AUTHORS AND TEXTUAL SOURCES - A

A collection of Gaelic proverbs, and familiar phrases (Donald Macintosh)

11032. Maier (Bernhard): 'This unique and valuable volume': Donald Macintosh’s Gaelic proverbs, 1785-2010.
   In SGS 27 (Winter, 2010), pp. 31-43.

A nÉirinn thiocthos tosach an adhboir

   In Celtica 18 (1986), pp. 115-117.

Abbán, St.

   In Celtica 11 (1976), pp. 76-84.


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

19147. Ó Néill (Pádraig P.): St. Abbán’s charm.

Abbot of Druimenaig, Story of the

4957. Hillers (Barbara): The abbott of Druimenaig: genderbending in Gaelic tradition.

Abgar legend


The apocryphal correspondence between Jesus and Abgar (king of Edessa): beg, Do áirem muintirí Crist insa [...]; ed. from MS RIA 23 P 16 (Leabhar Breac) with Engl. transl. and notes, and discussion of the relationship to other extant texts and versions.

Abhráin grádh Chuíge Connacht (Hyde)

5127. Ó Háinle (Cathal): Abhráin grádh Chuíge Connacht: saothair ceannródaíochta?

In StH 28 (1994), pp. 117–143. Hyde (Douglas)


In Léann 3 (2014), pp. 53–79.

Acallam bec


Acallam in chuirp 7 na hamna

14564. Carey (John): The dialogue of the body and the soul.


Acallam in chuirp 7 na hamna. Edition of the text in Paris, BNF, MS Fonds celtique et basque N° 1 (ff. 12rb-14va); with English translation.

14565. Wright (Charles D.): Latin analogues for The dialogue of the body and the soul.

In End and beyond (2014), pp. 66–100.

Acallam na senóirch

2456. Dooley (Ann): The date and purpose of Acallam na senóirch.


Argues in favour of a western (Connacht) composition of the text in the early 13th c.

12087. Roe (Harry): Acallamh na senóirch: the confluence of lay and clerical oral tradition.


Discusses the borrowing of elements from Patrician hagiography into the Acallam.

14025. Nagy (Joseph Falaky): The Celtic literary love triangle revisited.

In 14th ICCS, Maynooth 2011 (2015), pp. 221–244.
Discusses two stories from Acallam na senórach featuring Manannán mac Lir: the Carn Manannán episode (3646-3671) and the Tonn Chlídna episode (3728-3858).

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


15021. Connon (Anne): The Roscommon locus of Acallam na senórach and some thoughts as to tempus and persona.  
In In dialogue with the Agallamh [Ó Coileáin essays] (2014), pp. 21–59.

4362. Breeze (Andrew): Middle Gaelic Tuile and Toulouse.  
In SGS 22 (2006), pp. 27–33.  
ad Tuile in Acallam na senórach line 387 (as ed. by M. Dillon 1970 [BILL 5221]); argues it refers to Toulouse.

12218. Nagy (Joseph Falaky): Keeping the Acallam together.  

In In dialogue with the Agallamh [Ó Coileáin essays] (2014), pp. 60–75.

4592. Corthals (Johan) (trans.): Altirishe Erzählkunst.  
Contains German transls. of Orgain Denna Ríg, Tochmarc Éithne, Scéda nuce Meic Da Thó, Aided Crimthaimn meic Fhidhlaig, Tochmarc Brochola, Siabacharpat Con Cukinn, Immur Snédguas ocus naic Ríagla, Acallam na senórach (excerpt).  
Rev. by Helen Imhoff, in Celtica 30 (2018), pp. 217–222 (2nd ed.).

12259. Hucksins MacGugan (Joanna): Landscape and lamentation: constructing commemorated space in three Middle Irish texts.  
Bibliography of Irish Linguistics and Literature

Acalam na senórach, Triámhuin Ghormlaithe, Dimsheachá Érenn.


On a possible etymological tradition in Agallamh na seanórach connecting the personal name Dobh Óg Scóine, the place name Dún Scóine and the word sciàn with Scone in Perthshire.


Discusses the episode of the death of Conán mac an Léith Luachra in Acalam na senórach II.3487–3637 (as ed. by W. Stokes in IT 4/1).


Calls attention to the significance of the number ‘33’ in the list of names of the gnath-finn in Acalam na senórach.


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

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

16987. Harmon (Maurice) (trans.), Ó Coileáin (Seán) (pref. auth.): The dialogue of the ancients of Ireland: a new translation of Acalam na senórach / translated with an introduction and notes by Maurice HARMON, with a preface by Seán Ó COILEÁIN.

6086. Ó Con Cheanainn (Tomás): Dhá shliabh i gcríocha imill Chonnach agus na Mumhan atá luaite in Agallamh na Seanóich.
   In JCHAS 113 (2008), pp. 53–55.
   Sliabh Cairn, Sliabh Eachtgla.


19153. Breatnach (Caomhín): The transmission of the earliest recension of Acallam na senórach.

6417. Ó Murchadha (Diarmuid): Kerry place-names in two twelfth-century poems.
   In JKAHS (2nd ser.) 8 (2008), pp. 74–86.
   (1) Domhnach lo dmair tar luachair; (2) Óenach indiu luid in rí.

   Rev. by

6259. Ramnoux (Clémence): The Finn cycle: the symbols of a Celtic legend.

   On the context of the version of this tale found in Acallam na senórach.

7878. Parsons (Geraldine): Acallam na senórach as prosimetrum.
   In PHCC 24-25 (2000), pp. 86–100.

13004. Connan (Anne): Plotting Acallam na senórach: the physical context of the ’Mayo’ sequence.

7881. Donahue (Annie): The _Acallam na senórach_: a medieval instruction manual.

13005. Roe (Harry): The _Acallam_: the Church’s eventual acceptance of the cultural inheritance of pagan Ireland.

8541. Schütter (Dagmar): ‘For the entertainment of lords and commons of later times’: past and remembrance in _Acallam na senórach_.

Examines the manner in which the memory of the Fenian past is perceived and transmitted within the frame narrative of the _Acallam_.

13111. McTurk (Rory): _Acallam na senórach_ and Snorri Sturlusson’s _Edda_.

9802. Ó Coileáin (Seán): The setting of _Géissid cúan_.

Repr. in In dialogue with the Agállamh, pp. 218–230.

13128. Nagy (Joseph Falaky): Oral tradition in the _Acallam na senórach_.

11260. Nagy (Joseph Falaky): _Acallam na senórach_, a ‘tri-cycle’?


11519. Nagy (Joseph Falaky): Life in the fast lane: the _Acallam na senórach_.

13577. Dooley (Ann): Pagan beliefs and Christian redress in _Acallam na senórach_.

Achilleid

3853. Ó hAodha (D.): The Irish version of Statius’ _Achilleid_.

Acta sanctorum Hiberniae (Colgan)


**Acta Triadis Thaumaturgae (Colgan)**

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

**Additamenta (Book of Armagh)**

   pp. 242-248: Notes on the Irish words (with particular reference to dating), by F.K.
   Texts: A. Muirc h ú; B. Tírec hán; C. Additamenta: D. Notulae; E. Lib er Angeli. With introduction, commentary and English translation.
   Rev. by
   Kelly (Fergus)

16473. Bronner (Dagmar), Busch (Nathanael): Written apart and written together: placing spaces in Old Irish and Old High German.
   Old Irish examples taken from the Additamenta in the Book of Armagh and the Saint Gall Priscian glosses.


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

**Adelphus adelpha meter**

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Loric a of Laidcenn; Leiden loric a; Rubiscus; Adelphus adelpha meter (or “St.-Omer hymn”).

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


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

Ad-fét Augustín . . .


Adhart glossary

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

In Ériu 66 (2016), pp. 31-38.
On the origin and meaning of the word gast in Irish, attested in Tochmarc Étaine III §17 (cf. ZCP 12.137 ff.) and in a glossary in MS H 3. 18 (cf. ZCP 13.61 ff.).

Adomnán


In Celtica 18 (1986), pp. 87-104.
The architectural scheme of the ríchead has as sources Adomnán’s De locis sanctis, a ‘Long Latin’ text of Visio Sancti Pauli, and an ‘Old Latin’ translation of Ezekiel.


In JAEMA 1 (2005), pp. 41-50.

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

12136. Stancliffe (Clare): Adomnán of Iona and his prose writings.  

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

13477. O’Sullivan (Tomás): The anti-Pelagian motif of the ‘naturally good’ pagan in Adomnán’s Vita Columbae.  

15758. Ritari (Katja): Librán as monastic archetype.  
   Discusses the religious themes occurring in Vita Columbae II, 39.

615. Bhreathnach (Edel): Temoria: caput Scotorum?  
   Discussion of (references from) Muirch’s Vita Sancti Patricii, Adomnán’s Vita Columbae, Tirechán’s Collectanea, Baile Chuinn Chéitchaithig, Feis Temro; on the relationship between Tara and Cashel.

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

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

11989. O’Loughlin (Thomas): Varia: I. The presence of the Breviarius de Hierosolyma in Iona’s library.  
   In Ériu 62 (2012), pp. 185–188.  
   Identifies a further source for Adomnán’s knowledge of the Holy Places.

11835. Weeda (Peter): The Irish, the Virgin Mary and Proclus of Constantinople.  
   Analyses a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, Céim Adomnaín, Cú Chuimne’s Hymnum in laudem S. Mariae, Blathmac’s poems.

13476. Tipp (Dan), Wooding (Jonathan M.): Adomnán’s voyaging saint: the cult of Cormac Ua Liatháin.  

15757. O’Reilly (Jennifer): Columba at Clonmacnoise.  
Examines the scriptural parallels in *Vita Columbae* I, 3 (the episode of Columba and Ernéne son of Crásen).

1207. O’Loughlin (Thomas): Adomnán’s *De Locis Sanctis*: a textual emendation and an additional source identification.  

8487. Márkus (Gilbert): Diormít: Columba’s right hand man.  

6698. Meckler (Michael): Carnal love and priestly ordination on sixth-century Tiree.  
On the episode in Adomnán’s Life of Columba concerning the ordination of Áed Dubh by Finscán.

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

13462. Lacey (Brian): Adomnán and Donegal.  
On the genealogical traditions associated with Adomnán.

13463. York (Barbara): Adomnán at the court of King Aldfrith.  


1257. O’Loughlin (Thomas): The library of Iona in the late seventh century: the evidence from Adomnán’s *De Locis Sanctis*.  
Incl. app. listing books claimed for Iona.

5074. King (Jacob): ‘Lochý’ names and Adomnán’s *nigra dea*.  

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

12898. Borsje (Jacqueline): Women in Columba’s *Life*, as seen through the eyes of his biographer Adomnán.  

13464. Stancliffe (Clare): ‘Charity with peace’: Adomnán and the Easter question.
13465. O’Reilly (Jennifer): Adomnán and the art of teaching spiritual sons.
   In Adomnán of Iona (2010), pp. 67–94.

   In WHNQ 9 (Jan., 1979), pp. 8–17.

1291. Ní Dhonnchadha (Mairín): The guarantor list of Cán Adomnán, 697.


   In Ériu 60 (2010), pp. 131–136.

13034. Byrnes (Michael): The Árd Ciannahta in Adomnán’s Vita Columbae: a reflection of Iona’s attitude to the Sil nÁeda Sláine in the late seventh century.

13466. Fraser (James E.): Adomnán and the morality of war.
   In Adomnán of Iona (2010), pp. 95–111.


16367. Lamont (W. D.): Where is Adamnán’s Hinba?
   In WHNQ 7 (Jun., 1978), pp. 3–6.

Suggests Hinba is the island of Gunna between Coll and Tiree in the Inner Hebrides.


Provides a detailed analysis of the Latin orthography of the Schaffhausen (MS SS Generalia I) version of *Vita Columbae*.

6555. Follett (Westley): An allegorical interpretation of the monastic voyage narratives in Adomnán’s *Vita Columbae*.


5353. Sayers (William): Teithi Hen, Gúaire mac Áedáin, Grettir Ásmundarson: the king’s debility, the shore, the blade.


On a motif cluster appearing in the death narratives of ageing kings in the Celtic and Norse traditions.


2177. Picard (Jean-Michel): The strange death of Gúaire mac Áedáin.


Discusses an anecdote occurring in *Vita Columba* I.47.

16802. Stansbury (Mark): Iona scribes and the rhetoric of legibility.


Discusses the status and activity of Insular (specially Iona) scribes, and offers a detailed study of the textual layout of the Schaffhausen MS of Adomnán’s *Vita Columbae*.


In *Peritia* 3 (1984), pp. 50–70.

Argues that the border between hagiography and history in the seventh and eighth centuries was not clearly defined.

5276. Conrad-O’Brian (Helen): Grace and election in Adomnán’s *Vita S. Columbae*.


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

   In Adomnán at Birr, AD 697 (2001), pp. 41-51.

13468. Low (Mary): Adomnán among the bird-hunters: tradition and creativity in ‘Beannachadh Seil’.

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

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


Argues that Adomnán unwittingly describes the mosque on Temple Mount as it was being repaired c. 660 after a great earthquake in 659.

   In Éiri 51 (2000), pp. 93-106.

[1.] Introduction; [2.] Adomnán in the Latin tradition; [3.] Can the number of extant manuscripts be equated with influence?; [4.] Manuscripts of Adomnán’s De Loci Sanctis; [5.] Catalogue references to De Loci Sanctis; [6.] Adomnán’s indirect influence; [7.] Conclusion. Ind. app.: ‘CheckList of extant or known copies of Adomnán’s De Loci Sanctis’.

4213. Ritari (Katja): How should Christians lead their lives? An exploration of the image of lay people in Adomnán’s Vita Columbae.
   In SCF 2 (2005), pp. 138-151.

3431. O’Loughlin (Thomas): The view from Iona: Adomnán’s mental maps.

Studies Adomnán’s spatial and temporal view of the world, with reference to De locis sanctis.


13469. Campbell (Ewan): The archaeology of writing in the time of Adomnán.
In Adomnán of Iona (2010), pp. 139-144.

14007. Volmering (Nicole): The Second vision of Adomnán.
In End and beyond (2014), pp. 647-681.
Text based on Leabhar Breac with variants from Liber flavus Fergusorum; with English translation and notes.

In Irische Mönche in Süddeutschland (2009), pp. 113-130.


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


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

13470. Márkus (Gilbert): Adiutor laborantium: a poem by Adomnán?


18271. Stolzenburg (Xenia): The holy place as formula: floor plans in Adomnán’s De locis sanctis to specify the description of pilgrimage sites in the Holy Land.
In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017), pp. 54-85.
Rev. by

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

517. Sharpe (Richard): Maghnus Ó Domhnaill’s source for Adomnán’s *Vita S. Columbae* and other *Vitae*.
In Celtica 21 (1990), pp. 604-607.

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

13471. Æist (Rodney): Adomnán, Arculf and the source material of *De locis sanctis*.

14892. Anderson (Alan Orr) (*ed.*). Anderson (Marjorie Ogilvie) (*ed.*): Adomnán’s *life of Columba* / edited and translated by the late Alan Orr Anderson and by Marjorie Ogilvie Anderson; revised by Marjorie Ogilvie Anderson.
Text of Schaffhausen, MS Generalia 1; with Introduction, Facsimiles, Appendix, Indexes.
Rev. by

1461. O’Loughlin (Thomas): The Latin version of the Scriptures in Iona in the late seventh century: the evidence from Adomnán’s *De Locis Sanctis*.
De locis Sanctis provides no evidence for the presence of a text of the Vetus Latina or the Septuagint in the library of Iona in the last quarter of the seventh century; quotations from these texts may have been drawn from an intermediate source.

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

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

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

13472. O’Loughlin (Thomas): The De locis sanctis as a liturgical text.

14968. McCarthy (Daniel P.): The chronology of Saint Columba’s life.
   In Early medieval Ireland and Europe [Fs. Ó Cróinín] (2015), pp. 3–32.


3243. Enright (Michael J.): Royal succession and abbatial prerogative in Adomnán’s Vita Columbae.

3318. Fraser (James E.): Adomnán, Cumméne Ailbe, and the Picts.

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

   In Adomnán of Iona (2010), pp. 193–204.
15012. Scully (Diarmuid): The third voyage of Cormac in Adomnán’s *Vita Columbae*: analogues and context.


   Emphasizes the theological purpose of the work, arguing that it offers an idealized, rather than a practical, depiction of the Holy Land.

1375. MacDonald (A. D. S.): Aspects of the monastery and monastic life in Adomnán’s *Life of Columba*.

   Discussion of Adomnán’s terms for physical features of monasteries. [1.] The monastery (e.g. Lat. *monasterium*, *cenubium*, *cella*, *cellula*, *ec(lesia)*); [2.] The church and cemetery (e.g. Lat. *ec(lesia)*, *oratorium*, *exedra* (cf. ? Ir. *airdam*), *cubiculum*); [3.] The domestic buildings (e.g. Lat. *monasterium*, *magna domus*, *domus*, *domusacula*, *hostium*, *hospitiolum*, *habitaculum*, *lectulus*); [4.] The plac(e) of a monasterii; [5.] Desertum and peregrinatio (e.g. desertum (> OIr. *disert*), herimum).

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


   John Carey, in Speculum 65/3 (Jul., 1990), pp. 600-692.


13474. Charles-Edwards (T. M.): The structure and purpose of Adomnán’s *Vita Columbae*.

15399. Bruce (James): Prophecy, miracles, angels and heavenly light?: The eschatology, pneumatology, and missiology of Adomnán’s *Life of Columba*.

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

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


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

13475. MacDonald (Aidan): Adomnán’s *Vita Columbæ* and the early churches of Tiree.


Contents of Pt. II: (pp. 13-16) Introduction, by Damian Bracken; (pp. 17-55) Report on the Codex Schaffhausen, Stadtbibliothek, Generalia 1, by Eric Graff; (pp. 56-69) Schaffhausen, Stadtbibliothek, Generalia 1: The history of the manuscript, by Jean-Michel Picard; (pp. 70-89) The Schaffhausen manuscript and the composition of the Life of Columbia, by Mark Stansbury; (pp. 90-104) Some orthographic features of the Schaffhausen manuscript, by Anthony Harvey; (p. 105) A note on the Irish Manuscripts Commission and the Schaffhausen manuscript of Adomnán’s *Vita Columbæ*, by Deirdre McMahon; Index.

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2418. O’Loughlin (Thomas): The exegetical purpose of Adomnán’s *De Locis Sanctis*.
    Argues that Adomnán’s intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in *De Doctrina Christiana*.

6073. O’Loughlin (Thomas): Adomnán the Illustrious.
    *In* IR 46/1 (Spring, 1995), pp. 1–14.

    Discusses the influence of Old Testament prophetic themes on Adomnán’s political thought.

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

13478. Ritarí (Katja): Heavenly apparitions and heavenly life in Adomnán’s *Vita Columbae*.


    ad *Vita Columbae* §133 (as ed. by A. O. Anderson and M. O. Anderson 1961).

    *In* IR 48/2 (Autumn, 1997), pp. 95–111.
12073. Sayers (William): Spiritual navigation in the Western Sea: Sturlunga saga and Adomnán’s Hínba.
   In ScI 44 (1993), pp. 30–42.
   Suggests an equation of ON Híirtir with the place name Hínba, interpreted as a penitential colony and identified with Colonsay.

   Rev. by Brian Murdoch, in Medium ævum 70/2 (2001), pp. 324-326.

13479. Sharman (Stephen): Visions of divine light in the writings of Adomnán and Bede.

15808. Woods (David): Under the abbot’s cloak: the symbolism of Columba’s clothing in Adomnán’s Vita Columbae.

Adtínecht an chreidimh

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

Aethicus Ister

   Examines this text for Hiberno-Latin features.
   Repr. in Studies in medieval language and culture, pp. 120-131.

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

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

Agallamh Fhinn agus Ailbhe

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

Agallamh Oisín agus Phádraig


   Description based on the copy in MS Harvard Ir. 10.

10454. Ó Fiannachta (Pádraig): The development of the debate between Pádraig and Oisín.
   Discusses the textual tradition of the Fenian lay entitled Agallamh Oisín agus Phádraig (first line: A Oisín, as fudh de shuan).


Agnew (learned family)


Discusses the changing loyalties of Irish bards during and after Elizabethan times, using the relationship between the Agnew bardic family and the Anglo-Norman Saints as a case study.

Aibidil Gaoidheilge & Caiticiosma


Edition (with facsimile en face), with introduction, notes, and full glossary, of the first Irish language book printed in Ireland; also includes a reproduction and edition of the only existing copy of the 1571 Dublin broadsheet printing of the poem Tuar feirge foighide Dhé by Pilib (Bocht) mac Cuinn Chrossigh (Ó hUiginn).

Rev. by


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


Aidbred


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Aided Ailella o cus Chonaill Chernaig

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

Contains Russian transls. of: Noínden Ulad; Compert Conchobhair; Scéla Conchobhair meic Nessa; Longes mac nUsienn; Tálland Ethair; Tochmarc Láine o cus aided Athairne; Compert Con Cualinn; Tochman Emire; Mesoc Ulad; Pled Bricennn; Sérglige Con Cualinn ocsa énēt Emire; Aided Óenfir Aife; Echtra Nemi; De chophar in dá macche; Aislinge Óenguso; Táin bó Dartada; Táin bó Fdiáis; Táin bó Regama; Táin bó Regain; Táin bó Fraich; Táin bó Cásilinge; Aided Derbhogail; Aided Chun Cualainn (A); Scéla muice Meic Dathó; Bruiden Da Choca; Aided Ferghsa meic Róich; Aided Lóegaire Bádaig; Aided Chun Roí; Aided Cheltchair maic Uthechair; Aided Conchobhair; Aided Ailella o cus Chonaill Chernaig; Aided Cheit meic Mághach; Aided Meidle; Stiurcharpat Con Cualinn.

Aided Cheit meic Méagach

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

Contains Russian transls. of: Noínden Ulad; Compert Conchobhair; Scéla Conchobhair meic Nessa; Longes mac nUsienn; Tálland Ethair; Tochmarc Láine o cus aided Athairne; Compert Con Cualinn; Tochman Emire; Mesoc Ulad; Pled Bricennn; Sérglige Con Cualinn ocsa énēt Emire; Aided Óenfir Aife; Echtra Nemi; De chophar in dá macche; Aislinge Óenguso; Táin bó Dartada; Táin bó Fdiáis; Táin bó Regama; Táin bó Regain; Táin bó Fraich; Táin bó Cásilinge; Aided Derbhogail; Aided Chun Cualainn (A); Scéla muice Meic Dathó; Bruiden Da Choca; Aided Ferghsa meic Róich; Aided Lóegaire Bádaig; Aided Chun Roí; Aided Cheltchair maic Uthechair; Aided Conchobhair; Aided Ailella o cus Chonaill Chernaig; Aided Cheit meic Mághach; Aided Meidle; Stiurcharpat Con Cualinn.

Aided Cheltchair maic Uthechair

824. McCone (Kim): Aided Cheltchair maic Uthechair: hounds, heroes and hospitallers in early Irish myth and story.

Includes an appendix on the principal divisions in early Irish social ideology, the four main classes being áes dána, díberga, briugaid, féini (fíathi / réig).

9476. Ó Cathasaigh (Tomás): King, hero and hospitaller in Aided Cheltchair maic Uthechair.

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
Contains Russian transls. of: Nóinden Ulad; Compt Comchobair; Scéla Comchobair meic Nessa; Longes mac nUislenn; Tálland Éitir; Toichmar Léine ocus aídeal Athaírme; Compt Con Cúlaimn; Toichmar Emire; Measa Ulad; Fleid Briencns; Sorgige Con Cúlaimn ocus éninen Emire; Aídeal Cenhfr Air; Echtra Nemi; De chobhar in dá mucéada; Aísilinge Óengusa; Táin bó Dartada; Táin bó Flidais; Táin bó Regaimain; Táin bó Regamna; Táin bó Fraic; Táin bó Cualinge; Aídeal Derbhgraill; Aídeal Con Cúlaimn (A); Scéla mucce Meic Dathó; Bruiden Da Choca; Aídeal Fergusa meíc Róich; Aídeal Léogeraire Búidaig; Aídeal Chon Róí; Aídeal Cheltchair meic Uithechair; Aídeal Chonchobair; Aídeal Aílel ocus Chonaill Chernaig; Aídeal Chelt meic Mágach; Aídeal Meldbe; Stiabhurcharpat Con Cúlaimn.

2003. McCone (Kim): A first Old Irish grammar and reader, including an introduction to Middle Irish.

MMIT, 3. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2005. viii + 275 pp.


Peter McQuillan, in Éigse 36 (2008), pp. 241-246.


19189. Rekdal (Jan Erik): Etymology, wordplay, and allegorical reading in some medieval Irish texts.

In Etymology and wordplay in medieval literature (2018), pp. 169-190.

Discusses the native medieval Irish etymological tradition (bélrae n-eatarscrtha) with examples taken from the Araviscept [ros], Sanas Cormac [cánoin, fidhaise, prull], Aídeal Cheltchair meic Uithechair [Semunie], etc.

**Aídeal Chon Cúlaimn (A) at. Brislech mór Maige Muirthemni**

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 Róí and Cú Chulaínn.


MMIT, 6. Maynooth: School of Celtic Studies, National University of Ireland, Maynooth, 2009. 120 pp.

16674. Mikhailova (T.): 


\textit{[In Russian]}: Sagas from Ulster. Contains Russian transl. of: Noínden Ulad; Compert Conchobuir; Selé Conchobuir meic Nessá; Longes mac n'Uislenn; Tálland Éiríuir; Toichmar Luainne ocus aided Athairne; Compert Con Culainn; Toichmar Éire; Mesca Ulad; Fled Bricenn; Sérłige Con Culainn ocus òenêt Éire; Aided Òenfir Afe; Echtir Nemi; De chuphar in dá maccéda; Aislinge Òengusó; Táin bò Dárta; Táin bò Fidhlaí; Táin bò Regamain; Táin bò Regamna; Táin bò Frúich; Táin bò Cuailinge; Aided Derbhóir; Aided Chon Culainn (A); Selé muoc Meic Dathó; Bruiden Da Cocha; Aided Fergusa meic Róích; Aided Léglair Éitdá; Aided Chon Rot; Aided Chethair maic Uticheair; Aided Chonchobuir; Aided Ailella ocus Choniaill Cernaig; Aided Cheth meic Máigach; Aided Meidhe; Siuburcharpat Con Culainn.

\textit{Aided Chon Culainn (B) at.} Brislech móir Maíge Muirthenni agus deargruathaír Chonaill Chearnaigh

1518. Ó Cuív (Brian): A passage in \textit{Aided Con Culainn}. In Éigse 15/2 (Geimhreadh, 1973), p. 140.

On the warning given by Cú Chulainn's mantle in LL; cf. \textit{Aided Con Culainn} (\textit{Comp. Con Cul.} § 22).


Studies the early modern Irish poems contained in the later versions of \textit{Aided Con Culainn}. Furthermore, argues that these may preserve the prose missing in LL at line 13077.


Argues that the proper name Cú Cuilleasc cainte in \textit{Aided Con Culainn} §31 (as ed. by A. van Hamel 1933) is a corruption of the formula cainte oc cuileas 'satisfy with an identifying mark' found in \textit{Bechobera Con Culaind}.

Discusses the motif of revenge by killing, using as a case-study the deaths of Cú Roí and Cú Chulainn.

**Aided Chon Rói**

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


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

Discusses the relationship between the pseudo-historical introduction of *Cethairlicht athgabalae* and its Old-Irish glosses, *Aided Chon Rói*, *Echtra Fergusa meic Letti*, and *Aided Chuid Chétchathaig*.

2184. Hellmuth (Petra S.): *Aided Chon Rói* im Gelben Buch von Lecan: die Geschichte eines Todes als Lebensretter?


Args that the YBL *Aided Con Rói* shows breaks in the narrative flow resulting from an incomplete joining of originally independent narratives.

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


[[In Russian:] Sagas from Ulster.]

Contains Russian transl. of: *Noínden Ulad*; *Compert Conchobair*; *Scéla Conchobair meic Nessa*; *Longes mac n’Uislenn*; *Talland Étar*; *Tochmarc Luainne ocus aídeid Atairnne*; *Compert Con Cailínn*; *Tochmair: Emire*; *Mesca Ulad*; *Fled Bricenn*; *Serglige Con Culainn ocus Óenfhr Emir*; *Aided Óenfir Afe*; *Echtra Nemi*; *De choibhair in dá mac cora*; *Aislinge Óengusó*; *Táin bó Dárada*; *Táin bó Fhldais*; *Táin bó Regamain*; *Táin bó Regamna*; *Táin bó Prais*; *Táin bó Cailinge*; *Aided Derbhforgeill*; *Aided Chom Culainn (A)*; *Scéla muice Meic Dathó*; *Bruiden Da Choca*; *Aided Fergusa meic Róích*; *Aided Léogaire Buidaig*; *Aided Chom Rói*; *Aided Cheltchair maic Uitcheair*; *Aided Chonchobair*; *Aided Ailella ocus Chornaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidhe*; *Stobarcharpat Con Cailínn*.

**Aided Chonchobair**

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


[[In Russian:] Sagas from Ulster.]

Contains Russian transl. of: *Noínden Ulad*; *Compert Conchobair*; *Scéla Conchobair meic Nessa*; *Longes mac n’Uislenn*; *Talland Étar*; *Tochmarc Luainne ocus aídeid Athairnne*; *Compert Con Cailínn*; *Tochmair: Emire*; *Mesca Ulad*; *Fled Bricenn*; *Serglige Con Culainn ocus Óenfhr Emir*; *Aided Óenfir
Aided Chonchobair

1064. Corthals (Johan): The retoric in Aided Chonchobair.


6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalatócht ár sinsear.


Contains Cath Maige Mucrama, Aided Chonchobair, Genemain Cormaic ua Cuinn, Echtra mac nEchdach Mugmedón, Togail próite Du Derga, Aided Diarmaata meic Fergus Cerbóil, Longes mac nUisímn, Echtm Fergus meic Léiti and Bethu Phátraic in Modern Irish translation.

Rev. by

11986. Imho (Helen): The different versions of Aided Chonchobair.


Examines the mutual relationship of all the extant manuscript witnesses (Book of Leinster; RIA 23 N 10, 23 O 48, C 12 and D iv 2; NLS 72.1.5 and 72.1.40; Laud Misc. 610).


Aided Chuind Chétchathaig

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


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

Discusses the relationship between the pseudo-historical introduction of Cethairilcht atghabalae and its Old-Irish glosses, Aided Chon Roi, Echtra Fergus meic Leiti, and Aided Chuind Chétchathaig.
Aided Con Roí

   Begins: *Ní hadda dom annaim*, text from Egerton 88, TCD H 2. 16 and TCD H 3. 18.

Aided Crimthainn meic Fhidaig

4592. Corthals (Johan) (trans.): Altirische Erzählkunst.
   Contains German transls. of *Orgain Denna Ríg, Tochmarc Étaine, Scéla mícce Meic Da Thó, Aided Crimthainn meic Fhidaig, Tochmarc Benfhola, Siolburcharaí Con Culainn, Inmmra Snéidgusa ocus maic Riagha, Acliann na senórach* (excerpt).
   *Rev. by Helen Imhoff, in Celtica* 30 (2018), pp. 217-222 (2nd ed.).

Aided Derbforgaill

11828. Vries (Ranke de): Similarities in the three female aided-tales.
   *Aided Meidbhe, Aided Derbforgaill and Aided Lócha*.

16304. Eska (Charlene M.): The mutilation of Derbforgaill.
   *In Wounds and wound repair in medieval culture* (2015), pp. 252–266.

   *In From the realm of the ancestors* (1997), pp. 416–431.


16674. Mikhailova (T.): Саги об улдахах [Sagi ob uladakh].
   [(In Russian: Sagas from Ulster.)]
   Contains Russian transl. of: *Noinden Ulad, Compert Conchobuir, Scéla Conchobuir meic Nessa, Longes mac n'Uislenn, Táldand Étar, Tochmarc...*
Aided Diarmada meic Cerbaill

3187. O’Connor (Ralph): Searching for the moral in Bruiden Meic Da Réo.
   In Ériu 56 (2006), pp. 117-143.
   Discusses the textual relationship of the various versions of the story concerning
   the revolt by the *aithe chthuatha* (or ‘vassal peoples’), and analyses the recension
   known as *Bruiden Meic Da Réo* (providing comparisons with the alternative
   recension *Scéal ar Chaibreine Crei Cruit* throughout), offering an interpretation
   of this narrative as a developed *exemplum principis* in which the conflicting
   elements of the kingship ideology are scrutinized.

4153. Wiley (Dan M.): Stories about Diarmait mac Cerbaill from the Book of
       Lismore.

Aided Diarmata meic Fergusas Cerbeoil

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalalaocht ár síneach.
       Contains *Cath Maige Mucrama*, Aided Chonchobair, Genemain Cormaic ua
       Cuinn, Eichtm mac nEchdeach Magmedén, Toagáil bruidne Da Derga, Aided
       Diarmata meic Fergusa Cerbeoil, Longes mac nUislenn, Eichtm Fergusas mac
       Léith and Bethu Phátraic in Modern Irish translation.
       Rev. by

Aided Díchoimhne

10446. Ó Bráin (Máirtín): Chasa capaill ar an rí: AT 782 i dtraidisiún na
        hÉireann.
        Discusses the relationship between the various literary and folk versions of
        this folktale type (represented in Irish tradition by the stories of Labhraídh
        Longseach and of King Eochaid).

Aided Echach meic Maireeda

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
5147. Imhoff (Helen): The themes and structure of *Aided Echach maic Maireada*.
   

   Provides a survey of references to this story and a literary analysis focusing on its theological themes, in particular that of the sacrament of baptism.

9860. Vries (Ranke de): Het onafwendbare einde van Eochu, zoon van Maireid.
   

   [*(In Dutch:)*] The unavoidable end of Eochu, son of Maireid.

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


   Rev. by

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


Aided Fergus mac Róích

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

   [*(In Russian:)*] Sagas from Ulster.

Aided Find
10449. Baumgarten (Rolf): Placenames, etymology, and the structure of *Fianaigecht*.


Discusses various examples of medieval Irish literary etymologizing: 1. *Oisín* (from *Dinnshenchas*); 2. *áes síde* (from *Echtra Conla*); 3. *Cenn Currig*, *Cuirc Li* and *Bodamair* (from *Brúidin Átha hIl*); 4. *Adarca Ischna* and *Letinn Finn* (from *Aided Fiond*).


**Aided Finn**

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


On the differing treatment of Finn’s death in *Acallam na senórach* with regard to other texts of the Finn cycle.

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

**Aided Fraích**

2914. Olmsted (Garrett S.): On the origin of the *Aided Fraích* episode of *Táin bó Cuailnge*.


**Aided Guíll meic Carbada γ Aided Gairb Glinne Ríge**


**Aided Lócha**

11828. Vries (Ranke de): Similarities in the three female *aided*-tales.


*Aided Meidbe, Aided Dargorgill* and *Aided Lócha*.

**Aided Lóegaire Búadaig**

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


[In Russian:] Sagan from Ulster.

Contains Russian transls. of: *Noínden Ulad*; *Compert Conchobair*; *Seola Conchobair meic Nessa*; *Longes mac nUislen*; *Tálland Eítar*; *Tochmarc Luíne ocus aided Athairne*; *Compert Con Ceilinn*; *Tochmarc Emire*; *Mesca Ulad*; *Pled Bricenn*; *Serglige Con Cúalinn ocus öenét Emire*; *Aided Oenfín Aife*; *Echtra Nemi*; *De chrophar in dá mucéida*; *Aislinge Óengus*; *Táin
bó Darada; Táin bó Flidais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraích; Táin bó Cúailnge; Aided Derfhorgaill; Aided Chon Culainn (A); Scélua nuisce Meic Dathó; Bruiden Da Chosu; Aided Fergusa meic Róich; Aided Léogaire Bóudaiga; Aided Chon Ré; Aided Cheltchair maic Uticheir; Aided Chonchobair; Aided Ailella ocus Chonuill Chernaig; Aided Cheit meic Mágach; Aided Meidlbe; Staburcharpat Con Culainn.

Aided Meidlbe


11828. Vries (Ranke de): Similarities in the three female aided-tales.  
Aided Meidlbe, Aided Derfhorgaill and Aided Lócha.

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

16674. Mikhailova (T.): Çarn o bo улайах [Sagô ob улайах].  
[(In Russian): Sagas from Ulster.]

Contains Russian transls. of: Noínden Ulad; Compert Conchobair; Scél Conchobair meic Nessa; Longes mac nUislenn; Tállánd Éitir; Tochmarc Lóisín ocus aided Athairne; Compert Con Culainn; Tochmar Emire; Mesu Ulad; Pled Brienn; Sarglige Con Culainn ocus énét Emire; Aided Óenfín Aife; Scidhru Nemi; De chobhar in dí macreda; Aistling Óengusos; Táin bó Darada; Táin bó Fledais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraích; Táin bó Cúailnge; Aided Derfhorgaill; Aided Chon Culainn (A); Scélua nuisce Meic Dathó; Bruiden Da Chosu; Aided Fergusa meic Róich; Aided Léogaire Bóudaiga; Aided Chon Ré; Aided Cheltchair maic Uticheir; Aided Chonchobair; Aided Ailella ocus Chonuill Chernaig; Aided Cheit meic Mágach; Aided Meidlbe; Staburcharpat Con Culainn.

Aided Muírcheartaig meic Erca

French translation based on BILL 5117.

2633. Birrathnach (Maire): 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.

1519. Ó Conchobhair (Tomás): The act of wounding in the death of Muirchertach mac Erca.
   *In Éigse 15/2 (Geimhreadh, 1973), pp. 141–144.*
   MS TCD H 2. 7 tacra — it — ina ucht to be expanded as *tachradh sléag ina ucht* ‘a spear meets him in the chest’ in tale *Aided Muirchertaig meic Erca* §41 (*BILL* 5117). Emendation illustrates how previous editorial misinterpretation obscured the motif of the threefold death in this tale.

3187. O’Connor (Ralph): Searching for the moral in *Bruiden Meic Da Réo*.
   Discusses the textual relationship of the various versions of the story concerning the revolt by the *aithechthuatha* (or ‘vassal peoples’), and analyses the recension known as *Bruiden Meic Da Réo* (providing comparisons with the alternative recension *Seal ar Chaimbre Cenn Cuit* throughout), offering an interpretation of this narrative as a developed *exemplum principis* in which the conflicting elements of the kingship ideology are scrutinized.


11861. Williams (Mark): ‘Lady vengeance’: a reading of Sin in *Aided Muirchertaig meic Erca*.

15739. Downey (Clodagh): Murchadh Ó Cuindlis and *Aided Muirchertaig Meic Erca*.

**Aided Nath 1**

1558. Ó Conchobhair (Tomás): *Aided Nath 1* and the scribes of Leabhar na hUidhre.
   *In Éigse 16/2 (Geimhreadh, 1975), pp. 146–162.*
   Argues that the text of *Aided Nath 1* in BB and YBL derives ultimately from LU, and suggests that LU was begun in Monasterboice.

1740. Ó Conchobhair (Tomás): Claoch d‘eilde ar bhainhle.
   *In Éigse 18/1 (1980), p. 118.*
   Supplies a better reading in *Aided Nath 1* (as ed. by V. BÁNárEANU [Best2 1232], and in *LL* [R. I. Best and M. A. Ó Brien [*BILL* 697]].

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
146-162, etc.

1999. Ó Concheannainn (Tómas): Leabhar na hUidhre: further textual
associations.


1. Two legends of Emain Macha: (1) Cess (or Noínden) Ulad; (2) The found-
ing of Emain Macha by Macha Mongruad ; 2. TE [Tochmarca Emire] and
the Dinnshenchas: (1) Conflicting views of Thurneysen and Gwynn; (2) A
Dinnshenchas poem on the Boyne; (3) Other parts of the ‘riddling dialogue’;
(4) A direct reference to TE in a Dinnshenchas text; 3. Cú Chulainn and
the daughter of Ruaid (TE §§80-4); 4. Scáthach’s prophecy for Cú Chulainn; 5. AF
filiations of other LU texts: (1) Aided Nath Í; (2) Serghde Con Culainn (SCC);
(3) Siubharchacht Con Culainn (Sábh. CC); (4) Immram curais Móile Dáin;
(5) Seol Tuáin meic Cairill; (6) Cethri arda in domhan (‘The four quarters of
the world’); 6. TBC: LU alterations and variants represented in YBL; 7. Togail
brudhe Du Berga (BDD); cf. Éigse 29, pp. 84-86; 8. Texts of minor tána (‘cat-
tle raids’) lost from LU; 9. The textual tradition of the Irish Sex aetates mundi
(SAM); 10. The textual history of Lebor Brenna; 11. Scribe H’s work in two
manuscripts: (1) In LU; (2) In Rawlinson B 302, ff. 1-12; 12. The probable
date of scribe H: (2) rithe ‘rider, knight’; (3) Topographical glosses; 13. A reference

Aided Nath Í 7 a dhnaocol

1924. Ó Concheannainn (Tómas): Aided Nath Í and Úi Fhiachrach genealogies.


Examines the textual tradition of Aided Nath Í and refutes of the historicity
of the Amalgaid mac Nath Í in the LU text.

Aided Néill Noígíallaig


Aided Néill Noígíallaig

Aided Óenfír Aife

2028. Ó hUiginn (Ruairí): Rúráfocht agus Rómánsáfocht: ceisteanna faoi
florás an traidisiúin.


On the development and function of the story of Connlé, son Aife and Cú
Chulainn.

5671. Findon (Joanne): A woman’s words: Emer versus Cú Chulainn in Aided
Óenfír Aife.

14793. McConne (Kim): The death of Aífe’s only son and the heroic biography. 
In Ollam [Fs. Ó Cathasaigh] (2016), pp. 3-17.

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

4967. Ranero (Anna M.): ‘That is what Scáthach did not teach me’: Aidead Óenfhr Aísfe and an episode from the Mahábhárata.
In PHCC 16/17 (2003), pp. 244-255.

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 Óengus; The cattle raid of Fréach; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aífe’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Maca Da Thó’s pig; The intoxication of the Ulaid; Briomair’s feast; The exile of the sons of Uladh.

16674. Mikhailova (T.): Саги об улайдах [Sagi ob uladakh].
[(In Russian:) Sagas from Ulster.]
Contains Russian translations of: Nóinínden Ulad; Compert Conchobhair; Scéla Conchobhair meic Nessá; Longes mac nUislenn; Tálad Étair; Tochmarc Luathain ocus aídead Athairne; Compert Con Cúailín; Tochmarc Emire; Messa Ulad; Píed Bríccenn; Sredlighe Con Cúilainn ocus öenét Emire; Aidead Óenfhr Aísfe; Echtair Néimí; De chochur in dá macéird; Aisteighe Óenguso; Táin bó Dardáda; Táin bó Fhildais; Táin bó Regamain; Táin bó Regmann; Táin bó Fráich; Táin bó Cualinge; Aidead Derbforgaille; Aidead Chon Cúalainn (A); Scéla muice Meic Dathó; Bruiden Da Chocoa; Aidead Pergusa meic Róch; Aidead Lógaire Búadaig; Aidead Chon Roi; Aidead Chetchair meic Uithechair; Aidead Chonchobhair; Aidead Aiteillean ocus Cúaill Cernaig; Aidead Chetl meic Máích; Aided Meidbe; Stiaburcharpat Con Cúalinn.

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

Aigeannach, An

1346. Ó Baoill (Cohn): Óran do Bhean Chladh na Macraídh.
Ailén mac (? Mac) Ruaidhri

495. Meek (Donald E.): The death of Diarmuid in Scottish and Irish tradition.
   In Celtica 21 (1990), pp. 335–361.
   Includes an edition of a Gaelic lay, ascribed to Ailén mac (? Mac) Ruaidhri, from the Deim of Lismore's Book. First line: Gleann Siodh an gleann so rém thaobh; with English translation and notes.

Ailerán

3399. Howlett (David): Vita I sanctae Brigitae.
   Analyzes the language and style of this Vita (based on MS Additional 34124), arguing in favour of its precedence over Vita II and its authorship by Ailerán of Clonard.

Áiliu poems

8028. Corthals (Johan): The Áiliu poems in Bretha nemed dédenach.
   = CIH iii 1129.33–1130.37: 1. Áiliu seinm serfar naimbus; 2. Áiliu tech tuigthe tecaithre, na-aurgan na-aircarrthae; 3. Áiliu tech midhchaiva nílcothaib fiad fáth; 4. Áiliu laith co mela maithe; 5. Áiliu laith ligach, fochen laith ligach; 6. Áiliu dàilemain duibh dìgids; 7. Fochoen escrae, bêinmhr blomnair, deogmair dèrnair; 8. Áiliu escrae n-utmal l-n-airgaid; 9. Áiliu uisce somnas do dig. Diplomatic and normalised texts, from MSS TCD H 2. 15b (Bretha nemed dédenach and O'Davoren's glossary), RIA 23 P 12, and Laud 610; with English translation and textual notes.

Airbertach mac Cosse

1583. Ó Néill (Pádraig): Airbertach mac Cosse's poem on the Psalter.
   In Éigse 17/1 (Samhradh, 1977), pp. 19–46.
   A Dé duilig, adaist-teoch (50 qq.). From MS Rawlinson B 502; with English translation. Includes a discussion of the structure and source-material of the poem.

2618. Mac Eoin (Gearóid): Observations on Saltair na Ramn.
   Argues that it was composed by Airbertach mac Cosse who ceased work on the poem not earlier than 990. Appendix includes translation of Canto 152, with notes.

_In Authorities and adaptations (2014), pp. 121–140._

Studies Airbertach’s adaptation into verse form of the ‘Old Irish treatise on the Psalter’, focusing on the differences between the ‘Psalter poem’ and its source.

**Airbertach mac Cosse Dobráin**


_In CMCS 38 (Winter, 1999), pp. 53–71._

Assesses the evidence for the existence of two poets known as ‘mac Coisi’ (namely Airbertach mac Cosse Dobráin, fer léigind of Ros Ailithir; and Iorard mac Coisi). Appendix contains a list of all the texts attributed to a Mac Coisi (with references; no edition or translation).

**Airdena inna cóic lá ndéc ria mbráth**

13091. McKenna (Catherine): Welsh versions of the fifteen signs before Doomsday reconsidered.

_In Celtic folklore and Christianity [Heist studies] (1983), pp. 84–112._

Compared to the Irish _Airdena brátha_.

**Airec Menman Uraird maic Coise**

2477. Poppe (Erich): Reconstructing medieval Irish literary theory: the lesson of _Airec Menman Uraird maic Coise_.

_In CMCS 37 (Summer, 1999), pp. 33–54._

Discusses how the meaning of medieval Irish historical (and pseudo-historical) narrative was perceived by its contemporary public.

**Airec Menman Uraird maic Coisse**

2029. Toner (Gregory): Reconstructing the earliest Irish tale lists.

_In Éigse 32 (2000), pp. 88–120._

On the textual history of the Middle Irish catalogues of tales; argues that through the analysis of alliterative structure of recension A the nature and contents of the lost archetype (P. Mac Cana’s O) can be retrieved.

_App. contains text of list A from P. Mac Cana, The learned tales of medieval Ireland, pp. 41–49._

**Airne Fingeín**

4608. Bondarenko (Grigory): King in exile in _Airne Fingeín_ (‘Fingen’s Vigil’): power and pursuit in early Irish literature.

_In ÉtC 36 (2008), pp. 135–148._

11503. Wiley (Dan M.): The politics of myth in _Airne Fingeín_.

_In Narrative in Celtic tradition (2011), pp. 276–287._

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   In Transmission and transformation in the Middle Ages (2007), pp. 40–64.

4200. Bondarenko (Grigory): Conn Cétchathac: the image of ideal kingship in early medieval Ireland.

Aisling Mhuire


Aislinge Meic Con Glinne


408. Ó Cuív (Brian): Miscellanea: 1. ‘Boicht’ Chorraige.

Dub Dá Thúath mac Steléne is not to be identified with the Dub Dá Thúath bishop of Rath Áeda mentioned in the annals ([K. MEYER, The vision of Mac Conglinne, 1892 [Best¹, p. 117], and A primer of Irish metrics, 1909 [Best¹, p. 54]), but rather with the Mac Télène in *The Trial of Mac Télène* found in YBL (see J. G. O'KEEFFE, in Ériu 5 (1911), pp. 18-44 [Best¹, p. 120]).

2504. Williams (Éimear): *Aislinge Meic Con Glinne*, apples, and Byrhtferth's *Enchiridion*.

In CMCS 48 (Winter, 2004), pp. 45–73.

Discusses the numerical correspondences used in the 'apple scene' of the Irish narrative, and examines their parallels with those mentioned in the fourth book of the Anglo-Saxon *Handbook*. Appendices contain (1) the two versions of the Irish text (RIA MS 23 P 16 and TCD MS H 3. 18), with English translation, and (2) the relevant passages of Byrhtferth (Latin text with English translation).

2727. Campanile (Enrico): Ein Element der weiblichen Schönheit in der keltischen Kultur.


Argues that the reference to 'white, weak arms' used in the description of the maiden in *Aislinge Meic Conglinne* lines 1169-1170 is a topos inherited from the Indo-European poetic language.

5129. Jefferies (Henry A.): The visions of Mac Conglinne and their authors.


Argues, through an analysis of the extant recensions, that *Aislinge Meic Conglinne* may have been originally composed by an Ulster clerical scholar, and that it was subsequently reworked by scribes at a Cork monastery during the first half of the 12th century.


In JCHAS 110 (2005), pp. 65–72.

Focuses on the composition of the text.

7309. Greenwood (E. M.): Manchín’s cowl in *Aislinge Meic Con Glinne*.

In SAM 15/1 (1992), pp. 36–49.

8831. McKenna (Catherine): Vision and revision, iteration and reiteration, in *Aislinge Meic Con Glinne*.


10518. O’Flaherty (Ronan): The vision of Mac Conglinne: a twelfth century shamansitic flight?

Rev. by

17015. Rekdal (Jan Erik): Aislinge Meic Con Glinne: nuair a théann an gáire i bhfostú sa scornach.

In Fóilsíú 5/1 (Spring, 2006), pp. 129-140.

8202. Jackson (Kenneth Hurlstone), Jackson (Kenneth Hurlstone): Aislinge Meic Con Glinne / edited by Kenneth Hurlstone Jackson.
Introduction, text [from Leabhar Breac, with variants from H 3. 18], notes, glossary, indexes. In Appendix: The language.
Rev. by
A. J. Hughes, in SAM 14/1 (1990), pp. 255-256.

Aislinge Óenguso

450. Ó Coileáin (Seán): A crux in Aislinge Óenguso.
Suggests emendation to §3 of Aislinge Óenguso (as ed. by F. Shaw 1934 [Best 2 1054]).

7875. Gray (Brenda): Reading Aislinge Óenguso as a Christian-Platonist parable.
In PHCC 24-25 (2009), pp. 16–39.

11493. Fogarty (Hugh): Aislinge Óenguso: a r enscéil reconsidered.

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 Óengus; The cattle raid of Fρόech; The labour pains of the Ulaid & the twins of Macha; The birth of Cá Chulaind; The boyhood deeds of Cá Chulaind; The death of Aifè's only son; The wasting sickness of Cá Chulaind & the only jealousy of Emer; The tale of Macc Da Thó's pig; The intoxication of the Ulaid; Bríciú's feast; The exile of the sons of Uisín.

16674. Mikhailova (T.): Саги об уладах [Sagi ob uladakh].
[(In Russian): Sagas from Ulster.]
Contains Russian transls. of: Noínden Ulad; Compert Conchobhair; Scél Conchobhair meic Nessa; Longes mac nUisilenn; Tolland Êtar; Tochmarc Lúaine ocus aided Athairne; Compert Con Culaínn; Tochmarc Emire; Mesca Ulad; Pied Bricrenn; Serylige Con Cúilainn ocus ienét Emire; Aided Óenfir Aife; Echtra Nemi; De chobhar in dá mucéide; Aislinge Óenguso; Táin bó Dathada; Táin bó Fleadhais; Táin bó Regamain; Táin bó Regamna; Táin bó Fraithe; Táin bó Cualinge; Aided Dérbhargail; Aided Chon Cúilainn (A); Scél muccé Meic Dathó; Brùiden Da Choca; Aided Pergusa meic Réich; Aided Lìoigné Búadaig; Aided Chon Réith; Aided Chellchair meic Utícheair; Aided Conchobair; Aided Aléllia ocus Chomail Líneagh; Aided Chell meic Mágach; Aided Meidbè; Siubchráchar Con Cúilainn.

Rev. by Tomás Ó Cathasaigh, in CMCS 76 (Winter, 2018), pp. 118-120.

Aithbhrec naighean Coirecadail

Aithchthúatha Éireann
1766. Ó Corráin (Donnchadh): On the Aithchthúatha tracts.
In Êigse 19/1 (1982), pp. 159-165.

Aithríoch Ríoga, An t-
1782. Ó Fachtna (Anselm): Varia.
   I. An t-aithriocht rioga (ad P. Ó Súilleabháin, An t-aithriocht rioga [BILL 2794]); II. Nóta eile ar Seáthán Shacramuinte na hAthríodie (ad N. J. A. Williams, in Éigse 17 (1979), p. 430); IV. Pánta ãgáin as Fármant na mBan (ad B. Ó Cúin, Fármant na mBan [BILL 2793]).

Alderotti, Taddeo

5111. Ó Conchobhair (Micheál): Uisce beatha.
   In StH 25 (1989–1990), pp. 49–75.
   Edition of a composite treatise (based on Taddeo Alderotti and others) on the healing properties of alcohol, from MS TCD H 3. 22. Also includes the Latin source texts and an independent translation of Alderotti from NLS Advocates' Library 72.1.2; with glossary (no translation).

Aldfrith of Northumbria

460. Ireland (Colin): Aldfrith of Northumbria and the Irish genealogies.
   In Celtica 22 (1991), pp. 64–78.
   With discussion of his Irish name Flann Fína.

   MRTS, 205. Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 1999. xii + 244 pp. (Medieval and Renaissance texts and studies, 205).
   Rev. by
   John Hudson, in Medium aevum 70/1 (2001), pp. 177-178.

13463. Yorke (Barbara): Adomnán at the court of King Aldfrith.

   In Ireland: revolution and evolution (2010), pp. 61–79.

18165. Lacey (Brian): The Cenél nEógain of Inishowen: Aldfrith of Northumbria’s Donegal cousins?
   In Donegal annual 70 (2018), pp. 72–82.

Altus prosator

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
15810. Howlett (David): The Altus prosator of Virgilius Maro Grammaticus.


**Altus prosator (St. Columba)**


In Celtica 21 (1990), pp. 40–50.


Howlett (D.) (ref.)


In CMCS 15 (Summer, 1988), pp. 63–84.

Evidence from Virgil the Grammarians’ verse theory (De metrorum compositione) is discussed. Incl. analyses of sample stanzas from the Antiphonary of Bangor and Altus prosator.

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

4907. Wesseling (Margaret): Structure and image in the Altus prosator: Columba’s symmetrical universe.

In PHCC 8 (1990), pp. 46–57.


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

Breen (A.) (ref.)

**Amhairgen, son of Ecet Salach**

2403. Ford (Patrick K.): The blind, the dumb and the ugly: aspects of poets and their craft in early Ireland and Wales.

In CMCS 19 (Summer, 1990), pp. 27–40.

Expands on J. F. Nagy’s discussion (in The wisdom of the outlaw: the boyhood deeds of Finn in Gaelic tradition, Berkeley 1985) of the marginal fili and examines in detail two Irish narratives concerning Amhairgen, son of Ecet Salach and Senchán Torpéist.

**Amhráin chlainne Gaedheal (Ó Máille)**

13597. Ó hUiginn (Ruairí): Amhráin chlainne Gaedheal.

In Fóinn agus focail (2010), pp. 151–162.
On the 1905 collection by the brothers Micheál and Tomás O Máille (Best 1, p. 198).

**Amra Coluim Chille**


**Amra Con Roí**

   Begins: *Ni hada dom anamain*, text from Egerton 88, TCD H 2.16 and TCD H 3.18.

**Amra Senáin**

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

**Amrae Coluim Chille**

2436. Davies (Morgan Thomas): Protocols of reading in early Irish literature: notes on some notes to *Oighinn Denna Ríg* and *Amra Coluim Chille*.
   Reflects on the philological methodology followed by medieval and modern Irish scholars and the value of their observations, focusing on practical examples from these two texts.

2697. Lindeman (Fredrik Otto): A note on the preform of Old Irish *boíthi*.
   Argues that *boíthi* replaced a morphologically ambiguous 3rd sg. pret. of the substantive verb *boí* (*<InsC *bowe* + en*), which may survive as the anomalous 3rd sg. pret. of the copula *boí* found in some passages of *Amra Coluim Chille*: §25 boí *seim síth* ‘there was to him slender food’ (as ed. by W. Stokes in RC 20.168 [Best 1, p. 237]).

8796. Bronner (Dagmar): Die Kommentare zu *Amra Coluimb Chille*.


10323. Bisagni (Jacopo): The language and the date of *Amme Coluimb Chille*.
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; Adiutor laborantium; Noli Pater; Amra Choluimb Chille; The poems of Beccán mac Luigdech; Colum Cille co Dia domm eriil; Cantemus in omne die) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona’s library.

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

12310. Lacey (Brian): The Amrae Coluimb Cille and the Uí Néill.


2158. Herbert (Máire): The preface to Amm Coluim Cille.


13314. Russell (Paul): In aliis libris: adaptation, re-working and transmission in the commentaries to Amm Choluim Chille.

In Authorities and adaptations (2014), pp. 63-93.

Discusses the development of the three earliest versions of commentary on the Amra (as preserved in LU, Liber hymnorum, and Rawl. B 502) by means of a detailed study of the sections of commentary on §§ 4 and 52.


18891. Lake (Stephen): Usage of the writings of John Cassian in some early British and Irish writings.

In JAEMA 7 (2011), pp. 95–121.

particularly in Agadh chrábhaid and Amrae Coluim Chille.

Amrae Con Roi


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

An bheatha chrábhaidh
7698. Dillon (Charlie): Ag crúninniú meala: Naomh Prínsias de Sales agus an ‘bheach’ chrábhaidh.
   In Taighde agus teagasc 3 (2003), pp. 15–23.


An duanam ullamh

   In Fresche fontanis (2013), pp. 231–248.
   On the depiction of Caimbeul chiefs in Gaelic poetry of the 16th century.

An English-Irish dictionary and phrase book (Fournier d’Albe)

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

Rev. by

An English-Irish dictionary intended for the use of schools (Connellan)

16039. Mac Amhlaigh (Liam): Foclóirí agus foclóirithe na Gaeilge.
1. Foclóir no Sanasan nua (1643), by Micheál Ó Cléirigh; 2. Vocabularium Latium et Hibernicum (1662), by Risteárd Pluncaed; 3. Foclóir Gaoidheilg-Shagsonach, by Edward Lhuyd; 4. The English-Irish dictionary = An foclóir Béarla-Gaoidheilge (1732), by Conchubhar Ó Beaglaoich...

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

An English-Irish dictionary intended for the use of students of the Irish language (Foley)

16039. Mac Amhailegh (Liam): Foclóirí agus foclórithe na Gaeilge.

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

An Giolla Géaglonnach

1505. de Búrca (Seán): Aspects of transmission.
In Éigse 15/1 (Samhradh, 1973), pp. 51–65.
Tále, An Giolla Géaglonnach (An-Th 650), transcribed from narration of Michéal Ó Fíne (1877–1959) of Park, Spiddal. Some comments on style; comparisons drawn with earlier tales.
An Haicléara Mánas

   (Leabhair thaidhe, 98).
   Rev. by

   Edited from NLI G 1137.
   Rev. by

An móta glas

5865. Ó Muirithe (Diarmáid): ‘Of English fare I am scarce indeed’: amhráin Ghaeilge agus a n-aistritheoirí c. 1700–1850.

An óige, an saol agus an bás (folk tale)

10447. Power (Rosemary): ‘An óige, an saol agus an bás’, Feis tíghfe Chonáin and ‘Þórr’s visit to Útgarða-Loki’.

An Scíolladh

1732. Mac Mathúna (Liam): Geilt sa chiall duine lomnocht.
   In Éigse 18/1 (1980), pp. 39–42.
   Includes the paradigm of geilt in both Early and Modern Irish.

An seoithín (lullaby)

19009. Ó Drisceoil (Proinsias): ‘Seoithín seó’ i ríocht cló.
   In An linn bhuf 21 (2017), pp. 116–133.
   Surveys the published versions of An seoithín, also known as An bhean sid stoc; particularly on correspondence between S. O’Daly and E. O’Curry on the subject (dated 1800).
An síogaí Rómhánach

   ‘Parliamentarians na dtárr náothlac’ from poem beg. Innisim fis is ní fis bhreige i (= An Síogaí Rómhánach, FSCPP 221. 112) based on Engl ‘The Soft Rump’, which was used to refer to ‘The Rump Parliament’ of 6 December 1648, which condemned Charles I to death.

An Soisgeal do reir Lucais agus Gnoivarha na Neasbal (Stokes)


An Teagasc Críosdaidhe (Andrew Donlevy, 1742)

6639. Byrnes (Gregory): An Irish manuscript at St. Patrick’s College, Manly.
   Paper MS wr. 1778 by Tamás Vardon (as Thomas Verdon), containing a copy of Andrew Donlevy’s catechism of Christian doctrine (Irish part only).

An Teagasc Críosdaidhe Angoidhleig (Pulleine)


An Teagasc Críosdaidhe (Ó hEodhusa)

1782. Ó Fachtina (Anselm): Varia.
   I. An tráchtas ar Teampóil Mhúire Loreto in Teagasc Críosdaidhe Uí Eodhusa; II. An laithrioch rioga (ad P. Ó SÚILLEARAILIN, An Laithrioch rioga [BILL 2794]); III. Nóta eile ar Scáthán Shacramuinte na hAthrídhe (ad N. J. A. WILLIAMS, in Éigse 17 (1979), p. 436); IV. Poíní éagsúla as Parlaimint na mBan (ad B. Ó CUÍN, Parlaimint na mBan [BILL 2793]).

6328. O’Reilly (Mary): Seventeenth-century Irish catechisms: European or not?

6915. Ryan (Salvador): Bonaventura Ó hEoghusa’s An Teagasc Críosdaidhe (1611/1614): a reassessment of its audience and use.

10210. Mac Raghnaill (Fearghal) (ed.): An teagasg Créóisdaíde, Bonabhentura Ó hEodhusa, O.F.M., a chum / Fearghal Mac Raghnaill, O.F.M. a chuir in eagar.
Rev. by

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

An Teagasc Cristtuf (Mac Domhnaill)

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

An Teagasc Crééideog (Séumas Buitléar, 1792)

1588. Ó Conchúir (Breandán): Teagasc Criststí an Bhuitléaraigh.
In Éigse 17/1 (Samhradh, 1977), pp. 69-87.
On the language and orthography of Muirertach Bán Ó Céileachair’s Irish transl. of Séumas Buitléar’s An Teagasc Crééideog (1792).

An Theanga Bhíothnua

14591. Nic Cárthaigh (Emma): The seven heavens in the modern recension of In tenga bhíothnua.
In End and beyond (2014), pp. 211-283.
Critical edition of a section of the third recension of In tenga bhíothnua describing the journey of the soul through the seven heavens. Provides the text of three versions (based on eighteenth-century MSS), with critical apparatus: 1. NLS Advocates’ Library 72.2.5 (Gaelic IV) with variants from Egerton 174; 2. Text from RIA 23 D 8 with variants from 15 other MSS; 3. Text from RIA 3 C 15. With English translation and notes.

Anathomia Gydo


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Ancient Music of Ireland (Bunting)


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‘Anecdota’ poems of Suibhne and Mo Ling

17796. Frykenberg (Brian): The ‘rebaptism’ of Suibhne.  

Anfuigell

16713. Eska (Charlene M.): A medieval Irish legal commentary on wakes and funerals from Anfuigell ‘Wrong judgment’.  
In NAJCS 1/1 (May, 2017), pp. 27–44.


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Annála gearra as proibhínse Ard Macha

19636. McCoy (Patrick R.), O’Neill (Kathryn), Wadden (Patrick): The past and the present in twelfth-century Armagh.  
In NAJCS 4/1 (2020), pp. 1–47.

Annála riogachta Éireann

In JCS 5 (2005), pp. 145–156.

Annales Anonymi

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.  

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Annals of Boyle

2572. Breatnach (Caoimhín): The significance of the orthography of Irish proper names in the Codex Salmaincensis.
   Suggests a 13th c. date of composition for MS on grounds that features of spelling reveal similarities with Irish and Anglo-Norman hands in the annals.

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


Annals of Clonmacnoise

   (Translated texts for historians, 44).
   Vol. 1. Introduction, text. xiv+349 pp.
   431–911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum Scotorum.
   Rev. by
   Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116–122.

Annals of Connacht


2300. Ó Murchadha (Diarmuid): A reconsideration of some place-names from The Annals of Connacht.

Annals of Duisk

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.

**Annals of Inisfallen**

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

414. Breatnach (Caoimhín): Corrigenda to *The annals of Inisfallen*.
   Edited by Seán Mac Airt (*BILL* 8002), resulting from a collation with the facsimile of MS Rawlinson B 503.

1078. Breatnach (Caoimhín): Varia: IV.

   *In Ériu* 41 (1990), pp. 143–146.

1298. Byrne (Francis John): Onomastica 2: *Na Renna*.
   *ad Onom. Goth. 388, 580. Argues that na Renna (gen. pl. na Renn, inna Renn) mentioned in the Annals of Inisfallen and the Chronicle of Marcanus Scotus is to be identified as the Rhins of Galloway; Dún Reiche (= Durnaig) is identified as belonging to this area.

2572. Breatnach (Caoimhín): The significance of the orthography of Irish proper names in the *Codex Salamanicensis*.
   Suggests a 13th c. date of composition for MS on grounds that features of spelling reveal similarities with Irish and Anglo-Norman hands in the annals.

6085. Ó Canainn (Tomás G.): The Annals of Inisfallen: an independent witness to northern events.
2290. Ó Murchadha (Diarmuid): A reconsideration of some place-names from the *Annals of Inisfallen*.

7296. Dunville (David), Grabowski (Kathryn): Chronicles and annals of medieval Ireland and Wales: the Clonmacnoise-group texts.


3559. Harrison (Kenneth): Epacts in Irish chronicles.

3403. McCarthy (Daniel): The status of the pre-Patrician Irish annals.
   Studies the non-Irish pre-Patrician entries in the annals, focusing on the Annals of Inisfallen and the Annals of Tigernach, and advances the hypothesis that these are based on an early 5th c. chronicle by Rufinus of Aquileia.

### Annals of Loch Cé


### Annals of Nenagh

1304. Nicholls (K. W.): Late medieval Irish annals: two fragments.

### Annals of Roscrea
Vol. 1. Introduction, text. xiv+349 pp.
431-911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum Scotorum.
Rev. by
Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116-122.

Annals of the Four Masters

In Celtica 19 (1987), pp. 75-95.
Of two copies produced, one was intended for Fearghal Ó Gadhra, the other for publication in Louvain. Discusses and assesses the question of which of the surviving five MSS belongs to which copy of the annals. Concludes in favour of P. Walsh’s view (but against C. Mooney’s) that the Ó Gadhra set is represented by MSS RIA C iii 3 and TCD H 2. 11, and the Louvain set by Franciscan A 13, RIA 23 P 6, RIA 23 P 7. Includes ‘Appendix: Notes on the Individual MSS’. See also P. Walsh, The Four Masters and their work (1944) (Best 2 8631), IBL (1936), pp. 81-83 (Best 2 2081), and C. Mooney, IER 60 (1942), pp. 223-224, n. 4 (BILL 624).
Mooney (Canice) (ref.), Walsh (Paul) (ref.)


1502. Ó Súilleabháin (Pádraig): Nótaí ar thrí fhoilse úna hAnnála.
In Éigse 15/1 (Samhradh, 1973), pp. 22-23.
1. dáilch ‘mournful, sad, sorrowful’ in Annals of the Four Masters; 2. slaim: siabhra slaim ‘fairy or magic hosts?’ (sic leg. not siabhra Sláini as printed by O’Donovan in his edition of Annals of the Four Masters); 3. tig: as a tigheidh in Annals of Ulster vs. as a tigheidh fearrdha in (unpublished portion of) Annals of the Four Masters.
O’Donovan (John) (ref.)


1670. Mac an Bhaird (Alan): Dán díreach agus ranna as na hannála 867-1134.


Based on verse mostly from AFM and AU1, illustrates the gradual development of dán díreach from the ninth to twelfth century. Fifteen verses / excerpts ed. from printed editions of AFM and AU, with Engl transl. and notes. First lines:
1. Flann mac Conaing cosnaidh riogh;
2. Ba conghbhaidh Cearbhall do ghriúis;
3. Brónach inniu Éim waigh;
4. Suidh Muige (maith re bigh);
5. Lasar Laighsair lir go tmiugh;
6. Ma ro bith us Bressail Bhríc;
7. Ó adbhthath Donnchadh, deilim do níos;
8. Macha mhaínbheach meadbhrad muadh;
9. Dubhthair donn cugn waigh;
10. Flann a prímhchill Buithe bhinn;
11. Rángadar Laighín Luinneach;
12. Dubhthach daíne dlítheach úa; 13. Cumhca ardirg in Aídh Chráith;
14. Ni chuala coinmheadh n-eimhris;
15. Moghainmar duí id dhathairg.


AFM ad annum 822.1 [=824].

5103. Ó Buachalla (Brendán): Ánnála ríoghachta Éirinn is Foms fiosa ar Éirinn: an chothálaíocht chomhionairseartha.


16377. Cunningham (Bernadette): The Ó Duibhgeannáin family of historians and the Annals of the Four Masters.


In RíM 10 (1999), pp. 78–85.

i.e. the second volume of the Louvaine set of the Annals.


Proposes a new chronology for the life and works of Muireadhach Ó Dálaigh, attempting to reconcile the anecdote about the poet in AFM s. a. 1213 with the internal evidence provided by his poems.


In Éigse 37 (2010), p. 58.

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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
10511. Gillespie (Raymond): A missing Dublin saint?
ad AFM 1545.6.

In Éigse 37 (2010), pp. 1–57.

14799. Ó hUiginn (Ruairí): Annals, histories and stories: some
thirteenth-century entries in the Annals of the Four Masters.

15101. Cunningham (Bernadette): The Louvain achievement I: the Annals of
the Four Masters.
In Irish Franciscans 1534–1900 (2009), pp. 177–188.

15119. Cunningham (Bernadette): The Annals of the Four Masters: Irish
history, kingship and society in the early seventeenth century.
Rev. by

15241. Sharpe (Richard): Manuscript by subscription: Muiris Ó Gormáin and
the Annals of the Four Masters.
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 á Kempis’s De imitatione Christi; and QUB Misc. MS 1/2 (formerly
Phillips 6465), containing a copy of the first volume of the Annals of the Four
Masters.

15704. O’Gara-O’Riordan (Maura): Charles O’Conor and the Annals of
the Four Masters.

16101. Ní Ghrádaigh (Jenifer): ’But what exactly did she give?: Derbforgaill
and the Nuns’ Church at Clonmacnoise.
In Clonmacnoise studies 2 (2003), pp. 175–207.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
On AMF ad annum 1167 and the patronage by Derbforgaill (1108-1193) of the Nuns’ Church at Clonmacnoise.

1614. Ó Canann (Tomás G.): Notes on medieval Donegal.

In Editing the nation’s memory (2008), pp. 129-149.

Annals of Tigernach

In Ériu 23 (1972), pp. 56-72.
Discusses codicological and palaeographical features of first twelve leaves of MS (containing the Annals of Tigernach), which are of different provenance than rest of MS, and whose ‘scribal habits’ are similar to continental MSS.

In Ériu 26 (1975), pp. 102-121.
Best (R. I.) (ref.)

2309. Ó Murchadha (Diarmaid): A reconsideration of some place-names from The Annals of Tigernach.

7296. Dunville (David), Grabowski (Kathryn): Chronicles and annals of mediaeval Ireland and Wales: the Clonmacnoise-group texts.

Rev. by

8084. Ó Murchadha (Diarmuid): The Annals of Tigernach: index of names.
An index to Stokes' ed., Best¹, p. 252.

Rev. by

8148. Schmidt (Jürgen): Die Irisc hen Weltannalen und Beda.
In ZCP 57 (2009-2010), pp. 113-123.
Criticism of D. P. McCarthy’s theory (in Peritia 12 (1998), pp. 98-152) that the Irish world annals (in particular the pre-Patrician section of the Annals of Tigernach) and Bede’s Chronic a maior have a common origin in a world chronicle by Rufinus of Aquileia.

3403. Mc Carthy (Daniel): The status of the pre-Patrician Irish annals.
Studies the non-Irish pre-Patrician entries in the annals, focusing on the Annals of Inisfallen and the Annals of Tigernach, and advances the hypothesis that these are based on an early 5th c. chronicle by Rufinus of Aquileia.

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

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

Bibliography of Irish Linguistics and Literature

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

431-601 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicum Scotorum.

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


Annals of Ulster


In Ogma [Fs. Ní Chatháin] (2002), pp. 54-64.

Also refers to AU 750.11.

In Éiriu 48 (1997), pp. 103-152.
Provides identifications, cross-references and corrigenda to names of persons in the pre-Norman entries to AU arranged by year and entry.

5349. Mc Carthy (Daniel): The original compilation of the Annals of Ulster.
In StC 38 (2004), pp. 69-96.
A study of textual, palaeographical and codicological aspects of MS TCD H 1. 8, focusing on the annals of folios 12-14.

13036. Picard (Jean-Michel): Princps and principatus in the early Irish Church: a reassessment.
On the meaning and use of the terms princeps/airchimnech, episcopus/episcop, abbas/abb in Hiberno-Latin literature, as well as their frequency in Irish annals.

   Incl. discussion of terms used for church settlements: ecclesia, monasterium, ciuitas, calthair, cell.

8663. Lendinara (Patrizia): The Battle of Brunanburh in later histories and romances.
   Also considers the inclusion of this event in Irish chronicles.

13040. Ó Mórdha (Eoghan): The placenames in the Book of Cuanu.
   Examines entries in Annals of Ulster extracted from the lost Book of Cuanu for place name evidence.

   [1.] Introduction; [2.] Anno Domini dating; [3.] Bissextile; [4.] Anno Domini dating in AU; [5.] The origin of March-Anno Domini dating; [6.] Ferials and epacts; [7.] Au’s list of papal succession; [8.] Bissextile data; [9.] Anno Mundi; [10.] Pre-AD dating of records in Ireland; [11.] Conclusion: AU includes two different dating systems. Discusses the historical background for the adoption of 1 January or 25 March as the date for the beginning of the year.

3433. Ó Corráin (Dомнчadh): Vikings II: Ros Camm.
   AU2 ad annum 807.8.

   (Translated texts for historians, 44).
   Vol. 1. Introduction, text. xiv+349 pp.

431–911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clonmacnoise and the Chronicon Scotorum.

*Rev. by*
Nicholas Evans, in IR 58/1 (Spring, 2007), pp. 116–122.
1502. Ó Súilleabháin (Pádraig): Nótaí ar trí fhoilse ó na hAnnála.  
_In Éigse 15/1_ (Samhradh, 1973), pp. 22–23.

1. _dálach_ 'mournful, sad, sorrowful' in _Annals of the Four Masters_; 2. _slam: siabhra slaim_ 'fairy or magic hosts?' (sic leg. not _siabhra Sláin_ as printed by O’Donovan in his edition of _Annals of the Four Masters_); 3. _tiagh: as a tiaghaibh_ in _Annals of Ulster_ vs. _as a tiaghaibh feudha_ in (unpublished portion of) _Annals of the Four Masters_.

O’Donovan (John) (ref.)

3440. Meckler (Michael): The _Annals of Ulster_ and the date of the meeting of Druim Cett.  

_ad annum 574; supports its redating to c.590._


1644. Mac Airt (Seán), Mac Niocaill (Gearóid): The _Annals of Ulster_ (to A.D. 1131). Part I: Text and translation.  
_Dublin: Dublin Institute for Advanced Studies, 1983. xv + 579 pp._

Edition based on MS TCD H 1. 8 (with some readings from Rawlinson B 489); with English translation [abbreviation: AU].

Rev. by  
David Dumville, _in CMCS 10_ (Winter, 1985), pp. 67-86.  


AU _ad annum 575; criticism of R. Sharpe, Life of St. Columba_ and the redating of the meeting at Druim Cett to 590.


1645. Dumville (David) (rev.): On editing and translating medieval Irish chronicles: the _Annals of Ulster_.  
_In CMCS 10_ (Winter, 1985), pp. 67–86.


_Repr. in Histories and pseudo-histories of the Insular middle ages, n° XVI._

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=a&IndexTypeID=1
3389. Ó Corráin (Donnchadh): King-making in Leinster in 835.  
AU ad annum 835.1; emends corodgestar to co rodigestar.

16083. Moore (Eoghan): Foibrén in Mide.  
ad AU 816.8.


3388. Woods (David): On ‘ships in the air’ in 749.  
AU ad annum 749.9; suggests emendation to nubes visae sunt conversaere, denoting a rare meteorological phenomenon.

In THJ (1999), pp. 190–196.  
AU s.a. 737.9.


10938. Ó Corráin (Donnchadh): Rabies in Ireland in 776.  
AU ad annum 775.12; explains conbadh as ‘rabies’.

Studies terminology collected from the Annals of Ulster relating to: 1. The church and monastic buildings (e.g. doirthech, doimhse, eolas, recile, saiball, airdam, aireigde, clocethech, tech abaid, etc.); 2. The monastic community: specialised groups (e.g. ancortal, swaithi, etc.)

   Studies the annals in fos. 12-14 of TCS H 1. 8 (= AD 81-387), arguing that it formed part of the original compilation of the Annals of Ulster.

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

3339. Woods (David): Acorns, the plague, and the 'Iona Chronicle'.
   ad AU 576.2; argues that a reference to the bubonic plague was misunderstood as a great crop of acorns by the continuators of the Iona Chronicle.

5395. Ó Muraíle (Nollaig): Cathal Óg Mac Maghnusa: his time, life and legacy.
   In Clogher record 16/2 (1998), pp. 45-64.

8848. Meckler (Michael): The assassination of Diarmaid mac Cerbaill.
   In Law, literature and society (2008), pp. 46-57.

5396. Ó Dufaigh (Seosamh): The obituary of Cathal Mac Maghnusa (1498).

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

5455. Fraser (James E.): Variæ: Picts in the West in the 670s? Some thoughts on AU 673.3 and AU 676.3.

4354. Downham (Clare): An imaginary Viking-raid on Skye in 795?
   ad AU 795.3; MS scri to be interpreted as scrín.

6689. Bourke (Cormac): The work of angels?
   In IR 50/1 (Spring, 1999), pp. 76-79.
   ad AU 1007.11: duendei ‘man-made’.

4484. Miller (Molly): The last century of Pictish succession.
   In ScS 23 (1979), pp. 39-67.

3559. Harrison (Kenneth): Epacts in Irish chronicles.

Repr. in Histories and pseudo-histories of the Insular middle ages, n° XVII.

Ántéchtae breth

3355. Ó Corráin (Donnchadh): Synodus II Patricii and vernacular law.
 Discusses the adoption by secular lawyers of a principle from canon law referring to marriage (Synodus II Patricii §26) and its general application to contracts in vernacular law.

Antiphony of Bangor

In CMCS 15 (Summer, 1988), pp. 63–84.
 Evidence from Virgil the Grammarian’s verse theory (*De metrorum compositione*) is discussed. Incl. analyses of sample stanzas from the Antiphony of Bangor and *Altus prosator*.
Repr. in Latin letters in early christian Ireland, n° XV.

6326. O’Dwyer (Peter): Mary in early Irish tradition.
In ArH 41 (1986), pp. 72–82.

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

In Aquitaine and Ireland in the Middle Ages (1995), pp. 81–110.
 On the adoption and use in Irish liturgy of hymns of Gallican origin.

14918. Herren (Michael W.): An early Irish precursor of the ‘Offiziendichtung’ of the Carolingian and Ottonian periods.
Repr. in Latin letters in early christian Ireland, n° VI.

Antiquitætes (Ussher)
5178. Cunningham (Bernadette), Gillespie (Raymond): James Ussher and his Irish manuscripts.  
Surveys the Irish language manuscripts to which Ussher had access, and examines the network of scholars of which he was part.

Aonghas na nAoir (Irish poet)

Argues that the Aonghus nan Aoir of Scottish oral tradition was mistaken for the notorious Irish bard Aonghas Ó Dálaigh (alias Aonghas na nAor) by G. Henderson 1910 (Best¹, p. 200).

Aonghus nan Aoir (Scottish satirist)

Argues that the Aonghus nan Aoir of Scottish oral tradition was mistaken for the notorious Irish bard Aonghas Ó Dálaigh (alias Aonghas na nAor) by G. Henderson 1910 (Best¹, p. 200).

Apgitir chrábaid (Colmán macc Béognai)

9666. Haggart (Craig): Some comments on the date of compilation of the Apgitir chrábaid.  

2240. Wright (Charles D.): The Irish 'enumerative style' in Old English homiletic literature, especially Vercelli Homily IX.  
In CMCS 18 (Winter, 1989), pp. 27–74.  
Argues that Old English homilists adapted numerical motifs from Old Irish and Hiberno-Latin models.

6193. Ó Néill (Pádraig P.): The date and authorship of Apgitir chrábaid: some internal evidence.  

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 præsator; Adiutor laborantium; Noli Pater; Amra Chohlaimb Childe: The poems of Beccán mac Laiglech; Colum Cille co Dia domm erít; Canstemus in omne die) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona's library.
Rev. by
Jane Stevenson, in CMCS 30 (Winter, 1995), pp. 140-141.

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 Ciaran; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin; The Rule of Carthage; An incomplete fragment [= Cid is dech do clerech, from An Leabhar Breac 2006]; The Rule of the Céil Dé; The Rule of Tallaght, or The teaching of Maeruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sincell The Younger; The Homily of Cymbrial Fragment; A treatise on The Exorcist; The Alphabet of Devotion [= Agpitir chrábad]; Litany of the Trinity; Litany of Jesus Christ [= Scúap chrábad]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transls. repr. from various sources]; Latin Hymns.

Rev. by

18891. Lake (Stephen): Usage of the writings of John Cassian in some early British and Irish writings.
In JAEMA 7 (2011), pp. 95–121.
particularly in Agpitir chrábad and Amrae Coluim Childe.

Apocalypse of Thomas

In End and beyond (2014), pp. 567-591.

Araile felmac féig don Mumain

In Ériu 59 (2009), pp. 111-136.
From TCD MS H 3. 18. Includes poem (4qq.) Oidh ar hálleth n-oímentai, with a discussion of the metre at fórdigí; with English translation and notes.
Cf. K. Meyer’s edition (in ZCP 7.304 [Best 1, p. 122]).

Archaeologia Britannica (Lhwyd)

381. Harrison (Alan): Who wrote to Edward Lhwyd?
A letter from Ireland (published by Edward Lhwyd, Archaeologia Britannica, p. 436) detailing Irish MSS extant in Ireland was possibly written by Anthony Raymond (Vicar of Trim, Co. Meath, 1705-26).
430. de Bhaldraithe (Tomás): Ghuaíse Egerton 158, a fhoinse agus a lorg ar DIL.
   Discusses (1) the sources of Seamus Ó Brón’s Irish glossary (in MS Egerton 158), (2) mistakes copied from E. Lhuyd’s Irish glossary in Archaeologia Britannica (1707), (3) Egerton as a source in DIL.

1889. de Bhaldraithe (Tomás): Góstaí Gaeilge Edward Lhuyd agus a sliocht.
   In Éigse 23 (1989), pp. 131–146.
   Irish ghost words traceable to Lhuyd’s Fodóir Gaoidheilge-Shagsonach. Includes a list.

   A Manx vocabulary, from MS NLW 13234A.

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

237. Thomson (Robert L.): Edward Lhuyd’s Geirieu Manaweg II.

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

Archdeacon, Nicholas J. (1770–1824)

1517. Ó Dúghaill (Gréagóir): Seanmóir ar an troscadh.
   In Éigse 15/2 (Geimhreadh, 1973), pp. 131–139.

Arculf

Armagh registers

Analyses the registers as a source for social and legal history.

Arnulf

1438. Woods (David): Arculf's luggage: the sources for Adomnán's *De Locis Sanctis*.
[1.] Introduction; [2.] Adomnán on Constantinople and seventh-century Palestine; [3.] Arculf's role in the transmission of knowledge to Adomnán; [4.] Conclusion.

Aroil de Bhreathnach uibh Éireann

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

Ars grammatici Sergi(li)i


Suggests this version of the name of Virgilius Maro Grammaticus preserved in *Ars Serg(i)li* results from the misreading of an abbreviated form.

Ars Malsachani

Incl. discussion of the date of *Ars Malsachani*.

AT 875
1701. McTurk (Rory): An Irish analogue to the Kráka-episode of Ragnars saga loðbrókar.


Story, Brian na Diúgadh from Co. Mayo, which combines the motif of The Clever Peasant Girl (AT 875) with the legend of the Slaying of the Aged (= Wisdom of Hidden Old Man Saves Kingdom, AT 981), edited with English translation from Irish Folklore Collection, MS 1269.

A T 981

1701. McTurk (Rory): An Irish analogue to the Kráka-episode of Ragnars saga loðbrókar.


Story, Brian na Diúgadh from Co. Mayo, which combines the motif of The Clever Peasant Girl (AT 875) with the legend of the Slaying of the Aged (= Wisdom of Hidden Old Man Saves Kingdom, AT 981), edited with English translation from Irish Folklore Collection, MS 1269.

Athgabál Bech


Rev. by

Audacht Moraind


Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth gablach and Cré com ar Fugill; (2) Audacht Moraind and the Rule of Mo chta; and (3) Ces Noínden and the metrical Dindshenchas.

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

466. Ahlqvist (Anders): Two notes on Audacht Morainn.
   In Celtica 21 (1990), pp. 1–2.
   Also on post-verbal lenition.

   Argues that \textit{clí} (m.) ‘poet of the third highest rank’ is distinct from \textit{di} (f.) ‘house-post, pillar’, and that \textit{cleth} (f.) ‘house-post’ and \textit{di} (f.) represent an instance of paradigm split. Additionally suggests that \textit{clíth} in \textit{Audacht Morainn}, §§218, 63,163 (as ed. by F. Kelly, 1976) represents an oblique case of \textit{di}.

   Discusses other PIE parallels of ‘Act of Truth’ and cognate verbal expressions of the following four expressions: 1. \textit{Is tre fir athemon} ‘it is through the ruler’s truth’; 2. \textit{mortlithi (morslógo) márcheth di doinib dingbatar} ‘plagues, (a great host, or) great lightnings are warded off men’; 3. \textit{giu flathemon} ruler’s falsehood; 4. \textit{n[audall]at dína} (support for emendation to \textit{n[audall]at anai} ‘let not riches blind him’ (see F. Kelly, AM §§31); 5. \textit{to aidhle éise i sruthaib -snáither} (emends to \textit{to aidbli éise i sruthaib -snáither} ‘with abundance of fish it is swum in streams’, taking \textit{to-snáither} to be an impersonal passive rather than 2nd sg. deponent (see F. Kelly, AM §20).

Kelly (Fergus) (ref.)

   Edition of recension B of \textit{Audacht Morainn}, based on MS RIA 23 N 10; with French translation and notes.

\textit{Add. & corr. in ÉtC 24 (1987), p. 325.}

399. Kelly (Fergus): Two notes on final-verb constructions.
   In Celtica 18 (1986), pp. 1–12.
   Greene (David) (ref.)

4201. Fomin (Maxim): Classications of kings in early Ireland and India.


12675. Nikolayev (Dmitry): Fír fírathemon in the Russian primary chronicle? The legend of the summoning of the Varangians and the prefatory matter to Audacht Morainn.

In Studia Celto-Slavica 6 (2012), pp. 113–126.

319. Ó Cuív (Brian): Is tre fír fírathemon: an addendum.

In Celtica 13 (1980), pp. 146–149.


13449. Sayers (William): Qualitative and quantitative criteria for prosperous royal rule: notes on Audacht Morainn and a Vedic Indian analogue.

In StC 48 (2014), pp. 93–106.


Criticism of the translation by F. Kelly in Audacht Morainn (Dublin, 1976), especially with regard to the Old Irish terms fír, fírinne, fírathemon and to the terminal phrases at the end of §§21, 52-53 and 63.

14974. Fomin (Maxim): Instructions for kings: secular and clerical images of kingship in early Ireland and ancient India.


A comparative study of early Irish and Indian political thought. Irish evidence based on Audacht Morainn, Tecosca Cormaic and De duodecim abuisivis.


2803. Hartmann (Hans): Was ist 'Wahrheit'? (1).

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


Suggests (following an argument advanced by Brent Miles in *Heroic saga and classical epic in Medieval Ireland*, 2011) that the term *tarbflaith* with its negative connotations is a calque on Statius’s *dux taurus* (*Thebaid* 2.323 ff.).

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.  


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

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.

*In Historical linguistics and philology* (1990), pp. 1-10.

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.  


4200. Bondarenko (Grigory): Conn Cétchathach: the image of ideal kingship in early medieval Ireland.

Discusses the concept of ideal king as shown in the material from the Conn Céithchathach cycle.

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

In ZCP 54 (2004), pp. 31–53.


3449. Kelly (Fergus) (ed.): Audacht Morainn / edited by Fergus Kelly.


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

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

3187. O’Connor (Ralph): Searching for the moral in Bruiden Meic Da Réo.


Discusses the textual relationship of the various versions of the story concerning the revolt by the athchathuathach (or ‘vassal peoples’), and analyses the recension known as Bruiden Meic Da Réo (providing comparisons with the alternative recension Seol ar Chuirbre Cinn Cuit throughout), offering an interpretation of this narrative as a developed exemplum principis in which the conflicting elements of the kingship ideology are scrutinized.


In Traditio 49 (1994), pp. 45–75.

2933. Olmsted (Garrett S.): A contemporary view on Irish “hill-top enclosures”.

In ÉtC 16 (1979), pp. 171–185.

Studies the use of OIr. mé in Audacht Morainn and argues, based on the readings of recension B, that it is to be interpreted as ‘enclosure’.
Augustine of Hippo

2418. O'Loughlin (Thomas): The exegetical purpose of Adomnán’s *De Locis Sanctis*.
   Argues that Adomnán’s intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in *De Doctrina Christiana*.

Auricept na n-éces

   *In* Texts and identities in the early Middle Ages (2006), pp. 15–34.
   Investigates the causes and the chronology of the confusion between Latinus of Italy, the father-in-law of Aeneas and Iulus son of Aeneas on the one hand, with Latinus of the Tower, the father-in-law of Fénius, and Nél son of Aeneas on the other in the Irish origin legend, focusing especially in *Lebor Gabála* (whose various recensions are discussed) and *Auricept na n-éces*.

8006. Mac Aongusa (Máire): *Seacht frisai toimsiter Gaedhelg*: seven things by which Gaedhelg is measured.
   Discusses the terms *fíd, teach, réim, forbaid, alt, inisce* and *etar gair* as they appear in the *Book of Ballymote* version of *Auricept na n-éces*.


   Discusses the sets of terms for grammatical gender in *Auricept na n-éces*.

   *In* Éigse 24 (1990), pp. 37–44.
   1. *nathair imchenn*;
   2. *compóit méirda*;
   3. *brisaid cend* for *mac fír clocha*.

13006. Acken (James): Lexical specificity in the *Auricept na n-éces*.


13213. Hofman (Rijcklof): Latin grammars and the structure of the vernacular Old Irish *Auricept na n-éces*.
In Spoken and written language (2013), pp. 185–198.

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

12919. Poppe (Erich): Latinate terminology in Aurgicept na n-Éces.

Includes a discussion of the terminology in Aurgicept na n-Éces, specially of airíann.

14037. Russell (Paul): Fern do fresدل na u. consaine: perceptions of sound laws, sound change, and linguistic borrowing among the medieval Irish.
Particularly on the correspondence between Irish - f- and Latin u-/-v-, as expounded in Corm. Y §576 and §606.

5133. Poppe (Erich): Natural and artificial gender in Aurgicept na n-Éces.
Analyses the discussion of grammatical gender in the first section of the Aurgicept (Book of Ballymote, lines 520–570).

13313. Hayden (Deborah): Anatomical metaphor in Aurgicept na n-Éces.
Examines the use of corporeal imagery to explain abstract linguistic concepts by the scholiasts of the Aurgicept.

Edition of the original nucleus of the Aurgicept, based mainly on MS RIA 23 P 12 (Book of Ballymote); with commentary, textual notes and English translation.
Rev. by

6225. Poppe (Erich): The Latin quotations in Aurgicept na n-Éces: microtexts and their transmission.
In Texts and transmission (2002), pp. 296–312.

Studies in particular the terms *de dhied*, *díd*, *ceal/béar, condal, delidin*.

15277. Acken (James): Structure and interpretation in the *Auricept na n-éces*. 

7067. McLaughlin (Roisin): Fénius Farsaid and the alphabets. 
Discusses evidence for an alternative account of Fénius’s role in the invention of the alphabet characterized by Isidorian influence, and suggests that Fénius’s increased prominence in the legend originates in the Middle Irish commentary tradition on *Auricept na n-éces*.

15153. Hayden (Deborah): Some notes on the transmission of *Auricept na n-éces*. 

7445. Burnyeat (Abigail): The early Irish *grammaticus*? 

12546. Hayden (Deborah): Two fragments of *Auricept na n-éces* in the Irish Franciscan Archive: context and content. 
Discusses material from Franciscan A 10.

Also on the sources of the discussion of gender in *Auricept na n-éces*.

Discusses the use and spread of the *differentia* as a definition formula in medieval Irish culture. I. Le concept de *differentiae* dans les glosses de Saint-Gall; II. Les *differences* dans les glossaires [A. Cormac; B. O’Davoren]; III. L’*Auricept na n-éces*.

8593. Fellman (Jack): The first mediaeval grammar of a European vernacular. 

16891. Ahlqvist (Anders): The verbal paradigm in *Auricept na n-éces*. 
Offers an account of the manuscript tradition of the two OIr. verbal paradigms therein (Calder 1917 II. 650-655 and 3353-3357), as well as some comments on its possible sources.

9515. Hofman (Rijcklof), Smelik (Bernadette): An unnoticed copy of the Auaricept na n-éces in MS TCD H 2. 17.

16889. Poppe (Erich): Caide máthair bréithe ‘what is the mother of a word’: thinking about words in medieval Ireland.
   In Grammatica, gramadach and gramadeg (2016), pp. 65-84.

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