AUTHORS AND TEXTUAL SOURCES - L

L'aleluya du jour de Pasques (O filii et filiae)

441. Ó Cuív (Brian): Two religious poems in Irish.
   In Celtica 20 (1988), pp. 73–84.

La geste des Engleis en Yrlande

   Compares the two versions (found in *Expugnatio Hibernica* and *The Song of Dermot and the Earl*) of the spectral visit to Robert Fitz Stephen’s camp, and discusses the appearance phantasmal armies in early Irish literature.

Labhram ann so mar do rinne Coluim Cille síth [. . .]

378. Ó Cuív (Brian): Some items relating to the MacDonnells of Antrim.
   In Celtica 16 (1984), pp. 130–156.

Labrum anois do gallraibh na n-ech

393. Ó Cuív (Brian): Fragments of Irish medieval treatises on horses.
   beg. *Labrum anois do gallraibh na n-ech* [. . .]. Based on MS RIA 24 P 26 (for the most part written by Donncharth Óg Ó híceadh) with variants from MS Oxford, Corpus Christi College 129 (at present in the Bodleian Library), with English translation and notes; cf. *BILL* 9247. With a glossary of diseases or ailments (cf. Celtica 18 (1986), p. 124).

Lacnunga (Old English medical treatise)

14634. Stifter (David): *Gono míl und gweint míl maumem.*
Discusses the Old Irish incantation against worms inserted in Lacnunga XXVI.

**Laidcenn mac Baith Bannaig**

539. Herren (Michael): The authorship, date of composition and provenance of the so-called *Lorica Gildae*.

Concludes that the *Lorica*, attributed by some scholars to Gildas, was written by Laidcenn before 661 in imitation of the *Hisperica famina*.

1473. Howlett (David): Insular Latin *idama, iduma*.

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

Breen (A.) (ref.)


*Lorica of Laidcenn; Leiden lorica; Rubica; Adelphus adelpha meter (or “St.-Omer hymn”).*

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


Repr. in Latin letters in early christian Ireland, n° XIV.

14987. Ganz (David): The earliest manuscript of Lathcen’s *Eclogae moralium Gregorii* and the dating of Irish cursive minuscule script.

In Early medieval Ireland and Europe [F. Ó Cróinín] (2015), pp. 597–624.

**Laidcenn mac Bairchedo**

13842. Campanile (Enrico) (ed.): *Eochu art ancharitedhar cathrōe*.


Uncertain ascription (Torna êces? Laidcenn mac Bairchedo?). With German translation.
Laidshenchas Laigen

13049. Bhreathnach (Edel): Kings, the kingship of Leinster and the regnal poems of laidshenchas Laigen: a reflection of dynastic politics in Leinster, 650-1150.


Discusses two collections of poems on the subject of the province of Leinster, found in Rawl. B 502 and LL.

Lambeth commentary

525. Bieler (Ludwig), Carney (James): The Lambeth commentary.

In Éiriú 23 (1972), pp. 1-55.

Remnants of commentary, mainly in Irish, but with extensive Latin quotations on the Sermon on the Mount according to St. Matthew. Transcribed and edited with translation and notes from MS London, Lambeth Palace Fragments 1229 (ff. 7, 8). Text dated roughly to ca. 725.

Lament of the Old Woman of Beare

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

In Celtica 23 (1999), pp. 30-37.


In SGS 17 (1996), pp. 205-212.

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

In SCF 3 (2006), pp. 57-70.

2173. Ó hAoda (Donncha): The lament of the Old Woman of Beare.


Text based on TCD H 3. 18, with English translation and textual notes.

10460. Ó Crualaoich (Gearóid): Continuity and adaptation in legends of Cailleach Bhéarra.


On the figure of the Cailleach Bhéarra in the Irish and Scottish Gaelic folk tradition.

2710. Murdoch (Brian): In pursuit of the Caillech Bérre: an early Irish poem and the medievalist at large.

In ZCP 44 (1991), pp. 80-127.

Studies the various English versions available of this poem.


15970. Ó Crualaoich (Gearóid): The book of the cailleach: stories of the wise woman healer.
   
   
   Rev. by
   

Lamentatio S. Ambrosii


   
   On mythological references in a marginal note (partly in Irish) to Lamentatio S. Ambrosii (TCD E 4.2).

Laoi chab an dosáin

6516. Watson (Seosamh): Laoi chab an dosáin: background to a late Ossianic ballad.

   In ECI 5 (1990), pp. 37–44.

Laoi na Mná Móire

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

   

Laoide, Seosamh (1865–1939)

1863. Munch-Pedersen (Ole): Litir ó Sheosamh Laoide chug Pedersen.


Laoidh Dhiarmaid

605. Meek (Donald E.): Place-names and Literature: evidence from the Gaelic Ballads.

   In Uses of place-names (1998), pp. 147–168.
   
   The use of place-names in various Fenian ballads, incl. Beann Ghulbain (Laoidh Dhiarmaid, beg. Gleann Siodh an gleann so réim thaolbh), Carn Faoich, Loch Maigh (Laoidh Fhaoich, beg. Osnadh carad a Cluain Faoich), etc.

11917. Meek (Donald E.): Laoidhean na Féinne ann an dualchas nan Gàidheal.


Laoidh Fhaoich

605. Meek (Donald E.): Place-names and Literature: evidence from the Gaelic Ballads.
In Uses of place-names (1998), pp. 147–168.

The use of place-names in various Fenian ballads, incl. Beann Ghulbain (Laoidh Dhiarmaid, beg. Glionn Sidhe an ghearr so réim thaoibh; Carn Fraich, Loch Maigh (Laoidh Fraich, beg. Osnadh carad a Cluain Fraich), etc.

1619. Meek (Donald E.): Táin bó Fraich and other ‘Fráech’ texts: a study in thematic relationships. Part I.

In CMCS 7 (Summer 1984), pp. 1–37.

[1.] The Fráech texts [Táin bó Fraich, Tochman Trebliainne and the poems Laoidh Fraich (beg. Osnadh carad a Cluain Fraich), Carn Fraich, sothiach na saorchlann]; [2.] Fráech and the monster [place-names (e.g. Dubhlinn Fraich, Loch Béag, Carn Fraich, Cluain Fraich) suggest early Fráech texts associated with Connacht; compares and contrasts TBF, LF and CFSS].

App. A contains an Eng. transl. of LF, based on text in MS Edinburgh, NLS Adv. 72.1.37 (Dean of Lismore’s Book).

For part II, see CMCS 8 (Winter, 1984), pp. 65–85.

Laoidh Oisín ar Thír na n-Óg

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.

Laod genealogies

5491. Olmsted (Garrett): Luccreth’s poem Conall Mab mícharu and the origins of the Táin.

In ManQ 29/1-2 (Fall/Winter 1988), pp. 3–72.

ad J. Carney, Early Irish literature: the state of research, in pp. 113-130 of ICCS 6 (1979). Includes text from the Laod genealogies, with English translation and linear glossary.

Laud Herbal Glossary


Identifies entry 1315 sion as Irish and suggests a derivation from CC *spioin-.


In CMCS 42 (Winter 2001), pp. 73–82.

Argues (vs. E. P. Hamp, in CMCS 18 (Winter, 1989), pp. 113-116) that the entry sioin is to be interpreted as Gr. spio and not the Old Irish for ‘fox glove’.

Laws of Irelande


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Text of Huntington Library, Ellesmere 7042.

**Le Pelletier, Dom Louis (1663–1733)**

15208. Ó Ciosáin (Éamonn): La langue irlandaise et les irlandais dans le *Dictionnaire de la langue bretonne* de Dom Le Pelletier.


‘*Leabhar Breac Gospel History*’


Preliminaries to a forthcoming edition of this text found in LB, etc. Includes a discussion of its Latin sources, its relationship to the apocryphal *Vindicta Salvatoris*, and the additions and changes specific to the Irish version.


**Leabhar gabhála (Ó Cléirigh)**

4237. Baumgarten (Rolf): Kuno Meyer’s Irish manuscript.

*In NSCS 1 (Nov. 1987), pp. 23–25.*

On the discovery of MS RIA 23 M 70, previously owned by Kuno Meyer, containing the 1631 recension of *Leabhar gabhála* by Mícháel Ó Cléirigh, probably an autograph.


*In Éigse 37 (2010), p. 58.*

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

8926. Breathnach (Pádraig A.): On the Ó Cléirigh recension of *Leabhar gabhála*.

*In Éigse 37 (2010), pp. 1–57.*

I. Introduction; II. Lines of transmission; III. Content in K and D contrasted (main text); IV. Alignment of M; V. Diction in K, M contrasted; VI. Joint consolidated recension (M); VII. Joint recension recast (K): motive and method; VIII. Cú Colganiche Ó Cléirigh’s authorship of K; IX. Summary conclusions; Bibliography & abbreviations.

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1#letter=l
Leabhar Geinealach

   In Celtica 23 (1999), pp. 82–95. 

Leabhar Genealach

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

   Vol. II [= LGen. I, 300-573]: Oriél; Galic Scotland; Leinster; East Ulster; Munster; Saints. 803 pp. 
   Vol. IV: General volume [Concordance; photographic reproductions of manuscript pages; indexes; Addenda et corrigenda]. xvi + 636 

Rev. by 

Leabhar Genealach an Dubhaltaigh Mheag Férrisigh

1892. Ó Muraíle (Nollaig): Leabhar Ua Maine alias Leabhar Uí Dhubhghaín. 
   In Éigse 23 (1889), pp. 167–195. 
   17th c. citations of Leabhar Uí Dhubhghaín show that this is to be identified as Leabhar Ua Maine.

Leabhar Genealach (Mac Férrisigh)

511. Ó Muraíle (Nollaig): A page from Mac Fhír Bhíthsigh’s ‘Genealogies’.
Edition of MS UCD Add. Ir. 14, p. 227, containing *Genelach Mec Dhiarmaide Mhuighe Luirg* with parallel texts from other compilations, and commentary. Appendix on *Clann MhaolRuanaidh*.

17th c. citations of *Leabhar Ui Dhubhagáin* show that this is to be identified as *Leabhar Ua Maine*.


**Leabhar Chillumndrius Dubh**

1804. Ó Conchubhair (Mícheál): Fealsúmacht agus tiompáin: II.
Provides the original Latin text (Hugh of St. Victor’s *Didascalicum*) on which the treatise in NLS Advocates’ Library 72.1.27 is based. See Éigse 19/2 (1983), pp. 399–407.

1787. Ó Conchubhair (Mícheál): Fealsúmacht agus tiompáin.
Edition of a brief philosophical treatise found in MS NLS Advocates’ Library 72.1.27, with Irish translation and notes.

**Leabhar na ngenealac h**

Vol. II [= *L Gen*. I, 300-573]: Oriel; Galic Scotland; Leinster; East Ulster; Munster; Saints. 803 pp.
Vol. IV: General volume [Concordance; Photographic reproductions of manuscript pages; Indexes; Addenda et corrigenda]. xvi + 636

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Leabhar Oiris

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

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

12507. Ní Úrdail (Meidhbhín): Observations on the text known as the Leabhar
   Oiris.
   In Celebrating sixty years of Celtic studies at Uppsala University
   (2013), pp. 149-160.

Leabhar Uí Chruimín

8072. Ó Ríain (Pádraig) (ed.): Beatha Bharra. Saint Finbarr of Cork: the
   complete life / edited by Pádraig Ó RíAIN.

   A collection of all the surviving textual witnesses to the saint's life. Includes:
   (chap. 4) 'The early vernacular life: texts and translation' [semi-diplomatic
texts from MSS Brussels 2324-2340, Book of Fermoy and RIA A iv 1;
   with English translation of Brussels]; (chap. 6) 'The Latin life: texts and
   translation' [from Marsh Z 3.1.5 and Rawlinson B 485]; (chap. 8) 'The late
   vernacular life: edition of the text' [based on King's Inn 19 and four other
   MSS; with variants from St. Colman's College Fermoy 24 and RIA 23 M 50].

   In Appendices: 1. Notes to the texts; 2. John Lynch's adaptation
   of Finbarr's Life [taken from J. F. O'DOHERTY 1944 (BILL 7595)]; 3. The
   Paris Mass of St Finnbar; 4. The lost original Life: an outline reconstruction;
   5. The office lives of Fynberras of Caithness (i.e. Aberdeen) and of Mac
   Cullinan of Lusk (i.e. Lusk). Rev. by
   Cormac Ó HÁDHAÍLL, in SAM 16/1 (1994), pp. 311-312.

Leabh uir na Seintionna (Bedell)

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

   1. Seán Cartesl; 2. Seán Ó Cearnaigh; 3. Uilliam Ó Domhnaill agus a chuintóir;
   4. William Bedell; 5. Gofraidh Mac Domhnaill; 6. Díth chaiticéime Albanacha
   [Adhtrimchol an chrédímh and Foireadh with glearr]; 7. Robert Boyle agus
   Francis Hutchinson.
Lebar na Núachongbála

11767. Duncan (Elizabeth): A reassessment of the script and make-up of Lebor na Nuachongbála.
   In ZCP 59 (2012), pp. 27-66.
   Provides detailed palaeographical descriptions of the principal hands of this manuscript.

Lebor Bretnach

   MSS discussed incl. RIA 23 E 25 (LU), 23 P 12 (Book of Ballymote), 23 P 2 (Book of Lecan) (and its nine leaves now contained in TCD MS H 2. 17), D ii 1 (Book of Ui Mhaine) (and its four leaves now contained in Egerton 90); NLI G 1; TCD H 3. 17, E 4.1; Laud Misc. 610; Lost MS E (used by John Lynch).

   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.

   Argues in favour of a Scottish provenance for the „Nennian” recension of Historia Brittonum and its translation into Irish. In Appendix: The attribution of the Lebor Bretnach to Gilla Cóemáin.

15934. Wadden (Patrick): The Frankish Table of Nations in Insular historiography.
   Discusses the use of this short genealogical tract by the authors and redactors of Historia Brittonum, and its subsequent transmission to Ireland. §2. The Frankish Table of Nations in Gaelic texts.

Lebor gabála Érenn

   In Éiri 38 (1987), pp. 81-142.


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   On the Irish pseudo-historical tradition concerning the Scythian origin of the Gaels.

1046. Sco wcroft (R. Mark): Leabhar gabhála. Part II: the growth of the tradition.
   Continued from Ériu 38 (1987), 81–142. Includes addenda & corrigenda to part I.

8078. Ó Riain (Pádraig) (comp.): Lebor gabhála Érenn. The book of the taking of Ireland. Part VI. Index of names / compiled by Pádraig Ó RIAIN.
   Cf. BILL 8697.
   Rev. by
   Simon Rodway, in CMCS 60 (Winter, 2010), 99-102.

5415. Bronner (Dagmar): Die Überlieferung um Tuathal Techtmar.
   Discusses the transmission of the material relating to the legendary figure of Tuathal Techtmar, king of Ireland (primarily the Bórama narrative and the Réim ríg airde appended to Lebor gabhála Érenn).

1321. Ó Concheannainn (Tomás): Textual and historical associations of Leabhar na hUidhre.
   In Éigse 29 (1996), pp. 65–120.
   1. The scribes; 2. The title of the manuscript; 3. The history of LU from 1359 to 1470; 4. Gaps in the history of LU; 5. The Leth Cuinn orientation of the original contents of LU; 6. Sources of LU texts: (1) Lost manuscripts from Armagh and Monasterboice; (2) Cn (or Lebor) Dromma Snaeche; 7. The entry of CDS texts into the Connacht tradition; 8. The probable contents of CDS; 9. LU and the CDS tradition; 10. The authors mentioned in LU; 11. The text of LG [Lebor Gabála] lost from LU; 12. A reference to Muirghius mac Páidín’s manuscript; 13. TBC and Tochmac Emire (TE); 14. The manuscripts of TE; 15. The recensions of TE; 16. LU and the intact text of TE; 17. The version of TE represented by R [Rawlinson B 512]; 18. The relationship between R and the intact text; (A) Miscellaneous forms; (B) Inflects and suffixes; 19. Conclusions as to the textual history of TE. Continued in Éigse 30 (1997), pp. 27-91.

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8079. Carey (John): A new introduction to Lebor gabála Érenn, the Book of the Taking of Ireland, edited and translated by R. A. Stewart Macalister.


First published October 1993 by the ITS in this form and as an additional introduction to a reprint of Vol. XXXIV.

Cf. BILL 8097.

18280. Posek (Thomas), Schlüter (Dagmar), Zimmermann (Julia): Migration und ihre literarische Inszenierung: Zwischen interkultureller Abschottung und transkultureller Verflechtung.

In Europa im Gefecht der Welt (2012), pp. 87–100.

II. Offers an analysis based on Lebor gabála Érenn as a case study.


A medieval etymology of Scotti from the Lebor Gabála.


Rev. by
Clódaigh Downey, in Béaloideas 78 (2010), pp. 239-248.
Simon Rodway, in CMCS 60 (Winter, 2010), 99-102.

1371. Baumgarten (Rolf): The geographical orientation of Ireland in Isidore and Orosius.


On the origin of the description of the position of Ireland in the 11th c. ‘Minuiged’ recension of Lebor gabála Érenn (cf. R. Thurneysen, Zu irischen Handschriften und Literaturdenkmälern, §15. Leabhar gabhála [Best 2 1017]).

8169. Carey (John): The Irish national origin legend: synthetic pseudohistory.


pp. iii-1: memoir of E. C. Quiggin by David N. Dumville.

Rev. by
Dumville (David N.)


 Argues that glosses on Historiae adversum paganos may have been used as source in the elaboration of the archetype of Lebor gabála.


 In Texts and identities in the early Middle Ages (2006), pp. 15–34.

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

12766. Thanisch (Eystein): Flann Mainistrech’s Götterdämmerung as a junction within Lebor gabála Érenn.
 In Quaestio insularis 13 (2012), pp. 68–93.

 An analysis of the poem Ëstid a ecelach cec ón, attributed to Flann Mainistrech.


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

2052. Carey (John): The name Tuatha Dé Danann.

 Argues that the derivation of OIr. *Danu from a Common Celtic source is a false assumption; Tuatha Dé Danann results of the disambiguation of the term Tuatha Dé ‘old gods’.

 In 14th ICCS, Maynooth 2011 (2015), pp. 75–94.

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

6081. Ó Riain (Pádraig): An Vita Cadroe, an Leabhar gabhála agus Corcaigh.
 In JCHAS 113 (2008), pp. 9–19.

 Translates into Irish and discusses selected passages of the life of Cadroe (based on John Colgan, Acta sanctorum, pp. 491–480).
14983. Clarke (Michael): The Leabhar gabhála and Carolingian origin legends.
   In Early medieval Ireland and Europe [Fs. Ó Crónín] (2015), pp. 441–479.

2571. Toner (Gregory): Authority, verse and the transmission of senchas.
   In Ériu 55 (2005), pp. 59–84.
   Argues that the use of verse within narrative (prosimetrum) was a literary
device consciously used by medieval Irish writers in order to imbue their texts
with different degrees of veracity (testimonial, authoritative, corroborative).

3269. Rees (Brinley): Fintan mac Bóchra.
   In BBCS 28/2 (May 1979), pp. 248–252.

2499. Jaski (Bart): ‘We are of the Greeks in our origin’: new perspectives on
   the Irish origin legend.
   In CMCS 46 (Winter 2003), pp. 1–53.
   Reconstructs the development of the Irish origin legend and discusses the Greek
   element in the pedigrees of the Gaels. Appendices contain (1) the pedigrees from
   Noah to Mil and (2) of Partholón, Goedel and Nemed.

13160. Hutchison (David A.): Reconstruction of pagan ritual and ancient Irish
   language from Lebor gabála Érenn.

2736. Myrick (Leslie Diane): The stelographic transmission of prediluvian
   scélta: an apocryphal reference in the Irish Lebor gabála.
   Investigates the sources of the apocryphal account of Cham’s preservation of
   prediluvian knowledge by inscribing it in pillars, found in §97 of Lebor gabála
   Érenn (as ed. by R. A. S. Macalister [Best 2005]).

11516. Carey (John): Lebor gabála and the legendary history of Ireland.


5772. Scowcroft (Mark): Miota na gabhála i Leabhar Gabhála.
   In LCC 13 (1982), pp. 41–75.

3183. Glaeské (Keith): The children of Adam and Eve in medieval Irish
   literature.
   In Ériu 56 (2006), pp. 1–11.
   Examines Irish extra-biblical traditions concerning the number and names of
   Adam and Eve’s children, concluding that these are native for the most part
   and bear no relation to other Christian and Jewish expansions of the Genesis.
8397. Ó Conchobhair (Tomás): Lebor gabála in the Book of Lecan.

6589. Neary (Michael): The true origin of the Sons of Mil.
   In JCLAHS 18/1 (1973), pp. 69–83.

9419. MacLeod (Sharon Paice): The descent of the gods: creation, cosmogony, and divine order in Lebor gabála.
   In PHCC 20/21 (2007), pp. 311–365.

Lebor na cert

   In Éiriu 42 (1991), pp. 149–151.
   Identifies their territory as being the Ards Peninsula (Aird); emends a Forthuathaib arda to a Forthuathaib Arda in poem beg. Díghid rig Eamna uac Ulad (Lebor na Cert: The Book of Rights, ed. by M. Dillon (Dublin, 1962) 1. 1376).


   In Lebor na cert (2013), pp. 13–33.

13417. Murray (Kevin): Lebor na cert: language and date.

Lebor Ogaim, In

2574. McLaughlin (Roisin): Metres in Mittelirische Verslehren III.
   Suggests, through analysis of the metres illustrated in the tract, that Aurois na nÉc es and In Lebor Ogaim were among the sources of its compiler.

Lebor ollaman, In

7067. McLaughlin (Roisin): Fénius Farsaid and the alphabets.
   In Éiriu 59 (2009), pp. 1–24.
   Discusses evidence for an alternative account of Fénius’s role in the invention of the alphabet characterized by Isidorian influence, and suggests that Fénius’s increased prominence in the legend originates in the Middle Irish commentary tradition on Aurois na nÉc es.
Lecan Glossary

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

Legenda Aurea

Translations of Vita s. Eustachii and Vita s. Marine Aegyptiae in the Legenda aurea of Iacobus de Voragine (13th century). Editions based on Liber flavus Fergusorum (MS RIA 23 O 48); with notes and linguistic analysis.

Leibniz, Gottfried Wilhelm (1646–1716)


Leiden lorica


Lorica of Laidcenn; Leiden lorica; Rubrica; Adelphus adelpha meter (or “St.-Omer hymn”).

Rev. by

Lhuyd, Edward (1660–1709)

A letter from Ireland (published by Edward Lhwyd, Archaeologia Britannica, p. 436) detailing Irish MSS extant in Ireland was possibly written by Anthony Raymond (Vicar of Trim, Co. Meath, 1705-26).


Discusses (1) the sources of Séamus Ó Brón’s Irish glossary (in MS Egerton 158), (2) mistakes copied from E. Lhuyd’s Irish glossary in *Archaeologia Britannica* (1707), (3) Egerton as a source in *DIL*.

878. de Bládhraithe (Tomás): Varia: 5. *eadóirsíom, eadóirseacht*.

   *eadóirsíom* ‘naturalise’, *eadóirseacht* ‘naturalisation’ < *eadóirsighim*, *eadóirseacht*, based on miss-spelling by E. Lhuyd.


   Ir. *soróir*, *soroir* and ScG *sor air* ‘cylinder’ < *sioir* (< *riolare*), based on a miss-spelling by E. Lhuyd.

   *In Celtica* 11 (1976), pp. 34–42.

   Transcripts of four letters or extracts of letters: 1. from Lhuyd to Sir Robert Sibbald (1641–1722); 2. from Lhuyd to Dr Richard Richardson; 3. and 4. from Lhuyd to Archdeacon Nicolson (of Carlisle). Edited from MS NLS Advocates’ Library 333.3.19, with notes.

2039. O’Sullivan (William): *Ciothruadh’s Yellow Book of Lecan*.

   Cols. 370–400 and 573–608 of MS TCD H 2. 16 are shown to belong to the book named by Ciothruadh Mac Fhir Bhíosigh. MS NLI G 4, containing YBL cols. 959–968, also belongs here.

1849. Cunningham (Bernadette), Gillespie (Raymond): An Ulster settler and his Irish manuscripts.

   Arthur Brownlow (†1710) and his MS collection.

1889. de Bládhraithe (Tomás): Góstaí Gaeilge Edward Lhuyd agus a sliocht.

   Irish ghost words traceable to Lhuyd’s *Fodóir Gaoidheilge-Shagsonach*. Includes a list.

1317. de Bládhraithe (Tomás): Nótaí ar fhocail.

who copied two consecutive words (al, fáth) in R. Plunkett’s dictionary (1662) as one word; gives rise to other variants: alfad, alfáth, álfeith. 6. *álfeith ‘hide’ [an error traceable to E. Lhud (1707) for a bhálach in R. Plunkett’s dictionary (1662); gives rise to alfeith ‘thoroughly hid’].

7463. Harrison (Alan): Nótaí faoi ghráiméir agus fo clóirí Scuitbhéarla i mBaile Átha Cliath 1700-1740.
In Fs. de Bhaldraithe (1986), pp. 48–69.

On the work of the early modern lexicographers Lhud, Walsh, Begley, Plunkett and Ó Neachtain.

4331. Thomson (Robert L.): Edward Lhud’s Geiriua Manaweog III.
In SGS 17 (1996), pp. 369–375.
A comparison of Lhud’s collected Manx and Scottish material.

A Manx vocabulary, from MS NLW 13234A.


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

Dublin: Royal Irish Academy, 2013. xvii + 538 pp.

Ren. by

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In AI 28/3 (Autumn 2014), pp. 30–32.

**Liadan and Cuirirthir**

In Éigse 31 (1999), pp. 31–35.  

*bansáil* ‘female warrior’ > ‘laywoman’. Also ad Liadan and Cuirithir (as ed. by K. Meyer 1902 [Best¹, p. 118]) lines 16-17.

Discusses ascetic immersion, using evidence from early Irish religious literature.

3377. Ó Corráin (Donnchadh): Meyer to Gaíde: an emendation between friends.  
ad p. 20.17, as ed. by Kuno Meyer 1902 (Best¹, p. 118).

**Liadan and Cuirithir**


Third line of poem beg. *Cen dínus* should be read and translated as *an ro-cáirn ro-cráidius* ‘when I have loved, I have tormented’.

In CMCS 10 (Winter 1985), pp. 1–23.  
Reconstructed text, beg. *Ad Deum uerter e uolo*, based on MSS Luxembourg, Bibliothèque nationale, 80 and Paris, Bibliothèque nationale de France, lat. 11411; with Engl. transl. and discussion of provenance, metrical form, social and doctrinal milieux. Compares with the two OIr. poems *A ben, bennacht fort—ná mid* (attributed to Daniél ua Láthaítti) and Liadan and Cuirithir (beg. *Cen dínus*).

**Libellus de fundacione ecclesie Consecrati Petri**

5088. Breatnach (Pádraig A.): Medieval traditions from West Munster.  
Studies the introductory section of *Libellus de fundacione ecclesie Consecrati Petri*, also known as ‘die Regensburger Schottenlegende’.


Rev. by


18275. Ó Ríain (Diarmuid): The Schottenklöster and the legacy of the Irish sancti peregrini.
In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017), pp. 141–164.

Libellus de nativitate S. Cuthberti de historiis Hibernensium exceptus et translatus

1307. Sharpe (R.): Were the Irish annals known to a twelfth-century Northumbrian writer?
Discusses references to Irish writings in Libellus de nativitate S. Cuthberti de historiis Hibernensium exceptus et translatus written c. 1185.

Liber Anatolii, paschal tract

2429. McCarthy (Daniel): The origin of the Latercus Paschal cycle of the insular Celtic churches.
In CMCS 28 (Winter 1994), pp. 25–49.
Discuss the date and authorship of the latercus found in MS Padova, Biblioteca Antoniana, shelf 1, 27 and its relationship with the Liber Anatolii.

Liber angeli (Book of Armagh)

11552. Dunville (David N.): The afterlife of Liber angeli.

14838. Malaspina (Elena) (ed.): Gli scritti di san Patrizio: alle origini del cristianesimo Irlandese / a cura di Elena MALASPIINA.
Italian translation of St. Patrick’s Confessio and Epistula ad milites Cornicii; with discussion.
In appendices: 1. Scritti patriciani di dubbia autenticità e testi aggiuntivi [Dicta Patricii; De epistolis ad episcopos in campo Albania; Ymnum sancti Patricii magister Scotorum; Liber angeli; Epigrampa Cellanii]. 2. Testi latini.

Rev. by
R. P. C. Hanson, in Peritia 5 (1986), pp. 419-422.
Bibliography of Irish Linguistics and Literature


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

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

Rev. by

Kelly (Fergus)

Liber de numeris

2240. Wright (Charles D.): The Irish 'enumerative style' in Old English homiletic literature, especially Vercelli Homily IX.


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

14930. Smyth (Marina): The Irish Liber de numeris.


Liber de ordine creaturarum


SR 21-280 is based on a lost eight-century cosmological tract drawing on: De ordine creaturarum (Pseudo-Isidore); Pliny’s Historia naturalis, ii; Isidore of Seville; etc.


Argues that Isidore was not influential in Irish scholarly circles until the end of the seventh century. [1.] De Mirabilibus Sacrae Scripture; [2.] De Ordine Creaturarum; [3.] Hisperia famina; [4.] Virgilius Maro Grammaticus; [1.] Some other texts; [3.] Conclusion.

2530. Picard (Jean-Michel): Bede and Irish scholarship: scientific treatises and grammars.

In Éiri 54 (2004), pp. 139-147.
Identifies Irish sources in Bede’s scientific production and suggests that the non-acknowledgment of their origin results from the didactic purpose of the work.

3312. Smyth (Marina): The date and origin of Liber de onike creatururm. 
Argues it is a treatise written in Ireland 650–680.

15723. Smyth (Marina): From observation to scientific speculation in seventh-century Ireland.
In Music and the stars (2013), pp. 73–98.

Liber hymnorum

On mythological references in a marginal note (partly in Irish) to Lamentatio S. Ambrosii (TCD E 4.2).

9261. Breatnach (Caoimhín): Foisí an leagain de Bheatha Cholaim Chille a scríobhadh faoi stiúradh Mhaghnuis Ó Domhnaill.
Argues that Rawl. B 514 can’t have been the copy prepared specially for Maghnuis Ó Domhnaill, and suggests that the scribe of Franciscan A 19 may have had access to a now lost copy of the Liber hymnorum.

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

Liber questionum in euangeliis

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

Liber revelationum (Peter of Cornwall)


Suggests Gulinus in the second Purgatory story in Peter of Cornwall’s *Liber revelationum* may be the Latinization of Ir. Guile or Gulide, the names of characters of a comparable type present in the medieval narratives *Ceasacht ingine Guile* and *Erchoitmed ingine Gulide*.

**Liber Vitae ecclesiæ Dunelmensis**


Identifies and discusses personal names of certain or arguable Irish origin (*Ab-niar, Adamnan, Brascal, Erín, Denma, Dengus, Faelfi, Fergus, Fínan, Fladgus, Reachtchride, Salfach, Ultan; Óma, Cúmen, Horae, Maethecor, Mucca, Óna, Onbóth*).

**Life Mochoamhóg of Leigh**

16183. Ó Riain (Pádraig): Four Tipperary saints: the lives of Colum of Terryglass, Crónán of Roscrea, Mochoamhóg of Leigh and Ruadhán of Lorrha.


Four Latin lives in English translation, with notes.

Rev. by


**Life of Ailbe**

11986. Imhoff (Helen): The different versions of *Aided Chonchohair*.


Examines the mutual relationship of all the extant manuscript witnesses (Book of Leinster; RIA 23 N 10, 23 O 48, C i 2 and D iv 2; NLS 72.1.5 and 72.1.40; Laud Misc. 610).

**Life of Beves of Hampton**

2415. Poppe (Erich): The early modern Irish version of Beves of Hampton.

In *CMCS* 23 (Summer 1992), pp. 77–98.

Bethadh Bibuis o Hamtuir, from MS TCD H 2. 7. Discusses the process of adaptation of the Middle English text into early modern Irish; without edition or translation.

11521. Poppe (Erich): Narrative structure of medieval Irish adaptations: the case of *Guy* and *Beves*.


**Life of Brigit (Cogitosus)**

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2597. Ó Briáin (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. Brigite. Sections: 1. The relation of Broccán’s Hymn to the Vita Brigite; 2. The priority of VA (Vita Anonyma) or VC (Vita Cogitosi)?; 3. The conflate nature of VA; 4. Sources of VA; 5. Literary borrowings by Cogitosus; 6. The identity of Cogitosus—The name Toimtenach.

(Ed. by F. M. D. from the unpublished work of F. Ó B.).


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.


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


Vita S. Radegundis by Veneratus Fortunatus is compared to Vita secunda S. Brigitae by Cogitosus.

Life of Colum of Terryglass


Four Latin lives in English translation, with notes.

Rev. by

Life of Columba (Adomnán)

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

7153. Picard (J. M.): Adomnán and the writing of the *Life of Columba*.

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

1375. MacDonald (A. D. S.): Aspects of the monastery and monastic life in Adomnán’s *Life of Columba*.
   Discussion of Adomnán’s terms for physical features of monasteries. [1.] The monastery (e.g. Lat. monasterium, cœnubium, cella, cellula, ecclesias); [2.] The church and cemetery (e.g. Lat. eclesia, oratorium, exedra (cf. ? Ir. air-dam), cubiculum); [3.] The domestic buildings (e.g. Lat. monasterium, magna domus, domus, domucula, hospitium / hospitiolum, habitaculum, lectulus); [4.] The plate(ol)sa monasterii; [5.] Desertum and peregrinatio (e.g. desertum (> OIr. diert), herimum).

8487. Márkus (Gilbert): Diormit: Columba’s right hand man.
   *In IR* 60/2 (Nov. 2009), pp. 164–169.


3723. Dumville (David): *Primarius cohortis* in Adomnán’s *Life of Columba*.
   ad *Vita Columbae* ¶I.33 (as ed. by A. O. Anderson and M. O. Anderson 1961).

   *In Érin* 60 (2010), pp. 131–136.

13151. Picard (Jean-Michel): The cult of Columba in Lotharingia (9th–11th centuries): the manuscript evidence.

5012. MacDonald (Aidan): The church names in Adomnán’s *Life of Columba*.

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

   In Northern studies 38 (2004), pp. 123–133.

5074. King (Jacob): ‘Loch’ names and Adomnán’s nign dea.

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

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

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


2177. Picard (Jean-Michel): The strange death of Guaire mac Áedáin.
   Discusses an anecdote occurring in Vita Columba 1.47.

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

3318. Fraser (James E.): Adomnán, Cumméne Ailbe, and the Picts.
   On the treatment of the Picts in Adomnán’s Vita Columbae.

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


11607. Herbert (Máire): Iona, Kells, and Derry: the history and hagiography of the monastic *familia* of Columba.


Rev. by


14892. Anderson (Alan Orr) (ed.), Anderson (Marjorie Ogilvie) (ed.): Adomnán’s *life of Columba* / edited and translated by the late Alan Orr Anderson and by Marjorie Ogilvie Anderson; revised by Marjorie Ogilvie Anderson.


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

Rev. by


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


Discusses the influence of Old Testament prophetic themes on Adomnán’s political thought.
15399. Bruce (James): Prophecy, miracles, angels and heavenly light?: The eschatology, pneumatology, and missiology of Aedhán’s Life of Columba.
   Rev. by
   Ian BRADLEY, in The Scottish historical review 86/1 (Apr., 2007), pp. 127-128.
   Thomas O’LOUGHLIN, in CMCS 55 (Summer, 2008), pp. 87-88.
   Patricia M. RUMSEY, in IR 57/2 (Autumn, 2006), pp. 219-221.

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

12073. Sayers (William): Spiritual navigation in the Western Sea: Sturlunga saga and Aedhán’s Himba.
   In ScI 44 (1993), pp. 30–42.
   Suggests an equation of ON Hirtir with the place name Himba, interpreted as a penitential colony and identified with Colonsay.

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

12307. Lacey (Brian): Tír Chtmh’s Sírdrumm, Aedhán’s Dorsum Tómme.

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

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

3243. Enright (Michael J.): Royal succession and abbatial prerogative in Aedhán’s Vita Columbae.
   Studies the episodes concerning the ordination of Aidán mac Gabráin as overking of Dál Riata and the designation of his son Echaid Buide as his successor, arguing these are based on Biblical models and written for political purposes.

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

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

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

6726. Lambkin (Brian): ‘Emigrants’ and ‘exiles’: migration in the early Irish and Scottish church.
   In IR 58/2 (Nov. 2007), pp. 133–155.

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

6698. Meckler (Michael): Carnal love and priestly ordination on sixth-century Tiree.
   In IR 51/2 (Autumn 2000), pp. 95–108.

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

Life of Crónán of Roscrea

16183. Ó Riain (Pádraig): Four Tipperary saints: the lives of Colum of Terryglass, Crónán of Roscrea, Mochaomhóg of Leigh and Ruadhán of Lorrha.

   Four Latin lives in English translation, with notes.

   Rev. by

Life of Cumaine Fota

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

   Text from RIA C i 2.

Life of Declan
8729. O’Connor (Dónal): Eugenius, bishop of Ardmore and suffragan at Lichfield (1184–5).
   In Decies 60 (2004), pp. 71–90.

**Life of Guy of Warwick**


**Life of Máedóc**


**Life of Ruadhán of Lorha**

16183. Ó Ríain (Pádraig): Four Tipperary saints: the lives of Colum of Ter-
   ryglass, Crónán of Roscrea, Mochaomhóg of Leigh and Ruadhán of
   Lorha.
   Four Latin lives in English translation, with notes.
   Rev. by

**Life of St. Abbán**

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

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

   Focuses on the authorship and motivation of the vita.

   In Celtica 11 (1976), pp. 76–84.

**Life of St. Brendan (Irish)**

2419. Brown (Alan K.): Old Irish astal, Old English astel: the common
   etymology.

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Both < Lat. (h)astella, originally meaning ‘plectrum’, based on the evidence from an episode of the Irish Life of St. Brendan.

**Life of St. Ciarán of Saighir (Latin)**

14093. Sperber (Ingrid): The Life of St. Ciarán of Saighir.  
Includes a translation of the ‘Dublin collection’ Life found in MS Marsh’s Library Z 3.1.5.

**Life of St. Colum of Terryglass**


**Life of St. Darerca (or Monenna)**

14110. Sperber (Ingrid): The life of St. Monenna or Darerca of Killevy.  
English translation of the Life of St. Darerca from the Codex Salmanticensis.

15896. Callan (Maevé B.): St. Darerca and her sister scholars: women and education in medieval Ireland.  
*In* Gender & history 15/1 *(Apr. 2003)*, pp. 32–49.

**Life of St. Fursa (Irish)**

On the political motivations behind the composition of the second *Vita*.

**Life of St. Lasair**

2526. Baumgarten (Rolf): Creative medieval etymology and Irish hagiography (Lasair, Columba, Sénán).  
Outlines the Isidorian etymological methodology and illustrates its application in Irish scholarship with four examples from Irish hagiography.

**Life of St. Máedóc of Ferns**

Discusses the etymology of Hib.-Lat. *ludarius* (only attested in Máedóc’s *vita*), and its relationship to the phrase *mart maol-odhar* occurring in the second Irish life.

   Examines the reasons for the composition of the late 16th-century second Irish life of St. Máedóc of Ferns.

**Life of St. Monenna**

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

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

**Life of St. Samthann**

3612. Bray (Dorothy Ann): Motival derivations in the *Life of St. Samthann*.

**Lige Guill**

8077. Ó Murchadha (Diarmuid) (ed.): Lige Guill. The grave of Goll: a Fenian poem from the Book of Leinster / edited by Diarmuid Ó MURCHADHÁ.
   Text (86 qq.) based on *LL* iv, ii. 28620–28964; with English translation, textual notes and select glossary.
   Appendix: *Diuaigníthair chloinne Morna* [text and translation, taken from G. Murphy, *Duanaim Finn* ii (=ITS 28), pp. 142–152].
   *Rev. by*

**Linea antiqua (O’Ferrall)**

16218. Ó Canann (Tomás G.): Roger O Ferrall, his family background and *Linea antiqua*.
On Roger O’Ferrall, compiler of the genealogical treatise *Linea antiqua* (1709) [NLI Genealogical Office MS 155].

**Lipsius**

500. Ó Buachalla (Breandán): Cútra is tábhacht an dáin *A leabhráin ainmnighthear d’Aodh.*


On the background and importance of the poem by Eoghan Ruadh Mac an Bhaírd. This poem and *Fogas faracht don tír thuaidh* composed c. 1625-27 for Aoith O Domhnaill. Suggests that the *leabhrán* referred to is Lipsius’s *De militia Romana libri quinque* [...]. New edition (15 qu.) of poem with previously unpublished prose introduction. Ed. from MS NLI G 167.

**Litriú na Gaeilge: Lámhleabhar an Chaighdeáin Oigiúil**

1695. Ó Muirchú (Seamas): Úsáid an fhleiscín i scríobh na Gaeilge.

*In Éigse* 17/1 (Samhradh 1977), pp. 115-122.


**Lloyd, Seon (11786)**


Dán agus tallann, 10. An Daingean: An Sagart, 2003. 320 pp. + 1 CD.

Edition of 50 poems (20 by English; remaining poems composed by fellow poets connected to English: Éadbhard de Nógla, Seon Lloyd, Liam Dall Ó hIfearnáin, Liam Rua Mac Coitir, Seán Ó Murc hadha na Ráithíneach, etc.).

*Ren.* by


**Locke, John (1632-1704)**


*In SAM* 13/2 (1989), pp. 121-166.

By John O’DONOVAN. Text from MS TCD N 5. 14; with English translation and glossary.

O’Donovan (John) (*trans.*)

**Logan, Patrick**

2033. Cunningham (Bernadette), Gillespíe (Raymond): Patrick Logan and *Foras feasa ar Éirinn*, 1696.

*In Éigse* 32 (2000), pp. 146-152.

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On the controversy between William Lloyd, Bishop of St. Asaph, and Sir George Mackenzie of Rosehaugh over the origin and antiquity of the Kingdom of Scotland. Incl. text of a letter by Logan, ed. from NLS Advocates' Library 33.4.11, where he justifies the commission of a copy of Keating's work.

**Longes mac nUislenn**

   Analysis based on Deirdre's role in LMU.

14181. Hemming (Jessica): 'I could love a man with those three colours': gazing and the tricoloured beloved.
   In *Longes mac nUislenn*, etc.

   In *Émania* 7 (1990), pp. 54–58. Bryson (Samuel) (trans.)


   Written by Samuel Bryson (1778–1853) in 1805. Transcribed from MS Belfast, Central Library (Bryson and MacAdam Collection), 37. Continues in *Émania* 6.
   Bryson (Samuel) (trans.)

4619. Gantz (Jeffrey) (trans.): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey GANTZ.
   Contains: The wooing of Eitín; The destruction of Da Derga's Hostel; The dream of Oengus; The cattle raid of Fróech; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Ífe's only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of MacC Da Thó's pig; The intoxication of the Ulaid; Bríóir's feast; The exile of the sons of Ulisín.
In Emania 6 (Spring 1989), pp. 43–47.
Continues in Emania 7 (1990).
Bryson (Samuel) (trans.)

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

Argues against the Celtic hypothesis that suggests a close relationship between Longes mac nUislenn and Béroul’s Tristan et Iseut.

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ár síneach.
Contains Cath Maige Mucr ama, Aided Chonchobuir, Genemain Cormaic ua Cúirn, Echtra mac nEchdach Mugmedóin, Togail bruidhe Da Derga, Aided Diarmata meic Fergusa Cerbaíil, Longes mac nUislenn, Echtra Fergusa meic Léti and Bethu Phátraic in Modern Irish translation.
Rev. by

6990. Doi (Tosio): Verbal nouns in Loinges mac nUisnig.
In JIES 14/3-4 (Fall/Winter 1986), pp. 247–258.

Exemplified by Loinges mac nUislenn and Táin bó Cuilnge (LU).
3614. Tymoczko (Maria): Animal imagery in *Loinges Mac nUislenn*.  


11009. Ó Háinle (Carthála): The ‘Deirdre story’: shifting emphases.  

In NACC 2 (1992), pp. 53–64.

12751. Mathis (Kate Louise): Mourning the maic Uislenn: blood, death & grief in *Loinges mac n-Uislenn & Oidheadh chlóinne hUisneach*.  


13527. Mathis (Kate Louise): Parallel wives: Deirdriu and Luaine in *Loinges mac n-Uislenn* and *Tochmarc Liúaine ocus Aided Athairne*.  


[(In Dutch:) One bloodbath is not the same as another. Narrative tenses in *Loinges mac nUislenn*.]

On the use of the historical present and the narrative verbal noun to express past tense in LMU §§15-16 (as ed. by V. Hull 1949).

**Lorgaireacht an tSoidhgh Naomhtha**

In CMCS 3 (Summer 1982), pp. 41–75.

Discusses early modern Gaelic prose romances, e.g. *Lorgaireacht an tSoidhgh Naomhtha*, Céilede Isogaide Léithe, Eacht Mheolra agus Orlando, Eacht an Mhadra Mhoil, Eacht Mhacaimh an Iolair, Caithrém Chonchail Chlóireagigh, Eacht an Amadain Mhoir; some discussion of associations with Arthur in local legend.

Lorica (Gildæ)

539. Herren (Michael): The authorship, date of composition and provenance of the so-called Lorica Gildæ.
   In Ériu 24 (1973), pp. 35–51.
   Concludes that the Lorica, attributed by some scholars to Gildas, was written by Laidcenn before 661 AD in imitation of the Hisperica famina.

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

14842. Herren (Michael W.) (ed.): The Hisperica famina: II. Related poems.
   Lorica of Laidcenn; Leiden lorica; Rubica; Adelphus adelpha meter (or “St.-Omer hymn”).

Lorica of Laidcenn

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

Lough Foyle

   Mac Cana (Proinsias) (ref.)
Lúarán (or Lúrach), St.

15747. Muhr (Kay): The parochia of St. Lúrach of Úí Thuirtre.
   Offers a dossier on St. Lúrach (or St. Lúarán), with the aim of exploring the extent of his cult in early medieval mid-Ulster.

Lucan

   Hib-Lat. *orbis* used to convey meaning of OIr. *side*, and validity of its English translation ‘otherworld’.


   In SPiPoen 21/2 (2011), pp. 27–40.
   [In Polish:] Cath Cathar da: an Irish version of Lucan’s *Bellum civile*? An introduction to the issue.]

15192. Ó Háinle (Cathal): Three apologues and *In cath cathar da*.
   In Ériu 65 (2015), pp. 87–126.
   Provides an edition of three seventeenth-century apologues based on events of the Roman civil war: 1. q. 22-31 of *Rug comann ar chrích Midhe* (text from RIA A v 2); 2. q. 20-29 of *Cóir súil re seasamh Goaidheal* (text from TCD H 6. 7); 3. q. 15-26 of *A Thoir dhe albhaigh, turn th'nigeadh* 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.

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

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


Luccreth moccu Chíarna

4050. Olmsted (Garrett): The earliest narrative version of the *Táin*: seventh-century poetic references to *Táin bó Cúchulainn*.
In Emania 10 (1992), pp. 5–17.
Translation of Conail la Meadb míchuá attributed to Lucrèth moch Chíara, Verba Scáthainge (imbe eirr hengaile) and the ‘Morrigen’s rosc’ (In fitir in dub duaim can eric). These are identified as containing seventh-century fragments of the Táin bó Cúailnge including references to an early version of the Aided Fraích episode.

3126. Olmsted (Garrett S.): Conail la Meadb míchuá and the origins of the Táin.
Includes text and translation.

5491. Olmsted (Garrett): Lucrèth’s poem Conail la Meadb míchuá and the origins of the Táin.
In ManQ 29/1-2 (Fall/Winter 1988), pp. 3–72.
ad J. Carney, Early Irish literature: the state of research, in pp. 113-130 of ICCS 6 (1979). Includes text from the Laud genealogies, with English translation and linear glossary.

11981. Vries (Ran de): Two texts on Loch nEchach: De causis torchi Corc’ Óche and Aided Echach maic Maireda / edited by Ran de VRIES.

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

Lucerna Fidelium

1679. de Brún (Pádraig): Lámhscríbhinní Gaéilge i Ros Cré.

Lucht na simléirí

In Éigse 16/2 (Geimhreadh 1975), pp. 97–112.

Analyses the ‘speech’ of Clann Tomáis in Pairlement Chloinne Tomáis, Táin bo Geanainn and Lucht na Simléirí. Includes sections on 1. Focail dar críoch éis; 2. Siombalachas fuaime; Béarlagair léann ta, e.g. mac or muin, ceann fa eite, pleac fa chuim, méir ár bhróis bréag fá shop, ceannar fá iris.

1522. Harrison (Alan): Lucht na simléirí.


Satirical text, derivative of Pairlement Chloinne Tomáis, containing prose and poetry (a croíomacht?), directed against the Hearth Money Act of 1662. Edited from MSS TCD H 5.9, H 2.6, RIA 23 K 24, RIA 23 O 79; perhaps composed by Roibeard Nuinsionn. Contains two poems beg. Céist agam ort, a Shéamuis and Ni dual simléar ag stol Lobuis. Includes a glossary and indexes of proper names.


Rev. by

Lugair

13833. Campanile (Enrico) (ed.): Cathair cōem, Conn confebfais falhnatar flaimhndai.


Ascr. to Lugair. With German translation.

13836. Campanile (Enrico) (ed.): An grian grásach goires hvězda Bressual.


Ascr. to Lugair. With German translation.

13835. Campanile (Enrico) (ed.): Fichet folted fiu bed nath n-airech fordare.


Ascr. to Lugair. With German translation.

13837. Campanile (Enrico) (ed.): Māir galgata, grith faeiser.


Ascr. to Lugair. With German translation.

13841. Campanile (Enrico) (ed.): Māir dreacin da Énnae.

Ascr. to Lugair. With German translation.

Lúrach (or Lúarán), St.

15747. Muhr (Kay): The parochia of St. Lúrach of Uí Thuiritre.


Offers a dossier on St. Lúrach (or St. Lúarán), with the aim of exploring the extent of his cult in early medieval mid-Ulster.

Lydon, Patrick (b. 1832)


In Celtica 21 (1990), pp. 634-641.

Based on mid-nineteenth-century data from Clifden, Co. Galway, i.e. autograph MS NLI G 1137 by Patrick Lydon (b. 1832).

Lynch, Dr John (ca. 1599-1677)

1892. Ó Muráile (Nollaig): Leabhar Ua Maine alias Leabhar Uí Dhubhagáin.


17th c. citations of Leabhar Uí Dhubhagáin show that this is to be identified as Leabhar Ua Maine.

14082. Ó Muráile (Nollaig): Aspects of intellectual life in seventeenth century Galway.

In Galway history and society (1996), pp. 149-211.

Particularly on John Lynch (c. 1599-1677), Dubhaltach Mac Firbhisigh (c. 1600-1671) and Roderick O’Flaherty (1629-1718).