Authors and Textual Sources - T

Táin bó Cúailnge

717. O’Rahilly (Cecile): Repetition: a narrative device in TBC.
   In Ériu 30 (1979), pp. 67–74.
   On the different types of repetition in Táin bó Cúailnge, e.g. stylistic, formulaic, etc.

1015. Ó Con Cheanainn (Tomás): Táin bó Cúailnge: foinsí an téacs atá in Egerton 1782.
   Recension I of Táin bó Cúailnge in Egerton 1782 can be traced indirectly to Lebor na hUidre and Yellow Book of Lecan.

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

   Challenges the view that the Táin was written as a complete text in the 6th or 7th c. and advances the thesis that recension I represents the first attempt at producing a written text of the epic, which was subsequently reworked and literarised in recensions II and III.

   On the dating of Táin bó Cúailnge.

5657. Bruford (Alan): Why an Ulster cycle?

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 Táitha De Danann and Cú Chulainn’s with Conchobar.

Repr. in Coire sois, pp. 65–94.

11935. Sayers (William): The three wounds: tripartition as narrative tool in Ireland and Iceland.
   In Incognita 1 (1990), pp. 50–90.
Irish examples drawn from *Táin bó Cúailnge*.

5936. Meid (Wolfgang): Überlieferung und Sprachhistorische Schichtung der *Táin*.

15455. Goeding (Paul): The route of *Táin bó Cúailnge* revisited.

17144. Gallagher (H. W.): Medical aspects of the first recorded Celtic invasion of Ulster (the *Táin*).

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


Argues that in the older versions of the *Táin* Latin words and phrases were used as a means of metatextual guidance, or narrative markers, and therefore they are part of the compositional technique of its compiler, who drew upon the Hiberno-Latin ‘eclectic’ exegetical method to create the *Táin* macro-text.

1698. O’Rahilly (Cecile): The substantive verb with participle: a note.

2712. Sayers (William): Early Irish attitudes toward hair and beards, baldness and tonsure.

Examines the social and legal importance associated with facial and head hair, as can be demonstrated by its treatment in early Irish literature.

2748. Rankin (David): *Bendacht des agus ande fort, a ingen* (*Táin bó Cúalgne* 2111, O’Rahilly).

Discusses in particular the term *ande*, arguing that it denotes not humans but supernatural beings.

3126. Olmsted (Garrett S.): *Conailla Mebal michur* and the origins of the *Táin*.

Includes text and translation.

5660. Greenwood (E. M.): Some aspects of the evolution of *Táin bó Cúailnge* from TBC I to LL TBC.

11937. Sayers (William): The smith and the hero: Culann and Cú Chulainn.  
Analyses evidence for a close symbolic association of Cú Chulainn and the divine smith.


17122. Edel (Doris): Mental text, landscape, politics, and written codification: the Irish epic Táin bó Cúailnge.  
Repr. in *The Celtic West and Europe*, pp. 231–238.

10826. Ó Flaithearta (Micheál): The etymologies of (Fer) Diad.  
Suggests *diad* in personal name (Fer) Diad derives from gen. *dwi-pod-os* of PIE *dwi-pod-s* ‘two-footed’.

5520. Hollard (Dominique): La tenue guerrière de Conchobar, roi d’Ulster, à la bataille de Garech.  
Argues that the three colours of Conchobar mac Nessa’s attire are inherited from the symbolic system of colours connected to the Indo-European trifunctional ideology.

ad *LU 5800: read in doc for ind 5e*.

Critical edition of the main core of 16 rosacuda (LU 5422-5520) and the ros of Fiac son of Fergus (LU 5323-28), with variant readings, detailed linguistic analysis and English translation. This is preceded by a short study of the genre of prophetic vision in the Táin and a discussion of the edited texts.
3693. Eson (Lawrence E.): Merlin's last cry: ritual burial and rebirth of the poet in Celtic and Norse tradition.  
   Discusses the technique of achieving poetical inspiration by undergoing a process of initiation involving ritual burial or symbolic death, followed by rebirth as poet or prophet; refers in particular to the episode of the Finding of the Táin.

5491. Olmsted (Garrett): Luccreth's poem Conailla Medh mórchu 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 Land genealogies, with English translation and linear glossary.

5661. Mac Gearailt (Uáitéar): The relationship of Recensions II and III of the Táin.  

   Discusses the sword ritual described in Serglíc Con Cáillinn §2.15-17, and argues that the background for the demons mentioned in this and other texts in connection with the delivery of an oracular message about fights in the past is to be found in the Irish war goddesses (particularly the Morrígan).

12084. Lazar-Meyn (Heidi Ann): Use of emphasizing particles in conjunction with independent pronouns in old and middle Irish recensions of Táin bó Cúailnge.  

5941. Ó hUiginn (Ruairí): Zu den politisc hen und literarisc hen Hin tergründen der Táin bó Cúailnge.  

3259. Sims-Williams (Patrick): 'Is it fog or smoke or warriors fighting?': Irish and Welsh parallels to the Finnsburgh fragment.  

17009. Martin (B. K.): The Órlám episode in the medieval Irish Táin bó Cúailnge.  

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

Contains Russian translations of: Noínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Talhund Étair; Tochmarc Láine ocus aided Athairne; Compert Con Culainn; Tochmarc Emire; Mes ó Ulad; Fled Bricenn; Sorgige Con Culainn ocus öneit Emire; Aided Oenfhir Aif: Echta Nemi; De chophar in dá macúida; Aislinge Óengusso; Táin bó Dárada; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cúailnge; Aided Derbhgaráil; Aidèd Chon Culainn (A); Scéla mucce Meic Dathó; Bruiden Da Choca; Aidèd Fergusa meic Róich; Aidèd Léigaire Brúdaig; Aidèd Chon Ró; Aidèd Chetcheir meic Utíecheir; Aidèd Chonchobair; Aidèd Atélla ocus Chonall Cearnaig; Aidèd Chet meic Mágauch; Aidèd Meidbè; Siburcharpat Con Culainn.


2816. Mac Gearailt (Uáitéar): Inxed and independent pronouns in the LL text of Táin bó Cúailnge.

4629. O’Rahilly (Cecile): Táin bó Cúailnge: recension I.

5662. Ó Réarrá (Feargal): Táin bó Cúailnge III: abach ainrid?
Dated to the second half of the thirteenth century.

10817. Miles (Brent): The literary set piece and the *imitatio* of Latin: epic in the *Cattle raid of Cúailnge*.
   Argues Statius' description of Pavor's action in *Thebaid* 7.114ff provided the literary model for the use of the 'alternatives device' in the Táin's account of Mac Roth's vision (Rec. II, ll.416ff).


15690. Kenna (Ralph), MacCarron (Pádraig): Network analysis of *Beowulf*, the *Iliad* and the Táin bó Cúailnge.
   *In Sources of Mythology* (2014), pp. 124–141.

17097. Herbert (Máire): The world, the text and the critic of early Irish heroic narrative.

   *AUCH publ. as editio minor:*

   First line: *A mb e[r]r oengaile*. Diplomatic texts from Rawlinson B 512, Egerton 1782, Egerton 88, RIA 23 N 10, and LU (*Tochmarc Emere*); reconstructed text, with English translation and notes.


2798. Edel (Doris): Caught between history and myth? The figures of Fergus and Medb in the Táin bó Cúailnge and related matter.

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Studies the evolution of the figures of Medb and Fergus through the various stages of revision of the Táin, focusing on the progressive marginalization in the narrative of their love triangle with Ailill.

Addendum in ZCP 51 (1999), p. 211.


Suggests that its redactor was acquainted with classical and neo-classical rhetoric.

5981. Ó Cróinín (Dáibhí): Prosopographical analysis of Táin bó Cúailnge in a historical setting.


Exemplified by Lóinges mac nUislenn and Táin bó Cúailnge (LU).

In Ulidia 2 (2009), pp. 81–94.


Re-examines the evidence in favour of the existence of Irish elements in this 12th c. chanson de geste, suggesting a direct influence of Táin bó Cúailnge.

4202. Graver (Jenny): ‘What’s in a name?’: about the syntax and philological functions of etymologies in the Táin.

388. Ó Conchennainn (Tomás): Notes on Togail bruidne Da Derga.
In Celtica 17 (1985), pp. 73–90.
1. The relationship of the texts; 2. Narrative features; 3. Linguistic features. Giolla Íosa Mac Fhir Bhísigh is likely to have been the redactor of the versions of *TBC*, *BDD* and other important texts which occur in his hand in YBL.

17369. Bulatovas (Romanas): The Connachtta of *Táin bó Cúailnge*.

2820. Nagy (Joseph Falaky): How the Táin was lost.
   Identifies a theme of Indo-European mythology in the association of water bodies with the loss and renewal of life and knowledge seen in the death of the two repositories of the Táin, Roán and Roae, and the subsequent preservation of the saga by Fergus mac Roich, thus arguing that this episode is not an incidental addition, but an inextricable part of the larger framework of the narrative.

4875. Swartz (Dorothy Dilts): The beautiful women and the warriors in the LL TBC and in twelfth-century neo-classical rhetoric.

6071. Haley (Gene C.): Traces of *Táin bó Cúailnge* in Leinster and Munster.
   *In JCHAS* 110 (2005), pp. 49–57.

7432. Ní Bhroin (Gearóidín): Miotas agus litriocht sa Táin.
   *In IMN* (1979), pp. 27–37.

10821. Muhr (Kay): Where did the brown bull die? An hypothesis from Ireland’s epic *Táin bó Cúailnge* Version I.
   *In Ulidia* 2 (2009), pp. 121–139.

12612. Ó hUiginn (Ruairí): The background and development of *Táin bó Cúailnge*.

5943. Raftery (Barry): Fahren und reiten in Irland in der Eisenzeit: die archäologischen Belege.

16583. Edel (Doris): Inside the Táin: exploring Cú Chulainn, Fergus, Ailill, and Medb.
   Rev. by

Studies misogynistic attitudes present in early Irish literature, particularly in the Ulster Cycle.

    In Language and tradition in Ireland (2003), pp. 84-100.

818. Ó Con Cheanainn (Tomás): The source of the YBL Text of TBC.
    Argues that Yellow Book of Lecan version of Táin bó Cuilnge was redacted directly from interpolated text of Lebor na hUidre in 1392 by Gilla Íosa Mac Fhirbhísigh at Lecán.

2450. Carey (John): The encounter at the ford: warriors, water and women.
    Explores the association of fluvial water with female sexuality and its interaction with warlike activity.

3799. Ó Con Cheanainn (Tomás): Táin bó Cuailnge: roimh nótaí ar leagan I.
    Discusses the question of the interrelationship of the MSS containing recension I of Táin bó Cuilnge, and concludes that the text of Lebor na hUidre is superior to that of the Yellow Book of Lecan. This view is supported principally by the textual analysis of the reference to Cú Chulainn lighting fire for Conchobar occurring in YBL 19r b 55-45 but absent in LU: it is argued that the loss by homoioteleuton detected in LU at lines 4945-46 by R. I. Best and O. Bergin 1929 (Best 2 877) can be better explained as an interpolation by the editor of the YBL version of recension I, probably Giolla Íosa Mac Fhirbhísigh, who used LU.

    In PHCC 6 (1986), pp. 29-46.
    Argues that its redactor employed a classical rhetorical technique.

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

10825. Herbert (Máire): Reading Recension 1 of the Táin.

12613. Kelly (Patricia): The Táin as literature.


4069. Ó Béarra (Feargal): Táin bó Cúailnge: recension III.


299. O'Rahilly (Cecile): V aria: 1. The bleeding of living cattle.
    In Celtica 12 (1977), pp. 185–188.
    Discusses the custom of using the blood of living cattle as food mentioned in Recension III of Táin bó Cúailnge.

2402. Backhaus (Norbert): The structure of the list of Remsecla Tána bó Cualnge in the Book of Leinster.
    In CMCS 19 (Summer 1990), pp. 19–26.
    Argues, through the analysis of characters, chronology and contents, that the tale-list is arranged in two fivefold groups, each constituting a single narrative of identical plot.

1432. Carey (John): V aria: II. The address to Fergus's stone.
    Variorum edition with Engl. transl. and notes of poem beg. Manib do liic (9 ll.), which appears in two of the accounts of how Táin bó Cúailnge was rescued from oblivion. Ed. from MSS LL and RIA D iv 2.

    In PHCC 7 (1986), pp. 98–125.
    Identifies and discusses classical compositional devices used by its redactor.


7865. Fisher (John J.): Epic or exegesis?: The form and genesis of the Táin bó Cúailnge.
    In PHCC 23 (2009), pp. 112–132.
10521. Edel (Doris): Off the mainstream: a literature in search of its criteria. 
In ZCP 58 (2011), pp. 23–44.
On the definition of 'epic' in the Irish context.

12614. Mallory (J. P.): The world of Cú Chulainn: the archaeology of the Táin bó Cúailnge.
In Aspects of the Táin (1992), pp. 103–159.

13681. Ó Cathasaigh (Tomás) (ed.): Táin bó Cúailnge and early Irish law.
Dublin: Faculty of Celtic Studies, University College Dublin, 2005. 23 pp.
"The Osborn Bergin Memorial Lecture V (endowed by Vernam Hull); lecture delivered 31st October 2003."
Repr. in Coire sois, pp. 219-237.

17053. Olmsted (Garrett S.): The Gundestrup cauldron: its archaeological context, the style and iconography of its portrayed motifs, and their narration of a Gaulish version of Táin bó Cúailnge.

5672. Muhr (Kay): The location of the Ulster Cycle: Part I: Tóchustal Ulad.
Discusses some of the names of peoples and places in this list (= TBC I II. 3455-3497).

Argues that the Gaulish episodes in Roman historiography incorporated traditional Celtic epic elements which later surfaced also in Táin bó Cúailnge and the Fiannaíocht.

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

In Emania 16 (1997), pp. 49–62.

4939. Wong (Donna): Combat between fosterbrothers in Táin bó Cúailnge.
Bibliography of Irish Linguistics and Literature

In PHCC 13 (1995), pp. 119-144.

6867. Tymoczko (Maria): Translation in the crucible of modernity.  

On the translation history of Táin bó Cúailnge.

7904. Enright (Michael J.): The warband context of the Unferth episode.  


Finds a parallel to the Etarcomol episode of Táin bó Cúailnge in Iliad 23.262-265.

13007. Ó Cathasaigh (Tómás): The body in Táin bó Cúailnge.  


In Homage to Georges Dumézil (1982), pp. 85-111.

Examines parallels between Cú Chulainn’s battle with Ferdiad in the Táin and Arjuna’s with Karna in the Mahābhārata.

5680. Sadowska (Ewa): The military nature of the raiding campaign in Táin bó Cúailnge.  

619. Mac Gearailt (Uáitéar): Verbal particles and preverbs in late Middle Irish.  

1. Introduction; 2. The textual tradition of Rec. II [of TBC in LL]; Non-historical ro, dos-, ros-, ríte; 4. (Im)mus-; 5. The prefix im/fi; 6. The prefix con; 7. Con for co n-; 8. The origin of late preverbs and particles.


1398. Tarzia (Wade): No trespassing: border defence in the Táin bó Cúailnge.
In Emania 3 (Autumn 1987), pp. 28-33.

    In PHCC 16/17 (2003), pp. 206-222.

    In JIES 19/1-2 (Spring/Summer 1991), pp. 73-92.


11446. Radner (Joan N.): ‘Fury destroys the world’: historical strategy in Ireland’s Ulster epic.
    In ManQ 23/1 (Fall 1982), pp. 41-60.

13305. Egeler (Matthias): Fedelm and the claidheb corthaire (TBC Ill. 37 f.).
    In ZCP 61 (2014), pp. 49-55.
    Proposes this term should be interpreted as ‘weaver’s sword’.

13521. Guyonvarc’h (Christian-J.): La Razzia des vaches de Cooley / traduit de l’irlandais ancien, présenté et annoté par Christian-J. GUYONVARC’H.

17067. Rekdal (Jan Erik): Det irsk e epos Táin bó Cúailnge.
    In Forum mediaevale (1985), pp. 54-70.

    In Ulidia 1 (1994), pp. 201-205.
    Attempts to verify the hypothesis that Old and Middle Irish had a Stage IV colour system (according to Brent Berlin and Paul Kay’s theory of colour universals, 1969) with two sets of non-basic colour terms (i.e. a set of saturated and unsaturated colours, and a second set with semantically limited colour terms) through an examination of evidence gathered from Táin bó Cúailnge recensions I and II.

782. de Bhaldraithe (Tomás): Varia: I. 1. reachtállann, reochtállann, nichítállann.
    In Érin 32 (1981), pp. 149-152.

2442. Chadwin (Tom): The Remscéla tána bó Cualnge.
    In CMCS 34 (Winter 1997), pp. 67-75.
    Criticises N. Backhaus’ approach (in CMCS 19 (1990), pp. 19-26) of examining the internal relationship of the remscéla, and argues in its stead in favour of investigating their relationship to Táin bó Cúailnge, in order to define this tale-category.
4046. Toner (Gregory): Cormac Conloinges: the hero of the mound.  

5119. Mac Gearailt (Uáitéar): The language of some late middle Irish texts in the Book of Leinster.  
Studies the orthography, language and style of Táin bó Cúailnge recension II and Cath Ruis na Rig, with the aim of discussing their date of composition and authorship.

In JIES 32/1-2 (Spring/Summer 2004), pp. 61–78.

8509. Martin (Bernard): The Táin bó Cúailnge as book of signs.  

Parallel edition of the LL and Egerton 1782 texts; with German translation, textual notes and glossary. Includes facsimiles.  


14111. Greenwood (E. M.): The Ulster Cycle and the place of Armagh in the tradition.  
In Armagh history and society (2001), pp. 99–120.  
Discusses how the story of the Táin bears reference to three particular periods of Armagh history: early 9th century, second half of 12th century, and the 18th century.

17069. Edel (Doris): Tussen mythe en werkelijkheid: koningin Medb van Connacht en haar becooredairs, vroeger en nu.
In Vrouwen in oude culturen (1986), pp. 61–94.


10811. Nagy (Joseph Falaky): Hurtling Búan and the heroic trajectory.
In Ulidia 2 (2009), pp. 1–17.

On the narrative significance of such gestures as leaping and throwing in various episodes from the Ulster Cycle (Búan’s death in Fled Bricrenn, the encounter with king Búan’s daughter in the Táin, etc.).


immorchor ēdelend: ‘use of charioteer’s wand to sight a straight course and to hold the chariot on this course over long distances’; foscul ńdirriuch (‘straight / level cleaving or sundering’); léim dar boilg (‘leaping across a gorge / gap / chasm’ as compliment to the other two skills).

2476. Jaski (Bart): Cú Chulainn, gormac and dálta of the Ulstermen.
In CMCS 37 (Summer 1999), pp. 1–31.

Examines the institution of fosterage in early Ireland, focusing on the adoption of Cú Chulainn by Conchobar and the other prominent Ulstermen. Discusses in particular the terms: gormac, dálta, nia, mac fóesma, sógerta (or goirtechta), orb a níad and orb a dúthrachta. Cf. T. Ó Cathasaigh, in Peritia 5 (1986), pp. 128–160.

4050. Olmsted (Garrett): The earliest narrative version of the Táin: seventh-century poetic references to Táin bó Cúailnge.
In Emania 10 (1992), pp. 5–17.

Translation of Conail la Mebd míchuru attributed to Luccreth mochú Chíara, Verba Sóthange (Imbe eirr hengule) and the ‘Morrigan’s rose’ (In fírir in dub dwáim con eric). These are identified as containing seventh-century fragments of the Táin bó Cúailnge including references to an early version of the Aided Fráích episode.


7058. Monette (Connell): Heroes and hells in Beowulf, the Shahnameh, and the Táin bó Cúailnge.
In JIES 36/1-2 (Spring/Summer 2008), pp. 99–147.

8199. Melia (Daniel F.): Parallel versions of The boyhood deeds of Cúchulainn.
On the group of five incidents in the LU version of *Macgnímrada Con Culainn* which do not appear in the LL version.


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


13559. Olmsted (Garrett S.): The Gundestrup version of *Táin bó Cuailnge*.

*In Antiquity* 50/198 (1976), pp. 95–103.

14056. Pettit (Edward): Cú Chulainn’s gae bolga: from harpoon to stingray-spear.


17075. McHugh (Máire): The sheaf and the hound: a comparative analysis of the mythic structure of *Beowulf* and *Táin bó Cúalnge*.

*In La narrazione* (1987), pp. 9–43.

16799. Ó Cathasaigh (Tomás): The Ulster exiles and thematic symmetry in Recension I of *Táin bó Cúalnge*.


*Rev. by*


Rudolf O’Suiginn, *in CMCS* 57 (Summer 2009), pp. 83–90.


2482. Toner (Gregory): The Ulster Cycle: historiography or fiction?


Discusses the inconsistencies in *Táin bó Cuailnge* (Recension I), and argues that its compiler intended his work to be regarded as historical rather than literary.

4057. Freeman (Philip M.): Visions from the dead in Herodotus, Nicander of Colophon, and the *Táin bó Cúalnge*.


Draws attention to citation of Nicander (probably datable to 2nd c. B.C.) by Tertullian concerning a Celtic belief in visions of the dead appearing to those who sleep by tombs of ancestors. Suggestion that this is comparable with recovery of the *Táin* in *Fallsigad Tána bó Cualnge*.
2985. Olmsted (Garrett): Mórrígan’s warning to Donn Cuailnge.
   Edition of the rose passage at lines 957–962 of Táin bó Cuailnge (as ed. by C. O’Rahilly, 1976), beg. *In fíar in dub*. Reconstructed from MSS Maynooth C 1, YBL, LL, LU, Stowe Missal; with English translation and textual notes.

7057. Carney (James): The pangs of the Ulstermen: an exchangeist perspective.
   *In* JIES 36/1-2 (Spring/Summer 2008), pp. 52–66.
   Discusses in particular the Naming of Cú Chulainn and the Twins of Macha episodes in Táin bó Cuailnge.

   *In* AJPh 113/1 (Spring 1992), pp. 1–4.
   Draws a parallel with the LL version of Táin bó Cuailnge, lines 3167-3168, as ed. by C. O’Rahilly 1967 (*BILL* 5054).

11682. Mac Gearailt (Uáitéar): Deilbhíocht Scéla lai bráthra agus scríobhaithe LU.
   In Aguisín: Córas bráthartha Scéla lai bráthra.

13680. Ó Cathasaigh (Tomás): Táin [bó Cuailnge].

   Concerns Cú Chulainn in Recension I of the Táin, focusing on representations of subjectivity revealed by the dualities and singularities of charioteer and chariot-warrior.

17077. Mallory (J. P.): Emain Macha and Navan Fort.
   Provides an overview of the debate about the origin of the name, its place in medieval historical sources, and its representation in early Irish literature.

10837. Burneynt (Abigail): Córugud and compilatio in some manuscripts of Táin bó Cuailnge.

1418. Mac Cana (Proinsias): Varia: IV. By way of analogy.
   Similarities between the praise of an epic bull of the Basotho people of southern Africa and Táin bó Cuailnge.
3118. Edel (Doris R.): *Táin bó Cúailnge* and the dynamics of the matter of Ulster.  
   Discusses the genesis and growth of the *Táin*.  

4064. Sayers (William): Homeric echoes in *Táin bó Cúailnge*?  


9027. Gribben (Arthur): *Táin bó Cúailnge*: a place on the map, a place in the mind.  

11768. Egeler (Matthias): Some thoughts on ‘Goddess Medb’ and her typological context.  
   On the possible mythological background to the literary figure of queen Medb.

5940. Ó Cathasaigh (Tomás): Mythology in *Táin bó Cúailnge*.  
   *Repr. in Coire sois*, pp. 201–218.

   *In Ollam [Fs. Ó Cathasaigh]* (2016), pp. 35–45.  
   Discusses the meaning of two *gessa* laid upon Cú Chulainn that prohibit him from eating dog meat and from refusing hospitality, respectively.

17081. Tristram (Hildegard L. C.): Aspects of tradition and innovation in the *Táin bó Cúailnge*.  

10815. Ó Cathasaigh (Tomás): Ailill and Medb: a marriage of equals.  
   *In Ulidia* 2 (2009), pp. 46–53.  
   *Repr. in Coire sois*, pp. 248–258.  
   Discusses the introductory ‘pillow-talk’ episode in *Táin bó Cúailnge* rec. II. In Appendix: Addendum on *ar/for tinechur*.
4299. Cataldi (Melita): Chaos as multiplicity: examples in medieval Ireland.
   Studies the formless and the form, uncontrolled multiplicity and unity as a
   literary theme in Táin bó Cúailnge and In tenga bithnua.

2990. Binchy (Daniel A.): Varia Hibernica: 1. The so-called ‘rhetorics’ of Irish
   saga.
   In Fs. Sommerfelt (1972), pp. 29–38.
   Argues that legal rosca and saga reloirc are one same style of prose, and
   criticises J. Carney’s opinion of their age and origin. Includes a transcript
   of a fragment of ‘rhetorics’ from Táin bó Cúailnge recension I (based on LU
   5424-5427), with notes and tentative translation.

4024. Sadowska (Ewa): ‘Horses led by a mare’: martial aspects of Táin bó
   Cúailnge.
   In Emania 16 (1997), pp. 5–45.

5419. Edel (Doris): Charakterzeichnung in der Táin bó Cúailnge am Beispiel
   des exilierten Fergus.

   of the TBC-LL as exemplified by Meligleò nIliach and Medb’s fúal.
   [1.] Compares the two versions of Meligleò nIliach and suggests that the author
   of Recension II changed and omitted original satirical elements so as to present
   the Ulstermen in a more favourable light. [2.] Argues against attempts at a
   positive interpretation of the episode of Medb’s urination/menstruation, and
   suggests that the redactor of Recension II deliberately used the motif to create
   a misogynistic portrayal of Medb.

9518. Schrijver (Peter): The rosca of Táin bó Cúailnge Recension I,
   2428-2454.

9202. Sayers (William): Fergus and the cosmogonic sword.
   Analyzes Fergus’s dismemberment oath in l. 4009-40016 of Táin bó Cúailnge
   (as ed. by C. O’Rahilly, 1976).

5939. Mac Mathúna (Liam): The topographical components of the
   place-names in Táin bó Cúailnge and other selected early Irish texts.
   In Studien zur Táin bó Cúailnge (1993), pp. 100–113.

15172. Dukes-Knight (Jennifer): The wooden sword: age and masculinity in
   Táin bó Cúailnge.
In Narration and hero (2014), pp. 113–142.

Discusses 42 manuscript witnesses to the Táin in four different recensions, ranging from 12th to the 19th centuries, and addresses the circumstances of their compilation.

1536. O’Rahilly (Cecile): On some passages in the O’Curry MS TBC.
In Éige 15/4 (Getmahreadh 1974), pp. 323–326.
Archaic vocabulary in some passages in TBC(C) is due to the archaising tendency of a later scribe.

Studies the forms of this motif in Céltic, Old English and Old Norse literature.

ad line 4497 of the LL version of Táin bó Cuailnge as ed. by C. O’Rahilly 1967 (BILL 5054): bruasach to be translated as ‘thick-bellied’ rather than ‘big-bellied’; and ad line 4629 of the Stowe version as ed. by C. O’Rahilly 1961 (BILL 5046): mosach to be translated as ‘bristy’ rather than ‘dirty, filthy’.


5656. Tristram (Hildegard L. C.): What is the purpose of Táin bó Cuailnge?

8250. Sayers (William): Cú Chulainn, the heroic imposition of meaning on signs, and the revenge of the sign.
Provides a semiotic analysis of Macgimnusa Con Culainn.


Offers a detailed discussion of Cú Chulainn’s deal chlis.


Identified with Castletown river and the ford at Toberona, respectively.

17102. Edel (Doris): Text and memory.


10834. Rutten (Stuart): Displacement and replacement: Commac Fír Diadh within and without Táin bó Cúailnge.

In Ulidia 2 (2009), pp. 313–325.

Táin bó Dartada

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


[[In Russian:] Sagas from Ulster.]

Contains Russian translations of: Noínden Ulad; Compert Conchobhair; Scéla Conchobhair meic Nessa; Longes mac nUislenn; Tálland Étar; Tochmarc Léaine ocus aided Athairne; Compert Con Cúaltain; Tíochman Emire; Mes Úlad; Pead Bricenn; Serglige Con Colainn ocus ócnét Emire; Aided Óenfhir Àife; Echtra Nemi; De chophair in dá mucíd; Aislinge Óengus; Táin bó Dartada; Táin bó Flidais; Táin bó Reghmain; Táin bó Regamna; Táin bó Frauch; Táin bó Cúailnge; Aided Óerfhargail; Aided Chon Colãin (A); Scéla nuice Meic Dathó; Bruiden Da Choca; Aided P urges meic Róich; Aided Liogaire Bradaig; Aided Chon Roi; Aided Chellchair meic Uithhechair; Aided Conchobhair; Aided Atélla ocus Chnuill Chaoin; Aided Chell meic Magach; Aided Meidhbe; Siubarcharps Con Colãin.

Táin bó Flidais


In Celtica 18 (1986), p. 34.

The redactor of the Modern Irish fragment of Táin bó Flidais in YBL may have been Mac Fhir Bhíosigh.


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*gaibid*, meaning 'provides for', in phrases of structure: *gaibid* + object (‘a fixed day’) + indirect object. Discusses use in LU version of *Táin bó Fidhais* (see LU ll. 1631-32).


On the importance of considering the MS context within which *OCU* survives, and the relevance of *Táin bó Fidhais*.

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


311. Ó Concheainn (Tomás): The YBL fragment of *Táin bó Fidhais*.


Identifies scribe of YBL (MS TCD H.2.16) fragment of *Táin bó Fidhais* as Solam Ó Droma, and dates this transcript to c. 1380.

2497. Bhreathnach (Edel): Tales of Connacht: *Cath Airtig, Táin bó Fidhais, Cath Leitreach Ruibhe*, and *Cath Cumair*.

*In CMCS* 45 (Summer 2003), pp. 21–42.

Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.


*In JIES* 19/1-2 (Spring/Summer 1991), pp. 73–92.

8841. Ó hUiginn (Ruairí): Growth and development in the late Ulster Cycle: the case of *Táin bó Fidhais*.


12753. Arbuthnot (Sharon J.): A crux in *Táin bó Fidhais*.

*In SGS* 29 (2013), pp. 54–60.

12367. Ó hUiginn (Ruairí): The Gamhanradh.

*In Celtica* 27 (2013), pp. 79–94.

16674. Mikhailova (T.): Cari ob uladakh [Sagi ob uladakh].


([In Russian: Sagi from Ulster.])

Contains Russian transls. of: *Noínden Ulad; Compert Conchobuir; Scéal Conchobuir meic Nessa; Longes mac nUislenn; Talland Étar; Tochmarc*
Lúaine ocs aide d Athairne; Compet Con Culainn; Tochman Emire; Mesuo Ulad; Pléd Brícenn; Srglige Con Culainn ocs Úenít Emire; Aided Úenít Úite; Echtra Nemi; De chophr in dá muccéid; Aislinge Óengusú; Táin bó Dearthad; Táin bó Fidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cúailnge; Aided Derbhorgall; Aided Chon Culainn (A); Scéla muccé Meic Dathó; Bruiden Da Cogá; Aided Pergusa meic Róich; Aided Lioigéire Búdaig; Aided Chon Roi; Aided Chellchair meic Uithcheair; Aided Chonchohair; Aided Ailella ocs Chonaill Cernaig; Aided Chelltchair meic Mágach; Aided Meildh; Stibrachpat Con Culainn.

Táin bó Fraich

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: Treblainne and the poems Leaidh Fráech (beg. Omadh araid a Chlain Fraich), Carn Fraich, soitheach na saorblann]; [2.] Fráech and the monster [place-names (e.g. Duaind Fráech, Loch Béga, Carn Fraich, Choin 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.

1626. Meek (Donald E.): Táin bó Fraich and other 'Fráech' texts: a study in thematic relationships. Part II.
In CMCS 8 (Winter 1984), pp. 65–85.
[1.] Fráech and his stolen cattle [compares and contrasts Táin bó Fraich, Tochman: Treblainne and poem Carn Fraich, soitheach na saorblann]; [2.] General conclusions.

For part I, see CMCS 7 (Summer, 1984), pp. 1–37.

In Éigse 18/1 (1980), pp. 93–94.
On the readings seochtoid and timcheliad in the description of Ailill and Medb's house, §7 (ll. 63ff as ed. by W. Meid 1970 [BILL 4991]).

Discusses the grammar, idiom and contents of the dialogue in TBF lines 361–362 (as ed. by W. Meid 1967 [BILL 4991]).

2595. Meid (Wolfgang): The Yellow Book of Lecan version of Táin bó Fráich.
Diplomatic text from YBL, cols. 649.47–668.41.
4050. Olmsted (Garrett): The earliest narrative version of the Táin: seventh-century poetic references to Táin bó Cúailnge.
   In Émania 10 (1992), pp. 5–17.
   Translation of Conaille Medb micharu attributed to Lucrieth moços Chíara, Verba Scáthaige (Imbe eirr hengile) and the ‘Mòrrígan’s rose’ (In fitir in dub dawaim can eric). These are identified as containing seventh-century fragments of the Táin bó Cúailnge including references to an early version of the Aided Frathc episode.

3158. Dunville (David N.): Ireland and Britain in Táin bó Fruích.
   Argues that Alba in this text is means ‘Britain’, not ‘Scotland’.

   In JIES 19/1-2 (Spring/Summer 1991), pp. 73–92.

8639. Evans (Dewi Wyn): The learned borrowings claimed for Táin bó Fruích.

3237. Herren (Michael): The sighting of the host in Táin bó Fruích and the Hesperica famina.

   2nd revised edition of BILL 4995.


Rev. by
   Chantal Kohl, in ZCP 64 (2017), pp. 468-491 (Engl. tr. of 2nd ed.).
   Erich Poppe, in CMCS 75 (Summer, 2018), pp. 81-83 (Engl. tr. of 2nd ed.).
   Simon Rodway, in JCeltL 19 (2018), pp. 252-257 (Engl. tr. of 2nd ed.).
   Nicholas Zair, in Kratylus 57 (2012), pp. 208-212 (2nd ed.).

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=t
9589. Ní Chatháin (Próinséas): A musical interlude in *Táin bó Fraích*.
   Discusses Úaithne, the name of the harper of the Dagda.

4619. Gantz (Jeffrey) (trans.): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey Gantz.
   Contains: The wooing of Étaín; The destruction of Da Derga’s Hostel; The dream of 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 Aifé’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Mac D Arc Thó’s pig; The intoxication of the Ulaid; Bricriu’s feast; The exile of the sons of Uisín.

16674. Mikhailova (T.): Cˇarn ob uladki [Šagí ob uladkh].
   ([In Russian]: Sagas from Ulster.)
   Contains Russian transl. of: Noínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessía; Longes mac nUislenn; Talland Étar; Tochmore Liáine ocus Aided Athairnne; Compert Con Cullainn; Tochman Emire; Mesra Ulad; Pedd Bricrenn; Serglige Con Cullainn ocus énten Emire; Aided Óenfhir Aife; Echtira Nemi; De chobhar in dá maccíd; Aislinge Óengusa; Táin bó Dartada; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraích; Táin bó Cuailnge; Aided Derbhorgaill; Aided Chan Cullainn (A); Scéla macce Meic Dathó; Bruiden Da Choca; Aided Ferguson meic Réich; Aided Léogaire Bríedaig; Aided Chan Rot; Aided Chetchar meic Uitcheair; Aided Conchobair; Aided Ailella ocus Chernull Chernay; Aided Chet meic Mágach; Aided Meidhe; Siburocharpat Con Cullainn.

18381. Curley (Daniel), McCarthy (Daniel): Exploring the nature of the Fráoch saga: an examination of associations with the legendary warrior on Mag nAí.
   Discusses the connection of Fráech with three sites on Mag nAí: Clonfree, Carnfree and Owynagat.

18490. Dumville (David N.): The world of the síd and the attitude of the narrator in *Táin bó Fraích*.

**Táin bó Geamann**

   *In Éige 16/2* (Geimhreadh 1975), pp. 97-112.
Analyses the 'speech' of Clann Tomáis in *Parlement Chloinne Tomáis, Táin bó Geamainn* and *Lucht na Simléirí*. Includes sections on 1. Focail dar críoch eis; 2. Siombalchas faíaine; Béarlagair léann ta, e.g., mac ar muin, ceann fa eite, plaic fa chuíum, meáir fá bhríosg, bróg fá shop, ceannar fá iris.

1806. Williams (N. J. A.): The author of *Táin bó Geamainn*.

*Táin bó Regamain*

8677. de hÓir (Éamonn): *Frisneach Thir Eoghan*.
   The name of the townland Tyree in Co. Galway, which occurs in the song *Frisneach Thir Eoghan*, may well represent rather Tigh Reaghamhain, referred to in the old story *Táin bó Regamain*.

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

Contains Russian transls. of: *Noínden Ulad*; *Compert Conchobuir*; *Scéla Conchobuir meic Nessa*; *Longes mac nUislenn*; *Tolland Étar*; *Tochmarc Lúirín ocus aíed Athairne*; *Compert Con Cúlaimn*; *Tochmarc Emire*; *Mesca Ulad*; *Fled Bricenn*; *Serglige Con Cúlaimn ocus uíen Et Emire*; *Aided Óenfr Aife*; *Étair Nemi*; *De chophair in dá macáide*; *Aislinge Óengus*; *Táin bó Dartada*; *Táin bó Flidais*; *Táin bó Regamain*; *Táin bó Regamna*; *Táin bó Fraích*; *Táin bó Cúaslinge*; *Aided Derortaigl*; *Aided Chon Cúlaimn (A)*; *Scéla muoc Meic Dathró*; *Bruiden Da Choctair*; *Aided Fergusa meic Róich*; *Aided Lóigaire Buidlaig*; *Aided Chon Ró*; *Aided Chelchar meic Uíthechair*; *Aided Chonchobhir*; *Aided Atelle ocus Chomail Chernaig*; *Aided Chel meic Mághach*; *Aided Meidhe*; *Slaburcharpat Con Cúlaimn*.

*Táin bó Regamna*

   Emends *ditin* (IT ii l. 52 (*diten* YBL), l. 53 (*ditin* Eg. 1782)) to *dídin*, vn. of *do-feid* and translates *Is oc dídin do béis-su atá-su ocus bia as ‘I am and I shall be bringing about your death’*.

2606. Corthals (Johan): Mittleririsch *berthaec*.
   Expounds *bér-tho* in the Egerton 1782 version of *Táin bó Regamna* as *bertho* (= *berthaec*, for OIr. *bertae*), vs. the emendation *bertha* by E. Windisch (in IT II, ii, p. 241).

In JIES 19/1-2 (Spring/Summer 1991), pp. 73–92.

8416. Corthals (Johan): Táin bó Regan na: eine Vorzerzählung zur Táin bó Cúailnge.
   Text based on Egerton 1782, with variant readings from YBL in apparatus; with Kommentar, normalized Lesetext, German translation and Glossar.

   Rev. by
   Karl Horst Schmidt, in IF 94 (1990), pp. 314-316.

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].
   Contains Russian transls. of: Nóinín Uład; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Talland Êtair; Tochmarc: Lúaine ocus aedaid Athairne; Compert Con Cúilinn; Tochmarc Emire; Messa Ulad; Pled Bricenn; Serylige Con Cúilinn ocus òenët Emire; Aided Òenfer Airfe; Òchtra Nemhi; De chrophir in da muceid; Aislinge Òenguso; Táin bó Dárdada; Táin bó Flidais; Táin bó Regamain; Táin bó Reganna; Táin bó Fráich; Táin bó Cúailnge; Aided Derþferguil; Aided Chon Cúilinn (A); Scéla muce Meic Dathó; Bruiden Da Choca; Aided Òenguso meic Róich; Aided Lóegaire Bádalait; Aided Chon Roi; Aided Chéiltair meic Òuíchhair; Aided Conchobair; Aided Aileil ocus Chonaill Òosnaig; Aided Chéilt meic Mágach; Aided Meidhe; Síaburcharat Con Cúilinn.

Talland Êtair

   MMIT, 4. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2005. iv + 190 pp.
   Text restored from MSS TCD H 2, 18 (Book of Leinster) and Harley 5280.

   In PHCC 2 (1982), pp. 61–73.
   Includes comparison with Talland Êtair.

8272. Ó Dónaill (Caomhín): Gnóithe de chumadh agus de struchtúr Talland Êtair.
   In Taighde agus teagasc 5 (2005), pp. 40–52.
16674. Mikhailova (T.): Саги об уладах [Саги об уладах].
[(In Russian:) Sagas from Ulster.]
Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac nUisleann; Tálland Étair; Tochmarc Luainne ocus aided Athairne; Compert Con Cúlann; Tochmarc Étair; Mesco Ulad; Fled Brienn; Sérige Con Cúlann ocus ocenét Emire; Aided Óenfir Aife; Echtra Nemi; De chopbur in dá maccídá; Aislinge Óengus; Táin bó Darda; Táin bó Fliðais; Táin bó Regamain; Táin bó Reganma; Táin bó Fraích; Táin bó Cuailnge; Aided Derbhorguill; Aided Chon Cúlann (A); Scéla mucce Meic Dathó; Bruíden Da Chusa; Aided Fergusa meic Réich; Aided Lóegaire Búdaígh; Aided Chon Roí; Aided Chellchuirr meic Uithechair; Aided Conchobuir; Aided Ailella ocus Chonnúll Cernaig; Aided Chéit meic Mágach; Aided Meidbe; Siubharcharp Con Cúlann.

Tántic Ióseph agus Muire
In Celtica 21 (1990), pp. 465–469.
Apocryphon entitled De Josepho et Beata Maria, beg. Tántic Ióseph agus Muire [. . .]. Ed. from MS RIA 24 P 25, with Engl. transl.

Teagasc Crfossluídhie nó Fundament an Chreitlimh Chrosolúithe (1652)

Tears (three tears, red tears)
1492. Ó Súilleabháin (Pádraig): A gual gion gur lamhadh lé.
In Éigse 14/4 (Geimhreadh 1972), pp. 297–299.
On Mary’s restraint from weeping at the Cross and her red tears in Tadhg Óg Ó hUiginn’s poem Aoidhe meise ag mathair Dé; also on the motif of the three tears.

Teoscas Cormaic
12877. Fomin (Maxim): A newly discovered fragment of the early Irish wisdom-text Teoscas Cormaic in TCD MS 1298 (H. 2. 7).
Offers some palaeographical, textual and linguistic observations preliminary to an edition of this text.

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


Rev. by

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

**Teccosa Morainn**

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

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


3688. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil IV.
Continued in *ZCP* 56 (2008), pp. 1-56.

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

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

2868. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil III.

In ZCP 54 (2004), pp. 31-53.


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

In ZCP 56 (2008), pp. 1-56.

Tegnas Kreesdeec

774. Ó Dochartaigh (Cathair): The Rathlin Catechism.

In ZCP 35 (1976), pp. 175-233.

Ed. of Irish sections of The Church Catechism in Irish, printed in Belfast by James Blow in 1722: includes Catechism, Tegnas Kreesdeec; prayers for the sick, Cormaic ar son Yhaoniv Tynn; dialogues, Kolavara; and vocabulary. Orthography based on literary Irish with considerable modifications in direction of English. Published as tool for teaching Rathlin parishioners the English language. Detailed linguistic, including dialect, analysis.

Teist Cóemáin

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 dech do clerch, from An Leabhar Breac 260b); The Rule of the Céli Dé; The Rule of Tallagh, or The teaching of Maedruin. 2. Writings, litanies and hymns: Testimony to the Monastery of Sinechell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chróibid]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chróibid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.


Temair

7390. Bhreathnach (Edel): Caput, civitas, oppidum, borg: Tara, a renowned fortress.

Tesorlta Cormaic cus aided Finn

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


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

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

The church catechism in Irish (Hutchison) [1722]

774. Ó Dochartaigh (Cathair): The Rathlin Catechism.

In ZCP 35 (1976), pp. 175–233.

Ed. of Irish sections of The Church Catechism in Irish, printed in belfast by James Blow in 1722: includes Catechism, Tegasi Kreseh; prayers for the sick, Oornai or son Yhaoniv Tynn; dialogues, Kolavara; and vocabulary. Orthography based on literary Irish with considerable modifications in direction of English. Published as tool for teaching Rathlin parishioners the English language. Detailed linguistic, including dialect, analysis.


In ECI 1 (1986), pp. 204–207.

The crane-bag (Duanaire Finn)

13587. Sterckx (Claude): La légende du sac de grue.


The English Irish dictionary (1732)


In IJL 26/1 (Mar. 2013), pp. 23–57.

9532. de Blakraithe (Tomáis): Foclóir Uí Bheaglaoich.


The Faerie queene (Spenser)

8197. Forste-Grupp (Sheryl F.): A possible Irish source for the giant Coulin of Spenser’s Faerie Queene.

In SP 96/1 (Winter 1999), pp. 42–50.

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The Long Charter of Christ

444. Breeze (Andrew): The Virgin’s tears of blood.


Concludes that ‘the Virgin’s tears of blood’ of modern Irish folklore, rather than being ‘native’ or ‘Celtic’, is a relic of an international European tradition that was well developed in England. Refers to four Irish instances: (1) anon. Fearn beagnach clóinne ná clann; (2) anon. Isuidh Crist cumaoin a mháthair (see L. McKenna, Dioghaltaí dína (1938), nos. 27a, 30 [Best2 1323a]; (3) Gin go garbhair cam suir by Philip Bocht Ó hUiginn (1448) (see L. McKenna, Philip Bocht Ó hUiginn (1931), poem 13 [Best2 1728]; (4) a prose translation of The long charter of Christ by Uilliam Mac an Leagha, dated to ca. 1461-63 (see A. Breeze, in Celtica 19 (1987), pp. 111-120). Cf. also the motif of numbered tears in two poems by Tadhg Óg Ó hUiginn (1448) in poems beg. Aoidhe meise ag máthair Dé and Ionlatha róid díreach go Dia (see L. McKenna, Dón Dé (1922), nos. 2 and 6 [Best2 1323]).


In Celtica 19 (1987), pp. 111–120.

Refers to four Irish instances of the theme of the charter of Christ: (1) Cairt a síothchána ag síol Ádhaimh by Tadhg Óg Ó hUiginn (1448) (see L. McKenna, Dón Dé (1922), no. 3 [Best2 1323]); (2) Bronn a dhobhadh dionnch DÉ (see L. McKenna, Aithdheachána dína (1939), no. 84 [Best2 1692]); (3) Seacht dríoighe mo thór dhúthaigh by Philip Bocht Ó hUiginn (1448) (see L. McKenna, Philip Bocht Ó hUiginn (1931), no. 21 [Best2 1728]); (4) a prose translation of The long charter of Christ (B-text) by Uilliam Mac an Leagha, dated to ca. 1461-63, contained in MSS King’s Inn 10, BL. Additional 11809, and RIA 3 B 22.

The poets and poetry of Munster (O’Daly)

15069. Ó Drisceoil (Proinsias): Seán Ó Dálaigh: éigse agus iomarbhá.


The principles and duties of Christianity (Wilson) [1707]


In ECI 1 (1986), pp. 204–207.

The Red-Haired Man’s Wife


The Song of Dermot and the Earl


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.

The two deaths (eschatological tale)


A tale on the fate of two souls, one sinful and the other righteous, immediately after death, beg. In coir a fhis tra conid foichlidh do each an in dal derb. Edited from RIA 23 O 48; with English translation (cf. C. Marstrander, Best1, p. 243).


Thecla, St.


Thomas à Kempis


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

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

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

13391. Byrne (Francis John): *Senechas*: the nature of Gaelic historical tradition.

13416. Bhreathnach (Edel): *Timna Chathaír Máir*: a Biblical motif in an early medieval Leinster context?

Tinnakill duanaire

1829. Ó Sullivan (Anne): The Tinnakill duanaire.

19917. Ó Raghallaigh (Eoghan): A poem to Aodh Buidhe and Alasdair Mac Domhnaill of Tinnakill, Queen’s County.
   *In OLL 2 (2006)*, pp. 44–64.

Tionna Nuadh (Daniel)

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

1719. Williams (N. J. A.): A note on *Scáthán shacnuainte na haithríde*.

16295. Ó hAodha (Ruairí): “I followed it to the Presse with jealousy”: Dr. Daniel of Tuam and the emergence of Gaelic print culture, c. 1570–1628.

**Tír cumáile**

10631. Ó Corráin (Donnchadh): *Tír cumáile: omán ‘thistle’.*


**Tírechán**

615. Breathnach (Edel): *Temoria: caput Scotorum?*


Discussion of (references from) Muirchú’s *Vita Saneti Patricci*, Adomnán’s *Vita Columbae*, Tírechán’s *Collectanea*, Baile Chuinn Chéitheadhaig, Feis Temru; on the relationship between Tara and Cashel.

1258. Swift (Catherine): Tírechán’s motives in compiling the *Collectanea*: an alternative interpretation.

In *Ériu* 45 (1994), pp. 53–82.

1. Tírechán’s aims in compiling the *Collectanea*: the established position; 2. The diverse nature of Patrician tradition; 3. Tírechán’s attitude to Armagh; 4. The ‘great church of Patrick’ associated with Conall m. Néill; 5. Loíguire’s control over Conmacacht 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.

Arguments 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. *aibgitir* in *Apgitir Chrábitaig*.

2828. Ó Riain (Pádraig): When and why *Cothraige* was first equated with *Patricius*?


Rejects the identification of *Cothraige* with *Patricius* (cf. A. Harvey, *The significance of Cothraige*, in *Ériu* 36 (1985), pp. 1–9), and argues that this equation results from an 8th-c. manipulation of Tírechán’s facts with the purpose of endorsing Armagh’s interests in Munster and Leinster.

840. Harvey (Anthony): The significance of *Cothraige*.


Challenges the view that OIr. *Cothraige* is a loan-word from Latin *Patricius*, and argues that it is a place-name with originally no relation to St. Patrick.


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


Sencell Dumaigí; Sendomnach; Ardsenlis; Draíthe.


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

Texts: A. Muirchú; B. Tírecín; C. Addiamenta; D. Notulae; E. Liber Angeli. With introduction, commentary and English translation.

Rev. by
Kelly (Fergus)

10558. Woods (David): Tírecín on St. Patrick’s writing tablets.
  In StC 45 (2011), pp. 197–203.

ad Tírecín B.II §3.1–4 (as ed. by L. Bieler 1979 [The Patrician texts in the Book of Armagh]).

  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 *-dētāh, containing the PIE root *d₁h₂eh₂- ‘to make smoke’.


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

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


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

Tisserand, Jean (†1494)

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

Tiughraind Bhécáin

667. Kelly (Fergus): Tiughraind Bhécáin.
   In Ériu 26 (1975), pp. 66–98.

16662. Salvaneschi (Enrica): Columb Cille mac Eithne.
   Analyses the phrase mac Eithne (Tiughraind Bhécáin §22) as ‘son of almond’.

Tiughraind Beccáin

11605. Clancy (Thomas Owen), Márkus (Gilbert): Iona: the earliest poetry of a Celtic monastery.
Part 1: Iona (Iona's early history; The life and work of the monastery; Iona as a literary centre); Part 2: The poems (Alta prasator; Adductor laborantium; Noli Pater; Amra Cholaimh Childe; The poems of Beccán mac Laigtech; Colum Cille co Dia domn erisik; Cantemus in omne die) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona’s library.

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

To Chelló mac Oíbléni, St.

9789. Ó Corráin (Donnchadh): To Chelló mac Oíbléni: saint and places.

On the identification of four cult sites associated with Mo Chellóg: Inisvicilane, Ballinrannig, Inis Labrainne (now Inch in the parish of Ballinvoher) and Celi Mo Chellóg (now Kilmakillogue).

Tochmarc Ailbe

2449. Corthals (Johan): Ailbe’s speech to Cithruad (Tochmarc Ailbe).

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

13483. Eson (Lawrence): Riddling and wooing in the medieval Irish text Tochmarc Ailbe.

14811. Innes (Siim): Fionn and Ailbhe’s riddles between Ireland and Scotland.
Suggests that a direct line of written sources connects the riddles in Tochmarc Ailbe with those collected in Islay in 1860 by Hector MacLean (published in J. F. Campbell’s Popular tales of the West Highlands, Vol. III).

12549. Melia (Daniel F.): ‘What are you talking about?’: Tochmarc Ailbe and courtship flytings.

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Tochmarc Becfhola

4592. Corthals (Johan) (trans.): Altirische Erzählkunst.
   Contains German transls. of Orgain Denna Rig, Tochmare Étaine, Scéla mwece Meic Da Thó, Aided Crimthainn meic Phidig, Tochmare Becfhola, Staburcharpat Con Cuilinn, Immram Snédgaus ocus maic Riagla, Acaillam na senórach (excerpt).
   Rev. by Helen Imhoff, in Celtica 30 (2018), pp. 217-222 (2nd ed.).

8213. Whitfield (Niamh): Dress and accessories in the early Irish tale The wooing of Becfhola.
   In Medieval clothing and textiles 2 (2006), pp. 1–34.
   Discusses the descriptions of Becfhola and Flann's attire (§§1 and 6, as ed. by Máire Bhreathnach, in Érin 35 (1984), pp. 59-91).

   Edition of Version 1, based on MSS TCD H 2. 16 and TCD H 3. 18; and of Version 2, based on Egerton 1781 and RIA B iv 1; with English translation and notes. Includes an examination of the historical background and literary themes.

11502. Sims-Williams (Patrick): Tochmare Becfhola: a ‘peculiar confused tale’?

13399. Findon (Joanne): Looking for “Mr. Right” in Tochmare Becfhola.


Tochmarc Emire

   Argues that the use of máeláin muilchi in Tochmarc Emire is reminiscent of Lat. zizania in Vita Prima Sanctae Brigitae.

1321. Ó Conchubhairn (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) Cín (or Lebar) Dromma Srochta; 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 Tochmarc 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) Infixes and suffixes; 19. Conclusions as to the textual history of TE. Continued in Éigse 30 (1997), pp. 27–91.

1278. Toner (Gregory): The transmission of Tochmarc Emire.


Ó Concheanainn (T.) (ref.)

In CMCS 1 (Summer 1981), pp. 53–81.

Incl. discussion of name Drust, found in Tochmarc Emire.

2028. Ó hUiginn (Ruáire): Rúraíocht agus Rómánsaíocht: ceisteanna faoi fhorás an traidisiúin.

On the development and function of the story of Connla, son Aífe and Cú Chulainn.


ad Tochmarc Emire p. 48, §64 [as ed. by A. van HAMEL 1933 [Best 2 1161]].

Argues that the mention of an Ulbécán Saxae is a reference to the musical reputation of Wulfstan the Cantor (fl. 906).


ad Tochmarc Emire §30 (as ed. by A. G. van Hamel, Compert Con Culáinn, 1933).

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


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


[In Russian]: Sagas from Ulster. Contains Russian transls. of: Noínden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac nUslienn; Tálland Éitar; Tochmarc Lúaine ocus ained Athairne; Compert Con Culáinn; Tochmarc Emire; Meas Ulad; Fled Bricrenn; Sérlige Con Culáinn ocus óenét Emire; Aided Cenfhir Aife; Échtra Nemi; De chobhar in dá muccída; Aitlinge Óenogúsa; Táin bó Dartada; Táin bó Fhidhse; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cualnge; Aided Derfhorgaill; Aided Chon Culáinn (A); Scéla nuoce Meic Dathó; Bruiden Da Choqa; Aided Pergusa meic Róich; Aided Légoaire Búadaig; Aided Chon Ró; Aided Chelchaire meic Uithecheir; Aided Chonchobuir; Aided Ailella ocus Chunaill Cornoig; Aided Chel meic Máigh; Aided Mídlle; Stíubharcharp Con Culáinn.

18294. Theuerlauф (Marie-Luise): The road less travelled: Cú Chulainn’s journey to matrimony and the dindshenchas of Tochmarc Emire.

In Landscape and myth in North-Western Europe (2019), pp. 213–238.

Discusses the dindshenchas sources used in the ‘riddling colloquy’ of Tochmarc Emire, and argues that the itinerary described in it contains a learned allusion to the Túatha Dé Danann and the Fomóiri, respectively represented by Cú Chulainn and Emer, and their conflict, which is overcome by the marriage between the races, thus explaining why Emer is the only suitable match for Cú Chulainn.

18388. Findon (Joanne): A woman’s words: Emer and female speech in the Ulster cycle.


Tochmarc Emire (Verba Scáthaige)


In Celtica 21 (1900), pp. 191–207.

First line A mbe|ë| eirr Óenogúsa. Diplomatic texts from Rawlinson B 512, Egerton 1782, Egerton 88, RIA 23 N 10, and LU (Tochmarc Emere); reconstructed text, with English translation and notes.

Tochmarc Étaine
   1. The Mongán tales (Argues that all four tales are the work of a single author:
      (a) Scél asa n Ár ma le Find mac Cumail Mongán; (b) Tseit Baile Mongán;
      (c) Compert Mongán; (d) Scél Mongán); 2. Tseit Baile Mongán and Baile Choimh Chétchathaig
      Jaid Baile in Scáill (Concludes that TBM and Scél asa n Ár ma represent texts in which southern
      traditions are appropriated by a northern author); 3. The Immacallam texts, Immram
      Brain, and the Mongán tales (Immacallam Cholaim Chille 7 ind Ócgeig and
      Immacallam in Druid Brain 7 inna Banjátho Febral); 4. Echtræ Chorðaí and
      Immram Brain; 5. ‘The Midland group’ (Claims these date from the reign of
      Fínnchta Fledach mac Dúnchada, perhaps from the years 688-9); 6. Tochmare
      Étaine.

2674. Rejhon (Annalee C.): The French reception of a Celtic motif; the
   Pèlerinage de Charlemagne à Jérusalem et à Constantinople.
   Suggests that a Celtic prototype, of which Tochmare Étaine is the Irish
   analogue, underlies the Old French poem.

4573. Sergent (Bernard): Elcmar, Nechtan, Óengus: qui est qui?
   ad C. SVERCK, Dieux d’eau: Apollons celtés et gaulois, Bruxelles 1996. Argues
   that Lug and Óengus are respectively the only apollinean divinity and the
   only hermaic divinity in the Celtic pantheon, while Nechtan (who can also
   be named Manannán and Naada) is the water-god and primordial king with
   healing attributes.

4592. Corthals (Johan) (trans.): Altirische Erzählkunst.
   Contains German transls. of Orguin Denna Rí, Tochmare Étaine, Scéla
   macce Meic Da Thó, Aided Crimthainn meic Fhidaig, Tochmare Bréfhola,
   Siaburchapet Con Cünkinn, Immram Snédgusa ocus maic Raigla, Acalam na
   senóraigh (excerpt).
   Platform, 2016.
   Rev. by Helen Imhoff, in Celtica 30 (2018), pp. 217–222 (2nd ed.).

7064. Hicks (Ronald): Cosmography in Tochmare Étaine.
   In JIES 37/1-2 (Spring/Summer 2009), pp. 115–129.


In Eolas 4 (2010), pp. 54–85.


15534. Kritsch (Kevin R.): Equivocal land claims in Guta saga and Tochmarc Étain: a neglected Norse-Irish analogue.

In ANF 128 (2013), pp. 97–123.

16179. Sweetser (Eve): Advantage and disadvantage: cognate formulas for a Welsh and Irish topos of otherworldly ambiguity.


Argues that the use of les and aimles in Tochmarc Étain (cf. LU 108223) possibly represents an inherited Common Celtic formula.


In ÉtC 42 (2016), pp. 143–159.

4619. Gantz (Jeffrey) (trans.): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey Gantz.


Contains: The wooing of Étaín; The destruction of Da Derga’s Hostel; The dream of Óengus; The cattle raid of Fórcadh; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aife’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Brituia’s feast; The exile of the sons of Uladh.

15913. Carey (John): The final transformation of Étaín.

In Érinn 06 (2016), pp. 31–38.

On the origin and meaning of the word gast in Irish, attested in Tochmarc Étain I-III §17 (cf. ZCP 12:137 ff.) and in a glossary in MS H 3. 18 (cf. ZCP 13:61 ff.).

Tochmarc Ferbe

17857. Theuerk auf (Marie-Luise): The name of the heroine in Tochmarc Ferbe.

Offers a new interpretation of the name Férb based on the meaning ‘cow’ (DIL s.v. 1. ferb(b)).

**Tochmarc Lúaine ocus aided Athairne**

309. Breanach (Liam): Tochmarc Luaine ocus aided Athairne.
   Edition with notes and indices (no translation) from MS TCD H 2.16 (YBL), MS RIA 23 P 12 (Book of Ballymote), and MS TCD H 2.17. Includes passages of verse and roscaide omitted from W. Stokes, in RC 24 (1903), pp. 270–287 (Best[1], p. 98).


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

16674. Mikhailova (T.): Carn ob uladakh [Sağ ob uladakh].
   [(In Russian): Sagas from Ulster.]
   Contains Russian transls. of: Noínden Ulad; Compez Conchobair; Scéla Conchobair meic Nessa; Longes mac n-Uislenn; Talland Étar; Tochmarc Luáine ocus aided Athairne; Compert Con Cúailinn; Tochmarc Emire; Mocs Ulad; Fleid Brienenn; Sersgile Con Cúailinn ocus éndt Emire; Aided Cénsfar Aife; Echtra Nemi; De chosair in dá macceida; Aisleinge Óenguso; Táin bó Dartada; Táin bó Flidais; Táin bó Regamna; Táin bó Róigh; Táin bó Cúailnge; Aided Déilfrorgaill; Aided Chon Cúailinn (A); Scéla macce Meic Dathó; Bruiden Da Choca; Aided Fergusa meic Réich; Aided Liogaire Buaidch; Aided Chon Roí; Aided Céiltair maic Uithechair; Aided Cúchobair; Aided Alféela ocus Chonaur Cernaig; Aided Céilt meic Mágach; Aided Meide; Siubhacharpat Con Cúailinn.

**Tochmarc Moméra**

16795. Kudenko (Ksenia): Tochmarc Moméra as eχtra to the otherworld.

**Tochmarc Treblainne**

1626. Meek (Donald E.): Táin bó Fraích and other ‘Fráech’ texts: a study in thematic relationships. Part II.
   In CMCS 8 (Winter 1984), pp. 65–85.
   [1.] Fráech and his stolen cattle (compares and contrasts Táin bó Fraích, Tochmarc Treblainne and poem Cúna Fruach, saitheach na suorhlann); [2.] General conclusions.

For part I, see CMCS 7 (Summer, 1984), pp. 1–37.
4025. Jennings (Rachel): A translation of Tochmarc Treblainne.
   In Emania 16 (1997), pp. 73–78.
   Based on K. Meyer, ZCP 13 (1921), pp. 166–175 (= MS RIA 23 E 29 (Book of Fermoy), 67a–71b).

**Tochomloch nDéisi**

6068. Ó Cathasaigh (Tomás): ‘The Expulsion of the Déisi’.
   Discusses its historical background, based mainly on the Rawlinson B 502 text.
   
   Repr. in Coire sosí, pp. 283–292.

17246. Ó Cathasaigh (Tomás): Textual transmission and variation: a medieval Irish case study.
   Compares the two earliest versions of ‘The expulsion of the Déisi’, listing the variations occurring in the material common to Rawl. B 502 and Laud 610.

**Togail bruidne Uí Dergae**

1091. Ó Cathasaigh (Tomás): On the Cín Dromma Snechta version of Togail bruidne Uí Dergae.
   In Êrì 41 (1990), pp. 103–114.
   
   Repr. in Coire sosí, pp. 299–311.

**Togail bruidne Da Derga**

   Discusses the function of prophecy, etc. in Togail bruidne Da Derga.

   
   On two kennings for blood in Old Irish: deog tonnait, occurring 3× in Togail bruidne Da Derga, and melg theme, occurring 1× in Amrae Con Roi.

239. West (Máire): The genesis of Togail bruidne Da Derga: a reappraisal of the ‘two-source’ theory.

9242. O’Connor (Ralph): Prophecy, storytelling and the otherworld in Togail bruidne Da Derga.
   In Approaches to religion and mythology in Celtic studies (2008), pp. 55–68.
388. Ó Concheanainn (Tomás): Notes on Togail bruidne Da Derga.
   In Celtica 17 (1985), pp. 73–90.
   1. The relationship of the texts; 2. Narrative features; 3. Linguistic features. –
   Giolla Íosa Mac Phir Bhìsigh is likely to have been the redactor of the versions
   of TBC, BDD and other important texts which occur in his hand in YBL.

8226. Sayers (William): Charting conceptual space: Dumézil’s tripartition and
   the fatal hostel in early Irish literature.
   In ManQ 34/1-2 (Fall/Winter 1993), pp. 27–64.
   Analyses the structure of Togail bruidne Da Derga with the aim of verifying D.
   Miller’s analysis (in Shadow 9 (1992), pp. 13-22) of G. Dumézil’s trifunctional
   model.

1091. Ó Cathasaigh (Tomás): On the Cín Dromma Snechta version of Togail
   bruidne Uí Dergae.
   In Ériu 41 (1990), pp. 103–114.
   Repr. in Coire sois, pp. 309-411.

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

2633. Bhreatnach (Máire): The sovereignty goddess as goddess of death?
   Studies the role of the Sovereignty Goddess as agent of the King’s death in two
   Old Irish death-tales and draws parallels with Old Norse literature.

12599. O’Connor (Ralph): Compilation as creative artistry: a reassessment of
   ‘narrative inconsistency’ in Togail bruidne Da Derga.
   In CMCS 65 (Summer 2013), pp. 1-48.
   Deals systematically with thirty narrative inconsistencies identified in the text
   and explains them away as (A) aesthetically trivial, (B) non-existent, or (C)
   functioning to strengthen the saga’s narrative coherence at some level.

   The green knight in Sir Gawain and the Green Knight is compared with the
   three red horsemen in Togail bruidne Da Derga.

13575. Bondarenko (Grigory): Roads and knowledge in Togail bruidne Da
   Derga.

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   In CMCS 49 (Summer 2005), pp. 1–19.
   Discusses the use of body symbolism and argues that corporeal imagery has been purposely used to communicate an allegory of Irish kingship.

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

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

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

2839. West (Máire): Aspects of díbarg in the tale Togail bruaidne Da Derga.
   Explores general concepts about the early Irish institution of brigandage within the context of Togail bruaidne Da Derga, with special attention to its association with wölflike activities, and argues that the tale conveys the Christian condemnation of díbarg.

14433. O’Connor (Ralph): The destruction of Da Derga’s hostel: kingship and narrative artistry in a mediaeval Irish saga.
   Rev. by
   Kevin Murray, in JEGP 114/3 (Jul., 2015), pp. 451-453.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=t
4159. Ahlqvist (Anders): Two notes on Irish texts: 2. A passage in the YBL version of BDD.
   In Ériu 30 (1979), pp. 65–66.
   ad line 163 as ed. by E. Knott 1936 (Best 2 1166). Emends ni mise dídhu éiside to ni mise didu éisead, ‘it is not I who ask’ based on reading of MS TCD H 2.16 (Yellow Book of Lecan).

8820. Borsje (Jacqueline): Approaching danger: Togail bruidne Da Derga and the motif of being one-eyed.
   In Identifying the Celtic (2002), pp. 75–99.

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalfocht ár sinsear.
   Contains Cath Maige Mucrama, Aided Chonchobair, Genemain Cormaic va Cúain, Echtu mac nEichdal Muigmedoin, Togail bruidne Da Derga, Aided Diarmata mac Forgusa Cersaioil, Longes mac NUslem, Echtu Forgusa mac Léiti and Bethu Phádraic in Modern Irish translation.
   Rev. by

3259. Sims-Williams (Patrick): ‘Is it fog or smoke or warriors fighting?’: Irish and Welsh parallels to the Finnsburh fragment.

6258. Ó Cathasaigh (Tomás): Between God and Man: the hero of Irish tradition.
   In Crane Bag 2/1–2 (1978), pp. 72–79.
   With special reference to Cú Chulainn (Compert Con Culainn) and Conaire Mór (Togail bruidne Da Derga).


3562. Sims-Williams (Patrick): Riddling treatment of the ‘watchman device’ in Brunuin and Togail bruidhe Da Derga.

8002. Ó Cathasaigh (Tomás): Gat and díberg in Togail bruidhe Da Derga.
   Repr. in Coire sois, pp. 412–421.

4619. Gantz (Jeffrey) (trans.): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey Gantz.
   Contains: The wooing of Étain; The destruction of Da Derga’s Hostel; The dream of Oengus; The cattle raid of Froehch; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aife’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Mac C Da Tho’s pig; The intoxication of the Ulaid; Brócriu’s feast; The exile of the sons of Ulslu.

   In MH 29 (1972), pp. 110–123.
   The origin of Midas’ kingship in Phrygia is compared to that of Conaire Mór’s in Tara as told in Togail bruidne Da Derga and De sêl Chonairi Míir, referring in particular to the symbolic role of the chariot in both traditions.

   In CMCS 73 (Summer 2017), pp. 31–59.
   Provides further medieval Welsh parallels to the passage referred to by Simon Rodway in Studi Celtici 7.191 f.; also suggests Welsh ynfydion may have a parallel in the Irish dám dáschachtach of Togail Bruidne Da Derga.

8604. Sjöblom (Tom): Advice from a birdman: ritual injunctions and royal instructions in TBDD.

Togail na Tebe

4146. Miles (Brent): Riss in Mundlairc: the tale of Harmonia’s necklace and the study of the Theban cycle in medieval Ireland.
   In ÓRuio 57 (2007), pp. 67–112.
   Edited from RIA MS Div 2, with English translation and commentary. Includes a discussion of the relationship of this text with Togail Troi and Togail na Tebe.

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

1155. Poppe (Erich): Personal names and an insular tradition of Pseudo-Dares. 

Suggests that *Togail Troí* (Recension II) and *Ystorya Dar et* (Recension Ia) are closely related, and are indicative of a complex insular transmission of Latin texts of the *De excidio Troiae historia*.

4146. Miles (Brent): *Riss in Mundlair*: the tale of Harmonia’s necklace and the study of the Theban cycle in medieval Ireland. 

Edited from RIA MS Div 2, with English translation and commentary. Includes a discussion of the relationship of this text with *Togail Troí* and *Togail na Tebe*.

5158. Mac Gearailt (Uáitéar): *Togail Troí*: an example of translating and editing in medieval Ireland. 


Focuses on the process of adaptation, pointing out stylistic and argumental differences between Dares Phrygius’s *De excidio Troiae* and *Togail Troí*.

10286. Miles (Brent): *Togail Troí*: The Irish Destruction of Troy on the cusp of the Renaissance. 

10587. Mac Gearailt (Uáitéar): *Togail Troí*: ein Vorbild für spätmittelirische catha? 

Argues that the enlarged second recension of *Togail Troí* influenced the battle descriptions found in late Middle Irish narratives.

13861. Clarke (Michael): The extended prologue of *Togail Troí*: from Adam to the wars of Troy. 
*In Ériu 64 (2014)*, pp. 23–106.

Offers an edition and analysis of the Prologue found in later versions of *Togail Troí*. Text based on RIA D iv 2; with English translation and textual notes.

**Togal Troí**


Focuses on Togal Troí, Merugud Ulíezis maic Leirís, Imtheachta Aeniosa, Seola Aklamadair, examining in particular the language and style of each and their relationship to other texts of the same works.

Toimtenach

   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 Brigte.

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 confusiate 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.).

Tóirneach an Luain, bás ban

1493. Herbert (Máire): Some Irish prognostications.
   In Éigse 14/4 (Geimhreadh 1972), pp. 303–318.
   Irish prognostications from thunder (§§[1.]–[6.]) and from the howling of dogs (§[7]): [1.] Poem beg. Torann Domhnghaí ciad fata, ed. from Laud Misc. 615 and TCD H 4. 22; [2.] Text beg. Torann Domhnghaí do-fóirne dhíghbhail for chleir chibh, ed. from NLI G 1; [3.] Text beg. Tóirneach an Luain, bás ban, ed. from RIA 23 M 30; [4.] Text beg. Torann Enair with sainnemail, ed. from TCD H 4. 22; [5.] Text beg. Gaith mor ocus toirneach isin mi so, ed. from Edinburgh Laing 21; [6.] Text beg. Da ti toirneach a mi lánurrius, ed. from RIA 23 O 57 (and RIA C iv 2); [7.] Poem beg. Donal chon cenduaigh co cert, ed. from Laud Misc. 615 (and NLS Advocates’ 72.1.41 and Egerton 158). All texts with English translation and notes.

Toland, John (1670–1722)


7941. Harrison (Alan): John Toland and the discovery of an Irish manuscript in Holland.
   In IUR 22/1 (Spring/Summer 1992), pp. 33–39.
   MS Harley 1802.

12093. Harrison (Alan): John Toland (1670–1722) and Celtic studies.

**Tomaltach son of Conchohill Óg MacDiarmada (†1458)**

735. Simms (Katharine): *Gabh umad a Fheidhlimidh*. A fifteenth-century inauguration ode?


Poem beg. *Gabh umad a Fheidhlimidh* addressed to Féidhlim (idh) Finn, son of Ó Conchohill Ruadh and composed by the historian Torna Úa Maoil Chonaire (†1468) c. 1464-66. Refers to two other poems possibly composed by same author, i.e. *Tosach feile fairrinn*, addressed to Tomaltach son of Conchohill Óg MacDiarmada, chief of Magh Luirg (†1458); *Buidh n-easbhi g ar Ardachadh*, addressed to Cormac MacShamhradhain, bishop of Armagh 1441-ca. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

**Tomás Aerach**

1323. Ó Murchú (L. P.): Dha dhearbhú.


**Tondale (Ir. Tnúthgal)**


*In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017)*, pp. 117–140.

Examples taken from the *Tractatus de Purgatorio sancti Patricii, Visio Tnúthgal*, and the Middle German ‘Reise’-Fassung adaptation of the *Navigatio S. Brendani*.

**Topographia Hiberniae (Giraldus Cambrensis)**

521. Stewart (James): Topographia Hiberniae.


A discussion of aspects of Giraldus Cambrensis’s *Topographia Hiberniae*.


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

3060. Pontfarcy (Yolande de): Two late inaugurations of Irish kings.
   Studies the structure and the symbolic meaning of the consecration of a king in *Topographia Hiberniae* and the Life of Colmán son of Lúacháin, arguing in favour of the authenticity of these accounts.

7032. Anderson (Earl R.): Horse-sacrifice and kingship in the *Secret history of the Mongols* and in Indo-European cultures.
   *In JIES* 27/3-4 (Fall/Winter 1999), pp. 379–393.
   Discusses an Irish example (an inauguration of an Ulster king as described by Giraldus Cambrensis).

16171. Henley (Georgia): Through the ethnographer’s eyes: rhetoric, ethnicity, and quotation in the Welsh and Irish works of Gerald of Wales.

18525. Clancy (Thomas Owen): King-making and images of kingship in medieval Gaelic literature.
   Examines various texts from Scotland and Ireland pertaining to or describing inauguration rituals and their symbols (such as *De shíl Chonairi Móir*, *Topographia Hiberniae*, *The finding of Cashel*, etc.).

**Tóraigheacht an ghiolla dheacair**


**Tóraigheacht taise taobhghile**

   *In Éiriu* 65 (2015), pp. 1–47.

**Tóraocht Dhiarmuda agus Ghráinne**

5842. Ó Cathasaigh (Tomás): Tóraocht Dhiarmada agus Ghráinne.

**Tóraocht Domhnaig do-fóirne díghbhail for chleirchibh**

1493. Herbert (Máire): Some Irish prognostications.
   *In Éige* 14/4 (Geimhreadh 1972), pp. 303–318.
Irish prognostications from thunder ([§§1.1–6.1]) and from the howling of dogs
([§7.1]. [1.] Poem beg. Torann Domhnaigh créd Fáti, ed. from Laud Misc. 615
and TCD H 4. 22; [2.] Text beg. Torann Domhnaig do-fórne díghbhail for
chleirchibh, ed. from NLI G 1; [3.] Text beg. Tóirneach an Luain, bis ban,
ed. from RIA 23 M 30; [4.] Text beg. Torann Enair sidh sainemail, ed. from
TCD H 4. 22; [5.] Text beg. Gaoth mor ocus toirneach isin mi so, ed. from
Edinburgh Laing 21; [6.] Text beg. Da te toirneach a mi Ianuarius, ed. from
RIA 23 O 57 (and RIA C iv 2); [7.] Poem beg. Donal chon cenduigh co cert,
ed. from Laud Misc. 615 (and NLS Advocates’ 72.1.41 and Egerton 158). All
texts with English translation and notes.

Torann Enair sidh sainemail

1493. Herbert (Máire): Some Irish prognostications.
In Êigse 14/4 (Geimhreadh 1972), pp. 303-318.
Irish prognostications from thunder ([§§1.1–6.1]) and from the howling of dogs
([§7.1]. [1.] Poem beg. Torann Domhnaigh créd Fáti, ed. from Laud Misc. 615
and TCD H 4. 22; [2.] Text beg. Torann Domhnaig do-fórne díghbhail for
chleirchibh, ed. from NLI G 1; [3.] Text beg. Tóirneach an Luain, bis ban,
ed. from RIA 23 M 30; [4.] Text beg. Torann Enair sidh sainemail, ed. from
TCD H 4. 22; [5.] Text beg. Gaoth mor ocus toirneach isin mi so, ed. from
Edinburgh Laing 21; [6.] Text beg. Da te toirneach a mi Ianuarius, ed. from
RIA 23 O 57 (and RIA C iv 2); [7.] Poem beg. Donal chon cenduigh co cert,
ed. from Laud Misc. 615 (and NLS Advocates’ 72.1.41 and Egerton 158). All
texts with English translation and notes.

Torna éces

13842. Campanile (Enrico) (ed.): Eo chu art ar achridethar cathr.
für Eochu mac Énnai Chennselaig].
Uncertain ascription (Torna éces? Laidcenn mac Bairc hedo?). With German
translation.

Torna Úa Maoil Chonaire (†1468)

735. Simms (Katharine): Gabh umad a Fheidhlimidh. A fifteenth-century
inauguration ode?
Poem beg. Gabh umad a Fheidhlimidh addressed to Fheidlimidh Fionn, son of
O Conchobhair Ruadh and composed by the historian Torna Úa Maoil Chonaire
(†1468) c. 1464-1466. Refers to two other poems possibly composed by same
author, i.e. Tóisach feile faeringse addressed to Tomaltach son of Conchobhar Óg
MacDiarmada, chief of Magh Laing (†1456); Ruaidh na-conshig ar Ardcadh, ad-
dressed to Cormac MagShamhradhain, bishop of Ardcagh 1444–ca. 1476. Notes
association of ae freisleighe metre with informal poetry and its use by gifted
amateurs rather than professional bards.

Tóruidheac'h t na bhfíreun air lorg Chríosda

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

Tóruigheacht Dhiarmada agus Ghráinne

In Speculum 51 (1976), pp. 589-601.

11794. Lehmann (Edyta): The woman who wasn’t there: preliminary observations on the perplexing presence and absence of the character of Gráinne in the Tóruigheacht Dhiarmada agus Ghráinne.  
In PHCC 30 (2011), pp. 116-126.

In The Gaelic Finn tradition (2012), pp. 139-150.

Tóruigheacht Duibhe Lacha Láimh-Ghile

1034. Nagy (Joseph Falaky): In defence of rómánsafocht.  

Preliminary re-evalluation of origins, form and content of romantic tales. Discussion based on story of Sen Duibhe Lacha do Mhongáin, known in scribal tradition as Tóruigheacht Duibhe Lacha Láimh-Ghile.

Tóruigheacht Dhiarmada agus Ghráinne


Edition and translation of MS RIA 23 P 2 (Book of Lecan) 191^{rb} 1-191^{th} 7 (pagination of K. Mulchrone, in Best 2 948), omitted by K. Meyer, Finn and Gráinne, in ZCP 1 (1897), pp. 458-461 (Best 1, p. 103); with textual notes and German translation.

Tóruigheacht in Ghilla Dhecair

In Éire-Ireland 17/4 (Winter 1982), pp. 41-57.

Tract on grammar and prosody (Tuileagna Ó Maolchonaire, 1659)


Suggests two quatrains of this poem may have been preserved in Tuileagna Ó Maolchomáire’s tract on grammar and prosody (1659).

**Tract on imchomarc**

16538. Hayden (Deborah): A medieval Irish dialogue between Priscian and Donatus on the categories of questions.


Discusses the H 3. 18 version of the tract on the ‘divisions of imchomarc’.

**Tractatus de Purgatorio sancti Patricii (H. of Saltrey)**

15718. Picard (Jean-Michel), Pontarcy (Yolande de) (intr. auth.): Saint Patrick’s Purgatory: a twelfth century tale of a journey to the other world / translated by Jean-Michel Picard with an introduction by Yolande de Pontarcy.


English transl. of H. of Saltrey’s text.

Rev. by


18274. Benz (Maximilian), Weitbrecht (Julia): Afterworld spaces in medieval visionary texts of Irish provenance.

In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017), pp. 117–140.

Examples taken from the Tractatus de Purgatorio sancti Patricii, Visio Tnugdali, and the Middle German ‘Reise’-Fassung adaptation of the Navigatio S. Brendani.


**Treatise of Échtgus Ó Cuanáin of Ros Cré on the Eucharist**

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 dech do clerich, from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallaght, or The teaching of Macruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Hosily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= Apgitir chrábaíd]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chrábaíd]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.


Treacheng Breth Féine

1159. Kelly (Fergus): Thinking in threes: the triad in early Irish literature.

Trefocal tract

16537. Breanach (Liam): The Trefocal tract: an early Middle Irish text on poetics.

Trí biorghaoithe an bháis (Keating)

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 biorghaoithe an bháis.

In Éigse 31 (1999), pp. 73-78.
Argues that Keating's discussion of the three kinds of death draws upon the work of French preacher Pierre de Besse (1639).

5781. Ó Dúshláine (Tadhg): An t-exemplum in Trí biorghaoithe an bháis.

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

13928. Ó Dúshláine (Tadhg): Devout humanism Irish-style: the influence of Sir Thomas More on Seathrún Céitinn.
A comparison between More's *The four last things* and Keating's *Tri biorghaoithe an bháis*.

14471. Ó Dúshláine (Tadhg): An Eoraip agus litríocht na Gaeilge, 1600-1650: gnéithe den Bharó cac has Eorpa i litríocht na Gaeilge.
   Investigates contemporary continental influence on 17th-c. Irish literature. Includes a literary analysis of Keating's *Tri biorghaoithe an bháis* (chap. 2) and Mac Aingil's *Scáthán shacramuinte na haithridhe* (chap. 3).

15890. Sharpe (Richard): The Duke of Sussex's Irish manuscript (Rylands Irish MS 22).
   In BJRL 93/1 (Spring 2017), pp. 121–130.
   Dated 1710. Containing a copy of Keating's *Tri biorghaoithe an bháis*.

Tri gaire in domain

14638. Carey (John): The three cries of the world.
   Text from Rawl. B 512 with variants from NLI G 10; with English translation.

Triads

11595. Kelly (Fergus): Thinking in threes: the triad in early Irish literature.

Trial of Mac Teléne

   Dub Dá Thúath mac Steléne is not to be identified with the Dub Dá Thúath bishop of Rath Ard na men tioned in the annals (so K. Meyer, *The vision of Mac Conglinne*, 1882 [Best1, p. 117], and A primer of Irish metrics, 1909 [Best1, p. 54]), but rather with the Mac Teléne in *The Trial of Mac Teléne* found in YBL (see J. G. O’Keeffe, in *Ériu* 5 (1911), pp. 18-44 [Best1, p. 120]).

18497. Clancy (Thomas Owen): Reading medieval Irish satire: the trial of Mac Teléne.
   In *Satura* (2001), pp. 20–47.

Triamh uin Ghormlaithe

12259. Huc kins MacGugan (Joanna): Landscape and lamentation: constructing commemorated space in three Middle Irish texts.
   Acaillim na senóraí, Triamh uin Ghormlaithe, Dimnshenchas Érenn.
Trias Thaumaturga

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

Tripartite life of Patrick

2651. Jackson (Kenneth H.): The date of the Tripartite Life of St. Patrick.
   In ZCP 41 (1986), pp. 5–45.
   Distinguishes three datable linguistic layers (Old Irish, 10th c. and 11th c.) corresponding to the three main editorial phases. Includes a detailed analysis of the linguistic material, contrasted with Saltair na Rann and Togail Troí.

   In SAM 22/2 (2009), pp. 1–7.
   Considers the place name Ráth Dáire.

   Interprets this place name within the context of Patrician literature (particularly Trip² 840-852).

11553. Dumville (David N.): The dating of the Tripartite Life of St. Patrick.

16237. Ó Riain (Pádraig): The notes of the Book of Armagh: a ninth-century witness to North Munster affairs?
   In NMAJ 54 (2014), pp. 61–69.
   Argues that the notulae are a transcript of notes made in situ by the abbot of Armagh in the period 835–845, the Munster section of which was later to be used as material for the composition of St. Patrick’s circuit of mid-Munster in the Tripartite Life.

Tromlám Guaire

687. Ó Coileáin (Seán): The making of Tromlám Guaire.
   In Éirin 28 (1977), pp. 32–70.

4533. Sergent (Bernard): Un cycle celtique des douze jours?
   Argues that an Indo-European solstitial ritual is apparent in Tromlám Guaire, especially in the insistence on food and nourishment seen in the demands of Guaire’s guests and in the episode of the Finding of the Táin.
5801. Ó Coileáin (Seán): Tromdámh Ghuaire: an aoir agus an insint.

7310. De Jong (Frida), Draak (Maartje): De lastige schare; gevolgd door vijf
   anekdotes over dichtergeleerden; vertaald uit het middeleeuws Iers en
   (Meulenhoff editie, 1106).
   Dutch translations with annotations of Tromdámh Guaire (Best 2 1246); Mug
   Éme, Lethech and Gaire from Sanas Cormaic; the introductory part of Im-
   4-64); Yellow Book of Lecan, col. 800, inc. Eochaid Riges ardfí na Heand

   In NACC 2 (1992), pp. 141–158.
   On itinerant bands of poets in early modern Scotland and their relation to the
   Scottish oral versions of Tromdám Guaire.

15155. McMullen (A. Joseph): Improper requests and unjust satire: problems
   with the field of cultural production in Tromdám Guaire.
   In PHCC 32 (2013), pp. 198–213.

Trotula

12195. Green (Monica): A handlist of Latin and vernacular manuscripts of the
   so-called Trotula texts. Part II: The vernacular and translations and
   Latin re-writings.
   In Scriptorium 51/1 (1997), pp. 80–104.
   G. Irish (MSS RIA 23 F 9 and TCD E 4. 1).

True Wisdom (Segneri)

6096. Fennessy (Ignatius): Some Cork subscribers conned in 1795?
   On the production and publication of the bilingual True wisdom/Eagna
   fhirimeach, by P. Segneri (Cork 1795).

Tuairisc amhailt Uí Iartáin ar aonach Chlár Chluana Mhic Mhuiris
   sonn

6522. Buttmer (Cornelius G.): Tuairisc amhailt Uí Iartáin: an eighteenth
   century poem on a fair.
   In ECI 7 (1992), pp. 75–94.
   First line: Bhi gini óir ar bhudóig ann. Text based on RIA 24 C 57, normal-
   ized to modern Irish spelling. With English translation, apparatus and variant
   readings, textual notes, glossary.
Tucait Baile Mongáin

   1. The Mongán tales (Argues that all four tales are the work of a single author: (a) *Scél asa mber combód hé Find mac Cumail Mongán*; (b) *Tucait Baile Mongáin*; (c) *Compert Mongáin*; (d) *Scél Mongáin*); 2. *Tucait Baile Mongáin* and *Baile Chuinn Chéitchaithaig* [and *Baile in Scáill*] (Concludes that *TBM* and *Scél asa mber* represent texts in which southern traditions are appropriated by a northern author); 3. The *Immacallam* texts, *Immrarm Bush*, and the Mongán tales (*Immacallam Choluim Chille 7 ind Oclaig* and *Immacallam in Druad Brain 7 inna Bunfátho Febail*); 4. *Échtrae Chorklai* and *Immrarm Bush*; 5. 'The Midland group' (Claims these date from the reign of Finnechta Fleadh mac Dunlada, perhaps from the years 688-9); 6. *Tochmarc Étaine*.

   MMIT, 5. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2006. iv + 227 pp.
   Also incl. *Scél asa mber combód hé Find mac Cumail Mongán*, *Scél Mongáin* and *Tucait baile Mongáin*.

3159. Carey (John): The narrative setting of *Baile Chuinn Chéitchaithaig*.
   Aims at reconstructing the lost legendary frame that accompanied this narrative, arguing in favour of a common insular Celtic prototype of tale concerning a king’s visit to the Otherworld.

Tucait Indarba na nDéissi

1822. Ó Cathasaigh (Tomás): On the LU version of The expulsion of the Dési.

Tuibear, Risteard al. Tipper, Richard (†1730)

15890. Sharpe (Richard): The Duke of Sussex’s Irish manuscript (Rylands Irish MS 22).
   *BJRL* 93/1 (Spring 2017), pp. 121–130.
   Dated 1710. Containing a copy of Keating’s *Tó bhírghthaíthe an bháis*.

Tuireann na hÉireann

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