AUTHORS AND TEXTUAL SOURCES - C

Caelius Sedulius

   Identifies literary borrowings in the B text of Hisperica famina from the Carmen Paschale of Caelius 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, Imram Brain, and Caillech Bérrí.


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

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

In JCHAS 113 (2008), pp. 80–89.

at. Donnchadh CAIMBEUL. Includes an edition of Coirneal Sheumas, Chàil 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. Teachtaire cuireas i geòin (4 qq.); 2. Fada ó mhalaigh Dìa na mnà (6 qq.); 3. Àta amhghar fà na mnàidh (6 qq.); 4. Uch, is mise an giorra mòr (4 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.]

In SGS 13/2 (Summer 1981), pp. 263–288.

V. Cé don Phléid as cuainn bidhe (23 qq.); VI. Maighd ó ndeanchaidh a leam bidh (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 brightmhair atá ag Donncha (8 qq.); VIII. A shagairt na hamshóige (6 qq.); IX. Creid dì ndeacreadh Domhnull Domhnull Dorn (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 Dhonnchadhla (Máirín): The guarantor list of Cáin Adomnán, 697.

Edited from Rawlinson B 512 with variant readings from Brussels 2324-40. Includes an identification of most of the guarantors. Concludes that list was drawn up in 697, but that many of the titles were added later on.
1367. Ó Cróinín (Dáibhi), 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. Uiscébert, an Anglo-Saxon scholar, is identified with Ichthbicht on the witness list of Cáin Adamnáin. Posits a reference to Drám 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.)

In JAEMA 1 (2005), pp. 41–50.

5768. Ó Fiaunnachta (Pádraig): Cáin Adamnán.
In LCC 12 (1982), pp. 93–111.


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

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

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


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

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

11835. Weed (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 Hymn in laudem S. Mariae, Blathmac’s poems.

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

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

Cúin 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 Crith gablach, Cúin aicillne and other legal texts.

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.

ad Cúin aicillne §§ as ed. by R. THURNEYSEN, in ZCP 14 (1924), pp. 336-394 [1. Das Unfrei-Lehen, etc.]; particularly on the process of mashing (OIr. imdel).}

Cúin domnaig

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

Concerns Epistil Isu (as ed. by J. G. O’KEEFE, in Ériu 2, (1905), pp. 180-214 [Cúin domnaig: 1. The epistle concerning Sunday]).

13757. Herbert (Máire): Dlíthe an Domhnaigh in Éirinn, 600-700.
515. Poppe (Erich): The list of sureties in Càin Èiméne.

   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 Èiméne’s bell.
   beg. *In cloín-su na ríg raed* (32 qq.). Critical edition (normalised) from MSS
   RIA 23 P 3, BL, TCD H 1. 11, and Brussels 2324–40; with English translation
   and notes. A versified elaboration of the narrative of Càin Èiméne Bàin which
   it follows in the manuscripts.

Càin Fhuithirbhe

1880. Ó Coileáin (Seán): Mag Fhuithirbe revisited.
   ad D. A. Binchy, *The date and provenance of Uaircæhte beco* (BILL 7325). On
   Càin Fhuithirbe (CHI ii 688.2-10).

Càin Fhuithirbe

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

1029. Bretnach (Liam): Varia: VI. 2. The preterite of *sichid / seichid* ‘says’.
   ad D. A. Binchy, in Celtica 5 (1960), pp. 80–81. 3 sg. rel. *síche* attested in
   an Old Irish gloss in Càin Fhuithirbe.
   Binchy (D. A.) (*ref.*)

   *ardri* and gen. sg. *ardroch, amrach* attested in Old Irish sources, incl.
   Càin Fhuithirbe. Brief discussion of *triath* as being of higher status than a king.

1880. Ó Coileáin (Seán): Mag Fhuithirbe revisited.
3229. Breatnach (Liam): The ecclesiastical element in the Old-Irish legal tract CÁIN Fhuithirbe.


Discusses the various versions and the state of preservation of this text, analysing various passages with the aim of elucidating its date and style of composition and the ecclesiastical involvement in it.

CÁIN lÁNAMNA

4105. Breatnach (Liam): Varia: 1. An Old Irish gloss on 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).


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 (= CH 1 i 174,7–177,34); 4 Text from H 3. 18 p. 434a (= CH 1 i 974,28–975,27); 5: Text from Rawlinson B 506 fol. 22a-b (= CH 1 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 (Domnchadh): Women and the law in early Ireland.

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

Cáin ónae

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

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

Cáin sóerraith

2815. Mac Eoin (Gearóid): The 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 Úraicecht beoc and the mruigfer of Crích gablach (complemented by the fer folhai) are variant designations of the same rank.

Caismeachd Ailean nan Sop

4338. Ó Ruaidh (Colum): Caismeachd Ailean nan Sop: towards a definitive text.
Examines the poem beg, 'S mitich dlunne mar bhun um bhachd, found in MS Nova Scotia Archives, MG15G/2/2; with metrical and textual commentary, normalized text, interpretation.

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Caithci Bech


Rev. by

Caithréim Cellaig

1948. Ó Concháin (Tomás): Ceallach agus an doras a scaoil.


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

2806. Herbert (Máire): Caithréim Cellaig: some literary and historical considerations.


Discusses the background to the story, and argues that it was composed between the 11th and the early 12th century by an author from the Clonmacnoise milieu with the intention of commending the loyalty to the old monastic system despite the newly acquired diocesan status.

11686. Mac Murlí (Seosamh): Dún Eogain Bél forsind loch.

In Féliscríbhinn do Chathal Ó Háinle (2012), pp. 405-416.


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

[= BILL 5169.]

Rev. by

Caithréim Chellacháin Chaisil

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

1. The edition and the ms; 2. Comment on the text; 3. Historical analysis of the text; 4. The Vikings and CCC; 5. The date and background of CCC: attributes 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., Longaireacht an tSoidhgh Naomhtha, Céolola Isoigaid Leiththe, Eachtra Mheòr a ògus Orlando, Eachtra an Mhaidh Mhaoil, Eachtra Mhac Óg Mhaoil, 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 historical context of Uí Briain propaganda text Caithréim Thoirdhealbhaigh and the influence of Cogadh Gaedheal re Gallabha upon it; also some discussion of the poems Aonair duit a Bhriain Bhainne attributed to Mainneachach Abbanach Ó Dálaigh, and Abair riomh a Íire a ògh.

4149. Ní Úrdail (Meidhbhán): Some observations on the 'Dublin Annals of Innisfallen'.

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

12650. Mac Mathúna (Liúin): Caithréim Thoirdhealbhaigh, a literary text: action sensibility and world view.

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

12651. Ó Muráil (Nollaig): Caithréim Thoirdealbhaigh: the appendices.

**Caitlín Dubh Keating**


   An example of the *chuiche caointeach* (*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**


834. Breatnach (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 cahldrons of poesy, *Coire Goiriath*, *Coire Ermai*, *Coire Soif* from MS TCD H 3. 18 with Engl. transl. and notes. Begins with *Moi 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 (*cuill na Segsa*) from MS NLI G 10.


14063. Corthals (Johan): Decoding the ‘Caldron of poesy’.


**Calendar of Willibrord**

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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. Osbert, an Anglo-Saxon scholar, is identified with Ichthibricht on the witness list of Caim Adomnain. Posits a reference to Draum Léas (Drumlins, 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 *gu-her- ‘hot’.


ad MS Cambrai, Bibliothèque Municipale 679, fol. 38r17 (Thes. ii 247.2). Reading ‘ruecfa’ amended to ‘cení céasa’ (‘although he does not endure’) in text on white martyrdom (‘issí in biinmartre [. . .]’).


In CMCS 50 (Winter 2005), pp. 31–66.

Examines the cosmological background to the concept of glasmartne, 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 tri-functional symbolism in ancient India and Iran. In addition, finds further evidence for this interpretation in a passage from the Leinster Bórama.

4781. Griffith (Aaron): *-n(C)s in Celtic.
*In Sprache 45/1-2 (2005), pp. 44–67.*
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 *æ, *e > *e, *æ*, and 3) post-Common Celtic loss of *n before *'(C)s*.
Appendix: On the reading of Cambrai ar feda.

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 apoecope of /i/.
Argues that feda (rather than fedo) 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 Ailbe; The Rule of Comgall; The Rule of Colum Cille; The Rule of Claran; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= Cid is dech do clerach, from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallagh t, or The teaching of Maelruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincnell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Agpittir chróibhid]; Litany of the Trinity; Litany of Jesus Christ [= Scéip chróibhid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.

Cambrensis, Giraldus

As (probably) described in Toponymia Hiberniae by Giraldus Cambrensis.
Campbell, Duncan


In JCHAS 113 (2008), pp. 80–89.

at. Donnc each Caimbeul. Includes an edition of Còirneal Sheumas, Chùil Dhaothail, in praise of Colonel James Fraser; with English translation and notes.


In SGS 13/1 (Autumn 1978), pp. 18–45. Poems by Donnc each Caimbeul of Glenorchy: 1. Trachtaire cuireas i gcéin (4 q.q.); 2. Fada ó mhalladh Dhia na mná (6 q.q.); 3. Atá amháir fá na mnáithb (6 q.q.); 4. Uch, is mise an ghiol la mór (4 q.q.). 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.]


In SGS 13/2 (Summer 1981), pp. 263–288. V. Cé don Phléid as ceann áidi-th (23 q.q.); VI. Mairg ó ndebhaidh a leim bádh (13 q.q.). 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 bríoghmor atá ag Dorncha (8 q.q.); VIII. A shagsaír na hamháige (6 q.q.); IX. Críost d’u ndearmadh Domhnall Domn (7 q.q.). 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.]

Campbell, Robert, Argyll’s Forester in Cowal

4372. Ó Buáil (Colm): Robert Campbell, Forsair Choire 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**

    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 ‘Chaoineadh Airt Uí Laoire’.
    Criticises some opinions on the *Caoineadh* received from Daniel Corkery (1878–1964), particularly concerning the meaning of *sgoil* in the last verse of the poem.

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


11336. Cullen (L. M.): *Caoineadh Airt Uí Laoghaire*: the contemporary political context.

    *In StH 12* (1972), pp. 109–119.
    Version (interpersed with explanatory comments in English) from Manchester MS Irish 72. Diplomatic and standardized text, English translation.
14514. Ní Fhríghil (Ríona): ‘Knight of the generous heart’: Caoineadh Airt Úi Laoghaire agus stair a aistrithe.

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

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

   Draws attention to similarities in the music used for laments and milking songs.

Caoineadh Dhiarmada mhic Eoghan Mhic Cáithligh


Caoineadh na Maighdine


Caomhánach, Eoghan (1784–1849)

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

Carbine Bridge

2282. Ó Cairbreall (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 Caelius Sedulius.

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

   *In SGS 24 (2008), pp. 551–571.*

   *In Fòinn agus fòcail (2010), pp. 109–150.*

**Carmina Gadelica (Carmichael)**

   *In SGS 24 (2008), pp. 551–571.*

   *In Fòinn agus fòcail (2010), pp. 109–150.*

**Carswell, John (c.1525–c.1572)**

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

   [= BILL 8159.]


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


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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
Carthach al. Mochuta (†637)

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 Mochuta; and (3) Ces Noinden and the metrical Dindshenchas.

Catalogus sanctorum Hiberniae


Catec hesis 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.
Discusses 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 hEodhaisa’s, Stapleton’s, Gearnon’s, Ó Maelchonaire’s, and an anonymous tract in RIA 23 L 19.

Catechism of Christian Doctrine (F. Ó Maelchonaire)

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

Catechismus (Stapleton)
G328. O’Reilly (Mary): Seventeenth-century Irish catechisms: European or not?
In ArH 50 (1996), pp. 102-112.

In Irish Europe, 1600–1650 (2013), pp. 163-182.
Examines five Irish-language catechisms: Ó hEodhasa’s, Stapleton’s, Gearnon’s, Ó Maelchonaire’s, and an anonymous tract in RIA 23 L 19.

Cath Áenaig Macha


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.
Examplified chiefly by Cath Dain Bolg and Cath Almaine, including anecdotes from Fragmentary annals of Ireland.

2525. Ó Cathasaigh (Tomás): Sound and sense in Cath Almaine.
In Éiri 54 (2004), pp. 41-47.
Discusses the value bestowed upon the spoken word.

Repr. in Coire sois, pp. 439-446.

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

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

Cath Boinde

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

Cath Cairn Chonaill

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

16529. Ó hIarlaithe (Aogán): Sinech Cró, an mháthair chúcche agus an t-altramas in Éirinn sa mhéadainois.
   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 catharda and its sources.
   In CMCS 68 (Winter 2014), pp. 21–49.

Analyses Intheachta Aeniusa, In cath catharda, and Togail na Tobe.


In SPhPosn 21/2 (2011), pp. 27–40.

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

15192. Ó Háinle (Cathal): Three apologetes and In cath catharda.
In Éiri 65 (2015), pp. 87–126.

Provides an edition of three seventeenth-century apologues based on events of the Roman civil war: 1. qq. 22-31 of Rug cormaith ar chrích Midhe (text from RIA A v 2); 2. qq. 26-39 of Céir níil re seasamh Gaoidheal (text from TCD H 6. 7); 3. qq. 15-26 of A Thoir theilbheathbhaigh, turn thc meanings by Fear Flatha Ó Gnímh (text based on TCD H 5. 6). Standardized text, English translation, notes, and discussion of each apologue in the context of the poem in which it occurs.

15960. Poppe (Erich): Scholia: a medieval learned background to In cath catharda.

Cath Chluana Tarbh

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


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


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6548. Ní Úrdail (Meidhbhín): Annála Inse Fáithleann an ochtú cóad déag agus Cath Chluain Tarbh.
   In ECI 20 (2005), pp. 104–199.
   Discussion of: (1) the Dublin Annals of Inisfallen; (2) the ‘MacCurtin Annals of Inisfallen; (3) the ‘O’Longan’s Annals of Inisfallen’ (Jesuit Archives IL 1).

Cath Cinn Abrad

   [1.] Cath Maige Mucrama, from LL; [2.] Scéla Eogain, from Laud Misc. 610; [3.] Scéla Mošaithrim, from Laud Misc. 610; [4.] Cath Cinn Abrad from Lecan.

   Rev. by

Cath Chunna 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 Riain MS 1; Version 2A from Ferriter MS 25; Version 2B from RIA MS 246 (24 C 14); Version 2C from RIA MS 211 (23 G 20); Version 2D from RIA MS 204 (E vi 3)). Appendix II: Manuscript sources [information on 182 individual texts].

   Rev. by

Cath Cúla Dremne al. Tucait Catha Cúla Dremne

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

Cath Cumnair
   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 a narrative centered around the history of Connacht intended for a local learned audience.

Cath Dún Bolg

614. Davies (Morgan T.): Kings and clerics in some Leinster sagas.

Examined chiefly by Cath Dún Bolg and Cath Almaine, including anecdotes from Fragmentary annals of Ireland.

Cath Fhocharth Brighithe

7284. Duffy (Seán): The Gaelic account of the Bruce invasion Cath Fhocharth Brighithe: medieval romance or modern forgery?

Assesses the reliability of this text as an historical source.

Cath Fionntrágha


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

   In JKAHS 6 (1973), pp. 197–199.

Discusses a place name in West Kerry.

5846. Bhreathnach (Caoimhín): Cath Fionntrágha.

Cath Leitreach Ruibhe

   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 a 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. 300-341.

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

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

6454. McConé (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ár sínsear. 
Contains Cath Maige Mucrama, Aided Chonchobhr, Genemain Cormaic ua 
Cuinn, Echtir mac nEchdach Magmedoin, Togail bruidhe Da Derga, Aided 
Diarmaida meic Pergusa Cerbóil, Longes mac nUsleen, Echtir Pergusa mac n 
Léidi and Bheith Phátraic in Modern Irish translation. 
Rev. by 

8043. Boll (Sheila): Structural symmetry and the representation of kinship in mediaeval 
Gaelic narrative literature: Cath Maige Mucrama and Sechta muicce Meic Dáthó. 
In JCS 5 (2005), pp. 127-139.

8064. O Daly (Máirín) (ed.): Cath Maige Mucrama. The Battle of Mag 
Mucrama / edited by Máirín O Daly. 
[1.] Cath Maige Mucrama, from LL; [2.] Sechta Éogain, from Laud Misc. 610; 
[3.] Sechta Mosadhaim, from Laud Misc. 610; [4.] Cath Cinn Ábrad from Lecan. 
With English translation and notes. Appendix: Text of Cath Maige Mucrama 
from NLI G 7. 
Rev. by 

15854. Imhoff (Helen): The tradition of Art mac Cuind’s burial at Treóit 
(Trevet, 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 qqs. 18–19 of poem beginning Erig, a Chongail Macha.

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


Cath Maige Tuired I at Cath Maige Tuired Conga

16031. Potopova (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 smúbhaidh to smúaid [indeed in RC 12 (1891), pp. 306–08 (§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 (Interprets MS točna (§67) as tochus, prototonic fat. 1 sg. of do-c-ing ‘steps, strides forward; advances, comes’); 3. A redactorial 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

F. Kelly, in *Celtica* 17 (1985), pp. 185-186.

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 Tíotha Dé Danann and Cú Chulainn’s with Conchobar.

Repr. in *Coire sois*, pp. 65-94.

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

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

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

2758. Blažek (Václav): Balor: 'the blind-eyed'?
   In *ZCP* 52 (2001), pp. 129–133.
   Identifies OIr. *Balor* (< *bʰ-olkʰwa* 'blind(ing) eyed') with Óðinn's epithet ON *bileygr* 'lame-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 sais*, pp. 1–15.

4715. Sterckx (Claude): Quand Lugh devient-il roi?
   Ad §75 of *Cath Maige Tuired* (as ed. by Elizabeth A. Gray 1982). Criticises E. A. Gray's and Ch.-J. Guichard's translation of this section, and argues this is caused by the false assumption that Lug remains as king of the Túatha Dé Danann after the period of thirteen days for which he took Núadu's place.

   In *Northern lights [Almqvist essays]* (2001), pp. 22–33.
   Argues that *Cath maige Tuired* presents an allegory of the political situation in 9th century Ireland.

13585. Oudaer (Guillaume): Les dieux souverains celtiques et leurs alter ego démoniaques dans le Cath Maige Tuiread.
   In Olodogas 29 (2013), pp. 3-121.
   In JIES 16/3-4 (Fall/Winter 1988), pp. 341-364.
   In 14th ICCS, Maynooth 2011 (2015), pp. 75-94.
7048. Bek-Pedersen (Karen): Oppositions and cooperations in the Baldr myth, with Irish and Welsh parallels.
   In JIES 34/1-2 (Spring/Summer 2006), pp. 5-26.
15945. Raydon (Valéry): Le crò Logo «enclos de Lug» (Cath Maige Tuiread, § 69) 123.
   In ÉtC 42 (2016), pp. 123-133.
   Exemplified with reference to a passage from Cath Maige Tuiread.
   Repr. in Coire sois, pp. 35-50.
   Ad Cath Maige Tuiread line 832 (as ed. by E. A. Gray 1982).

Cath Maighe Léna

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6076. Ó Murchadhá (DIARMUID): *Cath Maighe Léarna* and some West Munster placenames.

*In JCHAS* 110 (2005), pp. 97–112.

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

**Cath Maighe Tuireadh III**

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


Discusses the date and circumstances of composition of the early modern Irish version in RIA MS 24 P 9, arguing it was produced c. 1398 for the Meic Dhiarmada of Magh Luirg.

**Cath Ruis na Ríg**


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

2711. Mac Gearailt (ÚAÎTÉAR): *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 (ÚAÎTÉAR): 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 (ÚAÎTÉAR): The language of some late middle Irish texts in the Book of Leinster.


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

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

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Gedichte, die in beiden Fassungen vorliegen: 1.1 Ní kinam in rim errach; 1.2 Dimbúsaid fir; 1.3 Tri meic Rosa Ruaid in ríg. Gedichte, die nur in CRR-LL vorliegen: 2.1 Ro fail limsa domna brón; 2.2 A Chatbhuid, comairle dón; 2.3 Can as táncator na teicha; 2.4 Can teasid na teicha; 2.5 In fir a n-at-fiaidat na fir; 2.6 Beir mo bennecht, bi dom’ neir; 2.7 Bámar lathi, romda rind. Gedichte, die nur in CRR-I vorliegen: 3.1 Caoin trebh gua tàngamar; 3.2 Cinneam cadhéin combhairle; 3.3 Macchean, Conall comhbramhach; 3.4 Rail combhinn Calann-Chú; 3.5 Am sláibh fri tondabh; 3.6 Ceart combhainn áilimse; 3.7 Isim tríith-sa i trién-comhlann; 3.8 Ism sonn-sa slaite socraidhe. Texts with English translation.


Argues that the copy present in Louvain in the first half of the 17th c. (mentioned 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 Cúalnge.


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.


Cath Tarbga

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

In Celtica 11 (1976), pp. 133–140.

Includes text and translation of text on the Battle of Tarbga (set in early 9th c.), beg. Uata m Daddach dana. Fogartach mac Diarmaid rig Corcor Tri [. . .], embedded in genealogical tract on the Uí Díarmada. 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. Herz (Michael): The return of the Cathach to Ireland: conflicting accounts of the repatriation of the Cathach from the continent.

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


**Cathcharpat Serda**

1827. O’Rahilly (Cecile): Cathcharpat Serda.

   From the Book of Leinster 189a–189b/36. With English translation and notes. Includes some discussion and rhythmical analysis of ‘identification scenes’.

**Cathrénim Cellaig**

12846. Ó Con Cheanainn (Tomás): Iasacht as Cathrénim Cellaig *Dindshenchas Érenn*.

**Catślechta**

3797. Murray (Kevin): *Catślechta* 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**


1138. Breanach (Caoimhín): Early modern Irish prose reconsidered: the case of *Ceasacht Inghine Guile*.
Suggests that CIG represents a reworking of *Enchoitmed Ingue Gulide* by Brian Ó Gnímh some time after 1567, commemorating the military and political achievements of the MacDonnells of Antrim following the Battle of Glenshese (1565), and commentating on the shared fate and status of patron and *olamh*.


Breatnach (C.) (ref.)

2032. Breatnach (Caoimhín): The transmission of *Ceasacht inghine Gulide*: some observations.


**Ceasta Fhíthil sonn**

15755. Ó Mac háin (Pádraig): ‘Ceasta Fhíthil’: buaine agus ilghnéitheach na gaoise i litriocht na Gaeilge.


**Céilidhe Isgoide Léithe**


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

Discusses early modern Gaelic prose romances, e.g. *Lorgaircacht an Boidhgh Naomhtha*, *Céilidhe Isgoide Léithe*, *Eachtu Mechóra agus Orlando*, *Eachtu an Mhudra Mhoil*, *Eachtu Mhacsuinich an Iolair*, *Cathrín Chonghail Chlábairtíngigh*, *Eachtu an Amadáin Mhóir*; 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-ghaoithe an bháis*.

5165. Ó Murchú (Máirtín): *Gnéithe de chomhréir teáca.*

Discusses line 11 ("dar ndóigh níorbh áit don táinse in oscail Bhride") of Keating’s "Óm sceol ar anmhagh Féil ni chodhairn uilce" (as ed. by P. de Brún et al., 1971; see BILL 5814).

10251. Ó Doibhlin (Breandán): Athléamh ar Trí bhíoretha an bháis.

Cellach úa Rúanada

A comparative study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Córus baird cona bairdne] and IV [Shaindjet diúb dagaisti in dána] by Cellach úa Rúanada.

Rev. by

14411. Breatnach (Liam): Shaindjet diúb 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 Meallbretha; 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 forgail; (2) Audacht Moraind and the Rule of Mochoa; and (3) Ces Noínden and the metrical Dindshenchas.

Ces Ulad

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

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


Entitled *Cétáin in braith.* Edition, with English translation and textual notes, and a discussion of its structure and sources.

Cethairisliocht atghabálae


On *athgabáil,* etc. in *Cethairisliocht atghabálae,* etc.

8542. Smith (Amy): A note on *Cethairisliocht atghabálae.*


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

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 ceithrí sliochtaibh atghabaila,* beg. *Im ocht mbhull arn-fugnat mullemn (CHI \(\S\) 374.19-20, etc.);* with English translation, textual notes and a vocabulary list.

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


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

Discusses the relationship between the pseudo-historical introduction of *Cethairisliocht atghabálae* and its Old-Irish glosses, *Aided Chon Roi,* *Echtra Fergus mac Léiti,* and *Aided Chúind Chéitcheathbaíg.*

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


Discusses the semantic and morphological evolution of OIr. *fír* ‘milk’ and *fáir* ‘dawn’ from PIE *\(\text{*weh} -r_{-}\)’ *water*.


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


*In SNe 84 (2012), pp. 6–23.*

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

**Cethri prínchennéla Dáil Riata**

4353. Dunville (David N.): *Cethri prínchennéla Dáil Riata.*


A discussion of this genealogical treatise; includes transcripts from the six extant manuscript witnesses.

15735. Broun (Dauvit): *Cethri prínchennéla Dáil Riata* revisited.


**Chaucer, Geoffrey (c. 1343–1400)**

17860. Ó Háinle (Cathal): Varia de amore.


1. *A bhean lán de stratum* and *quinque lineae amoris* [Interprets 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 fuair 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 gilte tresses stole* in the prologue to the *Legend of good women*) as *disdeyne* (‘contempt’)].

**Chirurgia magna (Guy de Chauliac)**

13882. Ní Ghallchobháir (Eithne) (ed.): Anathomia Gydo / edited by Eithne Ní GHAII.CHOBHAIR.


**Chréad í suim an rachta go hiomsún**

421. de Brún (Pádraig): Dábh bhlogh de theagasc Cristáid: ó ré Éilise I (†).

Ed. from MS London, PROL SP 63/207/6. I, beg. Críadh i in cead aithne; II, beg. Críadh i suim an mehta go hionslán. Dated to 1600 (?) and preserved by Dr Meredith Hanmer (1604).

Chronicle of Ireland

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

In EME 21/4 (Nov. 2013), pp. 422–454.


(Translated texts for historians, 44).

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

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

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

Chronicle of Marianus Scotus


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

Chronicle of Melrose


Chronicles (Holinshed’s)

2056. Harrison (Alan): The Shower of Hell.


Etym. of Ir. ceithearn.
Chronicum Scotorum

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

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

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

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.

Chuoró maccu Neth Sémon

1294. Ó Crónín (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-Chuoró maccu Neth Sémon wrote down, was a computus digitorum (a treatise on finger-reckoning), or Gmeorun computus, not a method for reckoning time (viz. the Dionysiac cycle).

Cidh is litear ann

7120. Ahlqvist (Anders): An Irish text on the letters of the alphabet.
In Fs. 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) Seil asa mberer combad hé Find mac Cumail Mongán; (b) Tuccait Baile Mongán; (c) Compert Mongán; (d) Seil Mongán); 2. Tuccait Baile Mongán and Baile Chúanna Chéchathaig and Baile in Scáll (Concludes that TBH and Seil asa mberar represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallam texts, Immr am Brain, and the Mongán tales (Immacallam Cholíam Chille Í n Déileag and Immacallam in Druad Brain Ínna Bánfátho Fobail); 4. Echtrae Chonlai and Immr am Brain; 5. ‘The Midland group’ (Claims these date from the reign of Fínnec hta Fledach mac Dúnc hada, perhaps from the years 688–9); 6. Tochmarc Étaine.

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

In Éigse 19/1 (1982), pp. 36–43.

Argues that the idea of the overseas Otherworld is not natural to the Irish tradition.

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

Cín lae Uí Mhealláin


In SAM 21/1 (2006), pp. 35–54.


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

   Account based on the diary of Toirdhealbhach O Meallán (fl. 1641–1647).

Cinaed

1345. Dumville (David N.): A Pictish or Gaelic ecclesiastic in Mercia?
   Suggests the Abbot Cynan (or Cynath) mentioned in Anglo-Saxon sources may have originally been either a Gael (cf. OIr. *Cinaed*) or a Pict (cf. Pictish *Ciniod, Cnioth*).

*Cinnlae Amhlaoibh Uí Shúileabháin*

10230. Ó Drisceoil (Proinsias): Lucht feola dacoine d’ithe agus mile milliún ainéamh eile.

8118. Ó Madagáin (Breandán): *Cinnlae 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.


8117. Ó Háinle (Cathal): Literary aspects of *Cinnlae Amhlaoibh Uí Shúileabháin*.
13285. Ó Drisceoil (Próinsias): Ar scaradh gabhail: an fhéiniúlaíocht in Cín lae Amhlaoin Úi Shúilleabháin.

922. Ó Madagáin (Breandán): An dialann dulra: cín lae Amhlaoin Úi Shúilleabháin agus scríbhinni dulra an Bhéarla.
   Rev. by

Clothuadadh Mac Fhir Bhisigh

   In Éigse 18/2 (1981), pp. 177-181.
   Coils. 370-400 and 573-609 of MS TCD H. 2. 16 are shown to belong to the
   book named by Clothuadadh Mac Fhir Bhisigh. MS NLI G 4, containing YBL
   coils. 959-998, also belongs here.

Cis lir fodlai aírē

4718. McLaughlin (Roisín): Early Irish satire.
   Texts include: (chap. 2) An Old Irish tract on satire [beg. Cis lir fodlai aíre, Retructured from Book of Ballymote, Book of Uí Maine and NLS Gaelic 1;
   with English translation, manuscript readings and notes, and including the
   text of a shorter version found in TCD H. 3. 18]; (chap. 3) The Old Irish
   heptad on satire [no. 33, beg. A-táat sech cennell aíre le Fenius; restored text
   based on Raw. B 487 and TCD H. 3. 18, followed by diplomatic text of the
   glosses and commentary in Raw. B 487; with English translation and notes];
   (chap. 4) A miscellany of medieval Irish satires [an edition of the satires cited
   in Mittelirische Verslehren III (ed. by R. Thurneysen 1891 [Best 1, p. 53]); 86
   poems, normalized from the six extant witnesses, with linguistic and metrical
   analysis, manuscript readings, English translation and notes].
   Rev. by
   Frangal Ó BÉARRA, in Béaloideáis 77 (2009), pp. 132-134.

Clann Aedhagáin

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

Clann MhaoilRuanaidh

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


Clann Ua gCorra

9444. Mac Mathúna (Séamus): Clann Ua gCorra: the modernised prose and poetic version of Immnem cumig Ua Corm.


Clarke, Michael (1750–1847)


In RiM 9/2 (1996), pp. 73–95.

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.


Contains various rules and other texts in English translation. 1. Rules: The Rule of Ailbe; The Rule of Comgall; The Rule of Colum Cille; The Rule of Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= Cid is doch do clerice, from An Leabhar Breac 260b]; The Rule of the Céi Dé; The Rule of Tallaght, or The teaching of Maedruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Homily of Cambraí Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Aggitir chrabaid]; Litany of the Trinity; Litany of Jesus Christ [= Scuap chrabaid]; Litany of Our
Lady; Invocation of Saint Michael; Poems [Engl. transl. 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 (Maire): 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 (Maire): 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 remodelling of the declensional stems.

11772. Ní Mhaonaigh (Maire): A neglected account of the battle of Clontarf.


Discusses an Irish text found in MS Rawlinson B 466, 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 Gallaíb*.  

*Cogadh Gaedhel re Gallaibh*

*In CMCS* 2 (Winter 1981), pp. 73–89.  
Discusses the political context of Úi Briain propaganda text *Cathríom Thoirde hreebhaigh* and the influence of *Cogadh Gaedhel re Gallaibh* upon it; also some discussion of the poems *Aonair doit a Bhríain Bhanbha* attributed to Muireadhach Albannach Ó Dálaigh, and *Abeir riomh a Éire a úigh*.

5773. Ó Háinle (Cathal G.): *Cogadh Gaedhel re Gallaibh*.  

6065. Ó Murc hadha (Diarmuid): *Glaislinn* and *Inis na hEidnigi*.  
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 Gallaib*.  
Argues for a date of composition between 1103 and 1113.

3432. Ó Corráin (Dónnchadh): Vikings I: ‘Forty years’ rest’.  
*ad* LL 30513-30515 = *Cogadh Gaedhel re Gallaibh* §26 (as ed. by J. H. Todd 1867 [Best 1, p. 254]).

3434. Ó Corráin (Dónnchadh): Vikings III: Dún Márinne.

*ad* Cogadh Gaedhel re Gallaibh §29 (as ed. by J. H. Todd 1867 [Best 1, 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.

In PRIA-C 113 (2013), pp. 139–169.


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**


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

2597. Ó Briain (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 conflated 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.


Bibliography of Irish Linguistics and Literature

6462. Connolly (Seán), Picard (J.-M.): Cogitosus’s Life of Saint Brigit: content and value.
   In JRSAI 117 (1987), pp. 5–27.
   Discussion and English translation.

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

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

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

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

Coibnes usci thairidne

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

3247. Baumgarten (Rolf): The kindred metaphors in Bechbretha and Coibnes usci thairidne.
   On the use of the analogy of the four categories of kinship (gelfine, derbfine, terfine, indfíne) applied to three cases of neighbourhood law: I. Bechbretha §§9-11, 18-22; II. Bechbretha §§12-13; III. Coibnes usci thairidne §§1-3, 8.
   With linguistic discussion and English translation.

Cóic conara fugill


Criticises E. Mac Néill’s translation of the opening section of Uimioccht 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 Néill’s arragar ‘is found’ should be substituted by the reading of the original text, either H 3. 18 arragar ‘is bound’ or BB arragar ‘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 302 (= CHI vi 2200-2203), Egerton 88 (= CHI iv 1280.1-1282.23) and H 3. 18 (= CHI iii 1027.21-1041.38), with notes.


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 Mochuta; and (3) Ces Noínden and the metrical Dindshenchas.

Coimín, Míchéal


7471. Ó hAnluain (Eoghan): Comhfhreagras fileata ó Chontaí an Chláir. In ÉS. de Bhaldraithe (1986), pp. 130–133.


Cóir amann

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
   
   
   Investigates the sources and process of compilation of *Cóir anmann*.

1410. Arbuthnot (Sharon): Short cuts to etymology: placenames in *Cóir anmann*.
   
   In Éire 50 (1999), pp. 79–86.
   
   Implicit etymologizing of eponymic and non-eponymic place-names in *Cóir anmann*.

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

3690. Arbuthnot (Sharon J.): Some accretions to genealogical material in a manuscript boxed with the Book of Leinster.
   
   
   Studies the relationship between the Laigin genealogies in the additional material stored together with MS TCD H 2. 18 (= sections Q, R and S as ed. by R. Atkinson 1880 [Best, 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.

4862. Field (Deborah A.): Computers In Celtic studies: preliminary notes on *Cóir anmann*.
   

3675. Arbuthnot (Sharon): The manuscript tradition of *Cóir anmann*.
   
   
   Studies the interrelationship of the ‘shorter’ and ‘longer’ recensions, as well as the position of the NLI G 2 version in the *stemma codicum*.

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

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

4355. Arbuthnot (Sharon): Fíthal in Cór annunn.
Traces the history of the entry beginning Fíthal ocus Cithruad in the H 4. 8 copy of Cór annunn.

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. ceus ‘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).

Rev. by

Cór Amann

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

Colgan, John at. Mhág Colgan, Sesan (c. 1592–1658)

1390. Mallory (J. P.): Two early modern descriptions of Navan.
Reproduces a letter dated 24 April 1655 written by John O’Donovan, commenting on the description of Emain in John Colgan’s Acta Triadis Thaumaturgae (1647).

   Verhältnisses der irischen Patricksviten zu den lateinischen.
   Reconstructs the literary history of the legend of St. Patrick through a
   comparison of the attested Patrician biographical material.
   Repr. in L. Bieler, Studies on the life and legend of St Patrick

12654. Ó Riain (Pádraig) (ed.): Four Irish martyrologies: Drummond, Turin,
   Cashel, York / edited by Pádraig Ó Riain.
   1. The Martyrology of Drummond: introduction; 2. The Martyrology of
   Drummond: text; 3. The Martyrology of Turin: introduction; 4. The
   Martyrology of Turin: text; 5. The Martyrology of Cashel: introduction
   and text; 6. The Irish Martyrology of York: introduction and text. With
   appendices, bibliography, indexes.
   Rev. by

16325. Cunningham (Bernadette): John Colgan as historian.
   Study based on the lives of SS Modomhnóg, Fintan of Clonfert, Ultan (abbot of Ardmore),
   Caimín of Inís Cealtra, Palladius from the Acta sanctorum Hiberniae.

Collectanea Bedae

1084. Wright (Charles D.): The three ‘victories’ of the wind: a Hibernicism
   in the Hisperica farnia, Collectanea Bedae, and the Old English prose
   Solomon and Saturn Pater Noster dialogue.
   In Érain 41 (1990), pp. 13–25.

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 (Tíreachán)
615. Breathnach (Edel): Temoria: caput Scotorum?
Discussion of (references from) Muirchú’s Vita Sancti Patricii, Aodháin’s Vita Columbae, Tírechán’s Collectanea, Baile Chuinn Chéitcheathaoig, 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 Armaigh; 4. The ‘great church of Patrick’ associated with Conall m. Neill; 5. Loíguirre’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?
In CMCS 31 (Summer 1996), pp. 1–15.
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. abgitir in Apgitir Chrábaid.

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

In ZCP 58 (2011), pp. 9–18.
ad §12 (as ed. by L. Bieler 1979 [The Patrician texts in the Book of Armagh]); erdathe is interpreted as the gen. sg. of erdath, derived from PC *-dátθ, containing the PIE root *dʰeh₂- ‘to make smoke’.

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

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

Collectaneum Miscellaneum (Sedulius Scottus)

2409. Law (Vivien): Fragments from the lost portions of the Epitomae of Virgilius Maro Grammaticus.
    In CMCS 21 (Summer 1991), pp. 113–125.
    Identified in the Florilegium Frisingense (MS München, Bayerische Staatsbibliothek, Clm 6433) and Sedulius Scottus’ Collectaneum Miscellaneum.

Collectio canonum Hibernensis

1447. Breanach (Liam): Canon law and secular law in early Ireland: the significance of Bretha nemed.
    Discusses Bretha nemed, dated to between 721 and 742, composed in Munster by three kinsmen: Forannán (a bishop), Mael Tuile (a poet) and Bæthgalach hua Bûreicháin (a judge). Incl. ed. with transl. of six verses of a poem beg. Aimi mínb Úglaise bearu buandh by Gilla in Choimded Ua Cormaic from RIA MS D II 1 (Bk of Uí Maine). Old Irish version of Collectio Canonum Hibernensis Book XLII, chaps 1-4, ed. with translation and notes from Cotton Nero A 7. Some discussion of rose and ‘Archaic Irish’.

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

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


    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.

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

   Studies the textual relationship of *De contrariis causis* (book 67 in recension A of *Collectio canonum Hibernensis*) and corresponding material in other books (21–29), and suggests that the A recension is unfinished and was released after the death of compiler Ruben of Darinis (?725), while the B recension is based on a corrected and expanded copy, possibly the work of his collaborator Cú Chaimne of Iona (?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*.

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

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

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

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

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

**Colmán mac Lénéní**

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


Colin Ireland, in CMCS 52 (Winter, 2006), pp. 97-100.


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

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

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

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 Cluasaig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh fríom andes marbh antaidh. Variorum edition, with Engl. transl. and notes. Based on MSS Brussels 5301-20; Rawlinson B 503, RIA C liii 3; Harley 5280; TCD H 2. 16 (YBL); RIA D lii 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): Magnus Ó Domhnaill’s source for Adomnán’s *Vita S. Columbae* and other *Vitae*.  

667. Kelly (Fergus): Tiughrain Bhéicín.  
[1.] Introduction; [2.] Language; [3.] Metre and alliteration; [4.] Manuscript;  
[5.] Authorship. Discusses attribution to Bécan mac Lugdaich (7th cent.),  
metrical, linguistic and stylistic similarities to *Fo réir Chobaimb cón adh-fías*  
(see F. Kelly, *in* Ériu 24 (1973), pp. 1–34). Poem in praise of Columb Cille,  
beg. *Dofé andes anddáil fíadhatt* (25 qq.). Ed. from Laud misc. 615, with  
English translation and notes.

538. Kelly (Fergus): A poem in praise of Columb Cille.  
Edited from MS NLI G 50 (25 qq.) with reconstructed text, translation and  
notes. Ascribed in MS heading to Dallán [Forgáil] but ascribed to Bécan mac  
Lugdaich in a gloss. Beg. *Fo réir Chobaimb cón adh-fías*. Includes discussion  
of metre (MS *laoidh imrinn*), which is described as ‘transitional’, as it displays  
both alliteration and regular end-rime.

82 qq. in ochtóóch 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 *Día mór dom imde gail*.

[1.] Analogues and sources; [2.] Immacallam Choluim Chille o cus 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.)

4007. Wesseling (Margaret): Structure and image in the *Altus prosator*:  
Columba’s symmetrical universe.  

1183. Howlett (David): Gematria in Irish verse.  
A numerical analysis of *Séth mo chrob ón scríbhinn*, preserved in MS Laud 615  
and ascribed to Colum Cille.

14597. Carey (John): Colum Cille on the pains of hell.
Poem ascribed to Colum Cille, beg. Sechnaid ifern, a dhaine. Text from London, BL, Additional 30612 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 Éiste a riom, a Bhaoithín bhuain, attributed to Colum Cille. Text from Laud Misc. 615 with variants from Rawlinson B 541; 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 prosator.
Argues that Altus prosator was not composed by St. Columba in the sixth century, but rather is a Hiberno-Latin hymn composed between 650 and 700 AD.

11838. Howlett (David): Gematria in Irish verse.
A numerical analysis of Scíth mo chr ob ón scríb ainn, 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

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

Supports Columbanus’s authorship.

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 rig*.

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

**Columbanus, St.**

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

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

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

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


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

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.]


11999. Breen (Aidan): Columbanus’s monastic life and education in Ireland.


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

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

16527. Ó Corráin (Donnchadh): A crux in the fourth letter of Columbanus.
   In Celtica 29 (2017), pp. 1-5.
   ad §5 (as ed. by G. S. M. Walker 1957). Reads Felme do (Latinisation of OIr. personal name *Felméad ~ Feidlimid).

Comarbada Pátraic

5171. Haggart (Craig): Abbatial contention in Armagh in the eight and ninth centuries: the Comarbada Pátraic as a source.
   In StH 32 (2002-2003), pp. 35-58.
   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 Clanha


Comhairle Mhic Clanha ó Achadh na Muilleann


14258. Ó Dufaigh (Seosamh), Rainey (Brian E.): Comhairle Mhic Clanna ó Achadh na Muilleann / introduction and translation by Seosamh Ó Dufaigh and Brian E. Rainey.


Cf. BILL 7423.

Rev. by

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

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


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


Rev. by

Comhric na nGao dhil agus na nGall le chéile (Mac Bionaid)

7250. Ó Muirí (Réamonn): Láimhscríbhinn staire an Bhionadaigh.


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

Compert Con Culainn

504. Ó Concheanainn (Tomáis): 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 ribid réidig dam.
1274. Hollo (Kaarina): Cú Chulainn and Síd Truim.
   [1.] Introduction: reference to Síd Truim in poem in Serkige Con Culainn;
   [2.] Síd Truim and the Tuatha Dé Danann; [3.] Síd Truim as the place of Cú
   Chulainn’s birth: in first version of tale Compert Con Culainn contained in MS
   RIA D iv 2 (1223); [4.] Síd Truim as the place of Cú Chulainn’s burial: in poem
   A Osin fuirigh ar Dhia; [5.] The location of Síd Truim; [6.] Conclusions.

2235. Ó Concheanainn (Tomás): A Connacht medieval literary heritage: texts
   derived from Cin Dromma Snechtai through Leabhar na hUidhre.
   Argues that LU stands closer to the original Cin Dromma Snechtai texts than
   MSS Egerton 88 and Dublin, RIA 23 N 10, as it was the direct source of Gilla
   Comáin 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 siur as ‘woman’s brother’s daughter’ and a textual
   problem concerning the relationship between Déichtire and Conchobor in Táin
   bó Cailnge 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.
   In Crane Bag 2/1-2 (1978), pp. 72–79.
   Republ. in The Crane Bag book of Irish studies, ed. by Mark Patrick Heder-
   With special reference to Cú Chulainn (Compert Con Culainn) and Conaire
   Mór (Togail braidne da Derga).

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

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
   Berghaithaig.

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 Connacht Mór).

Repr. in Coire sóis, pp. 51-64.


Contains: The wooing of Étain; The destruction of Da Derga's Hostel; The dream of Óengus; The cattle raid of Fréach; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aífe's only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Mac Dá Thó's pig; The intoxication of the Ulaid; Bricriu's feast; The exile of the sons of Uisín.


Contains Russian transl. of: Noínden Ulad; Compert Conchobuir; Scél Conchobuir meic Nessa; Longes mac nUsílenn; Tolland Étar; Tochmac Liúine osci aided Athairne; Compert Con Culainn; Tocmhac Émir; Mesac Ulad; Field Bricenn; Serylige Con Culainn osci ióned Émir; Aided Óenfir Aife; Echtra Nemi; De chophur in dá mucéida; Aidlings Óengus; Táin bó Darta; Táin bó Flidais; Táin bó Regamain; Táin bó Reganna; Táin bó Fraích; Táin bó Cuálnge; Aided Dérbfraigil; Aided Chon Culainn (A); Scél muco Meic Dathó; Bruiden Da Choca; Aided Fergus meic Róich; Aided Léigaire Brúadaig; Aided Chon Roi; Aided Cheltchair meic Uíthechar; Aided Conchobuir; Aided Aileló osci Chonaill Chernaig; Aided Chelt meic Máighach; Aided Meidbe; Stobharcharat Con Culainn.

18390. Deane (Marion): From sacred marriage to clientship: a mythical account of the establishment of kingship as an institution.


Compert Conchobuir

5664. Ó Cathasaigh (Tomás): Reflections on Compert Conchobuir and Serylige Con Culainn.


Includes a discussion of the Briathartheóg Con Culainn.

Repr. in Coire sóis, pp. 271-279.


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

Contains Russian trs.s. of: Noínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac nUisenn; Tualand Étain; Tochmarc Luainne ocus aitned Althairne; Compert Con Culaínn; Tochmarc Emire; Mesca Ulad; Fed Bricenn; Sérgleig Con Culaínn ocus bennèt Emire; Aitned Ceinnr Aife; Echtra Nemelli; De chophur in dá macéid; Aitlinge Óngusó; Táin bo Dáitid; Táin bo Flidais; Táin bo Regamain; Táin bo Regamna; Táin bo Fráich; Táin bo Cualinge; Aitned Derbhorgaili; Aitned Chon Culaínn (A); Scélle muce Meic Dathó; Bruaiden Da Choca; Aitned Fergus ocus Fóích; Aitned Léigaire Buídaig; Aitned Chon Roi; Aitned Chéileìr mac Uithechoir; Aitned Chonchoibuir; Aitned Eilellia ocus Chonaill Chernaig; Aitned Chéile meic Mághach; Aitned Meidbhe; Stabhcharpat Con Culaínn.

Compert Mongáin

528. Mac Cana (Proinsias): Mongán mac Fiachna and Immm 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) Scél asa mberar combad hé Find mac Cumaill Mongán; (b) Tuait Baile Mongán; (c) Compert Mongán; (d) Scél Mongán); 2. Tuait Baile Mongán and Baile Chuinn Chéitchothaiq [and Baile in Scáill] (Concludes that TBM and Scél asa mberar represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallum texts, Immm am Brain, and the Mongán tales (Immacallum Cholaim Chille 7 ind Óclaig and Immacallum in Druadh Brain 7 inna Banjátho Fubul); 4. Echtrae Chorlatai and Immm am Brain; 5. ‘The Midland group’ (Claims these date from the reign of Finnechta Fedach mac Dianchada, perhaps from the years 688–9); 6. Tochmarc Étaine.
2235. Ó Concheanainn (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechtai through Leabhar na hUidhre.  
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 Conmáin 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. Seil as-ambar ar combad hé Find mac Cumail Mongán, Seil Mongán and Tucait báile Mongáin.

Compert Mongáin o cus sere Duibe Lacha do Mongán

10317. Ní Mhaonaigh (Máire): Mongán’s metamorphosis: Compert Mongáin o cus sere Duibe Lacha do Mongán, a later Mongán tale.  

Computus Einsidlensis

5146. Bisagni (Jacopo), Warnütjes (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).

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.
   Suggests *dúad-os of PIE *dwo-pod-os ‘two-footed’.

Comhrac Líadaine 7 Cuirithir

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

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

Comram na Cloenfherta

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

Comthóth Léogaire co cretim 7 a aideid

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

2003. 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. 100-217: edition (normalised text) of Aideid Cheltchair.
   Peter McQuillan, in Éigse 36 (2008), pp. 241-246.

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 _Laoidh Oisín ar Thír na nÓg_ attributed to Michael Comyn.

**Conall Ó Baoighill**

1526. Ó hUrmoltaigh (Nollaig): Amhráin as Tóraigh.  
_In Éigse 15/3_ (Samhradh 1974), pp. 224–234.  
Seven songs (with phonetic transcription) recorded from Jimmy (Shéamais Bháin) Ó Mianáin, Tory Island: [1.] Pádraig ’ac Ruaidhri beg. _A Phádraig ’ic Ruaidhri_, is tú corp an duine uasail; [2.] _Na Buachailli in Albain_ beg. _Mo bheanacht leis na buachailli a d’imhíghaim thair saile_; [3.] Conall Ó Baoighill beg. _Tháinig an bás go feithidh e ’ugam ar cuairt_; [4.] _Brighid Óg Ní Mháille_ beg. _A Bhrightid Óg Ní Mháille_, is tú d’fhág mo chroidhe cnuide; [5.] _Seán Bán_ beg. Mo chosa, mo lámha, mo chnámha, is tú mé uilig tinn; [6.] _Breid Buídhe Uaighe_ beg. _Is íomháidh lústa príomh a thug mé fein is mo dhearbhhrítheir_; [7.] _Pé arla an Bhrollaigh Ghil Bháin_ beg. _Tharlaidh dom píosa an bhrollaigh ghil bháin._

**Conchubranus**

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

3301. Howlett (David): Three poems about Monenna.  
_In Peritia 19_ (2005), pp. 1–19.  
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_ I.3.  

**Confessio (Patrick)**

1591. Dronke (Peter): St. Patrick’s reading.  
_In CMCS 1_ (Summer 1981), pp. 21–38.  
Analysis of influence of Patristic writers on Patrick’s _Confessio._


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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&Letter=c
Includes reconstructed Latin text.

5176. Keogh (Raymond M.): Palladius: Bishop or phantom?
   In StH 33 (2004-2005), pp. 7-27.
   Studies the relationship between St. Patrick and Palladius, and argues in favour of the two being the same person.

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

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

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

5808. Young (Simon): Et iterum post: Dislocation in St Patrick’s Confessio?
   In SC 2 (2003), pp. 69-75.
   Studies the ordering of sections §§20-23 (as ed. by Ludwig Bieler 1952), 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 salvia scripturae meae.
   On Confessio 9 and the question of Saint Patrick’s education.


   Edition of St. Patrick’s Epistola ad milites Comitici and Confessio. Text based on L. Bieler’s edition (BILL 7980), presented per cola 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 Corotic*; with discussion.  
In appendix: 1. Scritti patriciani di dubbia autenticità e testi agiografici [*Dicta Patricii; De epistolis ad episcopos in campo All; Ymnun sancti Patricii magister Scotorum; Liber angelii; Epigramma Celliani*]. 2. Testi latini.  
*Rev. by*  

3677. Young (Simon): A note on St Patrick’s *Confessio*: *Gloria patris est*.  
ad §47.

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

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

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

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

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

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

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

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

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

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

German transl.

7392. de Paor (Déaglan): Oítheacht Pádraig.

18586. Duffy (Joseph): Patrick in his own words.

Translation and commentary of Patrick’s *Confessio*; Lat. text in Appendix.


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

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

ad *Confessio* §1.

Connellan, Thaddeus

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 (MS TCD 7644 and 7645). Includes an elaboration on Thaddaeus Connellan (1780–1854), the reinstatement of Irish type, and a list of Irish-English primers, 1810–1825, circulated for evangelical purposes.


Rev. by Niamh Ní Shiadhail, in Béaloideas 78 (2010), pp. 218–221.

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

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

In THJ (2006), pp. 79–81.

Poem beg. Céad síún dos na croic thé ar ardghleannu an tuilli, 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.

Conšlechtæ

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


Coquebert de Monthret, Jean Antoine


Córas bésceanai

1232. Etchingham (Colmán): The implications of paruchia.

In Érín 44 (1993), pp. 139–162.


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


Restoration and translation of CH v 1820.26 (Érleam, gríin, manach mín).

Cormac mac Cuillennán
   
   13 qq.; 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 frestol na n. consaine*: perceptions of sound laws, sound change, and linguistic borrowing among the medieval Irish.
   
   Particularly on the correspondence between Irish *f*- and Latin *u/-v*, as expounded in Corm. Y §576 and §906.

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

9797. Ní Dhonnchadhla (Máirín): The *prull* narrative in *Sanas Cormaic*.
   
   Argues for an ambiguous sense of *mac in the half-quatrain in the *Prull* narrative* (ed. R. Thurneysen, v. Best 2 1308).

2154. Breatnach (Liam): An edition of *Amm Senáin*.
   
   Suggested authorship: Cormac mac Cuilennáin (908). Text from MS Dublin RIA 23 P 16 (Leabhar Breac), and reconstructed text. First line *Senán soer sidthair*. With English translation, notes and metrical analysis.

   


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

8033. 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 int) or ‘death of a warrior’ (lúthirt).

5351. Williams (Éimhear): Bealtaine and Imbolg (oimelc) in Cormac’s Glossary.

In StC 39 (2005), pp. 123–143.

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


In StC 39 (2005), pp. 181–188.

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

5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.

In StC 42 (2008), pp. 117–134.

I. ceimesdin/cemmas [Corm. LB 10.31; H 3. 18, 67c36 = CHI ii 611.12 (Dail Dromma Ceth)] ; II. ord [Corm. Y 1030]; III. minarb a [Corm. Y 901]; IV. bíail [Corm. Y 126]; V. ènt [Corm. Y 1120]; VI. loscuirn [Corm. Y 838]; VII. bradán [Corm. Y 158]; VIII. Ion [H 3. 18, 76a36 = CHI ii 622.31].

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *stúdklo- and *centunklo-, two loans from Latin.

In StC 37 (2003), pp. 17–34.

Also on OIr. cennical (Corm. Y 2319).


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


Argues that Cormac’s derivation of OIr. *gall* ‘standing stone’ (*Corm. Y 688*) < *Gall (= L Gallus*) is unfounded and criticises the view that this entry provides evidence for an Irish tradition of Gaulish settlement in Ireland.

**Cormac MagShamhradhain**


Poem beg. *Gabh umad a Fheidhlimidh* addressed to Féidhlim(idh) Finn, son of Ó Conchobhair Ruaidh and composed by the historian Tona Ó Mael Chonaire (*1406*) c. 1464-66. Refers to two other poems possibly composed by same author, i.e. *Tosach féile faireinge*, addressed to Tomaltach son of Conchobhar Og MacDiarmada, chief of Magh Luirg (*1458*); *Buidh n-easbhaig ar Ardachadh*, addressed to Cormac MagShamhradhain, bishop of Ardagh 1444-c. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

**Cormac’s glossary**


12600. Arbuthnot (Sharon J.): Only fools and horses: *dí n-ó bill* and *dí n-ó pil* in medieval Irish texts. In CMCS 65 (Summer 2013), pp. 49-56.

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


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

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

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

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

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.

*Addendum in* *ÉtC* 24 (1987), pp. 327-328.

Investigates the textual history of *Dúil Drómmait* 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 Dúil Drómmait Cetta.

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

Discusses OIr. *mac uad* (Corm. Y 599) and its relationship to *W tad awen* (in Talhaearn’s epithet *Tad 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’ (*lath irt*) or ‘death of a warrior’ (*laidirt*).

In StC 39 (2005), pp. 123–143.

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


5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.

In StC 42 (2008), pp. 117–134.

I. ceimse displein/cemias [Corm. LB 10.31; H 3. 18, 67c36 = CHH ii 611.12 (Dúil Drómme Cetta)]; II. ord [Corm. Y 1099]; III. minarb [Corm. Y 901]; IV. biaill [Corm. Y 120]; V. det [Corm. Y 1120]; VI. loscuirn [Corm. Y 838]; VII. bradain [Corm. Y 158]; VIII. ion [H 3. 18, 76a36 = CHH ii 622.31].


In StC 39 (2005), pp. 181–188.

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

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *sūōklo- and *kentunklo-, two loans from Latin.

In StC 37 (2003), pp. 17–34.

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


In JCeltL 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 *kæζet.‘

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 Drómme Cetta (CHH ii 605.15), focusing on the meaning of the citation dath don dichirt, which is interpreted as ‘because death comes’. In Appendix discusses two further instances of conjunction dath ‘because’ from Dúil Drómme Cetta.

Cormacán mac Máel Brígte

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


A discussion of the poem A Muircheartaigh mhic Neill náir ascribed to Cormacán mac Máel Brígte.
Cormac’s glossary

16481. Dooley (Ann): Early Irish literature and contemporary scholarly disciplines.


Discussion is illustrated by the following examples from early Irish literature:
Echtrae Chonnlai, the Príll entry in Cormac’s glossary, and the poem
Dom-fiarai fidbside jél


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’Aumicept na n-éces.

Corragliocas na mban

14853. Ó Conchúir (Breandán) (ed.): Corragliocas 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 baírdne

5832. Ó hAodha (Donncha): An bháirdne i dtús a ré.


Discusses the metrical tract entitled Córus bard cona baírdne (Mittelirische Verslehren I, ed. by R. Thurneysen 1891 [Best 1, p. 53]). Includes a list of the metres associated with every grade.

3351. Ó hAodha (Donncha): The first Middle-Irish metrical tract: two notes.


1. On the additional metrical examples added to the various manuscript versions of Mittelirische Verslehren I; 2. ad AU 840.4 = Kuno Meyer, Bruchstücke der älteren Lyrik Irlands p.10 §15 [In hē Feidilmith in rē; read ēt 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 bairdne] and IV [Shaindfeist diabh dagasai in déana by Cellach Úa Rásadá].


Córus béscnai


In ZCP 42 (1987), pp. 41-115.

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


3228. McCone (Kim): Dubthach mac Luigir 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 (= CIH ii 340.28-341.23); with textual notes and English translation.

Córus bés gnai

15910. Breatnach (Liam) (ed.): Córus bés gnai: 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), Rawi. B 306 (= D).

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


Cosmographia (Aethicus Ister)

Examines this text for Hiberno-Latin features.

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


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

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

Cottonian Annals

Examines the early section of the Annals of Boyle with the aim of identifying the sources used, relating it to the world chronicle sections in other Irish annals.

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

1907. Ó Muirithe (Diarmait): De aleatoribus.
In Éigse 24 (1900), pp. 147–149.
On a textual variant (concerning Classical knowledge) in Fingrann, lethaína is sceapim amna na tine, (sometimes) attributed to one Stephen Cox (Stiabhna Mac Cuiligin). Cf. C. G. Buttimer, JCHAS 93 (1988), pp. 126-137.

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

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=c
421. de Brún (Pádraig): Dhá bhlogh de theagasc Críostaí: ó ré Éilíse I (?).
   Ed. from MS London, PROL SP 63/207/6. I, beg. Críost i n cosad aithne; II,
   beg. Críost i suim an mecht go hiomsolín. Dated to 1600 (?) and preserved
   by Dr Meredith Hanmer (1604).

Créd’s lament

   *ad It é saighte gona stáin, q. 3 (cf. EILyr (49. Créide’s lament for Cáel), pp.
   and English translation.

Crede’s lament

   *ad It é saighte gona stáin, q. 3 (cf. EILyr (49. Créide’s lament for Cáel), pp.
   and English translation.

Cregeen, Archibald (1776–1841)

   In Éigse 27 (1993), pp. 1–34.
   Collection of 212 items publ. in *A dictionary of the Manx language* (1835),
   with transcription into early modern English spelling and linguistic notes.

Créide’s lament for Cáel

   *ad It é saighte gona stáin, q. 3 (cf. EILyr (49. Créide’s lament for Cáel), pp.
   and English translation.

Críchadh an Chaoilli

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
   Chaoilli*.

Críchadh an Chaoilli

6075. Breathnach (Edel): *Críchadh an Chaoilli*: a medieval territory
   revealed.
Discusses a topographical tract providing information on the area of Co. Cork formerly known as Caoille.

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 Choillli.

Críth gablach

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

3324. McGo wan (Megan): Royal succession in earlier medieval Ireland: the fiction of tanistry.
    Examines evidence from legal, genealogical, narrative, and annalistic sources for the use of the term tóinse sig and proposes this signified ‘the second in rank to a king’, while arguing that this institution was only a political ideal in early medieval Ireland and was not put into practice (and only partially) until later times.

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


3803. Lindeman (Fredrik Otto): Varia: IV. 2. Old Irish nant, nád, etc.
    ad line 130 of CG. Discusses a deviant use of nád n. as 3rd sg. neg. rel. of the copula.

13443. McLeod (Neil): Cid ara n-epperr Críth gablach?
    In ACJ 12 (2014), pp. 41-50.
    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 midbóth* described in *Críth Gablach*: unnecessary to distinguish between ‘compurgation’ and ‘preserving statement’.

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

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.  
Analysis of obligations of *aicilline* ‘base clientship’ and choice of clientship partner based on *Críth gablach*, *Cáin aicille* and other legal texts.

3016. Wagner (H.): Beiträge in Erinnerung an Julius Pokorny: 12. OIr. *mí silla* ‘the month of sowing’ (= Spring?).  
*In ZCP* 32 (1972), p. 80.  
Term for ‘spring(time)’ occurring in *Críth Gablach*, lines 535 ff.

*In ZCP* 36 (1978), pp. 54–56.  
Argues in favour of a rendering with fronted object for lines 490–491 of *CG*.

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

Takes *con-sringa*, *con-sning* in *CG* line 277 as the equivalents of Lat. *contrahit*, *contractus* ‘makes a contract, contract’.

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

*In Éigse* 18/1 (1980), p. 94.  
ad D. A. BINCHY 1941 (BILL 1479).
    Analyses practicalities, ideals and obligations of kingship. Incl. discussion of terms oirdnadr ‘ordains’ and folad ‘contractual obligation’.

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

2815. Mac Eoin (Gearóid): The briuign in early Irish society.
    Discusses the term briuign 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 briuign of Uaircecht beoc and the mruig of Críth gablach (complemented by the fer folhlu) are variant designations of the same rank.

    In Traditio 49 (1994), pp. 45–75.


Croidhe cainnte Ciarraghe

6458. Ó Brosnacháin (Niall): Éist leis an gCóta: saothar fo clóireachta Sheán a’ Chóta á mheá agus á mheas.
    Studies Croidhe cainnte Ciarraghe (NLI G 601-629), by Seán Ó Caomhánaigh.
    Includes a biographical account of the author.

10262. Ní Mhaonaigh (Tracey): Éacht fo clóireachta: Croidhe cainnte Ciarraghe le Seán Óg Ó Caomhánaigh.
    In Blainiiris 7 (2007), pp. 204–228.

    In LCC 45 (2015), pp. 48–79.

In Comhar Táighde 3 (2017), pp. 1–11.


Focuses on the question of the similarity between Croidhe Caimnete Chiarraige and Dinneen’s dictionary.

Cú Chúimne

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


Analyses a group of five attributes of the Virgin found in four Old Irish texts: Stowe tract on the Mass, Cúin Adomnáin, Cú Chúimne’s Hymnus in laudem S. Maric, Blathmac’s poems.

Cúán ua Lócháin (†1024)

794. Ó Concheanainn (Tomás): A pious redactor of Dinnshenchas Éirenn.


4633. Downey (Clodagh): Trí croind Éireann oireadh: a medieval poem on three famous trees of Ireland.

In Éigse 36 (2008), pp. 1–34.

29 qq., ascribed to Cúán (na Lóthcháin?), semi-diplomatic text from RIA D ii 1 (Book of Ui Maine); with English translation and notes.

Cúán ua Lóthcháin

4633. Downey (Clodagh): Trí croind Éireann oireadh: a medieval poem on three famous trees of Ireland.

In Éigse 36 (2008), pp. 1–34.
29 qq., ascribed to Cuán (ua Lochtcháin?), semi-diplomatic text from RIA D ii 1 (Book of Ui 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 Chaunsig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh fríom andes marbh antuaidh. Variousum 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 (VBL); RIA D ii 1 (Book of Ui Maine); RIA 23 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 (Nº 5; from Book of Ballymote with variants from NLI G 3); with variant readings and English translation.

Cuimre na nGenealach


Vol. II [= L Gen. I, 210–573]: Oriel; Gaelic Scotland; Leinster; East Ulster; Munster; Saints. 803 pp.
Vol. III [= L Gen. I, 574–957; L Gen. II, 1001–1422]: Kings, Vikings, Normans; ‘Index’; Topographical poems [Triallam timesheal na Fóida (508 ll.), by Senán Ó Dubhgháin; Tlaidh fossa ar Éirinn eigh (196 qq.), by Giolla-na-Naomh Ó hUslárín; Formae focial insighcheart libh (17 qq.) by Senán Ó Dubhgháin];
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 (Gérard): Curadhíomhréanna mearaí meidhreacha: athchúirt ar Cúirt an mheán-oíche.

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

14450. Ó Murchú (Liam P.) (ed.): 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, Foirmeacha as an LS, Nótaí, Nótaí teanga [Fóntaíocht, Deilbhíocht, Comhréir], Nótaí meadaracha, Aistriúchán Dhonncha Ulf [Text of the earliest English translation, by Dennis Woulfe, based on MS NLI G 207], An Mhacalla, An Péitin, Foclóir.

5137. de Barra (Séamas): An chais bhreathaíseise ag Pilib Barún ar Bhrían '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 Murchú (Liam P.): Aistriúchán/-áin Frank O'Connor de Cúirt an mheon-oíche le Brian Merriman.
In Aistriú Éireann (2008), pp. 131-145.

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

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

15466. O’Connell (Anne-Marie): The subversion of marriage law in Brian Merriman’s Cúirt an 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 béithe.
1. Tímpéalacht agus máiní litéartha; 2. Tíomaráchta agus traidisiúin; 3. I dtéacs na Cúirte; 4. Na dání na gCúirt a chum Murchadh Riabhlach Mac Namara edition of three poems: 1. Smaoinigh ar do chríochaithe sul do reacair chum biúis; 2. Och, mo la, mo goin go n-éagad; 3. A dhaoine móra is dích gur bcochadh dibh [Text based on Cambridge Additional 6562, with textual notes].

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

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

In ECI 24 (2009), pp. 100–114.

17173. Ó Drisceoil (Proinsias): Medhiae nocis consilium: ceadhfoilsú 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 chúirt i gcéin: Cúirt an mheán oíche i gcnasach Phádraig Feiritéar.

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

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

17618. Ó Dálaigh (Brian): `Poet of a single poem', Brian Merriman (c. 1749–1805).

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

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

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

12327. Ó hAnluain (Eoghan): Cuírfeadh mé faghairt i bhfeidhm más cruaidh dom: draíocht chun drúise in Cúirt an mheán-oíche.

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.

   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.
Cummíne Fota

7830. Mac Eoin (Gearóid S.): A life of Cummine Fota.
   Text from RIA C 12.

Cummíne Fota

686. Mac Eoin (Gearóid S.): The lament for Cummine Fota.
   Eight stanzas assembled from quotations in various texts. Authorship of
   Colmán na Chasaig (7th cent.) rejected. Three separate parts distinguished;
   linguistically dated to 10th/11th centuries. First line Marbh fríom andes
   marbh antuaidh. Variourum 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 Cummine Fota.
   In Ériu 31 (1980), pp. 111-122.
   Edition, normalised to early Old Irish standard, of a poem beg. Marbh fríum
   an des, marb atúaidh (8 qq.) with translation and commentary. Based on
   MSS Brussels 5301-20; Rawlinson B 503; RIA C iii 3; Harley 5280; Yellow Book
   of Lecan; Book of Uí Maine; Leabhar Breac; TCD H 3. 18; for apparatus
   criticus, see G. S. Mac Eoin, The Lament for Cummine Fota, in Ériu 28 (1977),
   pp. 17-31. Disagrees with some of the conclusions reached by G. Mac Eoin.
   Poem composed not later than c. AD 700.

Mac Eoin (Gearóid S.) (ref.)

Cúndún, Pádraig Phiarais (1777-1857)

15887. Ó Duinnshléibhe (Seán): Aiste na n-iarthar: an dán agus mar a tháinig
   sé ãnna.
   In Séadhbhú an taideasúin (2013), pp. 97-111.
   Discusses a poem by Pádraig Phiarais Cundún (1777-1857).

Cundún, Seán

11688. Mac Pearcín (Liam): Marbhna an Athar Nioclás Mac Shiúgh.
   Ag tásteal chom fá smúit im aonar, by Seán (or Seaghán) Cundún. 70 qq.; text
   based on RIA 23 B 4 (with variants from RIA 23 C 5, etc.).

12204. Ní Órdail (Meádhbháin): An elegy on the death of Fr Nicholas Sheehy.
   In ZCP 60 (2013), pp. 151-174.
   Do chuala geon ag stóite ar thoilb cnoic, variously attributed to Liam Ó
   Íllfinnín and Seán Cundún. Critical edition, from RIA 23 M 21 and 12 E 24;
   spelling modernized. With English translation and textual notes.
14737. Ó Fiannachta (Pádraig) (ed.): Whereas láinig | inniu im’ láthair | is tug na móide, by Seán Cundún.

In An barántas (1978), pp. 201–204, [no. 64].
From NLI G 330.

Curtin, Jeremiah


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