

AUTHORS AND TEXTUAL SOURCES - D

D'fodlaib cineoil tuaithe

1423. McLeod (Neil): Kinship.

In Ériu 51 (2000), pp. 1–22.

[1.] Introduction; [2.] The *gelfine*; [3.] The *derbfine*; [4.] Additional kinship changes when ego's grandsons come of age: the *íarfine*; [5.] Additional kinship changes when ego's grandsons come of age: the *indfine*; [6.] Reckoning kinship by hand; [7.] Summary of proposed model; [8.] Problems with MacNeill's model; [9.] The problem of the sprightly great-grandfathers; [10.] The problem of the indeterminate *gelfine*; [11.] Subsequent modifications to MacNeill's model; [12.] Supporting evidence: incl. discussion of the relationship between *íarmue* 'great-grandson' and *íarfine*, and between *indue* 'great-great-grandson' and *indfine*; [13.] Conclusion: the basis of the kinship system was the three-generation *gelfine*. vs. E. MACNEILL, *Celtic Ireland*, 1921 (Best² 2136); D. BINCHY, in *PBA* 29 (1943), p. 223; T. CHARLES-EDWARDS, *Early Irish and Welsh kinship* (Oxford, 1993); N. PATTERSON, in *BBCS* 37 (1990), pp. 133–165.

Binchy (D.) (*ref.*), Charles-Edwards (T.) (*ref.*), MacNeill (E.) (*ref.*), Patterson (N.) (*ref.*)

Dá brón flatha nime

4623. Schneiders (Marc): On the use of the label
- apocryphon*
- in recent studies of medieval Irish texts.

In Bijdragen 51/3 (1990), pp. 314–323.

Argues that the broad use of the label *apocryphon* should be abandoned. With discussion of (1) *Dá brón flatha nime* (see G. DOTTIN, *RC* 21.349 [Best¹, p. 232] and M. MACNAMARA, *The Apocrypha in the Irish church* 1975, pp. 24–27], and (2) A poem on three Judean kings missing in Christ's genealogy [*Ochozias iofa/s co cass*; text from the Book of Uí Maine, with English translation].

17821. Carey (John):
- Dá brón flatha nime*
- and the
- Testament of Abraham*
- .

In La littérature apocryphe chrétienne et les Écritures juives (2001), pp. 63–71.

Da ti toirneach a mi Ianuarius

1493. Herbert (Máire): Some Irish prognostications.

In Éigse 14/4 (Geimhreadh 1972), pp. 303–318.

Irish prognostications from thunder (§§[1.]–[6.]) and from the howling of dogs (§[7.]). [1.] Poem beg. *Torann Domhnaigh créd fatá*, ed. from *Laud Misc.* 615 and *TCD H 4. 22*; [2.] Text beg. *Torann Domhnaig do-fóirne díghbail for chleirchibh*, ed. from *NLI G 1*; [3.] Text beg. *Tóirneach an Luain, bás ban*, ed. from *RIA 23 M 30*; [4.] Text beg. *Torann Enair sidh sainemail*, ed. from *TCD H 4. 22*; [5.] Text beg. *Gaoth mor oculus toirneach isin mí so*, ed. from *Edinburgh Laing 21*; [6.] text beg. *Da ti toirneach a mi Ianuarius*, ed. from

RIA 23 O 57 (and RIA C iv 2); [7.] Poem beg. *Donál chon cenduigh co cert*, ed. from Laud Misc. 615 (and NLS Advocates' 72.1.41 and Egerton 158). All texts with English translation and notes.

Dallán Forgaill

538. Kelly (Fergus): A poem in praise of Columb Cille.

In Ériu 24 (1973), pp. 1–34.

Edited from MS NLI G 50 (25 qq.) with reconstructed text, translation and notes. Ascribed in MS heading to Dallán [Forgaill] but ascribed to Becan mac Luighdech in a gloss. Beg. *Fo réir Choluimb céin ad-fías*. Includes discussion of metre (MS *laoidh imrinn*), which is described as 'transitional', as it displays both alliteration and regular end-rime.

Dallán mac Móire

2524. Mac Cana (Proinsias): 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).

Daniél ua Líathaiti

1641. Lapidge (Michael): A seventh-century insular Latin debate poem.

In CMCS 10 (Winter 1985), pp. 1–23.

Reconstructed text, beg. *Ad Deum uertere uolo*, based on MSS Luxembourg, Bibliothèque nationale, 89 and Paris, Bibliothèque nationale de France, lat. 11411; with Engl. transl. and discussion of provenance, metrical form, social and doctrinal milieu. Compares with the two OIr. poems *A ben, bennacht fort—ná ráid* (attributed to Daniél ua Líathaiti) and *Líadan and Cuirithir* (beg. *Cen áinius*).

Daniel, William *al.* Ó Domhnuill, Uilliam (1570–1628)

1719. Williams (N. J. A.): A note on *Scáthán shacramuinte na haithridhe*.

In Éigse 17/4 (Geimhreadh 1978–1979), p. 436.

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

7406. Jefferies (Henry A.): Erenaghs and termonlands: another early seventeenth-century account.

In SAM 19/1 (2002), pp. 55–58.

Extract of a letter in English (1609) by archbishop William Daniell, entitled *De herenachis et Termon lands* and containing a discussion of the terms *termonn*, *coarb* and *airchinnech*. From MS TCD E 3. 16, f. 78v.

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

LT, 50. Baile Átha Cliath: An Clóchomhar, 1986. 239 pp.

1. Seon Carsuel; 2. Seán Ó Cearnaigh; 3. Uilliam Ó Domhnaill agus a chúntóirí; 4. William Bedell; 5. Gofraidh Mac Domhnaill; 6. Dhá chaiticíosma Albanacha [*Adtimchiol an chreidimh* and *Foirceadul aithghearr*]; 7. Robert Boyle agus clóbhuailadh an Bhíobla; 8. Bíobla Bedell in Albain; 9. John Richardson; 10. Francis Hutchinson.

15273. Ó Fearghail (Fearghus): Uilliam Ó Domhnaill: Osraíoch as an ngnách.
In *Fs. Ó hÓgáin* (2012), pp. 498–509.

Dares Phrygius

1155. Poppe (Erich): Personal names and an insular tradition of Pseudo-Dares.
In *Ériu* 53 (2003), pp. 53–59.

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

Davies, Sir John (1569–1626)

16935. Morgan (Hiram): ‘Lawes of Irelande’: a tract by Sir John Davies.
In *IJ* 28–30 (1993–1995), pp. 309–313.

Text of Huntington Library, Ellesmere 7042.

De amore inordinato (Gesta Romanorum)

2528. Ó Háinle (Cathal): *Múin aithrighe dhamh, a Dhé* revised.
In *Ériu* 54 (2004), pp. 103–123.

New edition of the poem (supersedes L. MCKENNA 1919 [Best² 1759], 65–68), based on Book of O’Conor Don 50r–51r (33 qq.); now attributed to Tadhg Óg Ó hUiginn. With a selection of variant readings from other MSS, translation, commentary and textual notes. Also includes a discussion of the motif of the blood-spotted hand, shown to differ in its structure from that in *Gesta Romanorum* but analogous to that used by Shakespeare for his Lady Macbeth. Provides an appendix with the translation of the *Gesta Romanorum* version of *De amore inordinato*.

de Barra, Dáibhí *al.* Barry, David

6008. Buttimer (Cornelius G.): Early nineteenth-century Cork poems in Irish.
In *JCHAS* 90 (1985), pp. 158–185.

Discusses the background of four poems concerning the city of Cork (text provided): I. *Mo dheacairbhroid mo léan le haithris im dhréacht*; II. *A thearmainn Dé ní léan do loscadh*; III. *Dá mba acmhainn dom ba chanta liom i mbréithre órdha*; IV. *Is aoibhinn ren’ áireamh, a fhíorbhanaltra an Uain*.

11689. Nic Éinrí (Úna): Pás nó paitinn na filíochta san ochtú haois déag?
In Féilscribhinn do Chathal Ó Háinle (2012), pp. 493–522.
 Discusses the function of these documents and the status of the people to whom they were granted.
14853. Ó Conchúir (Breandán) (*ed.*): Corraghliocas na mban le Dáibhí de Barra / Breandán Ó CONCHÚIR a chuir in eagar.
 LT, 66. Baile Átha Cliath: An Clóchomhar, 1991. 193 pp.
 An eighteenth century Irish translation of Ned Ward's prose satire *Female policy detected* (1695). Edited from NLI G 654, etc.; Réamhrá, Téacs, Malairtí, Nótaí ar an téacs, Foclóir, Innéacs.
15255. Ó Duinnshléibhe (Seán) (*ed.*): Párliment na bhfíodóirí / Daibhí de Barra; a chuir in eagar Seán Ó DUINNSHLÉIBHE.
 Indreabhán: Cló Iar-Chonnachta, 2011. xvi + 407 pp.
Rev. by
 Breandán Ó CRÓINÍN, *in Éigse* 39 (2016), pp. 398-400.

de Barra, Dáiví

14679. Ó Fiannachta (Pádraig) (*ed.*): *A Éamainn cháin, a bhaird gan friotal líofa*, by Dáiví DE BARRA.
In An barántas (1978), pp. 64–65, [no. 12 (ii). Freagra Dháiví].
 From Fermoy (St. Colman's) MS PB 10.
14696. Ó Fiannachta (Pádraig) (*ed.*): *Mar atá go dtáinig*, by Dáiví DE BARRA.
In An barántas (1978), pp. 97–99, [no. 27 (i)].
 From MS Fermoy (St. Colman's) PB 7.
14698. Ó Fiannachta (Pádraig) (*ed.*): *Mar atá gur dhearbhaigh*, by Dáiví DE BARRA.
In An barántas (1978), pp. 103–105, [no. 28. Barántas Sheáin de Faoit].
 From MS Fermoy (St. Colman's) PB 10.
14745. Ó Fiannachta (Pádraig) (*ed.*): *Dé bheatha id' shláinte*, by Dáiví DE BARRA.
In An barántas (1978), pp. 102–103, [no. 27 (iii). Fáilte Dháiví roimh an gConstábla agus Triail an Bhrá].
 From MS Fermoy (St. Colman's) PB 7.
14713. Ó Fiannachta (Pádraig) (*ed.*): *Whereas d'áitigh / go cruinn im' láthair*, by Dáiví DE BARRA.
In An barántas (1978), pp. 138–141, [no. 43 (i)].
 From Fermoy (St. Colman's) MS PB 7.

14714. Ó Fiannachta (Pádraig) (ed.): *A Thomáis Uí Mhurchú, cad do b'fhiú dom labhairt riot?*, by Dáiví DE BARRA.
In An barántas (1978), pp. 141–142, [no. 43 (ii)].
 From Fermoy (St. Colman's) MS PB 7.
14717. Ó Fiannachta (Pádraig) (ed.): *Whereas d'áitigh / inniu dom' láthair / fear den dúiche*, by Dáiví DE BARRA.
In An barántas (1978), pp. 156–157, [no. 45].
 From Fermoy (St. Colman's) MS PB 1.
14728. Ó Fiannachta (Pádraig) (ed.): *Whereas gur ghluais / chúgham 'na ruaig*, by Dáiví DE BARRA.
In An barántas (1978), pp. 187–188, [no. 55].
 From Fermoy (St. Colman's) MS PB 10.
14730. Ó Fiannachta (Pádraig): *Whereas is fíor gur dhearbhaigh*, by Dáiví DE BARRA.
In An barántas (1978), pp. 189–190, [no. 57 (i)]. Barántas Dhonnchadh Spéicéir.
 From Fermoy (St. Colman's) MS PB 10.
14731. Ó Fiannachta (Pádraig) (ed.): *October the eighth, do réir réim chirt an chalandair*, by Dáiví DE BARRA.
In An barántas (1978), p. 191, [no. 57 (ii)].
 In a mixture of Irish and English; from Fermoy (St. Colman's) MS PB 10.

de Bhál, Ath. Pádraig (c. 1778–1834)

8463. Ó Macháin (Pádraig): Teagasc an Athar de Bhál.
In An linn bhuí 11 (2007), pp. 97–131.
 Edition of 8 Irish sermons in semi-phonetic spelling by Fr. Patrick Wall (1778–1834); normalized from RIA 23 H 17 (manuscript text in appendix).
8468. Ó Macháin (Pádraig): Léiriú anaman agus altóra: teagasc an Athar de Bhál 2.
In An linn bhuí 12 (2008), pp. 178–203.
 Edition of 5 Irish sermons in semi-phonetic spelling by Fr. Patrick Wall (1778–1834); normalized from RIA 23 H 17 (manuscript text in appendix).
8475. Ó Macháin (Pádraig): Cíos, cás agus cathú: teagasc an Athar de Bhál 4.
In An linn bhuí 14 (2010), pp. 151–171.
8473. Ó Macháin (Pádraig): Gadaithe agus gaibhne: teagasc an Athar de Bhál 3.
In An linn bhuí 13 (2009), pp. 217–239.

Edition of 3 Irish sermons in semi-phonetic spelling by Fr. Patrick Wall (1778–1834); normalized from RIA 23 H 17 (manuscript text in appendix).

De causis toirge Corco Óche

8922. Vries (Ranke de): Two early examples of the preposition *acht* followed by the accusative case outside the law texts and an example of *acht inge*.

In Ériu 60 (2010), pp. 137–144.

Examples extracted from *De causis torchi Corc' Óche*.

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

ITS, 65. London: Irish Texts Society, 2012. xii + 328 pp.

Part I: Edition of *De causis torchi Corc' Óche*, based on Laud Misc. 610; parallel semi-diplomatic and reconstructed texts, with English translation, textual notes and vocabulary. Part II: Edition of *Aided Echach maic Maireda*, based on Lebor na hUidre; semi-diplomatic text, with English translation and textual notes. Appendix 1: Edition of the genealogy of Echu in the Book of Ballymote and the Book of Lecan. Appendix 2: Diplomatic transcriptions of *De causis*. Appendix 3: Diplomatic transcriptions of *Aided Echach*.

Rev. by

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

Séamus MAC MATHÚNA, in *Éigse* 39 (2016), pp. 257-281.

Erich POPPE, in *StH* 39 (2013), pp. 187-190.

De ceithri slichtaib athgabála

10608. Mac Eoin (Gearóid): The early Irish vocabulary of mills and milling.

In Studies on early Ireland [Duignan essays] (1982), pp. 13–19.

Edits a passage on the eight parts of a mill from the tract *De ceithri slichtaib athgabála*, beg. *Im ocht mbullu ara-fognat muilenn* (*CIH* ii 374.19-20, etc.); with English translation, textual notes and a vocabulary list.

De chophur in da muccida

11447. Roider (Ulrike) (*ed.*): *De chophur in da muccida*. Wie die beiden Schweinehirten den Kreislauf der Existenzen durchwanderten: eine altirische Sage, herausgegeben nach den Handschriften im Buch von Leinster und British Museum Egerton 1782 / übersetzt und mit Einleitung un Kommentar versehen von Ulrike ROIDER.

IBS, 28. Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1979. 165 pp.

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

Rev. by

Patrizia DE BERNARDO, in *ZCP* 37 (1979), pp. 303-306.

Liam BREATNACH, in *Kratylos* 25 (1980 [1981]), pp. 228-230.

Pierre-Yves LAMBERT, in *ÉtC* 19 (1982), pp. 396-397.

Brian Ó CUÍV, in *Celtica* 15 (1983), 175-176.

Karl Horst SCHMIDT, in *IF* 88 (1983), pp. 337-340.

De chophur in dá muccida

13537. Bondarenko (Grigory): The migration of the soul in *De chophur in dá muccida* and other early Irish tales.

In *Ulidia* 3 (2013), pp. 137-147.

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

Москва [Moskva]: Аграф [Agraf], 2004. 640 pp.

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

Contains Russian transl. of: *Noínden Ulad*; *Compert Conchobuir*; *Scéla Conchobuir meic Nessa*; *Longes mac nUislenn*; *Talland Étair*; *Tochmarc Lúaine ocus aided Athairne*; *Compert Con Culainn*; *Tochmarc Emire*; *Mesca Ulad*; *Fled Bricrenn*; *Serglige Con Culainn ocus óenét Emire*; *Aided Óenfir Aífe*; *Echtra Nerai*; *De chophur in dá muccida*; *Aislinge Óenguso*; *Táin bó Dartada*; *Táin bó Flidais*; *Táin bó Regamain*; *Táin bó Regamna*; *Táin bó Fraích*; *Táin bó Cúailnge*; *Aided Derbforgaill*; *Aided Chon Culainn (A)*; *Scéla mucce Meic Dathó*; *Bruiden Da Choca*; *Aided Fergusa meic Róich*; *Aided Lógairé Búadaig*; *Aided Chon Roí*; *Aided Cheltchair maic Uithechair*; *Aided Chonchobair*; *Aided Ailella ocus Chonaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidbe*; *Síaburcharpat Con Culainn*.

De doctrina christiana (Augustine)

2418. O'Loughlin (Thomas): The exegetical purpose of Adomnán's *De Locis Sanctis*.

In *CMCS* 24 (Winter 1992), pp. 37-53.

Argues that Adomnán's intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in *De Doctrina Christiana*.

De duodecim abusivis saeculi

6129. Anton (Hans Hubert): Pseudo-Cyprian: *De duodecim abusivis saeculi* und sein Einfluß auf den Kontinent, insbesondere auf die karolingischen Fürstenspiegel.

In *Die Iren und Europa* (1982), pp. 568-617.

6214. Breen (Aidan): *De XII Abusivis*: text and transmission.

In *Texts and transmission* (2002), pp. 78-94.

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

ETS, 2. Heidelberg: Winter, 2013. 580 pp. (*Empirie und Theorie der Sprachwissenschaft*, 2).

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

Appendix: 1. *Audacht Morainn* (Recension A): edition, translation and notes [critical edition from TCD H 2. 7, YBL and BL Add. 33993]; 2. *Audacht Morainn* (Recension L): introductory story [text from LL, with translation]; 3. *Tecosca Cormaic*: notes [variant readings of sections on kingship (accompanied by normalized Old Irish text and English translation)].

Rev. by

J. P. MALLORY, in *JIES* 42/3-4 (Fall/Winter, 2014), pp. 560-562.

Stefan ZIMMER, in *ZCP* 61 (2014), pp. 239-251.

13865. Breatnach (Liam): *Varia*: I. 1. *De duodecim abusivis saeculi* in medieval Ireland.

In Ériu 64 (2014), pp. 205–209.

Edition of a *MIR*. poetic version of the preface of *De duodecim abusivis saeculi*, beg. *Dia feasaid lim nodas fuil* (4 qq.). Ascr. to Muirón; text from YBL, with English translation.

12441. Johnson (Máire): The *Vita I S. Brigittae* and *De duodecim abusivis saeculi*.

In SCF 9 (2012), pp. 22–35.

De epistolis ad episcopos in campo Aii

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

CCA-Testi. Roma: Borla, 1985. 199 pp. (Cultura cristiana antica; testi).

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

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

Rev. by

R. P. C. HANSON, in *Peritia* 5 (1986), pp. 419-422.

E. A. THOMPSON, in *Peritia* 6-7 (1987-1988), pp. 334-336.

De excidio Britanniae (Gildas)

1615. Sims-Williams (Patrick): *Gildas and the Anglo-Saxons*.

In CMCS 6 (Winter 1983), pp. 1–30.

Includes mention of Irish influences upon and references to *De excidio Britanniae*.

1636. Wright (Neil): *Did Gildas read Orosius?*

In CMCS 9 (Summer 1985), pp. 31–42.

Traces the influence of Orosius's *Historia aduersum paganos* on Gildas's *De excidio Britanniae*.

De excidio Troiae historia

1155. Poppe (Erich): Personal names and an insular tradition of Pseudo-Dares.
In Ériu 53 (2003), pp. 53–59.

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

de Fuít, Seán

354. Ó Fiannachta (Pádraig): Tuireamh le hAogán Ó Raithile.
In Celtica 15 (1983), pp. 110–116.

Lament for Seán and Síle de Fuít ascribed to Aogán Ó Raithile. Beg. *Osnadh bróin do bhreogh mo chléteach*. Ed. from MS NLI G 31 (24 qq.).

de Fuít, Síle

354. Ó Fiannachta (Pádraig): Tuireamh le hAogán Ó Raithile.
In Celtica 15 (1983), pp. 110–116.

Lament for Seán and Síle de Fuít ascribed to Aogán Ó Raithile. Beg. *Osnadh bróin do bhreogh mo chléteach*. Ed. from MS NLI G 31 (24 qq.).

De gesta re (Hisperica famina)

3313. Carey (John): The obscurantists and the sea-monster: reflections on the *Hisperica famina*.
In Peritia 17–18 (2003–2004), pp. 40–60.

Studies the A and B versions of the story found under the heading *De gesta re*, and argues that they are composition exercises of Irish origin which show the influence of Irish secular narratives.

De imitatione Christi (Thomas à Kempis)

1532. Faulkner (Anselm): Tóruidheacht na bhfireun air lorg Chríosa (1762): the translator.
In Éigse 15/4 (Geimhreadh 1974), pp. 303–311.

vs. S. P. Ó MÓRDHA, *StH* 3 (1963), pp. 155–172. Rev. James Pulleine, dean of Dromore was not the translator of Thomas à Kempis's *De imitatione Christi*. Suggests Féidhlimidh Ó Néill (Felim O Neill) as possible author of *Tóruidheacht*, early 18th-century sermons publ. in C. Ó MAONAIGH, *Seanmóna Chúige Uladh* (1965) (see *BILL* 8343), and the panegyric at the funeral of Eoghan Ó Neill of Clanaboy in 1744 (see D. HYDE, *UJA*, *NS* 3 (1897), pp. 258–271 and 4 (1898), pp. 50–55 [Best¹, p. 270]).

Repr. in Dún Mhuire, Killiney, 1945–95: léann agus seanchas, pp. 127–134.

De Josepho et Beata Maria

507. Ó Fiannachta (Pádraig): Scéal Soiscéil.

In Celtica 21 (1990), pp. 465–469.

Apocryphon entitled *De Josepho et Beata Maria*, beg. *Táinic Ióseph agus Muire* [. . .]. Ed. from MS RIA 24 P 25, with Engl. transl.

De locis sanctis (Adomnán)

407. Carey (John): The Heavenly City in *Saltair na Rann*.

In Celtica 18 (1986), pp. 87–104.

The architectural scheme of the *ríched* has as sources Adomnán's *De locis sanctis*, a 'Long Latin' text of *Visio Sancti Pauli*, and an 'Old Latin' translation of Ezekiel.

15920. Woods (David): Adomnán, Arculf and the mosque on the Temple Mount.

In Ériu 66 (2016), pp. 179–190.

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

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

In Ériu 48 (1997), pp. 37–40.

18271. Stolzenburg (Xenia): The holy place as formula: floor plans in Adomnán's *De locis sanctis* to specify the description of pilgrimage sites in the Holy Land.

In Hiberno-Continental cultural and literary interactions in the Middle Ages (2017), pp. 54–85.

1257. O'Loughlin (Thomas): The library of Iona in the late seventh century: the evidence from Adomnán's *De Locis Sanctis*.

In Ériu 45 (1994), pp. 33–52.

Incl. app. listing books claimed for Iona.

1428. O'Loughlin (Thomas): The diffusion of Adomnán's *De Locis Sanctis* in the medieval period.

In Ériu 51 (2000), pp. 93–106.

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

1438. Woods (David): Arculf's luggage: the sources for Adomnán's *De Locis Sanctis*.

- In Ériu* 52 (2002), pp. 25–52.
- [1.] Introduction; [2.] Adomnán on Constantinople and seventh-century Palestine; [3.] Arculf's [*leg* Arnulf] role in the transmission of knowledge to Adomnán; [4.] Conclusion.
1461. O'Loughlin (Thomas): The Latin version of the Scriptures in Iona in the late seventh century: the evidence from Adomnán's *De Locis Sanctis*.
- In Peritia* 8 (1994), pp. 18–26.
- De Locis Sanctis* provides no evidence for the presence of a text of the Vetus Latina or the Septuagint in the library of Iona in the last quarter of the seventh century; quotations from these texts may have been drawn from an intermediate source.
2529. O'Loughlin (Thomas): Perceiving Palestine in Early Christian Ireland: *Martyrium*, exegetical key, relic and liturgical space.
- In Ériu* 54 (2004), pp. 125–137.
- Emphasizes the theological purpose of the work, arguing that it offers an idealized, rather than a practical, depiction of the Holy Land.
2418. O'Loughlin (Thomas): The exegetical purpose of Adomnán's *De Locis Sanctis*.
- In CMCS* 24 (Winter 1992), pp. 37–53.
- Argues that Adomnán's intent is to facilitate the interpretation of the Scriptures through the study of their topography, as advocated by St. Augustine in *De Doctrina Christiana*.
3431. O'Loughlin (Thomas): The view from Iona: Adomnán's mental maps.
- In Peritia* 10 (1996), pp. 98–122.
- Studies Adomnán's spatial and temporal view of the world, with reference to *De locis sanctis*.
11615. Milani (Celestina): La lingua degli *Itineraria ad loca sancta* (IV-VIII secolo): aspetti classici.
- In Scríbhair a ainm n-ogaim* [Scritti Campanile] (1997), pp. 647–665.
11989. O'Loughlin (Thomas): Varia: I. The presence of the *Breviarius de Hierosolyma* in Iona's library.
- In Ériu* 62 (2012), pp. 185–188.
- Identifies a further source for Adomnán's knowledge of the Holy Places.
13137. O'Loughlin (Thomas): The tombs of the saints: their significance for Adomnán.
- In Studies in Irish hagiography* (2001), pp. 1–14.
13472. O'Loughlin (Thomas): The *De locis sanctis* as a liturgical text.
- In Adomnán of Iona* (2010), pp. 181–192.

13471. Aist (Rodney): Adomnán, Arculf and the source material of *De locis sanctis*.
In Adomnán of Iona (2010), pp. 162–180.
13473. Woods (David): On the circumstances of Adomnán’s composition of the *De locis sanctis*.
In Adomnán of Iona (2010), pp. 193–204.
13810. Gnägi (Thomas): De locis sanctis: Zeichnungen im Pilgerbericht des Adomnán aus dem 7. Jahrhundert.
In Georges-Bloch-Jahrbuch 11/12 (2004–2005), pp. 31–46.

De militia Romana libri quinque [. . .]

500. Ó Buachalla (Breandán): Cúlra is tábhacht an dáin *A leabhráin ainmnighthear d’Aodh*.
In Celtica 21 (1990), pp. 402–416.
 On the background and importance of the poem by Eoghan Ruadh Mac an Bhaird. This poem and *Fogas furtacht don tír thuaidh* composed c. 1625–27 for Aodh Ó Domhnaill. Suggests that the *leabhrán* referred to is Lipsius’s *De militia Romana libri quinque* [. . .]. New edition (15 qq.) of poem with previously unpublished prose introduction. Ed. from MS NLI G 167.

De mirabilibus Hibernie

13321. Boyle (Elizabeth): On the wonders of Ireland: translation and adaptation.
In Authorities and adaptations (2014), pp. 233–261.
 On *De mirabilibus Hibernie*, attributed to Patrick (†1084), second bishop of Dublin.

De mirabilibus sacrae Scripturae

1668. Smyth (Marina): Isidore of Seville and early Irish cosmography.
In CMCS 14 (Winter 1987), pp. 69–102.
 Argues that Isidore was not influential in Irish scholarly circles until the end of the seventh century. [1.] *De Mirabilibus Sacrae Scripturae*; [2.] *De Ordine Creaturarum*; [3.] *Hisperica famina*; [4.] Virgilius Maro Grammaticus; [4.] Some other texts; [5.] Conclusion.
5819. Ó Fiannachta (Pádraig): De mirabilibus sacrae Scripturae.
In LCC 20 (1990), pp. 119–139.
7346. Smyth (Marina): The dove and the star: enduring ideas from seventh-century Ireland.
In Peritia 20 (2008), pp. 98–134.
15723. Smyth (Marina): From observation to scientific speculation in seventh-century Ireland.

In Music and the stars (2013), pp. 73–98.

de Nógla, Éadbhard (fl. c. 1710–c. 1792)

14677. Ó Fiannachta (Pádraig) (ed.): *Cuirim dá dtóraíocht*, by Éadbhard DE NÓGLA.

In An barántas (1978), pp. 62–63, [no. 11].

Defective; from RIA 23 I 36.

14724. Ó Fiannachta (Pádraig) (ed.): *Whereas go dtáinig dom' láthair gearán cruaidhéigneach*, by Éadbhard DE NÓGLA.

In An barántas (1978), pp. 173–174, [no. 50 (ii)].

Defective; from RIA 23 I 36.

14722. Ó Fiannachta (Pádraig) (ed.): *Whereas go dtáinig dearbhtha*, by Éadbhard DE NÓGLA.

In An barántas (1978), pp. 170–171, [no. 49. Barántas Mhuiris Uí Chonchúir].

From RIA 24 C 57.

14699. Ó Fiannachta (Pádraig) (ed.): *Mo bharántas dian*, by Éadbhard DE NÓGLA.

In An barántas (1978), pp. 105–107, [no. 29. Barántas Leabhráin Sheáin Uí Mhuláin].

From Maynooth LC 2.

14726. Ó Fiannachta (Pádraig) (ed.): *Whereas go dtáinig Uilliam uasal de mhaitibh na mBrúnach*, by Éadbhard DE NÓGLA.

In An barántas (1978), pp. 184–185, [no. 53].

Defective; from NLI G 351.

6460. Nic Éinrí (Úna): Canfar an dán: Uilliam English agus a chairde.

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

Edition of 50 poems (29 by English; remaining poems composed by fellow poets connected to English: Éadbhard de Nógla, Seon Lloyd, Liam Dall Ó hIfeárnáin, Liam Rua Mac Coitir, Seán Ó Murchadha na Ráithíneach, etc.).

Rev. by

Ciarán MAC MURCHAIDH, *in* ECI 23 (2008), pp. 191–192.

Pádraig Ó LIATHÁIN, *in* Béaloideas 81 (2013), pp. 202–204.

de Nógla, Úna

2466. Ó Háinle (Cathal): Seán agus Tadhg Ó Neachtain: cleamhnas agus gaol.

In Éigse 35 (2005), pp. 53–70.

1. Úna de Nógla [and her alleged marriage to Seán Ó Neachtain]; 2. ‘Brother Tom’ [= Tomás Ó Reachtáin, brother-in-law of Tadhg Ó Neachtain].

De operibus Dei

1846. Carey (John): A tract on the Creation.

In Éigse 21 (1986), pp. 1–9.

Entitled *De operibus Dei*; edited from Egerton 92, Egerton 1782 and Harley 432, with apparatus criticus and translation.

De reis van Sint Brandaan

236. Strijbosch (Clara): The heathen giant in *The voyage of St. Brendan*.

In Celtica 23 (1999), pp. 369–389.

The insertion of the episode of the heathen giant in the Middle Dutch *De reis van Sint Brandaan* (*The voyage of Saint Brendan*).

De shíl Chonairi Móir

1415. Carey (John): Varia: I. *Ferp Cluche*.

In Ériu 50 (1999), pp. 165–168.

Ferp Cluche in *De shíl Chonairi Móir* represents *ferb(b) chluichi* ‘word of (the) contest’; *ferb* < Lat. *uerbum*; vs. C. WATKINS, in *Celtica* 6 (1963), p. 233 n. 1. Also *fonnad* in *DSCM* means ‘wheel-rim’. Implications for *Lia Fáil*.

18525. Clancy (Thomas Owen): King-making and images of kingship in medieval Gaelic literature.

In *The Stone of Destiny* (2003), pp. 85–105.

Examines various texts from Scotland and Ireland pertaining to or describing inauguration rituals and their symbols (such as *De shíl Chonairi Móir*, *Topographia Hiberniae*, *The finding of Cashel*, etc.).

De s̄il Chonairi Mōir

8521. Frei (Peter): Der Wagen von Gordion.

In MH 29 (1972), pp. 110–123.

The origin of Midas' kingship in Phrygia is compared to that of Conaire Mór's in Tara as told in *Togail bruidne Da Derga* and *De s̄il Chonairi Mōir*, referring in particular to the symbolic role of the chariot in both traditions.

De situ Albanie

13232. Howlett (David): The structure of *De situ Albanie*.

In *Kings, clerics and chronicles in Scotland* [M. O. Anderson essays] (2000), pp. 124–145.

De tonitruis libellus ad Herefridum (pseudo-Bedan tract on divination)

15598. Chiu (Hilbert), Juste (David): The *De tonitruis* attributed to Bede: an early medieval treatise on divination by thunder translated from Irish.

In *Traditio* 68 (2013), pp. 97–124.

Argues it was translated from Old Irish (although no Irish version appears to be extant). Includes Latin text and English translation.

16105. Sayers (William): Irish affinities of *De tonitruis*, a treatise of prognostication by thunder.

In Eolas 10 (2017), pp. 2–15.

de Vál, Éamann

14694. Ó Fiannachta (Pádraig) (ed.): *Gaige gruama*, by Éamann DE VÁL.

In An barántas (1978), pp. 94–95, [no. 25a].

From Maynooth M 4.

De verborum significatione (John Skene)

4370. Forte (A. D. M.): ‘Ane horss turd’? Sir John Skene of Curriehill: a Gaelic-speaking lawyer in the courts of James VI?

In SGS 23 (2007), pp. 21–51.

Particularly on some Irish legal terms contained in Skene’s *De verborum significatione* and *Regiam majestatem*.

11039. Forte (A. D. M.): ‘An marcach’: a Gaelic sexual metaphor in the legal works of Sir John Skene of Curriehill?

In SGS 28 (2011), pp. 49–54.

Found in the entry on *marcheta* in Skene’s *De verborum significatione*; compared to the use of *marcach* in Toirdhealbhach Ó Conchubhair’s *Slán ma do phósadh* 9a (as ed. by Margo GRIFFIN-WILSON, 2010).

Déclán, St.

15752. Ó Cathasaigh (Tomás): On the genealogical preamble to *Vita Sancti Declani*.

In Sacred histories [Fs. Herbert] (2015), pp. 291–300.

Deirdire (Carmichael)

4261. Bruford (Alan): *Deirdire* and Alexander Carmichael’s treatment of oral sources.

In SGS 14/1 (Winter 1983), pp. 1–28.

11041. ap Rheinallt (Tristan): Alexander Carmichael, Alan Bruford and *Deirdire*.

In SGS 28 (2011), pp. 227–232.

Denn, Patrick *al.* Din, Pádraig (1756–1828)

15041. Ní Riain (Nóirín): The nature and classification of traditional religious songs in Irish, with a survey of printed and oral sources.

In Music and the church (1993), pp. 190–253.

16331. Ó Macháin (Pádraig): Dán le Pádraig Denn.
In An linn bhuí 15 (2011), pp. 139–144.
 First line: *Is céad slán chughat thar tuille a bhuingeáin ghil dom chine.* Text from autograph MS Waterford, St. John's College 16 (wr. c. 1804).

Desiderius (Flaithrí Ó Maolchonaire)

1898. Ua Súilleabháin (Seán): *Sgáthán an chrábhaidh*: foinsí an aistriúcháin.
In Éigse 24 (1990), pp. 26–36.
7407. O'Connor (Thomas): 'Perfidious machiavellian friar': Florence Conry's campaign for a Catholic restoration in Ireland, 1592-1616.
In SAM 19/1 (2002), pp. 91–105.
15104. Ryan (Salvador): A wooden key to open Heaven's door: lessons in practical Catholicism from St. Anthony's College, Louvain.
In Irish Franciscans 1534–1990 (2009), pp. 221–232.
7116. Ua Súilleabháin (Seán): Údar *Sgáthán an chrábhaidh*.
In MaynR 14 (Dec. 1989), pp. 42–50.
 On the authorship of the original Catalan text *Spill de la vida religiosa*.

Di astud chor

2407. Stacey (Robin Chapman): Ties that bind: immunities in Irish and Welsh law.
In CMCS 20 (Winter 1990), pp. 39–60.
 On the protection of transactions against claims in Ir. contractual law. Apps. contain details on (I) natural entitlement, (II) unwarranted promises, and (III) the *aire coisring*.
5183. McLeod (Neil): Early Irish contract law.
 SSCS, 1. Sydney: Centre for Celtic studies, University of Sydney, 1992. 340 pp. (Sydney Series in Celtic Studies, 1).
 Includes an edition of *Di astud chor*. Normalized text accompanied by manuscript readings; with English translation.

Di chetharslicht athgabála

2747. Russell (Paul): Laws, glossaries and legal glossaries in early Ireland.
In ZCP 51 (1999), pp. 85–115.
 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.

Di ércib fola (legal tract)

1441. McLeod (Neil): Di ércib fola.

In Ériu 52 (2002), pp. 123–216.

[1.] Introduction; [2.] The dubious evidence for a *bánbéim* of three *séts*; [3.] The three-*sét* single-symptom blow (c. AD 650?); [4.] The demise of the three-*sét* single-symptom blow (from c. AD 675?); [5.] The rise of the two-and-a-half-*sét* single-symptom blow (c. AD 697?); [6.] The early commentaries (from c. AD 1000?); [7.] Subsequent commentaries (from c. AD 1100); [8.] Later developments; [9.] *Crólige cumaile* and the seven-*sét* bandage-wound; [10.] An edition of *DEF* [normalised with transl. based on the various texts in *CIH*]; [11.] The commentaries; [12.] Legal procedure in injury cases; [12.] Dating the commentaries; [13.] The MS traditions; [14.] The compilation of MS A; [15.] The relationship between the MSS; [16.] The common material; [17.] Other sources; [18.] An edition of the commentaries to *DEF* [normalised with transl.]. Incl. brief index to lexical notes.

Dialogi

1462. Borsje (Jacqueline): The monster in the River Ness in *Vita Sancti Columbae*: a study of a miracle.

In Peritia 8 (1994), pp. 27–34.

Discusses potential historical and literary contexts for Adomnán's *Vita Sancti Columbae*, ii 27. A literary model is suggested from the *Dialogi* of Sulpicius Severus.

Dialogue between King Cormac and Fíthel

12336. Yocum (Christopher Guy): Edition of a dialogue between Cormac and Fíthal.

In Éigse 38 (2013), pp. 20–40.

Níba mē / linfes do neoch dara thráth. 9 qq., preceded by a prologue containing prose and 2 additional qq. (beg. *M'aiti-si fial Finngaine*). Edited from LL, Rawl. B 512, H 3. 18, Bodl. Ir. d. 5. Reconstructed text, diplomatic transcriptions, English translation, textual notes.

Diarmaid mac Sheáin Bhuí

1483. Ó Concheanainn (Tomás): *Slán chum Pádraic Sáirséal*.

In Éigse 14/3 (Samhradh 1972), pp. 215–236.

Song beg. *A Phádraig Sáirséal, slán go dtí thú*. [1.] Seán Ó Dálaigh [ob. 1878] agus an “Nation”; [2.] An t-aistriúchán a rinne Mangan; [3.] Leagan Uí Dhálaigh curtha go Luimneach; [4.] An rann nár aistrigh Mangan; [5.] An leagan den amhrán a fuair Ó Comhraí [beg. *Is baintreabhach bhocht misi, a d'fhág Dia breóidhte*; ed. from MS UCD O'Curry 14]; [6.] Macalla dáin ó aimsir Sheámuís; [7.] An tagairt d'Eachraim; [8.] Dhá rann bhunúsacha; [9.] Na leaganacha Ultacha; [10.] Suim ag Ó Dálaigh i nDán Dhiarmada mhic Sheáin Bhuí; [11.] Lorg an Bhéarla.

Dicta Patricii

7243. Gwynn (Aubrey): The problem of the *Dicta Patricii*.
In SAM 8/1 (1975–1976), pp. 69–80.
14838. Malaspina (Elena) (*ed.*): Gli scritti di san Patrizio : alle origini del cristianesimo Irlandese / a cura di Elena MALASPINA.
 CCA-Testi. Roma: Borla, 1985. 199 pp. (Cultura cristiana antica; testi).
 Italian translation of St. Patrick's *Confessio* and *Epistula ad milites Corotici*; with discussion.
 In appendices: 1. Scritti patriciani di dubbia autenticità e testi agiografici [*Dicta Patricii*; *De epistolis ad episcopos in campo Aii*; *Ymnum sancti Patricii magister Scottorum*; *Liber angeli*; *Epigramma Cellani*]. 2. Testi latini.
Rev. by
 R. P. C. HANSON, *in* Peritia 5 (1986), pp. 419-422.
 E. A. THOMPSON, *in* Peritia 6-7 (1987-1988), pp. 334-336.

Didascalicon de studio legendi

1804. Ó Conchubhair (Mícheál): Fealsúnacht agus tiompáin: II.
In Éigse 20 (1984), pp. 233–234.
 Provides the original Latin text (Hugh of St. Victor's *Didascalicon*) on which the treatise in NLS Advocates' Library 72.1.27 is based. *See* Éigse 19/2 (1983), pp. 399-407.

Dígail fola Críst

10199. Lambert (Pierre-Yves): La compilation irlandaise de la « Vengeance du sang du Christ » (*Dígail fola Críst*). État des recherches.
In Apocrypha 15 (2004), pp. 235–258.
 Preliminaries to a forthcoming edition of this text found in LB, etc. Includes a discussion of its Latin sources, its relationship to the apocryphal *Vindicta Salvatoris*, and the additions and changes specific to the Irish version.

Din techtugud

367. Lindeman (Fredrik Otto): An archaic linguistic feature in an Irish law text.
In Celtica 16 (1984), pp. 57–58.
 On the survival of pre-anaptyxis forms in *Din techtugud* (= *CIH* i 205.22-223.21).
 15501. Qiu (Fangzhe): A note on *comaccomol*.
In Celtica 28 (2016), pp. 201–207.
 Argues the term *comaccomol* in *Din techtugud* is calquing Lat. *coniunctio* in the specialised sense of '(state of) co-inheritance'.

Dindgnai Temrach

8917. Downey (Clodagh): *Dindsenchas* and the *tech midchúarta*.

In Ériu 60 (2010), pp. 1–35.

Examines descriptions of the banqueting hall at Tara in medieval Irish sources (particularly the *Suidigid Tige Midchúarta* poem, prose and seating plan) with a view to discovering how their authors understood its form and function, and argues that the association of the linear monument now known as Tech Midchúarta and the banqueting hall was a later development.

Dinnshenchas Éirenn

794. Ó Concheanainn (Tomás): A pious redactor of *Dinnshenchas Éirenn*.

In Ériu 33 (1982), pp. 85–98.

Analysis of content and style of devotional stanzas appended to 20 *dinnshenchas* poems; use of *Rí*, *Coimdiu*, *Dúilem*, *Fer* addressing the Deity. Concludes that Cuán ua Lóchán (†1024) is the author. [1.] Introduction; [2.] ‘Loch Dergderc’ (beg. *Inlinnse luaidim cach lá*), ‘Áth Luain’ (beg. *A fír théit i mag Medba*), ‘Carn Furbaide’ (beg. *Atá sund Carn uí Chathbath*); Saltair na Rann; [2.] ‘Cleitech’ (beg. *Cleitech in druí díles daith*); [3.] ‘Crechmael’ (beg. *In dremsa nach duairc oc dáil*); [4.] ‘Es Ruaid I’ (beg. *A fír dodechaid atuaid*); [5.] ‘Lia Nothain’ (beg. *Atá sunn fo choirthe chruaid*), ‘Sliab Betha’ (beg. *Atchú lecht deoraid do chéin*), ‘Druim Cliab’ (beg. *Sunna ro boí Caurnan cas*), ‘Cerna’ (beg. *Cia bem sunn ’nar suide sel*), ‘Loch nÉrne’ (beg. *Loch nÉrne, ard a oscur*), ‘Ard Macha’ (beg. *In mag imriadat ar n-eich*), ‘Temair III’ (beg. *Temair togha na tulach*); [6.] ‘Dubthir’ (beg. *Dubthir Guaire, gním dia fail*), ‘Nemthenn’ (beg. *Dreco ingen Chalcmáil chruaid*), ‘Mag Luirg’ (beg. *Is eol dam im threbthas tó*); [7.] ‘Mag Muirisce’ (beg. *A fír a Muirisce na marc*); [8.] ‘Loch Néil’ (beg. *Luaidim Loch Néil, násad nglé*); [9.] ‘Benn Fóibne’ (beg. *Eol dam co soirbe sercaig*); 10. The rime *díl*: -*fír* and ‘Mag nAí’ (beg. *A fír, dia téis i Mag nAí*); [11.] A poet’s enthusiasm for his subject.

11665. Breatnach (Liam): Dinnseanchas Inbhear Chíochmhaine, ‘trí comaccomail na Góedelge’, agus caibidil i stair litriú na Gaeilge.

In Féilscríbhinn do Chathal Ó Háinle (2012), pp. 37–55.

Studies the use of pseudo-archaic spelling in texts found in a handful of sixteenth-century Irish manuscripts (particularly TCD H 3. 18, Harley 5280 and RIA 23 N 10).

1776. Carey (John): Notes on the Irish war-goddess.

In Éigse 19/2 (1983), pp. 263–275.

Account of the three Machas: Macha the wife of Nemed mac Agnomain, Macha Mongruad and Macha the wife of Cruinn mac Agnomain.

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

In PRIA-C 112 (2012), pp. 189–217.

Acallam na senórach, Triamhuin Ghormlaithe, Dinnshenchas Éirenn.

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

- In Éigse* 20 (1984), pp. 212–225.
1. *A note on the Book of Leinster (LL)*. 2. *A pointer to LU-matter in LL*. 3. *Táin bó Flidais*. 4. *Cath Cairn Chonaill*. 5. *Genemain Áeda Sláine*. 6. The poem *Atchíu fer find fírfes cles*.
13395. Archan (Christophe): Les règles de droit dans la prose du *Dindshenchas* de Rennes.
In Droit et cultures 64 (2012), pp. 91–113.
1246. Ó Murchadha (Diarmuid): Carman, site of Óenach Carmain: a proposed location.
In Éigse 33 (2002), pp. 57–70.
Silliothill in Co. Kildare.
13578. Toner (Gregory): Landscape and cosmology in the *Dindshenchas*.
In Celtic cosmology (2014), pp. 268–283.
2571. Toner (Gregory): Authority, verse and the transmission of *senchas*.
In Ériu 55 (2005), pp. 59–84.
Argues that the use of verse within narrative (*prosimetrum*) was a literary device consciously used by medieval Irish writers in order to imbue their texts with different degrees of veracity (testimonial, authoritative, corroborative).
3323. Baumgarten (Rolf): *Co nómad n-ó*: an early Irish socio-legal timescale.
In Peritia 17–18 (2003–2004), pp. 338–356.
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 Mochuta*; and (3) *Ces Noinden* and the metrical *Dindshenchas*.
3162. Wong (Donna): Water-births: murder, mystery, and Medb Lethderg.
In ÉtC 32 (1996), pp. 233–241.
Discusses the *dinnshenchas* of Carn Furbaide.
1688. Borsje (Jacqueline): Het mensenoffer als literair motief in het middeleeuwse Ierland.
In NThT 58/1 (2004), pp. 46–60.
[(*In Dutch*:) Human sacrifice as a literary motif in medieval Ireland.]
[0.] Inleiding; 1. Offers aan de goden [Discusses annual child sacrifice in *Magh Slécht* from the *dindshenchas* tradition] 2. Funderings- of bouwoffer; 3. Plaatsvervangende offers; 4. Graoffer; [5.] Conclusies.
4119. Ó Concheanainn (Tomás): The three forms of *Dinnshenchas Éirenn* (part I).
In JCS 3/1 (Jun. 1981), pp. 88–101.
2200. Borsje (Jacqueline): Über die Identität von Nár Túathcháech aus der verlorengegangenen Erzählung *Echtrae Chrimthainn Nia Náir*.

- In* 3. Deutsches Keltologensymposium (2004), pp. 169–193.
Examines the characteristics of the various figures named Nár attested in early Irish literature.
4121. Ó Concheanainn (Tomás): The three forms of *Dinnshenchas Éirenn* (part II).
In JCS 3/2 (Jun. 1982), pp. 102–131.
9791. Hellmuth (Petra S.): The *Dindshenchas* and Irish literary tradition.
In Cín chille cúile [Ó Riain essays] (2004), pp. 116–126.
Examines the *dinnshenchas* of Srúb Brain.
4945. Chadbourne (Kathryn): Giant women and flying machines.
In PHCC 14 (1997), pp. 106–114.
Discusses the *dindshenchas* of Tlachtga.
12606. Ingridsdotter (Kicki): Motivation for incest: Clothru and the Battle of *Druim Criaich*.
In SCF 10 (2013), pp. 45–63.
Discusses the episode of Clothru’s incest with her brothers, found in *Aided Meidbe*, the prose and metrical *dindshenchas* of Druim Criaich, and *Cath Boinde*.
7040. Elder (Laura Ward), Hicks (Ronald): Festival, deaths and the sacred landscape of ancient Ireland.
In JIES 31/3-4 (Fall/Winter 2003), pp. 307–336.
Provides an analysis of the *dinnshechas* tales that mention death in relation to one of the four festivals *imbolc*, *beltaine*, *lughnasad* and *samain*.
10449. Baumgarten (Rolf): Placenames, etymology, and the structure of *Fianaigecht*.
In Béaloideas 54–55 (1986–1987), pp. 1–24.
Discusses various examples of medieval Irish literary etymologizing: 1. *Oisín* (from *Dinnshenchas*); 2. *áes síde* (from *Echtra Conli*); 3. *Cenn Currig*, *Currech Lifi* and *Bodamair* (from *Bruiden Átha hÍ*); 4. *Adarca Iuchna* and **Léimm Finn* (from *Aided Find*).
Repr. in The heroic process (1987), pp. 1–24.
7049. Shaw (John): Indo-European dragon-slayers and healers, and the Irish account of Dian Cécht and Méiche.
In JIES 34/1-2 (Spring/Summer 2006), pp. 153–181.
Examines the parallels between the Indo-Iranian myth of the dragon-slayer and the killing of Méiche mentioned in the *Dindshenchas* of Berba.
16214. Schlüter (Dagmar): »Lass mein Lied nicht dem Vergessen anheim fallen«: die Irischen »dindshenchas«.

- In Vergessene Texte des Mittelalters* (2014), pp. 107–117.
3548. Bowen (Charles): A historical inventory of the *Dindshenchas*.
In StC 10–11 (1975–1976), pp. 113–137.
 Surveys its history and contents. Includes a Table of contents for the various recensions and an Alphabetical list referring to the editions of E. J. GWYNN (Best¹, p. 171) and W. STOKES (Best¹, pp. 80–81).
17440. Theuerkauf (Marie-Luise): The death of Boand and the recensions of *Dindshenchas Érenn*.
In Ériu 67 (2017), pp. 49–98.
 Analyses the mutual relationship of the three poems on Boand in the *Dindshenchas* and discusses the relationship between the prose and verse sections of the Boand article as well as the interrelationship of the various prose variants. Includes the edition and translation of a poem of perhaps late 10th c. connected to Boand I, beg. *A écsiu Fáil fégam sein*, from MS Laud 610, ascribed by K. MEYER to Cináed úa hArtacáin (cf. ZCP 8.102 ff.).
8917. Downey (Clodagh): *Dindshenchas* and the *tech midchúarta*.
In Ériu 60 (2010), pp. 1–35.
 Examines descriptions of the banqueting hall at Tara in medieval Irish sources (particularly the *Suidigid Tighe Midchúarta* poem, prose and seating plan) with a view to discovering how their authors understood its form and function, and argues that the association of the linear monument now known as Tech Midchúarta and the banqueting hall was a later development.
18290. Bondarenko (Grigory): Codal and Ériu: feeding the land of Ireland.
In Landscape and myth in North-Western Europe (2019), pp. 99–111.
 Discusses the *dindshenchas* of Benn Codail (study based on the Rennes version).
8919. Toner (Gregory): Macha and the invention of myth.
In Ériu 60 (2010), pp. 81–109.
 Offers a new analysis of *Noínden Ulad* and of the legend of Macha Mongrúad, and argues that of the four female characters called Macha in early Irish literature, only Macha Mongrúad and Macha, daughter of Ernmas, are genuine in the tradition, while Macha, wife of Nemed, and Macha, wife of Cruinniuc, are late literary inventions.
15158. Phillips (Veronica): Authority and dispossession in the *dindshenchas* of Temair.
In PHCC 32 (2013), pp. 257–285.
11766. Bondarenko (Grigory): The *Dindshenchas* of Irarus: the king, the druid and the probable tree.
In ZCP 59 (2012), pp. 5–26.
 An analysis of the two versions of the prose *dindshenchas* relating to Irarus. Supplies semidiplomatic edition of the Rennes and LL texts, with variants from H 3. 3 and the Book of Lecan. Includes a discussion of the obscure word *erus*.

18292. Soverino (Tiziana): ‘Here, Finn... take this and give him a lick of it’: two place-lore stories about Fi(o)nn Mac Cum(h)aill in medieval Irish literature and modern oral tradition.
In Landscape and myth in North-Western Europe (2019), pp. 147–161.
 Compares and contrasts the onomastic lore connected to two fords: Ballyleague, Co. Roscommon [OIr. *Áth Liac Fínd*], and ‘The Steps’ at Cullentragh, Co. Longford.
12029. Sayers (William): The Old Irish Bóand/Nechtán myth in the light of Scandinavian evidence.
In ScanCan 1 (1983), pp. 63–78.
 ad G. DUMÉZIL, Mythe et épopée III (1973), pp. 21–89; examines the aquatic and equine motifs occurring in the *dindshenchas* of Bóand, and discusses their relation to the Celtic and Scandinavian mythical figure of the water-horse.
18294. Theuerkauf (Marie-Luise): The road less travelled: Cú Chulainn’s journey to matrimony and the *dindshenchas* of *Tochmarc Émire*.
In Landscape and myth in North-Western Europe (2019), pp. 213–238.
 Discusses the *dinnshenchas* sources used in the ‘riddling colloquy’ of *Tochmarc Émire*, and argues that the itinerary described in it contains a learned allusion to the Túatha Dé Danann and the Fomóiri, respectively represented by Cú Chulainn and Emer, and their conflict, which is overcome by the marriage between the races, thus explaining why Emer is the only suitable match for Cú Chulainn.

Dlíged sésa a huraicept na mac sésa

16889. Poppe (Erich): *Caide máthair bréithre* ‘what is the mother of a word’: thinking about words in medieval Ireland.
In Grammatica, gramadach and gramadeg (2016), pp. 65–84.
 Examines the medieval Irish scholars’ conceptualization and terminology of the ‘word’ as a grammatical unit, drawing upon evidence from the tracts *Dlíged sésa a huraicept na mac sésa* and *Auraicept na n-éces*.
5418. Corthals (Johan): Stimme, Atem und Dichtung: aus einem altirischen Lehrbuch für die Dichterschüler (*Uraicept na mac sésa*).
In 4. Deutsches Keltologensymposium (2007), pp. 127–147.
 Edition a late-7th- or 8th-century tract incorporated in *Bretha nemed dédenach* entitled *Dlíged sésa a huraicept na mac sésa*, dealing with the fundamentals of poetry. Text from TCD H 2. 15b (with variants from E 3.3, *O’Davoren’s glossary*, etc. in apparatus), German translation, textual notes, preceded by introduction and commentary.

Do áiream muinntirí Críost inso [...]

250. Considine (P.): Irish versions of the Abgar legend.

In Celtica 10 (1973), pp. 237–257.

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

do Búrc, Riocard

14843. Mac Craith (Mícheál): Lorg na hiasachta ar na dánta grá.

LT, 63. Baile Átha Cliath: An Clóchomhar, 1989. 251 pp.

Discusses the direct influence of English literature on Irish love poetry of the period 1550-1650. Study based on an analysis of the following eight poems: chap 2. *Mairg adeir olc ris na mnáibh* (Gearóid Iarla); chap. 3. *A mhacalla dheas* (Cearbhall Ó Dálaigh), *Dála an nóinín* (Pádraigín Haicéad), *A bhean lán de stuaim* (Geoffrey Keating), *Fír na Fódla ar ndul d'éag* (Riocard do Búrc); chap. 4. *Fuar dó féin an croidhe tinn, A fhir éadmhair 'gá mbí bean*; chap. 5. *Féach orm, a inghean Eóghain* (Ó Géaráin).

Rev. by

Breandán Ó CONAIRE, *in* StH 29 (1995), pp. 231-237.

Do chéimindaibh an mhaighisdir ann só

16531. Hayden (Deborah): A medieval Irish commentary on the *magister*.

In Celtica 29 (2017), pp. 90–108.

Edition of an Early Modern Irish text on the meaning of the Latin term *magister*, beg. *Do chéimindaibh an mhaighisdir ann só*. Text based on TCD E 4. 1, with variants from NLI G 8 and TCD H 4. 22; with commentary and English translation.

Do fáillsigud Tána bó Cúailnge

2484. Murray (Kevin): The finding of the *Táin*.

In CMCS 41 (Summer 2001), pp. 17–23.

Edition and translation of the Book of Leinster version.

10813. Schlüter (Dagmar): A contradiction in terms? A short note on *Do fhallsigud Tána bó Cúailnge*.

In Ulidia 2 (2009), pp. 25–30.

4674. Corthals (Johan): Why did Fergus rise from his grave?

In CMCS 55 (Summer 2008), pp. 1–9.

Discusses the *roscad* passage found in *Do fáillsigud Tána bó Cúailnge* (cf. LL 32888-32890), which is compared to Fergus's *roscad* in *TBC 1* 1069-1073.

10812. Bondarenko (Grigory): Oral past and written present in 'The finding of the *Táin*'.

In Ulidia 2 (2009), pp. 18–24.

18266. Davies (Morgan Thomas): Cultural memory, the finding of the Táin, and the canonical process in early Irish literature.

In Medieval Irish perspectives on cultural memory (2014), pp. 81–108.

Do secht n-ingantaib déc in domain in adaig ro génir Críst

1100. Beyers (Rita) (*app. auth.*), Breatnach (Caoimhín) (*ed.*), Carey (John) (*ed.*), Herbert (Máire) (*ed.*), Kaestli (Jean-Daniel) (*ed.*), McNamara (Martin) (*ed.*), Ó Cuív (Brian) (*ed.*), Ó Fianachta (Pádraig) (*ed.*), Ó Laoghaire (Diarmuid) (*ed.*): Apocrypha Hiberniae: I. Evangelia infantiae / ediderunt et commentariis instruxerunt Martin MCNAMARA, Caoimhín BREATNACH, John CAREY, Máire HERBERT, Jean-Daniel KAESTLI, Brian Ó CUÍV (†), Pádraig Ó FIANNACHTA, Diarmuid Ó LAOGHAIRE (†); appendices adiunxerunt Jean-Daniel KAESTLI, Rita BEYERS, Martin MCNAMARA; iuvante THE IRISH BIBLICAL ASSOCIATION.

CCSA, 13–14. Turnhout: Brepols, 2001. xvi + 1203 pp.

Vol. 13: [1.] General introduction, by M. McN.; [2.] The Irish infancy narratives and their relationship with latin sources, by M. McN. and J.-D. K.; [3.] The Liber flavus Fergusiorum infancy narrative: introduction by M. McN., edition by D. Ó L. and C. B., translation by D. Ó L., M. H. and C. B., notes to the translation by M. McN. and J.-D. K.; [4.] The infancy narrative of the Leabhar Breac and related manuscripts: introduction by M. McN., text by P. Ó F., B. Ó C. and C. B., apparatus criticus by B. Ó C. and C. B., translation by P. Ó F., M. H. and C. B., notes to the translation by M. McN. and J.-D. K.; [5.] A versified narrative of the childhood deeds of the Lord Jesus [from MS NLI G 50]: introduction by M. H. and M. McN., edition and translation by M. H., notes to the translation by M. McN.

Vol. 14: [6.] A thirteenth-century Irish poem containing elements from infancy narratives: introduction, edition, translation and notes by B. Ó C. [*Sa ráith-se rugadh Muire*, ascribed to Giolla Brighde Albanach; based on RIA D ii 1, with readings from Rawlinson B 486; normalized to Early Modern Irish]; [7.] Hiberno-Latin texts on the wonders at Christ's birth: introduction, edition, translation and notes by M. McN.; [8.] Short texts relating to the Nativity of Christ: introduction, edition and translation by B. Ó C. and C. B., notes to the translation by M. McN. [1. A narrative of the Caesarean tax and the birth of Christ (a. Irish version, beg. *Ochtaúin Augúist ba hairdríg*; text based on Leabhar Breac); 2. The seventeen wonders of the night of Christ's birth (a. Prose, entitled *Do secht n-ingantaib déc in domain in adaig ro génir Críst*; b. Verse, beg. *In n-aidchi geini Críst cain*; c. Additional wonder); 3. The marvels of the birth of the Saviour (a. Text from Paris, Fonds celtique 1, and Maynooth R 73; b. Variant version from Liber flavus Fergusiorum)]; [9.] Appendix [(1.) Latin infancy Gospels. The J Compilation: introduction and edition by J.-D. K. and M. McN.; (2.) Latin translation of the protoevangelium of James in MS. Paris, Sainte-Geneviève, 2787: introduction and edition by R. B.].

Rev. by

J.-Cl. HAELEWYCK, *in* Revue théologique de Louvain 35/2 (2004), pp. 244-245.

Pierre-Yves LAMBERT, *in* ÉtC 36 (2008), pp. 214-215.

Brendan McCONVERY, *in* Irish theological quarterly 70/1 (Mar., 2005), pp. 86-89.

Uáitíear MAC GEARAILT, *in* StH 35 (2008-2009), pp. 229-235.

Stephen D. MOORE, *in* Catholic Biblical quarterly 66/1 (2004), pp. 155-156.

Thomas O'LOUGHLIN, in *Analecta Bollandiana* 122/1 (2004), pp. 196-199.

Pádraig P. Ó NÉILL, in *Éigse* 35 (2005), pp. 133-136.

P. Ó RIAIN, in *ZCP* 55 (2006), pp. 275-276.

Erich POPPE, in *CMCS* 49 (Summer, 2005), pp. 74-77.

Clare STANCLIFFE, in *Journal of theological studies* 59 (2008), pp. 820-827.

Do theacht isteach air an mbeathaidh chrábhaidh (Ó Raghallaigh)

14517. Dillon (Charlie): An tseanmóir a aistriú: téacs agus comhthéacs sa 17ú haois.

In Aistriú Éireann (2008), pp. 120–130.

Discusses the translation into Irish by Pilib Ó Raghallaigh of St. Francis de Sales' *Introduction à la vie dévote*.

Doctor Kirwan's Irish catechism

17822. Mahon (William J.) (*ed.*): Doctor Kirwan's Irish catechism, by Thomas Hughes / newly edited & translated by William J. MAHON.

Cambridge, MA: Pangur Publications, 1991. xxxvii + 227 pp.

A late 18th c. Irish catechism from the central Connacht dialect area (North-East Galway or South-East Mayo), written in an English-based phonetic spelling; ascribed to Fr. Augustin Kirwan (1725-1791). Normalized and phonetic text, with English translation, based on the undated eighth edition (c.1850) in the Widener Library of Harvard University. In Appendices: A. Linguistic notes; B. Concordance of sources; C. Fragment of a sermon by Doctor Kirwan.

Don Cíchóte (Peadair Ua Laoghaire)

1018. Ua Súilleabháin (Seán): Comhfhreagras idir an Athair Peadair agus an t-Aimhírgíneach.

In Celtica 24 (2003), pp. 280–284.

Reproduces the text of a letter from Peadair Ua Laoghaire to Osborn Bergin containing questions by Bergin and answers by Ua Laoghaire relating to the latter's version of *Don Cíchóte*; with linguistic notes.

Don tres Troí

13012. Miles (Brent): The Irish history of the 'third Troy' and medieval writing of history.

In Gablánach in scélaigeacht [Fs. Dooley] (2013), pp. 220–237.

Discusses *Don tres Troí*, sequel to *Togail Troí* and final text in the Irish Trojan 'cycle'.

Donatus Scottus (bishop of Fiesole)

3020. Young (Simon): Donatus, bishop of Fiesole 829-76, and the cult of St. Brigit in Italy.

In CMCS 35 (Summer 1998), pp. 13–26.

Donatus Scottus, author of the *Vita metrica Sanctae Brigidae* (without edition or translation).

Donlevy, Andrew (1680?–1746)

6639. Byrnes (Gregory): An Irish manuscript at St. Patrick's College, Manly.
In ACJ 3 (1990–1991), pp. 35–37.

Paper MS wr. 1778 by Tamas Vardon (*al.* Thomas Verdon), containing a copy of Andrew Donlevy's catechism of Christian doctrine (Irish part only).

Dorbbēne

459. Harvey (Anthony): Retrieving the pronunciation of early Insular Celtic scribes: the case of Dorbbēne.

In Celtica 22 (1991), pp. 48–63.

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

Dream of the Rood

1993. Breeze (Andrew): *Deorc* 'bloody' in *The dream of the rood*: Old Irish *derg* 'red, bloody'.

In Éigse 28 (1995), pp. 165–168.

Argues that problematic OE *deorc* in *The Dream of the Rood* line 46 is best taken, on grounds the use of Ir. *derg* in later Irish texts, as a loan word from Irish thus meaning 'bloody', different from *deorc* 'dark' inherited from Germanic.

'Drumlease document'

1232. Etchingham (Colmán): The implications of *paruchia*.

In Ériu 44 (1993), pp. 139–162.

[1.] *Paruchia* in canons and hagiography; [2.] *Córas Béscnai* and the 'Drumlease document'; [3.] Conclusion. *Paruchia* refers to the pastoral jurisdiction of a bishop and not to a federation of geographically dispersed monasteries.

Duan Chroí Íosa

10242. Ó Doibhlin (Breandán): *Duan Chroí Íosa*: an cúlra cultúrtha.

In Bliainiris 4 (2003), pp. 304–321.

Dúan in chóicat cest innso síis

3183. Glaeske (Keith): The children of Adam and Eve in medieval Irish literature.

In Ériu 56 (2006), pp. 1–11.

Examines Irish extra-biblical traditions concerning the number and names of Adam and Eve's children, concluding that these are native for the most part and bear no relation to other Christian and Jewish expansions of the Genesis.

Duanaire Finn

6417. Ó Murchadha (Diarmuid): Kerry place-names in two twelfth-century poems.
In JKAHS (2nd ser.) 8 (2008), pp. 74–86.
 (1) *Domhnach lodmair tar luachair*; (2) *Óenach indiu luid in rí*.
8110. Carey (John): Remarks on dating [of *Duanaire Finn*].
In Reassessments on *Duanaire Finn* (2003), pp. 1–18.
8111. Meek (Donald E.): *Duanaire Finn* and Gaelic Scotland.
In Reassessments on *Duanaire Finn* (2003), pp. 19–38.
8113. Ó Briain (Máirtín): *Duanaire Finn* XXII: Goll and the champion's portion.
In Reassessments on *Duanaire Finn* (2003), pp. 51–78.
8114. Ó hUiginn (Ruairí): *Duanaire Finn*: patron and text.
In Reassessments on *Duanaire Finn* (2003), pp. 79–106.
9257. Ó hUiginn (Ruairí): Somhairle Mac Domhnaill agus *Duanaire Finn*.
In Léann lámhscríbhinní Lobháin (2007), pp. 42–53.
3307. Borsje (Jacqueline): *Fled Bricrenn* and tales of terror.
In Peritia 19 (2005), pp. 173–192.
 Surveys the form and function of *úatha* or terrors in medieval Irish texts.
8077. Ó Murchadha (Diarmuid) (*ed.*): Lige Guill. The grave of Goll: a Fenian poem from the Book of Leinster / edited by Diarmuid Ó MURCHADHA.
 ITS, 62. London: Irish Texts Society, 2009. xl + 104 pp.
 Text (86 qq.) based on *LL* iv, ll. 28620-28964; with English translation, textual notes and select glossary.
 Appendix: *Deargrúathar cloinne Morna* [text and translation, taken from G. MURPHY, *Duanaire Finn* ii (=ITS 28), pp. 142-152].
Rev. by
 Gisbert HEMPRICH, *in* ZCP 59 (2012), pp. 316-317.
 Uáitéar MAC GEARAILT, *in* StH 36 (2009-2010), pp. 219-223.
 Lesa Ní MHUNGHÁILE, *in* ECI 25 (2010), pp. 221-223.
 Pádraig Ó CEARBHAILL, *in* Béaloideas 78 (2010), p. 231.
13587. Sterckx (Claude): La légende du sac de grue.
In Ollodagos 30 (2014), pp. 1–7.
5843. Ó hUiginn (Ruairí): *Duanaire Finn*.
In LCC 25 (1995), pp. 47–68.
10617. Ó hUiginn (Ruairí): Captain Somhairle and his books revisited.

In The Book of the O’Conor Don (2010), pp. 88–102.

Discusses the context and the motivation of the compilation of *Duanaire Finn* and BOCD.

15740. Flahive (Joseph J.): The shield of Fionn: the poem *Uchán a sciath mo rígh réigh* in Leabhar Ua Maine.

In Sacred histories [Fs. Herbert] (2015), pp. 139–160.

Includes semi-diplomatic text from the Book of Uí Maine, with textual notes, commentary and evaluation.

Duanaire Nuinseanach

16942. Iske (Basil): The green cockatrice.

Skrayne Castle, Tara, Co. Meath: Meath Archaeological and Historical Society, 1978. 205 pp.

Dublin Annals of Inisfallen

4149. Ní Úrdail (Meidhbhín): Some observations on the ‘Dublin Annals of Innisfallen’.

In Ériu 57 (2007), pp. 133–153.

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

16535. Sharpe (Richard): Humfrey Wanley, Bishop John O’Brien, and the colophons of Mael Brigte’s gospels.

In Celtica 29 (2017), pp. 251–292.

On the early research by Wanley and Bishop O’Brien that led to an accurate dating of Harley 1802. Includes a comprehensive Bibliography concerning Mael Brigte’s gospels [Description, script, discussion; Facsimiles; Text of the gospels; Latin gloss; Manichaeus; Interlace initials and evangelist symbols; Colophons, marginalia and poems in Irish].

6548. Ní Úrdail (Meidhbhín): *Annála Inse Faithleann* anochtú 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 IL 1).

Dublittir ua hUathgaile

1650. Ó Cróinín (Dáibhí): The Irish *Sex aetates mundi*.

Dublin: Dublin Institute for Advanced Studies, 1983. xi + 188 pp.

Composed c. 1090 by Dublittir ua hUathgaile, including his poem *Réidig dam a Dé do nim*. Edition based on Rawlinson B 502; with English translation and notes.

Rev. by

ENRICO CAMPANILE, *in* ZCP 41 (1986), p. 330.

John CAREY, *in* StH 24 (1984-1988), pp. 160-163.

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Pádraig Ó NÉILL, *in* Peritia 5 (1986), pp. 437-445.

Dubthach maccu Lugair

1256. Carey (John): An edition of the pseudo-historical prologue to the *Senchas Már*.

In Ériu 45 (1994), pp. 1–32.

Edition, with translation and notes, from TCD H 3. 18, H 3. 17, Harley 432, and Lebor na hUidre. Appendix 1 contains an edition from MS TCD H 3. 17 of a passage concerning Dubthach's judgement (with translation and notes); Appendix 2 contains an edition from MS Harley 432 of the retelling of a story concerning the killing of Patrick's charioteer, Odrán (with translation and notes). Cf. J. CAREY, *in* CMCS 19 (Summer, 1990), pp. 1-18.

2401. Carey (John): The two laws in Dubthach's judgment.

In CMCS 19 (Summer 1990), pp. 1–18.

Discusses the terms *recht libre* 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* Peritia 5 (1986), pp. 1-35.

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

In Peritia 5 (1986), pp. 1–35.

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 (= *CIH* ii 340.28-341.23); with textual notes and English translation.

3423. Bracken (Damian): Immortality and capital punishment: patristic concepts in Irish law.

In Peritia 9 (1995), pp. 167–186.

On the use of biblical theology in Dubthach's poem to justify recourse to capital punishment.

Dúil Dromma Cetta

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

In ÉtC 31 (1995), pp. 195–204.

1. *íarus*; 2. *imbas for-osnai*; 3 *lúathrinde*.

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

- In* CMCS 15 (Summer 1988), pp. 1–30.
Incl. survey of extant native glossaries and their MS versions.
2747. Russell (Paul): Laws, glossaries and legal glossaries in early Ireland.
In ZCP 51 (1999), pp. 85–115.
Considers the legal material attested in early Irish glossaries, and studies in particular the citations from *Senchas mór* 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.
3157. Russell (Paul): *Dúil Dromma Cetta* and Cormac's Glossary.
In ÉtC 32 (1996), pp. 147–174.
Investigates the textual history of *Dúil Dromma 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 Dromma Cetta*.
5354. Arbuthnot (Sharon): Glossary entries, *DIL* and the struggle with meaning: some case studies.
In StC 42 (2008), pp. 117–134.
I. *ceimesdin/cemeas* [*Corm.* LB 10.31; H 3. 18, 67c36 = *CIH* ii 611.12 (*Dúil Dromma Cetta*)] ; II. *ord* [*Corm.* Y 1030]; III. *minarba* [*Corm.* Y 901]; IV. *bíail* [*Corm.* Y 126]; V. *rot* [*Corm.* Y 1120]; VI. *loscuirm* [*Corm.* Y 838]; VII. *bradán* [*Corm.* Y 158]; VIII. *lon* [H 3. 18, 76a36 = *CIH* ii 622.31].
8669. Arbuthnot (Sharon): Obscurities in *Dúil Dromma Cetta*: insights into a lost exemplar and form-oriented scribing.
In CMCS 59 (Summer 2010), pp. 19–37.
10549. Moran (Pádraic): 'A living speech'? The pronunciation of Greek in early medieval Ireland.
In Ériu 61 (2011), pp. 29–57.
Investigates the pronunciation of Greek in medieval Ireland based on an examination of Greek words in early Irish glossaries (O'Mulconry's Glossary, *Sanas Cormaic*, *Dúil Dromma Cetta*).
10995. Arbuthnot (Sharon): Glossary entries on *anart* 'a shroud', the drink of death and the conjunction *dath* 'because'.
In SGS 24 (2008), pp. 39–51.
On the *anart* entries in *Sanas Cormaic* (*Corm.* Y §37) and *Dúil Dromma Cetta* (*CIH* ii 605.15), focusing on the meaning of the citation *dath don dich irt*, which is interpreted as 'because death comes'. In Appendix discusses two further instances of conjunction *dath* 'because' from *Dúil Dromma Cetta*.

Dúil Laithne

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

In CMCS 15 (Summer 1988), pp. 1–30.

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

2821. Ní Chatháin (Próinséas): A linguistic archaism in the *Dúil Laithne*.

In ZCP 49–50 (1997), pp. 610–614.

Claims that in this glossary archaic Ir. *-ch* ‘and’ was used to join the Ogham value of an initial letter with the remainder of its word; vs. R. THURNEYSEN, *Du langage secret dit Ogham*, in RC 7 (1886), pp. 369–374 (Best¹, p. 51).

Dúilchinni

15097. Ní Ghrádaigh (Jenifer): A legal perspective on the *saer* and workshop practice in pre-Norman Ireland.

In Making and meaning in insular art (2007), pp. 110–125.

Discusses the qualities and entitlements of the *saer*; draws particularly on a legal text dealing with the refection and fees due to craftsmen (= *CIH* vi 2107.36–2108.23; with English translation).

Durham Gospels

1464. O’Sullivan (William) (*revr.*): The Lindisfarne scriptorium: for and against.

In Peritia 8 (1994), pp. 80–94.

Review article of: *St. Cuthbert, his cult and his community to AD 1200*, ed. by Gerald BONNER, David ROLLASON and Clare STANCLIFFE (Woodbridge: Boydell, 1989). Vs. Michelle P. BROWN, ‘The Lindisfarne scriptorium from the late seventh to the early ninth century’, pp. 151–63. Argues that Insular majuscule developed in Ireland and the Durham and Echternach gospels had common roots in Ireland.