Authors and Textual Sources - C

Cælius Sedulius

1607. Wright (Neil): The Hisperica famina and Cælius Sedulius.
   In CMCS 4 (Winter, 1982), pp. 61–76.
   Identifies literary borrowings in the B text of Hisperica famina from the Carmen Paschale of Cælius Sedulius.

Caillech Bérrí

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

2710. Murdoch (Brian): In pursuit of the Caillech Bérrí: an early Irish poem and the medievalist at large.
   Studies the various English versions available of this poem.

7379. Mac Cana (Proinsias): Mythology in early Irish literature.
   Early Irish literary tradition exemplified by Nōinden Ulad, Imrim Brain, and Caillech Bérrí.


4205. Ritari (Katja): Images of ageing in the early Irish poem Caillech Bérrí.
   In SCF 3 (2006), pp. 57–70.

2173. Ó hAodha (Donncha): The lament of the Old Woman of Beare.
   Text based on TCD H 3.18, with English translation and textual notes.

10460. Ó Crualaoich (Gearóid): Continuity and adaptation in legends of Cailleach Bhéarra.
   On the figure of the Cailleach Bhéarra in the Irish and Scottish Gaelic folk tradition.


15970. Ó Crualaoich (Gearóid): The book of the cailleach: stories of the wise woman healer.
Cainbeul, Donnchadh \textit{at.} Campbell, Duncan


\textit{In JCHAS} 113 (2008), pp. 80–89.

\textit{at.} Donnchadh \textit{Cainbeul}. Includes an edition of \textit{Coireann Sheumas, Chàil Dhaothail}, in praise of Colonel James Fraser; with English translation and notes.


\textit{In SGS} 13/1 (Autumn, 1978), pp. 18–45.

Poems by Donnchadh Cainbeul of Glenorchy: 1. \textit{Teachtaire cuireas i gcein} (4 qq.); 2. \textit{Fada \`o mhathluigh Dha na mn`a} (6 qq.); 3. \textit{Ata amhr`ar f`a na m`an`dh} (6 qq.); 4. \textit{Uch, is mise an g~iolla m`or} (4 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.


V. \textit{C`e don Ph`leid as ceann `udh} (23 qq.); VI. \textit{Ma`ir`og `o nde`chaidh a leim `uai} (13 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.

[Continued from \textit{SGS} 13/1 (Autumn, 1978), pp. 18–45]; [Continued in \textit{SGS} 14/1 (Winter, 1983), pp. 59–82.]


\textit{In SGS} 14/1 (Winter, 1983), pp. 59–82.

VII. \textit{Bo`d briogn`hor at`a ag Dorncha} (8 qq.); VIII. \textit{A shagairt na hamsh`oige} (6 qq.); IX. \textit{Cr`ed d`e ne`carnadh Dornull Dorn} (7 qq.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.

[Continued from \textit{SGS} 13/2 (Summer, 1981), pp. 263–288.]

Cáin Adomnáin


Edited from Rawlinson B 512 with variant readings from Brussels 2324-40. Includes an identification of most of the guarantors. Concludes that list was drawn up in 697, but that many of the titles were added later on.
1367. Ó Cróínín (Dáibhí). Fanning (Thomas) \(\text{\textit{app. auth.}}\): Rath Melsigi, Willibrord, and the earliest Echternach manuscripts.

\textit{In} Peritia 3 (1984), pp. 17–49.

Argues that the earliest Echternach codices were strongly influenced by Irish scribal tradition. \textit{Rath Melsigi} (identified as Clonmelsh, Co. Carlow), mentioned by Bede, is suggested as training ground for Willibrord’s mission to Frisia. \textit{Uadbhered}, an Anglo-Saxon scholar, is identified with \textit{Ichtbricht} on the witness list of \textit{Cáin Adomnán}. Posits a reference to \textit{Druim Léas} (Drumlease, Co. Leitrim) in the Calendar of Willibrord. Incl. app. ‘Some field monuments in the townlands of Clonmelsh and Garryhundon, Co. Carlow’, pp. 43–49 by Thomas Fanning. Cf. K. Murphy, \textit{in} Peritia 8 (1994), p. 160.


Murphy (K.) \(\text{\textit{ref.}}\)

4132. Grigg (Juliana): Aspects of the \textit{Cáin: Adomnán’s Lex Innocentium}.

\textit{In} JAEMA 1 (2005), pp. 41–50.

5768. Ó Fiannachta (Pádraig): \textit{Cáin Adomnán}.

\textit{In} LCC 12 (1982), pp. 93–111.


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


\textit{In} Adomnán at Birr, AD 697 (2001), pp. 41–51.


\textit{In} Adomnán at Birr, AD 697 (2001), pp. 53–68.


\textit{In} Adomnán at Birr, AD 697 (2001), pp. 13–32.

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


13327. Ní Dhomháchadh (Máirín): The \textit{Lex innocentium}: Adomnán’s law for women, clerics and youths, 697 A.D.


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

Analyses a group of five attributes of Mary found in four Old Irish texts: Stowe tract on the Mass, Cú Chulmain’s Hymn in laudem S. Mariae, Blathmac’s poems.

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

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

Cúin aicilline

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.
In CMCS 6 (Winter, 1983), pp. 43–61.
Analysis of obligations of aicilline ‘base clientship’ and choice of clientship partner based on Crith gablach, Cúin aicilline and other legal texts.

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

ad Cúin aicilline §§ (as ed. by R. THURNEYSEN, in ZCP 14 (1923), pp. 336–394 [Das Unfrei-Lehen, etc.]); particularly on the process of mashing (OIr. imdel).

Cúin domnaig

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


13757. Herbert (Máire): Dlíthe an Domhnaigh in Éirinn, 600-700.
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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1

Cáin Éiméne Báin

515. Poppe (Erich): The list of sureties in Cáin Éiméne.
    In Celtica 21 (1990), pp. 588–592.

    Critical edition from MSS RIA 23 P 3 and BL Additional 30512, normalised to Old Irish standard; with English translation and notes.

387. Poppe (Erich): A Middle Irish poem on Éiméne’s bell.
    beg. In doín-sa na ríg ruad (32 qq.). Critical edition (normalised) from MSS RIA 23 P 3, BL , TCD H 1. 11, and Brussels 2324–40; with English translation and notes. A versified elaboration of the narrative of Cáin Émíne Báin which it follows in the manuscripts.

Cáin Fhúithirbe

1880. Ó Coileáin (Seán): Mag Fúithirbe revisited.
    ad D. A. Binchy, The date and provenance of Uiscecht buce (BILL 7325). On Cáin Fúithirbe (CHII 688.2-10).

Cáin Fúithirbe

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

    ad D. A. Binchy, in Celtica 5 (1960), pp. 80-81. 3 sg. rel. siche attested in an Old Irish gloss in Cáin Fúithirbe.
    Binchy (D. A.) (ref.)

    ardrí and gen. sg. ardbrích, amlandhich attested in Old Irish sources, incl. Cáin Fúithirbe. Brief discussion of triath as being of higher status than a king.

1880. Ó Coileáin (Seán): Mag Fúithirbe revisited.
ad D. A. Binchy, The date and provenance of Uraicecht beoc (BILL 7325). On Cáin Fhuithirbe (CHII 688.2-10).

3229. Breatnach (Liam): The ecclesiastical element in the Old-Irish legal tract Cáin Fhuithirbe.
   Discusses the various versions and the state of preservation of this text, analysing various passages with the aim of elucidating its date and style of composition and the ecclesiastical involvement in it.

Cáin lánamna

   ad §14, as ed. by R. Thurneysen 1936 (Best 2 2148).


   In KF 3 (2008), pp. 33–43.
   Discusses the three types of betrothal mentioned in CHI i 144.10-17 (with English translation).

8189. Eska (Charlene M.): Varieties of early Irish legal literature and the Cáin lánamna fragments.
   In Viator 40/1 (2009), pp. 1–16.
   Appendix: List of manuscript sources of the fragments of Cáin lánamna.

8532. Eska (Charlene M.): Problematic pigs: swine values in Bodleian manuscript Rawlinson B 506.
   On the share of the profit from pigs due to the wife in the event of divorce, as set out in the ‘Appendix’ to Cáin lánamna (= CHI i 174.7–177.33).

10410. Eska (Charlene M.): Cáin lánamna: an Old Irish tract on marriage and divorce law.
   Edited from H 2. 15a (= CHII ii 502.7–519.35) [normalized text, variants, glosses, commentaries]; with linguistic and legal notes, English translation, and glossary.
   Appendices contain additional legal commentary, edited with English translation. 1: Text from Rawlinson B 506, fols. 19b–19d (= CHI i 89.26–90.32); 2: Text from Rawlinson B 506 fol. 42d (= CHI i 144.5–17); 3:
   In JIES 40/3-4 (Fall/Winter, 2012), pp. 300-314.

13326. Ó Corráin (Donnchadh): Women and the law in early Ireland. 

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

Cáin ónae

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

   In Celts and their cultures at home and abroad [Fs. Malcolm Broun] 
   Suggests that the airliciud is different from the ón in that the former involves 
   proprietary rights (rather than merely possessory) and included the right to 
   alienate the property to a third party.

Cáin sóerraith

2815. Mac Eoin (Gearóid): The briuig in early Irish society. 
   Discusses the term briuig and the process of promotion from the freemen grades 
   to the noble grades according to early Irish law, and also argues, based on an 
   analysis of their property qualifications and their moral character, that the 
   briuig of Uraicecht beo and the muruig' of Crích gablach (complemented by 
   the fer fothlai) are variant designations of the same rank.

Cainnt an tsean-shaoghail (Ussher)

19027. Briody (Micheál): Na nótai a bhreac Máirtín Ó Cadhain as Cainnt an 
   tsean-shaoghail. 
   In An linn bhúi 23 (2019), pp. 190-220. Ó Cadhain (Máirtín)

Caisneachd Ailean nan Sop
4338. Ó Baoill (Colm): *Caismeachd Ailean nan Sop*: towards a definitive text.  
Examines the poem beg. *S mitich dhuinne mar bhun unlbach*, found in MS Nova Scotia Archives, MG15G/2/2; with metrical and textual commentary, normalised text, interpretation.

**Caithchí Bech**

EIL, 1. Dublin: Dublin Institute for Advanced Studies, 1983. xii + 214 pp. (Early Irish law series, 1).  

Rev. by  

**Caithréim Cellaig**

1948. Ó Conchéim (Tomás): *Ceallach agus an doras a scaoil*.  
ad *Caithréim Cellaig* line 350 of LB version (as ed. by K. Mulchrone 1971; see *BILL* 5169): read *do seoil*.

2806. Herbert (Maire): *Caithréim Cellaig*: some literary and historical considerations.  
Discusses the background to the story, and argues that it was composed between the 11th and the early 12th century by an author from the Clonmacnoise milieu with the intention of commending the loyalty to the old monastic system despite the newly acquired diocesan status.

11686. Mac Muirí (Seosamh): *Dún Eogain Bél fiosrín loch*.  
Discusses place names mentioned in the initial section of Caithréim Cellaig:

14439. Mulchrone (Kathleen) (ed.): Caithréim Cellaig.
[= BIHL 5169.]

Rev. by

Caithréim Chollacháin Chaisil

652. Ó Corráin (Donnchadh): Caithréim Chollacháin Chaisil: history or propaganda?
1. The edition and the ms; 2. Comment on the text; 3. Historical analysis of the text; 4. The Vikings and CCC; 5. The date and background of CCC: ascribes it to 1127-34, during reign of Cormac Mac Carthaig; 6. The source-material used in CCC; 7. Conclusions.

Caithréim Chonghail Chláiringnigh

In CMCS 3 (Summer, 1982), pp. 41-75.
Discusses early modern Gaelic prose romances, e.g. Lorgairneacht an Soidhgh Naomhtha, Céilidhe Ionagaide Léithe, Eachtra Mhelór agus Orlando, Eachtra an Mhadra Mhaoil, Eachtra Mhelór a Cholair, Caithréim Chonghail Chláiringnigh, Eachtra an Amadáin Mhoir; some discussion of associations with Arthur in local legend.

For part I, see CMCS 2 (Winter, 1981), pp. 47-72.

Caithréim Thoirdealbháigh

In CMCS 2 (Winter, 1981), pp. 73-89.
Discusses the political context of Ó Ciáin propaganda text Caithréim Thoirdealbháigh and the influence of Cogadh Gaedhel re Gallaibh upon it; also some discussion of the poems Aonair duat a Bhriain Bhanb a attributed to Mhainiach Ailleanach Ó Dálaigh, and Abair riomh a Éire a ògh.


Discusses the sources and compilatory process of two substantial entries concerning the O’Briens of Thomond (a.a. 1014 and 1306) which draw upon Cath Chluana Tarbh and Caithrém Thoirdealbháigh respectively.

12650. Mac Mathúna (Liam): Caithrém Thoirdealbháigh, a literary text: action sensibility and world view.

12652. Ó Riain (Gordon): The language of Caithrém Thoirdealbháigh.
   In Caithréim Thoirdealbháigh (2012), pp. 54-76.

12651. Ó Muraíle (Nollaig): Caithrém Thoirdealbháigh: the appendices.

Caitlín Dubh Keating


   An example of the cluiche caointeach (‘keening joust’), beg. Go mbennochde
   Dia dhuic a Bhriain mheic Uaithne (30 ll.), the first part of which (ll. 1-20) is
   said to have been composed by Caitlín Dubh Keating. Ed. from MS NLI G
   675.

Caldron of Poetry

   In ZCP 39 (1982), pp. 78-82.

   ad Caldron of Poetry, line 2 roní Díadh a dúbh demrib (as ed. by P. L.
   proposed genitive immediately following a preposition could be made to agree
   in case with its noun.

834. Breatnach (Liam): Addenda and corrigenda to The Caldron of Poetry
   (Ériu 32, 45-93).
   In Ériu 35 (1984), pp. 189-191.


   From TCD H 3. 18, with English translation and notes. Cf. Best² 2267.


   Ed. with diplomatic and restored texts (incl. glosses on text) on the three
   cauldrons of poetry, Coire Goiriath, Coire Érmai, Coire Soífh from MS TCD H
   3. 18 with Engl. transl. and notes. Begins with Moí corí corí Goiriath. Discus-
   sion of linguistic dating and metrics. Includes index of names and principal
   notes. Appendix with ed. of text on the hazels of Segais (cuíl na Seág) from
   MS NLI G 10.

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

**Calendar of Willibrord**

1367. Ó Cróinín (Dáibhí), Fanning (Thomas) (app. auth.): Rath Melsigi, Willibrord, and the earliest Echternach manuscripts.  

Argues that the earliest Echternach codices were strongly influenced by Irish scribal tradition. _Rath Melsigi_ (identified as Clonmelsh, Co. Carlow), mentioned by Bede, is suggested as training ground for Willibrord’s mission to Frisia. _Uíchtbert_, an Anglo-Saxon scholar, is identified with _Ichthbricht_ on the witness list of _Cáin Adamnáin_. Posits a reference to _Drum Léas_ (Drumcliffe, Co. Leitrim) in the Calendar of Willibrord. Incl. app. ‘Some field monuments in the townlands of Clonmelsh and Garryhundon, Co. Carlow’, pp. 43–49 by Thomas Fanning. Cf. K. Murphy, _in Peritia_ 8 (1994), p. 169.

_Repr. in D. Ó Cróinín, Early Irish history and chronology_, pp. 145–172.  
Murphy (K.) (ref.)

**Cambrai Homily**

781. Ó Néill (Pádraig P.): The background to the Cambrai Homily.  


493. Mac Mathúna (Liam): On the semantics of Irish words derived from IE *gʷ* her- ‘hot’.  


ad MS Cambrai, Bibliothèque Municipale 679, fol. 38r17t (_Thes._ ii 247.2). Reading _c é ruc é sa_ amended to _c ení c é sa_ (‘although he does not endure’) in text on white martyrdom (‘_íss in bánmartr e_ [. . .]’).

_In CMCS_ 50 (Winter, 2005), pp. 31–66.

Examines the cosmological background to the concept of _glasmartr e_, and discusses its meaning within the wider Christian literary context.
2836. Sterckx (Claude): Le roi blanc, le roi rouge et le roi bleu.  
   Discusses the three forms of martyrdom illustrated in the Cambridge Homily,  
   arguing that their colours white, red and blue correspond to similar chromatic  
   representations of Dumézilian Indo-European tri-functional symbolism in ancient  
   India and Iran. In addition, finds further evidence for this interpretation in a  
   passage from the Leinster Rórama.

4781. Griffith (Aaron): *-n(C)s* in Celtic.  
   Revises the facts exposed in K. McCone, *Towards a relative chronology of  
   ancient and medieval Celtic sound change*, 1996, pp. 61 ff. and argues in  
   favour of the following sequence of rules: 1) analogical replacement of thematic  
   accusative plural ending *-ons* by *-*s, 2) raising of *-e > *-i, *-e > *-i, and  
   3) post-Common Celtic loss of *-* before *-(C)s*.  
   **Appendix:** On the reading of Cambridge *ar feda*.

6978. Sterckx (Claude): The three Irish martyrdoms.  
   **ad Thes. ii, 246-247 (Cambridge Homily).**

9590. Sims-Williams (Patrick): Old Irish *feda* (gen. *feodot*): a ‘puzzling’ form  
   in the Cambridge Homily and its implications for the apocope of /i/.  
   Argues that *feda* (rather than *feodo*) is the historically earlier form (vs. K.  
   McCone, *Towards a relative chronology of ancient and medieval Celtic sound  

1867. Ó Maidín (Uinseann): The Celtic monk: rules and writings of early Irish  
   monks / translated and annotated by Uinseann Ó Maidín.  
   Contains various rules and other texts in English translation. 1. Rules: The  
   Rule of Ailbe; The Rule of Comgall; The Rule of Colum Cille; The Rule of  
   Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Cuilennáin;  
   The Rule of Carthage; An incomplete fragment [= *Cid is dech do clerch*,  
   from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallaght,  
   or The teaching of Maedhrain. 2. Writings, litanies and hymns: Testimony to  
   the Monastery of Sinchell The Younger; The Homily of Cambraí Fragment;  
   A treatise on The Eucharist; The Alphabet of Devotion [= *Apgitir chréibh*];  
   Litany of the Trinity; Litany of Jesus Christ [= *Scuap chréibh*]; Litany of Our  
   Lady; Invocation of Saint Michael; Poems [Engl. transl. repr. from various  
   sources]; Latin Hymns.  
   **Rev. by**  

19216. Ó hAnnracháin (Eoghan): Columbán: decorof Éireannach san Eoraip.  
   *In* IMN (2010), pp. 8–45.  
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   Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1

Cambrensís, Giraldus

As (probably) described in _Topographia Hiberniae_ by Giraldus Cambrensís.

Campbell, Duncan

_in JCHAS_ 113 (2008), pp. 80–89.  
_al. Donnchadh Caimbeul_. Includes an edition of _Còirneal Sheumas, Chuid Dhaothail_, in praise of Colonel James Fraser; with English translation and notes.

_in SGS_ 13/1 (Autumn, 1978), pp. 18–45.  
Poems by Donnchadh Caimbeul of Glenorchy: 1. _Teachtair cuireas i gcéin_ (4 qqs.); 2. _Fada ó nhalluigh Dia na mná_ (6 qqs.); 3. _Atá amháin ró na mnáibh_ (6 qqs.); 4. _Uch, is mise an goll már_ (4 qqs.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.  
[Continued in _SGS_ 13/2 (Summer, 1981), pp. 263–288.]

V. _Cé don Phléid as ceann midhe_ (23 qqs.); VI. _Mairg ó ndeachaidh a leim láidh_ (13 qqs.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.  
[Continued from _SGS_ 13/1 (Autumn, 1978), pp. 18–45]; [Continued in _SGS_ 14/1 (Winter, 1983), pp. 59–82.]

_in SGS_ 14/1 (Winter, 1983), pp. 59–82.  
VII. _Bod brioghmhor atá ag Domhcha_ (8 qqs.); VIII. _A shagairt na hamshóige_ (6 qqs.); IX. _Gníod dá ndeachaidh Domhnall Domh_ (7 qqs.). Transcribed and restored form the Book of the Dean of Lismore; with English translation and notes.  
[Continued from _SGS_ 13/2 (Summer, 1981), pp. 263–288.]

Campbell, Robert, Argyll’s Forester in Cowal

4372. Ó Baoláil (Cœlín): Robert Campbell, Forsair Chóire an t-Sith.
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 Archæologia Britannica; includes text from TCD H 5, 20 and English translation.

Campion, Edmund

1553. Dumville (David N.): An episode in Edmund Campion’s Historie of Ireland.
   In Éigse 16/2 (Geimhreadh, 1975), pp. 131–132.
   On St. Peter battling for the soul of an Irish galloglass.

Caogad

   In SGS 12/2 (Autumn, 1976), pp. 143–182.
   Describes the language of the Gaelic version of the first fifty metrical Psalms.
   In appendix discusses the linguistic aspects of the 1694 revision of the text.

Caoineadh Airt Úi Laoghaire


2713. Killeen (J. F.): Influence of ballads on Caoineadh Airt Úi Laoghaire?
   Points out similarities with English and Scottish ballads.


11696. Ó Dúshláine (Tadhg): Critique Úi Chorcora ar ‘Chaoine Airt Úi Laoire’.
   Criticises some opinions on the Caoineadh received from Daniel Corkery (1878–1964), particularly concerning the meaning of sgoil in the last verse of the poem.

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

11795. Nic an Airchinnigh (Meadhbh): Caoineadh Airt Úi Laoghaire: blood-drinking, Art’s sister and censorship in Father Peter O’Leary’s manuscripts P and Pead.

11336. Cullen (L. M.): Caoineadh Airt Úi Laoghaire: the contemporary political context.
In HI 1/4 (Winter, 1993), pp. 23–27.

4976. Mac Lothlainn (Alf): Caoineadh Airt Úi Laoghaire: leagan as lámscribhinn.

In StH 12 (1972), pp. 100–119.

Version (interspersed with explanatory comments in English) from Manchester MS Irish 72. Diplomatic and standardized text, English translation.

14514. Ní Fhrighil (Ríona): ‘Knight of the generous heart’: Caoineadh Airt Úi Laoghaire agus stair a aistrithe.


14864. Ó Buachalla (Breandán): An caoine agus an chaointeoiracht.


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


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


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

Caoineadh Dhiarmada mhic Eoghain Míc Cáirthigh


Caoineadh na Maighdine


Caomhánach, Eoghan (1784–1849)

4977. de Brún (Pádraig): Forógra do Ghaeilbh 1824.

In StH 12 (1972), pp. 142–166.

A contemporary Irish translation of an address by Daniel O’Connell.

Carbine Bridge

2282. Ó Cearbhail (Pádraig): Áth na gCarbad.
Carbine Bridge, Co. Tipperary.

Carmen Paschale

1607. Wright (Neil): The *Hisperica famina* and Caelius Sedulius.
*In* CMCS 4 (Winter, 1982), pp. 61–76.
Identifies literary borrowings in the B text of *Hisperica famina* from the *Carmen Paschale* of Caelius Sedulius.

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


Carmina Gadelica (Carmichael)


Carswell, John (c.1525–c.1572)

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

 [= BILL 8159.]
Rev. by Brian Ó Cuív, in Celtica 12 (1977), pp. 201-203.
14466. Williams (Nicholas): Bprioanta i leabhar: na Protastúin agus prós na Gaeilge, 1567-1724 / Nicholas WILLIAMS a scríobh.

Carthach al. Mochuta (†637)

Discussion of the origins of the phrase co nómad n-ó and of its application in (1) Críth gablach and Cóic cónara Fugill; (2) Aúdach Móraind and the Rule of Mochuta; and (3) Ces Noínden and the metrical Dindshenchas.

Catalogus sanctorum Hiberniae


Catechese Celtica

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

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

Catechetical tract of RIA 23 L 19

In Irish Europe, 1600–1650 (2013), pp. 163–182.
Examines five Irish-language catechisms: Ó hEodhasa’s, Stapleton’s, Gearns’s, Ó Maolchonaire’s, and an anonymous tract in RIA 23 L 19.
Catechism of Christian Doctrine (F. Ó Maolchonaire)


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

Catechismus (Stapleton)

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


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

Cath Áennaig Macha

16794. Kiselev (Mikhail): Some notes on the origin of the motif of the Ulaid’s false beards in *Cath Áennaig Macha* and *Cóir Armann*.


Cath Airtig

2497. Bhréathnach (Edel): Tales of Connacht: *Cath Airtig, Táin bó Flidhais, Cath Leitrich Raibhe, and Cath Cumair*.

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

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

Cath Almaine

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


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

2525. Ó Cathasaigh (Tomás): Sound and sense in *Cath Almaine*.

*In Ériu 54* (2004), pp. 41–47.

Discusses the value bestowed upon the spoken word.

*Repr. in Coire sós*, pp. 430–446.

2037. Ó Riain (Pádraig) (ed.): *Cath Almaine*.

Edited from MS Brussels 5301-20, normalized, with diplomatic text; also diplomatic edition of the texts in MSS YBL and RIA 23 E 29 (F); with notes and vocabulary.

Rev. by

Cath Bearna Chroíse Brighde


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

Cath Boinde


Discusses the episode of Clothru’s incest with her brothers, found in Aided Meidbe, the prose and metrical dindshenchas of Druim Creidhe, and Cath Boinde.

Cath Cairn Chonaill

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


16529. Ó hÁrbailte (Aógán): Sinech Cró, an mháthair chíche agus an t-altramas in Éirinn sa mheánaois.

In Celtica 29 (2017), pp. 55–75.

Proposes an etymological analysis of Sinech as ‘the teated one’, and considers whether the role of the foster mother in medieval Ireland may have included wet-nursing.

Cath catharda, In


Part II (pp. 381-387) deals with the influence of the vernacular epic style on the Irish adaptations of Latin texts. Appendix contains a study of the opening section of the Irish version of  *Historia Brittonum*.

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

14821. Harris (John R.): Adaptations of Roman epic in medieval Ireland: three studies in the interplay of erudition and oral tradition.  
(Studies in epic and Romance literature, 5).

Analyses *Imtherechta Aeneasa, In cath catharda*, and *Toigil na Tobe*.


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


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

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

Provides an edition of three seventeenth-century apologetes based on events of the Roman civil war: 1. qq. 22-31 of *Rug comamh ar chrich Mide* (text from RIA A v 2); 2. qq. 26-39 of *Cuir stiil re seasamh Goidheal* (text from TCD H 6. 7); 3. qq. 15-26 of *A Thoirtheachbaigh, turn th‘aigneadh* by Fear Fhatha Ó Gnímh (text based on TCD H 5. 6). Standardized text, English translation, notes, and discussion of each apologue in the context of the poem in which it occurs.

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

**Cath Chluana Tarbh**

2140. Ní Úrdail (Méithbhín): Cath Chluana Tarbh.  

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=ck&indexTypeID=1
Summary of literary background and MS tradition.

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


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

Cath Cinn Abrad

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

Rev. by

Cath Chúana Tarbh

    Edition of the ‘core narrative’ based on Egerton 106 (with variants from RIA 23 K 37); with English translation and textual notes.
    Appendix I: Semi-diplomatic editions (The core narrative from Ó Ráin MS 1; Version 2A from Ferriter MS 25; Version 2B from RIA MS 246 (24 C 14); Version 2C from RIA MS 211 (23 G 20); Version 2D from RIA MS 204 (E vi 3)). Appendix II: Manuscript sources [information on 182 individual texts].

Rev. by
Cath Cúla Dremne al. Tucait Catha Cúla Dremne

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

Cath Cumair

In CMCS 45 (Summer, 2003), pp. 21-42.
Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.

Cath Dúin Bolg

614. Davies (Morgan T.): Kings and clerics in some Leinster sagas.
Exemplified chiefly by Cath Dúin Bolg and Cath Almaine, including anecdotes from Fragmentary annals of Ireland.

Cath Fhocharte Breighter

7284. Duffy (Seán): The Gaelic account of the Bruce invasion Cath Fhocharte Breighter: medieval romance or modern forgery?
In SAM 13/1 (1988), pp. 59-121.
Assesses the reliability of this text as an historical source.

Cath Fionntrágha

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

In JKAHS 6 (1973), pp. 197-199.
Discusses a place name in West Kerry.

5846. Breathnach (Caomhín): Cath Fionntrágha.

Cath Leitréach Ruibhe
2497. Breathnach (Edel): Tales of Connacht: Cath Airtig, Tain bó Flidhais, Cath Leitreach Raibhce, and Cath Cumair.
   In CMCS 45 (Summer, 2003), pp. 21-42.
   Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.

Cath Maige Mucrama

2044. Ó Cathasaigh (Tomás): The theme of lommrad in Cath Maige Mucrama.
   Repr. in Coire sois, pp. 330-341.

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

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

6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ár sinsear.
   Contains Cath Maige Mucrama, Aided Chonchobuir, Genemain Cormaic ua Cuinn, Echtra mac nEchdach Mucmeolín, Topail brúidn Be Derga, Aided Diarmata meic Fergusu Cerbœil, Longes mac nUislenn, Echtm Fergusu maic Léti and Bethu Phátraic in Modern Irish translation.

   In JCS 5 (2005), pp. 127-139.

8064. O Daly (Máirín) (ed.): Cath Maige Mucrama. The Battle of Mag Mucrama / edited by Máirín Ó Daly.
15854. Imhoff (Helen): The tradition of Art mac Cuind’s burial at Treóit (Trevet, Co. Meath).
   In RiM 24 (2013), pp. 73–114.

**Cath Maige Rath**

4941. Wong (Donna): Christianity and the Ulster Cycle in *Cath Maige Rath*.

   Repr. from *BUPNS* 1/2 (Autumn 1952), pp. 26–30; [also repr. as *BUPNS* 1 (1955), pp. 11–14].

   In Quaestio insularis 11 (2010), pp. 36–53.

**Cath Maige Rath II**

12730. Ó Riain (Gordon): Varia: I. 1. Two quatrains in *Cath Maige Rath*.
   On qqs. 18–19 of poem beginning *Erig, a Chongail Macha*.

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

**Cath Maige Tuiread I at. Cath Maige Tuiread Conga**

16031. Potopea (Vera): Irish historical thinking in the saga *Cath Maige Tuiread Conga*.

**Cath Maige Tuiread II**

5518. Lévêque (Pierre): La dépendance dans la structure trfonctionnelle indo-européenne.

8162. Radner (Joan N.): The combat of Lug and Balor: discourses of power in Irish myth and folktale.
   In OT 7/1 (1992), pp. 143–149.

1065. Ó Cathasaigh (Tomás): Three notes on *Cath Maige Tuiread*.
   1. An unnecessary emendation (vs. W. Stokes’s emendation of *snúída* to *sinúída* in *RC* 12 (1891), pp. 306–308 (§14), reproduced in E. A. Gray, *Cath Maige Tuiread* (1982); also discussion of the theme of womenfolk’s intervention in political affairs); 2. *lochus* (Interprets MS *locha* (§67) as *lochus*, prototonic fis. 1 sg. of *do-cing* ‘steps, strides forward; advances, comes’); 3. A redactional intrusion [in §69].

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Gray (E. A.) (ref.), Stokes (W.) (ref.)

   Continued from *Éigse 19* (1982), pp. 1–35.


   From Harley 5280; diplomatic text, with English translation and notes.


   *In Éigse 19/1 (1982), pp. 1–35.*

8843. Blustein (Rebecca): Poets and pillars in *Cath Maige Tuired*.

   Suggests that OCT may be interpreted as an edifying literary work that conveys, in the form of exemplary myth, the negative results of political discord in late medieval Ireland; contrast with CMT offers support for this view.
   Paper read at the Gerard Murphy Commemorative Conference, 4 December 1999.

9814. Ó Cathasaigh (Tomás): *Cath Maige Tuired* as exemplary myth.
   *Repr. in* Coire sóis, pp. 135–154.


3233. Ó Cathasaigh (Tomás): The sister’s son in early Irish literature.
On the significance of the maternal kindred in early Irish literature, as exemplified by Christ’s relationship with the Jews, Bres’s with the Túatha Dé Danann and Cú Chulainn’s with Conchobar.

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

Appendix: The Morrigan’s prophecy of the end of the world; diplomatic and normalised text from MS Harley 5280, with English translation.

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

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


2758. Blažek (Václav): Balor: ‘the blind-eyed’?
In ZCP 52 (2001), pp. 129–133.
Identifies OIr. Balor (< *bʰ₁ol-Hokʷlo- ‘blind(ing) eyed’) with Óðinn’s epithet ON bileygr ‘sane-eyed’.

4208. Ó Cathasaigh (Tomás): Irish myths and legends.
Considers various aspects of early Irish narrative, such as kingship, kinship and the threefold death.

Repr. in Coire sois, pp. 1-15.

4715. Sterckx (Claude): Quand Lugh devient-il roi?
In Olodragos 18/2 (2004), pp. 301–305.
ad §75 of Cath Maige Tuiread (as ed. by Elizabeth A. Gray 1982). Criticises E. A. Gray’s and Ch.-J. Guyonvarc’h’s translation of this section, and argues this is caused by the false assumption that Lug remains as king of the Túatha Dé Danann after the period of thirteen days for which he took Núada’s place.

Argues that *Cath maige Tuired* presents an allegory of the political situation in 9th century Ireland.

*In* ÉtC 36 (2008), pp. 119–133.

13585. Oudaer (Guillaume): Les dieux souverains celtiques et leurs alter ego démoniaques dans le *Cath Maige Tuired*.  


2162. McCone (Kim): A tale of two ditties: poet and satirist in *Cath Maige Tuired*.  

*ad* *Cath Maige Tuired* §93 (as ed. by E. A. Gray, 1982). Discusses the various epithets of the Dagda, focusing on *Cerrce* and its etymology.

Elucidates passages in *Cath Maige Tuired* and *Lebor gabála* (concerning Bres’s fitness for kingship and the threefold taking of Ireland by the sons of Mil respectively) with the aid of concepts from early Irish law. In Appendix: deogbaire ‘cupbearer’ [on the resemblance between cupbearers and magicians seen in *CMT* §§77–80].

7048. Bek-Pedersen (Karen): Oppositions and cooperations in the Baldr myth, with Irish and Welsh parallels.  
Searches for parallels in *Cath Maige Tuired*.


Exemplified with reference to a passage from *Cath Maige Tuired*.

*Repr.* in *Coire sois*, pp. 35–50.
3644. Isaac (G.R.): The end of the world in Welsh and Irish: a common
disaster.  

*ad* Cath Maige Tuireadh line 832 (as ed. by E.A. Gray 1982).

Cath Maige Léna

6076. Ó Murchadha (Diarmaid): Cath Maige Léana and some West Munster
placenames.  
*In JCHAS* 110 (2005), pp. 97–112.

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

Cath Maighe Tuireadh III

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

Discusses the date and circumstances of composition of the early modern Irish
version in RIA MS 24 P 9, arguing it was produced c. 1308 for the Meic
Dhíarmaid of Magh Luirg.

Cath Ruis na Ríg


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

2711. Mac Gearailt (Uáitéar): *Cath Ruis na Ríg* and twelfth century literary
and oral tradition.  

Examines the early (or ‘Book of Leinster’) and modern Irish versions of *Cath
Ruis na Ríg*, and argues that the former is an entirely new version of an existing
tale from which the superior latter version is derived. It is suggested that the
author’s (an LL compiler) intention in reworking that archetype was to bestow
greater prominence upon Conall Cernach.

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

Investigates the decline of the infixed pronoun and the use of non-historical
pronominal forms in Middle Irish, using as a case study two texts written in the
late 12th century, namely *Cath Ruis na Ríg* and Táin bó Cúailnge (recension
II). Includes a collection of infixed and independent pronouns.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
5119. Mac Gearailt (Uáitéar): The language of some late middle Irish texts in the Book of Leinster.
Studies the orthography, language and style of Táin bó Cúailnge recension II and Cath Ruis na Ríg, with the aim of discussing their date of composition and authorship.

Gedichte, die in beiden Fassungen vorliegen: 1.1 Ní kinam inrim errach; 1.2 Dimbaid fír; 1.3 Tri meic Rosa Rúaid in ríg. Gedichte, die nur in CRR-LL vorliegen: 2.1 Ro fial limsa domna brón; 2.2 A Chathbaird, comairle dún; 2.3 Can as táncair na techta; 2.4 Can texait na techta; 2.5 In fir a n-at-fiadat na fír; 2.6 Beir mo bennacht, bi dom’ nír; 2.7 Bómhar lathi, roná rínd. Gedichte, die nur in CRR-I vorliegen: 3.1 Cuin tromh gusa tástamar; 3.2 Cinneam cudhéin comhairle; 3.3 Mochain, Conall combríomhach; 3.4 Rail comhfhinn Calann-Chá: 3.5 Am slibh fír tondálra; 3.6 Ceart comhlaínn áil-imse; 3.7 Isim tríath-sa i tréin-chomhlann; 3.8 Im sinn-sa slaite sochaidhe. Texts with English translation.

Argues that the copy present in Louvain in the first half of the 17th c. (mentioned in the catalogue of Colgan’s MSS) contained the same version as that transmitted in 17th and 18th c. paper copies, and shows, through an analysis of the morphology of the language of these later texts, that it may derive from a 12th. c. version different to that in LL.

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

11913. Mac Gearailt (Uáitéar): On textual correspondences in early Irish heroic tales.
Discusses textual correspondences in Middle Irish Ulster tales, with particular reference to the Book of Leinster and Edinburgh versions of Cath Ruis na Ríg.


Cath Tarbga

1820. Mac Niccaill (Gearóid): The background of the Battle of Tarbga.
In Celtica 11 (1976), pp. 133–140.

Includes text and translation of text on the Battle of Tarbga (set in early 9th c.), beg, *Uata m Duddlach dano, Fogartach mac Diarmata rig Corc Tri* [...]. Embedded in genealogical tract on the Ui Díarmaíd. Edited from MS RIA 23 P 2 (Bk of Lecan) with corrections and substantive variants from MS RIA 23 P 12 (Bk of Ballymote).

**Cathach**

13057. Herity (Michael): The return of the Cathach to Ireland: conflicting accounts of the repatriation of the Cathach from the continent.


19216. Ó hAmnacháin (Eoghan): Columbán: decoraí Éireannach san Eoraip.

*In IMN (2010), pp. 8–45.*


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


**Cathcharpat Serda**

1827. Ó Rahilly (Cecile): Cathcharpat Serda.


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

**Cathréim Ceallaig**

12846. Ó Con Cheannainn (Tomás): Iasacht as Cathréim Ceallaig in Dindshenchas Éirinn.


**Catálechta**

3797. Murray (Kevin): Catálechta and other medieval legal material relating to cats.


Edits and translates the surviving fragments of cat law from the *Senchas már* and elsewhere.

**Ceasacht Inghínne Guile**

Bibliography of Irish Linguistics and Literature

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Suggests that CIG represents a reworking of Enchoitme d Inghine Gulide by Brian Ó Gnímh some time after 1567, commemorating the military and political achievements of the MacDonnells of Antrim following the Battle of Glensheg (1565), and commenting on the shared fate and status of patron and olíamh.

2032. Breatnach (Caoimhín): The transmission of Censacht Inghine Guile: some observations.

Ceasta Flúthil sonn

15755. Ó Macháin (Pádraig): ‘Ceasta Flúthil’: bruáine agus ilghnéitheacht na gáosí i liríocht na Gaeilge.

Céilidhe Isgaide Léithe

In CMCS 3 (Summer, 1982), pp. 41–75.
Discusses early modern Gaelic prose romances, e.g. Lorgairceacht an Suidbhich Naomhtha, Céilidhe Isgaide Léithe, Eachtrá Mhchló agus Orlando, Eachtrá an Mhadhr Mhaoil, Eachtrá Mhaccuimh an Iolair, Caithréim Chonghail Chlóirínrioghl, Eachtrá an Amadain Mhóir; some discussion of associations with Arthur in local legend.

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

1735. Ó Dúshláine (Tadhg): Nóta ar cheapadóireacht an Chéitinnigh.
   In Ígse 18/1 (1980), pp. 87–92.
   Discusses the metaphor of chess applied to human existence, as used by Keating in *Tri bhior-ghaoithe an bháis*.

5165. Ó Murchú (Máirtín): Gnéithe de chomhréir téacsa.
   Discusses line 11 (*dar ndóigh níorbh áit don táinse in oscaill Bhríde*) of Keating’s *Óm seol ar anmhagh Féil ní chOdlaím orche* (as ed. by P. de Brún et al. 1971; see BILL 5814).

10251. Ó Doibhlin (Breandán): A thléamh ar *Trí bhior gha an bháis*.

Cellach Úa Rúanada

   A comparative study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Cé less bbd cbb bi der] and IV [Shiindfet diub dagasti in dána by Cellach Úa Rúanada].


14411. Breatnach (Liám): *Shiindfet diub dagasti in dána*: a Middle Irish poem on metres.
   In Aon don éigse (2015), pp. 51–90.
   Discusses the selection of metres exemplified in Cellach Úa Rúanada’s poem. Includes normalised text (based on LL), metrical analysis, textual notes and manuscript texts.

Cenn Fáelad

5157. Mac Caba (Éanna): Ceann Fhaoladh sapiens, inchinn an dearmaid, agus chuiche an léinn.
   Discusses the *Mellbretha*; with Irish translation of the opening passage in Egerton 88 and of the fragment from TCD MS H 4. 22.

Ces Noínden

Discussion of the origins of the phrase *co nómad n-ó* and of its application in
(1) *Críth gablach* and *Cóic consa tugli*; (2) *Audacht Moraind* and the Rule
of Muchoa; and (3) *Ces Noiden* and the metrical *Dindshenchas*.

**Ces Ulad**

3735. Salberg (Trond Kruke): Le lien entre la faiblesse des Ulstériens (*A* et *B*)
et les lais du cycle de Larmor: son importance pour la relation entre les
lais et pour le rapport entre les deux récits irlandais.
*In ZRP* 105/5-6 (1989), pp. 445–471.

**Cétáin in braith**

8918. McLaughlin (Roisin): A Latin-Irish text on fasting in the *Leabhar Breac*.
Entitled *Cétáin in braith*. Edition, with English translation and textual notes,
and a discussion of its structure and sources.

**Cethair illicit athgabálae**


On athgabáil, etc. in *Cethair illicit athgabálae*, etc.

8542. Smith (Amy): A note on *Cethair illicit athgabálae*.

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

10008. Mac Eoin (Gearóid): The early Irish vocabulary of mills and milling.

Edits a passage on the eight parts of a mill from the tract *De ceithri sliocht
thaghbála*, beg. *Im echt mburla ara-fogart muileam* (*CII* 29149–20, etc.);
with English translation, textual notes and a vocabulary list.

9856. Jasiki (Bart): Opsporing verzocht! Conn van de Honderd Verdragen en
het raadsel van de oogelaste 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 *Cethair illicit athgabálae* and its Old-Irish glosses, *Aided Chon Roi*, *Echtra
Fergusa moic Leití*, and *Aided Chuin Chetchaithiuig*.

11233. Watkins (Calvert): The milk of the dawn cows revisited.
Discusses the semantic and morphological evolution of OIr. *fír* ‘milk’ and *fáir* ‘dawn’ from PIE *weh₁r*- ‘water’.

Studies the saga of Fergus mac Léti, focusing on the version in the opening two sections of *Cethrí prímc henéla Dáil Riata*, and argues that §1 was composed in strict verse together with §2 with the purpose of illustrating the law of distrain. Includes the restored text and English translation of §1 of this version and of §2 of the Old Irish commentary version (which is also argued to be composed in verse), and supplies an additional section of the commentary version omitted in D. A. Binchy’s edition in *Érin* 16 (1952), pp. 33–48 (discussion in Appendix).

In *SN e* 84 (2012), pp. 6–23.
Analyses early medieval Irish descriptions of beliefs associated to witchcraft, using an episode from *Bethu Brigit* as a case-study.

**Cethrí prímc henéla Dáil Riata**

4333. Dumville (David N.): Cethrí prímc henéla Dáil Riata.
A discussion of this genealogical treatise; includes transcripts from the six extant manuscript witnesses.

15735. Broun (Dauvit): *Cethrí prímc henéla Dáil Riata* revisited.

**Chaucer, Geoffrey (c. 1343–1400)**

17860. Ó Háinle (Cathal): *Varia de amore*.
1. *A bhean lán de straím* and *quinque lineae amoris* [Interpret the use by the poet of the words *lámh* and *gníomh* in the light of the medieval Latin poetic trope of the *quinque lineae* or *gradus* *amoris*]; 2. *A bhean fair an falsachán* [Proposes that the wording of the reference to Absalom’s hair in the first q. of this poem is influenced by a misunderstanding of Eng*. disteyne* (‘outshine’) in the suggested source of this poem (i.e. Chaucer’s ballade *Hyd, Absolon, thy gilte tresse cler in the prologue to the *Legend of good women* as *disdeyne* (‘contempt’)].

**Chirurgia magna (Guy de Chauliac)**


**Chréad í suim an racha go hiomslán**

421. de Brún (Pádraig): Dhá bhlogic de theagasc Cristost: ó ré Éilíse I (?).


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

**Chronicle of Ireland**

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


(Translated texts for historians, 44).

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


431911 AD, reconstructed mainly from the Annals of Ulster, the Annals of Tigernach, the Annals of Clogmacnoise and the *Chronicum Scotorum*.

*Rev. by*

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


**Chronicle of Marrianus Scotus**

1298. Byrne (Francis John): Onomastica 2: *Na Renna*.


*ad Onom. Goed. 388, 580*. Argues that *na Renna* (gen. pl. *na Rend* inna Renn) mentioned in the Annals of Inisfallen and the Chronicle of Marrianus Scotus is to be identified as the Rhians of Galloway; *Dün Reichet* (= Dùnaigh) is identified as belonging to this area.

**Chronicle of Melrose**


Chronicles (Holinshed's)

2056. Harrison (Alan): The Shower of Hell.
   Etym. of Ir. cethearn.

Chronicum Scotorum

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

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

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

   introduction and notes by T. M. CHARLES-EDWARDS.
   (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.

Chuoróc maccu Neth Sémon

1294. Ó Crónín (Déiblí): Mo-Sinnu Moccu Min and the Computus of Bangor.
   Edition and translation of a note on an intercalated slip in Würzburg MS M.
   p. th. f. 61 (incomplete in Thes ii 285). The computus which Mo-Sinnu (ob.
   610) 'learned by heart from a certain learned Greek', and which Mo-Chuoróc
   maccu Neth Sémon wrote down, was a computus digitorum (a treatise on finger-
   reckoning), or Gmeorum computus, not a method for reckoning time (viz. the
   Dionysiac cycle).
Cidh is litear ann

7120. Ahlqvist (Anders): An Irish text on the letters of the alphabet.

In Fs. Derolez (1987), pp. 3–16.

From NLI G 3, normalized text with English translation and linguistic and textual commentary; includes photographs.

Cín Dromma Snechtaí

528. Mac Cana (Proinsias): Mongán mac Fiachna and Immr am Brain.

In Ériu 23 (1972), pp. 102–142.


Mac Cana (Proinsias) (ref.)


1. The Mongán tales (Argues that all four tales are the work of a single author: (a) Scél asa mberar combad hé Find mac Cumail Mongán; (b) Tuait Baile Mongán; (c) Compert Mongán; (d) Seol Mongán); 2. Tuait Baile Mongán and Baile Chúan Chéitthathaig and Baile in Scáil (Concludes that TBM and Scél asa mberar represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallam texts, Immr am Brain, and the Mongán tales (Immacallam Cholsúm Chille 7 ind Óclaig and Immacallam in Druad Brain 7 inna Banfhátho Fœbeli); 4. Echtrae Chonlaí and Immr am Brain; 5. ‘The Midland group’ (Claims these date from the reign of Finnecha Fledach mac Dúinlaidh, perhaps from the years 688–9); 6. Tochmarc Étainne.

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

In Éigse 19/1 (1982), pp. 36–43.

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

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

Cín le O Mhealáin

6486. Dillon (Charles, [Sr.]): Cín le O Mhealáin: Friar O Mellán journal.


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Original address: https://billi.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
In SAM 21/1 (2006), pp. 35–54.


English translation.

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

Cinaed

1345. Dumville (David N.): A Pictish or Gaelic ecclesiastic in Mercia?
In SGS 21 (2003), pp. 1–8.
Suggests the Abbot Cynad (or Cynath) mentioned in Anglo-Saxon sources may have originally been either a Gael (cf. OIr. Cinaed) or a Pict (cf. Pictish Ciniod, Cinioth).

Cinnlae Amhlaoibh Uí Shúileabháin

10230. Ó Drisceoil (Proinsias): Lucht feola daoine d’ithe agus mille milliún aineamh eile.

8118. Ó Madagáin (Breandán): Cinnlae Amhlaoibh Uí Shúileabháin: a nature diary?

8115. Ó Tuathaigh (Gearóid): Amhlaoibh Ó Súilleabháin as historical witness: an historiographical perspective.

8116. Ó Driscooll (Proinsias): Ar scaradh gabhail.

In Reassessments on Cinnlae Amhlaoibh Uí Shúileabháin (2004), pp. 79–110.
8117. Ó Háinle (Cathal): Literary aspects of Cinnle Amhlaoibh Uí Shúileabháin.


13285. Ó Drisceoil (Próinsias): Ar scaradh gabhail: an fhéiniúlaic h t in Cín le Amhlaoibh Uí Shúileabháin.


Ciothruadh Mac Fhir Bhisigh


In Éigse 18/2 (1981), pp. 177-181.

Cols. 370-400 and 573-608 of MS TCD H 2. 16 are shown to belong to the book named by Ciothruadh Mac Fhir Bhisigh. MS NLI G 4, containing YBL cols. 953-908, also belongs here.

Cis lir fòdlaí àire

4718. McLaughlin (Roisín): Early Irish satire.


Texts include: (chap. 2) An Old Irish tract on satire [beg. Cis lir fòdlaí àire, reconstructed from Book of Ballymote, Book of Uí Maine and NLS Gaelic 1; with English translation, manuscript readings and notes, and including the text of a shorter version found in TCD H 3. 18]; (chap. 3) The Old Irish heptad on satire [beg. 33, beg. A-táat secht cenél aíre le Féin; restored text based on Rawl. B 487 and TCD H 3. 18, followed by diplomatic text of the glosses and commentary in Rawl. B 487; with English translation and notes]; (chap. 4) A miscellany of medieval Irish satires [an edition of the satires cited in Mittelirische Verfeihen III (ed. by R. Thurneysen 1891 [Best1, p. 53]); 86 poems, normalized from the six extant witnesses, with linguistic and metrical analyses, manuscript readings, English translation and notes].

Rev. by

Feangal Ó BÉAIR, in Béaloideas 77 (2009), pp. 132-134.
Clann Aedhagáin

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

Clann MhaolRuanaidh

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

Clann Ua gCorra

944. Mac Mathúna (Séamus): Clann Ua gCorra: the modernised prose and poetic version of Immmum cumig Ua Corr.

Clarke, Michael (1750–1847)

   In RIM 9/2 (1996), pp. 73–95.

Clerk, Rev. Dr Archibald (1813–1887)

   In SGS 19 (1999), pp. 66–82.
   Presents a selection of words, phrases and verse from a manuscript diary (1858–1864) by the Rev. Dr Archibald Clerk of Kilmallie; includes biographical information on Dr Clerk.

Cóemán’s testimony

18677. Ó Maidín (Uinseann): The Celtic monk: rules and writings of early Irish monks / translated and annotated by Uinseann Ó Maidín.
   Contains various rules and other texts in English translation. 1. Rules: The Rule of Ailbe; The Rule of Comgall; The Rule of Colum Cille; The Rule of Ciarán; The Rule of the Grey Monks; The Rule of Cormac Mac Cullen; The Rule of Carthage; An incomplete fragment [= Cid is dech do clerch, from An Leabhar Breac 2066]; The Rule of the Céli De; The Rule of Tallacht,
Cogad Gáedel re Gallaib


In Ériu 43 (1992), pp. 135–158.

[1.] Manuscript tradition; [2.] Interpolations in D [= MS TCD 1319 (H 2.17)]: The Uí Ruairc material; The Mide material; [3.] How the Cogad came to Bréifne.


Discusses Middle Irish verbal developments surfacing in CGG.


Discusses examples of Middle Irish innovations in the nominal system, namely the loss of the neuter, the ousted of the dual, the simplification of the case system, and the remodeling of the declensional stems.

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

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

14066. Downham (Clare): The 'annalistic section' of *Cogadh Gáedhel re Gallaibh*.  

**Cogadh Gaedhel re Gallaibh**

In *CMCS* 2 (Winter, 1981), pp. 73–89.  
Discusses the political context of Úi Briain propaganda text *Cathrceim Thoirde. heallbaigh* and the influence of *Cogadh Gaedhel re Gallaibh* upon it; also some discussion of the poems *Aonair duit a Bhriain Bhanba* attributed to Máireadhach Albannach Ó Dálaigh, and *Aibhir ríomh a Éire a ógh*.

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

6065. Ó Murchadhla (Diarmuid): *Glaislinn* and *Inis na hEadnigí*.  
Discusses and identities two Co. Cork place-names occurring in *Cogadh Gaedhel re Gallaibh* (LL 39538–41).

In *JCHAS* 110 (2005), pp. 73–83.  
Focuses on the socio-cultural context of its composer.

*ad Cogadh Gaedhel re Gallaibh* §55 (as ed. by J. H. Todd, 1867).

On the adaptation of Irish source material into *Njáls saga* and other Norse literary works.

3427. Ní Mhaonaigh (Máire): The date of *Cogadh Gáedhel re Gallaibh*.  
Argues for a date of composition between 1103 and 1113.

3432. Ó Corráin (Domnadh): Vikings I: ‘Forty years’ rest’.
ad LL 39513-39515 = *Cogadh Gaedhil re Gallach* §26 [as ed. by J. H. Todd 1867 [Best 1, p. 254]].

3434. Ó Corráin (Donnchadh): Vikings III: Dún Mainne.

ad *Cogadh Gaedhil re Gallach* §29 [as ed. by J. H. Todd 1867 [Best 1, p. 254]] and FA 2 §341 [as ed. by Joan Newlon Radner 1978].

12262. Casey (Denis): A reconsideration of the authorship and transmission of *Cogadh Gaedhil re Gallach*.


Studies the functions of the earlier poetic material the author of *Cogadh Gaedhil re Gallach* made use of when composing this narrative.

**Cogadh Sagsana nuadh sonn**


Edition from MS RIA 24 C 57 of a text based on a letter published in 1778 in *The Freeman’s Journal* (also includes source text); with full discussion.

**Cogitosus al. Toimtenach**

1289. McCone (Kim): Brigit in the seventh century: a saint with three lives?

Incl. analysis of textual relationships between *Bethu Brigte*, *Vita I* and *Vita II Brigitae*.

2597. Ó Brinín (Felín), Mac Donncha (Frederic) (ed.): Brigitana.
*In ZCP* 36 (1978), pp. 112–137.

Studies the structure and interdependence of the different versions of the *Life of St. Brigit*. Sections: 1. The relation of Broccán’s Hymn to the *Vita Brigitae*; 2. The priority of VA (Vita Anonyma) or VC (Vita Cogitosi)?; 3. The conflate nature of VA; 4. Sources of VA; 5. Literary borrowings by Cogitosus; 6. The identity of Cogitosus—The name Toimtenach.

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

3061. Bray (Dorothy Ann): The image of St. Brigit in the early Irish church.

Examines the pagan elements in Brigit’s Life.
   Studies the Celtic influence in the language of the following 7th-century Hiberno-Latin hagiological texts: *Vita Patricii* (Muirthaí), *Collectanea* (Tirechán), *Vita Brigitæ* (Cogitosus) and *Vita Columbae* (Adomnán).

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

4626. Connolly (Seán), Picard (J.-M.): Cogitosus's *Life of Saint Brigit*: content and value.
   In JRSAI 117 (1987), pp. 5–27.
   Discussion and English translation.

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

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

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

3674. McCarthy (Daniel): Topographical characteristics of the *Vita prima* and *Vita Cogitosi sanctæ Brigitæ*.
   In StC 35 (2001), pp. 245–270.
   Studies Cogitosus’ style and method of composition, and argues in favour of the priority of *Vita I* over Cogitosus’ *Vita*.

   In Peritia 28 (2017), pp. 91–112.

**Coibnes uisci thairidne**

12459. Doolan (Riona): Reflecting a local economy? Evidence from *Coibnes uisci thairidne*.
   In Medieval Irish law (2013), pp. 41–64.

**Coibnes uisci thairidne**

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
3247. Baumgarten (Rolf): The kindred metaphors in Beochbretha and Coibnes uisce thairidne.


On the use of the analogy of the four categories of kinship (gelfine, derbwine, tarwine, inowine) applied to three cases of neighbourhood law: I. Beochbretha §§9-11, 18-22; II. Beochbretha §§12-13; III. Coibnes uisce thairidne §§1-3, 8. With linguistic discussion and English translation.


Cóic conara fugill


Criticises E. Mac Néill’s translation of the opening section of Umioiccht Becc (in Best 2 2172), showing that it is based on the glossator’s comment rather than the principal text, and accordingly suggests that MacNeill’s airrear ‘is found’ should be substituted by the reading of the original text, either H 3. 18 arragar ‘is bound’ or BB arragar ‘is pleaded’. Includes a translation of the original text of the eight following sections. Also criticises R. Thurneysen’s translation (in Best 2 2164) of the legal terms aithne (MS aichnid) and aithnid.


A study of the tract Cóic conara fugill. Includes a French translation of versions Rawlinson B 502 (= CHH vi 2200-2203), Egerton 88 (= CHH iv 1280.1-1282.23) and H 3. 18 (= CHH iii 1027.21-1041.38), with notes.

Paul RUSSELL, in ÉtC 37 (2011), pp. 219-222.


In SCF 8 (2011), pp. 5–18.


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

Coimín, Micheál
7359. Ó Dálaigh (Brian): Micheál Cóimín: Jacobite, Protestant and Gaelic poet 1676-1760.

7471. Ó hAnluain (Eoghan): Comhfhreagras fileata ó Chontae an Chláir.
   In FÁS de Bhaldraithe (1986), pp. 130-133.


Cóir anmann


Investigates the sources and process of compilation of Cóir anmann.

1410. Arbuthnot (Sharon): Short cuts to etymology: placenames in Cóir anmann.
   In Ériu 50 (1999), pp. 79-86.

Implicit etymologizing of eponymous and non-eponymous place-names in Cóir anmann.

3067. Arbuthnot (Sharon J.): On the name Oscar and two little known episodes involving the fian.
   In CMCS 51 (Summer, 2006), pp. 67-81.

Contends that two stories concerning the emasculation of Oscar (found in Acalam na seónaic and the NLI MS G 2 version of Cóir anmann) are based on the analysis of this name as if from og ‘testicle’ and saoraid ‘separates, parts’.

3690. Arbuthnot (Sharon J.): Some accretions to genealogical material in a manuscript boxed with the Book of Leinster.

Studies the relationship between the Laigin genealogies in the additional material stored together with MS TCD H 2. 18 (= sections Q, R and S as ed. by R. Atkinson 1880 [Best¹, p. 65]) and the textual tradition of Cóir anmann, arguing that the Laigin genealogies were expanded using the longest version of Cóir anmann, which in turn had as a source a genealogical treatise similar to the 12th c. texts. Includes a transcription of the corresponding passages.

   In PHCC 4 (1984), pp. 39-44.

3675. Arbuthnot (Sharon): The manuscript tradition of Cóir anmann.

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Studies the interrelationship of the ‘shorter’ and ‘longer’ recensions, as well as the position of the NLI G 2 version in the *stemma codicum*.

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

In Eolas 4 (2010), pp. 54–85.

11017. Arbuthnot (Sharon J.): The copy of *Cóir anmann* in NLS Adv. MS 72.1.7: alphabetical arrangements, answers and implications.

In SGS 25 (2009), pp. 1–21.

Examines the structure of the entries in the Edinburgh copy of *Cóir anmann*, and argues it is an independent witness to the common ancestor of the early recension.

8075. Arbuthnot (Sharon) (*ed. *): *Cóir anmann*: a late Middle Irish treatise on personal names. Part 2 / edited by Sharon Arbuthnot.


Rev. by

4355. Arbuthnot (Sharon): *Fíthal in Cóir anmann*.


Traces the history of the entry beginning *Fíthal ocus Cithruad* in the H 4. 8 copy of *Cóir anmann*.

4364. Arbuthnot (Sharon): A note on *ce(a)se* ‘coracle’.

In SGS 22 (2006), pp. 87–94.

Argues Dineen’s [Irish-English dictionary, 1927] *ce *‘coracle, etc.’ is a ghost-word, and traces its origin to Keating’s erroneous interpretation of the etymology of *Uaireas* in *FFÉ* §27 (as ed. by D. Comyn and P. S. Dineen 1902–1914).

8074. Arbuthnot (Sharon) (*ed. *): *Cóir anmann*: a late Middle Irish treatise on personal names. Part 1 / edited by Sharon Arbuthnot.


Rev. by
Cóir Anmann


Colgan, John a.k. Mhág Colgan, Seán (c. 1592–1658)


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


Rev. by


Study based on the lives of SS Modomhnóg, Fintan of Clonfert, Ultan (abbot of Ardmore), Caimín of Inis Cealtra, Palladius from the *Acta sanctorum Hiberniae*.

**Collectanea Bedae**


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

*In CMCS* 18 (Winter, 1989), pp. 27–74.

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

**Collectanea (Tírechán)**

615. Bhreathnach (Edel): *Temoria: capit Scotorum?*


Discussion of (references from) Muirchú’s *Vita Sancti Patricii*, Adomnán’s *Vita Columbae*, Tírechán’s *Collectanea*, *Baile Chuinn Chéitchothaig*, *Feis Temnor*; on the relationship between Tara and Cashel.

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

*In Ériu* 45 (1994), pp. 53–82.

1. Tírechán’s aims in compiling the *Collectanea*: the established position; 2. The diverse nature of Patrician tradition; 3. Tírechán’s attitude to Armagh; 4. The ‘great church of Patrick’ associated with Conall m. Néill; 5. Loiguir’s control over Connacht as portrayed in the *Collectanea*; 6. The political context within which the *Collectanea* was written.

2434. Márkus (Gilbert): What were Patrick’s alphabets?


Argues that the *abgitorias* and *elementa* that St. Patrick is said by Tírechán to have written are best taken as meaning ‘guides to monastic life’, comparable to OIr. *aibgitir* in *Aggitir Chrobaid*.

3127. Picard (Jean-Michel): *Les celticismes des hagiographes irlandais du vi*<sup>e</sup> *siècle*.


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

10520. Bisagni (Jacopo): A note on the end of the world: Tírechán’s *dies enlathke*.
ad § 2 (as ed. by L. Bieler 1979 [The Patrician texts in the Book of Armagh]); *erdath* is interpreted as the gen. sg. of *erdath*, derived from PC *-dēthu, containing the PIE root *dēh2- 'to make smoke'.

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

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

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

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

Collectaneum Miscellaneum (Sedulius Scottus)

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

Collectio canonum Hibernensis

1447. Breanach (Liam): Canon law and secular law in early Ireland: the significance of *Bretha nemed*. 
Discuss *Bretha nemed*, dated to between 721 and 742, composed in Munster by three kinsmen: Forannán (a bishop), Mael Tuile (a poet) and Baethgalach hua Buidredhín (a judge). Incl. ed. with transl. of six verses of a poem beg. *Aimirgin Ghunned tair treand* by Gilla in Chomhd (Una Cormaic) from RIA MS D ii 1 (Bk of Uí Mhainé). Old Irish version of Collectio Canonum Hibernensis Book XLII, chaps 1-4, ed. with translation and notes from Cotton Nero A 7. Some discussion of rosc and ‘Archaic Irish’. 

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

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


   Discusses episcopal status, powers and jurisdiction, with particular reference to the Collectio canonum Hibernensis.


3232. Pryce (Huw): Early Irish canons and medieval Welsh law.
   On the influence of the Collectio canonum Hibernensis on the Laws of Hywel Dda.


   Studies the textual relationship of De contrariis causis (book 67 in recension A of Collectio canonum Hibernensis) and corresponding material in other books (21–29), and suggests that the A recension is unfinished and was released after the death of compiler Ruben of Darinis (?725), while the B recension is based on a corrected and expanded copy, possibly the work of his collaborator Cù Chúimne of Iona (?747).

3384. Richter (Michael): Dating the Irish synods in the Collectio canonum Hibernensis.
   Proposes a date posterior to the Paschal controversy of 630-640 for the celebration of the Irish synods excerpted in CCH.
   In Appendix: The Irish synods in CCH (I. Synodus Hibernensis, Hibernenses; II. Synodus Romana, Romani).

In Viator 36 (2005), pp. 107-118.

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

In Pastoral care before the parish (1992), pp. 63-80.
Discusses the pastoral role of the early Irish church as revealed in texts of a prescriptive character. In Appendix: Inventory of relevant texts.

13317. Miles (Brent): The Sermo ad reges from the Leabhar Breac and Hiberno-Latin tradition.
In Authorities and adaptations (2014), pp. 141-158.
Studies the reutilization of earlier materials (particularly the Collectio canonum Hibernensis) for the composition of this bilingual homily on the duties of kings.

In Early medieval Ireland and Europe [Fs. Ó Cróinín] (2015), pp. 215-223.
Argues that this Latin term (attested in the Hibernensis and elsewhere) corresponds to the dàchliinne of Old Irish law.


Colmán mac Léimn

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


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

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
11669. Ireland (Colin): An Irish precursor of Cædmon.
In N&Q 44/1 (Mar., 1997), pp. 2–4.
Colmán mac Lénéni (600).

Colmán mac Lénéni

2524. Mac Cana (Píosaíos): Praise poetry in Ireland before the Normans.
In Ériu 54 (2004), pp. 11–40.
Traces it to the 6th c. and argues that the shortage of examples is due to its oral character and to the refusal on the part of the scriptoria to record it, against G. Murphy (in Best 2 1317). Includes fragments collected from K. Meyer 1919 (Best 2 1326).

11669. Ireland (Colin): An Irish precursor of Cædmon.
In N&Q 44/1 (Mar., 1997), pp. 2–4.
Colmán mac Lénéni (600).

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

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

Colmán of Cloyne

11669. Ireland (Colin): An Irish precursor of Cædmon.
In N&Q 44/1 (Mar., 1997), pp. 2–4.
Colmán mac Lénéni (600).

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


Colum Cille

235. Stevenson (Jane): Altus prosator.
   Argues that Altus prosator was not composed by St. Columba in the sixth century, but rather is a Hiberno-Latin hymn composed between 650 and 700 AD.

517. Sharpe (Richard): Magnus Ó Domhnaill’s source for Adomnán’s Vita S. Columbae and other Vitae.

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

538. Kelly (Fergus): A poem in praise of Colum Cille.
   In Éiriú 24 (1973), pp. 1–34.
Edited from MS NLI G 50 (25 q.) with reconstructed text, translation and notes. Ascribed in MS heading to Dallán [Forgáill] but ascribed to Becan mac Luighdec in a gloss. Beg. *Fo réir Choluimb cón ediáis*. Includes discussion of metre (MS *laoidh imrinn*), which is described as ‘transitional’, as it displays both alliteration and regular end-rime.


82 qq. in ochtóíochach metre, ascribed to Colum Cille. Edited from MS Maud Misc. 615 and MS RIA 23 P 2 (Book of Lecan), with English translation and notes. First line *Dia mór dom imde gail*.


Mac Cana (Proinsias) (ref.)

4907. Wesseling (Margaret): Structure and image in the *Altus prosator*: Columba’s symmetrical universe.
*In PHCC* 8 (1990), pp. 46–57.

11838. Howlett (David): Gematria in Irish verse.

A numerical analysis of *Scíth mo cróibón scríbhinn*, preserved in MS Laud 615 and ascribed to Colum Cille.

14597. Carey (John): Colum Cille on the pains of hell.


14609. Carey (John): Colum Cille’s warning to Baitín.

Edition of the final 20 qq. of *Éiste a riom, a Bhaoithín bhain*, attributed to Colum Cille. Text from Laud Misc. 615 with variants from Rawlinson B 514; with English translation.

**Columba, St.**

517. Sharpe (Richard): Magnús Ó Domnaill’s source for Adamnan’s *Vita S. Columbae* and other *Vitae*.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
In Celtica 21 (1990), pp. 604-607.

235. Stevenson (Jane): Altus prosator.
   In Celtica 23 (1999), pp. 326-368.
   Argues that Altus prosator was not composed by St. Columba in the sixth century, but rather is a Hiberno-Latin hymn composed between 650 and 700 AD.

11838. Howlett (David): Gematria in Irish verse.
   A numerical analysis of Seith mo chrob ón scríbhinn, preserved in MS Laud 615 and ascribed to Colum Cille.

15766. Lacey (Brian): Medieval and monastic Derry: sixth century to 1600.
   Dublin: Four Courts, 2013. x + 166 pp.

Columbanus, St.

3245. Lapidge (Michael): Columbanus and the `Antiphonary of Bangor'.
   Studies the hymn Precamur patrem, and argues it was composed by Columbanus at Bangor between 569 and 590.

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

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

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

   Supports Columbanus’s authorship.

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

3397. Dunn (Marilyn): Tánaise ríg: the earliest evidence.
Arguments that Regula magistri was compiled at the Columbanian foundation of Bobbio, and that the term secundarius used in this text for ‘designated successor’ is an early allusion to the Irish tânaise rig.

18998. Schaller (Dieter): De mundi transitu: a rhythmical poem by Columbanus?

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


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

18995. Stancliffe (Clare): The thirteen sermons attributed to Columbanus and the question of their authorship.

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


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

18993. Bullough (Donald): The career of Columbanus.


18999. Lapidge (Michael): Preamur patrem: an Easter hymn by Columbanus?


19002. Lapidge (Michael): Epilogue: did Columbanus compose metrical verse?
6122. Schaller (Dieter): Die Siebensilberstrophen „de mundi transitu“: eine Dichtung Columban?s?

19001. Lapidge (Michael): The Oratio S. Columbani.

9857. Peelen (Laura): Columbanus: een kritische Kelt op het kruispunt van tradities. De Ierse achtergrond van Columbanus’ opvatting over spirituele autoriteit.
   [(In Dutch:) A critical Celt at the crossroads of tradition. The Irish background to Columbanus’ view of spiritual authority.]

19000. Ó Cróinín (Dáibhí): The computistical works of Columbanus.


18996. Stevenson (Jane Barbara): The monastic rules of Columbanus.

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

   In ABobST 31 (2009), pp. 69–119.

15360. Lapidge (Michael) (ed.): Columbanus: studies on the Latin writings / edited by Michael LAPIDGE.


Comarbada Pátraic

5171. Haggart (Craig): Abbatial contention in Armagh in the eight and ninth centuries: the Comarbada Pátraic as a source.
Attempts to determine the historical value of the glosses added to the text, in particular those appended to the LL version.

**Comhairle Comissarius na Cléire**

_In Éigse 18/2 (1981), p. 284._

_In StH 30 (1998-1999), pp. 89-118._

_In StC 12-13 (1977-1978), pp. 217-246._

**Comhairle Mhic Clamha**

_In Éigse 18/2 (1981), p. 182._

**Comhairle Mhic Clamha ó Achadh na Muilleann**

_In StC 12-13 (1977-1978), pp. 217-246._

14258. Ó Dufaigh (Seosamh), Rainey (Brian E.): Comhairle Mhic Clamha ó Achadh na Muilleann / introduction and translation by Seosamh Ó Dufaigh and Brian E. Rainey.  
_Cf. BILL 7423._

Rev. by  

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

18644. Ó Muirí (Réamonn) (ed.): Lámhscríbhinn staire an Bhionadaigh: _Comhrac na nGael agus na nGall le chéile._  
Edition of a prose historical work in East Ulster dialect wr. 1857-58 and covering Irish history from the arrival of the Vikings to the Flight of the Wild Geese. Diplomatic text from a MS in private possession (Breandán Mac Eóin, Ballyward, Co. Down).

ghluais; 11. Síochta as stair an Bhionaidigh agus teacsanna na bhfoinsi ar ar bhunaigh sé iad; Aguisíní 1–3.

Rev. by

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

7250. Ó Muírín (Réamonn): Lámlscríbhinn staire an Bhionaidigh.
19th c. paper manuscript in the possession of Breandán Mac Eoin (Ballyward, Co. Down).

Compert Con Culann

504. Ó Concheainn (Tomás): The textual tradition of Compert Con Culann.
In Celtica 21 (1990), pp. 441–455.
Discusses the relationship of the two extant versions as they appear in the two earliest sources, RIA 23 E 25 and Egerton 1782, and argues that a form of the Compert, corresponding to the second version, was known to the author of the poem A rí ríchid réigid dam.

1274. Hollo (Kaarina): Cú Chulainn and Síd Tuim.
In Ériu 49 (1998), pp. 1322.
[1.] Introduction: reference to Síd Tuim in poem in Serfíge Con Culainn; [2.] Síd Tuim and the Tuatha Dé Danann; [3.] Síd Tuim as the place of Cú Chulainn’s birth: in first version of tale Compert Con Culann contained in MS RIA D iv 2 (1223); [4.] Síd Tuim as the place of Cú Chulainn’s burial: in poem A Oisín fuírigh ar Dhiubh; [5.] The location of Síd Tuim; [6.] Conclusions.

2235. Ó Concheainn (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechtai through Leabhar na hUidre.
In CMCS 16 (Winter, 1988), pp. 1–40.
Argues that LU stands closer to the original Cín Dromma Snechtai texts than MSS Egerton 88 and Dublin, RIA 23 N 10, as it was the direct source of Gilla Comnáin Ó Congaláin’s ([1135]) selection whence the Connacht MS tradition comes.

2613. Huld (Martin E.): Cú Chulainn and his IE kin.
On the early Irish usage of siür as ‘woman’s brother’s daughter’ and a textual problem concerning the relationship between Deichtire and Conchobor in Táin bo Cúailnge recension II.

6434. Deane (Marion): Compert Conculainn: possible antecedents?
In 8th Symposium of Societas Celtologica Nordica (2007), pp. 61–84.

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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
6258. Ó Cathasaigh (Tomás): Between God and Man: the hero of Irish tradition.
   In Crane Bag 2/1-2 (1978), pp. 72-79.
   With special reference to Cú Chulainn (Compért Con Culainn) and Conaire Móir (Togail braídne da Derga).

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

10827. Bernhardt-House (Phillip A.): `It's beginning to look a lot like solstice': snechta, solar deities, and Compért Con Culainn.

11837. Deane (Marion): From knowledge to acknowledgement: Feis tíge Berfhíollaíg.

13673. Ó Cathasaigh (Tomás): The concept of the hero in Irish mythology.
   In The Irish mind (1985), pp. 79-90.
   A discussion of Compért Con Culainn (for Cú Chulainn) and of Togail braídne Da Derga (for Conaire Móir).
   Repr. in Coire sois, pp. 51-64.

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 Fróech; The labour pains of the Ulaid & the twins of Macha; The birth of Cú Chulaind; The boyhood deeds of Cú Chulaind; The death of Aífe's only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó's pig; The intoxication of the Ulaid; Bríórí's feast; The exile of the sons of Uisliu.

16674. Mikhailova (T.): Čarn ob uładach [Sagi ob uladakh].
   [(In Russian.) Sagas from Ulster.]
18390. Deane (Marion): From sacred marriage to clientship: a mythical account of the establishment of kingship as an institution.
   In Landscapes of cult and kingship (2011), pp. 1–21.

**Compert Conchobuir**

5664. Ó Cathasaigh (Tomás): Reflections on *Compert Conchobuir* and *Serylge Con Culainn*.
   Includes a discussion of the *Briathartheosc Con Culainn*.
   Repr. in *Coire sois*, pp. 271-279.

11492. Findon (Joanne): Fabula, story, and text: the case of *Compert Conchobuir*.


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

Contains Russian transls. of: *Noínden Ulad*; *Compert Conchobuir*; *Scéla Conchobuir meic Nessa*; *Longes mac nUislenn*; *Tolland Étar*; *Tochselric*; *Luaine ocus aed Aithirne*; *Compert Con Culainn*; *Tochmarc Emire*; *Mesais Ulad*; *Fled Bricenn*; *Serylge Con Culainn ocus öneith Emire*; *Aided Óenfhir Aife*; *Echtra Nemi*; *De chopbar in dá muceidh*; *Aistlinge Óengusa*; *Táin bó Dartada*; *Táin bó Fladais*; *Táin bó Regamna*; *Táin bó Fraico*; *Táin bó Cuailinge*; *Aided Derbjargail*; *Aided Chon Culainn (A)*; *Scéla nuoce Meic Dathó*; *Bruiden Da Choco*; *Aided Fergusa meic Róich*; *Aided Léogaire Óudaígh*; *Aided Chon Roi*; *Aided Cheltchair meic Uitheair*; *Aided Chonchobuir*; *Aided Allílla ocus Chossaíl Chearnaig*; *Aided Cheít meic Máigach*; *Aided Meidbe*; *Staobharapat Con Culainn*.

**Compert Mongáin**

528. Mac Cana (Proinsias): Mongán mac Fiachna and *Immmm Brain*.


1. The Mongán tales (Argues that all four tales are the work of a single author: (a) \textit{Scél asa mberar combad hé Find mac Cumaill Mongán}; (b) \textit{Tucait Baile Mongán}; (c) \textit{Compert Mongán}; (d) \textit{Seol Mongán}); 2. \textit{Tucait Baile Mongán} and \textit{Baile Chhinn Chéatchathaig} [and Baile in Scáll] (Concludes that \textit{TBM} and \textit{Seol asa mberar} represent texts in which southern traditions are appropriated by a northern author); 3. The \textit{Immacallam} texts, \textit{Immir Brain}, and the Mongán tales (\textit{Immacallam Choluim Chille} 7 ind Óclaig and \textit{Immacallam in Druad Brain 7 inna Banfitho Pevl}); 4. \textit{Echtrae Choltai} and \textit{Immir Brain}; 5. ‘The Midland group’ (Claims these date from the reign of Finechta Fleadach mac Dánchada, perhaps from the years 688-9); 6. \textit{Tochmarc Étaine}.

223. Ó Conchobhair (Tomás): A Connacht medieval literary heritage: texts derived from \textit{Cín Dromma Snechta} through \textit{Leabhar na hUidhre}.


Argues that LU stands closer to the original \textit{Cín Dromma Snechta} texts than MSS Egerton 88 and Dublin, RIA 23 N 10, as it was the direct source of Gilla Conmáin Ó Congaláin’s (†1135) selection whence the Connacht MS tradition comes.


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

Also incl. \textit{Seol asa mberar combad hé Find mac Cumaill Mongán}, \textit{Seol Mongán} and \textit{Tucait baile Mongín}.

\textbf{Compert Mongán ocus sere Duibhe Lacha do Mongán}


\textbf{Computus Einsidensis}

5146. Bisagni (Jacco), Warnijs (Immo): The Early Old Irish material in the newly discovered \textit{Computus Einsidensis} (c. AD 700).

Provides a linguistic analysis of the Irish material in Einsiedeln, Stiftsbibliothek, MS 321 (647).


In Peritia 19 (2005), pp. 61–64.

MS Einsiedeln, Stiftsbibliothek, 321 (649).

Comrac Fir Diad

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

In JCLAHS 18/1 (1973), pp. 62–68.

10834. Rutten (Stuart): Displacement and replacement: Comrac Fir Diad within and without Táin bé Cúailnge.

In Ulidia 2 (2009), pp. 313–325.

10816. Sheehan (Sarah): Fer Diad de-flowered: homoerotics and masculinity in Comrac Fir Diad.

In Ulidia 2 (2009), pp. 54–65.

10826. Ó Flaithearta (Micheál): The etymologies of (Fer) Diad.


Suggests diad in personal name (Fer) Diad derives from gen. *dwi-pod-os of PIE *dwi-pod-s ‘two-footed’.

Comrac Liadaine 7 Cuíthir


In Éigse 31 (1999), pp. 31–35.

bansaíl ‘female warrior’ > ‘ladywoman’. Also ad Liadain and Cuíthir (as ed. by K. Meyer 1902 [Best 1, p. 118]) lines 16-17.

8830. Larson (Heather Feldmeth): The veiled poet: Liadain and Cuíthir and the role of the woman-poet.

In Heroic poets and poetic heroes in Celtic tradition (2005), pp. 263–268.

Comram na Cloenfherta

1824. Ó Cuív (Brian): Comram na Cloenfherta.


Ed. from MS Rawlinson B 502, with English translation and notes. Text at its close referred to as Mortlaid ban Temra.

Comthóth Lóegaire co cretim 7 a sided
2401. Carey (John): The two laws in Dubthach's judgment.
   In CMCS 19 (Summer, 1990), pp. 1–18.
   Discusses the terms recht listre and recht aicnid as used in the 'pseudo-historical
   prologue to the Senchas már' and interprets the episode as an allegory of the
   transition from pagan to Christian in Irish culture. Criticises K. McCONE, in

2093. 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.
   Rev. by
   Simon RODWAY, 'Four new Old Irish courses', in CMCS 56 (Winter, 2008),
   pp. 101–104.

Comyn, Michael et al. Coimín, Micheál (c.1680–1760)

2167. Ó Bráín (Máirtín): Some material on Oisín in the Land of Youth.
   On the Ossianic lay entitled Laoidh Oisín ar Thír na nÓg attributed to Michael
   Comyn.

Conall Ó Baoighill

1526. Ó hUrmoltaigh (Nollaig): Amhráin as Tóraigh.
   In Éigse 15/3 (Samhradh, 1974), pp. 224–234.
   Seven songs (with phonetic transcription) recorded from Jimmy (Shéamais
   Bháin) Ó Mianáin, Tory Island: [1.] Pádraig 'uac Ruaidhir' beg. A Phádraig
   'ic Ruaidhir, is tú corp an duine ina ais; [2.] Na Buaochaili in Albaín beg.
   Mo bhceanacht leis na buaochaili a d'mithigh waim thar sáile; [3.] Conall Ó
   Baoighill beg. Tháinig an bás go faílthidhe 'uagam ar cuairt; [4.] Brighid Óg
   Ní Mháille beg. A Brighid Óg Ní Mháille, is tú dé bhog mo chroidhe cníthdhe;
   [5.] Seán Bán beg. Mo chosa, mo lámha, mo chnámha, is tú mé uilig tinn;
   [6.] Béil Buidhe Uaighhe beg. Is ionphaidh lasta prídein a theag mé féin is
   mo dhéartbhíthair; [7.] Pírtha an Bhrollaigh Ghil Bháin beg. Tharlaíth dom
   pírtha an bhrollaigh ghill bháin.

Conchubranus

7252. Ulster Society for Medieval Latin Studies: The life of Saint Monenna by
   Conchubranus.
Latin text, edited from Cotton Cleopatra A ii; with English translation.


3301. Howlett (David): Three poems about Monenna.
   In Latin; edited, with analysis and English translation, from BL Cotton Cleopatra A ii.

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

Coneys, Thomas de Vere (1804?–1851)

16039. Mac Amhlaigh (Liam): Foclóir agus foclóirthe na Gaeilge.

Rev. by
Seán Úa Súilleabháin, in ECI 24 (2009), pp. 210-211.

Confessio (Patrick)

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

   Includes reconstructed Latin text.
5176. Keogh (Raymond M.): Palladius: Bishop or phantom?
Studies the relationship between St. Patrick and Palladius, and argues in favour of the two being the same person.


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

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

5808. Young (Simon): Et iterum post: Dislocation in St Patrick’s Confessio?
In SC 2 (2003), pp. 69–75.
Studies the ordering of sections §§20-23 (as ed. by Ludwig Bieler 1952), arguing that §21 was dislocated in the early transmission of the text and that the original sequence §§20-22-21-23 should be restored.

2160. Howlett (David): Ex saliv a scripturae meae.
On Confessio 9 and the question of Saint Patrick’s education.


14759. Howlett (D. R.): Liber epistolarum Sancti Patricii episcopi = The book of letters of Saint Patrick the bishop / edited and translated with analysis and commentary by D. R. HOWLETT.
Edition of St. Patrick’s Epistola ad milites Comitici and Confessio. Text based on L. Bieler’s edition (BILL 7080), presented per cola et commata; with English translation.

R ev. by

3316. Howlett (David): Numerical punctilio in Patrick’s Confessio.

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

14838. Malaspina (Elena) (*ed.*): *Gli scritti di san Patrizio: alle origini del cristianesimo Irlandese / a cura di Elena MALASPINA.*

Italian translation of St. Patrick’s *Confessio* and *Epistula ad milites Coroticii*; with discussion.

In appendices: 1. Scritti patriciani di dubbia autenticità e testi agiografici [*Dicta Patricii; De epistolis ad episcopos in campo Aii; Ymnus sancti Patricii magister Scotorum; Liber angelici; Epigramma Cellanii*]. 2. Testi latini.

*Rev. by*

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

ad §47.

14890. Bieler (Ludwig): *Clavis Patricii II: Libri epistolarum sancti Patricii episcopi / introduction, text and commentary*, Ludwig BIELER.

*Reprint in one volume of L. Bieler, 1952 (= BILL: 7980).*

*Rev. by*

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

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

*Rev. by*

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

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

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

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

18085. Berschin (Walter): “Ich Patricius”: die Autobiographie des Apostels der Iren (†461?)
   In Irische Mönche in Süddeutschland (2009), pp. 27-47.
   German transl.

7392. de Paor (Déaglan): Oíthreacht Pádraig.

18586. Duffy (Joseph): Patrick in his own words.
   Translation and commentary of Patrick’s Confessio; Lat. text in Appendix.

7591. Hayes-Healy (Stephanie): Saint Patrick’s journey to the desert: Confessio 16-28 as ascetic discourse.

9842. Hanson (R. P. C.): The rule of faith of Victorinus and of Patrick.
   ad Confessio §4 (as ed. by Ludwig Bieler 1952).

9841. O’Meara (J.): Patrick’s Confessio and Augustine’s Confessiones.

3340. Young (Simon): In gentibus dispersisti nos: the British diaspora in Patrick and Gildas.
   ad Confessio §1.

Connellan, Thaddeus (c. 1780–1854)

1778. de Brún (Pádraig): The Irish Society’s bible teachers, 1818-27.

An annotated list of the Society’s teachers during its first nine years, derived primarily from the Committee minutes (MSS TCD 7644 and 7645). Includes an elaboration on Thaddaeus Connellan (1780–1854), the reinstatement of Irish type, and a list of Irish-English primers, 1810–1825, circulated for evangelical purposes.


Rev. by Níamh Ní Shíadhail, in Béaloideas 78 (2010), pp. 218-221.

16039. Mac Amhlaigh (Liam): Foilóirí agus foilóirithe na Gaeilge.


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


Revised and augmented version of work originally published in seven parts in Éigse between 1983 and 1993 (q.v.).

Rev. by Níamh Ní Shíadhail, in Béaloideas 78 (2010), pp. 218-221.

Conory, Fr., of Bansha (fl. c. 1766)
16262. Mac Pearsín (Liam): Do shláinte thar muir.
   In THJ (2006), pp. 79–81.
   Poem beg. Cead sín dos na creidh thé ar ardghleannthe an tshuíl, attributed to
   ‘Father Conory of Bansha’ (fl. c. 1766). Text edited from RIA 23 E 1 and 23
   F 22; 19th c. English translation from RIA 23 G 15.

Conślechtae

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

Coquebert de Monthret, Jean Antoine


Córas béscaí

1232. Etchingingham (Colmán): The implications of paruchia.
   In Éiriu 44 (1993), pp. 139–162.
   [1.] Paruchia in canons and hagiography; [2.] Córas Béscaí and the ‘Drum-
   lease document’; [3.] Conclusion. Paruchia refers to the pastoral jurisdiction
   of a bishop and not to a federation of geographically dispersed monasteries.

9256. Breatnach (Liam): A verse on succession to ecclesiastical office.
   Restoration and translation of CIH v 1820.26 (Érlam, griàn, manach mín).

Cormac mac Cuilennáin

233. Poppe (Erich): Cormac’s metrical testament: Mithig becht tar mo
   thímma.
   13 q.; based on Franciscan MS A 9, with English translation and notes.
   Ascribed to Cormac mac Cuilennáin in concluding quatrain.

13045. Ní Dhomhchaidha (Máirín): On Gormfhlaith daughter of Flann Sinna
   and the lure of the sovereignty goddess.
   With English translation and variant readings from Brussels 5100–4.

2233. Russell (Paul): The sounds of a silence: the growth of Cormac’s glossary.
   Incl. survey of extant native glossaries and their MS versions.
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<td>8933.</td>
<td>Arbuthnot (Sharon): Further to the drink of death.</td>
<td>In Êigse 37 (2010), pp. 134–141. On <em>laithirt</em> (Corm. LB 27.8–9). Proposes that in this version of ‘Cormac’s glossary’ the lemma was reinterpreted as either ‘milk of death’ (<em>laith ist</em>) or ‘death of a warrior’ (<em>laithirt</em>).</td>
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<td>5351.</td>
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   In StC 39 (2005), pp. 181–188.
   OIr. (Cormac’s Glossary) ceinticul, cennicul, etc.

5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.
   In StC 42 (2008), pp. 117–134.
   I. ceimesdin/cemneas [Corm. LB 10.31; H 3. 18, 67c36 = CHI ii 611.12 (Dúil Dromma Cetta)]; II. ord [Corm. Y 1030]; III. minarba [Corm. Y 601]; IV. biait [Corm. Y 120]; V. roit [Corm. Y 1120]; VI. loscurn [Corm. Y 838]; VII. bradin [Corm. Y 158]; VIII. lon [H 3. 18, 76a36 = CHI ii 622.31].

8658. Driessen (C. Michel), Wiel (Caroline aan de): British *sūðiklo- and *kentunklo-, two loans from Latin.
   In StC 37 (2003), pp. 17–34.
   Also on OIr. ceinticul (Corm. Y 239).

   Discusses the figure of Cormac and his literary importance through an analysis of the corpus of poetic compositions attributed to him.

3322. Jaski (Bart): The genealogical section of the Psalter of Cashel.
   Discusses in particular the date and provenance of the Munster genealogies that derive from the Psalter of Cashel.

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

12827. Carey (John): Dán doiléir atá curtha i leith Chormaic mhic Cuileannáin.

   In CMCS 55 (Summer, 2008), pp. 41–50.
   Argues that Cormac’s derivation of OIr. galt ‘standing stone’ (Corm. Y 683) < Gall (= L Gallus) is unfounded and criticises the view that this entry provides evidence for an Irish tradition of Gaulish settlement in Ireland.

Cormac mac Cuilennáin

19322. Russell (Paul): ‘Read it in a glossary’: glossaries and learned discourse in medieval Ireland.
Hughes lectures, 6. Cambridge: Hughes Hall & Department of Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2008. iii + 32 pp. (Kathleen Hughes memorial lectures, 6).

Focuses on Sanas Cormaic, Dúil Dromma Cetta and O’Mulconry’s glossary.

Cormac MacShamhradhain

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

   Poem beg. *Gabh umad a Fechdlimidh* addressed to Feadhlim (idh) Finn, son of Ó Conchobhair Ruaidh and composed by the historian Torna Ua Maol Chonaire (c. 1468) c. 1464-66. Refers to two other poems possibly composed by same author, i.e. *Toch fēilé fairsinge*, addressed to Tomhaitch son of Conchobhar Ó Maoladfarma, chief of Magh Luiris (1458); *Ruaidh n-osbaig ar Ardachadh*, addressed to Cormac MacShamhradhain, bishop of Ardagh 1444-1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

Cormac’s glossary

3149. Russell (Paul): Notes on words in early Irish glossaries.
   

   1. *iarus*; 2. *imb mas for-osnai*; 3 *liathrinde*.

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

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

2233. Russell (Paul): The sounds of a silence: the growth of Cormac’s glossary.
   

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

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

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

   

   On the word *ã* ‘wagon, cart’ and the verse which glosses it in Cormac’s Glossary, beg. *In essar dam do ã*.
   Considers the legal material attested in early Irish glossaries, and studies in particular the citations from Senchas már and Bretha nemed extant in Cormac’s Glossary, arguing that groups of glossae collectae extracted from the manuscripts containing these texts intervened in its compilation.

   In ÉtC 23 (1986), pp. 81–128.

   Investigates the textual history of Dúil Drómma Cetta and examines the relationship of this text to Sanas Cormaic.
   Appendix 1 contains (a) a transcription of the legible parts of Egerton 1782 fol. 15 and (b) a transcription of TCD H 1. 13 pp. 361-362; Appendix 2 contains a sample concordance to Dúil Drómma Cetta.

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

   Discusses OIr. mac uad (Corm. Y 599) and its relationship to W tae awen (in Talhaearn’s epithet Tat Awen).

8933. Arbuthnot (Sharon): Further to the drink of death.
   On laithirt (Corm. LB 27.8-9). Proposes that in this version of ‘Cormac’s glossary’ the lemma was reinterpreted as either ‘milk of death’ (laith irt) or ‘death of a warrior’ (laithirt).

5351. Williams (Éimear): Bealtaine and Imbolg (oimelc) in Cormac’s Glossary.
   In StC 39 (2005), pp. 123–143.
   Examines the definitions of bel, belltaine and oimelc in Cormac’s Glossary and criticizes the received assumptions concerning the festivals of Beltaine and Imbolg which derive from a wrong interpretation of these particular glosses.


5354. Arbuthnot (Sharon): Glossary entries, DIL and the struggle with meaning: some case studies.
   In StC 42 (2008), pp. 117–134.
   I. *ceimesdin/cemnas [Corm. LB 10.31; H 3. 18, 67c36 = CHH ii 611.12 (Duir Dromma Cetta)]; II. oird [Corm. Y 1009]; III. *minarba [Corm. Y 901]; IV. *biail [Corm. Y 1205]; V. *not [Corm. Y 1129]; VI. loscuirn [Corm. Y 838]; VII. *brudan [Corm. Y 158]; VIII. *lon [H 3. 18, 70c36 = CHH ii 622.31].

   In StC 39 (2005), pp. 181–188.
   OIr. (Cormac’s Glossary) *ceinticul, *ceinticul, etc.

8658. Driessen (C. Michiel), Wiel (Caroline aan de): British *sūðklo- and *kentunklo-, two loans from Latin.
   In StC 37 (2003), pp. 17–34.
   Also on OIr. *ceinticul (Corm. Y 239).

   In J CeltL 9 (Nov., 2005), pp. 73–82.
   Argues, through comparison of OIr. *caltait, *caltait with W *catbet, that the original form of the borrowed Pictish word was *kasdet-.

10995. Arbuthnot (Sharon): Glossary entries on anart ‘a shroud’, the drink of death and the conjunction dath ‘because’.
   On the anart entries in Sanas Cormaic (Corm. Y [37] and Duil Dromma Cetta (CHH ii 605.15), focusing on the meaning of the citation dath don dich ort, which is interpreted as ‘because death comes’. In Appendix discusses two further instances of conjunction dath ‘because’ from Duil Dromma Cetta.

Cormacán mac Mael Brígte

13046. Ó Corráin (Donnchadh): Muireachtach Mac Lochlainn and the Circuit of Ireland.
   A discussion of the poem A Mhuircheartaigh mhic Néill náir ascribed to Cormacán mac Mael Brígte.

Cormac’s glossary

16481. Dooley (Ann): Early Irish literature and contemporary scholarly disciplines.
Discussion is illustrated by the following examples from early Irish literature: 

- *Echtrae Chonnlai*, the Prull entry in Cormac’s *glossary*, and the poem *Dom- iarca fiolabide jél*.


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

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


Discusses the native medieval Irish etymological tradition (*bléara n-eatascartha*) with examples taken from the *Auraecept* [rav], *Sanas Cormac* [cónoin, fidhaisce, prull], *Aileid Cheltchair meic Utthe chair* [Semiune], etc.

**Corraghliocs na mbán**

14853. Ó Conchúir (Breandán) (ed.): *Corraghliocs na mbán le Dáibhí de Barra / Breandán Ó Conchúir a chuirt in eagair*.


Corrigan, Fr William, (1860-1924)

5164. Ó hÓgáin (Éamonn): Sloinnteoir an Chorragánacht.


A list of surnames compiled in Ossory (Co. Kilkenny) by Fr William Corrigan (1860-1924).

**Córus bard comha bairdne**

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


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

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

1. On the additional metrical examples added to the various manuscript versions of Mittelirische Verslehren I; 2. ad AU 840.4 = Kuno Meyer, Bruchstücke der älteren Lyrik Irlands p.10 [In hē Feidhlmith in rī]; read Ætt rige.


A comparative study of prescriptive metrics applied to stanzaic-syllabic verse in Ireland and Scandinavia; the Irish material is represented by MV I [Córus bēscnai bairdne] and IV [Shindfet dhūb da gaist in dána by Cellach ùa Rānada].


Córus bēscnai


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


3228. McCone (Kim): Dubthach maccu Lugair and a matter of life and death in the pseudo-historical prologue to the Senchas már.


Studies the pseudo-historical prologue to the *Senchas már*, discussing in particular its literary background, its dating, and the relationship between Dubthach's poem and the narrative framework which surrounds it. Includes an edition of the poem, reconstructed from Harley 432 (= CHII ii 340.28-341.23); with textual notes and English translation.

Córus bēsgnai

15910. Breathnach (Liam) (ed.): *Córus bēsgnai*: an Old Irish law tract on the church and society / edited by Liam Breathnach.


Edition based on the four primary witnesses: H 2. 15a (= A), H 3. 17 (= B), H 3. 18 (= C), Rawl. B 506 (= D).

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


Rev. by
Catherine Swift, in NMAJ 58 (2018), pp. 146-149.

Cosmographia (Aethicus Ister)

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


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

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

Cottonian Annals

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

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

1907. Ó Muiríthe (Diarmuid): De aleatoribus.
   In Éige 24 (1900), pp. 147-149.
   On a textual variant (concerning Classical knowledge) in Fómair, leathaim is scoilim amasg na tóire, (sometimes) attributed to one Stephen Cox (Stiabhna Mac Cuiligin). Cf. C. G. Buttimer, JCHAS 93 (1988), pp. 126-137.
Craobhscaoileadh seanchaís Chloinne Piarais

   In JKAHS 5 (1972), pp. 14–32.
   Appendix: Craobhscaoileadh seanchaís Chloinne Piarais (text from MS UCD Ferriter 1; with English translation).

Craobhsgaoileadh Chlainne Suibhne

   Discusses a prose tract on the MacSweeneys of Fanad in north Donegal, found in RIA 24 P 25 (Book of the Mac Sweeneys).

Créad í in cead aithne

421. de Brún (Pádraig): Dhá bhlogh de theagasc Críostai: ó ré Éilíse I (?).

Créd’s lament


Crede’s lament


Cregeen, Archibald (1776–1841)

   In Êigse 27 (1903), pp. 1–34.
   Collection of 212 items publ. in A dictionary of the Manx language (1835), with transliteration into early modern English spelling and linguistic notes.

Créide’s lament for Cáel


Críchadh an Chailli

11841. MacCotter (Paul): Túath, manor and parish: the kingdom of Fir Maige, the cantred of Fermoy.


Study based on an examination of the topographical tract entitled *Críchadh an Chailli*.

Críchadh an Chaoilli


In JCHAS 110 (2005), pp. 85–95.

Discusses a topographical tract providing information on the area of Co. Cork formerly known as Caölle.

11841. MacCotter (Paul): Túath, manor and parish: the kingdom of Fir Maige, the cantred of Fermoy.


Study based on an examination of the topographical tract entitled *Críchadh an Chailli*.

Críth gablach

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


Examines evidence from legal, genealogical, narrative, and annalistic sources for the use of the term *binnaise rig* and proposes this signified ‘the second in rank to a king’, while arguing that this institution was only a political ideal in early medieval Ireland and was not put into practice (and only partially) until later times.


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


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

13443. McLeod (Neil): Cid ara n-eperr Críth gablach?
   Explains the title of this law tract as ‘bifurcated acquisition of status grades’.

   The distinction between the two kinds of fer midbóth described in Críth Gablach: unnecessary to distinguish between ‘compurgation’ and ‘preserving statement’.

   Discussion of the origins of the phrase co nómád n-ó and of its application in (1) Críth Gablach and Cóic conara fugill; (2) Audacht Móiraild and the Rule of Mochuda; and (3) Ces Noínden and the metrical Dindshenchas.

1617. Gerriets (Marilyn): Economy and society: clientship according to the Irish laws.
   In CMCS 6 (Winter, 1983), pp. 43–61.
   Analysis of obligations of aícilíbe ‘base clientship’ and choice of clientship partner based on Críth Gablach, Céant aícilíbe and other legal texts.

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

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

Analyses it as a past participle *to-ad-naisse 'joined to', cf. ad-naise.

   Takes con-sreng, coscing in CG line 277 as the equivalents of Lat. contractus, contractus 'makes a contract, contract'.

   In ZCP 42 (1987), pp. 41-115.
   Reconstructs the honour-places corresponding to the previously discussed grades and examines the units of currency used in payments.

   In Éigse 18/1 (1980), p. 94.
   Ad D. A. Binchy 1941 (BILL 1479).

   Analyses practicalities, ideals and obligations of kingship. Incl. discussion of terms oirdnídhr 'ordains' and folud 'contractual obligation'.

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

2815. Mac Eoin (Gearóid): The briugu in early Irish society.
   Discusses the term briugu and the process of promotion from the freemen grades to the noble grades according to early Irish law, and also argues, based on an analysis of their property qualifications and their moral character, that the briugu of Urnacht bore and the mréigil or Críth gablach (complemented by the fer follaid) are variant designations of the same rank.

   In Traditio 49 (1994), pp. 45–75.

Croidhe cainnté Chiarráighe

6458. Ó Brolsnacháin (Niall): Éist leis an gCótá: saothar fo clóireac h ta Sheáin a’ Chótá á mheá agus á mheas.
Studies Croidhe cainnté Chiarráighe (NLI G 601-629), by Seán Ó Caomhánaigh.
Includes a biographical account of the author.

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

In LCC 45 (2015), pp. 48–79.

17180. Ní Mhaonaigh (Tracey): Croidhe cainnté Chiarráighe agus fo clóir an Duinnigh.
Online publication available at: http://comhartaighde.ie/eagrain/3/nimhaonaigh/
[Accessed 2 July 2018].
Focuses on the question of the similarity between Croidhe Cainnte Chiarráighe and Dinneen’s dictionary.

Cú Chuimne

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, Cú Chúimne’s Hymnus in laudem S. Mariae, Blathmac’s poems.

Cúan Úa Lócháin (*1024)

794. Ó Concheannáin (Tamás): A pious redactor of Dinmhenchas Érenn.
85


Downey (Clodagh): Trí croind Éireann oíregdh: a medieval poem on three famous trees of Ireland.
In Éigse 36 (2008), pp. 1–34.
29 qq., ascribed to Cuán (na Lóthcháin?), semi-diplomatic text from RIA D ii 1 (Book of Uí Maine); with English translation and notes.

Cuán, St.


Cuimhne Fota

Mac Eoin (Gearóid S.): The lament for Cuimhe Fota.
Eight stanzas assembled from quotations in various texts. Authorship of Colmán na Chaumaig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh fríom andes marbh antuaidh. Variorum edition, with Engl. transl. and notes. Based on MSS Brussels 5301-20; Rawlinson B 503, RIA C iii 3; Harley 5290; TCD H 2. 16 (YBL); RIA D ii 1 (Book of Uí Maine); RIA 23 P 16 (Leabhar Breac), TCD H 3. 18.

Mac Eoin (Gearóid S.): A life of Cumaine Fota.
Text from RIA C i 2.

Ó Cróinín (Dáibhí): Cummian us Longus and the iconography of Christ and the apostles in early Irish literature.
Discusses a group of Hiberno-Latin and Irish texts concerning the physical appearance of Christ and the Apostles. Includes the edition of a mixed Latin and Irish text (Nº 4; from Laud 610) and a wholly Irish text (Nº5; from Book of Ballymote with variants from NLI G 3); with variant readings and English translation.

Cuimre na nGenealach


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

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

Rev. by

Cúirt an mheon-oíche (Merriman)

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


5112. Titley (Alan): An breithúnas ar Cúirt an mhein oíche.

14450. Ó Murcú (Liam P.) (ed.): Cúirt an mheon-oíche, le Brian Merriman / Liam P. Ó Murchú a chuair in eagair.

Edition (standardized) based on MS Cambridge Additional 6562; also included two poems by Merriman, from same MS, Nótai, Nótai teanga [Fonolaíocht, Delibhíocht, Comhréir], Nótai meadhreaca, Aistriúchán Dhonsacha Uíl [Text of the earliest English translation, by Dennis Woulfe, based on MS NLI G 207], An Mhacalla, An Póitín, Foraítrí.

5137. de Barra (Seamas): An chairt bheathaíseise ag Pilib Barún ar Bhrian ‘Merriman’ Mac Con Mara.
Examines a biographical note (1836) on Brian Merriman, from NLI G 844; includes facsimile and transcription.

9989. Ó Dálaigh (Brian): Brian Merriman and his contemporaries.
5231. Ó Gráda (Cormac): Literary sources and Irish economic history. 

14518. Ó Murchú (Liam P.): Aistriúchán/-áin Frank O'Connor de Chúirt an mheánoiche le Brian Merriman.
In Aistriú Éireann (2008), pp. 131–145.

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

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

15466. O’Connell (Anne-Marie): The subversion of marriage law in Brian Merriman’s Chúirt an mheánoiche.
In ÉI 41/1 (2016), pp. 53–72.

6821. O’Neill (Kevin): A demographer looks at Chúirt an mheánoiche.
In Éire-Ireland 19/2 (Summer, 1984), pp. 135–143.

16148. Ó Murchú (Liam P.): Merriman: i bhfábhar b'éithe.


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

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

In ECI 24 (2009), pp. 100–114.

17173. Ó Drisceoil (Proinsias): Mediae noctic consilium: céadfholsúil Chúirt an mhéin oiche le Brian Merriman.

Discusses the dating of Seán Ó Dálaigh’s first printing of Merriman’s Chúirt an mhéin oiche, suggesting that Standish O’Grady provided Ó Dálaigh with the text he prepared for the press and published sometime between 1860 and 1876 (vs. Best¹, p. 212).
8283. Ó Diollúin (Séamus): An chúirt i gcéin: Cúirt an mheán oíche i gceannasach Phádraig Feiritéar.


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

10249. Ó Drisceoil (Proinsias): Anáil na hEagnaí ch ta ar Cúirt an mheán-oíche.


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

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

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

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

Culin, Patrick (Bishop of Clogher)

5384. Ó Riain (Pádraig): Saints in the catalogue of Bishops of the lost Register of Clogher.

Cummian


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Original address: https://bill.celt.dias.ie/vol4/pdf/index.php?letter=c&IndexTypeID=1
6194. Walsh (Maura): Some remarks on Cummian’s Paschal Letter and the commentary on Mark ascribed to Cummian.

3235. Ó Cróinín (Dáibhí): New light on Palladius.
Argues that the Easter table attributed to St. Patrick by Cummian in De controversia Paschale is to be identified with Palladius’s Easter table.
Repr. in D. Ó CRÓINÍN, Early Irish history and chronology, pp. 28–34.

Cúmmine Fota

7830. Mac Eoin (Gearóid S.): A life of Cumaine Fota.
Text from RIA C i 2.

Cúmmine Fota

686. Mac Eoin (Gearóid S.): The lament for Cuimine Fota.
Eight stanzas assembled from quotations in various texts. Authorship of Colmán na Chaonáig (7th cent.) rejected. Three separate parts distinguished; linguistically dated to 10th/11th centuries. First line Marbh fríom andes marbh antuaidh. Variorum edition, with Eng. transl. and notes. Based on MSS Brussels 5301–20; Rawlinson B 503; RIA C iii 3; Harley 5280; TCD H 2. 16 (YBL); RIA D ii 1 (Book of Uí Maine); RIA 23 P 16 (Leabhar Breac), TCD H 3. 18.

733. Byrne (Francis John): The lament for Cúmmine Fota.
Edition, normalised to early Old Irish standard, of a poem beg. Marbh fríum andess, marbh antuaidh (8 qq.) with translation and commentary. Based on MSS Brussels 5301–20; Rawlinson B 503; RIA C iii 3; Harley 5280; Yellow Book of Lecan; Book of Uí Mháine; Leabhar Breac; TCD H 3. 18: for apparatus criticus, see G. S. MAC EOIN, The Lament for Cuimine Fota, in Éiriu 28 (1977), pp. 17–31. Disagrees with some of the conclusions reached by G. MAC EOIN. Poem composed not later than c. AD 700.
Mac Eoin (Gearóid S.) (ref.)

Cúndún, Pádraig Phiarais (1777–1857)

15887. Ó Duinnshléibhe (Seán): Aiste na n-iarthar: an dán agus mar a tháinig sé anuas.
In Seachtbhú an traidisiúin (2013), pp. 97–111.
Discusses a poem by Pádraig Phiarais Cúndún (1777–1857).
19011. Ó Floinn (Tony): Pádraig Phiarais Cundún: fear gur tháinig an dá lá air.

Cundún, Seán

   In Féilscribhinn do Chathal Ó Háinle (2012), pp. 445-466.
   *Ag taistel lom fé smúit im aonar*, by Seán (or Seaghán) Cundún. 70 qq.; text
   based on RIA 23 B 4 (with variants from RIA 23 C 5, etc.).

12204. Ní Úrdail (Méidhbhín): An elegy on the death of Fr Nicholas Sheehy.
   In ZCP 60 (2013), pp. 151-174.
   *Do chuala goin ag slóite ar thaoibh cnoc*, variously attributed to Liam Ó
   hIbharráin and Seán Cundún. Critical edition, from RIA 23 M 21 and 12 E 24;
   spelling modernized. With English translation and textual notes.

14737. Ó Fiannachta (Pádraig) (*ed.): Whereas táinig / inniu im’ láthair / is tug
   na móide, by Seán CUNDÚN.
   In An barántas (1978), pp. 201-204, [no. 64].
   From NLI G 330.

Curtín, Jeremiah

12719. Bourke (Angela): The myth business: Jeremiah and Alma Curtín in
   Ireland, 1887-1893.
   In Éire-Ireland 44/3-4 (Fall/Winter, 2009), pp. 140-170.