AUTHORS AND TEXTUAL SOURCES - A

A collection of Gaelic proverbs, and familiar phrases (Donald Macintosh)

11032. Maier (Bernhard): ‘This unique and valuable volume’: Donald Macintosh’s Gaelic proverbs, 1785-2010.
   In SGS 27 (Winter, 2010), pp. 31–43.

A nÉirinn thio cs thosc h an adhbhoir

   beg. A nÉirinn thio cs thosc h an adhbhoir. Edited Rawlinson B 475; with English translation.

Abbán, St.

   In Celtica 11 (1976), pp. 76–84.

   L. cuvula in Vita S. Abbani is a borrowing from Ir. cuile ‘kitchen’, found in the Irish version Betha Abáin.

   Focuses on the authorship and motivation of the vita.

3366. Howlett (David): The prologue to the Vita Sancti Abbani.

Abbot of Druimenaig, Story of the

4957. Hillers (Barbara): The abbot of Druimenaig: genderbending in Gaelic tradition.

Abgar legend

   The apocryphal correspondence between Jesus and Abgar (king of Edessa): beg. Do áirem máthair Crist insa […] ed. from MS RIA 23 P 16 (Leabhar Breac) with Engl. transl. and notes, and discussion of the relationship to other extant texts and versions.

Abhráin grádh Chúige Connaught (1893)
5127. Ó Háinle (Cathal): Abhráin grádh Chuige Connacht: saothar ceannródafocha?
   In StH 28 (1994), pp. 117–143. Hyde (Douglas)

Acallam bec


Acallam in chuirp 7 na hamna

14564. Carey (John): The dialogue of the body and the soul.
   *Acallam in chuirp 7 na hamna.* Edition of the text in Paris, BNF, MS Fonds celtique et basque N° 1 (ff. 12rb-14va); with English translation.

14565. Wright (Charles D.): Latin analogues for *The dialogue of the body and the soul*.
   In End and beyond (2014), pp. 66–100.

Acallam na senórach

2456. Dooley (Ann): The date and purpose of *Acallam na senórach*.
   Argues in favour of a western (Connacht) composition of the text in the early 13th c.

12087. Roe (Harry): *Acallamh na senórach*: the confluence of lay and clerical oral tradition.
   Discusses the borrowing of elements from Patrician hagiography into the *Acallam*.

14025. Nagy (Joseph Falaky): The Celtic literary love triangle revisited.
   In 14th ICCS, Maynooth 2011 (2015), pp. 221–244.
   Discusses two stories from *Acallam na senórach* featuring Manannán mac Lir: the *Carn Manannáin* episode (3646–3671) and the *Toin Chlídna* episode (3728–3858).

3067. Arbuthnot (Sharon J.): On the name Oscar and two little known episodes involving the *fían*.
   In CMCS 51 (Summer, 2006), pp. 67–81.
   Contends that two stories concerning the emasculation of Oscar (found in *Acallam na senórach* and the NLI MS G 2 version of *Cóir annann*) are based on the analysis of this name as if from *og ‘testicle’ and *scruaid ‘separates, parts’*.

12217. Dooley (Ann): The deployment of some hagiographical sources in *Acallam na senórach*.

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15021. Connon (Anne): The Roscommon locus of Acallam na senómach and some thoughts as to tempus and persona.
   In In dialogue with the Agállamh [Ó Coileáin essays] (2014), pp. 21–59.

4362. Breeze (Andrew): Middle Gaelic Tuile and Toulouse.
   In SGS 22 (2006), pp. 27–33.
   ad Tuile in Acallam na senórach line 387 (as ed. by M. Dillon 1970 [BILL 5221]); argues it refers to Toulouse.

12218. Nagy (Joseph Falaky): Keeping the Acaillam together.

   In In dialogue with the Agállamh [Ó Coileáin essays] (2014), pp. 60–75.

4592. Corthals (Joohan) (trans.): Altirische Erzählkunst.
   Contains German transls. of Origain Denna Rig, Tochmarc Étainne, Seofa mwcce Meic Da Thó, Aided Críthaimc meic Phidwig, Tochmarc Brega, Stiubharcharp Con Culainn, Immram Snédgusa ocus maic Riagla, Acaillam na senórach (excerpt).
   Rev. by Helen Imhoff, in Célta 30 (2018), pp. 217-222 (2nd ed.).

12259. Huckins MacGugan (Joanna): Landscape and lamentation: constructing commemorated space in three Middle Irish texts.
   Acaillam na senórach, Trámauin Ghormlaithe, Dimnshandhas Érenn.

   In In dialogue with the Agállamh [Ó Coileáin essays] (2014), pp. 90–108.

4675. Parsons (Geraldine): The structure of Acaillam na Senómach.
   In CMCS 55 (Summer, 2008), pp. 11–39.

12335. Mills (Kristen): Sorrow and conversion in Acaillam na senórach.
   In Éigse 38 (2013), pp. 1–19.

15025. Parsons (Geraldine): The narrative voice in Acaillam na senórach.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
In dialogue with the *Agállamh* [Ó Coileáin essays] (2014), pp. 109–124.


On a possible etymological tradition in *Agállamh na seanórach* connecting the personal name Dóbh Scóinne, the place name Dún Scóine and the word *scián* with Scone in Perthshire.


Discusses the episode of the death of Conán mac an Léith Luachra in *Acailam na seanórach* II.3.487–3637 (as ed. by W. Stokes in IT 4/1).


Calls attention to the significance of the number ‘33’ in the list of names of the gnáth-finann in *Acailam na seanórach*.


On the differing treatment of Finn’s death in *Acailam na seanórach* with regard to other texts of the Finn cycle.

Appendix: Accounts of the death of Finn mac Cumaill [a survey of published texts].

16987. Harmon (Maurice) (trans.), Ó Coileáin (Seán) (pref. auth.): The dialogue of the ancients of Ireland: a new translation of *Acailam na seanórach* translated with an introduction and notes by Maurice HARMON; with a preface by Seán Ó COILEÁIN.


6086. Ó Con Cheanáin (Tomás): Dhá shliabh i gcriochta imill Chonnach agus na Mumhan atá luaite in *Agállamh na Seanórach*.


Sliabh Cairn, Sliabh Eachtga.

2164. Nagy (Joseph Falaky): Compositional concerns in the *Acailam na seanórach*.


6417. Ó Murchadha (Diarmuid): Kerry place-names in two twelfth-century poems.
In JKAHS (2nd ser.) 8 (2008), pp. 74–86.

(1) Dornach bdmair tar bauchair; (2) Óenach indiu luid in ri.


Rev. by

Joseph Falaky Nagy, in University of Toronto quarterly 71/1 (Winter, 2001-2002) pp. 195-196

6259. Ramnoux (Clémence): The Finn cycle: the symbols of a Celtic legend.


On the context of the version of this tale found in Acallam na senórach.

7878. Parsons (Geraldine): Acallam na senórach as prosimetrum.

In PHCC 24-25 (2009), pp. 86–100.


13005. Roe (Harry): The Acallam: the Church’s eventual acceptance of the cultural inheritance of pagan Ireland.


8541. Schütler (Dagmar): ‘For the entertainment of lords and commons of later times’: past and remembrance in Acallam na senórach.


Examines the manner in which the memory of the Fenian past is perceived and transmitted within the frame narrative of the Acallam.

13111. McTurf (Rory): Acallam na senórach and Snorri Sturlusson’s Edda.

9802. Ó Coileáin (Seán): The setting of Géisid cúan.
    Repr. in In dialogue with the Agallamh, pp. 218–230.


11260. Nagy (Joseph Falaky): Acallam na senórach, a ‘tri-cycle’?
    In Essays on the early Irish king tales (2008), pp. 68–83.


Achilleid

3853. Ó hAodha (D.): The Irish version of Statius’ Achilleid.

Acta sanctorum Hiberniae (Colgan)


Acta Triadis Thaumaturgae (Colgan)

1390. Mallory (J. P.): Two early modern descriptions of Navan.

Additamenta (Book of Armagh)

pp. 242-248: Notes on the Irish words (with particular reference to dating), by F.K.

Texts: A. Mairechá; B. Tírecchán; C. Additamenta; D. Notulae; E. Liber Angeli. With introduction, commentary and English translation.

Rev. by
Kelly (Fergus)

16473. Brunner (Dagmar), Busch (Nathanael): Written apart and written together: placing spaces in Old Irish and Old High German.
Old Irish examples taken from the Additamenta in the Book of Armagh and the Saint Gall Priscian glosses.


Adelphus adelpha meter

Loria of Lauden; Leiden loria; Rubiscu; Adelphus adelpha meter (or “St.-Omer hymn”).

Rev. by
Jane Stevenson, in CMCS 16 (Winter, 1988), pp. 100-103.

Repr. in Latin letters in early christian Ireland, no XIV.

Ad-fét Augustín . . .

In NThT 49/1 (1995), pp. 1–11.

**Adhart glossary**

15913. Carey (John): The final transformation of Étaín.
   On the origin and meaning of the word *gast* in Irish, attested in Tochmarc Étaine III §17 (cf. ZCP 12.137 ff.) and in a glossary in MS H 3. 18 (cf. ZCP 13.61 ff.).

**Adomnán**

407. Carey (John): The Heavenly City in Saltair na Rann.
   The architectural scheme of the *ríchted* has as sources Adomnán’s *De lecis sanctis*, a ‘Long Latin’ text of *Visio Sancti Pauli*, and an ‘Old Latin’ translation of Ezekiel.


6722. Clancy (Thomas Owen): Adomnán and the abbacy of Clonmacnois: historical needs, literary narratives.

12136. Stancliffe (Clare): Adomnán of Iona and his prose writings.

13374. O’Sullivan (Tomás): The anti-Pelagian motif of the ‘naturally good’ pagan in Adomnán’s *Vita Columbae*.


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Identifies a further source for Adamnán’s knowledge of the Holy Places.


Analyses a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, Céin Adomnán, Cú Chulmain’s Hymnum in laudem S. Mariae, Blathmac’s poems.


Examines the scriptural parallels in Vita Columbae I, 3 (the episode of Columba and Eréne son of Crásin).


On the episode in Adamnán’s Life of Columba concerning the ordination of Aed Dub by Finchán.


On the genealogical traditions associated with Adamnán.
13463. Yorke (Barbara): Adomnán at the court of King Aldfrith.


   Incl. app. listing books claimed for Iona.

5074. King (Jacob): ‘Lochy’ names and Adomnán’s nigr a de a.
   In Nomina 28 (2005), pp. 69–91.

7153. Picard (J. M.): Adomnán and the writing of the Life of Columba.
   In Donegal annual 37 (1985), pp. 3–18.

12898. Borsje (Jacqueline): Women in Columba’s Life, as seen through the eyes of his biographer Adomnán.
   In Women and miracle stories (2001), pp. 87–122.

13464. Stancliffe (Clare): ‘Charity with peace’: Adomnán and the Easter question.
   In Adomnán of Iona (2010), pp. 51–68.

13465. O’Reilly (Jennifer): Adomnán and the art of teaching spiritual sons.
   In Adomnán of Iona (2010), pp. 67–94.

   In WHNQ 9 (Jan., 1979), pp. 8–17.

1291. Ní Dhonnchadhda (Máirín): The guarantor list of Cáin Adomnán, 697.
   Edited from Rawlinson B 512 with variant readings from Brussels 2324-40. Includes an identification of most of the guarantors. Concludes that list was drawn up in 697, but that many of the titles were added later on.

   Studies the Celtic influence in the language of the following 7th-century Hiberno-Latin hagiological texts: Vita Patricii (Muirchú), Collectanea (Tirechán), Vita Brightae (Cogitosus) and Vita Columbae (Adomnán).
   In Ériu 60 (2010), pp. 131–136.

13034. Byrnes (Michael): The Árd Ciannachta in Adomnán’s Vita Columbae: a reflection of Iona’s attitude to the Sil nÁeda Sláine in the late seventh century.
   Comments on the inclusion of the anecdote on the Árd Ciannachta in Vita Columbae II.4, suggesting it is motivated by Adomnán’s disapproval of Sil nÁeda Sláine expansion at the expense of Ciannachta territory in Brega.

13466. Fraser (James E.): Adomnán and the morality of war.
   In Adomnán of Iona (2010), pp. 95–111.


16567. Lamont (W. D.): Where is Adomnán’s Hinba?
   In WHNQ 7 (Jun., 1978), pp. 3–6.
   Suggests Hinba is the island of Gunna between Coll and Tiree in the Inner Hebrides.

   Provides a detailed analysis of the Latin orthography of the Schaffhausen (MS SS Generalia I) version of Vita Columbae.

6555. Follett (Westley): An allegorical interpretation of the monastic voyage narratives in Adomnán’s Vita Columbae.
   In Eolas 2 (2007), pp. 4–27.

5353. Sayers (William): Teithi Hen, Gúaire mac Áedáin, Grettir Ásmundarson: the king’s debility, the shore, the blade.
   On a motif cluster appearing in the death narratives of ageing kings in the Celtic and Norse traditions.

   In Adomnán at Bérr, AD 697 (2001), pp. 53–68.

   In Adomnán of Iona (2010), pp. 112–122.
2177. Picard (Jean-Michel): The strange death of Guaire mac Ædáin.
   Discusses an anecdote occurring in Vita Columba 1.47.

16802. Stansbury (Mark): Iona scribes and the rhetoric of legibility.
   Discusses the status and activity of Insular (specially Iona) scribes, and offers a detailed study of the textual layout of the Schaffhausen MS of Adomnán’s Vita Columbae.

1308. Picard (Jean-Michel): Bede, Adomnán, and the writing of history.
   In Peritia 3 (1984), pp. 50–70.
   Argues that the border between hagiography and history in the seventh and eighth centuries was not clearly defined.

   In Hermathena 172 (Summer, 2002), pp. 25–38.

   Examines the pattern of survival of the names given by Adomnán principally to Columban churches in Scotland and Ireland.

   In Adomnán at Birr, AD 697 (2001), pp. 41–51.

13468. Low (Mary): Adomnán among the bird-hunters: tradition and creativity in ‘Beannachadh Seilg’.

14541. Dumville (David N.) (ed.), Ó Néill (Pádraig P.) (ed.): Cáin Adomnáin and Canones Adomnani / edited and translated by Pádraig P. Ó Néill and David N. Dumville.
   Text and translation of Cáin Adomnáin based on K. Meyer 1905 (Best¹, p. 228) with the omission of §§1–27.

Argues that Adomnán unwittingly describes the mosque on Temple Mount as it was being repaired c. 660 after a great earthquake in 659.

1428. O’Loughlin (Thomas): The diffusion of Adomnán’s *De Locis Sanctis* in the medieval period.


[1.] Introduction; [2.] Adomnán in the Latin tradition; [3.] Can the number of extant manuscripts be equated with influence?; [4.] Manuscripts of Adomnán’s *De Locis Sanctis*; [5.] Catalogue references to *De Locis Sanctis*; [6.] Adomnán’s indirect influence; [7.] Conclusion. Incl. app.: ‘Checklist of extant or known copies of Adomnán’s *De Locis Sanctis*’.

4213. Ritari (Katja): How should Christians lead their lives? An exploration of the image of lay people in Adomnán’s *Vita Columbae*.


3431. O’Loughlin (Thomas): The view from Iona: Adomnán’s mental maps.


Studies Adomnán’s spatial and temporal view of the world, with reference to *De locis sanctis*.


13469. Campbell (Ewan): The archaeology of writing in the time of Adomnán.

*In Adomnán of Iona* (2010), pp. 130–144.

14607. Volmering (Nicole): The *Second vision of Adomnán*.


Text based on *Leabhar Breac* with variants from *Liber flavus Fergusorium*; with English translation and notes.


*In Irische Mönche in Süddeutschland* (2009), pp. 113–130.

1438. Woods (David): Arculf’s luggage: the sources for Adomnán’s *De Locis Sanctis*.


3912. Picard (Jean-Michel): Adomnán’s *Vita Columbae* and the cult of Colum Cille in Continental Europe.


13221. Herbert (Máire): The world of Adomnán.

13470. Márkús (Gilbert): Adiutor laborantium: a poem by Adomnán?


18271. Stolzenburg (Xenia): The holy place as formula: floor plans in Adomnán’s De locis sanctis to specify the description of pilgrimage sites in the Holy Land.
   In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017), pp. 54–85.


3345. Woods (David): Four notes on Adomnán’s Vita Columbae.

517. Sharp (Richard): Maghnus Ó Domhnaill’s source for Adomnán’s Vita S. Columbae and other Vitae.

13137. O’Loughlin (Thomas): The tombs of the saints: their significance for Adomnán.


13471. Aist (Rodney): Adomnán, Arculf and the source material of De locis sanctis.


Text of Schaffhausen, MS Generalia 1; with Introduction, Facsimiles, Appendix, Indexes.


De Locis Sanctis provides no evidence for the presence of a text of the Vetus Latina or the Septuagint in the library of Iona in the last quarter of the seventh century; quotations from these texts may have been drawn from an intermediate source.

3319. Tanaka (Miho): Iona and the kingship of Dál Riata in Adomnán’s Vita Columbae.


3317. Stansbury (Mark): The composition of Adomnán’s Vita Columbae.


13138. MacDonald (Aidan): Aspects of the monastic landscape in Adomnán’s Life of Columba.


13472. O’Loughlin (Thomas): The De locis sanctis as a liturgical text.


14968. McCarthy (Daniel P.): The chronology of Saint Columba’s life.

In Early medieval Ireland and Europe [Fs. Ó Cróinin] (2015), pp. 3–32.


   Discusses potential historical and literary contexts for Adomnán’s *Vita Sancti Columbae*, ii 27. A literary model is suggested from the Dialogi of Sulpicius Severus.

3243. Enright (Michael J.): Royal succession and abbatial prerogative in Adomnán’s *Vita Columbae*.


   Studies the episodes concerning the ordination of Aidán mac Gabráin as overking of Dál Riata and the designation of his son Echaid Buide as his successor, arguing these are based on Biblical models and written for political purposes.

3318. Fraser (James E.): Adomnán, Cumméne Ailbe, and the Picts.


   On the treatment of the Picts in Adomnán’s *Vita Columbae*.

13139. Herbert (Máire): The *Vita Columbae* and Irish hagiography: a study of *Vita Cainnechi*.


13473. Woods (David): On the circumstances of Adomnán’s composition of the *De locis sanctis*.


15012. Scully (Diarmuid): The third voyage of Curnac in Adomnán’s *Vita Columbae*: analogues and context.


   *In Ériu* 54 (2004), pp. 125–137.

   Emphasizes the theological purpose of the work, arguing that it offers an idealized, rather than a practical, depiction of the Holy Land.

1375. MacDonald (A. D. S.): Aspects of the monastery and monastic life in Adomnán’s Life of Columba.


   Discussion of Adomnán’s terms for physical features of monasteries. [1.] The monastery (e.g. Lat. *monasterium*, *cenubium*, *cella*, *cellula*, *cæ(c)lesia*); [2.] The church and cemetery (e.g. Lat. *cæ(c)lesia*, *oratorium*, *ezelm* (cf. ? Ir. *air-dám*), *cubiculum*); [3.] The domestic buildings (e.g. Lat. *monasterium*, *magna domus*, *domus*, *domucula*, *hospitalium*, *habitaculum*, *lectulus*); [4.] The plate of a monastery; [5.] Desertum and peregrinatio (e.g. desertum (> OIr. *désert*), herimum).
11607. Herbert (Máire): Iona, Kells, and Derry: the history and hagiography of the monastic *familia* of Columba.


*Rev. by*


T. M. Charles-Edwards, in Medium Aevum 59/2 (1900), p. 205.


13474. Charles-Edwards (T. M.): The structure and purpose of Adomnán’s *Vita Columbae*.


15399. Bruce (James): Prophecy, miracles, angels and heavenly light?: The eschatology, pneumatology, and missiology of Adomnán’s *Life of Columba*.


*Rev. by*

Ian Bradley, in The Scottish historical review 86/1 (Apr., 2007), pp. 127-128.

Thomas O’Loughlin, in CMCS 55 (Summer, 2008), pp. 87-88.

Patricia M. Rumsey, in IR 57/2 (Autumn, 2006), pp. 219-221.

2526. Baumgarten (Rolf): Creative medieval etymology and Irish hagiography (Lasair, Columba, Senán).

*In Ériu* 54 (2004), pp. 49-78.

Outlines the Isidorian etymological methodology and illustrates its application in Irish scholarship with four examples from Irish hagiography.


Based on the proper names in Adomnán’s *Vita Sancti Columbae*, MS Schaffhausen, Stadtbibliothek Generalia 1 (wr. in the early 8th c. by Dorróine, probably in Iona).


13151. Picard (Jean-Michel): The cult of Columba in Lotharingia (9th-11th centuries): the manuscript evidence.
   In Studies in Irish hagiography (2001), pp. 221-236.

13475. MacDonald (Aidan): Adomnán’s Vita Columbae and the early churches of Tiree.
   In Adomnán of Iona (2010), pp. 219-236.


   Contents of Pt. II: (pp. 13-16) Introduction, by Damian Bracken; (pp. 17-55) Report on the Codex Schaffhausen, Stadtbibliothek, Generalia 1, by Eric Graff; (pp. 56-69) Schaffhausen, Stadtbibliothek, Generalia 1: The history of the manuscript, by Jean-Michel Picard; (pp. 70-89) The Schaffhausen manuscript and the composition of the Life of Columba, by Mark Stansbury; (pp. 90-104) Some orthographic features of the Schaffhausen manuscript, by Anthony Harvey; (p. 105) A note on the Irish Manuscripts Commission and the Schaffhausen manuscript of Adomnán’s Vita Columbae, by Deirdre McMahon; Index.

   Rev. by
   Colm M. Thomas, in Speculum 93/1 (Jan., 2018), pp. 176-177.
   Harvey (Anthony), McMahon (Deirdre), Picard (Jean-Michel), Stansbury (Mark)

2418. O’Loughlin (Thomas): The exegetical purpose of Adomnán’s De Locis Sancitis.
   Argues that Adomnán’s intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in De Doctrina Christiana.

6673. O’Loughlin (Thomas): Adomnán the Illustrious.
   In IR 46/1 (Spring, 1995), pp. 1-14.

Discusses the influence of Old Testament prophetic themes on Adomnán’s political thought.

13327. Ní Dhonnchadhla (Máirín): The Lex innocentium: Adomnán’s law for women, clerics and youths, 697 A.D.

13478. Ritari (Katja): Heavenly apparitions and heavenly life in Adomnán’s *Vita Columbae*.


   ad *Vita Columbae* ff.33 (as ed. by A. O. Anderson and M. O. Anderson 1961).

   *In* IR 48/2 (Autumn, 1997), pp. 95–111.

12073. Sayers (William): Spiritual navigation in the Western Sea: *Sturlunga saga* and Adomnán’s *Hinba*.
   Suggests an equation of ON *Hirtir* with the place name *Hinba*, interpreted as a penitential colony and identified with Colonsay.


13479. Sharman (Stephen): Visions of divine light in the writings of Adomnán and Bede.
15808. Woods (David): Under the abbot’s cloak: the symbolism of Columba’s clothing in Adomnán’s *Vita Columbae*.

**Adtimchiol an chreidimh**

14466. Williams (Nicholas): I bprionta i leabhar: na Protestantúin agus prós na Gaélige, 1567-1724 / Nicholas Williams a scríobh.


**Aethicus Ister**


Examines this text for Hiberno-Latin features.

Repr. in *Studies in medieval language and culture*, pp. 120-131.


Suggests 658 as *terminus ante quem* for the composition of the *Cosmographia*.

18312. Herren (Michael W.): Wozu diente die Fälschung der Kosmographie des Aethicus?

**Agallamh Fhinn agus Ailbhe**


Edition of a Modern Irish version of the riddle section of *Tochmarc Ailbe* occurring independently of the narrative. Transcribed from a private MS in the possession of Sir Con O’Neill, London (see BILL 802); with a discussion of some variant readings and notes, no translation.

**Agallamh Oisín agus Phádraig**


   
   
   Description based on the copy in MS Harvard Ir. 10.

10454. Ó Fiannachta (Pádraig): *The development of the debate between Pádraig and Oisín.*
   
   
   Discusses the textual tradition of the Fenian lay entitled *Aghallamh Oisín agus Phádraig* (first line: *A Oisín, as fada do shuan*).
   

   

**Agnew** (learned family)

   
   
   Discusses the changing loyalties of Irish bards during and after Elizabethan times, using the relationship between the Agnew bardic family and the Anglo-Norman Saints as a case study.

**Aibidil Gaoidheilge & Caiticiosma**

   
   
   Edition (with facsimile en face), with introduction, notes, and full glossary of the first Irish language book printed in Ireland; also includes a reproduction and edition of the only existing copy of the 1571 Dublin broadsheet printing of the poem *Tuar feirge foighide Dhé* by Pilib (Bocht) mac Cuinn Chrosigh (Ó hUiginn).
   
   Rev. by
   
14466. Williams (Nicholas): I bprionta i leabhar: na Protastúin agus prós na Gaeilge, 1567-1724 / Nicholas WILLIAMS a scríobh.


Aidbred


Aided Ailella ocus Chonail Chernaig

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].


[(In Russian): Sagas from Ulster.]

Contains Russian trans. of: Noínden Ulad; Compert Conchobuir; Scéil Conchobuir meic Nessa; Longes mac nUislenn; Tálland Étair; Tochmarc Luain ocus aided Athairne; Compert Con Culainn; Tochmarc Emire; Mesca Ulad; Pled Brienn; Sérige Con Culainn ocus éinét Emire; Aided Óenfín Aifle; Echtra Nemi; De chipbar in dá muccida; Aisling Oenguso; Táin bó Darada; Táin bó Frdais; Táin bó Regama; Táin bó Fratich; Táin bó Cúileinge; Aided Derggarail; Aided Chon Culainn (A); Scéil muice Meic Dátá; Brudain Da Choca; Aided Förguna meic Róich; Aided Lógartha Bradaí; Aided Chon Roi; Aided Chellchair maic Uithchair; Aided Chonchobuir; Aided Ailella ocus Chonail Chernaig; Aided Chet meic Mágach; Aided Meidbe; Stíbakcharpat Con Culaimn.

Aided Cheit meic Mágach

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].


[(In Russian): Sagas from Ulster.]

Contains Russian trans. of: Noínden Ulad; Compert Conchobuir; Scéil Conchobuir meic Nessa; Longes mac nUislenn; Tálland Étair; Tochmarc Luain ocus aided Athairne; Compert Con Culainn; Tochmarc Emire; Mesca
Aided Cheltchair maic Uthechair

   Includes an appendix on the principal divisions in early Irish social ideology, the four main classes being áes dána, diberga, briugaid, fêni (flaththi / rig).

9476. Ó Cathasaigh (Tomás): King, hero and hospitalier in *Aided Cheltchair maic Uthechair*.

16674. Mikhailova (T.): *Саги об ульдах* [Sagi ob uladakh].
   [[In Russian:] Sagas from Ulster.]

Contains Russian transls. of: *Noínden Ulad*; *Compt Conchobair*;
*Scéla Conchobair meic Nessa*; *Longes mac nUislenn*; *Talland Éitair*; *Tochmarc Luáine ocus aiding Athairne*; *Compt Con Cúailne*; *Tochmean Emire*; *Mesca Ulad*; *Fled Bricenn*; *Serglige Con Cúailne ocus òenét Emire*; *Aided Òenfir Aife*; *Echtra Nemi*; *De chophar in dá moccáide*; *Aislinge Òengusó*; *Táin bò Darada*; *Táin bò Flidais*; *Táin bò Regamain*; *Táin bò Regamma*; *Táin bò Fraich*; *Táin bò Cúailnge*; *Aided Derforgaill*; *Aided Chon Cúailne* (A); *Scéla muice Meic Dathó*; *Bruiden Da Choca*; *Aided Fergus mac Róich*; *Aided Léigaire Brúdaig*; *Aided Chon Rot*; *Aided Cheltchair maic Uthechair*; *Aided Chonchobair*; *Aided Atéla ocus Chonuill Chernaig*; *Aided Chéit meic Mágach*; *Aided Meidbe*; *Staburcharpat Con Cúailne*.

2003. McConé (Kim): A first Old Irish grammar and reader, including an introduction to Middle Irish.
   MMIT, 3. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2005. viii + 275 pp.
   pp. 169–171: edition (normalised text) of *Aided Cheltchair*.
   pp. 215–217: edition (based on LU) of *Comthóth Lóeairi co creitim 7 a aided*.

Rev. by
Aided Chon Culainn (A) at. Brislech mór Maige Muirthemni

2689. Lehmann (Ruth P. M.): Death and vengeance in the Ulster Cycle.
   Discusses the motif of revenge by killing, using as a case-study the deaths of Cú Róí and Cú Chulainn.

   MMIT, 6. Maynooth: School of Celtic Studies, National University of Ireland, Maynooth, 2009. 120 pp.

17021. Tymoczko (Maria) (trans.): Two death tales from the Ulster cycle: the death of Cú Róí and the death of Cú Chulainn / translated by Maria Tymoczko from the Irish.

16674. Mikhailova (T.): Саги об улазах [Sagi ob ulazakh].
   [(In Russian:) Sagas from Ulster.]
   Contains Russian transls. of: Nóinden Ulad; Compert Conchobair; Séile Conchobair meic Nessa; Longes mac nUislenn; Táin bó Etair; Tochmarch Láine ocus aided Athairne; Compert Con Culainn; Tochmar mac Sidhaire; Mesca Ulad; Fled Bricrenn; Segrige Con Cualann ocus Òen Chuir Emire; Aided Òen Chuir Aife; Echtra Nemi; De chrophar in dá muicitá; Aislinge Òengusó; Táin bó Dargadó; Táin bó Fledais; Táin bó Regamair; Táin bó Regamun; Táin bó Fruach; Táin bó Cualinge; Aided Dergorgailt; Aided Chon Culainn (A); Séile nuice Meic Dathó; Bruinden Da Choca; Aided Fergusa meic Róich; Aided Lóegaire Faidleag; Aided Chon Róí; Aided Chelcheair meic Uitheachair; Aided Conchobair; Aided Ailellá ocus Chonaill Chernaig; Aided Chel meic Marcuí; Aided Meidbe; Stabharcharp Con Cualainn.

Aided Chon Culainn (B) at. Brislech mór Maige Muirthemni agus deargruathar Chonaill Chearmaigh

1518. Ó Cuív (Brian): A passage in Aided Con Culainn.
   In Éige 15/2 (Geimhreadh, 1973), p. 140.
   On the warning given by Cú Chulainn’s mantle in LL; cf. Aided Con Culainn (Comp. Con Cul. § 22).

2811. Lehmann (Ruth): Poems from the Death of Cú Chulainn.
   Studies the early modern Irish poems contained in the later versions of Aided Con Culainn. Furthermore, argues that these may preserve the róose missing in LL at line 13077.
15246. Nic Mhaoláin (Máire): Varia: II. Just who was Cú Cuilleasc? A case of multiplicity and chaos.
   Argues that the proper name Cú Cuilleasc cáinte in *Aided Con Culainn* §31 (as ed. by A. van Hamel 1933) is a corruption of the formula cáinte co culhuaisc ‘satirist with an identifying mark’ found in *Beochbra Con Culaind*.

2689. Lehmann (Ruth P. M.): Death and vengeance in the Ulster Cycle.
   Discusses the motif of revenge by killing, using as a case-study the deaths of Cú Roi and Cú Chulainn.

**Aided Chon Roi**

9856. Jaski (Bart): Opsporing verzocht! Conn van de Honderd Verdragen en het raadsel van de opgeloste wettekst.
   [[In Dutch:] Information wanted! Conn of the Hundred Treaties and the riddle of the lost wisdom text.]
   Discusses the relationship between the pseudo-historical introduction of *Cethairilicht altgoblaec* and its Old-Irish glosses, *Aided Chon Roi, Echtra Fergus meic Leiti*, and *Aided Chuid Chéitcheathaigh*.

2184. Hellmuth (Petra S.): *Aided Chon Roi* im Gelben Buch von Lecan: die Geschichte eines Todes als Lebensretter?
   Argues that the YBL *Aided Con Roi* shows breaks in the narrative flow resulting from an incomplete joining of originally independent narratives.

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].
   [[In Russian:] Sagas from Ulster.]
   Contains Russian transls. of: *Noinden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Tálland Ériair; Tochmarc Léine ocus aided Athairne; Compert Con Culainn; Tochmarc Emire; Messo Ulad; Pled Briennn; Sarglige Con Culainn ocus øenêt Emire; Aided Oenfër Aife; Echtra Nemi; De chophar in dí maicida; Aislinge Óenguso; Táin bó Dartada; Táin bó Flidais; Táin bó Regamain; Táin bó Reganna; Táin bó Fraich; Táin bó Cualnge; Aided Derbforgaill; Aided Chon Culainn (A); Scéla muoce Meic Dubhó; Bruiden Da Choca; Aided Fergus meic Róich; Aided Lóegaire Brúdaig; Aided Chon Roi; Aided Cheltchair meic Uithechair; Aided Chonchobair; Aided Athélle ocus Chonwill Chernaig; Aided Chuit meic Mágach; Aided Meidbe; Slábracharpat Con Culainn.**

**Aided Chonchobair**

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].
[(In Russian:) Sagas from Ulster.]

Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac nUislenn; Táin bò Dátrada; Táin bò Flodis; Táin bò Regamain; Táin bò Prach; Táin bò Cuidalige; Aided Derfhorgioll; Aided Chon Culainn (A); Scéla muice Meic Daithi; Bruiden Da Choic; Aided Fergus meic Réich; Aided Lógaire Búadaig; Aided Chon Rói; Aided Chellchuir meic Uithcheair; Aided Chonchobuir; Aided Athair ci Chonchobair Chernaig; Aided Chéit meic Mágach; Aided Meilc; Siubhrcharpat Con Culainn.

Aided Chonchobuir

1064. Corthals (Johan): The retoirc in Aided Chonchobuir.
Poim beg. Ba hampinn nan dail cu Artrig a rmac, ed. with transl. and notes from MSS RIA 23 N 10 and LL. Incl. discussion of metre, style and ling. dating.

6454. McCon (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ar nísear.
Contains Cath Maige Mucrama, Aided Chonchobuir, Genemain Cormaic ua Cuinn, Echtra mac nEchdach Mugmedóin, Togait brúadce Da Derga, Aided Diarmata meic Fergus Cerboil, Longes mac nUislenn, Echtra Fergus meic Léite and Bethu Phátraic in Modern Irish translation.
Rev. by A. J. Hughes, in SAM 15/2 (1903), p. 274.

11986. Imhoff (Helen): The different versions of Aided Chonchobuir.
Examines the mutual relationship of all the extant manuscript witnesses (Book of Leinster; RIA 23 N 10, 23 O 48, C i 2 and D iv 2; NLS 72.1.5 and 72.1.40; Laud Misc. 610).


Aided Chuind Chéitchathaigh

9856. Jaski (Bart): Opsporing verzocht! Conn van de Honderd Verdragen en het randsel van opgeloste wettekst.

[In Dutch:] Information wanted! Conn of the Hundred Treaties and the riddle of the lost wisdom text.

Discusses the relationship between the pseudo-historical introduction of Cethair licht athgab álae and its Old-Irish glosses, Aided Chon Roí, Echtra Fergusa meic Leiti, and Aided Chuint Chéithchathlaí.

Aided Con Roí


Begins: Ni hada don amain, text from Egerton 88, TCD H 2. 16 and TCD H 3. 18.

Aided Crimthainn meic Fhidaig

4592. Corthals (Johan) (trans.): Altirische Erzählkunst.


Contains German transl. of Orgain Denna Rí, Tochmarc Étaine, Scéla m Piece Da Thó, Aided Crimthainn meic Fhidaig, Tochmarc Bechtola, Siburcharpat Con Culainn, Immram Snédguas ocus meic Ríagá, Acallam na senórach (excerpt).


Rev. by Helen Imhoff, in Celtica 30 (2018), pp. 217–222 (2nd ed.).

Aided Derbforgaill

11828. Vries (Ranke de): Similarities in the three female aided-tales.


Aided Meidbe, Aided Derbforgaill and Aided Lócha.

16304. Eska (Charlene M.): The mutilation of Derbforgaill.

In Wounds and wound repair in medieval culture (2015), pp. 252–266.


In From the realm of the ancestors (1997), pp. 416–431.


Bibliography of Irish Linguistics and Literature

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16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].

[In Russian:] Sags from Ulster.

Contains Russian transls. of: Nóínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Ness; Longes mac nUislenn; Talland Étain; Tochmarc Liúine ocus aided Athairme; Compert Con Cúainn; Tochmarc Emire; Mesca Ulad; Pled Bricenn; Saglige Con Cúainn ocus Óenéit Emire; Aided Óenéit Aife; Echtra Nemi; De chobhr in dá muicid; Aislinge Óengusa; Táin bó Darda; Táin bó Flidais; Táin bó Regamna; Táin bó Fraich; Táin bó Cúalnge; Aided Derbhorgaill; Aided Chon Cúainn (A); Scéla nuoce Meic Dathó; Bruiden Da Choca; Aided Fergusna meic Réich; Aided Lógaire Buílaid; Aided Chon Roi; Aided Chellchair meic Uithechair; Aided Conchobuir; Aided Ailella ocus Chonull Cernaig; Aided Ceit meic Mághach; Aided Meildhe; Sluisecharp Con Cúainn.

Aided Diarmata meic Cerbaill

3187. O’Connor (Ralph): Searching for the moral in Bruiden Meic Da Réo.
In Ériu 56 (2006), pp. 117-143.

Discusses the textual relationship of the various versions of the story concerning the revolt by the atíechthuatha (or ‘vassal peoples’), and analyses the recension known as Bruiden Meic Da Réo (providing comparisons with the alternative recension Scél ar Chairbre Cinn Cait throughout), offering an interpretation of this narrative as a developed exemplum principis in which the conflicting elements of the kingship ideology are scrutinized.

4153. Wiley (Dan M.): Stories about Diarmait mac Cerbaill from the Book of Lismore.

Aided Diarmaida meic Fergusna Cerbeóil

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalalócht ár sínsear.

Contains Cath Maige Mucrarna, Aided Chonchobuir, Genemain Cormaic ua Cuinn, Echtra mac nÉichdach Mugmedóin, Toich brúadna Da Derg, Aided Diaramata meic Fergusna Cerbeóil, Longes mac nUislenn, Echtm Fergusna meic Léti and Bethu Phátraic in Modern Irish translation.

Rev. by

Aided Déchoine
10446. Ó Briain (Máirtín): Chusa capaill ar an rí: AT 782 i dtraidisiún na hÉireann.

Discusses the relationship between the various literary and folk versions of this folktale type (represented in Irish tradition by the stories of Labhráidh Loingscach and of King Eochaid).

Aided Echach maic Maireda

5147. Imhoff (Helen): The themes and structure of Aided Echach maic Maireda.

Provides a survey of references to this story and a literary analysis focusing on its theological themes, in particular that of the sacrament of baptism.

9860. Vries (Ranke de): Het onafwendbare einde van Eochu, zoon van Mairid.

[(In Dutch:) The unavoidable end of Eochu, son of Mairid.]

On Aided Echach maic Maireda.

11981. Vries (Ranke de): Two texts on Loch nEchach: De causis torchi CorcÓche and Aided Echach maic Maireda / edited by Ranke de Vries.


Rev. by
Maxim Fomin, in ZCP 63 (2016), pp. 250-255.

Aided Fergusu meic Róich

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].

[(In Russian:) Sagas from Ulster.]

Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac nVislenn; Táleand Étar; Tochtmarc Lúaine ocs aided Athairne; Compert Con Culainn; Tochmarc Emire; Mesca Ulad; Fleid Bricrend; Sérlice Con Culainn ocs úenét Emire; Aided Oenfr
Aided Find


Discusses various examples of medieval Irish literary etymologizing: 1. Oisín (from Dinnshenchas); 2. áes síde (from Echtra Conli); 3. Cenn Currig, Currach Li and Bodamair (from Bruiden Átha hl); 4. Adarna Iuchna and *Léimm Finn (from Aided Find).


Aided Finn

12216. Parsons (Geraldine): Breaking the cycle? Accounts of the death of Finn.

In The Gaelic Finn tradition (2012), pp. 81-96.

On the differing treatment of Finn’s death in Acalam na senóréch with regard to other texts of the Finn cycle.

Appendix: Accounts of the death of Finn mac Cumaill [a survey of published texts].

Aided Fraích


Aided Guill meic Carbada γ Aided Gairb Glinne Rige


Aided Lócha

11828. Vries (Ranke de): Similarities in the three female aided-tales.


Aided Meidhe, Aided Derbhorgaill and Aided Lócha.

Aided Léogaire Buádaig

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Original address: https://bills.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
16674. Mikhailova (T.): Саги об улдакх [Sagi ob uladakh].
[[In Russian:] Sagas from Ulster.]
Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Sélá Conchobuir meic Nessæ; Longés mac n’Uislenn; Táíland Étar; Tochtmarc Liúíne ocus aíed Athårne; Compert Con Culainn; Tochtmarc Emîre; Mesœ Ulad; Pled Bricenn; Sérglige Con Culainn ocus énêt Emîre; Aíed Óenîfîr Aífe; Echtra Nemi; De chophur in dá maccíd; Aíisling Óengusó; Táíin bò Dartada; Tiáin bò Flídais; Tiáin bò Régâmáin; Tiáin bò Régámna; Tiáin bò Fraích; Tiáin bò Cúailnge; Aíed Derbhòrcaíl; Aíed Chon Culainn (A); Sélá muce Meic Dathó; Bruiden Da Choca; Aíed Fergusa meic Róich; Aíed Léigaire Bódalaga; Aíed Chon Ròit; Aíed Cheltchair meic Óitceóiaich; Aíed Chonchobuir; Aíed Aílela ocus Chonail Chernaíg; Aíed Chéїt meic Mágach; Aíed Meidbe; Stiubhaircacht Con Culainn.

Aíed Meidbe


11828. Vries (Ranke de): Similarities in the three female aided-tales.
Aíed Meidbe, Aíed Derbhòrcaíl and Aíed Lócha.

12606. Ingridsdotter (Kicki): Motivation for incest: Clothru and the Battle of Druim Criaich.
Discusses the episode of Clothru’s incest with her brothers, found in Aíed Meidbe, the prose and metrical dindshenchas of Druim Criaich, and Cath Boinde.

16674. Mikhailova (T.): Саги об улдакх [Sagi ob uladakh].
[[In Russian:] Sagas from Ulster.]
Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Sélá Conchobuir meic Nessæ; Longés mac n’Uislenn; Táíland Étar; Tochtmarc Liúíne ocus aíed Athårne; Compert Con Culainn; Tochtmarc Emîre; Mesœ Ulad; Pled Bricenn; Sérglige Con Culainn ocus énêt Emîre; Aíed Óenîfîr Aífe; Echtra Nemi; De chophur in dá maccíd; Aíisling Óengusó; Táíin bò Dartada; Tiáin bò Flídais; Tiáin bò Régâmáin; Tiáin bò Régámna; Tiáin bò Fraích; Tiáin bò Cúailnge; Aíed Derbhòrcaíl; Aíed Chon Culainn (A); Sélá muce Meic Dathó; Bruiden Da Choca; Aíed Fergusa meic Róich; Aíed Léigaire Bódalaga; Aíed Chon Ròit; Aíed Cheltchair meic Óitceóiaich; Aíed Chonchobuir; Aíed Aílela ocus Chonail Chernaíg; Aíed Chéїt meic Mágach; Aíed Meidbe; Stiubhaircacht Con Culainn.
Aided Muirchertaig meic Erca


   French translation based on *BILL* 5117.

2633. Bhreathnach (Máire): The sovereignty goddess as goddess of death?

   Studies the role of the Sovereignty Goddess as agent of the King’s death in two Old Irish death-tales and draws parallels with Old Norse literature.

1519. Ó Concheannainn (Tomás): The act of wounding in the death of Muirchertaig mac Erca.
   *In* Éigse 15/2 (Geimhreadh, 1973), pp. 141–144.

   MS TCD H 2. 7 tacra slín na ucht to be expanded as *tachraidh sleg ina ucht ‘a spear meets him in the chest’* in tale *Aided Muirchertaig meic Erca* §41 (*BILL* 5117). Emendation illustrates how previous editorial misinterpretation obscured the motif of the threefold death in this tale.

3187. O’Connor (Ralph): Searching for the moral in *Bruiden Meic Da Ré*.

   Discusses the textual relationship of the various versions of the story concerning the revolt by the *aithechthuatha* (or ‘vassal peoples’), and analyses the recension known as *Bruiden Meic Da Ré* (providing comparisons with the alternative recension *Seal ar Chaibre Cinn Cait* throughout), offering an interpretation of this narrative as a developed *exemplum principis* in which the conflicting elements of the kingship ideology are scrutinized.


11861. Williams (Mark): ‘Lady vengeance’: a reading of Sín in *Aided Muirchertaig meic Erca*.

15739. Downey (Clodagh): Murchadh Ó Cuindlis and *Aided Muirchertaig Meic Erca*.

Aided Nath Í

1558. Ó Concheannainn (Tomás): *Aided Nath Í* and the scribes of Leabhar na hUidhre.
   *In* Éigse 16/2 (Geimhreadh, 1975), pp. 146–162.

   Argues that the text of *Aided Nath Í* in BB and YBL derives ultimately from LU, and suggests that LU was begun in Monasterbóice.
1740. Ó Concheanainn (Tómas): Cláon deilbh ar bhanfhile.
   Supplies a better reading in *Aided Nath Í* (as ed. by V. Bánáteanu [Best2 1232]), and in LL (R. I. Best and M. A. O’Brien [BILL 697]).

2408. West (Máire): Leabhar na hUidhre’s position in the manuscript history of *Togail bruidne Da Derga* and *Organ bhrudna Uí Dergae*.
   *In CMCS* 20 (Winter, 1990), pp. 61–98.
   Refutes the view that YBL originates directly from LU, and argues it belongs to a group of MSS deriving from a source independent of LU. A criticism of T. Ó Concheanainn, in *Celtica* 17 (1985), pp. 73-90, *Éigse* 16 (1975), pp. 146-162, etc.

1999. Ó Concheanainn (Tómas): Leabhair na hUidhre: further textual associations.

1. Two legends of Emain Macha: (1) *Cess* (or Noínden Ulad); (2) The founding of Emain Macha by Macha Mongráid; 2. TE (*Tochmarc Emire*) and the Dinnshenchas: (1) Conflicting views of Thurneysen and Gwynn; (2) A Dinnshenchas poem on the Boyne; (3) Other parts of the ‘riddling dialogue’; (4) A direct reference to TE in a Dinnshenchas text; 3. Cú Chulainn and the daughter of Ruaid (TE §§90-4); 4. Scáthach’s prophecy for Cú Chulainn; 5. Affiliations of other LU texts: (1) *Aided Nath Í*; (2) *Serghge Con Culann* (SCC); (3) *Sibachcharpat Con Culann* (Sab. CC); (4) *Imram cursgaí Máile Dáin*; (5) *Seil Tuain meic Cairill*; (6) *Cethri ar da in domain* (‘The four quarters of the world’); 6. TBC: LU alterations and variants represented in YBL; 7. *Togail bruidne Da Derga* (BDD); cf. *Éigse* 29, pp. 84-86; 8. Texts of minor *tána* (‘cattle raids’) lost from LU; 9. The textual tradition of the Irish *Sex aetates mundi* (SAM); 10. The textual history of *Lebor Breainn*; 11. Scribe II’s work in two manuscripts: (1) In LU; (2) In Rawlinson B.502 ff. 1-12; 12. The probable date of scribe II; (2) *ritir ‘rider, knight’*; (3) Topographical glosses; 13. A reference to the Book of Dub Dá Léithe. *Continued from Éigse* 29 (1996), pp. 65-120.

*Aided Nath Í* 7 a adnacol

1924. Ó Concheanainn (Tómas): *Aided Nath Í* and Uí Fhiachrach genealogies.
   Examines the textual tradition of *Aided Nath Í* and refutes of the historicity of the *Amalgaid mac Nath Í* in the LU text.

*Aided Néill Noigíallaig*


*Aided Néill Noigíallaig*

*Aided Óenfir Aífe*
2028. Ó hUiginn (Ruáirí): Rúraíocht agus Rómánsaíocht: ceisteanna faoi florás an traidisiúin.
   On the development and function of the story of Connla, son Aífe and Cú Chulainn.

5671. Findon (Joanne): A woman’s words: Emer versus Cú Chulainn in Aided Óenfir Aífe.

14793. McCone (Kim): The death of Aífe’s only son and the heroic biography.

16801. Ó hUiginn (Ruáirí): Marriage, law and Tochmarc Emire.

4967. Ranero (Anna M.): ‘That is what Scáthach did not teach me’: Aided Óenfir Aífe and an episode from the Mahābhārata.
   In PHCC 16/17 (2003), pp. 244–255.

4619. Gantz (Jeffrey) (trans.): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey GANTZ.
   Contains: The wooing of Étain; The destruction of Da Derga’s Hostel; The dream of Óengus; The cattle raid of Fóech; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aífe’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Bricriu’s feast; The exile of the sons of Uisín.

16674. Mikhailova (T.): Саги об улайдах [Sagi ob uladakh].
   [In Russian: Sagas from Ulster.]

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
18388. Findon (Joanne): A woman’s words: Emer and female speech in the Ulster cycle.

Aigeannach, An

1346. Ó Bacáill (Colm): Óran do Bhean Chladh na Macraidh.
  In SGS 21 (2003), pp. 59–79.
  am bealach ’s thèid a-nunn thar a’Mhàm. With textual notes and a discussion
  of its music.

Ailéin mac (? Mac) Ruaídhri

495. Meek (Donald E.): The death of Diarmuid in Scottish and Irish
  tradition.
  In Celtica 21 (1990), pp. 335–361.
  Includes an edition of a Gaelic lay, ascribed to Ailéin mac (? Mac) Ruaídhri,
  from the Dean of Lismore’s Book. First line: Gleann Stòdh an gleann so rém
  thaobh; with English translation and notes.

Ailerán

3399. Howlett (David): Vita I sanctae Brigitae.
  Analyzes the language and style of this Vita (based on MS Additional 34124),
  arguing in favour of its precedence over Vita II and its authorship by Ailerán
  of Clonard.

Áiliu poems

8928. Corthals (Johan): The Áiliu poems in Bretha nemed déidenach.
  = CIH iii 1:129.33–1:30.37: 1. Áiliu seinm n-mhrib; 2. Áiliu tech tuigthe
  tcearchirthe, n-aurgyas n-aircsearthe; 3. Áiliu tech midchúarta n-iociihas fhad
  fhath; 4. Ailiu laith co mela maith; 5. Ailiu laith ligach, fochen laith ligach;
  6. Ailiu déilemain dtiib lìrid; 7. Fochen escrae, bônár bledmùr, deogmùr
  Diplomatic and normalised texts, from MSS TCD H 2, and Laud 610; with English
  translation and textual notes.

Airbertach mac Cosse

1583. Ó Néill (Pádraig): Airbertach mac Cosse’s poem on the Psalter.
  In Éigse 17/1 (Sàmhraidh, 1977), pp. 19–46.
  A Dé dàlig, adat-te o ch (50 qu.) From MS Rawlinson B 502; with English
  translation. Includes a discussion of the structure and source-material of the
  poem.
2618. Mac Eoin (Gearóid): Observations on Saltair na Rann.
Argues that it was composed by Aibertach mac Cosse who ceased work on the
poem not earlier than 990. Appendix includes translation of Canto 152, with
notes.

13316. Ó Néill (Pádraig P.): Old wine in new bottles: the reprise of early Irish
Psalter exegesis in Aibertach mac Cosse’s poem on the Psalter.
In Authorities and adaptations (2014), pp. 121–140.
Studies Aibertach’s adaptation into verse form of the ‘Old Irish treatise on the
Psalter’, focusing on the differences between the ‘Psalter poem’ and its source.

Aibertach mac Cosse Dobráin

2479. O’Leary (Aideen M.): The identities of the poet(s) Mac Coisi: a
reinvestigation.
In CMCS 38 (Winter, 1999), pp. 53–71.
Assesses the evidence for the existence of the two poets known as ‘mac Coisi’
(namely Aibertach mac Cosse Dobráin, fer léigind of Ros Ailithir; and Ioraird
mac Coisi). Appendix contains a list of all the texts attributed to a mac Coisi
(with references; no edition or translation).

Airdena ina cóic lá ndéc ria mbráth

13091. McKenna (Catherine): Welsh versions of the fifteen signs before
Doomsday reconsidered.
Compared to the Irish Airdena bráthta.

Airec Meimna Uraird maic Coise

2477. Poppe (Eric): Reconstructing medieval Irish literary theory: the lesson
of Airec Meimna Uraird maic Coise.
In CMCS 37 (Summer, 1999), pp. 33–54.
Discusses how the meaning of medieval Irish historical (and pseudo-historical)
narrative was perceived by its contemporary public.

Airec Meimna Uraird maic Coisse

2029. Toner (Gregory): Reconstructing the earliest Irish tale lists.
In Éigse 32 (2000), pp. 88–120.
On the textual history of the Middle Irish catalogues of tales; argues that
through the analysis of the alliterative structure of recension A the nature and
contents of the lost archetype (P. Mac Cana’s O) can be retrieved.
App. contains text of list A from P. Mac Cana, The learned tales of medieval
Ireland, pp. 41–49.

Aine Fingein
4608. Bondarenko (Grigory): King in exile in Airne Fingein (‘Fíngen’s Vigil’): power and pursuit in early Irish literature.
   In ÉtC 36 (2008), pp. 135–148.

11503. Wiley (Dan M.): The politics of myth in Airne Fingein.

12676. Bondarenko (Grigory): Fintan mac Bóchra: Irish synthetic history revisited.


Examines the characteristics of the various figures named Nár attested in early Irish literature.

   In Transmission and transformation in the Middle Ages (2007), pp. 40–64.

   Analyses characters in early Irish literature who embody the theme of transmission and transformation through surviving as repositories of antediluvian lore in the form of shape-shifters and mythic visionaries (exemplified by Tuán mac Cairill and Fintan mac Bóchra).


   Discusses the concept of ideal king as shown in the material from the Conch Cétchathach cycle.

Aisling Mhuire


Aislinge Meic Con Glinne


   Literary criticism based on an exploration of Patristic views of sin and its remission, based on the Leabhar Breac text (MS RIA 23 P 16).

408. Ó Cuív (Brian): Miscellanea: 1. ‘Boicht’ Chorasmaige.
Argues that the boicht Choraige in Aislinge Meic Con Glinne belong to a special category of dwellers in monastic surroundings.

   In Éigse 26 (1992), pp. 80-91.
   Dub Dá Thúath mac Steléne is not to be identified with the Dub Dá Thúath bishop of Rath Æeda mentioned in the annals (so K. Meyer, The vision of Mac Conglinne, 1892 [Best1, p. 117], and A primer of Irish metrics, 1909 [Best1, p. 54]), but rather with the Mac Télene in The Trial of Mac Télene found in YBL (see J. G. O’Keeffe, in Eriu 5 (1911), pp. 18-44 [Best1, p. 120]).

2504. Williams (Éimear): Aislinge Meic Con Glinne, apples, and Byrhtferth’s Enchiridion.
   In CMCS 48 (Winter, 2004), pp. 45–73.
   Discusses the numerical correspondences used in the ‘apple scene’ of the Irish narrative, and examines their parallels with those mentioned in the fourth book of the Anglo-Saxon Handbook. Appendices contain (1) the two versions of the Irish text (RIA MS 23 P 16 and TCD MS H 3. 18), with English translation, and (2) the relevant passages of Byrhtferth (Latin text with English translation).

2727. Campanile (Enrico): Ein Element der weiblichen Schönheit in der keltischen Kultur.
   Argues that the reference to ‘white, weak arms’ used in the description of the maiden in Aislinge Meic Conglinne lines 1169-1170 is a topos inherited from the Indo-European poetic language.

5129. Jefferies (Henry A.): The visions of Mac Conglinne and their authors.
   Argues, through an analysis of the extant recensions, that Aislinge Meic Conglinne may have been originally composed by an Ulster clerical scholar, and that it was subsequently reworked by scribes at a Cork monastery during the first half of the 12th century.

   In JCHAS 110 (2005), pp. 65–72.
   Focuses on the composition of the text.

   In SAM 15/1 (1992), pp. 36–49.

8831. McKenna (Catherine): Vision and revision, iteration and reiteration, in Aislinge Meic Con Glinne.
   In Heroic poets and poetic heroes in Celtic tradition (2005), pp. 269–282.

10518. O’Flaherty (Ronan): The vision of Mac Conglinne: a twelfth century shamanistic flight?  

11623. Preston-Matto (Lahney) (trans.): Aislinge Meic Conglinne: the vision of Mac Conglinne / translated and with an introduction by Lahney PRESTON-MATTO.  
   Rev. by  

17015. Rekdal (Jan Erik): Aislinge Meic Con Glinne: nuair a théann an gáire i bhfostú sa scornach.  

   In Fóilsí 5/1 (Spring, 2006), pp. 129–140.

8202. Jackson (Kenneth Hurlstone), Jackson (Kenneth Hurlstone): Aislinge Meic Con Glinne / edited by Kenneth Hurlstone JACKSON.  
   Introduction, text [from Leabhar Breac, with variants from H 3. 18], notes, glossary, indexes. In Appendix: The language.  
   Rev. by  

Aislinge Óenguso

450. Ó Coileáin (Seán): A crux in Aislinge Óenguso.  
   Suggests emendation to §3 of Aislinge Óenguso (as ed. by F. Shaw 1934 [Best²  
   1054]).

7875. Gray (Brenda): Reading Aislinge Óenguso as a Christian-Platonist parable.  
   In PHCC 24-25 (2009), pp. 16–39.

4619. Gantz (Jeffrey) *(trans.)*: *Early Irish myths and sagas* / translated with an introduction and notes by Jeffrey GANTZ.
   Contains: The wooling of Etain; The destruction of Da Derga’s Hostel; The dream of Óengus; The cattle raid of Froich; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aife’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Briiciu’s feast; The exile of the sons of Ulífin.

16674. Mikhailova (T.): *Carn ob uládach [Sagi ob uladakh].*
   [*(In Russian)*: *Sagas from Ulster.]*
   Contains Russian transls. of: *Noínden Ulad*; *Compert Conchobair*; *Scél Conchobair meic Nessa*; *Longes mac nUislenn*; *Táin an Eitín*; *Táin bó Flidais*; *Táín bó Regamain*; *Táín bó Regamma*; *Táin bó Fraich*; *Táin bó Cualnge*; *Aided Derbhorgail*; *Aided Chon Cualainn* (A); *Scél muice Meic Dathó*; *Bruiden Da Choca*; *Aided Fergus meic Réich*; *Aided Léogaire Bódaig*; *Aided Chon Roí*; *Aided Cheltchair meic Uithechair*; *Aided Chonchobair*; *Aided Aielle ocs Chosnaill Chernoig*; *Aided Chelt meic Mágach*; *Aided Meidhche*; *Siburbharpat Con Cualainn.*

   *Rev. by* Tomás Ó Cathasaigh, *in* CMCS 76 (Winter, 2018), pp. 118-120.

**Aithbhreac níghean Coirceadail**

13239. Flahive (Joseph J.): *A hero’s lament: Aithbhreac inghean Coirceadail’s lament for Niall Óg mac Néill.*

**Aithchechtúatha Éirenn**

1706. Ó Corráin (Donndadh): *On the Aithchechtúatha tracts.*
In Éigse 19/1 (1982), pp. 159–165.


**Aithrioch Ríoga, An t-**

1782. Ó Fachtna (Anselm): Varia.


I. An tráchtas ar Teampoll Mhuire Loreto in *Teagasg Cridaoidhe Ui Eodhais*; II. An t-aithrioch ríoga (ad P. Ó Súilleabháin, *An t-aithrioch ríoga [BILL 2791]*); III. Nóra eile ar *Seachtán Shacramuinte na hAithriec* (ad N. J. A. Williams, in Éigse 17 (1979), p. 436); IV. Pointí éagsúla as *Parliamont na mBan* (ad B. Ó Cuv, *Parliamont na mBan [BILL 2793]*).

**Aldrothi, Taddeo**

5111. Ó Conchubhair (Micheál): Uisce beatha.

In StH 25 (1989-1990), pp. 49–75.

Edition of a composite treatise (based on Taddeo Alderotti and others) on the healing properties of alcohol, from MS TCD H 3. 22. Also includes the Latin source texts and an independent translation of Alderotti from NLS Advocates' Library 72.1.2; with glossary (no translation).

**Aldfrith of Northumbria**

460. Ireland (Colin): Aldfrith of Northumbria and the Irish genealogies.

In Celtica 22 (1991), pp. 64–78.

With discussion of his Irish name Flann Fína.

8949. Ireland (Colin A.) (*ed.*): Old Irish wisdom attributed to Aldfrith of Northumbria: an edition of *Bríathra Flainn Fhína maic Óssu* / edited and translated by Colin A. IRELAND.

MRTS, 205. Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 1999. xii + 244 pp. (Medieval and Renaissance texts and studies, 205).

Rev. by


13463. Yorke (Barbara): Adomnán at the court of King Aldfrith.


In Ireland: revolution and evolution (2010), pp. 61–79.

18165. Lacey (Brian): The Cenél nEóghain of Inishowen: Aldfrith of Northumbria’s Donegal cousins?
   In Donegal annual 70 (2018), pp. 72–82.

Altus prosator

15810. Howlett (David): The Altus prosator of Virgilius Maro Grammaticus.

Altus prosator (St. Columba)

   In Celtica 21 (1990), pp. 40–50.
   Howlett (D.) (ref.)

   In CMCS 15 (Summer, 1988), pp. 63–84.
   Evidence from Virgil the Grammarian’s verse theory (De metrorum compositione) is discussed. Incl. analyses of sample stanzas from the Antiphonary of Bangor and Altus prosator.
   Repr. in Latin letters in early christian Ireland, n° XV.

4907. Wesseling (Margaret): Structure and image in the Altus prosator: Columba’s symmetrical universe.
   In PHCC 8 (1990), pp. 46–57.

   Argues (vs. A. Breen, in Celtica 21 (1990), pp. 40–50) it is a Hebraism and its original form is idama.
   Breen (A.) (ref.)

Amairgen, son of Ecet Salach

2403. Ford (Patrick K.): The blind, the dumb and the ugly: aspects of poets and their craft in early Ireland and Wales.
   In CMCS 19 (Summer, 1990), pp. 27–40.
Expands on J. F. NAGY'S discussion (in The wisdom of the outlaw: the boyhood deeds of Finn in Gaelic tradition, Berkeley 1985) of the marginal filli and examines in detail two Irish narratives concerning Amairgen, son of Erc Salach and Senchán Torpéist.

Amhráin chlainne Gaedheal (Ó Máiil)

13397. Ó hUiginn (Ruairí): Amhráin chlainne Gaedheal.
   In Foiann agus focail (2010), pp. 151–162.
   On the 1905 collection by the brothers Micheál and Tomás Ó Máiil (Best 1, p. 198).

Anra Coluim Chille


Anra Con Roí

   Begins: Ni hada dom amain, text from Egerton 88, TCD H 2. 16 and TCD H 3. 18.

Anra Senáin

   Suggested authorship: Cormac mac Cuilennáin (908). Text from MS Dublin RIA 23 P 16 (Leabhar Breac), and reconstructed text. First line Senán soer sidathair. With English translation, notes and metrical analysis.

Anrae Coluim Cille

2436. Davies (Morgan Thomas): Protocols of reading in early Irish literature: notes on some notes to Órgain Denna Ríg and Amra Coluim Cille.
   Reflects on the philological methodology followed by medieval and modern Irish scholars and the value of their observations, focusing on practical examples from these two texts.

2697. Lindeman (Fredrik Otto): A note on the preform of Old Irish boíthi.
   Argues that boíthi replaced a morphologically ambiguous 3rd sg. pret. of the substantive verb *boí (≤ InsC *bowe + en), which may survive as the anomalous 3rd sg. pret. of the copula boí found in some passages of Amra Choluim Cille: §25 boí seim sáth `there was to him slender food’ (as ed. by W. Stokes in RC 20.168 [Best 1, p. 237]).

   In GS Schindler (1999), pp. 205–221.

10323. Bisagni (Jacopo): The language and the date of Amra Coluimb Chille.
   In 13th ICCS, Bonn 2007 (2009), pp. 1–11.

11605. Clancy (Thomas Owen), Márkus (Gilbert): Iona: the earliest poetry of a Celtic monastery.
   Part 1: Iona (Iona’s early history; The life and work of the monastery; Iona as a literary centre); Part 2: The poems (Altus prosum; Adulator laborantium; Noli Pater; Amra Cholaim Chille; The poems of Beccán mac Laigdech; Colum Cille co Dia domn eré; Cantemus in omne die) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona’s library.
   Rev. by
   Jane Stevenson, in CMCS 30 (Winter, 1995), pp. 140-141.

12310. Lacey (Brian): The Amrae Coluimb Cille and the Uí Néill.

2158. Herbert (Máire): The preface to Amm Coluim Cille.

13314. Russell (Paul): In aliis libris: adaptation, re-working and transmission in the commentaries to Amm Cholaim Chille.
   Discusses the development of the three earliest versions of commentary on the Amra (as preserved in LU, Liber hymnorum, and Rawl. B 502) by means of a detailed study of the sections of commentary on §§ 4 and 52.


18891. Lake (Stephen): Usage of the writings of John Cassian in some early British and Irish writings.
   In JAEMA 7 (2011), pp. 95–121.
   particularly in Apgiur chrúbaid and Amrae Coluim Chille.

Amrae Con Roi

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
    On two kennings for blood in Old Irish: *deog tonnáid*, occurring 3\times in *Toigil bruidne Da Derga*, and mely theme, occurring 1\times in *Amrae Con Roi*.

An bheatha chrábhaidh

7698. Dillon (Charlie): Ag cruinniú meala: Naomh Proinsias de Sales agus an ‘bheach’ chrábhaidh.
    In Taighde agus teagasc 3 (2003), pp. 15–23.


An duanag ullamh

    In Fresche Fontanis (2013), pp. 231–248.
    On the depiction of Càbhale chiefs in Gaelic poetry of the 16th century.

An English-Irish dictionary and phrase book (Fournier d’Albe)

16039. Mac Amhlaigh (Liam): Foclóir agus foclóirthe na Gaeilge.

Rev. by
    Seán Úa Súilleabáin, in ECI 24 (2009), pp. 210-211.

An English-Irish dictionary intended for the use of schools (Connellan)
16039. Mac Amhlaigh (Liam): Foclóir agus foclóirithe na Gaeilge.


Rev. by Seán Ua Súilleabháin, in ECI 24 (2009), pp. 210-211.

An English-Irish dictionary intended for the use of students of the Irish language (Foley)

16039. Mac Amhlaigh (Liam): Foclóir agus foclóirithe na Gaeilge.


Rev. by Seán Ua Súilleabháin, in ECI 24 (2009), pp. 210-211.

An Giolla Géaglomnach
1505. de Búrca (Seán): Aspects of transmission.
   Tale, An Giolla Géaglannach (An-Th 650), transcribed from narration of
   Micheál Ó Fíne (1877–1959) of Park, Spiddal. Some comments on style;
   comparisons drawn with earlier tales.

**An Háicléara Mánas**

   códmhneasadh Gaeilge/Béarla i litriocht na Gaeilge, 1600-1900.
   Rev. by

8204. Stenson (Nancy): An Háicléara Mánas: a nineteen-century text from
   Clifden, Co. Galway.
   Edited from NLI G 1137.
   Rev. by

**An móta glas**

5865. Ó Muiri (Diarmid): ‘Of English fayre I am scarce indeed’: amhráin
   Ghaeilge agus a n-aistritheoirí c. 1700-1850.

**An óige, an saol agus an bás (folktale)**

10447. Power (Rosemary): ‘An óige, an saol agus an bás’, *Feis tighe Chonáin
   and Pórr’s visit to Útgarða-Loki*.

**An Sciolladh**

1732. Mac Mathúna (Liam): Geilt sa cliacht duine lomnocht.
   Includes the paradigm of geilt in both Early and Modern Irish.

**An scoilthín (lullaby)**

19009. Ó Drisceoil (Proinsias): `Scoilthín sco' i ríocht cló.
In An linn bhfú1 21 (2017), pp. 116-133.

Surveys the published versions of An scoithín, also known as An bhean ád stíos; particularly on correspondence between S. O’Daly and E. O’Curry on the subject (dated 1860).

**An síogaí Rómhánach**

   ‘Parliamentóirí a bhí i dtárr maothlach’ from poem byg. *Innisim fis is ní fis bhreithe*( (= *An Síogaí Rómhánach*, FSCP 221, 112) based on Engl ‘The Soft Rump’, which was used to refer to ‘The Ramp Parliament’ of 6 December 1648, which condemned Charles I to death.

**An Sóisgeal do reir Luí Caig agus Gniomhaí na Neasbal (Stokes)**


**An Tegasc Críosdaidhe (Andrew Donlevy, 1742)**

6639. Byrnes (Gregory): An Irish manuscript at St. Patrick’s College, Manly.
   Paper MS wr. 1778 by Tamás Vordon (*al*. Thomas Vordon), containing a copy of Andrew Donlevy’s catechism of Christian doctrine (Irish part only).

**An Tegasg Críosdaidhe Angoidhleig (Pulline)**


**An Tegasg Críosdaidhe (Ó hEodhusa)**

1782. Ó Fachtina (Anselm): Varia.
   I. An tráchtas ar Teampóil Mhuire Lororo in *Tegasc Críosdaidhe Ó hEodhusa*; II. An l-áithrioch riogá (‘Ad P. Ó Súilleabháin, An Láthairigh riogá [BILL 2794]); III. Nóir éile ar Seithín Scannamh d’éigean na liathridhe (‘Ad N. J. A. Williams, in Éigse 17 (1979), p. 436); IV. Pónti úgpla na Páirtí na mBan (‘Ad B. Ó Cúiv, Páirtí na mBan [BILL 2793]).

6328. O’Reilly (Mary): Seventeenth-century Irish catechisms: European or not?
   In ArH 50 (1996), pp. 102-112.

10210. Mac Raghnaill (Fearghal) (ed.): An tegasg Críostaidhe, Bonabhentura Ó hÉodhasa, O.F.M., a chum / Fearghal MAC RAGHNAILL, O.F.M. a chuir in eagair.


Rev. by


In Irish Europe, 1600-1650 (2013), pp. 163–182.

Examines five Irish-language catechisms: Ó hÉodhasa’s, Stapleton’s, Gearnon’s, Ó Maolchonaire’s, and an anonymous tract in RIA 23.I.19.

An Tegasg Críosttuf (Mac Domhnaill)

14466. Williams (Nicholas): I bprionta i leabhair: na Protastúin agus prós na Gaeilge, 1567-1724 / Nicholas WILLIAMS a scriobh.


An Tegasg Créesdéegh (Séumus Buitléar, 1792)

1588. Ó Conchúir (Breandán): Teagasc Críostaí an Bhuitléaraigh.

In Éigse 17/1 (Samhradh, 1977), pp. 60–87.

On the language and orthography of Muirertach Bán Ó Céileacáin’s Irish transl. of Séumus Buitléar’s An Tegasg Créesdéegh (1792).

An ténéag bhiotethus

14591. Nic Cárthaigh (Emma): The seven heavens in the modern recension of In tenga bithnua.

In End and beyond (2014), pp. 211–283.

Critical edition of a section of the third recension of In tenga bithnua describing the journey of the soul through the seven heavens. Provides the text of three versions (based on nineteenth-century MSS), with critical apparatus: 1. NLS Advocates’ Library 72:2.5 (Gaelic IV) with variants from Egerton 174; 2. Text from RIA 23 D 8 with variants from 15 other MSS; 3. Text from RIA 3 C 15. With English translation and notes.

Anathomia Gydo

13882. Ní Ghallchobhair (Eithne) (ed.): Anathomia Gydo / edited by Eithne NÍ GHAHLCHOBHAIR.

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**Ancient Music of Ireland (Bunting)**


**Anfuigell**

16713. Esk a (Charlene M.): A medieval Irish legal commentary on wakes and funerals from Anfuigell ‘Wrong judgment’.

*In NAJCS 1/1* (May, 2017), pp. 27–44.

18659. Esk a (Charlene M.): A raven’s battle-cry: the limits of judgment in the medieval Irish legal tract Anfuigell.


**Annála ríoghachta Éireann**


*In JCS 5* (2005), pp. 145–156.

**Annales Anonymi**

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.


**Annals of Boyle**

2572. Breatnach (Caoimhín): The significance of the orthography of Irish proper names in the Codex Salmanticensis.


Suggests a 13th c. date of composition for MS on grounds that features of spelling reveal similarities with Irish and Anglo-Norman hands in the annals.
Examines the early section of the Annals of Boyle with the aim of identifying  
the sources used, relating it to the world chronicle sections in other Irish annals.


**Annals of Clonmacnoise**

introduction and notes by T. M. Charles-Edwards.  
(Translated texts for historians, 44).  
Vol. 1. Introduction, text. xiv+349 pp.  

431911 AD, reconstructed mainly from the Annals of Ulster, the  
Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum  
Scotorum.  
Rev. by  
Nicholas Evans, *in IR* 58/1 (Spring, 2007), pp. 116-122.  

**Annals of Connacht**

3833. O’Dwyer (W. D.): The Annals of Connacht and Loch Cé and the  
monasteries of Boyle and Holy Trinity.  

2300. Ó Murchadhla (Diarmuid): A reconsideration of some place-names from  
The Annals of Connacht.  

**Annals of Duisk**

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.  
Edition of fragments of annals in Latin: 1. *Annales anonymi* from MSS BL  
Additional 4793, PROL SP 63/214; 2. A single entry from *Annals of Nenagh*  
s.a. 1309 from MS BL Additional 4821; 3. *Annals of Duisk* from MS TCD E  
3. 10 and BL Lansdowne 418.

**Annals of Inisfallen**

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   1. Structure of the *Cogad*; 2. Use of annalistic sources in the *Cogad*; 3. The *Cogad* and *AI* compared; 4. The *Cogad* and *AI* compared; 5. The *Cogad* and the Clonmacnoise-group annals compared; 6. The *Cogad* and the extant annals compared; a summary; 7. Unique annalistic material in the *Cogad*.

414. Breatnach (Caoimhín): Corrigenda to *The annals of Inisfallen*.


   Edited by Seán Mac Airt (*BILL* 8602), resulting from a collation with the facsimile of MS Rawlinson B 503.

1078. Breatnach (Caoimhín): Varia: IV.


   In *Ériu* 41 (1990), pp. 143–146.

1298. Byrne (Francis John): Onomastica 2: *Na Renna*.


   *ad* *Onom. Goed. 388, 580.* Argues that *na Renna* (gen. pl. *na Rend, inna Renn*) mentioned in the Annals of Inisfallen and the Chronicle of Marianus Scotus is to be identified as the Rhins of Galloway; *Dún Reichet* (= Dunraight) is identified as belonging to this area.

2572. Breatnach (Caoimhín): The significance of the orthography of Irish proper names in the *Codex Salmanticensis*.


   Suggests a 13th c. date of composition for MS on grounds that features of spelling reveal similarities with Irish and Anglo-Norman hands in the annals.

6085. Ó Canann (Tomás G.): The Annals of Inisfallen: an independent witness to northern events.


2290. Ó Murchadha (Diarmuid): A reconsideration of some place-names from the *Annals of Inisfallen*.


7296. Dumville (David), Grabowski (Kathryn): Chronicles and annals of mediaeval Ireland and Wales: the Clonmacnoise-group texts.

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3559. Harrison (Kenneth): Epacts in Irish chronicles.

3403. McCarthy (Daniel): The status of the pre-Patrician Irish annals.
Studies the non-Irish pre-Patrician entries in the annals, focusing on the Annals of Inisfallen and the Annals of Tigernach, and advances the hypothesis that these are based on an early 5th c. chronicle by Rufinus of Aquileia.

Annals of Loch Cé

3833. O'Dwyer (W. D.): The Annals of Connacht and Loch Cé and the monasteries of Boyle and Holy Trinity.

Annals of Nenagh

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.

Annals of Roscrea

Vol. 1. Introduction, text. xiv+349 pp.
431–911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicon Scotorum.

Rev. by
Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116-122.

Annals of the Four Masters


Of two copies produced, one was intended for Fearghal Ó Gadhra, the other for publication in Louvain. Discusses and assesses the question of which of the surviving five MSS belongs to which copy of the annals. Concludes in favour of P. Walsh’s view (but against C. Mooney’s) that the Ó Gadhra set is represented by MSS RIA C iii 3 and TCD H 2. 11, and the Louvain set by Franciscan A 13, RIA 23 P 6, RIA 23 P 7. Includes ‘Appendix: Notes on the Individual MSS’.

See also P. Walsh, The Four Masters and their work (1944) (Best 5 8631), IBL (1936), pp. 81-83 (Best 5 2081), and C. Mooney, IER 60 (1942), pp. 223-224, n. 4 (BILL 624).

Mooney (Canice) (ref.), Walsh (Paul) (ref.)


1502. Ó Súilleabháin (Pádraig): Nótaí ar thrí fhoilseann ó na hAnnála.

In Éigse 15/1 (Samhradh, 1973), pp. 22–23.

1. dálach ‘mournful, sad, sorrowful’ in Annals of the Four Masters; 2. sláín: siabhra sláín ‘fairy or magic hosts?’ (sic leg. not siabhra Sláin as printed by O'Donovan in his edition of Annals of the Four Masters); 3. tiaghd: as a tiaghdh in Annals of Ulster vs. as a tiaghdh fearrtha in (unpublished portion of) Annals of the Four Masters.

O’Donovan (John) (ref.)


Based on verse mostly from *AFM* and *A¹¹*, illustrates the gradual development of *dán dírēach* from the ninth to twelfth century. Fifteen verses / excerpts ed. from printed editions of *AFM* and *A¹¹*, with Engl transl. and notes. First lines:


AFM ad annum 822.1 [=824].

5103. Ó Buachalla (Breadán): Annála riogachta Éirinn is Forns feasa ar Éirinn: an comhthéacs comhaimseartha.

16377. Cunningham (Bernadette): The Ó Dubhgléinn family of historians and the Annals of the Four Masters.

5559. O’Sullivan (William): The Slane manuscript of the *Annals of the Four Masters*.
    *In RÍM* 10 (1999), pp. 78–85.

i.e. the second volume of the Louvaine set of the *Annals*.

5426. Toorians (Lauran): Das Leben von Muireadhach Albanach Ó Dálaigh: *Secel 7 arrumainte 7 stair*.

Proposes a new chronology for the life and works of Muireadhach Ó Dálaigh, attempting to reconcile the anecdote about the poet in *AFM* s. a. 1213 with the internal evidence provided by his poems.

    *In Êigse* 37 (2010), p. 58.

A series of scribal testimonials from the compilers of *Leabhar gabhála Éireann*; from RIA 23 K 45.

10511. Gillespie (Raymond): A missing Dublin saint?

ad *AFM* 1545.6.

8926. Breathnach (Pádraig A.): On the Ó Cléirigh recension of *Leabhar gabhála*.
    *In Êigse* 37 (2010), pp. 1–57.
I. Introduction; II. Lines of transmission; III. Content in K and D contrasted (main text); IV. Alignment of M; V. Diction in K, M contrasted; VI. Joint consolidated recension (M); VII. Joint recension recast (K): motive and method; VIII. Cú Colgcrích Ó Cléirigh’s authorship of K; IX. Summary conclusions. Bibliography & abbreviations.

Separately published Dublin: National University of Ireland, 2010 [same pagination + 2 plts].


15101. Cunningham (Bernadette): The Louvain achievement I: the Annals of the Four Masters.
In Irish Franciscans 1534–1900 (2009), pp. 177–188.


Studies two cases in Ireland of the use of subscription to produce handwritten copies of MSS: Belfast Central Library MS XLIII, containing an Irish translation of Thomas à Kempis’s De imitazione Christi; and QUB Misc. MS 1/2 (formerly Phillippes 6465), containing a copy of the first volume of the Annals of the Four Masters.


In Clonmacnoise studies 2 (2003), pp. 175–207.

On AFM ad annum 1167 and the patronage by Derbforgáill (1108–1193) of the Nuns’ Church at Clonmacnoise.

16164. Ó Canann (Tomás G.): Notes on medieval Donegal.

   In Editing the nation's memory (2008), pp. 129-149.

**Annals of Tigernach**

526. Oskamp (H. P. A.): The first twelve folia of Rawlinson B 302.
   In Érín 23 (1972), pp. 56-72.

Dedicates codicological and palaeographical features of first twelve leaves of MS (containing the *Annals of Tigernach*), which are of different provenance than rest of MS, and whose 'scribal habits' are similar to continental MSS.

669. Oskamp (H. P. A.): 'The Yellow Book of Lecan Proper'.
   In Érín 26 (1975), pp. 102-121.


Best (R. I.) (ref.)

2309. Ó Murchadha (Diarmuid): A reconsideration of some place-names from *The Annals of Tigernach*.


7296. Dumville (David), Grabowski (Kathryn): Chronicles and annals of mediaeval Ireland and Wales: the Clonmacnoise-group texts.


Rev. by


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8084. Ó Murcadhla (Diarmuid): The Annals of Tigernach: index of names.
An index to Stokes’ ed., Best¹, p. 252.

Rev. by

In ZCP 57 (2009-2010), pp. 113-123.
Criticism of D. P. McCarthy’s theory (in Peritia 12 (1998), pp. 98-152) that the Irish world annals (in particular the pre-Patrician section of the Annals of Tigernach) and Bede’s Chronicon maior have a common origin in a world chronicle by Ruffinus of Aquileia.

3403. McCarthy (Daniel): The status of the pre-Patrician Irish annals.
Studies the non-Irish pre-Patrician entries in the annals, focusing on the Annals of Inisfallen and the Annals of Tigernach, and advances the hypothesis that these are based on an early 5th c. chronicle by Ruffinus of Aquileia.

Offers a critical, chronological and textual analysis of all annalistic entries on the life of St. Brigit of Kildare, and argues that Annals of Tigernach and Chronicum Scotorum preserve the oldest chronology presented originally in the Iona chronicle.

12317. Flechner (Roy): The Chronicle of Ireland: then and now.
In EME 21/4 (Nov., 2013), pp. 422-454.

(Translated texts for historians, 44).

Vol. 1. Introduction, text. xiv+349 pp.

431911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum Scotorum.

Rev. by
Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116-122.

Annals of Ulster


In Ogha [Fs. Ní Chatháin] (2002), pp. 54-64.

13035. Charles-Edwards (T. M.): 'The Continuation of Bede', s.a. 750: high-kings, kings of Tara and 'Bretwalda'.  
Also refers to AU 750.11.

In Êiri 48 (1997), pp. 103-152.  
Provides identifications, cross-references and corrigenda to names of persons in the pre-Norman entries to AU arranged by year and entry.

5349. McCarthy (Daniel): The original compilation of the Annals of Ulster.  
In StC 38 (2004), pp. 69-96.  
A study of textual, palaeographical and codicological aspects of MS TCD H 1. 8, focusing on the annals of folios 12-14.

13036. Picard (Jean-Michel): Princeps and principatus in the early Irish Church: a reassessment.  
On the meaning and use of the terms princeps/airchimnech, episcopus/episcop, abbas/abb in Hiberno-Latin literature, as well as their frequency in Irish annals.

Incl. discussion of terms used for church settlements: ecclesia, monasterium, civitas, cathair, cell.

8663. Lendinara (Patrizia): The Battle of Brunanburh in later histories and romances.  
In Anglia 117/2 (Jan., 1999), pp. 201-235.
Also considers the inclusion of this event in Irish chronicles.

13040. Ó Mórdha (Eoghan): The placenames in the Book of Cuanu.  
Examines entries in Annals of Ulster extracted from the lost Book of Cuanu for place name evidence.

[1.] Introduction; [2.] Anno Domini dating; [3.] Bissextile; [4.] Anno Domini dating in AU; [5.] The origin of March-Anno Domini dating; [6.] Ferials and epacts; [7.] AU’s list of papal succession; [8.] Bissextile data; [9.] Anno Mundi; [10.] Pre-AD dating of records in Ireland; [11.] Conclusion: AU includes two different dating systems. Discusses the historical background for the adoption of 1 January or 25 March as the date for the beginning of the year.

3433. Ó Corráin (Dónnchadh): Vikings II: Ros Camm.  
AU^2 ad annum 807.8.

(Translated texts for historians, 44).  
Vol. 1. Introduction, text, xiv+349 pp.  
431-911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum Scotorum.  
Rev. by  
Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116-122.  

1502. Ó Súilleabháin (Pádraig): Nótaí ar trí fhoral ó na hAnnála.  
*In Éige 15/1* (Samhradh, 1973), pp. 22–23.  
O’Donovan (John) (ref.)

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
3440. Meckler (Michael): The *Annals of Ulster* and the date of the meeting of Druim Cett.


ad annum 574; supports its redating to c. 590.


In *Aon don éigse* (2015), pp. 221-238.


Edition based on MS TCD H 1. 8 (with some readings from Rawlinson B 489); with English translation [abbreviation: AU²].

Rev. by

David Dumville, in CMCS 10 (Winter, 1985), pp. 67-86.


AU ad annum 575; criticism of R. Sharpe, *Life of St. Columba* and the redating of the meeting at Druim Cett to 590.


1645. Dumville (David) (revr.): On editing and translating medieval Irish chronicles: the *Annals of Ulster*.

In CMCS 10 (Winter, 1985), pp. 67-86.


Repr. in *Histories and pseudo-histories of the Insular middle ages*, n° XVI.

3389. Ó Corráin (Donnchadh): King-making in Leinster in 835.


AU² ad annum 835.1; emends corodigestar to co ro ordigestar.

16083. Moore (Eoghan): Foibrén in Mide.

In *JRSAI* 142-143 (2012-2013), pp. 188-190.

ad AU 816.8.


AU2 ad annum 749.9; suggests emendation to nubes visae sunt convertere, denoting a rare meteorological phenomenon.


In THJ (1999), pp. 190-196.

AU s.a. 737.9.


10938. Ó Corráin (Donnchadh): Rabies in Ireland in 776.


AU2 ad annum 775.12; explains conbadh as ‘rabies’.


Studies terminology collected from the Annals of Ulster relating to: 1. The church and monastic buildings (e.g. dairthe ch, doimliac c, eccles, reicles, naball, airdam, airdiort, clochthech, tech aboid, etc.); 2. The monastic community: specialised groups (e.g. ancortae, sruthi, etc.)


Studies the annals in fos. 12-14 of TCS H 1, 8 (= AD 81-387), arguing that it formed part of the original compilation of the Annals of Ulster.

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2903. Smyth (Alfred P.): Húi Fáilgi relations with the Húi Néill in the century after the loss of the plain of Mide.

3339. Woods (David): Acorns, the plague, and the ‘Iona Chronicle’.
   ad AU 576.2; argues that a reference to the bubonic plague was misunderstood as a great crop of acorns by the continuators of the Iona Chronicle.

5395. Ó Muraíle (Nollaig): Cathal Óg Mac Maghnusa: his time, life and legacy.

8848. Meckler (Michael): The assassination of Diarmait mac Cerbaill.

5396. Ó Dufaigh (Seosamh): The obituary of Cathal Mac Maghnusa (1498).

12317. Flechner (Roy): The Chronicle of Ireland: then and now.

5455. Fraser (James E.): Varia: Picts in the West in the 670s? Some thoughts on AU 673.3 and AU 676.3.

4354. Downham (Clare): An imaginary Viking-raid on Skye in 795?
   ad AU 795.3; MS scri to be interpreted as scriín.

6689. Bourke (Cormac): The work of angels?
   *In IR* 50/1 (Spring, 1999), pp. 76–79.
   ad AU 1007.1: *docendai ‘man-made’.*

4484. Miller (Molly): The last century of Pictish succession.

3559. Harrison (Kenneth): Epacts in Irish chronicles.

   *Repr. in Histories and pseudo-histories of the Insular middle ages, n° XVII.*

Án téachtai bréith

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3355. Ó Corráin (Donnchadh): Synodus II Patricii and vernacular law.
Discusses the adoption by secular lawyers of a principle from canon law referring to marriage (Synodus II Patricii 26) and its general application to contracts in vernacular law.

Antiphonary of Bangor

In CMCS 15 (Summer, 1988), pp. 63–84.
Evidence from Virgil’s Grammarian’s verse theory (De metrorum compositione) is discussed. Incl. analyses of sample stanzas from the Antiphonary of Bangor and Altus prosator.
Repr. in Latin letters in early christian Ireland, n° XV.

6326. O’Dwyer (Peter): Mary in early Irish tradition.
In ArH 41 (1986), pp. 72–82.

3245. Lapidge (Michael): Columbanus and the ‘Antiphonary of Bangor’.
Studies the hymn Precamur patrem, and argues it was composed by Columbanus at Bangor between 569 and 590.

In Aquitaine and Ireland in the Middle Ages (1995), pp. 81–110.
On the adoption and use in Irish liturgy of hymns of Gallican origin.

14918. Herren (Michael W.): An early Irish precursor of the ‘Offiziendichtung’ of the Carolingian and Ottonian periods.
Repr. in Latin letters in early christian Ireland, n° VI.

Antiquitátes (Ussher)

5178. Cunningham (Bernadette), Gillespie (Raymond): James Ussher and his Irish manuscripts.
Surveys the Irish language manuscripts to which Ussher had access, and examines the network of scholars of which he was part.

Aonghus na nAor (Irish poet)

Argues that the Aonghus nan Aoir of Scottish oral tradition was mistaken for the notorious Irish bard Aonghas Ó Dálaigh (alias Aonghas na nAor) by G. Henderson 1910 (Best 1, p. 200).

Aonghus nan Aoir (Scottish satirist)


Argues that the Aonghus nan Aoir of Scottish oral tradition was mistaken for the notorious Irish bard Aonghas Ó Dálaigh (alias Aonghas na nAor) by G. Henderson 1910 (Best 1, p. 200).

Apgitir chrábaid (Colmán macc Béognai)


2240. Wright (Charles D.): The Irish 'enumerative style' in Old English homiletic literature, especially Vercelli Homily IX. In CMCS 18 (Winter, 1989), pp. 27–74.

Argues that Old English homilists adapted numerical motifs from Old Irish and Hiberno-Latin models.


11605. Clancy (Thomas Owen), Márkus (Gilbert): Iona: the earliest poetry of a Celtic monastery.


Part 1: Iona (Iona’s early history; The life and work of the monastery; Iona as a literary centre); Part 2: The poems (Altus prostratus; Adiator laborantium; Noli Pater; Amra Choluimb Chilie; The poems of Beccán mac Luigdech; Colum Cille co Dia domm eriit; Cantemus in omne die) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona’s library.

Rev. by

Jane Stevenson, in CMCS 30 (Winter, 1995), pp. 140-141.

18677. Ó Maidín (Uinseann): The Celtic monk: rules and writings of early Irish monks / translated and annotated by Uinseann Ó Maidín.

Contains various rules and other texts in English translation. 1. Rules: The Rule of Ailbe; The Rule of Comgall; The Rule of Colum Cille; The Rule of Cliara; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= Cid is dech do cleric, from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallagh, or The teaching of Macruana. 2. Writings, litanies and hymns: Testimony to the Monastery of Sancell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chrábaid]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chrábaid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.


18891. Lake (Stephen): Usage of the writings of John Cassian in some early British and Irish writings.
   In JAEMA 7 (2011), pp. 95–121.
   particularly in Apgitir chrábaid and Anrae Coluim Chille.

Apocalypse of Thomas


Araille felmac féig don Mumain

   In Éiriu 59 (2009), pp. 111–136.

Archaeologia Britannica (Lhuyd)

381. Harrison (Alan): Who wrote to Edward Lhwyd?
   A letter from Ireland (published by Edward Lhwyd, Archaeologia Britannica, p. 436) detailing Irish MSS extant in Ireland was possibly written by Anthony Rayment (Vicar of Trim, Co. Meath, 1705-26).

430. de Bhaldraithe (Tomás): Gluaisre Egerton 158, a fhoinsí agus a lorg ar DIL.
   Discusses (1) the sources of Séamus Ó Brónain’s Irish glossary (in MS Egerton 158), (2) mistakes copied from E. Lhwyd’s Irish glossary in Archaeologia Britannica (1707), (3) Egerton as a source in DIL.

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1889. de Bláhaíthe (Tomás): Góstaí Gaeilge Edward Lhuyd agus a sliocht.
    In Éige 23 (1989), pp. 131–146.
    Irish ghost words traceable to Lhuyd’s Fodóir Gaoidehilge-Shagsonach.
    Includes a list.

    A Manx vocabulary, from MS NLW 13234A.

4331. Thomson (Robert L.): Edward Lhuyd’s Geiriųn Manaweg III.
    In SGS 17 (1996), pp. 309–375.
    A comparison of Lhuyd’s collected Manx and Scottish material.

237. Thomson (Robert L.): Edward Lhuyd’s Geiriųn Manaweg II.

4372. Ó Baoill (Colm): Robert Campb ell, Forsair Choire an t-Síth.
    In SGS 23 (2007), pp. 57–84.
    On the identification of Robert Campb ell, author of the laudatory poem to Edward Lhuyd in the preface to Archaeologia Britannica; includes text from TCD H 5. 20 and English translation.

Archdeacon, Nicholas J. (1770–1824)

1517. Ó Dúghaíl (Gréagóir): Seannmóir ar an troscadh.
    In Éige 15/2 (Goimhread, 1973), pp. 131–139.

Arculf


Armagh registers

    Analyses the registers as a source for social and legal history.
Arnulf


Aroile do Bhréathnach uibh Éireann


   Aroile do Bhréathnach uibh Éireann, a tract on the Walshes written in 1664, edited from UCD Additional Irish MS 14 (Mac Firbisigh’s Book of Genealogies) with textual notes, English translation and commentary. App. A contains the Walsh genealogy according to Lawrence Walsh (1588); App. B contains the portion of Lawrence Walsh’s account preserved in the Cuimre of Dubhaltach Mac Firbisigh.

Ars grammatici Serg(i)lii


   Suggests this version of the name of Virgilius Maro Grammaticus preserved in Ars Serg(i)li results from the misreading of an abbreviated form.

Ars Malsachani


   Incl. discussion of the date of Ars Malsachani.

AT 875

1701. McTurk (Rory): An Irish analogue to the Kráka-episode of Ragnars saga loðbrókar.


   Story, Brian na Domgaðh from Co. Mayo, which combines the motif of The Clever Peasant Girl (AT 875) with the legend of the Slaying of the Aged (= Wisdom of Hidden Old Man Saves Kingdom, AT 981), edited with English translation from Irish Folklore Collection, MS 1269.

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AT 981

1701. McTurk (Rory): An Irish analogue to the Kráka-episode of Ragnars saga loðbrókar.

In Éigse 17/3 (Samhradh, 1978), pp. 277-296.

Story, Brian na Diúgadh from Co. Mayo, which combines the motif of The Clever Peasant Girl (AT 875) with the legend of the Slaying of the Aged (= Wisdom of Hidden Old Man Saves Kingdom, AT 981), edited with English translation from Irish Folklore Collection, MS 1269.

Athgabál Bech


Rev. by

Audacht Moraind


Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth gablach and Cóc conara fugill; (2) Audacht Moraind and the Rule of Mochuta; and (3) Ces Noínden and the metrical Dindshenchas.

Audacht Morainn

466. Ahlqvist (Anders): Two notes on Audacht Morainn.

In Celtica 21 (1990), pp. 1–2.

Also on post-verbal lenition.


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Argues that clí (m.) ‘poet of the third highest rank’ is distinct from clí (f.) ‘house-post, pillar’, and that cleth (f.) ‘house-post’ and clí (f.) represent an instance of paradigm split. Additionally suggests that clíth in Audacht Morainn, §§2:2, 63:163 (as ed. by F. KELLY, 1976) represents an oblique case of clí.


Discusses other PIE parallels of ‘Act of Truth’ and cognate verbal expressions of the following four expressions: 1. Is tre fir flathemon ‘it is through the ruler’s truth’; 2. mortlithi (mórslóg no) márikteit di doinib dingbatar ‘plagues, (a great host, or) great lightnings are warded off men’; 3. gu flathemon ‘ruler’s falsehood’; 4. ni[n]-aurdallat dína [support for emendation to ni-n-aurdalat anais ‘let not riches blind him’ (see F. KELLY, AM §§11); 5. to-aidbli éisc i sruthaib -snáither (emends to to-aidbli éisc i sruthaib -snáither ‘with abundance of fish it is swum in streams’, taking to-snáither to be an impersonal passive rather than 2nd sg. dependent (see F. KELLY, AM §§20).

Repr. in Watkins selected writings II, pp. 628-643.

Kelly (Fergus) (ref.)


Edition of recension B of Audacht Morainn, based on MS RIA 23 N 10; with French translation and notes.


399. Kelly (Fergus): Two notes on final-verb constructions.

In Celtica 18 (1986), pp. 1–12.


Greene (David) (ref.)

4201. Fomin (Maxim): Classifications of kings in early Ireland and India.


Lindeman (F. O.) (ref.)
12675. Nikolaev (Dmitry): *Fír flathemon* in the Russian primary chronicle? The legend of the summoning of the Varangians and the prefatory matter to *Audacht Morainn*.

319. Ó Cuív (Brian): *Is tre fír flathemon*: an addendum.
   In *Celtica* 13 (1980), pp. 146–149.

13449. Sayers (William): Qualitative and quantitative criteria for prosperous royal rule: notes on *Audacht Morainn* and a Vedic Indian analogue.
   In *StC* 48 (2014), pp. 93–106.

2620. Henry (P. L.): The cruces of *Audacht Morainn*.
   Criticism of the translation by F. Kelly in *Audacht Morainn* (Dublin, 1976), especially with regard to the Old Irish terms *fír, fírinne, fír flathemon* and to the terminal phrases at the end of §§21, 52-53 and 63.

14974. Fomin (Maxim): Instructions for kings: secular and clerical images of kingship in early Ireland and ancient India.
   A comparative study of early Irish and Indian political thought. Irish evidence based on *Audacht Morainn*, *Teccsa Cormaic* and *De duodecim abusivis*.


Rev. by

2803. Hartmann (Hans): Was ist ‘Wahrheit’? (1).
   Establishes several coincidences between Irish folk-beliefs and Proto-Indo-Iranian religion, especially regarding the cult of the dead and the binary opposition right : left, with the moral connotations associated to it (good : evil). Discusses in particular the concept of truth (represented by OIr. *fír, fírinne, fír flathemon*) and its role as the bedrock of sovereignty.

15459. Bisagni (Jacopo): *Tarbhflath*: une influence classique dans *Audacht Morainn*?
Suggests (following an argument advanced by Brent Miles in *Heroic saga and classical epic in Medieval Ireland*, 2011) that the term *tarb flaith* with its negative connotations is a calque on Statius’s *dux taurus* (*Thebaid* 2.323 ff.).

2753. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil I.


Expands on a previous article, *in ZCP 49-50 (1997), pp. 287-310*. Studies in particular the representation of the prince in Irish wisdom literature and the concept of *frathemon*.


*In Lordship in medieval Ireland (2007), pp. 21-46.*

Examines theoretical texts on kingship (focusing on *Audacht Móininn* and *Teosea Cormaic*), contrasting this with the portrayal of kingship in Leinster poetic material of the 7th to 12th centuries.

3688. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil IV.


*Continued in ZCP 56 (2008), pp. 1-56.*


*In Historical linguistics and philology (1990), pp. 1-10.*

2761. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil II.

*In ZCP 53 (2003), pp. 1-19.*

*Continued in ZCP 54 (2004), pp. 31-53.*

4200. Bondarenko (Grigory): Conn Céchtachath: the image of ideal kingship in early medieval Ireland.


Discusses the concept of ideal king as shown in the material from the Conn Céchtachath cycle.

2808. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil III.
In ZCP 54 (2004), pp. 31–53.


3449. Kelly (Fergus) (ed.): Audacht Morainn / edited by Fergus Kelly.


R. by


4601. Hartmann (Haus): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil V.

In ZCP 56 (2008), pp. 1–56.

3187. O’Connor (Ralph): Searching for the moral in *Bruiden Meic Da Ré*.

In Éiri 56 (2006), pp. 117-143.

Discusses the textual relationship of the various versions of the story concerning the revolt by the *aithechtuatha* (or ‘vassal peoples’), and analyses the recension known as *Bruiden Meic Da Ré* (providing comparisons with the alternative recension *Scél ar Chairbre Cinn Cait* throughout), offering an interpretation of this narrative as a developed *exemplum principis* in which the conflicting elements of the kingship ideology are scrutinized.


In Traditio 49 (1994), pp. 45–75.

2933. Olmsted (Garrett S.): A contemporary view on Irish ‘hill-top enclosures’.

In ÉtC 16 (1979), pp. 171–185.

Studies the use of OIr. *blá* in Audacht Morainn and argues, based on the readings of recension B, that it is to be interpreted as ‘enclosure’.

Augustine of Hippo

2418. O’Loughlin (Thomas): The exegetical purpose of Adomnán’s *De Locis Sancitis*.

In CMCS 24 (Winter, 1992), pp. 37–53.

Argues that Adomnán’s intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in *De Doctrina Christiana*. 
Auraicept na n-éces


Investigates the causes and the chronology of the confusion between Latinus of Italy, the father-in-law of Aeneas and Iulus son of Aeneas on the one hand, with Latinus of the Tower, the father-in-law of Fénius, and Néel son of Aeneas on the other in the Irish origin legend, focusing especially in Lebor Gabála (whose various recensions are discussed) and Auraicept na n-éces.


Discusses the terms fid, deach, ríom, forbaid, alt, insce and etar gair as they appear in the Book of Ballymote version of Auraicept na n-éces.


Discusses the sets of terms for grammatical gender in Auraicept na n-éces.


1. nathair imchenn; 2. compóit méirda 3. brisiud cend for mac fír clocha.


Suggests, through analysis of the metres illustrated in the tract, that Auraicept na n-éces and Lebor Ogam were among the sources of its compiler.

   Includes a discussion of the terminology in Auroicept na n-èces, specially of airlann.

14037. Russell (Paul): Fern do frestol na n. consaine: perceptions of sound laws, sound change, and linguistic borrowing among the medieval Irish.
   Particularly on the correspondence between Irish /f- and Latin /u-/v-, as expounded in Corm. Y §576 and §906.

5133. Poppe (Erich): Natural and artificial gender in Auroicept na n-èces.
   Analyses the discussion of grammatical gender in the first section of the Auroicept (Book of Ballymote, lines 520–570).

13313. Hayden (Deborah): Anatomical metaphor in Auroicept na n-èces.
   Examines the use of corporeal imagery to explain abstract linguistic concepts by the scholiasts of the Auroicept.

   Edition of the original nucleus of the Auroicept, based mainly on MS RIA 23 P 12 (Book of Ballymote); with commentary, textual notes and English translation.

   In Texts and transmission (2002), pp. 296–312.

   Studies in particular the terms dechned, dichned, cenf/ochrus, candail, delidin.


7067. McLaughlin (Roisin): Fénius Farsaid and the alphabets.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=a
In Ériu 59 (2009), pp. 1–24.

Discusses evidence for an alternative account of Fénius's role in the invention of the alphabet characterized by Isidorian influence, and suggests that Fénius's increased prominence in the legend originates in the Middle Irish commentary tradition on *Auraiscept na n-éces*.

15153. Hayden (Deborah): Some notes on the transmission of *Auraiscept na n-éces*.


7445. Burnséat (Abigail): The early Irish *grammaticus*?


12546. Hayden (Deborah): Two fragments of *Auraiscept na n-éces* in the Irish Franciscan Archive: context and content.


Discusses material from Franciscan A 10.


Also on the sources of the discussion of gender in *Auraiscept na n-éces*.


*In La tradition vive [Mélanges Holtz]* (2003), pp. 107–118.

Discusses the use and spread of the *differentia* as a definition formula in medieval Irish culture. I. Le concept de *differentiae* dans les glosses de Saint-Gall; II. Les *différences* dans les glossaires [A. Cormac; B. O'Davoren]; III. L’*Auraiscept na n-éces*.

8593. Fellman (Jack): The first mediaeval grammar of a European vernacular.


16891. Ahlqvist (Anders): The verbal paradigms in *Auraiscept na n-éces*.


Offers an account of the manuscript tradition of the two OIr. verbal paradigms therein (Calder 1917 ll. 650-655 and 3333-3357), as well as some comments on its possible sources.

9515. Hofman (Rijcklof), Smelik (Bernadette): An unnoticed copy of the *Auraiscept na n-éces* in MS TCD H 2. 17.


16889. Poppe (Erich): *Caide máthair bréithre* ‘what is the mother of a word’: thinking about words in medieval Ireland.

Examines the medieval Irish scholars’ conceptualization and terminology of the ‘word’ as a grammatical unit, drawing upon evidence from the tracts *Dliged sésa a humicept na mac sésa* and *Auricept na n-éces*.

10662. Hayden (Deborah): Poetic law and the medieval Irish linguist: contextualizing the vices and virtues of verse composition in *Auricept na n-éces*.

  *In LHi 54/1 (May, 2011), pp. 1–35.*

18813. Hayden (Deborah): The Book of Ballymote and the grammar of Irish.

  *In Book of Ballymote (2018), pp. 77–100.*


§1: Grammaires hiberno-latines; §2: L’*Auricept na n-éces*; §3: Les traités bardiques.