AUTHORS AND TEXTUAL SOURCES - C

Caecilius Sedulius

    In CMCS 4 (Winter, 1982), pp. 61–76.
    Identifies literary borrowings in the B text of Hisperica famina from the Carmen Paschale of Caecilius Sedulius.

Caillech Bérrí

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

2710. Murdoch (Brian): In pursuit of the Caillech Bérrí: 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, Immram Brain, and Caillech Bérrí.


4205. Ritari (Katja): Images of ageing in the early Irish poem Caillech Bérrí.
    In SCF 3 (2006), pp. 57–70.

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 Cruailaoich (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 Cruailaoich (Gearóid): The book of the cailleach: stories of the wise woman healer.
Caimbeul, Donnchadh al. Campbell, Duncan

   In JCHAS 113 (2008), pp. 80–89.
   at. Donnchadh Caimbeul. Includes an edition of Coimneal 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 Donnchadh Caimbeul of Glenorchy: 1. Teachtair cuireas i gcéin (4 qq.); 2. Fada ó mhail leigh Dhu na mná (6 qq.); 3. Atá amhghar fa na mnáibh (6 qq.); 4. Uch, is mise an giora mitt (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 den Phléid as cceann túidhe (23 qq.); VI. Maigh ó ndeochaidh a leaim luide (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 briomhhor atá ag Domhna (8 qq.); VIII. A shagairt na hamshóige (6 qq.); IX. Creid dá ndeochaidh Domhnall Dow (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 Dhomhchadha (Máirín): The guarantor list of Cáin Adomnán, 697.
   Edited from Rawlinson B 512 with variant readings from Brussels 2224-40.
   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.
Bibliography of Irish Linguistics and Literature

1367. Ó Cróinin (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. Ucchtbered, an Anglo-Saxon scholar, is identified with Ichthrich on the witness list of Cáin Adamnán. Posits a reference to Drum Léas (Drumlease, Co. Leitrim) in the Calendar of Willibrord. Incl. app. ‘Some field monumements 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 Cróinin, Early Irish history and chronology, pp. 145-172.
Murphy (K.) (ref.)

In JAEMA 1 (2005), pp. 41–50.

5768. Ó Fiannachta (Pádraig): Cáin Adamnán.
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 Dhonnchadhá (Máirín): The Lex innocentium: Adomnán’s law for women, clerics and youths, 697 A.D.

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, Cú Chulmain’s *Hymnum in laudem S. Mariae*, Blathmac’s poems.

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

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

*Cáin aicillne*

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.
In CMCS 6 (Winter, 1983), pp. 43–61.
Analysis of obligations of *aicillne* ‘base clientship’ and choice of clientship partner based on *Críth gablach*, *Cáin aicillne* and other legal texts.

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

ad *Cáin aicillne* §§ (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*).

*Cáin domnaig*

In CMCS 52 (Winter, 2006), pp. 1–11.
Suggests that the concept of the informer’s reward found in §2 of *Cáin domnaig* and in Wihtræd derives from a lost, presumably Latin, common source.

Concerns *Epistil Isu* (as ed. by J. G. O’Keeffe, in Ériu 2, (1905), pp. 189-214 [Cáin domnaig: 1. The epistle concerning Sunday]).


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 cloin-sa na rig raid (32 qg.). 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 Fuithirbe

1880. Ó Coileáin (Seán): Mag Fuithirbe revisited.  
ad D. A. Binchy, The date and provenance of Urnaicecht becc (BILL 7325). On Cáin Fuithirbe (CHI ii 688.2–10).

Cáin Fuithirbe

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

ad D. A. Binchy, in Celtica 5 (1960), pp. 80–81. 3 sg. rel. sîche attested in an Old Irish gloss in Cáin Fuithirbe.  
Binchy (D. A.) (ref.)

ardri and gen. sg. ar doch, ar dochach attested in Old Irish sources, incl. Cáin Fuithirbe. Brief discussion of triath as being of higher status than a king.

1880. Ó Coileáin (Seán): Mag Fuithirbe revisited.  
3229. Breantach (Liam): The ecclesiastical element in the Old-Irish legal tract Cáin Fluithirbe.
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 2148).


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

8189. Eska (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. Eska (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 (= CIH i 174.7–177.33).

10410. Eska (Charlene M.): Cáin lánamna: an Old Irish tract on marriage and divorce law.
Edited from H 2. 15a (= CIH ii 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 (= CIH i 89.26–90.32); 2: Text from Rawlinson B 506 fol. 42d (= CIH i 144.5–17); 3:
Text from Rawlinson B 506 55b-56d (= CIH i 174.7-177.33); 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 (Dounchaith): 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 ónæe

8761. Breathnach (Liain): Cáin ónæe: an Old Irish law text on lending.
From TCD H 3. 18.

Suggests that the airliciud 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 sóerráith

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 Urainchecht bec and the mruigfer of Crith gablach (complemented by the fer folthai) are variant designations of the same rank.

Cainnt an tsean-shaoghail (Ussher)

19027. Brio dy (Míc heál): Na nótaí a bhreac Máirtín Ó Cadhain as Cainnt an tsean-shaoghail.
In An linn bhúí 23 (2019), pp. 190-220. Ó Cadhain (Máirtín)

Caisínneachd Ailean nan Sop
4338. Ó Baoill (Colm): Caismeachd Ailean nan Sop: towards a definitive text.
Examines the poem beg 'S mithich dhuiinne mar bhun umblachd, found in MS Nova Scotia Archives, MG15G/2/2; with metrical and textual commentary, normalised text, interpretation.

Caithchí Bech


Caithrém Cellaig

1948. Ó Conchaemáin (Tomás): Ceallach agus an doras a scaoil.
(ad Caithrém Cellaig line 350 of LB version (as ed. by K. Mulchrone 1971; see BILL 5169): read do scáil.

2806. Herbert (Máire): Caithrém 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.

11686. Mac Muirí (Seosamh): Dún Eogain Bél forsind loch.
In Féilscríbhinn do Chathaí Ó Háinle (2012), pp. 405–416.
Discusses place names mentioned in the initial section of Caithréim Cellaíg:

14439. Mulchrone (Kathleen) (ed.): Caithréim Cellaíg.
[= BHL 5169.]


Caithréim Chellacháin Chaisil
652. Ó Corráin (Donnchadh): 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; describes 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., Lorgairnacht an tSoidhgh Naomhtha, Céilidh Ingoisaidhe Léithe, Eachtra Mhelór agus Orlando, Eachtra an Mhuddra Mhaol, Eachtra Mhasomh an Iolair, Caithréim Chonghail Chláiringnigh, Eachtra an Amadáin Mhóir; some discussion of associations with Arthur in local legend.

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

Caithréim Thoirdhealbhaigh
In CMCS 2 (Winter, 1981), pp. 73-89.

Discusses the political context of Uí Briain propaganda text Caithréim Thoirdhealbhaigh and the influence of Cogadh Gaedhel re Gallaibh upon it; also some discussion of the poems Anair duat a Bhriain Bhanbha attributed to Mairre Dhearg Ó Dálaigh, and Aisair riomh a Éire a égh.


Discusses the sources and compilatory process of two substantial entries concerning the O’Briens of Thomond (a.a. 1014 and 1306) which draw upon Cath Chluana Tarbh and Caithréim Thoirdealbhaign respectively.

12650. Mac Mathúna (Liam): Caithréim Thoirdealbhaign, a literary text: action sensibility and world view.
   In Caithréim Thoirdealbhaign (2012), pp. 1–32.

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

12651. Ó Muraíle (Nollaig): Caithréim Thoirdealbhaign: the appendices.

Caitlín Dubh Keating


An example of the chuiche cnointeach (‘keening joust’), beg. Go mbennuidhe 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.

Ad Caldron of Poesy, line 2 roní Dia dam a dhéibh demréib (as ed. by P. L. Henry, SIC 14-15 (1979–1980), pp. 114-128). Argues that in Early Old Irish a preposed genitive immediately following a preposition could be made to agree in case with its noun.

834. Breanach (Liam): Addenda and corrigenda to The Caldron of Poesy (Ériu 32, 45-93).


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 poesy, Coire Goiriath, Coire Érmai, Coire Sofía from MS TCD H 3. 18 with Engl. transl. and notes. Begins with Mói coire coir Goiriath. Discussion of linguistic dating and metrics. Includes index of names and principal notes. Appendix with ed. of text on the hazels of Segais (cuil Í na Segsa) from MS NLI G 10.

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.
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. Uaithbrecht, an Anglo-Saxon scholar, is identified with Ichthbricht on the witness list of Cán Adamnáin. Posits a reference to Druim Léas (Drumlease, Co. Leitrim) 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.)

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(u)*- ‘hot’.

ad MS Cambrai, Bibliothèque Municipale 679, fol. 38v17 (Thes. ii 247.2). Reading cérucésa amended to ceni césa (‘although he does not endure’) in text on white martyrdom (‘issi in bistáirte [. . .]’).

In CMCS 50 (Winter, 2005), pp. 31–66.
Examines the cosmological background to the concept of glasmartré, and discusses its meaning within the wider Christian literary context.
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 triform 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 *óln, *óln > *ôl, and 3) post-Common Celtic loss of *n before *'(C)s.
Appendix: On the reading of Cambrai ar fe da.

6078. Sterckx (Claude): The three Irish martyrdoms.
ad Thes. ii, 246-247 (Cambrai Homily).

9590. Sims-Williams (Patrick): Old Irish feda (gen. fedot): a `puzzling' form in the Cambrai Homily and its implications for the apocope of /i/.
Argues that feda (rather than fedot) 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 Ailbhe; The Rule of Comgall; The Rule of Colum Cille; The Rule of Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= Cid is dech do clerech, from An Leabhar Breac 260b]; The Rule of the Céil Dè; The Rule of Tallagt, or The teaching of Maébrain; 2. Writings, litanies and hymns: Testimony to the Monastery of Sincheall The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chréibid]; Litany of the Trinity; Litany of Jesus Christ [= Scuap chréibid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transl. repr. from various sources]; Latin Hymns.

19216. Ó hAnnracáin (Eoghan): Columbán: decoraí Eireannach san Eoraip.
In IMN (2010), pp. 8–45.

**Cambrensis, Giraldus**

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

**Campbell, Duncan**

   *In JCHAS* 113 (2008), pp. 80–89.

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

   *In SGS* 13/1 (Autumn, 1978), pp. 18–45.


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


   V. *Cé don Phléid as cinnuidh* (22 qq.); VI. *Maírgh ò ndeachadh a lèim lúidh* (13 qq.). Transcribed and restored from 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 brìoghmhòr atá ag Donncha* (8 qq.); VIII. *A shgairt na hamshòige* (6 qq.); IX. *G’rìad dà ndearadh Domhnall Donn* (7 qq.). Transcribed and restored from the Book of the Dean of Lismore; with English translation and notes.

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

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

4372. Ó Baolá (Colm): Robert Campbell, Forsair Chroí an t-Sith.
In SGS 23 (2007), pp. 57–84.

On the identification of Robert Campbell, author of the laudatory poem to Edward Lluyd 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.): Influence of ballads on Caoineadh Airt Uí Laoghaire?
   Points out similarities with English and Scottish ballads.


11696. Ó Dúshláine (Tadhg): Critique Uí Chorcora ar Caoineadh Airt Uí Laoghaire.
   Criticises some opinions on the Caoineadh received from Daniel Corkery (1878–1964), particularly concerning the meaning of sgofl 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.


In HI 1/4 (Winter, 1993), pp. 23–27.

   In StH 12 (1972), pp. 100–119.
   Version (interspersed 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': Cacineadh Airt Uí Laoghaire agus stair a aistrithe.

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

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

16364. Nic an Airchinnigh (Méadbh), Ó Laoire (Lillis): Caointe agus amhráin chrúite: 'Is le gach bó a lao agus gach caoineadh a chéol'.
   Draws attention to similarities in the music used for laments and milking songs.

Caoineadh Dhiarmada mhic Eoghain Mhic Cáithigh


Caoineadh na Maighdine


Caomhánach, Eoghan (1784–1849)

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

Carbine Bridge

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

Carmen Paschale

In CMCS 4 (Winter, 1982), pp. 61–76.
Identifies literary borrowings in the B text of Hisperica famina from the Carmen Paschale of Caecilius Sedulius.

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

In SGS 24 (2008), pp. 551–571.

In Foinn agus focail (2010), pp. 109–150.

Carmina Gadelica (Carmicheal)

In SGS 24 (2008), pp. 551–571.

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 8150.]
Rev. by


Carthach et al. Mochuta (†637)


Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth gablach and Cóic corará fugall; (2) Audacht Moraind and the Rule of Mochuta; and (3) Ces Nóindéin and the metrical Dindshenchas.

Catalogus sanctorum Hiberniae


Catechism 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


Examines five Irish-language catechisms: Ó hEodhassa’s, Stapleton’s, Gearnog’s, Ó Maoilchonaire’s, and an anonymous tract in RIA 23 L 19.
Catechism of Christian Doctrine (F. Ó Maolchonaire)

    In Irish Europe, 1600–1650 (2013), pp. 163–182.
    Examines five Irish-language catechisms: Ó hEodhais’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?

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 Cúir Armann.

Cath Airtig

    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 Dáin Bolg and Cath Almaine, including anecdotes from Fragmentary annals of Ireland.

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

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

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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

   In ZCP 38 (1981), pp. 269-337.
   Edition of two amalgamated poems concerning the potato, from Egerton 165.
   With English translation and textual notes.

Cath降低成本

12606. Ingridsdotter (Kicki): Motivation for incest: Clothru and the Battle of Druim Crích.
   In SCF 10 (2013), pp. 45-63.
   Discusses the episode of Clothru’s incest with her brothers, found in Aided Meaidbe, the prose and metrical dindshenchas of Druim Crích, and Cath Boinde.

Cath Cairo Chonaill

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

16529. Ó hIarlaithe (Aogán): Sinech Cró, an mháthair chéche 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

   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 catharada* 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.
   (Studies in epic and Romance literature, 5).
   *Analyses Imtheacht Aenisa*, *In cath catharada*, and *Togail na Toire*.

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

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

15192. Ó Háinle (Cathal): Three apologies and *In cath catharada*.
   In Éirí 65 (2015), pp. 87–126.
   Provides an edition of three seventeenth-century apologies based on events of the Roman civil war: 1. qq. 22-31 of *Rug comamh ar chrich Midhe* (text from RIA A v 2); 2. qq. 26-39 of *Cún stiul re seasamh Guoidheal* (text from TCD H 6. 7); 3. qq. 15-26 of *A Thoirthealbhaigh, turn th’aigneadh* by Fear Flatha Ó Gnímh (text based on TCD H 5. 6). Standardized text, English translation, notes, and discussion of each apology in the context of the poem in which it occurs.

15960. Poppe (Eric): Scholia: a medieval learned background to *In cath catharada*.

**Cath Chhuana Tarbh**

2140. Ní Úrdail (Meithbhín): Cath Chhuana Tarbh.
   In 1. Deutsches Keltologensymposium (1903), pp. 183–198.
Summary of literary background and MS tradition.

   Discusses the sources and compilatory process of two substantial entries concerning the O’Briens of Thomond (s.a. 1014 and 1306) which draw upon Cath Chluain Tarbh and Caithrémh Thoirdealbhach respectively.


6548. Ní Úrdail (Meidhbhín): Annála Inse Fáthleann an ochtú céad déag agus Cath Chuaín Tarbh.
   In ECI 20 (2005), pp. 104–199.
   Discussion of: (1) the ‘Dublin Annals of Inisfallen’; (2) the ‘Mac Curtin Annals of Inisfallen’; (3) the ‘O’Longain’s Annals of Inisfallen’ (Jesuit Archives II. 1).

Cath Cinn Abrad


   Rev. by

Cath Chuna 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 Riaín 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 (Evi 3)). Appendix II: Manuscript sources [information on 182 individual texts].

   Rev. by
Cath Cúla Dremne \textit{et al.} \textit{Tucait Catha Cúla Dremne}

18416. Lacey (Brian): The real cause of the battle of Cúl Dreimne in Co. Sligo, the so-called 'Battle of the book'.

Cath Cumair

2497. Bhreathnach (Edel): Tales of Connacht: \textit{Cath Airtig, Táin bó Flidhais, Cath Leitréach Ruibhe,} and \textit{Cath Cumair}.
\textit{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 \textit{Cath Dúin Bolg} and \textit{Cath Almaine}, including anecdotes from \textit{Fragmentary annals of Ireland}.

Cath Fhochairte Brighte

7284. Duffy (Seán): The Gaelic account of the Bruce invasion \textit{Cath Fhochairte Brighte}: 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 \textit{Fionntrágha} alluded to being \textit{Tráigh Eothaile} 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.

\textit{In} JKAHS 6 (1973), pp. 197-199.
Discusses a place name in West Kerry.


Cath Leitréach Ruibhe
2497. Breathnach (Edel) : Tales of Connacht: Cath Airtig, Táin bó Flidhais, Cath Leitreach Rubhch, and 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 Maige Mucrama

2044. Ó Cathasaigh (Tomás) : The theme of lommrad in Cath Maige Mucrama.
Repr. in Coire sois, pp. 330–341.

2767. Murray (Kevin) : A reading from Scéilí Moiscaíúm.
In ZCP 53 (2003), pp. 198–201.

6454. McCone (Kim), Ó Fiannachta (Pádraig) : Scéaláfocht ár sinsear.
Contains Cath Maige Mucrama, Aided Chonchobhr, Genemain Cormaic ua Cuínn, Echtm mac nEchdach Mugmedoin, Topaí brúidne Da Derga, Aided Diamata meic Fergus Cerboaíl, Longes mac nUislenn, Echtm Fergus maic Leti and Bethu Phrátaic in Modern Irish translation.


Rev. by
15854. Imhoff (Helen): The tradition of Art mac Cuind’s burial at Treòit (Trevoet, Co. Meath).
   In RiM 24 (2013), pp. 73–114.

Cath Maige Rath

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

   Repr. from BUPNS 1/2 (Autumn 1952), pp. 26–30; [also repr. as BUPNS 1 (1955), pp. 11–14].

   In Quaestio insularis 11 (2010), pp. 36–53.

Cath Maige Rath II

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

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

Cath Maige Tuired I at. Cath Maige Tuired Conga

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

Cath Maige Tuired II

5518. Lévêque (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 Tuired.
   1. An unnecessary emendation [vs. W. Stokes’s emendation of snídh|f]ed to sníadh|f ed, in RC 12 (1891), pp. 306–06 (§14), reproduced in E. A. Gray, Cath Maige Tuired (1982); also discussion of the theme of womenfolk’s intervention in political affairs]; 2. OIr. -tochus (Interpretis MS tocha (§67) as tochus, prototonic fis. 1 sg. of do-cing ‘steps, strides forward; advances, comes’); 3. A redactional intrusion [in §69].
Gray (E. A.) (ref.), Stokes (W.) (ref.)


*Continued from Éigse 19 (1982), pp. 1–35.*


From Harley 5280; diplomatic text, with English translation and notes.

*Rev. by*


*In Éigse 19/1* (1982), pp. 1–35.


8843. Blustein (Rebecca): Poets and pillars in *Cath Maige Tuired*.


Suggests that *OCT* may be interpreted as an edifying literary work that conveys, in the form of exemplary myth, the negative results of political discord in late medieval Ireland; contrast with *CMT* offers support for this view.

Paper read at the Gerard Murphy Commemorative Conference, 4 December 1999.

9814. Ó Cathasaigh (Tomás): *Cath Maige Tuired* 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 5290, with English translation.

12363. Breathnach (Liam): The lord’s share in the profits of justice and a passage in Cath Maige Tuirėd.
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 Karn et celle de Balor.


2758. Blažek (Václav): Balor: ‘the blind-eyed’?
In ZCP 52 (2001), pp. 129–133.
Identifies OIr. Balor (< *bhōl-Hokʷlo- ‘blind(ing) eyed’) with Óðinn’s epithet ON bileygr ‘same-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?
In Ōllo dagos 18/2 (2004), pp. 301–305.
ad §75 of Cath Maige Tuirėd (as ed. by Elizabeth A. Gray 1982). Criticises E. A. Gray’s and Ch.-J. Guyomarch’s translation of this section, and argues this is caused by the false assumption that Lug remains as king of the Tuatha Dé Danann after the period of thirteen days for which he took Núadu’s place.

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*.


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

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

   Searches for parallels in *Cath Maige Tuiread*.


   Exemplified with reference to a passage from *Cath Maige Tuiread*.
   *Repr.* in Coire sois, pp. 35–50.
   ad Cath Maige Tuired line 832 (as ed. by E. A. Gray 1982).

Cath Maige Léna

6076. Ó Murchadha (Diarmuid): Cath Maige 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 Muighe Tuireadh III

12728. Hoyne (Micheál): The political context of Cath Muighe 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. 1398 for the Meic Dhiarmada of Magh Luirg.

Cath Ruis na Ríg

   In ZCP 43 (1989), pp. 11–52.
   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 (Uáitéar): 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 (Uáitéar): 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 (Uáitéar): 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.

Gedichte, die in beiden Fassungen vorliegen: 1.1 Ni kinam inrim errach; 1.2
Dimbaíd fir; 1.3 Tri meic Rosa Ruisid in rig. Gedichte, die nur in CRR-
LL vorliegen: 2.1 Ro fail limsa domna bróin; 2.2 A Chatbhuid, comairle dín;
2.3 Can as tánacar na techta; 2.4 Can texait na techta; 2.5 In fir a n-at-
fiadrat na fir; 2.6 Beir na bennacht, bi dom’ nír; 2.7 Bómar laithi, ronda
rind. Gedichte, die nur in CRR-I vorliegen: 3.1 Cuin trebh ysa tándamar;
3.2 Cinean am coraidhe comhairle; 3.3 Mochban, Conall comhradhach; 3.4 Rail
comhfhinn Calann-Chá; 3.5 Am slíabh fír tondaídh; 3.6 Cearl comhlaín dáil-
imse; 3.7 Isim triath-sa i trírí-chomhlann; 3.8 Im sonn-su slaite sochaide.
Texts with English translation.

9263. Mac Gearailt (Uáitéar): Leaganach de Cath Ruis na Ríg: an
deibhchocht 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. version 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 Ríogh: tuilleadh faoi na
foinsí.

Cath Tarbga

1820. Mac Niccaill (Gearóid): The background of the Battle of Tarbga.
Bibliography of Irish Linguistics and Literature

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 Duddlach dano, Fogartach mac Diarmata rig Corcor Tri* [...], embedded in genealogical tract on the Úi 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 Cathach from the continent.

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

Cathal, St., al. Cat(h)aldu


Cathcharpat Serda

1827. Ó Rahilly (Cecile): Cathcharpat Serda.
From the Book of Leinster 1893–1893. With English translation and notes.
Includes some discussion and rhythmical analysis of 'identification scenes'.

Cathrém Cellraig

12846. Ó Con Chemainn (Tomás): Lasach as Cathrém Cellraig in Dindshenchas Éirenn.

Cat'slechta

3797. Murray (Kevin): Cat'slechta 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

1141. Breathnach (Caoimhín): Patronage, politics and prose: Ceasacht Inghine Guile, Sgèala nuiice Meic Dha Thó, Odheadh Chuinn Chéadchathairh.


Rev. by


Suggests that CIG represents a reworking of Echortmed 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 ollamh.

Breatnach (C.) (ref.)

2032. Breatnach (Caoimhín): The transmission of Censacht 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 Cróinín, in Éigse 31 (1991), p. 36).

Ceasta Fhíthil sonn

15755. Ó Mac háin (Pádraig): ‘Ceasta Fhíthil’: bruíne agus ilghnéitheacht na gcáise i litríocht na Gaeilge.


Céilidhe Iosgaide Léithe


In CMCS 3 (Summer, 1982), pp. 41-75.

Discusses early modern Gaelic prose romances, e.g. Lorgairchecht an Soildhgh Naomhtha, Céilidhe Iosgaide Léithe, Eachtra Mhchóir agus Orlando, Eachtra an Mhadra Mhaoil, Eachtra Mhacaireachd an Ioleir, Caithrèim Chonghail Chlóirigigh, Eachtra an Amadáin Mhór; some discussion of associations with Arthur in local legend.

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

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-gaoithe an bháis.

5165. Ó Murcú (Máirtín): Gnéithe de chomhréir téacsa.
Discusses line 11 (dar ndóigh níorbh áit don táinse in oscail Bhríde) of Keating’s Óm seol ar anmhagh Fáil ní cho d laim oíche (as ed. by P. de BRÚN et al. 1971; see BILL 5814).

10251. Ó Doibhlin (Breandán): A thléamh ar Trí bior-gaoithe an bháis.

Cellach úa Rúanada

A comparativ study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Céras bord cona bairdre] and IV [Sluindfet dúib dagaisti in dána by Cellach úa Rúanada].

14411. Breatnach (Liáin): Sluindfet dúib dagaisti in dána: a Middle Irish poem on metres.
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 Fáelad

Discusses the Melbratha; 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 fugill*; (2) *Audacht Moraind* and the Rule of Mochta; 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 Lwanal: son importance pour la relation entre les lais et pour le rapport entre les deux récits irlandais.

*In* *ZrP* 105, 5-6 (1989), pp. 445-471.

**Cétain in braith**

8918. McLaughlin (Roisin): A Latin-Irish text on fasting in the *Leabhar Breac*.

*In* *Ériu* 60 (2010), pp. 37-80.


**Cethair sílacht athgabálae**


*In* *Celtica* 10 (1973), pp. 22-71.

On *athgabáil*, etc. in *Cethair sílacht athgabálae*, etc.

8542. Smith (Amy): A note on *Cethair sílacht athgabálae*.


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

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 ceithri sílachtíb* *athgabála*, beg. *Im ocht mbulbua ama-jogart mullern* (*CIH* 8 374,19-20, etc.); with English translation, textual notes and a vocabulary list.

9856. Jaski (Bart): Opsporing verzocht! Conn van de Honderd Verdragen en het rontsel 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 sílachtí* *athgabálae* and its Old-Irish glosses, *Aided Chon Roi*, *Echtra Fergus mar Leiti*, and *Aided Chuidn Chétchathaig*.

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
In East and West (2009), pp. 225–239.

Discusses the semantic and morphological evolution of OIr. *fír* ‘milk’ and *féir* ‘dawn’ from PIE *weh₂r*- ‘water’.


Studies the saga of Fergus mac Léti, focusing on the version in the opening two sections of *Cethri prímc henéla Dáil Riata*, 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 Érin 16 (1952), pp. 33–48 (discussion in Appendix).


In SNe 84 (2012), pp. 6–23.

Analyses early medieval Irish descriptions of beliefs associated to witchcraft, using an episode from *Bethu Brigit* as a case-study.

**Cethri prímc henéla Dáil Riata**

4353. Dunville (David N.): Cethri prímc henéla 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): V aria de amore.


1. A *bhean lán de stwaím* and *quine lineae amoris* [Interpret the use by the poet of the words *lámh* and *gníomh* in the light of the medieval Latin poetic trope of the *quinque lineae* (or *gradus* *amoris*); 2. *A bhean fuaír an falachán* [Proposes that the wording of the reference to Absalom’s hair in the first q. of this poem is influenced by a misunderstanding of Eng. *disteyne* (‘outshine’) in the suggested source of this poem (i.e. Chaucer’s ballade *Hyd, Absolon, thy gilde tresses cleare* in the prelogue 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. Chréad i in cead 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 Marrianus Scotus


ad Onom. Gaeil. 388, 580. Argues that na Renna (gen. pl. na Ren, inna Renn) mentioned in the Annals of Inisfallen and the Chronicle of Marrianus Scotus is to be identified as the Rhians of Galloway; Dun Reichet (= Dunnagáit) is identified as belonging to this area.

Chronicle of Melrose


Chronicles (Holinshed’s)

2056. Harrison (Alan): The Shower of Hell.
   Etym. of Ir. cetbearn.

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 Murcadhá (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.
   431–911 AD, reconstructed mainly from the Annals of Ulster, the
   Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum
   Scotorum.
   Rev. by
   Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116–122.

Chuóróc maccu Neth Sémon

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-Chuóróc
   maccu Neth Sémon wrote down, was a computus digitorum (a treatise on finger-
   reckoning), or Graecorum computus, not a method for reckoning time (viz. the
   Dionysiac cycle).
Cídh is léitear 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 Snechtai

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

   1. The Mongán tales (Argues that all four tales are the work of a single author: (a) Seol asa nberar combad hé Find mac Cumail Mongán; (b) Tucait Baile Mongán; (c) Compert Mongán; (d) Seol Mongán; 2. Tucait Baile Mongán and Baile Chluinn Chethichaig [and Baile in Scáil] (Concludes that TBM and Seol asa nberar represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallam texts, Immr am Brain, and the Mongán tales (Immacallam Choláim Chille 7 ind Óclaig and Immacallam in Druad Brain 7 inna Banfatho Fhebail); 4. Echtrae Chonlai and Immr am Brain; 5. ‘The Midland group’ (Claims these date from the reign of Finnchta Fledach mac Dáincha, perhaps from the years 688–9); 6. Tochmarc Étainne.

1757. Carey (John): The location of the Otherworld in the Irish tradition.
   In Êigse 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 Mhealláin

6486. Dillon (Charles, [Sr.]): Cín Íne Uí Mhealláin: Friar O Mellán journal.
   In SAM 21/1 (2006), pp. 35–54.


1345. Dumville (David N.): A Pictish or Gaelic ecclesiastic in Mercia?
   In SGS 21 (2003), pp. 1–8.

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

8118. Ó Maclagáin (Breandán): Cínlae Amhlaoibh Uí Shúileabháin: a nature diary?

8115. Ó Tuathaigh (Gearóid): Amhlaoibh Ó Súilleabháin as historical witness: an historiographical perspective.

8116. Ó Drisceoil (Proinsias): Ar scaradh gabhail.

   In Reassessments on Cínlae Amhlaoibh Uí Shúileabháin (2004), pp. 79–110.
8117. Ó Háinle (Cathal): Literary aspects of Cinnlae Amhlaibh Úi Shúileabháin.

13285. Ó Drisceoil (Proinsias): Ar scaradh gabhail: an fhéiniúlacht in Cín lae
   Amhlaibh Úi Shúileabháin.

922. Ó Madagain (Breandán): An dialann dútha: cin làe Amhlaibh Úi
   Shúileabháin agus scribhinní dútha an Bhéarla.
   Rev. by

Clothruadh Mac Fhir Bhisigh

   Coils. 370–400 and 573–598 of MS TCD H 2. 16 are shown to belong to the
   book named by Clothruadh Mac Fhir Bhisigh. MS NLI G 4, containing YBL
   coils. 959–998, also belongs here.

Cis lir fódlai aire

4718. McLaughlin (Roisin): Early Irish satire.
   Texts include: (chap. 2) An Old Irish tract on satire [beg. Cis lir fódlai aire,
   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 [po. 33, beg. A-thait socht cenél aír e 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 Verselehren III (ed. by R. Thurneysen 1891 [Best, p. 53]); 86
   poems, normalized from the six extant witnesses, with linguistic and metrical
   analysis, manuscript readings, English translation and notes].
   Rev. by
Clann Aedhagáin

325. Ó Concheanainn (Tomás): The Book of Ballymote.


The three named scribes are Robeartus Mac Sithigh, Solamh Ó Droma, and Maghnus Ó Dubhghaill. [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 MhaolRuanaidh

511. Ó Muraíle (Nollaig): A page from Mac Fhir Bhísiagh’s ‘Genealogies’.


Clann Ua gCorra

9444. Mac Mathúna (Séamus): *Clann Ua gCorra*: the modernised prose and poetic version of *Immm uimig Ua Corm*.


Clarke, Michael (1750–1847)


Clerk, Rev. Dr Archibald (1813–1887)


  *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.

  *Kalamazoo, MI: , 1996. 215 pp. (Cistercian studies series, 162).*

Contains various rules and other texts in English translation. 1. Rules: The Rule of Ailbe; The Rule of Comgall; The Rule of Colm Cille; The Rule of Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= *Cid is dech do clerche*, from An Leabhar Breac 2006]; The Rule of the Céli Dé; The Rule of Tallaght,
or The teaching of Maedra. 2. Writings, litanies and hymns: Testimony to the Monastery of Sinell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Agítir chrábad]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chrábad]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.


Cogad Gáedel re Gallaib


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

1185. Ní Mhaonaigh (Máire): Bréifne bias in *Cogad Gáedel re Gallaib*.
   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 Gallaib*.

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.
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.

14066. Downham (Clare): The ‘annalistic section’ of Cogadh Gáedel re Gallaibh. 

Cogadh Gaedhel re Gallaibh

In CMCS 2 (Winter, 1981), pp. 73–89. 
Discusses the political context of Uí Briain propaganda text Cathrém Thomhdhaigh and the influence of Cogadh Gaedhel re Gallaibh upon it; also some discussion of the poems Annair duit a Bhriain Bhurth and Aibhir riomh a Éire a ógh.

5773. Ó Háinle (Cathal G.): Cogadh Gaedhel re Gallaibh. 
In LCC 13 (1982), pp. 76–98.

6065. Ó Murchadha (Diarmuid): Glaislinn and Inis na hEidnigi. 
In JCHAS 109 (2004), pp. 111–118. 
Discusses and identifies two Co. Cork place-names occurring in Cogadh Gaedhel re Gallaibh (LL 30538-41).

In JCHAS 110 (2005), pp. 73–83. 
Focuses on the socio-cultural context of its composer.

Ad Cogadh Gaedhel re Gallaibh §55 (as ed. by J. H. Todd, 1867).

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

3427. Ní Mhaonaigh (Máire): The date of Cogad Gáedel re Gallaibh. 
Argues for a date of composition between 1103 and 1113.

3432. Ó Corráin (Donnchadh): Vikings I: ‘Forty years’ rest’. 
ad LL 30513-30515 = Cogadh Gaedhel re Gallaibh §26 [as ed. by J. H. Todd 1867 [Best¹, p. 254]].

3434. Ó Corráin (Donnchadh): 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. Toimtenach

1289. McCone (Kim): Brigit in the seventh century: a saint with three lives?

Incl. analysis of textual relationships between Bethu Brigtce, Vita I and Vita II Brigitae.

2597. Ó Brinain (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 Toimtenach.

(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.
3127. Picard (Jean-Michel): Les celticismes des hagiographies irlandaises du vii<sup>e</sup> siècle.

   Studies the Celtic influence in the language of the following 7th-century Hiberno-Latin hagiological texts: *Vita Patricii* (Muirchú), *Collectanea* (Tirechón), *Vita Brigitæ* (Cogitosus) and *Vita Columbae* (Adomnán).


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

4626. Connolly (Seán), Picard (J.-M.): Cogitosus's *Life of Saint Brigit*: content and value.

   Discussion and English translation.

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


   *Vita S. Radegundis* by Venantius Fortunatus is compared to *Vita secunda S. Brigidae* 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*.

   Studies Cogitosus' style and method of composition, and argues in favour of the priority of *Vita I* over Cogitosus' *Vita*.


**Coibnes usci thairidne**

12459. Doolan (Riona): Reflecting a local economy? Evidence from *Coibnes usci thairidne*.
3247. Baumgarten (Rolf): The kindred metaphors in Bechbretha and Coibnes uisci thairidne.


On the use of the analogy of the four categories of kinship (gelfine, derbféine, tarféine, indféine) applied to three cases of neighbourhood law: I. Bechbretha §§9-11, 18-22; II. Bechbretha §§12-13; III. Coibnes uisci thairidne §§1-3, 8.

With linguistic discussion and English translation.


Cóic conara fugill


Criticises E. Mac Néill’s translation of the opening section of Umiceacht 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 airrear ‘is found’ should be substituted by the reading of the original text, either H 3. 18 arragar ‘is bound’ or BB agar ‘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 aichnid) and aithnid.


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

Rev. by


In SCF 8 (2011), pp. 5-18.


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 Moraind and the Rule of Mochua; and (3) Ces Noinden and the metrical Dindshenchas.

Colmín, Mícheál

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
739. Ó Dálaigh (Brian): Micheál Coimín: Jacobite, Protestant and Gaelic poet 1676-1760.

7471. Ó hAnluain (Eoghan): Comhfhreagras fileata ó Chontae an Chláir.
   In FS. de Bhladhraithe (1986), pp. 130–133.


Cóir anmann


Investigates the sources and process of compilation of Cóir anmann.

1410. Arbuthnot (Sharon): Short cuts to etymology: placenames 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 fian.
   In CMCS 51 (Summer, 2006), pp. 67–81.

Contends that two stories concerning the emasculation of Oscar (found in Acallam 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 [Best1, 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.


3675. Arbuthnot (Sharon): The manuscript tradition of Cóir anmann.
In Eolas 4 (2010), pp. 54–85.

11017. Arbuthnot (Sharon J.): The copy of Cód amhain in NLS Adv. MS 72.1.7: alphabetical arrangements, answers and implications.
In SGS 25 (2009), pp. 1–21.
Examines the structure of the entries in the Edinburgh copy of Cód amhain, and argues it is an independent witness to the common ancestor of the early recension.

8075. Arbuthnot (Sharon) (ed.): Cód amhain: a late Middle Irish treatise on personal names. Part 2 / edited by Sharon ARBUTHNOT.
Revised by

4355. Arbuthnot (Sharon): Fíthal in Cód amhain.
Traces the history of the entry beginning Fíthal ocus Cithraed in the H 4. 8 copy of Cód amhain.

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. cea ‘coracle, etc.’ is a ghost-word, and traces its origin to Keating’s erroneous interpretation of the etymology of Uairc heas in FFÉ §27 (as ed. by D. COMYN and P. S. DINEEN 1902-1914).

8074. Arbuthnot (Sharon) (ed.): Cód amhain: a late Middle Irish treatise on personal names. Part 1 / edited by Sharon ARBUTHNOT.
Revised by
Bibliography of Irish Linguistics and Literature

The following is a list of references for Irish Linguistics and Literature:


Cóir Amhann


Colgan, John al. Mhúig Colgan, Senán (c. 1592–1658)

1390. Mallory (J. P.): Two early modern descriptions of Navan.
   In Emania 1 (1986), pp. 22-23.

   In Donegal annual 44 (1992), pp. 3-7.

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

12654. Ó Riain (Pádraig) (ed.): Four Irish martyrologies: Drummond, Turin, Cashel, York / edited by Pádraig Ó Riain.
   Rev. by


16325. Cunningham (Bernadette): John Colgan as historian.
   In Irish Europe, 1600-1650 (2013), pp. 121-134.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Study based on the lives of SS Modhomhnóg, Fintan 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 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.

**Collectanea (Tírechán)**

615. Bhreathnach (Edel): *Temoria: caput Scotorum*?
   Discussion of references from Muirchú’s *Vita Sancti Patricii*, Adomnán’s *Vita Columbæ*, Tírechán’s *Collectanea*, *Baile Chuinn Chéctathaig*, *Feis Temm*; 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. Loígir’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 *abgitorias* and *elementa* that St. Patrick is said by Tírechán to have written are best taken as meaning ‘guides to monastic life’, comparable to OIr. *abgitor in Agpitor Chriabaid*.

   Studies the Cétic influence in the language of the following 7th-century Hiberno-Latin hagiological texts: *Vita Patricii* (Muirchú), *Collectanea* (Tírechán), *Vita Brightæ* (Cogitosus) and *Vita Columbæ* (Adomnán).

10520. Bisagni (Jacopo): A note on the end of the world: Tírechán’s *dies enlathe*.

ad §12 (as ed. by L. Bieier 1979 [The Patrician texts in the Book of Ar- magh]); erdath is interpreted as the gen. sg. of erdath, derived from PC */d̥arth/ containing the PIE root *d̥eh₂- `to make smoke'.

12307. Lacey (Brian): Tiréchán’s Sírdruimm, Adomnán’s Dorsum Tómme.

A linguistic study of the following texts: Vita sancti Patricii (Muirc ñ); Collectanea (Tiréchán); 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 Prisingense (MS München, Bayerische Staatsbibliothek, Clm 6433) and Sedulius Scottus’ Collectaneum Miscellaneum.

Collectio canonum Hibernensis

1447. Breánnach (Liam): Canon law and secular law in early Ireland: the significance of Bretha nemed.

Discuss Bretha nemed, dated to between 721 and 742, composed in Munster by three kinsmen: Forannán (a bishop), Mael Tuile (a poet) and Baethgalach hua Buidichdán (a judge). Incl. ed. with transl. of six verses of a poem beg. Aimirlin Gwanged tur hread by Gilla in Choimde Ua Cormaic from RIA MS D ii 1 (Bk of Uí Mhainé). Old Irish version of Collectio Canonum Hibernensis Book XI, chaps 1-4, ed. with translation and notes from Cotton Nero A 7. Some discussion of rosc and ‘Archaic Irish’.

3383. Jasiki (Bart): Cú Chuimne, Ruben and the compilation of the Collectio canonum Hibernensis.
Bibliography of Irish Linguistics and Literature


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


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


3232. Pryce (Huw): Early Irish canons and medieval Welsh law.


On the influence of the Collectio canonum Hibernensis on the Laws of Hywel Dda.


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 (c. 725), while the B recension is based on a corrected and expanded copy, possibly the work of his collaborator Cú Chaimne of Iona (c. 747).

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).


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

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

**Colmán mac Léinén**

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

11669. Ireland (Colin): An Irish precursor of Cædmon.
   Colmán mac Lénéni (600).

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
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 *scripторia* 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.  
Colmán mac Lénéní (1000).

11671. MacCotter (Paul), Ó Corráin (Donndadh) (*app. auth.*): Colmán of Cloyne: a study.  

**Colmán of Cloyne**

11669. Ireland (Colin): An Irish precursor of Cædmon.  
Colmán mac Lénéní (1000).

11671. MacCotter (Paul), Ó Corráin (Donndadh) (*app. auth.*): Colmán of Cloyne: a study.  

**Colmán ua Cluasaig**
686. Mac Eoin (Gearóid S.): The lament for Cuimine Fota.
Eight stanzas assembled from quotations in various texts. Authorship of Colmán ua Chluasaig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh firom 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 Éirí 26 (1975), pp. 66–98.

538. Kelly (Fergus): A poem in praise of Columb Cille.
In Éirí 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 [Forgill] but ascribed to Bécán mac Luighdech in a gloss. Beg. Fo réir Choluim cén ad-fías. Includes discussion of metre (MS loaird imrinn), which is described as ‘transitional’, as it displays both alliteration and regular end-rime.

82 qq. in octothorpeach 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 mór dom indegail.

   [1.] Analogues and sources; [2.] Immacallam Choluim Chille ocus ind Óclaig;
   [3.] The concluding section of the Immacallam; [4.] The conceptual antiquity of
   the Immacallam; [5.] Ritual question and answer; [6.] Mag nÉolairg and Mag
   101–142.
   Mac Cana (Proinsias) (ref.)

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

11838. Howlett (David): Gematria in Irish verse.
   A numerical analysis of Seth ma chrob ón scibreann, 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. Sechnaid ifern, a dhaine. 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.
   In End and beyond (2014), pp. 697–704.
   Edition of the final 20 qq. of Éistea riom, a Bhaithin 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 Domhnaill’s source for Adomnán’s Vita
   S. Columbae and other Vitae.

235. Stevenson (Jane): Altus proseator.
   Argues that Altus proseator was not composed by St. Columba in the sixth
   century, but rather a Hiberno-Latin hymn composed between 650 and 700
   AD.

11838. Howlett (David): Gematria in Irish verse.

A numerical analysis of *Secht mo chrob ón scríbhinn*, 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.

3245. Lapidge (Michael): Columbanus and the ‘Antiphonary of Bangor’.


Studies the hymn *Precordum patrem*, and argues it was composed by Columbanus at Bangor between 569 and 590.


2920. Fleuriot (Léon): *Varia*: 1. Le “saint” breton Winniau et le pénitentiel dit “de Finnian”?


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 *Precordum 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 *Felmedo* (Latinisation of OIr. personal name *Felméd ~ Feidlimid*).

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 transitu*: 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. Stancliffe (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.


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

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


18999. Lapidge (Michael): Preamur patrem: an Easter hymn by Columbanus?


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

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

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 Dutch:] A critical Celt at the crossroads of tradition. The Irish background to Columbanus’ view of spiritual authority.]

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


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


In ABobST 31 (2009), pp. 69–119.


Comarbada Pátraiic

5171. Haggart (Craig): Abbatial contention in Armagh in the eight and ninth centuries: the Comarbada Pátraiic 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 Clamha**


**Comhairle Mhic Clamha ó Achadh na Muilleann**


14258. Ó Dufaigh (Seosamh), Rainey (Brian E.): Comhairle Mhic Clamha 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 nGaidhlig agus na nGall le chéile (Mac Bionaid)**

18644. Ó Muirí (Réamonn) (ed.): Lámhscríbhinn staire an Bhionaidh:
   Comhrac na nGaidhlig 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. Pátrúin Airt
      Mhic Bhionaid; 3. Lámhscríbhinni an Bhionadaigh; 4. Art Mac Bionaid,
      staraí; 5. Pumí staire Comhrac na nGaidhlig agus na nGall le chéile; 6. Teófr do
      ghluais; 11. Séachtas as stoir an Bhionadaigh agus téacsanna na bhfoinsí ar ar
      bhfuil sé iad; Aguisíní 1–3.

   Rev. by

**Comhrac na nGaidhlig agus na nGall le chéile (Mac Bionaid)**

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
19th c. paper manuscript in the possession of Breandán Mac Eóin (Ballyward, Co. Down).

**Compert Con Culainn**

504. Ó Concheanainn (Tomás): The textual tradition of *Compert Con Culainn*.
    *In Celtica 21 (1990), pp. 441–455.*
    Discusses 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 rí ríchid réidig dam*.

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

2235. Ó Concheanainn (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechtai through Leabhar na hUidheire.
    *In CMCS 16 (Winter, 1988), pp. 1–40.*
    Argues that LU stands closer to the original *Cín Dromma Snechtai* 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.

2613. Huld (Martin E.): Cú Chulainn and his IE kin.
    On the early Irish usage of *siüir* as ‘woman’s brother’s daughter’ and a textual problem concerning the relationship between Deichtire and Conchobor in *Táin bó Cualnge* recension II.

6434. Deane (Marion): *Compert Conculainn*: possible antecedents?
    *In 8th Symposium of Societas Celtologica Nordica (2007), pp. 61–84.*

6258. Ó Cathasaigh (Tomás): Between God and Man: the hero of Irish tradition.
    With special reference to Cú Chulainn (*Compert Con Culains*) and Cúailne Mór (*Togail bruidne de Derga*).

7864. Deane (Marion): Dangerous liaisons.
    *In PHCC 23 (2009), pp. 52–79.*

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
10827. Bernhardt-House (Phillip A.): "It’s beginning to look a lot like solstice": snechta, solar deities, and Compert Con Culainn.
In Ulidia 2 (2009), pp. 226–237.

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

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 Culainn (for Cú Chulainn) and of Togail bruidne Da Derga (for Conaire Mor).
Repr. in Coire sois, pp. 51–64.

4619. Gantz (Jeffrey): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey Gantz.
Contains: The wooing of Étaín; The destruction of Da Derga’s Hostel; The dream of Óengus; The cattle raid of Fórcích; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chualaind; The boyhood deeds of Cú Chualaind & the only son of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Bricriu’s feast; The exile of the sons of Ulfin.

16674. Mikhailova (T.): Ćar ob uładakh [Saği ob uladakh].
[In Russian: Sagas from Ulster.]
Contains Russian transl. of: Noínden Ulad; Compert Conchobuir; Scél Conchobuir meic Nessa; Longes mac n’Uislenn; Táin bò Óengus; Tochmarc Liúine ocus aided Athairne; Compert Con Culain; Tochmarc Emire; Mesca Ulad; Pled Bríocenn; Serglige Con Culainn ocus Óenét Emire; Aided Óenfr Afíe; Echtra Nemi; De chobhrar in dá macúaid; Aislinge Óengusa; Táin bò Dairbha; Táin bò Pílchus; Táin bò Regamain; Táin bò Reganna; Táin bò Fruich; Táin bò Cualinge; Aided Dertfórgaill; Aided Chon Culainn (A); Scél muice Meic Dathó; Brúidenn Da Choca; Aided Fergus meic Róich; Aided Lógaire Úsadaig; Aided Chon Roí; Aided Cheltchuir meic Uithechar; Aided Conchobuir; Aided Atéllla ocus Chonail Chernaig; Aided Chét meic Mágach; Aided Meidbh; Stiabharcharat 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 Conchobuir

5064. Ó Cathasaigh (Tomás): Reflections on Compert Conchobuir and Serglige Con Culainn.
In Ulidia 1 (1994), pp. 85–89.
Includes a discussion of the *Briathartheic Con Culainn*.

Repr. in Coire sois, pp. 271-279.

11492. Findon (Joanne): Fabula, story, and text: the case of *Compert Conchobuir*.


16674. Mikhailova (T.): Cără ob uładax [Sagi ob uladakh].
[In Russian:] Sagas from Ulster.

Contains Russian transls. of: *Noínden Ulad*; *Compert Conchobuir*; *Scél Conchobuir meic Nessa*; *Longes mac nUislenn*; *Táin Léith Air*; *Toichmar Luaine os aided Athairne*; *Compert Con Culann*; *Toichmar Emire*; *Mesce Ulad*; *Fled Bricenn*; *Serglige Con Culann ocus Óenét Emire*; *Aided Óenfir Aif*; *Echtra Nemi*; *De chopbur in dá mucedó*; *Aislinge Óenguso*; *Táin bó Dartada*; *Táin bó Filideis*; *Táin bó Regamain*; *Táin bó Regamna*; *Táin bó Páirch*; *Táin bó Cuailgne*; *Aided Dergforgaill*; *Aided Chon Culann (A)*; *Scél nuisce Meic Dathó*; *Bruiden Da Choca*; *Aided Fergus mac Róich*; *Aided Léogaire Búaidhaig*; *Aided Chon Roi*; *Aided Cheltchair maic Uithicbhair*; *Aided Chconchobuir*; *Aided Aiellea ocus Chonoill Cernaig*; *Aided Chelt maic Máigach*; *Aided Meildil*; *Siabharchart Con Culann*.

**Compert Mongán**

528. Mac Cana (Proinsias): Mongán mac Fiachna and *Immrain Brmain*.
In *Ériu* 23 (1972), pp. 102–142.

Mac Cana (Proinsias) (ref.)

1. The Mongán tales (Argues that all four tales are the work of a single author: (a) Seél asa mberar combad hé Find mac Cumaill Mongán; (b) Tuait Baile Mongán; (c) Compert Mongán; (d) Seél Mongán); 2. Tuait Baile Mongán and Baile Chnúin Chétchathaigiard Baile in Scáill (Concludes that TBM and Seél asa mberar represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallum texts, Immram Brain, and the Mongán tales (Immacallum Cholaim Chille 7 ind Ódoig and Immacallum in Drud Brain 7 inna Banjatho Feali); 4. Echtrae Chorshai and Immram Brain; 5. 'The Midland group' (Claims these date from the reign of Fínnec h ta Fledach mac Dúnc hada, perhaps from the years 688-9); 6. Tochmarc Étaine.

2235. Ó Concheanainn (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechtaí through Leabhar na hUidhre.

In CMCS 16 (Winter, 1988), pp. 1–40.

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


MMIT, 5. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2006. iv + 227 pp.

Also incl. Seél asa mberar combad hé Find mac Cumaill Mongán, Seél Mongán and Tuait baile Mongán.

Cempt Mongán ocs sere Duibe Lacha do Mongán


Computus Einsidlensis

5146. Bisagni (Jacopo), Warnújs (Immo): The Early Old Irish material in the newly discovered Computus Einsidlensis (c. AD 700).


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

3303. Warnújs (Immo): A newly discovered Irish computus: Computus Einsidlensis.

In Peritia 19 (2005), pp. 61–64.

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 (Micheál): The etymologies of (Fer) Diad.
   In Ulidia 2 (2009), pp. 218-225.
   Suggests diad in personal name (Fer) Diad derives from gen. *dwez-pos of
   PIE *dwez-pos ‘two-footed’.

Comrac Líadain 7 Cuírithir

   In Éigse 31 (1999), pp. 31-35.
   bansáil ‘female warrior’ > ‘ladywoman’. Also ad Líadain and Cuírithir (as ed.
   by K. Meyer 1902 [Best1, p. 118]) lines 16-17.

8830. Larson (Heather Feldmeth): The veiled poet: Líadain and Cuírithir 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 500, with English translation and notes. Text at its
   close referred to as Mortlaid ban Temra.

Comthóth Lóegaire co creitim 7 a aided

2401. Carey (John): The two laws in Dubhach’s judgment.
   In CMCS 19 (Summer, 1990), pp. 1-18.
   Discusses the terms reict litre and reict aicnid as used in the ‘pseudo-historical
   prologue to the Senchais mar’ and interprets the episode as an allegory of the
   transition from pagan to Christian in Irish culture. Criticises K. MCONE, in

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 Léigairi co celtim 7 a aided.

Rev. by

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

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


On the Ossianic lay entitled Laoith 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 Mianáin, Tory Island: [1.] Pádraig 'ic Ruaidhri beg. A Pádraig 'ic Ruaidhri, is t'á corp an duine uasal; [2.] Na Buachaill in Albain beg. Mo bheannacht leis na buachaillí a d'fhíorth uaim thar sáile; [3.] Conall Ó Baoighill beg. Tháinig an bás go faílthidhe 'ugam ar cuairt; [4.] Brighid Óg Ní Mháille beg. A Brighid Óg Ní Mháille, is t'á dfhòg mo chroidhe cinnt; [5.] Seán Bán beg. Mo chosa, mo lámha, mo chnámha, is tá mé uilig tinn; [6.] Béal Buidhe Uaighe beg. Is iomadh lasta príata a thug mé fein is mo dhearbhraithreair; [7.] Péarla ar Bhrollaigh Ghil Bháin beg. Tharlaith dom péarla ar bhrollaigh ghill 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.

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

Coneys, Thomas de Vere (1804?–1851)

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


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

Confessio (Patrick)

1591. Dronke (Peter): St. Patrick’s reading.
In CMCS 1 (Summer, 1981), pp. 21–38.

Analyses influence of Patristic writers on Patrick’s Confessio.


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.


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 scéalalocht.

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), arguing 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.


Edition of St. Patrick’s Epistola ad milites Coroticorum and Confessio. Text based on L. Bieler’s edition (BILL 2080), presented per colam 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 Coroticorum; with discussion.
In appendices: 1. Scritti patriciani di dubbia autenticità e testi agiografici [Dicta Patricii; De epistolis ad episcopos in campo Ait; Ymnun

ad §47.


Reprint in one volume of L. Bieler, 1952 (= BII: 7980).


Incl. English translation of the Confessio and the Epistola.

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


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

18085. Berschin (Walter): “Ich Patericus”: die Autobiographie des Apostels der Iren (†461?)
German transl.

7392. de Paor (Déaglan): *Oílithreacht 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 1952).

9841. Ó 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.

**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 Ni Shrdhail, in Baileóideas 78 (2010), pp. 218-221.

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


Rev. by
Seán Ua 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 Ni Shrdhail, in Baileóideas 78 (2010), pp. 218-221.

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

16262. Mac Pearcín (Liam): Do shliúinte thar muir.

In THJ (2006), pp. 79–81.

Poem beg. Céad sín dos na croic thé ar dhghleannta an tuille, attributed to ‘Father Conory of Bansha’ (fl. c. 1766). Text edited from RIA 23 E 1 and 23 F 22; 19th c. English translation from RIA 23 G 15.

Consléchtae

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
8595. Bretnach (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 béscnai

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


9256. Bretnach (Liam): A verse on succession to ecclesiastical office.

   Restoration and translation of CIH v 1820.26 (Érlam, griän, manach mín).

Cormac mac Cuilennáin


   13 qu.; 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.

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

14037. Russell (Paul): Fern do fresdel na .a. consaine: perceptions of sound laws, sound change, and linguistic borrowing among the medieval Irish.

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

3474. Watkins (Calvert): Väría: III. 2. In essar dam do 52?
On the word á ‘wagon, cart’ and the verse which glosses it in Cormac’s Glossary, beg. In essar dam do ē.


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

In ÉtC 23 (1986), pp. 81–128.


   Discusses OIr. mac uad (Corm. Y 599) and its relationship to W tad awen (in Talhaearn’s epithet Tat Awen).

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).

5351. Williams (Éimear): Bealtaine and Imbolg (oimele) in Cormac’s Glossary.

   Examines the definitions of bel, beltaine and oimele 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.

5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.
I. ceméistin/ceméas [Corm. LB 10.31; H 3. 18, 67c36 = CHI ii 611.12 (Dúil Dromna Cetta)]] ; II. ord [Corm. Y 1030]; III. minarba [Corm. Y 901]; IV. bthill [Corm. Y 128]; V. ntm [Corm. Y 1120]; VI. loscuirn [Corm. Y 838]; VII. bradán [Corm. Y 158]; VIII. lon [H 3. 18, 76a36 = CHI ii 622.31].

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *subiklo- and *kentunklo-, two loans from Latin.
In StC 37 (2003), pp. 17–34.
Also on OIr. ceméical (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 Celt L. 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 *kaedet-.

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.

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 Dromna Cetta and O’Muilconraí’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 Féidhlim (idh) Fionn, son of Ó Conchobhair Ruaidh and composed by the historian Torna Ó Maol Chonaire (1468) c. 1464-66. Refers to two other poems possibly composed by same author, i.e. *Tosach fíile fairinge*, addressed to Tomaltach son of Conchobhar Óg MacDiarmada, chief of Magh Luirg (1458); *Ruídhh n-os nabh ar Ardschoadh*, addressed to Cormac MagShamhradhain, bishop of Ards 1444-64. 1476. Notes association of *ae freislige* metre with informal poetry and its use by gifted amateurs rather than professional bards.

**Cormac’s glossary**

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


1. íarus; 2. imbas for-osnai; 3. biathrinde.

12600. Arbuthnot (Sara J.): Only foals and horses: *dá n-ó bill* and *dá n-ó pil* in medieval Irish texts.

*In CMCS* 65 (Summer, 2013), pp. 49–56. Suggests the phrase *dá n-ó bill* (in the glosses to Félire Óengusa 3 July and *Sanas Cormaic* Y §179) represents phonetic spelling for *dá n-ó pil* ‘two ears of a horse’, and was mistakenly associated with OIr. *bill, bel* by early Irish glossators.

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


14037. Russell (Paul): *Fern do frestol na u. consaine*: perceptions of sound laws, sound change, and linguistic borrowing among the medieval Irish.


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


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


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.

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Investigates the textual history of _Duil Dromma 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 Duil Dromma Cetta.


Proposes an alternative Irish etymology for St. Patrick’s oath _modebor_.


Discusses OIr. _mac uad_ (Corm. Y 599) and its relationship to W _tad awen_ (in Talhaearn’s epithet _Tad Awen_).


On _laithirt_ (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’ (_laithirt_).


Examines the definitions of _bel, beltaine_ and _oimelc_ in Cormac’s Glossary and criticizes the received assumptions concerning the festivals of Bealtaine and Imbolg which derive from a wrong interpretation of these particular glosses.


I. ceimesdin/cemelas [Corm. LB 10.31; H 3. 18, 67c36 = CHI ii 611.12 (Dúil Dromma Cetta)]; II. ord [Corm. Y 1000]; III. minarba [Corm. Y 901]; IV. btiil [Corm. Y 126]; V. n^t [Corm. Y 1120]; VI. loscuirn [Corm. Y 838]; VII. brodán [Corm. Y 158]; VIII. ion [H 3. 18, 76a36 = CHI ii 622.31].

In StC 39 (2005), pp. 181–188.

Olr. (Cormac’s Glossary) ceinticul, cennicul, etc.

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *siudklo- and *kentunklo-, two loans from Latin. 
In StC 37 (2003), pp. 17–34.

Also on Olr. ceinticul (Corm. Y 239).

In J CeltL 9 (Nov., 2005), pp. 73–82.

Argues, through comparison of Olr. caitait, cartait with W cethet, 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 (CHI ii 605.15), focusing on the meaning of the citation dath don dich irt, which is interpreted as ‘because death comes’. In Appendix discusses two further instances of conjunction dath ‘because’ from Dúil Dromma Cetta.

Cormacán mac Mael Brigte

13046. Ó Corráin (Donnchadh): Muirchertach Mac Lochlainn and the Circuit of Ireland.

A discussion of the poem A Mhuircheartaigh mhic Néill nair ascribed to Cormacán mac Mael Brigte.

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 Chomnlaí, the Prüll entry in Cormac’s glossary, and the poem Dom-Jareai fidhsaid fét.

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’*Aumecept* na *n-eóis*.

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 na setarscaitha*) with examples taken from the *Aumecept* [ros], *Sanas Cormac* [cónain, fudhaise, prull], *Aided Chelchair meic Uthechair* [Semanuine], etc.

**Corraghliocas na mban**

14853. Ó Conchúir (Breandán) (ed.): *Corraghliocas na mban le Dáibhí de Barra / Breandán Ó Conchúir a chuir in eagar.*


**Corrigan, Fr William, (1860–1924)**

5164. Ó hÓgáin (Éamonn): *Sloinn teoir an Chorragánach.*


A list of surnames compiled in Ossory (Co. Kilkenny) by Fr William Corrigan (1860-1924).

**Córus bard cona bairdne**

5832. Ó hAodha (Donncha): *An bhaírdne id dús a ré.*


Discusses the metrical tract entitled *Córus bard cona bairdne* (*Mittelirische Verslehren I, ed. by R. Thurneysen 1891* [Best’, 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 [Is hē Peidbnaith in στ; read ót rige.


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 bairde] and IV [Shaundel di dagaisti in daí by Cellaich Úa Rúnnadá].

Rev. by

Córus bésztnai

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 maccu Lugair 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 bésztnai

15910. Breatnach (Liam) (ed.): Córus bésztnai: an Old Irish law tract on the church and society / edited by Liam Breatnach.
Edition based on the four primary witnesses: H 2. 15a (= A), H 3. 17 (= B), H 3. 18 (= C), Rawl. B 506 (= D).
1. Introduction; 2. Normalised 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 Mlr. or EModIr. revision of commentary). Bibliography, Indexes.


Rev. by
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 et al. Stiabhna Mac Culligan (fl. c. 1760)

1907. Ó Muirithe (Diarmuid): De alexatoribus.
   In Êigse 24 (1900), pp. 147–149.
   On a textual variant (concerning Classical knowledge) in Fógraim, leithaim is
   scapim ame asg na tìr, (sometimes) attributed to one Stephen Cox (Stiabhna

Craobhscaoileadh seanchais Chloinne Piarais

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

Craobhscaoileadh Chlainne Suibhne

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

**Créad í in cead aithne**

421. de Brún (Pádraig): Dhá bhlogh de theagasc Criostai: ó ré Éilíse I (?).


Ed. from MS London, PROL SP 63/207/6. I, beg. *Créad í in cead aithne*; II, beg. *Chréad í suim an mealla go húmsa*. Dated to 1600 (?) and preserved by Dr Meredith Hanmer ([1601]).

**Créd’s lament**


**Cregeen, Archibald (1776–1841)**


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

**Créide’s lament for Cáel**


**Críchad in Chaílli**

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 Chaoilli*.

**Críchadh an Chaoillí**


In JCHAS 110 (2005), pp. 85–95.

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 Chaoillí*.

**Críth gablacáth**

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


Examines evidence from legal, genealogical, narrative, and annalistic sources for the use of the term *tánaise réig* 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, níd*, 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-eperr Críth gablach?
   Explains the title of this law tract as ‘bifurcated acquisition of status grades’.

791. McLeod (Neil): The two fer midboth and their evidence in court.
   The distinction between the two kinds of fer midboth 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 Céic corannu Fagail; (2) Audacht Mairne and the Rule of Mochta; and (3) Ces Néiden 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 aícilne ‘base clientship’ and choice of clientship partner based on Críth gablach, Céin aícilne 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 335 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-naise.

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

Reconstructs the honour-prizes 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).*

   Analyzes practicalities, ideals and obligations of kingship. Incl. discussion of terms oirduird *‘ordains’* and folud *‘contractual obligation’*.

2809. Kelly (Patricia): Two relative clauses in *Críth ghablach*.
   Argues that D. A. Binchy’s emendation of the two sentences introduced by cein in *Críth ghablach* §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 (cein mbis maic and cein bes n-ochiniud).

2815. Mac Eoin (Gearóid): The *bríugu* in early Irish society.
   Discusses the term *bríugu* 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 *bríugu* of *Uraicecht beoc* and the *mruigfer* of *Críth ghablach* (complemented by the *fer fothlai*) are variant designations of the same rank.


**Croidhe caimnté Ciarraghe**

6458. Ó Brosnacháin (Niall): Éist leis an gCóta: saothar foclóireachta Sheáin a' Chóta á mheá agus á mheas.
   Studies *Croidhe caimnté Ciarraghe* (NLI G 601-629), by Seán Ó Caomhánaigh.
   Includes a biographical account of the author.

10262. Ní Mhaonaigh (Tracey): Éacht foclóireachta: *Croidhe caimnté Ciarraghe* le Seán Óg Ó Caomhánaigh.
16121. Ní Mhaonaigh (Tracey): Oidhreacht an Aithar Peadar: Croidhe cainnte Ciarrain agus 'caint na ndaoine'.
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 Cainte Chiarrain and Dinneen's dictionary.

Cú Chúimne

11835. Weeda (Peter): The Irish, the Virgin Mary and Proclus of Constantinople.
Analyzes a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, Cén Adomnán, Cú Chúimne's Hymnum in laudem S. Mariae, Blathmac's poems.

Cú an u Lócháin (11024)

794. Ó Conchomann (Tomáis): A pious reductor of Dinnshenchas Érinna.
Analysis of context and style of devotional stanzas appended to 20 dinnshenchas poems; use of Ri, Coimid, Dáilem, Fer addressing the Déity. Concludes that Cú an u Lócháin (11024) is the author. [1.] Introduction; [2.] Loch Dergdrec' (beg. Inlinimne hauidim each ú), 'Ath Luain' (beg. A fir thét i mag Meall), 'Carn Furbaide' (beg. Atá sund Carn uí Chathbath); Saltair na Rann; [2.] 'Cléitech' (beg. Cléitech in druí díles daithí); [3.] 'Cruaimhne' (beg. In dmeas na ndruic ce díilí); [4.] 'Es Ruaidh I' (beg. A fér dochtadh aruidí); [5.] 'Lia Nothaín' (beg. Atá sunn fo choirthe chruidí); 'Siálb Betha' (beg. Athu leocht dooaid do chéin), 'Dráim Cliabh' (beg. Sunna ro beí Curnann cas), 'Cúna' (beg. Cia ben sunn 'nar suide sel'), 'Loch nÉrne' (beg. Loch nÉrne, ard a saer), 'Ardr Máchá' (beg. In mag imiudat ar n-eich), 'Temair III' (beg. Temair togha na tulaich); [6.] 'Dubthin' (beg. Dubthin Guaire, gnim dia faíl), 'Nemhthenn' (beg. Dreco imen Chameil chruidí), 'Mag Luír' (beg. Is eol dam im threithas tó); [7.] 'Mag Muirise' (beg. A fir a Muirisce na marcí); [8.] 'Loch Néil' (beg. Luidim Loch Néil, níadad nglé); [9.] 'Benn Fóibhne' (beg. Eol dam co soirbe searaigí); 10. The rime dil: 'fr and 'Mag naí' (beg. A fér, dia tóis i Mag naí); [11.] A poet's enthusiasm for his subject.

4633. Díochá (Clodagh): Trí croind Éirenn oiregdha: a medieval poem on three famous trees of Ireland.
In Éige 36 (2008), pp. 1–34.
29 qq., ascribed to Cuán (a Lóithchán?), 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 fröm andes marbh antuaidh*. Various editions, 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 29 P 16 (Leabhar Breac), TCD H 3. 18.

7830. Mac Eoin (Gearóid S.): A life of Cumaine 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 (Nº5; 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.

Vol. III [= LGen. I, 574-957; LGen. II, 1001-1422]: Kings, Vikings, Normans; ‘Index’; Topographical poems [Triallam timcheall na Fóda (508 ll.), by Seán Ó Dubhghaíín; Tailteadh fiosra ar Éirinn éigh (196 qq.), by Giolla-na-Naomh Ó hUidhirín; Foras fiosal laighteach libh (17 qq.) by Seán Ó Dubhghaíín];
Vol. IV: General volume [Concordance; Photographic reproductions of manuscript pages; Indexes; Addenda et corrigenda]. xvi + 636

Rev. by

Cúirt an mheon-oíche (Merriman)

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 (Géróid): Curadhmhíreanna mearaí meidhreacha: athchuaírt ar Cúirt an mheóin-oíche.

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

14450. Ó Murcú (Liam P.): Cúirt an mheon-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, Fóirmeacha as an LS, Nótaí, Nótaí teanga [Fóntaoilocht, Deilbhíocht, Comhréir], Nótaí meánaíochta, Aistriúchán Dhomsca Ulf [Text of the earliest English translation, by Dennis Woulfe, based on MS NLI G 207], An Mhacalla, An Póitin, Foclóir.

5137. de Barra (Séamas): An chait bheathaíseúise ag Pilib Barúin 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.
In Studies 80 (1991), pp. 290-299.

14518. Ó Murcú (Liam P.): Aistriúchán/-áin Frank O’Connor de Chúirt an mheáin-oíche le Brian Merriman.
In Aistriú Éireann (2008), pp. 131-145.

4645. Ní Órdail (Meidhbhín): Brian Merriman: guth acnair?
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 mheán oíche.
In ÉI 41/1 (2016), pp. 53–72.

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

16148. Ó Murchú (Liam P.): Merriman: i bhfábhar bhéithe.
1. Timpeallacht agus míniú literachra; 2. Tionchar agus traidisiún; 3. I dtéacs na Cúirte; 4. Na dastaí is a chum Murchadh Riabhalach Mac Namara édition of three poems: 1. Smoainigh ar do chríocha dhul do nínaigh chum bhis; 2. Och, mo lot, mo ghoir go n-éagad; 3. A chaoine móir is díoch go bceolbha díbh [Text based on Cambridge Additional 6562, with textual notes].

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

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

In ECI 24 (2009), pp. 100–114.

17173. Ó Drisceoil (Proinsias): Mediae noctis consilium: ceadhfoilsíú Cúirt an mheán oíche 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. Best1, p. 212).

8283. Ó Diollúin (Seamus): An chuírt i gcéin: Cúirt an mheán oíche i gcuasach Phádraig Feáritiín.

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

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


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

12239. Ó Murcaí (Liam P.): Merriman’s *Cúirt an mheánoíche* and eighteenth-century Irish verse.

1679. de Brún (Pádraig): Lámscríbhinní Gaeilge i Ros Cré.

12327. Ó hAnluain (Eoghan): Cuírde mé faghaith i bhfeidhm mas cuairdhe dum: draíocht chun druítse in *Cúirt an mheánoíche*.

Culin, Patrick (Bishop of Clogher)

5384. Ó Riain (Pádraig): Saints in the catalogue of Bishops of the lost *Register of Clogher*.

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.

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

**Cumméine Fota**

7830. Mac Eoin (Gearóid S.): A life of Cumméine Fota.


Text from RIA C i 2.

**Cumméine Fota**

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


Eight stanzas assembled from quotations in various texts. Authorship of Colmán ua Chonnáig (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 5301-20; 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.

733. Byrne (Francis John): The lament for Cumméine Fota.


Mac Eoin (Gearóid S.) (ref.)

**Cúndún, Pádraig Phiarais (1777–1857)**

15887. Ó Duinshléibhe (Seán): *Aiste na n-iarthar*: an dán agus mar a tháinig sé anuas.


Discusses a poem by Pádraig Phiarais Cúndún (1777–1857).

19011. Ó Floinn (Tony): Pádraig Phiarais Cúndún: fear gur tháinig an dá lá air.


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

12204. Ní Úrdail (Méidhbhín): An elegy on the death of Fr Nicholas Sheehy.
   Do chuala geoi m' slóite ar thaoibh cnoic, 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 húinig / inniu im’ láthair / is tug
   na móide, by Seán CUNDÚN.
   In An barán tas (1978), pp. 201–204, [no. 64].
   From NLI G 330.

Curtin, Jeremiah

12719. Bourke (Angela): The myth business: Jeremiah and Alma Curtin in
   Ireland, 1887–1893.
   In Éire-Ireland 44/3-4 (Fall/Winter, 2009), pp. 140–170.