AUTHORS AND TEXTUAL SOURCES - C

Caelius Sedulius

1607. Wright (Neil): The *Hisperica famina* and Caelius Sedulius.
   *In* CMCS 4 (Winter, 1982), pp. 61–76.
   Identifies literary borrowings in the B text of *Hisperica famina* from the *Carmen Paschale* of Caelius Sedulius.

Caillech Bérri

216. Carey (John): Transmutations and immortality in the lament of the old woman of Beare.

2710. Murdoch (Brian): In pursuit of the *Caillech Bérri*: an early Irish poem and the medievalist at large.
   Studies the various English versions available of this poem.

7379. Mac Cana (Proinsias): Mythology in early Irish literature.
   Early Irish literary tradition exemplified by *Noínden Ulad, Imram Brain*, and *Caillech Bérri*.


4205. Ritari (Katja): Images of ageing in the early Irish poem *Caillech Bérri*.

2173. Ó hAodha (Donncha): The lament of the Old Woman of Beare.
   Text based on TCD H 3. 18, with English translation and textual notes.

10460. Ó Cruadlaíoch (Gearóid): Continuity and adaptation in legends of Cailleach Bhéarra.
   On the figure of the Cailleach Bhéarra in the Irish and Scottish Gaelic folk tradition.


15970. Ó Cruadlaíoch (Gearóid): The book of the *cailleach*: stories of the wise woman healer.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Caimbeul, Donncadh al. Campbell, Duncan

   In JCHAS 113 (2008), pp. 80–89.
   at. Donncadh Caimbeul. Includes an edition of Coirneal Sheumas, Chuil Dhaothail, in praise of Colonel James Fraser; with English translation and notes.

   In SGS 13/1 (Autumn, 1978), pp. 18–45.
   Poems by Donncadh Caimbeul of Glenorchy: 1. Teachtaire cuireas i gcein (4 qq.); 2. Fada ó mhaidhghis Dia na mona (6 qq.); 3. Atá anghairf í na monaíth (6 qq.); 4. Uch, is mise an gionn máór (4 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.
   [Continued in SGS 13/2 (Summer, 1981), pp. 263-288.]

   V. Cé don Phléid as caonn uíthe (23 qq.); VI. Maigh é ndeuchaidh a lèim lúidh (13 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.
   [Continued from SGS 13/1 (Autumn, 1978), pp. 18-45]; [Continued in SGS 14/1 (Winter, 1983), pp. 59-82.]

   In SGS 14/1 (Winter, 1983), pp. 59–82.
   VII. Bod briomhach atá ag Donncha (8 qq.); VIII. A shagairt na hamshóige (6 qq.); IX. Creid d’é ndeuchaidh Domhnall Dom (7 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.
   [Continued from SGS 13/2 (Summer, 1981), pp. 263-288.]

Cáin Adomnán

1291. Ní Dhonncadh 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.
1367. Ó Cróinín (Dáibhí), Fanning (Thomas) (app. auth.): Rath Melsigi, Willibrord, and the earliest Echternach manuscripts.
   Argues that the earliest Echternach codices were strongly influenced by Irish scribal tradition. Rath Melsigi (identified as Clonmelsh, Co. Carlow), mentioned by Bede, is suggested as training ground for Willibrord’s mission to Frisia. Úachtar, an Anglo-Saxon scholar, is identified with Ichthbricht on the witness list of Cás Adomnáin. Posits a reference to Drum Lear (Drumclaire, Co. Léitrim) in the Calendar of Willibrord. Incl. app. ‘Some field monuments in the townlands of Clonmelsh and Garryhundon, Co. Carlow’, pp. 43-49 by Thomas Fanning. Cf. K. Murphy, in Peritia 8 (1994), p. 169.

   Repr. in D. Ó Cróinín, Early Irish history and chronology, pp. 145-172.

   Murphy (K.) (ref.)

   In JAEMA 1 (2005), pp. 41–50.

5768. Ó Fionnachta (Pádraig): Cáín Adomnán.
   In LCC 12 (1982), pp. 93–111.


13092. Melia (Daniel Frederick): Law and the shaman-saint.

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

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


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

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

11835. Wedda (Peter): The Irish, the Virgin Mary and Proclus of Constantinople.
Analyses a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, Cán Adomnán, Cú Chulmain’s Hymn in laudem S. Mariae, Blathmac’s poems.

14541. Dumville (David N.) (ed.), Ó Néill (Pádraig P.) (ed.): Cán Adomnán and Canones Adomnani / edited and translated by Pádraig P. Ó NÉILL and David N. DUMVILLE.


Text and translation of Cán Adomnán based on K. Meyer 1905 (Best1, p. 228) with the omission of §§1-27.

Cán aicilline

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.

In CMCS 6 (Winter, 1983), pp. 43–61.

Analysis of obligations of aicilline ‘base clientship’ and choice of clientship partner based on Crith gablach, Cán aicilline and other legal texts.


Reconstructs the honour-prices corresponding to the previously discussed grades and examines the units of currency used in payments.


ad Cán aicilline §§ (as ed. by R. Thurneysen, in ZCP 14 (1923), pp. 336–394 [1. Das Unfrei-Lehen, etc.]; particularly on the process of mashing (OIr. imdel).)

Cán domnaig


In CMCS 52 (Winter, 2006), pp. 1–11.

Suggests that the concept of the informer’s reward found in §2 of Cán domnaig and in Wihtrud derives from a lost, presumably Latin, common source.


Concerns Epistil Iu (as ed. by J. G. O’KEEFE, in Ériu 2, (1906), pp. 180-214 [Cán domnaíg: 1. The epistle concerning Sunday]).

13757. Herbert (Máire): Dlíthe an Domnaigh in Éirinn, 600-700.

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Bibl gr aphy of Irish Linguistics and Literature


Cáin Éiméne Báin

515. Poppe (Erich): The list of sureties in Cáin Éiméne.
   In Celtica 21 (1990), pp. 588–592.

   Critical edition from MSS RIA 23 P 3 and BL Additional 30512, normalised to Old Irish standard; with English translation and notes.

387. Poppe (Erich): A Middle Irish poem on Éiméne’s bell.
   beg. In clo c án-sa na rig ruad (32 qq.). Critical edition (normalised) from MSS RIA 23 P 3, BL, TCD H 1. 11, and Brussels 2324–40; with English translation and notes. A versified elaboration of the narrative of Cáin Éiméne Báin which it follows in the manuscripts.

Cáin Fhuithirbe

1880. Ó Coileáin (Seán): Mag Fúithirbe revisited.
   ad D. A. Binchy, The date and provenance of Urachet bece (BILL 7325). On Cáin Fúithirbe (CII 2 688.2-10).

Cáin Fúithirbe

   ad R. Thurneysen, in ZCP 13 (1919), p. 105. Provides an example of the conjectured non-dissimilated root from the Old Irish legal text Cáin Fúithirbe.

   ad D. A. Binchy, in Celtica 5 (1900), pp. 80–81. 3 sg. rel. síche attested in an Old Irish gloss in Cáin Fúithirbe.
   Binchy (D. A.) (ref.)

   ardri and gen. sg. ardroch, ardreich attested in Old Irish sources, incl. Cáin Fúithirbe. Brief discussion of tríath as being of higher status than a king.

1880. Ó Coileáin (Seán): Mag Fúithirbe revisited.
3229. Breatnach (Liam): The ecclesiastical element in the Old-Irish legal tract Cáin Fhuithirbe.
   Discusses the various versions and the state of preservation of this text, analysing various passages with the aim of elucidating its date and style of composition and the ecclesiastical involvement in it.

Cáin lánamna

   ad §14, as ed. by R. Thurneysen 1936 (Best 2 21:48).


   In KF 3 (2008), pp. 33–43.
   Discusses the three types of betrothal mentioned in CH i 144.10-17 (with English translation).

8189. Eská (Charlene M.): Varieties of early Irish legal literature and the Cáin lánamna fragments.
   In Viator 40/1 (2009), pp. 1–16.
   Appendix: List of manuscript sources of the fragments of Cáin lánamna.

8532. Eská (Charlene M.): Problematic pigs: swine values in Bodleian manuscript Rawlinson B 506.
   On the share of the profit from pigs due to the wife in the event of divorce, as set out in the ‘Appendix’ to Cáin lánamna (= CH i 174.7–177.33).

10410. Eská (Charlene M.): Cáin lánamna: an Old Irish tract on marriage and divorce law.
   Edited from H 2. 15a (= CH i 502.7–519.35) [normalized text, variants, glosses, commentaries]; with linguistic and legal notes, English translation, and glossary.
   Appendices contain additional legal commentary, edited with English translation. 1: Text from Rawlinson B 506, fols. 19b–19d (= CH i 89.26–90.32); 2: Text from Rawlinson B 506 fol. 42d (= CH i 144.5–17); 3:
Text from Rawlinson B 506 55b-56d (= CIH i 174.7-177.34); 4 Text from H 3. 18 p. 434a (= CIH iii 974.29-975.27); 5 Text from Rawlinson B 506 fol. 22a-b (= CIH i 95.37-96.30); 6: Additional commentary [duplicates].

Rev. by Fergus Kelly, in Medium ævum 81/2 (2012), pp. 323-324.

In JIES 40.3-4 (Fall/Winter, 2012), pp. 300-314.

13326. Ó Corráin (Donnchadh): Women and the law in early Ireland.

14899. Jaski (Bart): Marriage laws in Ireland and on the continent in the early Middle Ages.
In The fragility of her sex (1996), pp. 16-42.

Cáin ónae

8761. Breatnach (Liam): Cáin ónae: an Old Irish law text on lending.
From TCD H 3. 18.


Suggests that the aírliciud is different from the Ón in that the former involves proprietary rights (rather than merely possessory) and included the right to alienate the property to a third party.

Cáin sóerraith

2815. Mac Eoin (Gearóid): The briu in early Irish society.

Discusses the term briu and the process of promotion from the freemen grades to the noble grades according to early Irish law, and also argues, based on an analysis of their property qualifications and their moral character, that the briu of Uraicecht beo and the mruad of Crith gablach (complemented by the fer folhail) are variant designations of the same rank.

Cainnt an tsean-shaoghail (Ussher)

19027. Briody (Micheál): Na nótait a bhi ac Máirtín Ó Cadhain as Cainnt an tsean-shaoghail.
In An linn bhúi 23 (2019), pp. 190-220. Ó Cadhain (Máirtín)

Caisnseachd Ailean nan Sop
4338. Ó Baoill (Colm): *Caismeachd Ailean nan Sop*: towards a definitive text.
Examines the poem beg ‘Smithich dhuinne mar bhun unblachd, found in MS Nova Scotia Archives, MG15G/2/2; with metrical and textual commentary, normalised text, interpretation.

**Caithchí Bech**

1623. Charles-Edwards (Thomas), Kelly (Fergus): *Bechbretha*: an Old Irish law-tract on bee-keeping.

EIL, 1. Dublin: Dublin Institute for Advanced Studies, 1983. xii + 214 pp. (Early Irish law series, 1).


Rev. by

**Caithréim Cellaig**

1948. Ó Conchennainn (Tomás): *Ceallach agus an doras a scáil.*

Ad *Caithréim Cellaig* line 350 of LB version (as ed. by K. Mulchrone 1971; see BILL 5169); read *do scáil*.

2806. Herbert (Máire): *Caithréim Cellaig*: some literary and historical considerations.
Discusses the background to the story, and argues that it was composed between the 11th and the early 12th century by an author from the Clonmacnoise milieu with the intention of commending the loyalty to the old monastic system despite the newly acquired diocesan status.

Discusses place names mentioned in the initial section of Caithréim Cellaig:
6c. `Dún Ógáin Bel foránd loch'.

14439. Mulcrone (Kathleen (ed.)): Caithréim Cellaig.

[= BILL 5169.]
Rev. by

Caithréim Chellacháin Chaisil

652. Ó Corráin (Dónnchadh): Caithréim Chellacháin Chaisil: history or propaganda?

1. The edition and the mss; 2. Comment on the text; 3. Historical analysis of the text; 4. The Vikings and CCC; 5. The date and background of CCC: ascribes it to 1127-34, during reign of Cormac Mac Carthaig; 6. The source-material used in CCC; 7. Conclusions.

Caithréim Chonghail Chláiringnigh


In CMCS 3 (Summer, 1982), pp. 41-75.
Discusses early modern Gaelic prose romances, e.g., Lorgainreacht an tSoidhich Naomhtha, Céilidhe Isogaide Léitha, Eachtra Mhetora agus Orlando, Eachtra an Mhadra Mhaidoil, Eachtra Mhacaoinn an Iolair, Caithréim Chonghail Chláiringnigh, Eachtra an Amadain Mhoir; some discussion of associations with Arthur in local legend.

For part I, see CMCS 2 (Winter, 1981), pp. 47-72.

Caithréim Thoirdeachalbhach


In CMCS 2 (Winter, 1981), pp. 73-89.
Discusses the political context of Uí Briain propaganda text Caithréim Thoirdeachalbhach and the influence of Cogadh Gaedhel re Gàibheath upon it; also some discussion of the poems Anamair duit a Bhriain Bhanba attributed to Mainrachdach Albanach Ó Déalaigh, and Anbair rionh a Bire a ògh.


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12652. Ó Riain (Gordon): The language of *Caithréim Thoirdhealbhaigh*.
   *In Caithréim Thoirdhealbhaigh* (2012), pp. 54–76.

12651. Ó Muraíle (Nollaig): *Caithréim Thoirdhealbhaigh*: the appendices.

*Caitlín Dubh Keating*

   An example of the *cluiche caointeach* ('keening joust'), beg. *Go mbennuídhe Dia dhuit a Bhriain mhic Uaithne* (30 ll.), the first part of which (ll. 1–20) is said to have been composed by Caitlín Dubh Keating. Ed. from MS NLI G 675.

*Caldron of Poesy*

   *In ZCP* 39 (1982), pp. 78–82.


   From TCD H 3. 18, with English translation and notes. Cf. Best 2 2267.

   Ed. with diplomatic and restored texts (incl. glosses on text) on the three cauldrons of poetry, *Coire Góirith*, *Coire Érmai*, *Coire Sófu* from MS TCD H 3. 18 with Eng. transl. and notes. Begins with *Moí cóire cóir Góirith*. Discussion of linguistic dating and metrics. Includes index of names and principal notes. Appendix with ed. of text on the hazels of Segais (*cuil na Segs*), from MS NLI G 10.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
14063. Corthals (Johan): Decoding the ‘Caldron of poesy’.

**Calendar of Willibrord**

1367. Ó Cróinín (Dáibhí), Fanning (Thomas) (app. auth.): Rath Melsigi, Willibrord, and the earliest Echternach manuscripts.
   
   Murphy (K.) (ref.)

**Cambrai Homily**

781. Ó Néill (Pádraig P.): The background to the Cambrai Homily.

493. Mac Mathúna (Liam): On the semantics of Irish words derived from IE *g*₁*her*- ‘hot’.

   ad MS Cambrai, Bibliothèque Municipale 679, fol. 38v17 (Thes., ii 241.2). Reading *cén críse* amended to *céní césa* (‘although he does not endure’) in text on white martyrdom (*‘īss in binnmárt’ [. . .]*).

   In CMCS 50 (Winter, 2005), pp. 31–66.
   Examines the cosmological background to the concept of *glasmárt* and discusses its meaning within the wider Christian literary context.
Bibliography of Irish Linguistics and Literature

2836. Sterckx (Claude): Le roi blanc, le roi rouge et le roi bleu.
   Discusses the three forms of martyrdom illustrated in the Cambrai Homily, arguing that their colours white, red and blue correspond to similar chromatic representations of Dumézilian Indo-European tri-functional symbolism in ancient India and Iran. In addition, finds further evidence for this interpretation in a passage from the Leinster Bórama.

4781. Griffith (Aaron): *-n(C)s in Celtic.
   Revises the facts exposed in K. McCone, Towards a relative chronology of ancient and medieval Celtic sound change, 1996, pp. 61 ff. and argues in favour of the following sequence of rules: 1) analogical replacement of thematic accusative plural ending *-ons by *-ons, 2) raising of *-₁₇₄ > *₁₇₅, *₁₇₆ > *₁₀₇, and 3) post-Common Celtic loss of *ⁿ before *(C)s.
   Appendix: On the reading of Cambrai ar fe da.

6978. Sterckx (Claude): The three Irish martyrdoms.
   ad Thes. ii, 246-247 (Cambray Homily).

   Argues that *eda (rather than *edo) is the historically earlier form (vs. K. McCone, Towards a relative chronology of ancient and medieval Celtic sound change, 1996, p. 106).

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 Albe; The Rule of Colog; The Rule of Colum Cille; The Rule of Cairn; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennán; The Rule of Carthage; An incomplete fragment [= Cid is dech do clerch, from An Leabhar Breac 360b]; The Rule of the Céli Dé; The Rule of Tallaght, or The teaching of Maedhmain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sinchell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chrébaid]; Litany of the Trinity; Litany of Jesus Christ [= Scéal chrébaid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.

19216. Ó hAnnracáin (Eoghan): Columbán: deoraf Éireannach sán Eoraip.
   In IMN (2010), pp. 8–45.

**Cambrensis, Giraldus**


As (probably) described in Topographia Hiberniae by Giraldus Cambrensis.

**Campbell, Duncan**


at. Donnchadh Caímbeul. Includes an edition of Coimeal Sheumas, Chuid Dhaothail, in praise of Colonel James Fraser; with English translation and notes.


Poems by Donnchadh Caímbeul of Glenorchy: 1. Teachtaire cuireas i gosein (4 qq.); 2. Fada ó mhulladh Dia na mná (6 qq.); 3. Atl a mhaghar fa na mnáibh (6 qq.); 4. Uch, is mise an gollad móir (4 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.

[Continued in SGS 13/2 (Summer, 1981), pp. 263-288.]


V. Ce don Phléid as ean miolte (23 qq.); VI. Maiong sdeachaidh a lèim lúidh (13 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.

[Continued from SGS 13/1 (Autumn, 1978), pp. 18-45]; [Continued in SGS 14/1 (Winter, 1983), pp. 59-82.]


VII. Bod brioighnhor atá ag Domncha (8 qq.); VIII. A shagairt na hamhóige (6 qq.); IX. Cruaid dá ndearnadh Domhnall Domh. Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.


**Campbell, Robert, Argyll’s Forester in Cowal**

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

Campion, Edmund

1553. Dunville (David N.): An episode in Edmund Campion’s Historie of
Ireland.
In Éigse 16/2 (Geimhreadh, 1975), pp. 131–132.
On St. Peter battling for the soul of an Irish galloglass.

Caogad

In SGS 12/2 (Autumn, 1976), pp. 143–182.
Describes the language of the Gaelic version of the first fifty metrical Psalms.
In appendix discusses the linguistic aspects of the 1694 revision of the text.

Caoineadh Airt Uí Laoghaire


2713. Killeen (J. F.): Inuence of ballads on Caoineadh Airt Uí Laoghaire?
Points out similarities with English and Scottish ballads.

4934. Marren (Julie K.): From bean chaointe to fear léinn: ‘The lament for
Art O’Leary’.

11696. Ó Dúshláine (Tadhg): Critique Uí Chorcora ar ‘Chaoineadh Airt Uí Laoire’.
In Féilscribhinn do Chathal Ó Háinle (2012), pp. 591–609.
Critiques some opinions on the Caoineadh received from Daniel Corkery (1878–
1964), particularly concerning the meaning of sgoil in the last verse of the
poem.

12274. Cullen (L. M.): The contemporary and later politics of Caoineadh Airt
Uí Laoire.
In ECI 8 (1993), pp. 7–38.

11795. Nic an Airchinnigh (Méadhbh): Caoineadh Airt Uí Laoghaire:
blood-drinking, Art’s sister and censorship in Father Peter O’Leary’s
manuscripts P and Pead.

11336. Cullen (L. M.): Caoineadh Airt Uí Laoghaire: the contemporary
political context.
   In StH 12 (1972), pp. 100–119.
   Version (interpersed with explanatory comments in English) from Manchester MS Irish 72. Diplomatic and standardized text, English translation.

14514. Ni Fhrighil (Ríona): ‘Knight of the generous heart’: Caoineadh Aír Uí Laoghaire agus stair a aistrithe.

14864. Ó Buachalla (Breandán): An caoine agus an chaointeoireacht.
   Addresses three misconceptions about Caoine Aír Uí Laoghaire: (Pt. 1) that it is to be read as a realistic account based on historical facts; (Pt. 2) that the Caoine is best understood as an example of the keening tradition; (Pt. 3) that the name of the metre of the poem is rosce.

15561. McKibben (Sarah E.): Angry laments and grieving postcoloniality.

16364. Nic an Aircighnigh (Méadbh), Ó Laoire (Lillis): Caoin te agus amhráin chrúite: ‘Is le gach bó a lao agus le gach caoineadh a cheol’.
   Draws attention to similarities in the music used for laments and milking songs.

Caoineadh Dhiarmada mhic Eoghain Mhic Cáithleach


Caoineadh na Maighdine


Caomhánach, Eoghan (1784–1849)

4977. de Brún (Pádraig): Forógra do Ghaeláibh 1824.
   In StH 12 (1972), pp. 142–166.
   A contemporary Irish translation of an address by Daniel O’Connell.

Carbine Bridge

2282. Ó Cearbhaill (Pádraig): Áth na gCarbad.
Carbine Bridge, Co. Tipperary.

Carmen Paschale

1607. Wright (Neil): The *Hisperica famina* and Caelius Sedulius.
In CMCS 4 (Winter, 1982), pp. 61–76.
Identifies literary borrowings in the B text of *Hisperica famina* from the *Carmen Paschale* of Caelius Sedulius.

Carmichael, Alexander *et al.* MacGilleMhìcheil, Alasdair (1832–1912)

11013. Stiùbhart (Domhnall Uilleam): Màiri Bhréac agus gàidsear an fhéilidh:
Màiri Stiùbhart, Alasdair MacGilleMhìcheil, na thug i seachad, agus na rinn e leis.
In SGS 24 (2008), pp. 551–571.

13596. Stiùbhart (Domhnall Uilleam): Alasdair MacGilleMhìcheil:
fear-cruinneachaidh öran ri linn nan 1860an.
In Foinn agus focail (2010), pp. 109–150.

Carmina Gadelica (Carmichael)

11013. Stiùbhart (Domhnall Uilleam): Màiri Bhréac agus gàidsear an fhéilidh:
Màiri Stiùbhart, Alasdair MacGilleMhìcheil, na thug i seachad, agus na rinn e leis.
In SGS 24 (2008), pp. 551–571.

13596. Stiùbhart (Domhnall Uilleam): Alasdair MacGilleMhìcheil:
fear-cruinneachaidh öran ri linn nan 1860an.
In Foinn agus focail (2010), pp. 109–150.

Carswell, John (c.1525–c.1572)

4410. Meek (Donald E.): Language and style in the Scottish Gaelic Bible (1767–1807).
In ScotL 9 (1990), pp. 1–16.
Argues that a Scottish-influenced version of Classical Gaelic was consciously used in the production of this Bible translation.

[= BILL 8159.]
Rev. by
14466. Williams (Nicholas): I bprionta i leabhar: na Protastún agus prós na Gaeilge, 1567-1724 / Nicholas Williams a scríobh.

Carthach al. Mochuta (†637)
Discussion of the origins of the phrase co nómad n-ó and its application in (1) Críth gablach and Cóc conara Fugh; (2) Audach Moraind and the Rule of Mochuta; and (3) Ces Noinden and the metrical Dindshenchas.

Catalogus sanctorum Hiberniae

Catechesis Celtica
494. McNamara (Martin): The Irish affiliations of the Catechesis Celtica.

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.

Catechetical tract of RIA 23 L 19
In Irish Europe, 1600–1650 (2013), pp. 163–182.
Examines five Irish-language catechisms: Ó hÉodhartaí, Stapleton's, Gearnos's, Ó Maolchonaíre's, and an anonymous tract in RIA 23 L 19.
Catechism of Christian Doctrine (F. Ó Maolchonaire)

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

Catechismus (Stapleton)

6328. O’Reilly (Mary): Seventeenth-century Irish catechisms: European or not?

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

Cath Áennaig Macha

16794. Kiselev (Mikhail): Some notes on the origin of the motif of the Ulaid’s false beards in *Cath Áennaig Macha* and *Cóir Amann.*

Cath Airtig

2497. Bhreathnach (Edel): Tales of Connacht: *Cath Airtig, Táin bó Flidhais,* *Cath Leitréach Ruibhe,* and *Cath Cúmain.*
   *In CMCS 45 (Summer, 2003), pp. 21–42.*
   Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.

Cath Almaine

614. Davies (Morgan T.): Kings and clerics in some Leinster sagas.
   Exemplified chiefly by *Cath Dain Bolg* and *Cath Almaine,* including anecdotes from *Fragmentary annals of Ireland.*

2525. Ó Cathasaigh (Tomás): Sound and sense in *Cath Almaine.*
   *In Ériu 54 (2004), pp. 41–47.*
   Discusses the value bestowed upon the spoken word.
   *Repr. in Coire sois,* pp. 439–446.

2037. Ó Riain (Pádraig) (ed.): Cath Almaine.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Edited from MS Brussels 5301-20, normalized, with diplomatic text; also
diplomatic edition of the texts in MSS YBL and RIA 23 E 29 (F); with notes
and vocabulary.

Rev. by

Cath Bearna Chroíse Brighde

Edition of two amalgamated poems concerning the potato, from Egerton 165.
With English translation and textual notes.

Cath Boînde

12606. Ingridsdotter (Kicki): Motivation for incest: Clothru and the Battle of
Drum Criaich.
Discusses the episode of Clothru’s incest with her brothers, found in Aided
Meidbe, the prose and metrical dindsenchas of Drum Criaich, and Cath
Boînde.

Cath Cairn Chonaill

1801. Ó Concheanainn (Tomás): LL and the date of the reviser of LU.

Táin bi Fidais. 4. Cath Cairn Chonaill. 5. Genemain Úe da Sláine. 6. The
poem Atchu for find fírfs cles.

16529. Ó hIarlaithe (Aoighán): Sinech Cró, an mháthair chíche agus an t-altramas
in Éirinn sa mheánaois.
In Celtica 29 (2017), pp. 55–75.
Proposes an etymological analysis of Sinech as ‘the teated one’, and considers
whether the role of the foster mother in medieval Ireland may have included
wet-nursing.

Cath catharda, In

1987. Harris (John R.): The Middle Irish adaptation of Lucan’s Bellum Civile:
an exercise in creative conventionality.

   Part II (pp. 381-387) deals with the influence of the vernacular epic style on the Irish adaptations of Latin texts. Appendix contains a study of the opening section of the Irish version of *Historia Brittonum.*

13732. O’Hogan (Cillian): Reading Lucan with scholia in medieval Ireland: *In cath cathar da* and its sources.
   *In CMCS 68 (Winter, 2014), pp. 21–49.*

14821. Harris (John R.): Adaptations of Roman epic in medieval Ireland: three studies in the interplay of erudition and oral tradition.
   Lewiston; Queenston; Lampeter: Mellen Press, 1998. ix + 239 pp. (Studies in epic and Romance literature, 5).

   Analyzes *Intheachta Aeniase, In cath cathar da,* and *Togail na Tobe.*


16342. Poppe (Erich): Lucan’s *Bellum civile* in Ireland: structure and sources.
   *In StH 42 (2016),* pp. 97–120.


   [(In Polish:) Cath Cathar da: an Irish version of Lucan’s *Bellum civile*? An introduction to the issue.]

15192. Ó Háinle (Cathal): Three apologetes and *In cath cathar da.*
   *In Ériu 65 (2015),* pp. 87–126.

   Provides an edition of three seventeenth-century apologetes based on events of the Roman civil war: 1. *qq. 22-31 of Rug comamh ar chrich Midhle* (text from RIA A v 2); 2. *qq. 25-39 of Cōir stil re seasamh Guoidhesh* (text from TCD H 6. 7); 3. *qq. 15-26 of A Thoirtheblaigh, turn th’aingnadh* by Fear Flatha Ó Gnímh (text based on TCD H 5. 6). Standardized text, English translation, notes, and discussion of each apologue in the context of the poem in which it occurs.


**Cath Chhuana Tarbh**

2140. Ní Úrdail (Meithbhín): Cath Chhuana Tarbh.
Summary of literary background and MS tradition.

   Discusses the sources and compilatory process of two substantial entries concerning the O’Brien of Thomond (s.a. 1014 and 1306) which draw upon Cath Chluana Tarbh and Caithreim Theirdhraidhbháise respectively.


   In ECI 20 (2005), pp. 104–199.
   Discussion of: (1) the ‘Dublin Annals of Inisfallen’; (2) the ‘MacCurtin Annals of Inisfallen’; (3) the ‘O’Longan’s Annals of Inisfallen’ (Jesuit Archives II. 1).

Cath Cinn Abrad

   [1.] Cath Maige Mucrama, from LL; [2.] Scéla Eogain, from Laud Misc. 610; [3.] Scéla Mo-saolmuin, from Laud Misc. 610; [4.] Cath Cinn Abrad from Lecan.
   Rev. by

Cath Cluana Tarbh

   Edition of the ‘core narrative’ based on Egerton 106 (with variants from RIA 23 K 37); with English translation and textual notes.
   Appendix I: Semi-diplomatic editions (The core narrative from Ó Ríain MS 1; Version 2A from Ferriter MS 25; Version 2B from RIA MS 246 (24 C 14); Version 2C from RIA MS 211 (23 G 20); Version 2D from RIA MS 204 (E vi 3)). Appendix II: Manuscript sources [information on 182 individual texts].
   Rev. by
Cath Cúla Drenne al. Tucait Catha Cúla Drenne

18416. Lacey (Brian): The real cause of the battle of Cúl Dreimne in Co. Sligo, the so-called ‘Battle of the book’.
   In Dedicated to Sligo (2013), pp. 83–90.

Cath Cumair

   In CMCS 45 (Summer, 2003), pp. 21–42.
   Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.

Cath Dúin Bolg

614. Davies (Morgan T.): Kings and clerics in some Leinster sagas.
   Exemplified chiefly by Cath Dúin Bolg and Cath Almaine, including anecdotes from Fragmentary annals of Ireland.

Cath Fhochar te Bhrighte

7284. Duffy (Seán): The Gaelic account of the Bruce invasion Cath Fhochar te Bhrighte: medieval romance or modern forgery?
   Assesses the reliability of this text as an historical source.

Cath Fionntrágha

   Argues that CF was composed in Connacht, the Fionntrágha alluded to being Trígh Eoishaile in Co. Sligo, and that the narrative reflects Irish politics (esp. those concerning the Ó Domhnaill lords and their Clann Suibhne mercenaries) contemporary with its earliest MS witness.

   In JKAHS 6 (1973), pp. 197–199.
   Discusses a place name in West Kerry.


Cath Leitreach Ruibhe

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
   In CMCS 45 (Summer, 2003), pp. 21-42.
   Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.

Cath Maige Mucrama

2044. Ó Cathasaigh (Tomás): The theme of lommarad in Cath Maige Mucrama.
   Repr. in Coire sois, pp. 300-341.

2767. Murray (Kevin): A reading from Scéala Моsauluim.
   In ZCP 53 (2003), pp. 198-201.
   ad lines 686-693 (as ed. by Maureen O Daly, 1975). Argues that Өgermanas is to be taken as a proper name.

5642. Koch (John T.): A swallowed onomastic tale in Cath Maige Mucrama?

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ár súisear.
   Contains Cath Maige Mucrama, Aided Chonchobuir, Genemain Cormaic ua Cuinn, Echtim mac nEchdaich Mugmedón, Togail bruide Da Derga, Aided Diarmata meic Fergua Cerbíil, Longes mac nUislenn, Echtim Fergus naí mac Léiti and Bethu Phátraic in Modern Irish translation.

8064. O Daly (Máirín) (ed.): Cath Maige Mucrama. The Battle of Mag Mucrama / edited by Máirín Ó Daly.
   [1.] Cath Maige Mucrama, from LL; [2.] Scéala Éogan, from Laud Misc. 610; [3.] Scéala Moisauaim, from Laud Misc. 610; [4.] Cath Cinn Abrod from Lecan.
15854. Imhoff (Helen): The tradition of Art mac Cuind’s burial at Treóit (Trevet, Co. Meath).

**Cath Maige Rath**

4941. Wong (Donna): Christianity and the Ulster Cycle in *Cath Maige Rath*.

2326. Mooney (B[ernard J.]): *BUPNS* reprin ts 5: Hanna on *Magh Rath*.


**Cath Maige Rath II**

12730. Ó Riain (Gordon): Varia: I. 1. Two quatrains in *Cath Maighe Rath*.

   On qq. 18-19 of poem beginning *Erig, a Chongail Macha*.

8609. Hamann (Stefanie), Moisl (Hermann): A Frankish aristocrat at the battle of Mag Roth.

**Cath Maige Tuired I al. Cath Maige Tuired Conga**

16031. Potopaeva (Vera): Irish historical thinking in the saga *Cath Maige Tuired Conga*.

**Cath Maige Tuired II**


   Exemplified with reference to a passage from *Cath Maige Tuired*.

   *Repr. in* Coire sois, pp. 35–50.


   *ad* *Cath Maige Tuired* line 832 (as ed. by E. A. Gray 1982).

5518. Léveque (Pierre): La dépendance dans la structure trifonctionnelle indo-européenne.
8162. Radner (Joan N.): The combat of Lug and Balor: discourses of power in Irish myth and folklore.
    In OT 7/1 (1992), pp. 143–149.

1065. Ó Cathasaigh (Tomás): Three notes on Cath Maige Tuiread.


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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
9814. Ó Cathasaigh (Tomás): *Cath Maige Tuiread* as exemplary myth.
Repr. in Coire sois, pp. 135–154.


3233. Ó Cathasaigh (Tomás): The sister’s son in early Irish literature.
On the significance of the maternal kindred in early Irish literature, as exemplified by Christ’s relationship with the Jews, Bres’s with the Tuatha Dé Danann and Cú Chulainn’s with Conchobar.
Repr. in Coire sois, pp. 65–94.

Appendix: The Morrigan’s prophecy of the end of the world; diplomatic and normalized text from MS Harley 5280, with English translation.

12363. Breanach (Liam): The lord’s share in the profits of justice and a passage in *Cath Maige Tuiread*.
Offers a new interpretation of §38 (as ed. by E. A. Gray) based on an analysis of the legal context of this passage, and shows that the characterization of Bres as an oppressive ruler is supported by his unlawful accumulation of clientship dues.

4555. Sergent (Bernard): La mort de Karna et celle de Balor.

12373. Pettit (Edward): Míach’s healing of Núadu in *Cath Maige Tuiread*.

2758. Blažek (Václav): Balor: ‘the blind-eyed’?
Identifies OIr. *Balor* (< *bʰal-Hokʷlu*– ‘blind(ing) eyed’) with Óðinn’s epithet ON *bileygr* ‘name-eyed’.

4208. Ó Cathasaigh (Tomás): Irish myths and legends.
Considers various aspects of early Irish narrative, such as kingship, kinship and the threefold death.
Repr. in Coire sois, pp. 1–15.

4715. Sterckx (Claude): Quand Lugh devient-il roi?


Argues that *Cath maige Tuiread* presents an allegory of the political situation in 9th century Ireland.


*In ÉtC 36 (2008)*, pp. 119–133.

13585. Oudaer (Guillaume): Les dieux souverains celtiques et leurs alter ego démoniaques dans le *Cath Maige Tuiread*.

*In Ollogados 29 (2013)*, pp. 3–121.


2162. McCone (Kim): A tale of two ditties: poet and satirist in *Cath Maige Tuiread*.


*In JIES 16/3-4 (Fall/Winter, 1988)*, pp. 341–364.

ad *Cath Maige Tuiread* §93 (as ed. by E. A. Gray, 1982). Discusses the various epithets of the Dagda, focusing on *Cerrce* and its etymology.


Elucidates passages in *Cath Maige Tuiread* and *Lebor gabala* (concerning Bres’s fitness for kingship and the threefold taking of Ireland by the sons of Míl respectively) with the aid of concepts from early Irish law. In Appendix: *degoibre* ‘cupbearer’ [on the resemblance between cupbearers and magicians seen in CMT §§7-80].

7048. Bek-Pedersen (Karen): Oppositions and cooperations in the Baldr myth, with Irish and Welsh parallels.

*In JIES 34/1-2 (Spring/Summer, 2006)*, pp. 5–26.

Searches for parallels in *Cath Maige Tuiread*.

In ÉtC 42 (2016), pp. 123–133.

**Cath Maighe Léna**

6076. Ó Murchadha (Diarmuid): *Cath Maighe Léana* and some West Munster placenames.

*In JCHAS* 110 (2005), pp. 97–112.

Discusses 26 place names in the Killarney-Kenmare area. Appendix: [Additional place-name material in Micheál Ó Longáin’s recension.]

**Cath Maighe Tuireadh III**

12728. Hoyne (Micheál): The political context of *Cath Maighe Tuireadh*, the early modern Irish version of the Second battle of Magh Tuireadh.


Discusses the date and circumstances of composition of the early modern Irish version in RIA MS 24 P 9, arguing it was produced c. 1308 for the Meic Dhiarmada of Magh Luirg.

**Cath Ruis na Ríg**


Offers an exhaustive linguistic analysis of the Middle Irish text *Cath Ruis na Ríg*, contained in the Book of Leinster. Appendix contains a complete collection of verbal forms.

2711. Mac Gearailt (Óétéar): *Cath Ruis na Ríg* and twelfth century literary and oral tradition.


Examines the early (or ‘Book of Leinster’) and modern Irish versions of *Cath Ruis na Ríg*, and argues that the former is an entirely new version of an existing tale from which the superior latter version is derived. It is suggested that the author’s (an LL compiler) intention in reworking that archetype was to bestow greater prominence upon Conall Cernach.

2816. Mac Gearailt (Óétéar): Infixed and independent pronouns in the LL text of *Táin bó Cúailnge*.


Investigates the decline of the infixed pronoun and the use of non-historical pronominal forms in Middle Irish, using as a case study two texts written in the late 12th century, namely *Cath Ruis na Ríg* and *Táin bó Cúailnge* (recension II). Includes a collection of infixed and independent pronouns.

5119. Mac Gearailt (Óétéar): The language of some late middle Irish texts in the Book of Leinster.

Studies the orthography, language and style of *Táin bó Cúailnge* recension II
and *Cath Ruis na Ríg*, with the aim of discussing their date of composition and
authorship.

2202. Mac Gearailt (Uáitéar): Die Gedichte in *Cath Ruis na Ríg*.


Gedichte, die in beiden Fassungen vorliegen: 1.1 *Ni hinam inrim errach*; 1.2
*Dimbhaid fir*; 1.3 *Tri meic Ros i Ruid in ríg*. Gedichte, die nur in CRR-LL
vorliegen: 2.1 *Ro fail limsa domna bréin*; 2.2 *A Chatbhaid, comairle dún*
2.3 *Can as tánacar na tehta*; 2.4 *Can tevait na tehta*; 2.5 *In fir a n-at-
fiadat na fir*; 2.6 *Beir mo bennacht, bi dom’ néir*; 2.7 *Bémar laithi, rondu
rind*. Gedichte, die nur in CRR-I vorliegen: 3.1 *Caoin trebí gua Mhíngamar*;
3.2 *Cinneam caidhein combhairle*; 3.3 *Mochean, Conall combhrabh*; 3.4 *Rail
comhthainn Culann-Ché*; 3.5 *Am slíabh fri tondabh*; 3.6 *Cearl combhainn áit-
imse*; 3.7 *Isim triath-sa i tréim-chomhlann*; 3.8 *Im sonn-sa sláite sochaidhe.*

Texts with English translation.

9263. Mac Gearailt (Uáitéar): Leaganach de *Cath Ruis na Ríg*: an
deibhphght idir 1100 agus 1650.


Argues that the copy present in Louvain in the first half of the 17th c. (men-
tioned in the catalogue of Colgan’s MSS) contained the same version as that
transmitted in 17th and 18th c. paper copies, and shows, through an analysis
of the morphology of the language of these later texts, that it may derive from
a 12th c. versions different to that in LL.

11661. Mac Gearailt (Uáitéar): On the date of the Middle Irish recension II
*Táin bó Cúailnge*.

*Quiggin memorial lectures, 11. Cambridge: Department of
Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2010. 33
pp.*

11913. Mac Gearailt (Uáitéar): On textual correspondences in early Irish heroic
tales.


Discusses textual correspondences in Middle Irish Ulster tales, with particular
reference to the Book of Leinster and Edinburgh versions of *Cath Ruis na Ríg*.

12947. Mac Gearailt (Uáitéar): Scéal *Chath Ruis na Ríghe*: tuilleadh faoi na
foinsí.


Cath Tarbga

1820. Mac Niocaill (Gearóid): The background of the Battle of Tarbga.

*In Celtica 11 (1976), pp. 133–140.*
Includes text and translation of text on the Battle of Tarbga (set in early 9th c.), beg. *Uata m Dadlaich dano. Fagartach mac Diarmata rig Corcor Trí [ .. ]*, embedded in genealogical tract on the Uí Diarmada. Edited from MS RIA 23 P 2 (Bk of Lecan) with corrections and substantive variants from MS RIA 23 P 12 (Bk of Ballymote).

Cathach

13057. Herity (Michael): The return of the Cathach to Ireland: conflicting accounts of the repatriation of the Cathach from the continent.

19216. Ó hAnnracháin (Eoghan): Columbán: deoraí Éireannach san Eoraip.
   *In IMN* (2010), pp. 8–45.

Cathal, St., *al*. Cat(h)aldus


Cathcharpat Serda

1827. O’Rahilly (Cecile): Cathcharpat Serda.
   From the Book of Leinster 189a–189b. With English translation and notes.
   Includes some discussion and rhythmical analysis of ‘identification scenes’.

Cathrém Cellaig

12846. Ó Con Cheanainn (Tomás): Iasacht as Cathrém Cellaig in *Dindshenchas Érinn*.

Catšlechta

3797. Murray (Kevin): *Catšlechta* and other medieval legal material relating to cats.
   Edits and translates the surviving fragments of cat law from the *Senchas már* and elsewhere.

Ceasacht Inghine Guile


Rev. by

Suggests that CIG represents a reworking of Enchoitéd Inghine Guile by Brian Ó Gnímh some time after 1567, commemorating the military and political achievements of the MacDonnells of Antrim following the Battle of Glenshesk (1565), and commenting on the shared fate and status of patron and olamh.
Breátnach (C.) (ref.)

2032. Breátnach (Caoimhín): The transmission of Ceasacht inghine Guile: some observations.
Text of the episode of the seduction of Guile’s daughter, edited from RIA MS 23 M 27, with English translation (source of the anecdote supplied by D. Ó CRÓNIN, in Éigse 31 (1991), p. 36).

Ceasta Fhíthil sónn

15755. Ó Mac hain (Pádraig): ‘Ceasta Fhíthil’: buaíne agus ilghnéitheacht na gaoise i litríocht na Gaeilge.

Céileidhe losgaide Léithe

In CMCS 3 (Summer, 1982), pp. 41-75.
Discusses early modern Gaelic prose romances, e.g., Longairacht an Soidhgh Naomhtha, Céilidhe losgaide Léithe, Eachtra Mhelora agus Orlando, Eachtra an Mhadra Mhuail, Eachtra Mhac aoin Mhoir, Ceithréim Chonghail Chláiringnigh, Eachtra an Amadain Mhiór; some discussion of associations with Arthur in local legend.
For part I, see CMCS 2 (Winter, 1981), pp. 47-72.

Céitinn, Séathrún

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1735. Ó Dúshláine (Tadhg): Nóta ar cheapadóireacht an Chéitinnigh.
  In Éigse 18/1 (1980), pp. 87–92.
  Discusses the metaphor of chess applied to human existence, as used by Keating in Trí bior-ghaoithe an bháis.

5165. Ó Murchú (Máirtín): Gnéithe de chomhréir téacsá.
  Discusses line 11 (dur ndóigh níorbh áit don táinse in oscaill Bhríde) of Keating’s Óm scéol ar ardmhagh Fáil ni chodlaim oiche (as ed. by P. de Brún et al. 1971; see BILL 5814).

10251. Ó Doibhlin (Breandán): A thléamh ar Trí bhior gha an bháis.

Cellach úa Rúanada

  A comparative study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Córus bard cona bored] and IV [Shindfet dúib dagasti in dána by Cellach úa Rúanada].

  Rev. by

  In Aon don éigse (2015), pp. 51–90.
  Discusses the selection of metres exemplified in Cellach úa Rúanada’s poem. Includes normalized text (based on LL), metrical analysis, textual notes and manuscript texts.

Cenn Fásadl

  Discusses the Mélbóetha; with Irish translation of the opening passage in Egerton 88 and of the fragment from TCD MS H 4. 22.

Ces Noínden

Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth gablach and Cóic conara fúglí; (2) Aodhacht Moraind and the Rule of Mo chuta; and (3) Ces Noínden and the metrical Dindshenchas.

Ces Ulad

3735. Salberg (Trond Kruke): Le lien entre la faiblesse des Ulstériens (A et B) et les lais du cycle de Lanval: son importance pour la relation entre les lais et pour le rapport entre les deux récits irlandais.

In ZeP 105/5-6 (1989), pp. 445–471.

Cétáin in braith


Cethair sílucht athgabálae


On athgabáil, etc. in Cethair sílucht athgabálae, etc.


Proposes that the ‘four divisions’ in title of this tract refer to the four different lengths of stay used in the procedure of distrain.

10608. Mac Eoin (Gearóid): The early Irish vocabulary of mills and milling.


Edits a passage on the eight parts of a mill from the tract De cethri sílucht athgabála, beg. Im echt mblbu amf-fgnt mullenn (CIH ii 374.19–20, etc.); with English translation, textual notes and a vocabulary list.

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 Cethair sílucht athgabálae and its Old-Irish glosses, Aided Chon Roi, Echte Fergus mac Leiti, and Aided Chuid Chéitcheataigh.

11233. Watkins (Calvert): The milk of the dawn cows revisited.

In East and West (2009), pp. 225–239.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Discusses the semantic and morphological evolution of OIr. *fir* 'milk' and *fáir* 'dawn' from PIE *weh₁r- 'water'.

   Studies the saga of Fergus mac Léti, focusing on the version in the opening two sections of *Cethairíolicht ath gabais*, and argues that §1 was composed in strict verse together with §2 with the purpose of illustrating the law of distraint. Includes the restored text and English translation of §1 of this version and of §2 of the Old Irish commentary version (which is also argued to be composed in verse), and supplies an additional section of the commentary version omitted in D. A. Binchy’s edition in Ériu 16 (1952), pp. 33–48 (discussion in Appendix).

   In SNe 84 (2012), pp. 6–23.
   Analyzes early medieval Irish descriptions of beliefs associated to witchcraft, using an episode from *Bethu Brigit* as a case-study.

**Cethri prímenéla Dáil Riata**

4353. Dunville (David N.): Cethri prímenéla Dáil Riata.
   A discussion of this genealogical treatise; includes transcripts from the six extant manuscript witnesses.


**Chaucer, Geoffrey (c. 1343–1400)**

17860. Ó Háinle (Cathal): Varia de amore.
   1. *A bhean lán de straitm and quinque lineae amoris* [Interpret the use by the poet of the words *lán* and *gníomh* in the light of the medieval Latin poetic trope of the *quinque lineae* (or *gradus amoris*).] 2. *A bhean fuair an falachán* [Proposes that the wording of the reference to Absalon’s hair in the first q. of this poem is influenced by a misunderstanding of Engl. *disteyne* (‘outshine’) in the suggested source of this poem (i.e. Chaucer’s ballade *Hyd, Absolon, thy gile tresses cler in the prologue to the Legend of good women*) as *disdeyne* (‘contempt’)].

**Chirurgia magna (Guy de Chauliac)**


Chréad í suim an rachta go hiomslán

421. de Brún (Pádraig): Dhá bhlogh de theagasc Críostaí: ó ré Éilíse I (?).
   Ed. from MS London, PROL SP 63/207/6. I, beg. Créad i inead aithne; II, beg. Chréad i suim an mehta go hiomslán. Dated to 1600 (?) and preserved by Dr Meredith Hanmer (1604).

Chronicle of Ireland

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

   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.

Chronicle of Mariannus Scotus

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

Chronicle of Melrose

Chronicles (Holinshed’s)

2056. Harrison (Alan): The Shower of Hell.
   Ety. of Ir. ceithearn.

Chronicum Scotorum

   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.

8315. Ó Murc hadha (Diarmuid): A reconsideration of some place-names from
   Chronicum Scotorum.
   In Ainm 9 (2008), pp. 11–33.

   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.

Chuaróc maccu Neth Séimon

1294. Ó Cróinín (Dáibhí): Mo-Sinnu Moccu Min and the Computus of Bangor.
   Edition and translation of a note on an intercalated slip in Würzburg MS M.
   p. th. f. 61 (incomplete in Thes ii 285). The computus which Mo-Sinnu (ob.
   610) ‘learned by heart from a certain learned Greek’, and which Mo-Chuaróc
   maccu Neth Séimon wrote down, was a computus digitorum (a treatise on finger-
   reckoning), or Graecorum computus, not a method for reckoning time (viz. the
   Dionysiac cycle).
Cidh is litear ann

7120. Ahlqvist (Anders): An Irish text on the letters of the alphabet.
   In F. Derolez (1987), pp. 3-16.
   From NLI G 3, normalized text with English translation and linguistic and
textual commentary; includes photographs.

Cín Dromma Snechtaí

528. Mac Cana (Proinsias): Mongán mac Fiachna and Immram Brain.
   In Ériu 23 (1972), pp. 102-142.
   [1.] The prose of Cín Dromma Snechtaí; [2.] The contextual anities of Immram
   Brain; [3.] The incarnation and the birth of Mongán; [4.] Instances of the
   wonder-child in insular Celtic tradition. See also P. Mac Cana, in Ériu 26
   (1975), pp. 33-52.
   Mac Cana (Proinsias) (ref.)

634. Carey (John): On the interrelationships of some Cín Dromma Snechtaí
texts.
   1. The Mongán tales (Argues that all four tales are the work of a sin-
gen author: (a) Scéil asa mberar comhd hé Find mac Cuaiml Mongán; (b)
   Tuchait Baile Mongán; (c) Compert Mongán; (d) Scéil Mongání; 2. Tuchait
   Baile Mongán and Baile Chuinn Chéithchathaig and Baile in Scáil (Concludes
   that TBM and Scéil asa mberar represent texts in which southern traditions
   are appropriated by a northern author); 3. The Immacallam texts, Immram
   Brait, and the Mongán tales (Immacallam Cholam Chille 7 ind Óclaig and
   Immacallam in Druad Brain 7 inna Banfátho Fëbail); 4. Echtr ñ Chorcair and
   Immram Brain; 5. 'The Midland group' (Claims these date from the reign of
   Finnechta Fledach mac Dánchada, perhaps from the years 688-9); 6. Tochmarc
   Étainne.

1757. Carey (John): The location of the Otherworld in the Irish tradition.
   In Éigse 19/1 (1982), pp. 36-43.
   Argues that the idea of the overseas Otherworld is not natural to the Irish
   tradition.

   Republ. in The Otherworld voyage in early Irish literature, pp.
   113-119.

Cín íne Uí Mhealkáin

6486. Dillon (Charles, Sr.): Cín lae Uí Mhealláin: Friar O Mellán journal.
   Diary of Tórronealbhach O Mealláín (fl. 1641-1647). An English translation
   In SAM 21/1 (2006), pp. 35–54.

11685. Mac Mathúna (Liam): Lasachta fócóra agus il-leaganacha logain-
      meacha i ndialanna Uí Chíanáin agus Uí Mhealláin: spéacleadh
      tosaigh.

14105. Dillon (Charles, [Sr.]): Cín lae Uí Mhealláin: Friar O Meallan journal.
   English translation.

      Toirdhealbhach mhic Énri Óig.
   Account based on the diary of Toirdhealbhach O Mealláin (fl. 1641–1647).

Cinaed

1345. Dumville (David N.): A Pictish or Gaelic ecclesiastic in Mercia?
   In SGS 21 (2003), pp. 1–8.
   Suggests the Abbot Cymæ (or Cynath) mentioned in Anglo-Saxon sources may
   have originally been either a Gael (cf. OIr. Cinaed) or a Pict (cf. Pictish
   Ciniod, Cinioth).

Cínnlae Amhlaoibh Uí Súileabháin

10230. Ó Drisceoil (Proinsias): Lucht feola daoine d’ithe agus mille milliún
       aineamh eile.

8118. Ó Maolágáin (Breandán): Cínnlae Amhlaoibh Uí Shúileabháin: a nature
      diary?
   In Reassessments on Cínnlae Amhlaoibh Uí Shúileabháin (2004),
      pp. 67–78.

8115. Ó Tuathlaith (Gearóid): Amhlaoibh Ó Súilleabháin as historical witness:
      an historiographical perspective.
   In Reassessments on Cínnlae Amhlaoibh Uí Shúileabháin (2004),
      pp. 1–24.

8116. Ó Drisceoil (Proinsias): Ar scaradh gabhail.
   In Reassessments on Cínnlae Amhlaoibh Uí Shúileabháin (2004),
      pp. 25–40.

   In Reassessments on Cínnlae Amhlaoibh Uí Shúileabháin (2004),
      pp. 79–110.

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8117. Ó Háinle (Cathal): Literary aspects of *Cinnle Amhlaoibh Uí Shúileabháin*.

13285. Ó Drisceoil (Próinsias): Ar scaradh gabhail: an fhéiniúlaíocht in *Cín le Amhlaoibh Uí Shúileabháin*.

922. Ó Madagáin (Breandán): An dialann dúlra: cín le Amhlaoibh Uí Shúilleabháin agus scríbhinní dúlra an Bhéarla.

Ciothruadh Mac Fhir Bhisigh

   Col. 370–400 and 573–608 of MS TCD H 2. 16 are shown to belong to the book named by Ciothruadh Mac Fhir Bhisigh. MS NLI G 4, containing YBL cols. 950–998, also belongs here.

*Cis lír fo dlaí airé*

4718. McLaughlin (Roisin): Early Irish satire.
   Texts include: (chap. 2) An Old Irish tract on satire [beg. *Cis lír fo dlaí airé*, reconstructed from Book of Ballymote, Book of Uí Maine and NLS Gaelic 1; with English translation, manuscript readings and notes, and including the text of a shorter version found in TCD H 3. 18]; (chap. 3) The Old Irish heptad on satire [no. 33, beg. *A-táat seach cencéla airé le Féini*; restored text based on Rawl. B 487 and TCD H 3. 18, followed by diplomatic text of the glosses and commentary in Rawl. B 487; with English translation and notes]; (chap. 4) A miscellany of medieval Irish satires [an edition of the satires cited in Mittelirische Verslehren III (ed. by R. Thurneysen 1891 [Best 1, p. 53]); 86 poems, normalized from the six extant witnesses, with linguistic and metrical analysis, manuscript readings, English translation and notes].

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Clann Aedhagáin

325. Ó Concheanainn (Tomás): The Book of Ballymote.
   The three named scribes are Robeartus Mac Sithigh, Solamh Ó Droma, and
   Maghnus Ó Dubhghaillanáin. [1.] The scribal hands; [2.] The distribution of
   the hands; [3.] The date and background of the manuscript (Baile an Mhóta; Clann
   Aedhagáin; the north Connacht background; probable date of BB: before end
   of fourteenth century).

Clann MhaoilRuanaidh

511. Ó Muraíle (Nollaig): A page from Mac Fhir Bhisigh's 'Genealogies'.
   Edition of MS UCD Add. Ir. 14, p. 227, containing
   Genelach Mec Dhiarmanda
   Mhuighe Luir
   with parallel texts from other compilations, and commentary.
   Appendix on Clann MhaoilRuanaidh.

Clann Ua gCorra

9444. Mac Mathúna (Séamus): Clann Ua gCorra: the modernised prose and
   poetical version of Immr am curaig Ua Corr a.

Clarke, Michael (1750–1847)

5550. Mac Gabhann (Séamus): Forging identity: Michael Clarke and the
   hidden Ireland.
   In RiM 9/2 (1996), pp. 73–95.

Clerk, Rev. Dr Archibald (1813–1887)

205. Cheape (Hugh): Etymologies and traditions: a Lochaber minister's
   notebook, 1858-1864.
   In SGS 19 (1999), pp. 66–82.
   Presents a selection of words, phrases and verse from a manuscript diary (1858-
   1864) by the Rev. Dr Archibald Clerk of Kilmallie; includes biographical
   information on Dr Clerk.

Cóemán's testimony

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 Cúl Cille; The Rule of
   Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Culannáin;
   The Rule of Carthage; An incomplete fragment [= Cid is dech do clerch,
   from An Leabhar Breac 2006]; The Rule of the Céil Dé; The Rule of Tallaght,
or The teaching of Maelduin. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chráibid]; Litany of the Trinity; Litany of Jesus Christ [= Scuap chráibid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.


**Cogad Gáedel re Gallab**


1. Structure of the *Cogad*; 2. Use of annalistic sources in the *Cogad*; 3. The *Cogad* and AU compared; 4. The *Cogad* and Al 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*.

1185. Ní Mhaonaigh (Máire): Bréifne bias in *Cogad Gáedel re Gallab*.  
In Ériu 43 (1992), pp. 135-158.

[1.] Manuscript tradition; [2.] Interpolations in D [= MS TCD 1319 (H 2.17)]; The Uí Ruairc material; The Mide material; [3.] How the *Cogad* came to Bréifne.


Discusses Middle Irish verbal developments surfacing in CGG.

2822. Ní Mhaonaigh (Máire): Some Middle Irish declensional patterns in *Cogad Gáedel re Gallab*.  

Discusses examples of Middle Irish innovations in the nominal system, namely the loss of the neuter, the ousting of the dual, the simplification of the case system, and the remodeling of the declensional stems.

11772. Ní Mhaonaigh (Máire): A neglected account of the battle of Clontarf.  
In ZCP 59 (2012), pp. 143-167.

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Discusses an Irish text found in MS Rawlinson B 486, with particular reference to its relationship to other accounts of the same event. Includes transcription and English translation.


**Cogadh Gaedhel re Gallaibh**


Discusses the political context of Uí Briain propaganda text *Caithreim Thoirtealaigh* and the influence of *Cogadh Gaedhel re Gallaibh* upon it; also some discussion of the poems *Amhaird ait Íbhríain Bhonds* attributed to Mainradach Althanach Ó Dálaigh, and *Aibhir riomh a Éire a óbh*.


Discusses and identifies two Co. Cork place-names occurring in *Cogadh Gaedhel re Gallaibh* (LL 36638-11).


Focuses on the socio-cultural context of its composer.


Ad *Cogadh Gaedhel re Gallaibh* §5 (as ed. by J. H. Todd, 1867).


On the adaptation of Irish source material into *Njáls saga* and other Norse literary works.


Argues for a date of composition between 1103 and 1113.

ad LL 39513-39515 = *Cogadh Gaedhel Re Gallaibh* §§26 [as ed. by J. H. Todd 1867 [Best¹, p. 254]].

3434. Ó Corráin (Donndadh): Vikings III: Dún Mainne.
   ad *Cogadh Gaedhel Re Gallaibh* §§29 [as ed. by J. H. Todd 1867 [Best¹, p. 254]] and FA² §341 (as ed. by Joan Newlon RADNER 1978).

12262. Casey (Denis): A reconsideration of the authorship and transmission of *Cogadh Gaedhel Re Gallaibh*.

   Studies the functions of the earlier poetic material the author of *Cogadh Gaedhel Re Gallaibh* made use of when composing this narrative.

**Cogadh Sagsana nuadh sonn**

   Edition from MS RIA 24 C 57 of a text based on a letter published in 1778 in *The Freeman’s Journal* (also includes source text); with full discussion.

**Cogitosus al. Toimitenach**

1289. McCone (Kim): Brigit in the seventh century: a saint with three lives?
   Incl. analysis of textual relationships between *Bethu Brigte*, *Vita I* and *Vita II Brigitae*.

2597. Ó Bríain (Felim), Mac Donncha (Frederic) (ed.): Brigitana.
   *In ZCP* 36 (1978), pp. 112–137.
   Studies the structure and interdependence of the different versions of the *Life of St. Brigit*. Sections: 1. The relation of Broccán’s Hymn to the Vita Brigitae; 2. The priority of VA (Vita Anonyma) or VC (Vita Cogitosi)?; 3. The conflate nature of VA; 4. Sources of VA; 5. Literary borrowings by Cogitosus; 6. The identity of Cogitosus—The name Toimitenach.
   (Ed. by F. M. D. from the unpublished work of F. Ó B.).

3061. Bray (Dorothy Ann): The image of St. Brigit in the early Irish church.
   Examines the pagan elements in Brigit’s Life.
   Studies the Celtic influence in the language of the following 7th-century Hiberno-Latin hagiological texts: Vita Patricii (Muirc'h), Collectanea (Tirechán), Vita Brigitæ (Cogitosus) and Vita Columbae (Adomnán).

   Argues that Vita II Brigitae of Cogitosus (otherwise known as Toimtenach) derived directly from Vita I, and that both ultimately depended on the Latin original underlying Bethu Brigit.

4626. Connolly (Seán), Picard (J.-M.): Cogitosus’s Life of Saint Brigit: content and value.
   In JRSAI 117 (1987), pp. 5–27.
   Discussion and English translation.

   In CMCS 59 (Summer, 2010), pp. 55–70.

13143. Berschin (Walter): Radegundis and Brigit.
   In Studies in Irish hagiography (2001), pp. 72–76.
   Vita S. Radegundis by Venantius Fortunatus is compared to Vita secunda S. Brigidæ by Cogitosus.

14791. Connolly (Seán): The power motif and the use of scripture in Cogitosus’ Vita Brigitæ.
   In Aquitaine and Ireland in the Middle Ages (1995), pp. 207–220.

3674. McCarthy (Daniel): Topographical characteristics of the Vita prima and Vita Cogitosi sanctae Brigitae.
   In StC 35 (2001), pp. 245–270.
   Studies Cogitosus’ style and method of composition, and argues in favour of the priority of Vita I over Cogitosus’ Vita.

   In Peritia 28 (2017), pp. 91–112.

Coibnes uiscí thairidne

   In Medieval Irish law (2013), pp. 41–64.

Coibnes uiscí thairidne

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3247. Baumgarten (Rolf): The kindred metaphors in *Bechbretha* and *Coibnes uiscí thairidne*.


On the use of the analogy of the four categories of kinship (*gelfine, derbhíne, tarfíne, indfíne*) applied to three cases of neighbourhood law: I. *Bechbretha* §§9-11, 18-22; II. *Bechbretha* §§12-13; III. *Coibnes uiscí thairidne* §§1-3, 8. With linguistic discussion and English translation.


Cóic conara fugill


Criticises E. Mac Néill’s translation of the opening section of *Umicecht Becc* (in *Best* 2 2172), showing that it is based on the glossator’s comment rather than the principal text, and accordingly suggests that Mac Neill’s aírhear ‘is found’ should be substituted by the reading of the original text, either H 3. 18 arrogar ‘is bound’ or BB aírchar ‘is pleaded’. Includes a translation of the original text of the eight following sections. Also criticises R. Thurneysen’s translation (in *Best* 2 2164) of the legal terms aithne (MS aichníd) and aithníd.


A study of the tract *Cóic conara fugill*. Includes a French translation of versions Rawlinson B 502 (= CHI vi 2200-2203), Egerton 88 (= CHI iv 1280.1-1282.23) and H 3. 18 (= CHI iii 1027.21-1041.38), with notes.

*Rev. by*


11827. Bemmer (Jaqueline): Validity and equality in early Irish contract law: *díliged* and *cert* in the light of *Cóic conara fugill*.


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

Coimín, Mícheál

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7359. Ó Dálaigh (Brian): Micheál Coimín: Jacobite, Protestant and Gaelic poet 1676-1760.

7471. Ó hAnluain (Eoghan): Comhfhreagras fileata ó Chontae an Chláir.
   In F. de Bhaldraithe (1986), pp. 130-133.


Cóir anmann


Investigates the sources and process of compilation of Cóir anmann.

1410. Arbuthnot (Sharon): Short cuts to etymology: place-names in Cóir anmann.
   In Ériu 50 (1999), pp. 79-86.

Implicit etymologizing of eponymic and non-eponymic place-names in Cóir anmann.

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 Acadam na senóich and the NLI MS G 2 version of Cóir anmann) are based on the analysis of this name as if from og ‘testicle’ and scaraid ‘separates, parts’.

3690. Arbuthnot (Sharon J.): Some accretions to genealogical material in a manuscript boxed with the Book of Leinster.

Studies the relationship between the Laigin genealogies in the additional material stored together with MS TCD H 2. 18 (= sections Q, R and S as ed. by R. ATKINSON 1880 [Best 1, p. 65]) and the textual tradition of Cóir anmann, arguing that the Laigin genealogies were expanded using the longest version of Cóir anmann, which in turn had as a source a genealogical treatise similar to the 12th c. texts. Includes a transcription of the corresponding passages.

   In PHCC 4 (1984), pp. 39-44.

3675. Arbuthnot (Sharon): The manuscript tradition of Cóir anmann.

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Studies the interrelationship of the ‘shorter’ and ‘longer’ recensions, as well as the position of the NLI G 2 version in the *stemma codicum*.

10710. Griffin-Kremer (Cozette): Woosings and works: an episode on yoking oxen in the *Tochmarc Éeaine* and the *Cóir anmann*.
   In Eolas 4 (2010), pp. 54-85.

11017. Arbuthnot (Sharon J.): The copy of *Cóir anmann* in NLS Adv. MS 72.1.7: alphabetical arrangements, answers and implications.

Examines the structure of the entries in the Edinburgh copy of *Cóir anmann*, and argues it is an independent witness to the common ancestor of the early recension.

8075. Arbuthnot (Sharon) (*ed.)*: *Cóir anmann*: a late Middle Irish treatise on personal names. Part 2 / edited by Sharon Arbuthnot.


Rev. by

4355. Arbuthnot (Sharon): Fíthal in *Cóir anmann*.

Traces the history of the entry beginning *Fíthal ocus Cithruad* in the H 4. 8 copy of *Cóir anmann*.

4364. Arbuthnot (Sharon): A note on ce(a)s ‘coracle’.
   In SGS 22 (2006), pp. 87-94.

Argues Dineen’s [Irish-English dictionary, 1927] 2. *ce(a)s ‘coracle, etc.’ is a ghost-word, and traces its origin to Keating’s erroneous interpretation of the etymology of Uaircheas in *FFÉ* §27 (as ed. by D. Comyn and P. S. Dineen 1902-1914).

8074. Arbuthnot (Sharon) (*ed.)*: *Cóir anmann*: a late Middle Irish treatise on personal names. Part 1 / edited by Sharon Arbuthnot.


Rev. by

Cóir Ammann


Colgan, John et. Mhág Colgan, Senán (c. 1592–1658)


Reconstructs the literary history of the legend of St. Patrick through a comparison of the attested Patrician biographical material.

Rev. by

Study based on the lives of SS Modhomhnóg, Finian of Clonfert, Ultan (abbot of Ardmore), Caimín of Inis Cealtra, Palladius from the *Acta sanctorum Hiberniae*.

**Collectanea Bedae**


2240. Wright (Charles D.): The Irish ‘enumerative style’ in Old English homiletic literature, especially *Vercellorum Homiliae IX*.
   *In CMCS* 18 (Winter, 1989), pp. 27–74.
   Argues that Old English homilists adapted numerical motifs from Old Irish and Hiberno-Latin models.

**Collectanea (Tírechán)**

615. Breathnach (Edel): *Temoria*: *caput Scotorum*?
   Discussion of (references from) Muirchú’s *Vita Sancti Patricii*, Adomnán’s *Vita Columbae*, Tírechán’s *Collectanea*, *Baile Chuinn Chéiththaig*, *Feis Temrō*; on the relationship between Tara and Cashel.

1258. Swift (Catherine): Tírechán’s motives in compiling the *Collectanea*: an alternative interpretation.
   *In Ériu* 45 (1994), pp. 53–82.
   1. Tírechán’s aims in compiling the *Collectanea*: the established position; 2. The diverse nature of Patrician tradition; 3. Tírechán’s attitude to Armagh; 4. The ‘great church of Patrick’ associated with Conall m. Néill; 5. Loigheach’s control over Connacht as portrayed in the *Collectanea*; 6. The political context within which the *Collectanea* was written.

2434. Márkus (Gilbert): What were Patrick’s alphabets?
   Argues that the *aggitorias* and *elementa* that St. Patrick is said by Tírechán to have written are best taken as meaning ‘guides to monastic life’, comparable to OIr. *aigitir* in *Aggitir Chriabaid*.

   Studies the Céltic influence in the language of the following 8th-century Hiberno-Latin hagiological texts: *Vita Patricii* (Muirchú), *Collectanea* (Tírechán), *Vita Brigidae* (Cogitosus) and *Vita Columbae* (Adomnán).

10320. Bisagni (Jacopo): A note on the end of the world: Tírechán’s *dies erithke*.

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A linguistic study of the following texts: Vita sancti Patricii (Maichú); Collectanea (Tírechán); Vita sanctae Brigitae (Cogitosus); Vita sancti Columbae (Adomnán).


In The island of St. Patrick (2004), pp. 61–78.


Hughes lectures, 10. Cambridge: Hughes Hall & Department of Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2012. (Kathleen Hughes memorial lectures, 10).

Collectaneum Miscellaneum (Sedulius Scottus)

2409. Law (Vivien): Fragments from the lost portions of the Epitomae of Virgilius Maro Grammaticus.

In CMCS 21 (Summer, 1991), pp. 113–125.

identified in the Florilegium Frisingense (MS München, Bayerische Staatsbibliothek, Clm 6433) and Sedulius Scottus’ Collectaneum Miscellaneum.

Collectio canonum Hibernensis


Argues that this Latin term (attested in the Hibernesis and elsewhere) corresponds to the dúilchinne of Old Irish law.


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1447. Breatnach (Liam): Canon law and secular law in early Ireland: the significance of *Bretha nemed*.
Discusses *Bretha nemed*, dated to between 721 and 742, composed in Munster by three kinsmen: Forannán (a bishop), Mød Tüle (a poet) and Báethgalach hua Buireán (a judge). Incl. ed. with transl. of six verses of a poem beg. *Aimirgin Glunge al tuir beand* by Gilla in Choimded Ua Cormaic from RIA MS D ii 1 (Bk of Uí Mhaine). Old Irish version of *Collectio Canonum Hibernensis* Book XLII, chaps 1–4, ed. with translation and notes from Cotton Nero A 7. Some discussion of *rose* and ‘Archaic Irish’.

3383. Jaski (Bart): Cú Chuíme, Ruben and the compilation of the *Collectio canonum Hibernensis*.

3444. Davies (Luned Mair): Isidorian texts and the *Hibernensis*.

3369. Tatsuki (Akiko): The early Irish church and marriage: an analysis of the *Hibernensis*.

Discussing episcopal status, powers and jurisdiction, with particular reference to the *Collectio canonum Hibernensis*.

6126. Sheehy (Maurice P.): The *Collectio canonum Hibernensis*: a Celtic phenomenon.

3232. Pryce (Huw): Early Irish canons and medieval Welsh law.
On the influence of the *Collectio canonum Hibernensis* on the Laws of Hywel Dda.

3443. O’Loughlin (Thomas): Marriage and sexuality in the *Hibernensis*.

Studies the textual relationship of *De contrariis causis* (book 67 in recension A of *Collectio canonum Hibernensis*) and corresponding material in other books (21–29), and suggests that the A recension is unfinished and was released after the death of compiler Ruben of Darinis (1725), while the B recension is based on a corrected and expanded copy, possibly the work of his collaborator Cú Chuíme of Iona (1747).
3384. Richter (Michael): Dating the Irish synods in the *Collectio canonum Hibernensis*.
   
   
   Proposes a date posterior to the Paschal controversy of 630–640 for the celebration of the Irish synods excerpted in *CCH*.
   
   In Appendix: The Irish synods in *CCH* (I. *Synodus Hibernensis, Hibernenses*; II. *Synodus Romana, Romani*).

8187. Ambrose (Shannon): The *Collectio canonum Hibernensis* and the literature of the Anglo-Saxon Benedictine reform.
   
   *In Viator* 36 (2005), pp. 107–118.

3315. Howlett (David): The prologue to the *Collectio canonum Hibernensis*.
   
   
   Edition, translation and analysis, based on five MSS ranging from the 9th to the 11th centuries.

   
   
   Discusses the pastoral role of the early Irish church as revealed in texts of a prescriptive character. In Appendix: Inventory of relevant texts.

13317. Miles (Brent): The *Sermo ad reges* from the Leabhar Breac and Hiberno-Latin tradition.
   
   
   Studies the reutilization of earlier materials (particularly the *Collectio canonum Hibernensis*) for the composition of this bilingual homily on the duties of kings.

**Colmán mac Léinín**

11671. MacCotter (Paul), Ó Corráin (Donnchadh) (*app. auth.*): Colmán of Cloyn: a study.
   
   
   
   
   Colin Ireland, in *CMCS* 52 (Winter, 2006), pp. 97–100.
   

11669. Ireland (Colin): An Irish precursor of Cædmon.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Colmán mac Lénéni

2524. Mac Cana (Proinsias): Praise poetry in Ireland before the Normans. 
In Ériu 54 (2004), pp. 11–40.
Traces it to the 6th c. and argues that the shortage of examples is due to its oral character and to the refusal on the part of the scriptoria to record it, against G. Murphy (in Best 2 1317). Includes fragments collected from K. Meyer 1919 (Best 2 1326).

11669. Ireland (Colin): An Irish precursor of Cædmon. 
In N&Q 44/1 (Mar., 1997), pp. 2–4. 
Colmán mac Lénéni (1600).

11671. MacCotter (Paul), Ó Corráin (Donncadh) (app. auth.): Colmán of Clyne: a study. 
Colin Ireland, in CMCS 52 (Winter, 2006), pp. 97-100.

Colmán of Clyne

11669. Ireland (Colin): An Irish precursor of Cædmon. 
In N&Q 44/1 (Mar., 1997), pp. 2–4.
Colmán mac Lénéni (1600).

11671. MacCotter (Paul), Ó Corráin (Dounchadh) (app. auth.): Colmán of Clyne: a study. 
Colmán ua Cluasaig

686. Mac Eoin (Gearóid S.): The lament for Cuimmne Fota.


Eight stanzas assembled from quotations in various texts. Authorship of Colmán ua Cluasaig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh friom andes marbh antuaidh. Variorum edition, with Engl. transl. and notes. Based on MSS Brussels 5001-20; Rawlinson B 503, RIA C iii 3; Harley 5280; TCD H 2. 16 (YBL); RIA D ii 1 (Book of Uí Maine); RIA 23 P 16 (Leabhar Breac), TCD H 3. 18.

Colmán, St.


Colum Cille

235. Stevenson (Jane): Altus prosator.


Argues that Altus prosator was not composed by St. Columba in the sixth century, but rather is a Hiberno-Latin hymn composed between 650 and 700 AD.

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


667. Kelly (Fergus): Tiughraind Bhécáin.

In Ériu 26 (1975), pp. 66–98.


538. Kelly (Fergus): A poem in praise of Columb Cille.

In Ériu 24 (1973), pp. 1–34.

Edited from MS NLI G 50 (25 qq.) with reconstructed text, translation and notes. Ascribed in MS heading to Dallán [Forgáill] but ascribed to Bécán mac Luigdech in a gloss. Beg. Fo réir Cholumb céin ad-fias. Includes discussion of metre (MS laoidh imrinn), which is described as ‘transitional’, as it displays both alliteration and regular end-rime.
335. Quin (E. G.): Octóúchach Choluim Chille.
   82 qq. in octóúchach metre, ascribed to Colum Cille. Edited from MS Maud Misc. 615 and MS RIA 23 P 2 (Book of Lecan), with English translation and notes. First line Dia móir dom insegil.

   Mac Cana (Proinsias) (ref.)

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

11838. Howlett (David): Gematria in Irish verse.
   A numerical analysis of Scíth mo chrob ón scríbhinn, preserved in MS Laud 615 and ascribed to Colum Cille.

14597. Carey (John): Colum Cille on the pains of hell.
   Poem ascribed to Colum Cille, beg. Sceanad ifern, a dháine. Text from London, BL, Additional 30512 with readings from Laud Misc. 615; with English translation (cf. K. MEYER, in ZCP 12, 389-390.).

14609. Carey (John): Colum Cille’s warning to Baithín.
   Edition of the final 20 qq. of Éistea riom, a Bhaoithín bhuan, attributed to Colum Cille. Text from Laud Misc. 615 with variants from Rawlinson B 514; with English translation.

Columba, St.

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

235. Stevenson (Jane): Altus prosator.
   Argues that Altus prosator was not composed by St. Columba in the sixth century, but rather is a Hiberno-Latin hymn composed between 650 and 700 AD.
11838. Howlett (David): Gematria in Irish verse.
   A numerical analysis of Seth mo chrob on scríbainn, preserved in MS Laud 615
   and ascribed to Colum Cille.

15766. Lacey (Brian): Medieval and monastic Derry: sixth century to 1600.
   Dublin: Four Courts, 2013. x + 166 pp.

Columbanus, St.

15360. Lapidge (Michael) (ed.): Columbanus: studies on the Latin writings /
edited by Michael LAPIDGE.
   history, 17).
   Rev. by
   Michael WINTERBOTTOM, in CMCS 35 (Summer, 1998), pp. 84-85.

15763. O'Hara (Alexander): Columbanus ad locum: the establishment of the
   monastics foundations.

3245. Lapidge (Michael): Columbanus and the ‘Antiphonary of Bangor’.
   Studies the hymn Precamur patrem, and argues it was composed by Columbanus
   at Bangor between 560 and 590.

   In Irish in early medieval Europe (2016), pp. 86–100.

2920. Fleuriot (Léon): Varia: 1. Le “saint” breton Winniau et le pénitentiel
dit “de Fínnian”?
   Argues that Uuinniau (later Gaelicized as ‘Finnian’) was a Brittonic saint
   established in Ireland.

13150. Stancliffe (Clare): Jonas’s Life of Columbanus and his disciples.

10628. Stancliffe (Clare): Venantius Fortunatus, Ireland Jerome: the evidence
   of Precamur patrem.
   Supports Columbanus’s authorship.

16527. Ó Corráin (Donnchadh): A crux in the fourth letter of Columbanus.
   ad §5 (as ed. by G. S. M. Walker 1957). Reads Felmeda (Latinisation of OIr.
   personal name *Felmēd ~ Fēildlimid).
3397. Dunn (Marilyn): *Tánaise ríg*; the earliest evidence.
   Argues that *regula magistri* was compiled at the Columbanian foundation of Bobbio, and that the term *secundarius* used in this text for ‘designated successor’ is an early allusion to the Irish *tánaise ríg*.

18998. Schaller (Dieter): *De mundi transitus*; a rhythmical poem by Columbanus?

3349. Bracken (Damian): Authority and duty: Columbanus and the primacy of Rome.


12316. Leso (Tommaso): Columbanus in Europe: the evidence from the *Epistulae*.

18995. Stancilfe (Clare): The thirteen sermons attributed to Columbanus and the question of their authorship.

14786. Kerlouégan (François): Présence et culte de clercs irlandais et bretons entre Loire et Monts Jura.

18994. Wright (Neil): Columbanus’s *Epistulae*.

15777. Corning (Caitlin): Columbanus and the Easter controversy: theological, social and political contexts.

18993. Bullough (Donald): The career of Columbanus.


18999. Lapidge (Michael): *Precurmur patrem*; an Easter hymn by Columbanus?


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19002. Lapidge (Michael): Epilogue: did Columbanus compose metrical verse?

6122. Schaller (Dieter): Die Siebensilberstrophen „de mundi transitu“: eine
   Dichtung Columbanus?

19001. Lapidge (Michael): The Oratio S. Columbani.

9857. Peelen (Laura): Columbanus: een kritische Kelt op het kruispunt
   van tradities. De Ierse achtergrond van Columbanus’ opvatting over
   spirituele autoriteit.
   In Arthur, Brigit, Conn, Deirdre [Fs. Strien-Gerritsen] (2003),
   pp. 140–165.
   [[In Dutch: A critical Celt at the crossroads of tradition. The Irish background
   to Columbanus’ view of spiritual authority.]]

19000. Ó Cróinín (Dáibhí): The computistical works of Columbanus.

10887. O’Loughlin (Thomas): Map awareness in the mid-seventh century:
   Jonas’ Vita Columbani.

18996. Stevenson (Jane Barbara): The monastic rules of Columbanus.


   In ABobST 31 (2009), pp. 69–119.

**Comarbada Pátraic**

5171. Haggart (Craig): Abbatial contention in Armagh in the eight and ninth
   centuries: the Comarbada Pátraic as a source.
   Attempts to determine the historical value of the glosses added to the text, in
   particular those appended to the LL version.

**Comhairle Comissarius na Cléire**


In StH 30 (1998-1999), pp. 89-118.


Comhairle Mhic Clanna


Comhairle Mhic Clanna ó Achadh na Muilleann


14258. Ó Dufaigh (Seosamh), Rainey (Brian E.): Comhairle Mhic Clanna ó
   Achadh na Muilleann / introduction and translation by Seosamh Ó
   Dufaigh and Brian E. Rainey.
   Lille: Presses Universitaires de Lille, 1981. 112 pp. (CERIUL
   Anglo-Irish texts, 3).

   Cf. BILL 7423.

   Rev. by

Comhrac na nGael agus na nGall le chéile (Mac Bionaid)

18644. Ó Muirí (Réamonn) (ed.): Lámhscríbhinn staire an Bhíonadaigh:
   Comhrac na nGael agus na nGall le chéile.

   Edition of a prose historical work in East Ulster dialect wr.
   1857-58 and covering Irish history from the arrival of the Vikings to the Flight of the Wild
   Geese. Diplomatic text from a MS in private possession (Breandán Mac Eóin,
   Ballyward, Co. Down).

   1. Art Mac Bionaid: a shaol agus a shaothar; 2. Pátrún Airt
   Mhic Bhionaid; 3. Lámhscríbhinn an Bhíonadaigh; 4. Art Mac Bionaid,
   staraí; 5. Poneí staraí Comhrac na nGael agus na nGall le chéile; 6. Trecír do
   ghluais; 11. Sraithra as stair an Bhíonadaigh agus teicíanna na bhfóinse at ar
   bhunadh sé lè; Agúshne 1-3.

   Rev. by

Comhrac na nGaothdil agus na nGall le chéile (Mac Bionaid)

7250. Ó Muirí (Réamonn): Lámhscríbhinn staire an Bhíonaidigh.

19th c. paper manuscript in the possession of Breandán Mac Eoin (Ballyward, Co. Down).

Compert Con Culainn

504. Ó Conchobhair (Tomás): The textual tradition of Compert Con Culainn.

In Celtica 21 (1990), pp. 441–455.

Discuss the relationship of the two extant versions as they appear in the two earliest sources, RIA 23 E 25 and Egerton 1782, and argues that a form of the Compert, corresponding to the second version, was known to the author of the poem A rit richid ríeitig dom.

1274. Hollo (Kaarina): Cú Chulainn and Síd Truim.


[1.] Introduction: reference to Síd Truim in poem in Seriglige Con Culainn; [2.] Síd Truim and the Tuatha Dé Danann; [3.] Síd Truim as the place of Cú Chulainn’s birth: in first version of tale Compert Con Culainn contained in MS RIA D iv 2 (1223); [4.] Síd Truim as the place of Cú Chulainn’s burial: in poem A Oisin juirigh ar Dhi; [5.] The location of Síd Truim; [6.] Conclusions.

2235. Ó Conchobhair (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechatí through Leabhar na hUidre.

In CMCS 16 (Winter, 1988), pp. 1–40.

Argues that LU stands closer to the original Cín Dromma Snechatí texts than MSS Egerton 88 and Dublin, RIA 23 N 10, as it was the direct source of Gilla Conmain O Congalain’s ([1135] selection whence the Connacht MS tradition comes.

2613. Huld (Martin E.): Cú Chulainn and his IE kin.


On the early Irish usage of siur as ‘woman’s brother’s daughter’ and a textual problem concerning the relationship between Deichsthe and Conchobhor in Táin be Cualnge recension II.

6434. Deane (Marion): Compert Conculainn: possible antecedents?

In 8th Symposium of Societas Celtologica Nordica (2007), pp. 61–84.

6238. Ó Cathasaigh (Tomás): Between God and Man: the hero of Irish tradition.

In Crane Bag 2/1-2 (1978), pp. 72–79.


With special reference to Cú Chulainn (Compert Con Culainn) and Conaire Mór (Toigil braidne de Derga).

7864. Deane (Marion): Dangerous liaisons.
In Ulidia 2 (2009), pp. 226–237.

11837. Deane (Marion): From knowledge to acknowledgement: Feis tige Bhreifhollaithe.

13673. Ó Cathasaigh (Tomás): The concept of the hero in Irish mythology.
In The Irish mind (1985), pp. 79–90.
A discussion of Compert Con Culann (for Cú Chulainn) and of Tagail bruidne Da Derga (for Conaire Mór).
Repr. in Coire sois, pp. 51–64.

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 Fróech; 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 Ulfiú.

16674. Mikhailova (T.): Cărn ob yladač [Sagi ob uladakh].
([In Russian]: Sagas from Ulster.)
Contains Russian transls. of: Noínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Talland Étar; Tochmarc Liáine ocus aíde aître; Compert Con Culainn; Tochmarc Emire; Mesca Ulad; Fled Bricrenn; Serlige Con Culainn ocus óenéit Emire; Aided Óenfir Aífe; Echtra Nemi; De chophrin in dá macéida; Aisleinge Óenguso; Táin bó Darada; Táin bó Fhidais; Táin bó Regamain; Táin bó Regamna; Táin bó Prach; Táin bó Cualinge; Aided Derbhgarailld; Aided Chon Culainn (A); Scéla muice Meic Dathó; Bruiden Da Chosu; Aided Fergus mac Róich; Aided Lóegaire Bruadail; Aided Chon Rot; Aided Chelchaire mac Uithechair; Aided Chonchobair; Aided Aielle ocus Chonaill Chernaig; Aided Chelte meic Mégach; Aided Meidhe; Staburcharpat Con Culainn.

18390. Deane (Marion): From sacred marriage to clientship: a mythical account of the establishment of kingship as an institution.
In Landscapes of cult and kingship (2011), pp. 1–21.

Compert Conchobair

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
5664. Ó Cathasaigh (Tomás): Reflections on Compert Conchobuir and Serglige Con Culainn.
In Ulidia 1 (1994), pp. 85–89.
Includes a discussion of the Briathraice Con Culainn.
Repr. in Coire sois, pp. 271-279.


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 n'Uslaenn; Tállmáid Étar; Tochmara Luaine ocus aided Athairne; Compert Con Culainn; Tochman Emire; Messa Ulad; Fleid Bricennn; Serglige Con Culainn ocus Óenéit Emire; Aided Óenéir Aifid; Echtra Nemi; De chobhur in dá moccida; Aislinge Óengusa; Táin bó Dardad; Táin bó Fídais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cuaininge; Aided Derbhorgaill; Aided Chon Culainn (A); Scéla muoce Meic Dathó; Bruiden Da Choca; Aided Fergus naic Réich; Aided Léigaire Búadlaig; Aided Chon Ret; Aided Chellchar meic Uitheachair; Aided Chonchobuir; Aided Aliella ocus Chonwill Chernaig; Aided Chét meic Mághach; Aided Meidbe; Siubhacharpat Con Culainn.

Compert Mongáin

528. Mac Cana (Proinsias): Mongán mac Fíachna and Immram Brain.
In Ériu 23 (1972), pp. 102–142.
Mac Cana (Proinsias) (ref.)


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1. The Mongán tales (Argues that all four tales are the work of a single author: (a) Scél asa mbeor combad hé Find mac Cumaill Mongán; (b) Tuail Baile Mongán; (c) Compert Mongán; (d) Scél Mongán; 2. Tuail Baile Mongán and Baile Chluinn Chêcthathaig [and Baile in Scáil] (Concludes that THB and Scél asa mbeor represent texts in which southern traditions are appropriated by a northern author); 3. The Immacalm texts, Immmram Bmin, and the Mongán tales (Immacallam Choluim Chille 7 ind Óclaig and Immacallam in Druad Brain 7 inna Banfitho Febuil); 4. Echtrae Chandai and Immmram Brain; 5. ‘The Midland group’ (Claims these date from the reign of Finnechta Fledach mac Dúchada, perhaps from the years 688-9); 6. Tócmare Étaíne.


Argues that LU stands closer to the original Cín Dromma Snaehtaí texts than MSS Egerton 88 and Dublin, RIA 23 N 10, as it was the direct source of Gilla Commáin Ó Congaláin’s ([1135]) selection whence the Connacht MS tradition comes.


Also incl. Scél asa mbeor combad hé Find mac Cumaill Mongán, Scél Mongán and Tuail baile Mongán.

Compert Mongán ocsus serc Duibe Lacha do Mongán


Computus Einsidlensis

5146. Bisagni (Jacopo), Warnjtes (Immo): The Early Old Irish material in the newly discovered Computus Einsidlensis (c. AD 700). In Éiri 58 (2008), pp. 77–105.

Provides a linguistic analysis of the Irish material in Einsiedeln, Stiftsbibliothek, MS 321 (647).


MS Einsiedeln, Stiftsbibliothek, 321 (649).
Comrac Fir Diad

6588. Ó Fiannachta (Pádraig): The fight with Fer Diad.
   In JCLAHS 18/1 (1973), pp. 62-68.

10834. Rutten (Stuart): Displacement and replacement: Comrac Fir Diad within and without Táin bó Cúailnge.
   In Ulidia 2 (2009), pp. 313-325.

10816. Sheehan (Sarah): Fer Diad de-flowered: homoerotics and masculinity in Comrac Fir Diad.
   In Ulidia 2 (2009), pp. 54-65.

10826. Ó Flaithearta (Mícheál): The etymologies of (Fer) Diad.
   In Ulidia 2 (2009), pp. 218-225.
   Suggests diad in personal name (Fer) Diad derives from gen. *dwo-pod-os of PIE *dwo-pod-s ‘two-footed’.

Comrac Liadhain 7 Cuiritheir

   In Éigse 31 (1999), pp. 31-35.
   bansaíl ‘female warrior’ > ‘laywoman’. Also ad Liadhain and Cuirithir (as ed. by K. Meyer 1902 [Best 1, p. 118]) lines 16-17.

8830. Larson (Heather Feldmeth): The veiled poet: Liadhain and Cuirithir and the role of the woman-poet.
   In Heroic poets and poetic heroes in Celtic tradition (2005), pp. 263-268.

Comram na Cloenfherta

1824. Ó Cuív (Brian): Comram na Cloenfherta.
   Ed. from MS Rawlinson B 502, with English translation and notes. Text at its close referred to as Mortlaid ban Temra.

Comthóth Lóegaire co cretim 7 a aided

2401. Carey (John): The two laws in Dubthach’s judgment.
   In CMCS 19 (Summer, 1990), pp. 1-18.
   Discusses the terms recht litre and recht aicníd as used in the ‘pseudo-historical prologue to the Senchas már’ and interprets the episode as an allegory of the transition from pagan to Christian in Irish culture. Criticises K. McCone, in Peritia 5 (1986), pp. 1-35.

2093. McCone (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. 215-217: edition (based on LU) of Comthóth Léigairt i co creset ch a aieded.

Rev. by
Peter McQuillan, in Éigse 36 (2008), pp. 241-246.

Comyn, Michael et al. Coimín, Micheál (c.1680–1760)

2167. Ó Briain (Máirtín): Some material on Oisín in the Land of Youth.


On the Ossianic lay entitled Laoidh Oisín ar Thír na nÓg attributed to Michael Comyn.

Conall Ó Baoighill

1526. Ó hUrmoltaigh (Nollaig): Amhráin as Tóraigh.

In Éigse 15/3 (Samhradh, 1974), pp. 224–234.

Seven songs (with phonetic transcription) recorded from Jimmy (Shéamais Bháin) Ó Mionáin, Tory Island: [1.] Pádraig ‘ic Ruaidhri beg. A Pádraig ‘ic Ruaidhri, is t’a corp an dhuine saoil; [2.] Na Buachaill in Albain beg. Mo bheannach leis na buachailli a d’aimhghaí a’thair eile; [3.] Conall Ó Baoighill beg. Thainig an bás go fáthadh ‘ugam ar cuairt; [4.] Brighid Óg Ni Mhaille beg. A Brighid Óg Ni Mhaille, is t’a d’fhág mo chroidhe cníidhe; [5.] Scán Bán beg. Mo chosa, mo lámha, mo chnámha, is t’a mé uillim tinn; [6.] Béal Buidle Uaigh beg. Is ionomhaidh tuath príosat a bhug mé féin is mo dhéantarbháthair; [7.] PEARLA an Bhrollaigh Ghil Bháin beg. Tharlaithd dom pèarla an bhrollaigh ghil bháin.

Conchubranus


Latin text, edited from Cotton Cleopatra A ii; with English translation. 


3301. Howlett (David): Three poems about Monenna.


In Latin; edited, with analysis and English translation, from BL Cotton Cleopatra A ii.

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16573. Lafferty (Maura): Educating a virgin: a proposed emendation of Conchubharus, *Vita S. Monennae* 1.3.

Coneys, Thomas de Vere (1804?–1851)

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


Rev. by

Confessio (Patrick)

9841. O’Meara (J.): Patrick’s *Confessio* and Augustine’s *Confessiones*.

3340. Young (Simon): *In gentibus dispersisti nos*: the British diaspora in Patrick and Gildas.
   *ad* Confessio §1.

1591. Dronke (Peter): St. Patrick’s reading.
   In CMCS 1 (Summer, 1981), pp. 21–38.
   Analyses influence of Patristic writers on Patrick’s *Confessio*.

11546. Dumville (David N.): The form of St. Patrick’s *Confessio* in the Book of Armagh.
   *Includes* reconstructed Latin text.
5176. Keogh (Raymond M.): Palladius: Bishop or phantom?
   Studies the relationship between St. Patrick and Palladius, and argues in favour
   of the two being the same person.

13142. McLuhan (Elizabeth): ‘Ministerium scruitutis meae’: the metaphor and
   reality of slavery in Saint Patrick’s Epistola and Confessio.

   In StH 32 (2002–2003), pp. 7–34.
   Argues that Patrick and Prosper were contemporaries and comments on the
   chronology of Patrick’s life and writings.

13759. Ó hÓgáin (Dáithí): Naomh Pádraig, an solas, is an scéalafocht.

5808. Young (Simon): Et iterum post: Dislocation in St Patrick’s Confessio?
   In SC 2 (2003), pp. 69–75.
   Studies the ordering of sections §§20-23 (as ed. by Ludwig Bieler 1952), argu-
   sing that §21 was dislocated in the early transmission of the text and that the
   original sequence §§20–22–21–23 should be restored.

2160. Howlett (David): Ex saliva scripturae meae.
   On Confessio 9 and the question of Saint Patrick’s education.


14759. Howlett (D. R.): Liber epistolarum Sancti Patricii episcopi = The book
   of letters of Saint Patrick the bishop / edited and translated with analysis
   and commentary by D. R. HOWLETT.
   Edition of St. Patrick’s Epistola ad milites Coptici and Confessio. Text
   based on L. Bieler’s edition (BILL 7980), presented per colu et commata;
   with English translation.

Rev. by

3316. Howlett (David): Numerical punctilio in Patrick’s Confessio.

14838. Malaspina (Elena) (*ed.*): *Gli scritti di san Patrizio: alle origini del cristianesimo Irlandese* / a cura di Elena MALASPINA.
Italian translation of St. Patrick’s *Confessio* and *Epistula ad milites Coroticii*; with discussion.

In appendixes: 1. Scritti patriciani di dubbia autenticità e testi agiografici [*Dicta Patricii; De epistolis ad episcopos in campo Aii; Ymnun sancti Patricii magister Scottorum; Liber angelii; Epigramma Cellani*]. 2. Testi latini.

*Rev. by*

3677. Young (Simon): A note on St Patrick’s *Confessio*: *Gloria patris est.*

ad §47.

14890. Bieler (Ludwig): *Clavis Patricii II: Libri epistolarum sancti Patricii episcopi* / introduction, text and commentary, Ludwig BIELER.
*Reprint in one volume of L. BIELER, 1952 (= BILL: 7980).*

*Rev. by*

3851. Hanson (R. P. C.): The D-Text of St. Patrick’s *Confession*: original or reduction?
*In PRIA-C* 77 (1977), pp. 251–256.

14894. Devine (Kieran), Harvey (Anthony) (*forw. auth.*): *Clavis Patricii I: A computer-generated concordance to the Libri epistolarum of St. Patrick* / Kieran Devine, with a foreword by Anthony Harvey.

*Rev. by*

7118. Ó Raifeartaigh (T.): *Silva Foctuti, quae est prope Mare Occidentale* (St. Patrick’s *Confession*, 23): a new approach.

Incl. English translation of the *Confessio* and the *Epistola."

*Rev. by Thomas Owen Clancy, in* IR 51/1 (Spring, 2000), pp. 84-85.

7108. Ó Raifeartaigh (Tarlach): Naomh Pádraig agus foireann na longe.

6103. Berschin (Walter): Ich Patricius... Die Autobiographie des Apostels der Iren.

7263. Ó Raifeartaigh (Tarlach): St. Patrick and the *defensio*.

18085. Berschin (Walter): “Ich Patricius”: die Autobiographie des Apostels der Iren (?461?)
*In Irische Mönche in Süddeutschland* (2009), pp. 27–47.

German transl.

7392. de Paor (Déaglan): Oillthreacht Phádraig.

18586. Duffy (Joseph): Patrick in his own words.
Translation and commentary of Patrick’s *Confessio*; Lat. text in Appendix.

*Rev. by Tomás Ó Fiaich, in* SAM 6/2 (1972), pp. 416–.

7591. Hayes-Healy (Stephanie): Saint Patrick’s journey to the desert: *Confessio* 16-28 as ascetic discourse.

9842. Hanson (R. P. C.): The rule of faith of Victorinus and of Patrick.

ad *Confessio* §4 (as ed. by Ludwig Bieler 1962).

**Connellan, Thaddeus (c. 1780–1854)**

1778. de Brún (Pádraig): The Irish Society’s bible teachers, 1818-27.

An annotated list of the Society’s teachers during its first nine years, derived primarily from the Committee minutes (MSS TCD 7644 and 7645). Includes an elaboration on Thaddeus Connellan (1780-1854), the reinstatement of Irish type, and a list of Irish-English primers, 1810-1825, circulated for evangelical
purposes.


Rev. by
Niamh Ní Shíadhail, in Béaloideas 78 (2010), pp. 218-221.

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

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

Revised and augmented version of work originally published in seven parts in Éigse between 1983 and 1993 (q. v.).

Rev. by
Niamh Ní Shíadhail, in Béaloideas 78 (2010), pp. 218-221.

Conory, Fr., of Bansha (fl. c. 1766)

16262. Mac Pearsín (Liam): Do shláinte thar muir.
In THJ (2006), pp. 79–81.
Consclehtae

8595. Breatnach (Liam): On the glossing of early Irish law texts, fragmentary texts, and some aspects of the laws relating to dogs.

Coquebert de Montbret, Jean Antoine


Córas bescnai

1232. Etchingham (Colmán): The implications of paruchia.
In Êrin 44 (1993), pp. 139–162.

9256. Breatnach (Liam): A verse on succession to ecclesiastical office.
Restoration and translation of CIH v 1820.26 (Êrlam, grúin, manach mín).

Cormac mac Cuilennáin

12827. Carey (John): Dán doiléir atá curtha i leith Chormaic mhic Cuileannáin.

In CMCS 55 (Summer, 2008), pp. 41–50.
Argues that Cormac’s derivation of OIr. gall ‘standing stone’ (Corm. Y 683) < Gall (= L. Gallus) is unfounded and criticises the view that this entry provides evidence for an Irish tradition of Gaulish settlement in Ireland.

13 q.; based on Franciscan MS A 9, with English translation and notes. Ascribed to Cormac mac Cuilennáin in concluding quatrain.

With English translation and variant readings from Brussels 5100–4.

2233. Russell (Paul): The sounds of a silence: the growth of Cormac’s glossary.


Particularly on the correspondence between Irish *f*- and Latin *v*-/*u-*, as expounded in Corm. Y §576 and §606.

3474. Watkins (Calvert): *Varia*: 2. *In essar dam do &?*.


On the word & ‘wagon, cart’ and the verse which glosses it in Cormac’s Glossary, beg. *In essar dam do &*.

9797. Ní Dhonnchadha (Máirín): The *prull* narrative in *Sanas Cormaic*.


Argues for an ambiguous sense of *mac* in the half-quatrain in the *prull* narrative (ed. R. Thurneysen, v. Best 2 1308).


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


Discusses OIr. *mac uad* (Corm. Y 509) and its relationship to *W tad awen* (in Talhaearn’s epithet *Tat Aguen*).

8933. Arbuthnot (Sharon): Further to the drink of death.


On *lathirt* (Corm. LB 27.8–9). Proposes that in this version of ‘Cormac’s glossary’ the lemma was reinterpreted as either ‘milk of death’ (*laith irt*) or ‘death of a warrior’ (*lithirt*).


*In StC 30* (2005), pp. 123–143.
Examines the definitions of *bel, beltaine* and *oimelc* in Cormac’s Glossary and criticises the received assumptions concerning the festivals of Beltaine and Imbolg which derive from a wrong interpretation of these particular glosses.

5358. Russell (Paul): Welsh *Cynnwgl* and related matters.
   In *StC* 39 (2005), pp. 181–188.
   OIr. (Cormac’s Glossary) *ceinticul, cennicul*, etc.

   In *StC* 42 (2008), pp. 117–134.
   1. *ceimesdin/cemes* [Corm. LB 10.31; H 3. 18, 67c36 = CHH ii 611.12 (Dúil Dromma Cetta)]; II. *ord* [Corm. Y 1000]; III. *minarb* [Corm. Y 901]; IV. *biail* [Corm. Y 126]; V. *mot* [Corm. Y 1120]; VI. *loscirm* [Corm. Y 838]; VII. *bradin* [Corm. Y 158]; VIII. *ion* [H 3. 18, 76a36 = CHH ii 622.31].

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *sūðklo-* and *kentunklo-*: two loans from Latin.
   In *StC* 37 (2003), pp. 17–34.
   Also on OIr. *ceinticul* (Corm. Y 239).

   Discusses the figure of Cormac and his literary importance through an analysis of the corpus of poetic compositions attributed to him.

3322. Jaski (Bart): The genealogical section of the Psalter of Cashel.
   Discusses in particular the date and provenance of the Munster genealogies that derive from the Psalter of Cashel.

   In *J CeltL* 9 (Nov., 2005), pp. 73–82.
   Argues, through comparison of OIr. *catait, cartait* with W *cathet*, that the original form of the borrowed Pictish word was *kazdet*.

### Cormac mac Cuilennáin

19322. Russell (Paul): ‘Read it in a glossary’: glossaries and learned discourse in medieval Ireland.
   Hughes lectures, 6. Cambridge: Hughes Hall & Department of Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2008. iii + 32 pp. (Kathleen Hughes memorial lectures, 6).
   Focuses on *Sanas Cormaic, Dúil Dromma Cetta* and O’Mullcaire’s glossary.

### Cormac MagShamhradhain

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
735. Simms (Katharine): *Gabh umad a Fheidhlimidh*. A fifteenth-century inauguration ode?


Poem beg. *Gabh umad a Fheidhlimidh* addressed to Féithlim(í) Fionn, son of Ó Conchobhair Ruadh and composed by the historian T òrna Ua Maoil Chonaire ([1468] c. 1466–1466). Refers to two other poems possibly composed by same author, i.e. *Tosach fèile fairsinge*, addressed to Tomasach son of Conchobhar Óg MacDiarmada, chief of Magh Luirg ([1458]; *Buaidh n-easbaig ar Ardachadh*, addressed to Cormac MagShamhradhain, bishop of Ardagh 1444–ca. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

**Cormac’s glossary**


*In J Celt L 9 (Nov., 2005), pp. 73–82.*

Argues, through comparison of OIr. *cátait*, *cártait* with W. *caeth*, that the original form of the borrowed Pictish word was *kazdet*.

10995. Arbuthnot (Sharon): Glossary entries on *anart* ‘a shroud’, the drink of death and the conjunction *dath* ‘because’.


On the *anart* entries in *Sanas Cormaic* (Corm. Y. §37) and *Dúil Dromma Cetta* (CII 16 605.15), focusing on the meaning of the citation *dath don dichirt*, which is interpreted as ‘because death comes’. In Appendix discusses two further instances of conjunction *dath* ‘because’ from *Dúil Dromma Cetta*.

3149. Russell (Paul): Notes on words in early Irish glossaries.


12600. Arbuthnot (Sharon J.): Only fools and horses: *dí n-ó bill* and *dí n-ó pill* in medieval Irish texts.

*In CMCS 65 (Summer, 2013), pp. 49–56.*

Suggests the phrase *dí n-ó bill* (in the glosses to *Féile Oenguso* 3 July and *Sanas Cormaic* Y §179) represents phonetic spelling for *dí n-ó pill* ‘two ears of a horse’, and was mistakenly associated with OIr. *bill*, *bell* by early Irish glossators.

2233. Russell (Paul): The sounds of a silence: the growth of Cormac’s glossary.

*In CMCS 15 (Summer, 1988), pp. 1–30.*

Incl. survey of extant native glossaries and their MS versions.

14037. Russell (Paul): *Fern do frestol na h. 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 §606.

3474. Watkins (Calvert): Varia: III. 2. In essar dam do ṣ?
   On the word ṣ ‘wagon, cart’ and the verse which glosses it in Cormac’s Glossary, beg. In essar dam do ṣ.

   Considers the legal material attested in early Irish glossaries, and studies in particular the citations from *Senchas már* and *Bretha nemed* extant in Cormac’s Glossary, arguing that groups of *glossae collectae* extracted from the manuscripts containing these texts intervened in its compilation.

   In ÉtC 23 (1986), pp. 81–128.

   Investigates the textual history of *Diúl Drómma Cetta* and examines the relationship of this text to *Sanas Cormaic*.
   Appendix 1 contains (a) a transcription of the legible parts of Egerton 1782 fol. 15 and (b) a transcription of TCD H 1. 13 pp. 361-362; Appendix 2 contains a sample concordance to Diúl Drómma Cetta.

7073. Rodway (Simon): What language did St. Patrick swear in?
   In Ériu 59 (2009), pp. 139–151.
   Proposes an alternative Irish etymology for St. Patrick’s oath *modebroth*.

   Discusses OIr. *mac uad* (Corm. Y 500) and its relationship to W *tad awen* (in Talhaearr’s epithet Tat Aguen).

8933. Arbuthnot (Sharon): Further to the drink of death.
   On *liaithirt* (Corm. LB 27.8-9). Proposes that in this version of ‘Cormac’s glossary’ the lemma was reinterpreted as either ‘milk of death’ (*liaith irt*) or ‘death of a warrior’ (*liathirt*).

Examines the definitions of **bel**, **belaltaine** and **oimelc** in Cormac’s Glossary and criticises the received assumptions concerning the festivals of Beltaine and Imbolc which derive from a wrong interpretation of these particular glosses.

9797. Ní Dhonnchadhla (Máirín): The prull narrative in *Sanas Cormaic*.
   Argues for an ambiguous sense of **mac** in the half-quatrain in the Prull narrative (ed. R. Thurneysen, v. Best² 1308).

5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.
   I. ceimesdin/cenmos [Corm. LB 10.31; H 3. 18, 67c36 = CHI II 611.12 (DUIL Droma Certh)]; II. ord [Corm. Y 1000]; III. minarb [Corm. Y 001]; IV. bhall [Corm. Y 129]; V. ntu [Corm. Y 1120]; VI. lascurn [Corm. Y 833]; VII. bradán [Corm. Y 158]; VIII. lon [H 3. 18, 76a36 = CHI II 622.31].

5358. Russell (Paul): Welsh *Cynnwgl* and related matters.
   OIr. (Cormac’s Glossary) ceintical, cennticul, etc.

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *súdiklo- and *kentunklo-, two loans from Latin.
   *In StC 37 (2003)*, pp. 17–34.
   Also on OIr. ceintical (Corm. Y 239).

Cormacán mac Mael Brígte

13046. Ó Corráin (Domnchadh): Muirchertach Mac Lochlainn and the Circuit of Ireland.
   A discussion of the poem *A Mhuircheartaigh mhic Néill náir* ascribed to Cormacán mac Mael Brígte.

Cormac’s glossary

16481. Dooley (Ann): Early Irish literature and contemporary scholarly disciplines.
   Discussion is illustrated by the following examples from early Irish literature: *Echtrae Chonvlaie*, the Prull entry in Cormac’s glossary, and the poem *Dom. iarrai fidbside Íl*.

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 differences dans les glossaires [A. Cormac; B. O'Davoren]; III. L'Aumaicpt na n-èces.

19189. Rekdal (Jan Erik): Etymology, wordplay, and allegorical reading in some medieval Irish texts.
   In Etymology and wordplay in medieval literature (2018), pp. 169–190.
   Discusses the native medieval Irish etymological tradition (bél re n-etarcaortha) with examples taken from the Aumaicpt [ros], Sanas Cormac [cánoin, fidnaise, prull]; Aided Chèileach meic Uthechair [Seumas], etc.

Corraghliocas na mban

14853. Ó Conchúir (Breandán) (ed.): Corraghliocas na mban le Dáibhí de Barra / Breandán Ó Conchúir a chuir a chuir i n-eagar.
   An eighteenth century Irish translation of Ned Ward’s prose satire Female policy detected (1695). Edited from NLI G 654, etc.; Réamhrá, Téacs, Malairtí, Nótaí ar an téacs, Foclóir, Inséacs.

Corrigan, Fr William, (1860–1924)

5164. Ó hÓgáin (Éamonn): Slóinne teoir an Chorragánacht.
   A list of surnames compiled in Ossory (Co. Kilkenny) by Fr William Corrigan (1860-1924).

Córus bard cona bàirdne

5832. Ó hAodha (Donncha): An bhàirdne i dtús a ré.
   Discusses the metrical tract entitled Córus bard cona bàirdne (Mittelirische Verslehren I, ed. by R. Thurneysen 1891 [Best 1, p. 53]). Includes a list of the metres associated with every grade.

3351. Ó hAodha (Donncha): The first Middle-Irish metrical tract: two notes.
   1. On the additional metrical examples added to the various manuscript versions of Mittelirische Verslehren I; 2. ad AU 840.4 = Kuno Meyer, Bruchstücke der älteren Lyrik Irlands p.10 §15 [In Íth Feidilmith in r7], read áit rèige.

A comparative study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Córus bard cona bairdre] and IV [Slaindt et dhh dagastti in dnnn by Cellach an Ráinnaí].

Revis. by

Córus bescnai

In ZCP 42 (1987), pp. 41-115.
Reconstructs the honour-prices corresponding to the previously discussed grades and examines the units of currency used in payments.

3228. McCone (Kim): Dubthach mac Cu Luair and a matter of life and death in the pseudo-historical prologue to the Senchas már.
Studies the pseudo-historical prologue to the Senchas már, discussing in particular its literary background, its dating, and the relationship between Dubthach’s poem and the narrative framework which surrounds it. Includes an edition of the poem, reconstructed from Harley 432 (= CHI II 340.28-341.23); with textual notes and English translation.

Córus bescnai

15910. Breathnach (Liam) (ed.): Córus bescnai: an Old Irish law tract on the church and society / edited by Liam Breathnach.
Edition based on the four primary witnesses: H 2. 15a (= A), H 3. 17 (= B), H 3. 18 (= C), Rowl. B 506 (= D).

1. Introduction; 2. Normalized OIr. text without glosses, with English translation and notes; 3. Diplomatic edition of A (complete text, glosses, commentary) with English translation and notes; 4. Text of B (text and commentary, incomplete) with English translation and notes; 5. Text of C (Old Irish glossing); 6. Text of D (late Mfr. or EModIr. version of commentary). Bibliography, Indexes.


Rev. by
Bibliography of Irish Linguistics and Literature

Catherine Swift, in NMAJ 58 (2018), pp. 146-149.

Cosmographia (Aethicus Ister)

   Examines this text for Hiberno-Latin features.
   Repr. in Studies in medieval language and culture, pp. 120-131.


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

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

Cottonian 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.

Cox, Stephen al. Stiabhna Mac Cuiligin (fl. c. 1760)

1907. Ó Muirithe (Diarmait): De aleatoribus.
   In Éigse 24 (1990), pp. 147-149.
   On a textual variant (concerning Classical knowledge) in Fóragaim, leathaim is
   scoipim anna sna tire, (sometimes) attributed to one Stephen Cox (Stiabhna

Craobhscaoileadh seanachais Chloinne Piarais

   In JKAHS 5 (1972), pp. 14-32.
   Appendix: Craobhscaoileadh seanachais Chloinne Piarais (text from MS UCD
   Ferriter 1; with English translation).

Craobhsgaoileadh Chlainne Suibhne

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Discusses a prose tract on the MacSweeney of Fanad in north Donegal, found in RIA 24 P 25 (Book of the MacSweeney).

Créad í in ceadh aithne

421. de Brún (Pádraig): Dhá bhlogh de theagasc Cristaí: ór Éilíse I (?).


Créd’s lament


Cregeen’s lament


Cregeen, Archibald (1776–1841)


*In Éigse* 27 (1903), pp. 1–34.

Collection of 212 items publ. in *A dictionary of the Manx language* (1835), with transliteration into early modern English spelling and linguistic notes.

Créd’s lament for Cáel


Críchad in Chaílí

11841. MacCotter (Paul): Túath, manor and parish: the kingdom of Fir Maige, the cantred of Fermoy.

Study based on an examination of the topographical tract entitled *Críchadh an Chaoill*.

**Críchadh an Chaoill**


Discusses a topographical tract providing information on the area of Co. Cork formerly known as Caillé.

11841. Mac Cotter (Paul): Túath, manor and parish: the kingdom of Fir Maige, the cantred of Fermoy.


Study based on an examination of the topographical tract entitled *Críchadh an Chaoill*.

**Críth gablach**


3373. Ó Corráin (Donnchadh): Some cruxes in *Críth gablach*.


Examines evidence from legal, genealogical, narrative, and annalistic sources for the use of the term *tánaise rig* and proposes this signified ‘the second in rank to a king’, while arguing that this institution was only a political ideal in early medieval Ireland and was not put into practice (and only partially) until later times.


Argues that the sevenfold division of the grades of laity is an artificial imposition of the church grades on an older, native order, and seeks to establish this original model.


3803. Lindeman (Fredrik Otto): Varia: IV. 2. Old Irish nant, nád, etc.

ad line 130 of CG. Discusses a deviant use of nád n- as 3rd sg. neg. rel. of the copula.

13443. McLeod (Neil): Cid ara n-eper Críth gablach?

Explains the title of this law tract as ‘bifurcated acquisition of status grades’.


The distinction between the two kinds of fer midbóth described in Críth Gablach: unnecessary to distinguish between ‘compurgation’ and ‘preserving statement’.


Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth Gablach and Cór co nára fugill; (2) Audacht Moraind and the Rule of Mochúta; and (3) Ces Noínden and the metrical Dindshenchas.

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.
In CMCS 6 (Winter, 1983), pp. 43–61.

Analysis of obligations of aiceilbe ‘base clientship’ and choice of clientship partner based on Críth Gablach, Cór náceilbe and other-legal texts.

3016. Wagner (H.): Beiträge in Erinnerung an Julius Pokorny: 12. OIr. mí silla ‘the month of sowing’ (= Spring?).
In ZCP 32 (1972), p. 80.

Term for ‘spring(time)’ occurring in Críth Gablach, lines 535 ff.

In ZCP 36 (1978), pp. 54–56.

Argues in favour of a rendering with fronted object for lines 490-491 of CG.

Analyses it as a past participle *to-ad-naisse ‘joined to’, cf. ad-naisce.

   Taken convrensa, cosranga in CG line 277 as the equivalents of Lat. contrahit, contractus ‘makes a contract, contract’.

   Reconstructs the honour-prices corresponding to the previously discussed grades and examines the units of currency used in payments.

   In Éigse 18/1 (1980), p. 94.
   Ad D. A. Binchy 1941 (BILL 1479).

   Analyses practicalities, ideals and obligations of kingship. Incl. discussion of terms aírdnaidir ‘ordains’ and folaíd ‘contractual obligation’.

2809. Kelly (Patricia): Two relative clauses in Críth gablach.
   Argues that D. A. Binchy’s emendation of the two sentences introduced by céin in Críth gablach §9, 77–79 is unnecessary, and offers an interpretation of the text that allows the restoration of the original readings in MS TCD H 3. 18 (céin mbíte naıse and céin bee n-óenchiniud).

2815. Mac Eoin (Gearóid): The briugu in early Irish society.
   Discusses the term briugu and the process of promotion from the freemen grades to the noble grades according to early Irish law, and also argues, based on an analysis of their property qualifications and their moral character, that the briugu of uaireacht becc and the mruic’fer of Críth gablach (complemented by the fer folblai) are variant designations of the same rank.

Croidhe caínte Clarraghe

6458. Ó Brosnacháin (Niall): Éist leis an gCóta: saothar fo cruireachta Sheáin a´ Chóta á mhéad agus á mheas.
   Studies Croidhe caínte Clarraghe (NLI G 601-629), by Seán Ó Cionhánaigh.
   Includes a biographical account of the author.
10262. Ní Mhaonaigh (Tracey): Éacht foclóireachta _Croidhe cainnte Chiarráighe_ le Seán Óg Ó Caomhánaigh.
  *In Bliainiris* 7 (2007), pp. 204–228.

  *In LCC* 45 (2015), pp. 48–79.

  Online publication available at:  http://comhartaighde.ie/eagrain/3/nimhaonaigh/
  [Accessed 2 July 2018].

Focuses on the question of the similarity between _Croidhe Cainnte Chiarráighe_ and Dinneen’s dictionary.

### Cú Chuinne

11835. Weeda (Peter): The Irish, the Virgin Mary and Proclus of Constantinople.

Analyses a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, _Céin Adomnáin_, Cú Chuinne’s _Hymnum in laudem S. Mariae_, Blathmac’s poems.

### Cúán ua Lócháin (11024)

794. Ó Conchaimín (Tomás): A pious redactor of _Dinnshenchas Érenn_.


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Original address:  https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
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4633. Downey (Clodagh): *Trí croind Éireann oireadh*: a medieval poem on three famous trees of Ireland.
   *In Éigse 36* (2008), pp. 1–34.
   29 qq., ascribed to Cuán (or Lóchcháin?), semi-diplomatic text from RIA D ii 1 (Book of Uí Maine); with English translation and notes.

Cuán, St.


Cuimhne Fota

686. Mac Eoin (Gearóid S.): The lament for Cuimhne Fota.
   Eight stanzas assembled from quotations in various texts. Authorship of Colmán na Chuanaig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line *Marbh friom andes marbh antuaidh*. Variorum edition, with Eng. transl. and notes. Based on MSS Brussels 5001-20; Rawlinson B 503, RIA C iii 3; Harley 5280; TCD H 2, 16 (YBL); RIA D ii 1 (Book of Uí Maine); RIA 23 P 16 (Leabhar Breac), TCD H 3. 18.

7830. Mac Eoin (Gearóid S.): A life of Cuimhne Fota.
   Text from RIA C i 2.

2171. Ó Cróinín (Dáibhí): Cummianus Longus and the iconography of Christ and the apostles in early Irish literature.
   Discusses a group of Hiberno-Latin and Irish texts concerning the physical appearance of Christ and the Apostles. Includes the edition of a mixed Latin and Irish text (Nº 4; from Laud 610) and a wholly Irish text (Nº 5; from Book of Ballymote with variants from NLI G 3); with variant readings and English translation.

Cuimre na nGenealach

   Vol. II [= LGen. I, 210-573]: Oriel; Galic Scotland; Leinster; East Ulster; Munster; Saints. 803 pp.

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Cúirt an mheon-oíche (Merriman)

1679. de Brún (Pádraig): Lámhscríbhinní Gaeilge i Ros Cré.
   Description of 6 Irish language MSS from Mount St. Joseph Abbey, Roscrea (Roscrea 1–6):

12327. Ó hAnluain (Eoghan): Cuirdh mé faightrí i bhfeidhm más cruaidh dom: dráíocht chun drúise in Cúirt an mheon-oíche.

1732. Mac Mathúna (Liam): Geilt sa chiall duine lomnocht.
   In Éigse 18/1 (1980), pp. 39–42.
   Includes the paradigm of geilt in both Early and Modern Irish.

12561. Denvir (Gearóid): Curadh mhearána mearaí meidhreaca: athchuaír ar Cúirt an mheán-oíche.

5112. Titley (Alan): An breithiúnas ar Cúirt an mheán-oíche.

14450. Ó Murchú (Liam P.) (ed.): Cúirt an mheán-oíche, le Brian Merriman / Liam P. Ó Murchú a chuir in eagar.
   Edition (standardized) based on MS Cambridge Additional 6562; also included two poems by Merriman, from same MS. Réamhrá, Fóramhácha as an LS, Nótaí, Nótaí teanga [Fóneolaíocht, Deilbhíocht, Comhréir], Nótaí meadarachta, Aistróichín Dhonsca Ul [Text of the earliest English translation, by Dennis Woulfe, based on MS NLI G 207], An Mhacalla, An Póitin, Foclóir.

5137. de Barra (Sómas): An chait bheathaíse níse ag Pilib Barún ar Bhrian ‘Merriman’ Mac Con Mara.

Examines a biographical note (1836) on Brian Merriman, from NLI G 844; includes facsimile and transcription.

9989. Ó Dálaigh (Brian): Brian Merriman and his contemporaries.
In NMAJ 46 (2006), pp. 43–49.

5231. Ó Gráda (Cormac): Literary sources and Irish economic history.

14518. Ó Murchú (Liam P.): Aistriúchán/-áin Frank O’Connor de Cháirt an mheánoiche le Brian Merriman.

4645. Ní Úrdail (Maithbhín): Brian Merriman: guth aonair?

Finds themes analogous to those of B. Merriman’s in the work of his 18th and 19th century contemporaries.

15466. O’Connell (Anne-Marie): The subversion of marriage law in Brian Merriman’s Cúirt an mheánoiche.
In ÉI 41/1 (2016), pp. 53–72.

6821. O’Neill (Kevin): A demographer looks at Cúirt an mheánoiche.
In Éire-Ireland 19/2 (Summer, 1984), pp. 135–143.

16148. Ó Murchú (Liam P.): Merriman: i bhfábhar béithe.


7928. Ó Tuama (Seán): Brian Merriman and his court.

16238. Ó Murchadha (Ciarán): Merriman’s county: Clare in the late-eighteenth century.

In ECI 24 (2009), pp. 100–114.

17173. Ó Drisceoil (Proinsias): Medhae noctis consiliun: ceadheilsíú Cúirt an mheánoiche le Brian Merriman.
Discusses the dating of Seán Ó Dálaigh's first printing of Merriman's *Cúirt an mheán oíche*, suggesting that Standish O'Grady provided Ó Dálaigh with the text he prepared for the press and published sometime between 1860 and 1876 (vs. Best, p. 212).

8283. Ó Diollúin (Seamus): An chúirt i gcéin: *Cúirt an mheán oíche* i gcumasach Pádraig Feiritéar.

   In *Béascna* 2 (2003), pp. 87-105.

9551. Ó Cuív (Brian): Metre and phonology in *Cúirt an mheán-oíche*.

10249. Ó Drisceoil (Proinsias): Anáil na hEagnaíocht ar *Cúirt an mheán oíche*.


9821. Ó Crualaoich (Gearóid): The vision of liberation in *Cúirt an mheán oíche*.

12239. Ó Murchú (Liam P.): Merriman's *Cúirt an mheán oíche* and eighteenth-century Irish verse.

Culin, Patrick (Bishop of Clogher)

5384. Ó Riain (Pádraig): Saints in the catalogue of Bishops of the lost *Register of Clogher*.
   In *Clogher record* 14/2 (1992), pp. 66-77.

Cummian


6194. Walsh (Maura): Some remarks on Cummian’s Paschal Letter and the commentary on Mark ascribed to Cummian.
3235. Ó Cróinín (Dáibhí): New light on Palladius.
   Argues that the Easter table attributed to St. Patrick by Cummian in De
   controversia Paschale is to be identified with Palladius’s Easter table.
   Repr. in D. Ó CRÓINÍN, Early Irish history and chronology, pp.
   28–34.

Cummine Fota

7830. Mac Eoin (Gearóid S.): A life of Cumaine Fota.
   Text from RIA Ci 2.

Cummine Foto

686. Mac Eoin (Gearóid S.): The lament for Cuimine Fota.
   Eight stanzas assembled from quotations in various texts. Authorship of
   Colmán na Chaonaigh (7th cent.) rejected. Three separate parts distinguished;
   linguistically dated to 10th/11th centuries. First line Marbh friom andes
   marbh aibridh. Variorum edition, with Engl. transl. and notes. Based on
   MSS Brussels 5001-20; Rawlinson B 503; RIA C iii 3; Harley 5280; TCD H
   2. 16 (YBL); RIA D i i 1 ( BOOK OF UI MAINE); RIA 23 P 16 (Leabhar Breac),
   TCD H 3. 18.

733. Byrne (Francis John): The lament for Cummine Fota.
   Edition, normalised to early Old Irish standard, of a poem beg. Marbh friillum
   antaeus marbh aibridh (8 qq.) with translation and commentary. Based on MSS
   Brussels 5301–20; Rawlinson B 503; RIA C iii 3; Harley 5280; Yellow Book
   of Lecan; Book of Uí Mhaine; Leabhar Breac; TCD H 3. 18; for apparatus
   criticus, see G. S. MAC EOIN, The Lament for Cuimine Fota, in Ériu 28 (1977),
   pp. 17–31. Dissagrees with some of the conclusions reached by G. MAC EOIN.
   Poem composed not later than c. AD 700.
   Mac Eoin (Gearóid S.) (ref)

Cúndún, Pádraig Phíraís (1777–1857)

15887. Ó DuínsShléibhe (Seán): Aiste na n-iarthar: an dán agus mar a tháinig
   sé anuas.
   In Seabhála an traidisiúin (2013), pp. 97–111.
   Discusses a poem by Pádraig Phíraís Cúndún (1777–1857).

19011. Ó Floinn (Tony): Pádraig Phíraís Cúndún: fear gur tháinig an dá lá
   air.
Cundún, Seán

   In Féilscríbhinn do Chathal Ó Háinle (2012), pp. 445–466.
   Ag taistile lom fá smúit im aonar, by Seán (or Seaghán) Cundún. 70 qq.; text based on RIA 23 B 4 (with variants from RIA 23 C 5, etc.).

12204. Ní Úrdail (Méithbhin): An elegy on the death of Fr Nicholas Sheehy.
   Do chuala gcoin ag slóite ar thaoibh cnoc, variously attributed to Liam Ó hÍfearnáin and Seán Cundún. Critical edition, from RIA 23 M 21 and 12 E 24; spelling modernized. With English translation and textual notes.

14737. Ó Fiannachta (Pádraig) (ed.): Whereas láinig / inniu im’ láthair / is tug na móide, by Seán CUNDÚN.
   In An barántas (1978), pp. 201–204, [no. 64].
   From NLI G 330.

Curtin, Jeremiah

   In Éire-Ireland 44/3-4 (Fall/Winter, 2009), pp. 140–170.