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.

   In ZCP 51 (1999), pp. 125-129.
   Challenges the view that the Téin 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.

   In ÉtC 29 (1992), pp. 403-414.
   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 kinred in early Irish literature, as exemplified by Christ’s relationship with the Jews, Bres’s with the Túatha Dé 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.

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Irish examples drawn from Táin bó Cúailnge.


15455. Goding (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 Conmac Fir Diad.
   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.
   co mbítís tornochtá (TBC 1 599–60).

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 deo 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 Me Idh míchuru 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.

   In Ulidia 2 (2009), pp. 31–45.

11937. Sayers (William): The smith and the hero: Culann and Cú Chulainn.
   In ManQ 25/3 (Spring, 1985), pp. 227–260.
   Analyses evidence for a close symbolic association of Cú Chulainn and the divine smith.

   In Studien zur Táin bó Cúailnge (1993), pp. 60–99.


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-podo-os of PIE *dwi-podo-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.

   In Éigse 19/1 (1982), p. 166.
   ad LU 5800: read in doc for ind 5e.

   Critical edition of the main core of 16 rosceda (LU 5422–5520) and the rosce of Fiacc 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 Medb micharu and the origins of the Táin.
   In ManQ 29/1-2 (Fall/Winter, 1988), pp. 3–72.
   J. Carney, Early Irish literature: the state of research, in pp. 113-130 of ICCS 6 (1979). Includes text from the Laud genealogies, with English translation and linear glossary.

5661. Mac Gruailt (Uáitéar): The relationship of Recensions II and III of the Táin.
   In Uidelberg 1 (1994), pp. 55–70.

   Discusses the sword ritual described in Sorglie Con Culainn §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 gifts in the past is to be found in the Irish war goddesses (particularly the Morrigan).

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 Hintergründen der Táin bó Cúailnge.

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

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

16674. Mikhailova (T.): Căin ob улдах [Sagi ob uuladakh].
Contains Russian transls. of: Noínden Ulad; Compert Conchobair; Scélá Conchobair meic Nessa; Longes mac nUislenn; Táin bó Dubh; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cúailnge; Aided Derbhgarra; Aided Chon Cúilainn (A); Scélá mucce Meic Dathó; Bruiden Da Choca; Aided Fergusa meic Róich; Aided Lóegaire Buidlaig; Aided Chon Roi; Aided Cheltchair meic Uithochar; Aided Chonchobair; Aided Alélla ocus Chonaill Cernaig; Aided Chelt meic Mághach; Aided Meidbe; Staburcharpat Con Cúilainn.


2816. Mac Gearailt (Uáitéar): Inxed and independent pronouns in the LL text of Táin bó Cúailnge.
   Investigates the decline of the inxed pronoun and the use of non-historical pronominal forms in Middle Irish, using as a case study two texts written in the late 12th century, namely Cath Ruís na Ríg and Táin bó Cúailnge (recension II). Includes a collection of inxed and independent pronouns.

4629. O’Rahilly (Cecile): Táin bó Cúailnge: recension I.
   Edition based on LU, supplemented by YBL; with English translation and notes.
   Rev. by Édouard Bachelery, in ÉtC 16 (1979), pp. 296-300.

5982. Greenwood (Eamon M.): Characterisation and narrative intent in the Book of Leinster version of Táin bó Cúailnge.

5662. Ó Réarrá (Feargal): Táin bó Cúailnge III: abach airimid?
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 Favor'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).

   In Companion to Irish literature (2010), pp. 17–26 (of vol. 1).


15690. Kenna (Ralph), MacCarron (Pádraig): Network analysis of Beowulf, the Fiadh 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.

   Also publ. as editio minor:

   In Celtica 21 (1990), pp. 191–207.
   First line A mb e[ë] eirr t oengaile. Diplomatic texts from Rawlinson B 512, Egerton 1782, Egerton 88, RIA 23 N 10, and LU (Tochmara Emere); reconstructed text, with English translation and notes.

2137. Hemprich (Gisbert): Cia aimh each danka...: Zum dhínad in den frühen irischen Dichtung.

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

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 Cróinin (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 Phír Bhisigh is likely to have been the redactor of the versions of TBC, BDD and other important texts which occur in his hand in YBL.


Iden ties 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.


Rev. by

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

18385. **Love (Jeremy):** Contagious violence and the spectacle of death in *Táin bó Cúailnge.*

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

818. **Ó Conchobhair (Tomás):** The source of the YBL Text of *TBC.*


Argues that Yellow Book of Lecan version of *Táin bó Cúailnge* was redacted directly from interpolated text of Lebor na hUidre in 1392 by Giolla Iosa Mac Fhirbhisigh at Lecan.

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 Cúailnge:* roimh nótaí ar leagan I.


Discusses the question of the interrelationship of the MSS containing recension I of *Táin bó Cúailnge,* 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 35–45 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 Iosa Mac Fhir Bhisigh, who used LU.

4896. **Swartz (Dorothy Dilts):** Balance in the Book of Leinster *Táin bó Cúailnge* and in classical rhetoric.


Argues that its redactor employed a classical rhetorical technique.

6588. **Ó Fionnachta (Pádraig):** The fight with Fer Diad.


7651. **Sayers (William):** Martial feats in the Old Irish Ulster cycle.


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

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


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


   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 Remseélta Tána bó Cualnig 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): Varia: II. The address to Fergus’s stone.
   Variorum edition with Engl. transl. and notes of poem beg. Manib do tíoc (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.

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 (Tómas) (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*.

   In JCLAHS 28/1 (2013), pp. 5–21.


2408. West (Máire): Leabhar na hUidhre’s position in the manuscript history of *Togail bruidne Da Derga* and *Orgain bruidne Uí 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.


4939. Wong (Donna): Combat between fosterbrothers in Táin bó Cúailnge.

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.
In Speculum 73/2 (Apr., 1998), pp. 297–337.

Finds a parallel to the Etarcomol episode of Táin bó Cúailnge in Iliad 23,262-450.

13007. Ó Cathasaigh (Tomás): 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 Mahabhārata.

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.

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2430. Olsen (Karin): The cuckold’s revenge: reconstructing six Irish roseada in Táin bó Cúailnge.

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 corthair (TBC II 37 f.).
   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 iske epos Táin bó Cúailnge.
   In Forum mediaeval (1985), pp. 54–70.

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.


Criticises N. Backhaus’ approach (in CMCS 19 (1990), pp. 19-26) of examining the internal relationship of the remseola, and argues in its stead in favour of investigating their relationship to Táin bó Cúalnge, in order to define this tale-category.


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


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

Rev. by Patrizia de Bernardo, in ZCP 37 (1979), pp. 303-306.

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 beoordelaars, vroeger en nu.
   In Vrouwen in oude culturen (1986), pp. 61–94.

10811. Nagy (Joseph Falaky): Hurting Bian 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 (Bían’s death in Fle Bricrenn, the encounter with king Bían’s daughter in the Táin, etc.).

   *immochor ndelend*: ‘use of charioteer’s wand to sight a straight course and to hold the chariot on this course over long distances’; *foscul ndíriuch*: ‘straight / level cleaving or sundering’; *léim dar bolg*: ‘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 fíosma, sét gerta (or gairitechta), orb na nd and orb dÚtrachta. 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 Cuáilnge.
2914. Olmsted (Garrett S.): On the origin of the *Aided Fraích* episode of *Táin bó Cúailnge*.

7058. Monette (Connell): Heroes and hells in *Beowulf*, the *Shahnameh*, and the *Táin bó Cúailnge*.

8199. Melia (Daniel F.): Parallel versions of *The boyhood deeds of Cúchulainn*.

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

13559. Olmsted (Garrett S.): The Gundestrup version of *Táin bó Cúailnge*.
   In Antiquity 50/198 (1976), pp. 95–103.

14956. 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 Cúailnge*.
   In La narrazione (1987), pp. 9–43.

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

2482. Toner (Gregory): The Ulster Cycle: historiography or fiction?
   Discusses the inconsistencies in Táin bó Cúailnge (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 Cúailnge.
   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 Paltugud Tána bó Cualgne.

2985. Olmsted (Garrett): Mórrígan’s warning to Donn Cuailnge.
   Edition of the rose passage at lines 957–962 of Táin bó Cúailnge (as ed. by C. O’Rahilly, 1976), beg. In fiarmor in dath. Reconstructed from MSS Maynooth C 1, YBL, LL, LU, Stowe Manus; with English translation and textual notes.

7057. Carney (James): The pangs of the Ulstermen: an exchangist 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 Cúailnge.

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

11682. Mac Gearailt (Uáitéar): Deilbhíocht Scéla laí brátha agus scríobhaithe LU.
   In Aguisín: Córás brathartha Scéla laí brátha.

13060. Ó Cathasaigh (Tómás): Táin [bó Cúailnge].

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. Burnyeat (Abigail): Céruguad and compilatio in some manuscripts of Táin bó Cúailnge.

1418. Mac Cana (Proinsias): Varia: IV. By way of analogy.
In Ériu 50 (1999), pp. 177–178.
Similarities between the praise of an epic bull of the Basotho people of southern Africa and Táin bó Cúailnge.

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?

ad D. Greene, The chariot as described in Irish literature, 1972.


9027. Gribben (Arthur): Táin bó Cuailnge: a place on the map, a place in the mind.
In WF 49/3 (Jul., 1990), pp. 277–291.

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.

Discusses the meaning of two gessa laid upon Cú Chulainn that prohibit him from eating dog meat and from refusing hospitality, respectively.


10815. Ó Cathasaigh (Tomás): Ailill and Medb: a marriage of equals.  
*Repr.* in Coire sois, pp. 249–258.  
Discusses the introductory ‘pillow-talk’ episode in Táin bó Cúailnge rec. II. In Appendix: Addendum on *ar/for tinchur*.

Studies the formless and the form, uncontrolled multiplicity and unity as a literary theme in Táin bó Cúailnge and In tenga bithnua.

Argues that legal roscaid and saga retoric 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 Cuailnge recension I (based on LU 5423–5427), with notes and tentative translation.

4024. Sadowska (Ewa): ‘Horses led by a mare’: martial aspects of Táin bó Cúailnge.  

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

[1.] Compares the two versions of Melgán Iliac 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 *roscaud* of *Táin bó Cúailnge* Recension I, 2428-2454.

9202. Sayers (William): Fergus and the cosmogonic sword.
    *In* *HR* 25/1 (Aug., 1985), pp. 30-56.
    Analyses Fergus's dismemberment oath in ll. 4009-4016 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.

15172. Dukes-Knight (Jennifer): The wooden sword: age and masculinity in *Táin bó Cúailnge*.
    *In* *PHCC* 33 (2014), pp. 107-122.

17100. Tristram (Hildegard L. C.): Negotiating heroism and humour in the *Cattle-Raid of Cooley* (*Táin bó Cúailnge*).
    *In* *Narration and hero (2014), pp. 113-142.*

17360. Tristram (H.): Die handschriftliche Überlieferung des altirischen Prosaepos über den Rinderraub von Cúailnge (*Táin bó Cúailnge*).
    Discusses 42 manuscript witnesses to the *Táin* in various 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* *Éigse* 15/4 (Geimhreadh, 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 Celtic, Old English and Old Norse literature.

   ad line 4897 of the LL version of Táin bó Cúailnge as ed. by C. O’Rahilly 1967 (BILL 5054): bruasach to be translated as ‘thick-lipped’ 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 ‘bristly’ rather than ‘dirty, filthy’.


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

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

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


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

17102. Edel (Doris): Text and memory.

   In Ulidia 2 (2009), pp. 313–325.

Táin bó Dartada

[In Russian:] Sagas from Ulster.

Contains Russian transls. of: Nóindén Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac n'Usóin; Táin bó Dóid; Tochmarc Láine ocus aedaid Athairne; Compert Con Cúilainn; Tochmarc Emire; Messe Ulad; Fládra Bríenn; Seirgige Con Cúilainn ocus Óenéit Emire; Óenéir Aíc; Echtra Néiti; De chuphar in dá muicíde; Aislinge Óengosa; Táin bó Dearadh; Táin bó Fidhais; Táín bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cúailinge; Aided Deirdgairgail; Aided Chon Cúalainn (A); Scéla muce Meic Dathó; Bruiden Da Choca; Aided Fergusa meic Róích; Aided Léigaire Brúdaí; Aided Chon Roy; Aided Cheltchair meic Uítheachair; Aided Chonchobair; Aided Atélia ocus Chonaill Chernaig; Aided Chell meic Mágach; Aided Meidhe; Síabharcharat Con Cúalainn.

Táin bó Fidhais


In Celtica 18 (1986), p. 34.

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


gaibid, meaning ‘provides for’, in phrases of structure: gaibid + object (‘a fixed day’) + idirect 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 OCÚ survives, and the relevance of Táin bó Fidhais.

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


311. Ó Concheanainn (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.


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 Flidhais*.

12753. Arbuthnot (Sharon J.): A crux in *Táin bó Flidhais*.
*In* SGS 29 (2013), pp. 54-60.

12367. Ó hUiginn (Ruairí): The Gamhanradh.

16674. Mikhailova (T.): *Carn ob yladax* [*Sagi ob uladakh*].
[[In Russian:] Sagi [sagas].]

Contains Russian transl. of: *Noínden Ulad*; *Compert Conchobuir*; *Scéla Conchobuir meic Nessa*; *Longes mac nUislenn*; *Talland Étaite*; *Tochmarc Luaine ocus aedh Athairne*; *Compert Con Culainn*; *Tochman Emire*; *Mesca Ulad*; *Fled Bricenn*; *Serglige Con Culann ocus ienet Emire*; *Aided Óenfair Aife*; *Echtra Nemi*; *De chophbar in dá mucéida*; *Aislinge Óengusó*; *Táin bó Dartada*; *Táin bó Flidhais*; *Táin bó Regamain*; *Táin bó Regamha*; *Táin bó Fraích*; *Táin bó Cualinge*; *Aided Derbforgail*; *Aided Chon Culann (A)*; *Scéla muice Meic Dathó*; *Buiden Da Choca*; *Aided Fergusa meic Róich*; *Aided Léogaire Búadaig*; *Aided Chon Roí*; *Aided Cheitechair maic Uithechair*; *Aided Conchobuir*; *Aided Ailella ocus Chonaill Cernaig*; *Aided Cheit meic Mágach*; *Aided Meidhe*; *Staburchapt Con Culainn*.

**Táin bó Fraích**

1619. Meek (Donald E.): *Táin bó Fraích* and other ‘Fraích’ texts: a study in thematic relationships. Part I.
*In* CMCS 7 (Summer, 1984), pp. 1-37.

[1.] The Fraích texts [*Táin bó Fraích, Tochmarc Treblainne* and the poems *Laoidh Frroich* (beg. *Osmadh cosad a Chlain Fraoich*), *Carn Fraoich*, *soithreach na saorclann*; [2.] Fraích and the monster [place-names (e.g. *Dubhmain Fraich*, *Loch Bág*, *Carn Fraich*, *Chairn Fraich*) suggest early Fraích 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. 72.1.27 (Dean of Lismore’s Book).

For part II, see CMCS 8 (Winter, 1984), pp. 65-85.
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*, *Tochmar Treblainne* and poem *Carn Fraích, soitheach na saorchlann*); [2.] General conclusions.

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

1736. Quin (E. G.): Textual notes: [1.] A passage in *Táin bó Fraích*.

*In Éigse 18/1 (1980), pp. 93–94.*

On the readings *sochtond* and *timchellad* in the description of Ailill and Medb’s house, §7 (ll. 65ff as ed. by W. Meid 1970 [BILL 4991]).


*In Ériu 23 (1972), pp. 235–241.*

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 Fraích*.


Diplomatic text from YBL, cols. 649.47–658.41.

4050. Olmsted (Garrett): The earliest narrative version of the *Táin*: seventh-century poetical references to *Táin bó Cúalnge*.

*In Émania 10 (1992), pp. 5–17.*

Translation of *Conail la Me db míchuru* attributed to Lucrètius moocu Chiara, *Verba Sothoige (Imbe ciri henguile)* and the ‘Mórrígán’s ros’ (*In fittir in dub duaim can eric*). These are identified as containing seventh-century fragments of the *Táin bó Cúalnge* including references to an early version of the *Aided Fraích* episode.

3158. Dumville (David N.): Ireland and Britain in *Táin bó Fraích*.


Argues that *Albu* 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 Fraích*.


3237. Herren (Michael): The sighting of the host in *Táin bó Fraích* and the *Hisperica famina*.


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2nd revised edition of BILL 4995.


Chantal Kobel, in ZCP 64 (2017), pp. 488-491 (Engl. tr. of 2nd ed.).
Erich Poppe, in CMCS 75 (Summer, 2018), pp. 81-83 (Engl. tr. of 2nd ed.).
Simon Rodway, in JCDL 19 (2018), pp. 252-257 (Engl. tr. of 2nd ed.).
Nicholas Zair, in Kratylus 57 (2012), pp. 208-212 (2nd ed.).

Discusses Úaithne, the name of the harper of the Dagda.

4619. Gantz (Jerey) (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 Froech; The labour pains of the Ulaid & the twins of Macha; The birth of Cu Chulaind; The boyhood deeds of Cu Chulaind; The death of Aife's only son; The wasting sickness of Cu Chulaind & the only jealousy of Emer; The tale of Macc Da Thó's pig; The intoxication of the Ulaid; Bricriu's feast; The exile of the sons of Uisfin.

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

[[In Russian:] Sagan from Ulster.]

Contains Russian transl. of: Noinden Ulad; Compert Conchobair; Seela Conchobair meic Nessa; Longes mac uVislen; Taland Etair; Tochkmar Lúaine ocus aided Athairne; Compert Con Cualann; Tochkman Emire; Mesca

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Ulad; Fled Bricenn; Sercige Con Culainn ocs énté Emir; Aided Óenfhir Aif; Echtra Nemi; De chphurb in dá mccidéa; Aislinge Óengusó; Táin bó Darada; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cuailnge; Aided Derfargail; Aided Chon Culainn (A); Scéala muice Meic Dathó; Bruiden De Choca; Aided Fergus meic Róich; Aided Lóegaire Brúadaig; Aided Chon Rot; Aided Chelltchair maic Uithechair; Aided Chonchobair; Aided Àilella ocs Choncill Chernaig; Aided Cheit meic Mágach; Aided Meidbe; Staburcharpat Con Culainn.

18381. Curley (Daniel), McCarthy (Daniel): Exploring the nature of the Fráoch saga: an examination of associations with the legendary warrior on Mag nAi.

In Éiména 24 (2018), pp. 53-62.

Discusses the connection of Fráoch with three sites on Mag nAi: Clonfree, Carnfree and Owynamagat.

18490. Dunville (David N.): The world of the súd and the attitude of the narrator in Táin bó Fraich.


Táin bó Geannáin


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

Analyses the ‘speech’ of Chlann Tomáin in Pairement Chloinne Tomáis, Táin bó Geannáin and Lucht na Simléirí. Includes section on 1. Focal dar crioch eis; 2. Siombalachas faírme; Béarlagair lúnta, e.g. mac ar muin, ceann fa eite, plaic fa chuim, mear fá bhroig, bróg fá shop, ceann fá iris.


Táin bó Regamain

8677. de hÓir (Éamonn): Frinseach Thir Eoghain.


The name of the townland Tyrone in Co. Galway, which occurs in the song Frinseach Thir Eoghain, may well represent rather Tigh Reaghchmailín, referred to in the old story Táin bó Regamain.

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


[(In Russian) Sagas from Ulster.]

Contains Russian trans. of: Noínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Táland Étair; Tochmarc Luainne ocs aíed Athairne; Compert Con Culainn; Tochmarc Emire; Mesca
Táin bó Regamna

   Emends dítin (IT ii l. 52 (díten YBL), l. 53 (dìtin Eq. 1782)) to didíin, vn. of
do-feid and translates Is oc dídín do bás-su atá-su ocus bia as ‘I am and I
shall be bringing about your death’.

   In ZCP 37 (1979), pp. 203-206.
   Expands bérho in the Egerton 1782 version of Táin bó Regamna as bertho (=berthae, for OIr.
bertae), vs. the emendation bertho by E. WINDSCH (in IT II,
i. p. 241).

7002. Brenneman (Walter): Transformation and symbolism in the Irish Celtic
and Indo-European cattle raiding myth: a symbolic analysis.
   In JIES 19/1-2 (Spring/Summer, 1991), pp. 73-92.

8416. Corthals (Johan): Táin bó Regamna: eine Vorerzählung zur Táin bó
Cúailnge.
   SbÖAW, 478. Wien: Österreichische Akademie der Wissenschaften,
   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.): Čarn ob uladakh [Sagi ob uladakh].
   [In Russian:] Sagas from Ulster.

Contains Russian transls. of: Noínden Ulad; Comport Conchobuir;
Seóta Conchobuir meic Nessa; Longes mac n'Uislenn; Tálland Éitar; Tochmarc

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Talland Étair


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 5290.


In PHCC 2 (1982), pp. 61–73.

Includes comparison with Talland Étair.

8272. Ó Dónaill (Caoimhín): Gnéithe de chumadh agus de struchtúr Talland Étair.

In Taighde agus teagasc 5 (2005), pp. 40–52.

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


[In Russian:] Sagas from Ulster.

Contains Russian transls. of: Noínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Talland Étair; Tochmarc Lúaine ocus aided Athairrne; Compert Con Culainn; Tochmarc Emire; Mesce Ulad; Fled Bricenn; Serylíge Con Culainn ocus ēníet Emire; Aided ēníēr Aife; Echtra Nemi; De chophar in dá muccidé; Aislinge Óenguso; Táin bó Dardada; Táín bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraich; Táin bó Cúailinge; Aided Derbhorgail; Aided Chon Culaim (A); Scéla mucc Meic Dathó; Bruiden Da Choca; Aided Pergusa meic Róich; Aided Lóegaire Buáilaid; Aided Chon Roí; Aided Cheltchair meic Uithelair; Aided Chonchobair; Aided Ailella ocus Chonrail Chernaig; Aided Chelt meic Mágach; Aided Meidhe; Siubhurcharpat Con Culaimn.

Tánic Ióseph agus Muire


In Celtica 21 (1990), pp. 465–469.

Apocryphon entitled De Josepho et Beata Maria, beg. Tánic Ióseph agus Muire [. . .]. Ed. from MS RIA 24 P 25, with Engl. transl.
Tegasg Críosduidhe nó Fundament an Chreidimh Chríosduidhe (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 máthair Dé; also on the motif of the three tears.

techtaid

19245. Ó Donnchú (Ken): 'To have' sa Ghaeilge agus an briathar Sean-Ghaeilge techtaid.
   In Léann 5 (2018), pp. 61–73.

Teccosca Cormaic

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

14974. Fòmin (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 Morainn, Teccosca Cormaic and De duodecim abusivis.

2. Audacht Morainn (Recesion L): introductory story [text from LL, with translation]; 3. Teccosca Cormaic: notes [variant readings of sections on kingship (accompanied by normalized Old Irish text and English translation)].

Rev. by

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

**Teosca 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. *fír*, *fírinne*, *fír athemon*) 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.

Expands on a previous article, in *ZCP 49-50* (1997), pp. 287-310. Studies in particular the representation of the prince in Irish wisdom literature and the concept of *fír flathemon*.


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.


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.


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.
Tegask Kreesedee

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, Tegask Kreesedee; prayers for the sick, Cornui ar son Yhoaniv Tynn; dialogues, Kolaruna; 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 (Unseann): The Celtic monk: rules and writings of early Irish monks / translated and annotated by Unseann Ó MAIDIN.


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 200b]; The Rule of the Céli Dé; The Rule of Tallaght, or The teaching of Maónain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Hymn of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= An girt chrábhaid]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chrábhaid]; Litany of Our Lady; Invocation of Saint Michael; Poems [Eng. transls. repr. from various sources]; Latin Hymns.


Temair

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


Tesmolta Cormaic o cus aided Finn

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


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

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

The awntyrs off Arthure


§2 on the identification of ‘Lauer’ as Lavery Burn (*ScG* Labhanág).

**The church catechism in Irish (Hutchison) [1722]**

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


Ed. of Irish sections of *The Church Catechism in Irish*, printed in Belfast by James Blow in 1722: includes Catechism, *Tegúsh Kreegreee*; prayers for the sick, *Oornai ar son Yhaoniv Tyhn*; dialogues, *Kolavrs*; 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.


**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 Blàidraithe (Tomás): *Foclóir Uí Beaglaoich.*


**The English-Irish dictionary (Ó Beaglaoich)**


33

Bibliography of Irish Linguistics and Literature


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.

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. Fearr beagné clainne ná clann; (2) anon. Isodh Crios cum‘sin a mhabhair (see L. McKenna, Dioghlaim dina (1938), nos. 27a, 30 [Best 2 1323a]; (3) Gin go guthair eam stuar by Philip Bocht Ó hUiginn (1487) (see L. McKenna, Philip Bocht Ó hUiginn (1931), poem 13 [Best 2 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 Og Ó hUiginn (1448) in poems beg. Acoidhe meise ag máthair Dé and Iomlha roid dreach go Dia (see L. McKenna, Dán Dé (1922), nos. 2 and 6 [Best 2 1323]).


In Celtica 19 (1987), pp. 111-120.

Refers to four Irish instances of the theme of the charter of Christ: (1) Cairt a stóidhchána ag siol Adhairn by Tadhg Og Ó hUiginn (1448) (see L. McKenna, Dán Dé (1922), no. 3 [Best 2 1323]); (2) Brú òn ùbhdadh diomhá Dè (see L. McKenna, Aithdirghaim dína (1939), no. 84 [Best 2 1692]); (3) Seacht duioghe mo thoir tháitbhargh by Philip Bocht Ó hUiginn (1448) (see L. McKenna, Philip Bocht Ó hUiginn (1931), no. 21 [Best 2 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 Inns 10, BL, Additional 11809, and RIA 3 B 22.

The poets and poetry of Munster (O’Daly)

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=t
15069. Ó Drisceoil (Proinsias): Seán Ó Dálaigh: éigse agus iomarbhá.  
Rev. by Eilís Ní Dheá, in ECI 23 (2008), pp. 204-205.  

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

In ECI 1 (1986), pp. 204-207.

The Red-Haired Man’s Wife

1563. Bliathnach (Áine): Be an an fhir rua.  
[1.] [Amhrán] A1 Beir litir uaim scríofa, etc.: song beg. Beir bhr uaim scríobhta sios go baile cuais cuain, ed. from MS RIA 677 (23 F 22); ascr. to Riogard Bairead; [2.] [Amhrán] A2 Thíos ag Béal Bearnais, etc.: song beg. Thíos ag Béal Bearnais tharlaigh me-si is mo ghráidh, ed. from MS RIA 718 (23 H 34); ascr. to Riogand Bairead or Cathal Bui Mac Gilla Guntas; [3.] Amhrán B: song beg. Se de bhreatha chum na tire-se a fhaoileann is deise faoi ghráim, ed. from MA RIA 769 (23 E 12); [4.] A agus B sa bhéalódh; [5.] Nua-chumadóireacht: Amhrán C = song by Antoine Ó Roinchuirre beg. Smoainigh gur comunadh An Mhac Muire ar an gcuram; [6.] Talieadh cumadóireachta; [7.] Athruithe éile; [8.] The Red-Haired Man’s Wife (beg. Ye muses divine combine and lend me your aid).

The Song of Dermot and the Earl

Compares the two versions (found in Expugnation 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)

14570. Ritari (Katja): The two deaths.  
In End and beyond (2014), pp. 101-111.  
A tale on the fate of two souls, one sinful and the other righteous, immediately after death, beg. Is coir a fhis tra comid foichidh do cail an in dal derb.  
Edited from RIA 23 O 48; with English translation (cf. C. Marstrander, Best 1, p. 243).

15597. Ritari (Katja): The Irish eschatological tale The two deaths and its sources.  
Theacla, St.

15754. Ó Dochartaigh (Caitriona): A cult of Saint Theacla in early medieval Ireland?

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.

Tigernach, St.

19195. Ó Dufaigh (Seosamh): Hystoria of Saint Tigernach.
   In Clogher record 21/3 (2014), pp. 197–223.
   Latin; derived from Vita Tigernaci. Text from MS 405, Parker Library, Corpus Christi College, Cambridge; with Engl. transl.

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.


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

Tinnakill duanaire

1829. O'Sullivan (Anne): The Tinnakill duanaire.
   In Celtica 11 (1976), pp. 214–228.
   Early seventeenth-century MS (mainly parchment), TCD H 3. 19, owned by Mac Donnells, containing 83 bardic religious poems. Tinnakill = Tígh na Caille, a Mac Donnell castle in the parish of Coolbanagher, bar. of Portnahinch, Co. Léix. Appendix: list of poems (first lines) according to the correct order of the MS.

9917. Ó Raghallaigh (Eoghan): A poem to Aodh Buidhe and Alasdair Mac Domhnaill of Tinnakill, Queen’s County.
In OLL 2 (2006), pp. 44-64.

Tiomna Nuadh (Daniel)

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

  Illustrates that Aodh Mac Aingil probably knew about and used archbishop William Daniel’s translation (dated to 1602 or 1603) of the New Testament into Irish.

16295. Ó hAoith (Ruairí): I folloied it to the Presse with ielousy: Dr. Daniel of Tuam and the emergence of Gaelic print culture, c. 1570-1628.
  In JGAHS 65 (2013), pp. 7-26.
  On the life and work of William Daniel (1570-1628), archbp. of Tuam and translator of the New Testament into Irish.

Tír cumaile

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

Tírechán

615. Bhreathnach (Edel): Temoria: caput Scotorum?
  Discussion of (references from) Muirc’h ú’s Vita Sancti Patricii, Adomnán’s Vita Columbae, Tírechán’s Collectanea, Baile Chuiinn Chéichathaig, Feis Temmo; 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. Loighe’s control over Connacht as portrayed in the Collectanea; 6. The political context within which the Collectanea was written.
2434. Márkus (Gilbert): What were Patrick’s alphabets?
   In CMCS 31 (Summer, 1996), pp. 1–15.
   Argues that the *abgitiorias* and *elementa* that St. Patrick is said by Tírechán to have written are best taken as meaning ‘guides to monastic life’, comparable to OIr. *abgitir* in *Aigpitir Chréíbaid*.

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 Éiriú 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* (Muirchá), *Collectanea* (Tírechán), *Vita Briogne* (Cogitosus) and *Vita Columbae* (Adomnán).

   *Senchell Dumaigí; Sendomnach; Ardsenlis; Druime.*

   pp. 242–248: Notes on the Irish words (with particular reference to dating), by F.K.
   Texts: A. Mairchá; B. Tírechán; C. Additamenta; D. Notulæ; E. Liber Angéli. With introduction, commentary and English translation.

Rev. by
Kelly (Fergus)
10558. Woods (David): Tírec hán on St. Patrick’s writing tablets.
   In StC 45 (2011), pp. 197–203.
   ad Tírec hán B.II §3.1-4 (as ed. by L. Bieler 1979 [The Patrician texts in the Book of Armagh]).

10520. Bisagni (Jacopo): A note on the end of the world: Tírec hán’s dies erdathe.
   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 *-dath, containing the PIE root *d(e)ther-
   `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): Tírec hán’s Sídruimm, Adomnán’s Dorsum Tómme.


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

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

Tisserand, Jean (†1494)

441. Ó Cuív (Brian): Two religious poems in Irish.
   In Celtica 20 (1988), pp. 73–84.
du jour de Pasques (composed by the Franciscan, Jean Tisserand, ob. 1494). Poem beg. _A'ammochic Dé do cêsadhl thrínn_ (14 qq.); ed. with transl. and notes from MS NLI G 663. Latin text from _Liber Usualis_, beg. _O fili et filiae_ (12 qq.).

**Tiughraind Bhécáin**

667. Kelly (Fergus): _Tiughraind Bhécáin_.

_In Éiri_ 26 (1975), pp. 66-98.


16662. Salvaneschi (Enrica): _Columb Cille mac Eithne_.

_In Romanobarbarica_ 5 (1980), pp. 239-257.

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 (_Altus prosator_; _Adductor laborantium_; _Noli Pater_; _Ammus Choluimb Chille_; The poems of Bécán mac Luigdech; _Colum Cille co Dia domm eriul_; _Cantemus in omne die_ ) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona’s library.

**To Chellóc mac Oíbléni, St.**

9789. Ó Corráin (Donndadh): _To Chellóc mac Oíbléni: saint and places_.


On the identification of four cult sites associated with Mo Chellóg: Iniscuilllane, Ballinruanj, Inis Labhrainne (now Inch in the parish of Ballinvoher) and Cell Mo Cheallóg (now Kilmakillogue).

**Tochmarc Ailbe**

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

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

14811. Innes (Sim): 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 flyings.

Tochmarc Becfhola

4592. Corthals (Johan) (trans.): Altirische Erzählkunst.
Contains German transl. of Orgain Denna Rig, Tochmarc Étainne, Scéala macce Meic Da Thó, Aided Crimthainn meic Fhidaig, Tochmarc Becfhola, Staiburcharpot Con Culainn, Inmmram Snéiguma ocus meic Riagla, Acallam na senórach (excerpt).

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 BHEATHNACH, in Ériu 35 (1984), pp. 50–91).
   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): Tochmarc Bechfaol: a `peculiar confused tale'?

13399. Findon (Joanne): Looking for “Mr. Right” in Tochmarc Bechfaol.


Tochmarc Emire

   Argues that the use of Máeláin muilchi in Tochmarc Emire is reminiscent of
   Lat. zizania in Vita prima sanctae Brigitae.

1321. Ó Concháin (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
      1379 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) Cin (or Lebor) Dromma Scefta; 7. The entry
      of CDS texts into the Conamacht 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 Gabala] lost from LU; 12. A reference to Muirghiu 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) Inxes and suffixes; 19. Conclusions

1278. Toner (Gregory): The transmission of Tochmarc Emire.
   [1.] The relationship between the MSS of V [= the longer recension contained
      in MSS RIA 23 E 25, RIA D iv 2, Harley 5280, RIA 23 N 10, RIA 23 E 29
      (Book of Fermon), Egerton 92]; vs. T. Ó Concháin, in Éigse 29 (1996),
      pp. 96–100; [2.] The lost portion of R [= the shorter recension contained in MS
      Rawlinson B 512]; [3.] The relationship of V and R; [4.] The language of R
      and V; vs. T. Ó Concháin, in Éigse 30 (1997), pp. 102–12; [5.] Old and
      Middle Irish in V; [6.] Conclusion: V is an expanded version of R.
Ó Conchobairn (T.) (ref.)

In CMCS 1 (Summer, 1981), pp. 53–81.
Incl. discussion of name Drust, found in Tochmarc Emire.

2028. Ó hUiginn (Ruairí): Rúraíocht agus Rómánsáocht: ceisteanna faoi thoiras 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 Culaínn, 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: Nóínden Ulad; Compert Conchobair; Scéla Conchobair meic Nessa; Longes mac nUislenn; Táin Eitir; Tochmarc Lúaine ocus aíde Athairne; Compert Con Culaínn; Tochmarc Emire; Mesca Ulad; Pled Bricennn; Serglige Con Culaínn ocus Únét Érinn; Aide do Cénfhr Aífe; Échtra Nemi; De chophur in dá moccád; Aide do Céngusa; Táin bó Darteada; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fráich; Táin bó Cúspilge; Aided Derbhorgill; Aided Chon Culainn (A); Scéla moccé Meic Dathó; Bruiden Da Choca; Aided Fergusa meic Róich; Aided Lóéaire Brúadhair; Aided Chon Rol; Aided Céilechaire meic Uithcheartair; Aided Conchobair; Aided Ailella ocus Cronnaill Chernaig; Aided Chelt meic Mágach; Aided Meidbe; Siuburcharpat Con Culaínn.
18294. Theuerkauf (Marie-Luise): The road less travelled: Cú Chulainn’s journey to matrimony and the dindshenchas of Tochmarc Émire.

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

Discusses the dindshenchas sources used in the ‘riddling colloquy’ of Tochmarc Émire, and argues that the itinerary described in it contains a learned allusion to the Tuatha 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 Émire (Verba Scáthaige)


In Celtica 21 (1990), pp. 191–207.

First line Amb [ë] eirr oengaile. Diplomatic texts from Rawlinson B 512, Egerton 1762, Egerton 88, RIA 23 N 10, and Lu (Tochmarc Émire); 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 mber combad hé Find mac Cumail Mongán; (b) Tucait Baile Mongán; (c) Compert Mongán; (d) Scél Mongán); 2. Tucait Baile Mongán and Baile Chomn Chétchathaig [and Baile Scáil] (Concludes that TBM and Scél asa mber represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallam texts, Immar Brain, and the Mongán tales (Immacallam Cholaim Chitle 7 ind Óclaig and Immacallam in Drogradation Brain 7 inna Banjitho Fehail); 4. Echtrae Cholai and Immar Brain; 5. ‘The Midland group’ (Claims these date from the reign of Fínnchta Fledach mac Diadhach, perhaps from the year 688-9); 6. Tochmarc Étaine.


Suggests that a Celtic prototype, of which Tochmarc Étaine is the Irish analogue, underlies the Old French poem.

4573. Sergent (Bernard): Ekmar, Nechtan, Óengus: qui est qui?

ad C. Sterckx, *Dieux d’eau: Apollons celtes 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 Néachtan (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 *Orgain Denna Rig, Tochmarc Étaine, Sédam mac Dá Thó, Aided Cruitaimn mac Fhidig Tochmarc Breafoola, Slaburcharpat Con Culann, Imram Snédgusa ocus mac Ri*gla, Acailam na scenórach* (excerpt).


*Rev. by Helen Imhoff, in Celtica* 30 (2018), pp. 217-222 (2nd ed.).

7064. Hicks (Ronald): *Cosmography in Tochmarc Étaine*.

*In JIES* 37/1-2 (Spring/Summer, 2009), pp. 115–129.


10710. Griffin-Kremer (Cozette): Wooings and works: an episode on yoking oxen in the *Tochmarc Étaine* and the *Cóir anmann*.

*In Eolas* 4 (2010), pp. 54–85.


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

*In ANF* 128 (2013), pp. 97-123.

16179. Sweeney (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 Étaine* (cf. *LU* 10622/3) possibly represents an inherited Common Celtic formula.


Contains: The wooing of Étain; The destruction of Da Derga’s Hostel; The dream of Oengus; The cattle raid of Frosch; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aífe’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Bróich’s feast; The exile of the sons of Uisliu.


On the origin and meaning of the word gast in Irish, attested in Tochmarc Étainne III §17 (cf. ZCP 12.137 ff.) and in a glossary in MS H 3. 18 (cf. ZCP 13.61 ff.).

Tochmarc Ferbe


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

Tochmarc Luain 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 rosca ò omitted from W. Stokes, in RC 24 (1903), pp. 270–287 (Best, p. 98).


Contains Russian transls. of: Noinden Ulad; Compert Conchobuir; Scéla Conchobuir meic Nessa; Longes mac n’Uislenn; Tálland Étair; Tochmarc
Lúaine ocus aided Athairne; Compert Con Culainn; Tochmarc Emire; Measa Ulaid; Fled Bricrenns; Serglige Con Culainn ocus ocenét Emire; Aided Océnjir Atfe; Echtra Nemi; De chophr in dá muccéida; Aislinge Óenguso; Táin bò Dartada; Táin bò Flidais; Táin bò Regamain; Táin bò Regamna; Táin bò Fruích; Táin bò Cuaisinge; Aided Derbhgoill; Aided Chon Culainn (A); Scéla muco Meic Dathó; Bruiden Da Caoch; Aided Fergus mac Réich; Aided Lóighaire Búadair; Aided Chon Roi; Aided Cheltchair mac Uithechair; Aided Chonchobhair; Aided Ailella ocus Chonaille Chernaig; Aided Céit mac Múagh; Aided Meidhe; Siubhachar pat Con Culainn.

Tochmarc Monéra

16795. Kudenko (Ksenia): Tochmarc Monéra as echtra to the otherworld.  

Tochmarc Treblainne

1626. Meek (Donald E.): Táin bò 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 bò Fraích, Tochmarc Treblainne and poem Carn Fraoich, soitheach na saor chlann); [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 Fermoyle), 67a–71b).

Tochmold na 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 sois, pp. 283–289.

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 brudne Uí Dergae

In Ériu 41 (1990), pp. 103–114.


Repr. in Coire seis, pp. 300–411.

Togail bruidne Da Derga

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

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

239. West (Maire): 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 Bhisigh 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 Derghue.
    In Ériu 41 (1990), pp. 103–114.
    Repr. in Coire seis, pp. 300–411.

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. Bhreathnach (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 bruide 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 bruide Da Derga.

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

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 Compert Con Culainn (for Cú Chulainn) and of Togail bruide Da Derga (for Conaire Mór).

Repr. in Coire sois, pp. 51-64.

2408. West (Máire): Leabhar na hUidhre’s position in the manuscript history of Togail bruide Da Derga and Órgain bruide Uí 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 diberg in the tale Togail bruidne Da Derga.
Explores general concepts about the early Irish institution of brigandage within the context of Togail bruidne Da Derga, with special attention to its association with wolflike activities, and argues that the tale conveys the Christian condemnation of diberg.

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

4159. Ahlqvist (Anders): Two notes on Irish texts: 2. A passage in the YBL version of BDD.
In Éirí 30 (1979), pp. 65–66.
ad line 163 as ed. by E. Knott 1936 (Best 2 nd). Emends ní mise didiu eiseid to ní mise didiu eisíd ‘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): Scélalaocht ár sinsear.
Contains Cath Maige Muirema, Aided Chonchobair, Genemain Cearmaic na Coinn, Echtu mac nEthaidh Mucmedoin, Togail bruidne Da Derga, Aided Diarmata mac Fergus Corbaill, Longes mac nUislenn, Echtu Fergus maca Léti and Bethu Phátraic in Modern Irish translation.
3259. Sims-Williams (Patrick): ‘Is it fog or smoke or warriors fighting?’: Irish and Welsh parallels to the Finnsburgh 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 De Derga).


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

8002. Ó Cathasaigh (Tomás): Gat and díberg in Togail bruidne 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 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 Macc Da Thó’s pig; The intoxication of the Ulaid; Brícriu’s feast; The exile of the sons of Uisliu.

   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 síl Chonaír Móir, 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 ff.; also suggests Welsh ynfydion may have a parallel in the Irish dám dásicachtach of Togail Bruidne Da Derga.

8004. Sjöblom (Tom): Advice from a birdman: ritual injunctions and royal instructions in TBDD.


Draws a parallel between the forester of Iarlés y ffynnaun and Fer Gáile.

**Togail na Tebe**

4146. Miles (Brent): *Riss in Mundháirc*: 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 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).

Analyses *Imtheachta Aeniasa, In cath catharda*, and *Togail na Tebe*.


**Togail Troi**

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


Suggests that *Togail Troi* (Recension II) and *Ystorýa Daret* (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 Mundháirc*: 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 Troi* and *Togail na Tebe*.

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

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

10286. Miles (Brent): Togail Troi: The Irish Destruction of Troy on the cusp of the Renaissance.
   In Fantasies of Troy (2004), pp. 81–96.

10587. Mac Gearailt (Uáitéar): Togail Troi: ein Vorbild für spätmittelirische catha?
   Argues that the enlarged second recension of Togail Troi influenced the battle descriptions found in late Middle Irish narratives.

13861. Clarke (Michael): The extended prologue of Togail Troi: 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 Troi. Text based on RIA D iv 2; with English translation and textual notes.

Togail Troi

   Focuses on Togail Troi, Merugud Uilixis maic Leirthi, Imtheacht Achnisa, Seda Alazandair, examining in particular the language and style of each and their relationship to other texts of the same works.

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 Domhnaigh créd fáthi, ed. from Laud Misc. 615 and TCD H 4. 22; [2.] Text beg. Torann Domhnaig de-foírne deighbhall for chleirichbhi, ed. from NLI G 1; [3.] Text beg. Tóirneach an Luain, bás ban, ed. from RIA 23 M 30; [4.] Text beg. Torann Énair sídhe sainemaid, ed. from TCD H 4. 22; [5.] Text beg. Gaeth mor ocus toirneach isin mi so, ed. from Edinburgh Laiing 21; [6.] Text beg. Da ti toirneach a mi lánairius, ed. from RIA 23 O 57 (and RIA C iv 2); [7.] Poem beg. Donal chon cennduir 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)


MS Harley 1802.


Tomaltach son of Conchobhar Óg MacDiarmada (†1458)


Poem beg. Gabh umad a Fheidhlimidh addressed to Féidhlim (idh) Fionn, son of Ó Conchobhair Ruadh and composed by the historian Torna Ua Maoil Chonaire (†1468), c. 1464–66. Refers to two other poems possibly composed by same author, i.e. Tosach féile fairringe, addressed to Tomaltach son of Conchobhar Óg MacDiarmada, chief of Magh Luirg (c. 1464–66); Buaidh n-aon huig ar Ardcaothadh, addressed to Cormac MacShamhradhain, bishop of Ardagh 1444–c. 1476. Notes association of ae freislighe metre with informal poetry and its use by gifted amateurs rather than professional bards.

Tomás Aerach


Tondale (Ir. Tnúthgal)


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

**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 Lucháin, 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 Chonairí Móir*, *Topographia Hiberniae*, *The finding of Cashel*, etc.).


Hughes lectures, 12. Cambridge: Hughes Hall & Department of Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2013. iii + 20 pp. (Kathleen Hughes memorial lectures, 12).
Tóraigheacht an ghiolla dheacair


Tóraigheacht taise taoibhghile

In Érin 65 (2015), pp. 1–47.

Tórafacht Dhiarmada agus Ghrámne

5842. Ó Cathasaigh (Tomás): Tórafacht Dhiarmada agus Ghrámne.

Torann Domhnaig do-fóirne dhíghbhail for chleirchibh

1493. Herbert (Máire): Some Irish prognostications.
In Êige 14/4 (Geimhreadh, 1972), pp. 303–318.


Torann Enair sídh sainemail

1493. Herbert (Máire): Some Irish prognostications.
In Êige 14/4 (Geimhreadh, 1972), pp. 303–318.


Torna éces
13842. Campanile (Enrico) (ed.): *Eochu art anchrídegh cathrōe.*
   Uncertain ascription (‘Torna óc? Laidcenn mac Baíchodo’). With German translation.

**Torna Ua Macoil Chonaire (†1468)**

735. Simms (Katharine): *Gabh umad a Feidhlimidh.* A fifteenth-century inauguration ode?
   Poem beg. *Gabh umad a Feidhlimidh* addressed to Feidhlim (idh) Fionn, son of Ó Conchobhair Ruaidh and composed by the historian Torna Ua Macoil Chonaire (†1468) c. 1464–66. Refers to two other poems possibly composed by same author, i.e. *Tosach feile fairseinge,* addressed to Tomaltach son of Conchobhar Og MacDiarmada, chief of Magh Luing (1458); *Buaidh n-easbaig ar Ardachadh,* addressed to Cormac MagShamhradhain, bishop of Ardagh 1444–c. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

**Tóruideacht na bhfíreun air lorg Chríosda**

   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 6165), containing a copy of the first volume of the Annals of the Four Masters.

**Tóruigeacht Dhiarmaida agus Ghráinne**

11794. Lehmann (Edyta): The woman who wasn’t there: preliminary observations on the perplexing presence and absence of the character of Gráinne in the *Tóruigeacht Dhiarmaida agus Ghráinne.*

12220. Breannach (Caoimhín): The transmission and text of *Tóruigeacht Dhiarmaida agus Ghráinne*: a reappraisal.


19239. Murray (Kevin): *Tóruigeacht Dhiarmaida agus Ghráinne*: the manuscript tradition.
   *In Reassessments on Tóruigeacht Dhiarmaida agus Ghráinne* (2018), pp. 17–42.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?IndexTypeID=1&letter=t
19240. Ó hUiginn (Ruairí): Tóruigheacht Dhiarmada agus Ghráinne: characters, themes and history.

   In Appendix: A catalogue of oral sources for the history of Diarmaid and Gráinne.


Tóruigheacht Dubhbe Lacha Láimh-Ghile

1034. Nagy (Joseph Falaky): In defence of rómánsaíocht.
   Preliminary re-evaluation of origins, form and content of romantic tales. Discussion based on story of Sen Dubhbe Lacha do Mhongán, known in scribal tradition as Tóruigheacht Dubhbe Lacha Láimh-Ghile.

Tóruigheacht Dhiarmada agus Ghráinne

   Edition and translation of MS RIA 23 P 2 (Book of Lecan) 191v–191v, with textual notes and German translation.

Tóruigheadh in Ghílla Dheceair

   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 Maolchonaire’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), Pontfarcy (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 Pontfarcy.
   English transl. of H. of Saltrey’s text.

18274. Benz (Maximilian), Weithbrecht (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 Tnug-dalai, and the Middle German ‘Réise’-Fassung adaptation of the Navigatio S. Brendani.

18802. Watkins (Carl): Doctrine, politics and purgation: the vision of Tuúthgal and the Vision of Ówain at St. Patrick’s Purgatory.


**Treatise of Éichtgus 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 doch do clerch, from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallaght, or The teaching of Madruin. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Homily of Clonmacnoise Fragment; A treatise on the Eucharist; The Alphabet of Devotion [= Aggitir chráibaid]; Litany of the Trinity; Litany of Jesus Christ [= Seisp chráibaid]; Litany of Our
Lady; Invocation of Saint Michael; Poems [Eng]. transls. repr. from various sources; Latin Hymns.

Rev. by

Treacheng Breth Féne

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


Trefocal tract

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


Trí biorghaoithe an bháis (Keating)

1735. Ó Dúshláine (Tadhg): Nóta ar cheapadhreacht 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 biorghaoithe an bháis.


13928. Ó Dúshláine (Tadhg): Devent humanism Irish-style: the influence of Sir Thomas More on Seachrún Céitinn.


A comparison between More’s The four last things and Keating’s Trí biorghaoithe an bháis.

14471. Ó Dúshláine (Tadhg): An Eoráip agus litríocht na Gaeilge, 1600-1650: ghuíthe den Bharóccasach Eorpach i litríocht na Gaeilge.


Investigates contemporary continental influence on 17th-c. Irish literature. Includes a literary analysis of Keating’s Trí biorghaoithe an bháis (chap. 2) and Mac Aingil’s Seachtan na hAchrumáinte 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 biorghaioite an bháis*.

**Tri gaire in domain**

14638. Carey (John): The three cries of the world.
    
    In End and beyond (2014), pp. 683–684.

    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 Tháith mac Steléne is not to be identified with the Dub Dá Tháith bishop of Bally Áeda mentioned in the annals (so K. Meyer, The vision of Mac Conglaine, 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.

**Tríamhuin Ghormlaithe**

12259. Huckins MacGugan (Joanna): Landscape and lamentation: constructing commemorated space in three Middle Irish texts.
    

    Acallám na sénóraigh, Tríamhuin Ghormlaithe, Dimshnochais Érenn.

**Trias Thaumaturga**

1300. 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 Tri.

7423. Barden (Seán): Patrick’s Armagh: local topography in the Tripartite
Life.
In SAM 22/2 (2009), pp. 1–7.
Considers the place name Roth Daire.

Interprets this place name within the context of Patrician literature
(particularly Trip 2 849–852).

11553. Dunville (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. 61–60.
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.

Tromdám Guaire

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

4533. Sergent (Bernard): Un cycle celtique des douze jours?
Argues that an Indo-European solstitial ritual is apparent in Tromdám 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): Tromdhámh Ghuaire: an aoir agus an insint.

7310. De Jong (Frida), Draak (Maartje): De lastige schare; gevolgd door vijf
anekdoten over dichtergeleerden; vertaald uit het middeleeuws Iers en
(Meulehoff editie, 1106).
Dutch translations with annotations of Tromdámh Guaire (Best 2 1246); Mug
Éme, Lethchec and Guaire from Sanas Cormaic; the introductory part of Im-
4-61); Yellow Book of Lecan, col. 800, inc. Eochaid Ríghes ardfil na Hensad
   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
   fhirinneach, by P. Segney (Cork 1795).

Tuairisc amhailt Uí Iartáin ar aonach Chlár Chluana Mhic Mhuirís
sonn

6522. Buttimer (Cornelius G.): Tuairisc amhailt Uí Iartáin: an eighteenth
   century poem on a fair.
   In ECI 7 (1992), pp. 75–94.
   First line: Bhí 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

634. Carey (John): On the interrelationships of some Cín Dromma Snechtaí
   texts.
   1. The Mongán tales (Argues that all four tales are the work of a
      single author: (a) Scél asa mberar combad hé Find mac Cumail Mongán; (b)
      Tucait Baile Mongáin; (c) Compert Mongáin; (d) Scél Mongán); 2. Tucait
      Baile Mongáin and Baile Chwuinn Chétchathaoig and Baile in Scáil (Concludes
      that TBM and Scél asa mberar represent texts in which southern traditions
      are appropriated by a northern author); 3. The Immacalam texts, Immram
      Brain, and the Mongán tales (Immacalam Cholaim Chille 7 ind Ócheig and
      Immacalam in Duaid Brain 7 inna Banjútho Fehul); 4. Echtaic Chorkai and
      Immram Brain; 5. ‘The Midland group’ (Claims these date from the reign of
      Fínnsechta Fledach mac Dianchada, perhaps from the years 688-9); 6. Tochmarc
      Étaine.

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

Also incl. Scéil as-amher ar combad hé Find mac Cumaill Mongán, Scéil Mongáin and Tucait baile Mongáin.

3159. Carey (John): The narrative setting of Baile Chuinn Chéitcheathlaig.


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 Déisi.


Repr. in Coire sois, pp. 283-329.

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

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 Trí bioghaiothe an bháis.

Tuireamh na hÉireann

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


Turas na dtaoiseach nUltach as Éirinn (Ó Cianáin)

11654. Ó Fearghail (Fearghus), Ó Macháin (Pádraig): Appendix: A nineteenth-century transcript of Ó Cianáin’s manuscript.


Kilkenny, St. Kieran’s College MS CC 8.

16321. Ó Muraile (Nollaig): An insider’s view: Tadhg Ó Cianáin as eyewitness to the exile of Ulster’s Gaelic lords, 1607–8.

11653. Ó Macháin (Pádraig): Observations on the manuscript of Tadhg Ó Cianáin.
Franciscan A 21.

On the background to Tadhg Ó Cianáin’s account of the Veil of St. Veronica, shown to the Ulster earls in St. Peter’s Basilica during their visit 12 June 1608.

11681. Mac Craith (Micheál): Tadhg Ó Cianáin agus Andrea Palladio.
In Féilscríbhinn do Chathal Ó Háinle (2012), pp. 251–277.
Argues Ó Cianáin may have consulted Palladio’s guide to the churches of Rome (Descritione de le chiese, 1554) when preparing to write Turas na dtaoiseach nUitach.

17026. Ó Muráile (Nollaig): Cuntas Thaidhg Uí Chianáin ar imeacht na dtaoiseach as Éirinn, 1607-08.

11647. Ó Fearghaíl (Fearghus): Tadhg Ó Cianáin in Rome.
In Tadhg Ó Cianáin (2011), pp. 1–33.

17027. Carroll (Clare): Tadhg Ó Cianáin’s Imeacht na nIarlaí as European pilgrimage.

11648. Lennon (Colm): The political context at home and abroad for Ó Cianáin’s work.


12226. Ó Fiaich (Tomás), Walsh (Paul), Ó Muráile (Nollaig) (ed.): Turas na dtaoiseach nUitach as Éirinn: from Ráth Maolán to Rome. Tadhg Ó Cianáin’s contemporary narrative of the journey into exile of the Ulster chieftains and their followers, 1607-8 (the so-called ‘Flight of the Earls’)
/ edited by Nollaig Ó Muráile, incorporating work by Paul Walsh and Tomás Ó Fiaich.
Rev. by
11641. Mac Craith (Mícheál): Tadhg Ó Cianáin, na taoisigh Uitche agus Assisi.
  Addresses difficulties arising from Tadhg Ó Cianáin’s account of the Ulster earls’
pilgrimage to the Basilica of St. Francis (Turas § 6.5-7 as ed. by N. Ó Muraíle,
2007).

11645. Ó Muraíle (Nollaig): Tadhg Ó Cianáin and the significance of his
memoir: ‘The only work of its kind in Irish literature’.

11649. Ó Muraíle (Nollaig): Tadhg Ó Cianáin and the significance of his
memoir: ‘The only work of its kind in Irish literature’.
  On a passage in Ó Cianáin’s Turas, pp. 296-299 (as ed. by Nollaig Ó Muraíle,
2007).

11650. Hazard (Benjamin): The noble company’s itinerary from Namur to
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