

AUTHORS AND TEXTUAL SOURCES - T

Táin bó Cúailnge

717. O’Rahilly (Cecile): Repetition: a narrative device in *TBC*.
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 On the different types of repetition in *Táin bó Cúailnge*, e.g. stylistic, formulaic, etc.
1015. Ó Con Cheanainn (Tomás): *Táin bó Cúailnge*: foinsí an téacs atá in Egerton 1782.
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 Recension I of *Táin bó Cúailnge* in Egerton 1782 can be traced indirectly to Lebor na hUidre and Yellow Book of Lecan.
2689. Lehmann (Ruth P. M.): Death and vengeance in the Ulster Cycle.
In ZCP 43 (1989), pp. 1–10.
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2749. Tristram (Hildegard L. C.): The Cattle-raid of Cuailnge between the oral and the written: a research report (SFB 321, Projekt A 5, 1986–1996).
In ZCP 51 (1999), pp. 125–129.
 Challenges the view that the *Táin* was written as a complete text in the 6th or 7th c. and advances the thesis that recension I represents the first attempt at producing a written text of the epic, which was subsequently reworked and literarised in recensions II and III.
3129. Tristram (Hildegard L. C.): La razzia des vaches de Cúailnge et les archéologues.
In ÉtC 29 (1992), pp. 403–414.
 On the dating of *Táin bó Cúailnge*.
5657. Bruford (Alan): Why an Ulster cycle?
In Ulidia 1 (1994), pp. 23–30.
3233. Ó Cathasaigh (Tomás): The sister’s son in early Irish literature.
In Peritia 5 (1986), pp. 128–160.
 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.
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11935. Sayers (William): The three wounds: tripartition as narrative tool in Ireland and Iceland.
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Irish examples drawn from *Táin bó Cúailnge*.

5936. Meid (Wolfgang): Überlieferung und Sprachhistorische Schichtung der *Táin*.
In Studien zur *Táin bó Cúailnge* (1993), pp. 22–28.
15455. Gosling (Paul): The route of *Táin bó Cúailnge* revisited.
In *Emania* 22 (2014), pp. 145–167.
17144. Gallagher (H. W.): Medical aspects of the first recorded Celtic invasion of Ulster (the *Táin*).
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10816. Sheehan (Sarah): Fer Diad de-flowered: homoerotics and masculinity in *Comrac Fir Diad*.
In *Ulidia* 2 (2009), pp. 54–65.
2837. Tristram (Hildegard L. C.): Latin and Latin learning in the *Táin bó Cúailnge*.
In *ZCP* 49–50 (1997), pp. 847–877.
Argues that in the older versions of the *Táin* Latin words and phrases were used as a means of metatextual guidance, or narrative markers, and therefore they are part of the compositional technique of its compiler, who drew upon the Hiberno-Latin ‘eclectic’ exegetical method to create the *Táin* macro-text.
1698. O’Rahilly (Cecile): The substantive verb with participle: a note.
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co mbítís tornochta (*TBC I* 559-60).
2712. Sayers (William): Early Irish attitudes toward hair and beards, baldness and tonsure.
In *ZCP* 44 (1991), pp. 154–189.
Examines the social and legal importance associated with facial and head hair, as can be demonstrated by its treatment in early Irish literature.
2748. Rankin (David): *Bendacht dee agus andee fort, a ingen* (*Táin bó Cúailnge* 2111, O’Rahilly).
In *ZCP* 51 (1999), pp. 116–129.
Discusses in particular the term *andee*, arguing that it denotes not humans but supernatural beings.
3126. Olmsted (Garrett S.): *Conailla Medb míchuru* and the origins of the *Táin*.
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5660. Greenwood (E. M.): Some aspects of the evolution of *Táin bó Cúailnge* from *TBC I* to *LL TBC*.

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10814. Tristram (Hildegard L. C.): Narratology and salvation: aspects of ‘narrated time’ and the ‘time of narrating’ in *Táin bó Cúailnge*.
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11937. Sayers (William): The smith and the hero: Culann and Cú Chulainn.
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5938. Mac Gearailt (Uáitéar): Über den Wechsel des narrativen Stils in den *Táin*-Varianten.
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17122. Edel (Doris): Mental text, landscape, politics, and written codification: the Irish epic *Táin bó Cúailnge*.
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10826. Ó Flaithearta (Mícheál): The etymologies of (Fer) Diad.
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Suggests *diad* in personal name (Fer) Diad derives from gen. **dwi-pod-os* of PIE **dwi-pod-s* ‘two-footed’.
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Argues that the three colours of Conchobar mac Nessa’s attire are inherited from the symbolic system of colours connected to the Indo-European trifunctional ideology.
1767. Quin (E. G.): On a passage in the older *Táin*.
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ad LU 5800: read *in doe* for *ind ðe*.
2737. Henry (P. L.): *Táin roscada*: discussion and edition.
In ZCP 47 (1995), pp. 32–75.
Critical edition of the main core of 16 *roscada* (LU 5422–5520) and the *rosc* of Fiacc son of Fergus (LU 5323–28), with variant readings, detailed linguistic analysis and English translation. This is preceded by a short study of the genre of prophetic vision in the *Táin* and a discussion of the edited texts.

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In ZCP 55 (2006), pp. 181–200.
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5661. Mac Gearailt (Uáitéar): The relationship of Recensions II and III of the *Táin*.
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3396. Borsje (Jacqueline): Omens, ordeals and oracles: on demons and weapons in early Irish texts.
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3259. Sims-Williams (Patrick): 'Is it fog or smoke or warriors fighting?': Irish and Welsh parallels to the *Finnsburgh* fragment.
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17009. Martin (B. K.): The Órlám episode in the medieval Irish *Táin bó Cúailnge*.
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2136. Edel (Doris): Die *Táin bó Cúailnge* zwischen Mündlichkeit und Schriftlichkeit: Prolegomena zu einer Geschichte ihrer Entwicklung.
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2798. Edel (Doris): Caught between history and myth? The figures of Fergus and Medb in the *Táin bó Cúailnge* and related matter.

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4863. Swartz (Dorothy Dilts): Repetition in the Book of Leinster *Táin bó Cúailnge* and in neo-classical rhetoric.
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18385. Lowe (Jeremy): Contagious violence and the spectacle of death in *Táin bó Cúailnge*.
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 Explores the association of fluvial water with female sexuality and its interaction with warlike activity.
3799. Ó Con Cheanainn (Tomás): *Táin bó Cuailnge*: roinnt nótaí ar leagan I.
In Celtica 25 (2007), pp. 166–174.
 Discusses the question of the interrelationship of the MSS containing recension I of *Táin bó Cuailnge*, and concludes that the text of Lebor na hUidre is superior to that of the Yellow Book of Lecan. This view is supported principally by the textual analysis of the reference to Cú Chulainn lighting fire for Conchobar occurring in YBL 19r b 35-45 but absent in LU: it is argued that the loss by homoioteleuton detected in LU at lines 4945-46 by R. I. BEST and O. BERGIN 1929 (Best² 877) can be better explained as an interpolation by the editor of the YBL version of recension I, probably Giolla Íosa Mac Fhir Bhisigh, who used LU.
4896. Swartz (Dorothy Dilts): Balance in the Book of Leinster *Táin bó Cúailnge* and in classical rhetoric.
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 Argues that its redactor employed a classical rhetorical technique.
6588. Ó Fiannachta (Pádraig): The fight with Fer Diad.
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In CJIS/RCÉI 9/1 (1983), pp. 45–80.
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5942. Richter (Michael): Die Symbiose von Christentum und archaischer Gesellschaft in Irland, 400–800.
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4069. Ó Béarra (Feargal): *Táin bó Cuailnge*: recension III.
In *Emania* 15 (1996), pp. 47–65.
5669. Dooley (Ann): The invention of women in the *Táin*.
In *Ulidia* 1 (1994), pp. 123–133.
299. O’Rahilly (Cecile): *Varia*: 1. The bleeding of living cattle.
In *Celtica* 12 (1977), pp. 185–188.
 Discusses the custom of using the blood of living cattle as food mentioned in Recension III of *Táin bó Cuailnge*.
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4903. Swartz (Dorothy Dilts): The problem of classical influence in the Book of Leinster *Táin bó Cúailnge*: significant parallels with twelfth-century neo-classical rhetoric.
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7865. Fisher (John J.): Epic or exegesis?: The form and genesis of the *Táin bó Cualnge*.
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10521. Edel (Doris): Off the mainstream: a literature in search of its criteria.
In ZCP 58 (2011), pp. 23–44.
 On the definition of ‘epic’ in the Irish context.
12614. Mallory (J. P.): The world of Cú Chulainn: the archaeology of the *Táin bó Cúailnge*.
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5672. Muhr (Kay): The location of the Ulster Cycle: Part I: *Tóchustal Ulad*.
In Ulidia 1 (1994), pp. 149–158.
 Discusses some of the names of peoples and places in this list (= *TBC* I ll. 3455–3497).
3145. Vielle (Christophe): Matériaux mythiques gaulois et annalistique romaine: éléments antiques d’un cycle héroïque celtique.
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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 *Atchú fer find fírfes cles*.
311. Ó Concheanainn (Tomás): The YBL fragment of *Táin bó Flidais*.
In Celtica 13 (1980), pp. 56–57.
 Identifies scribe of YBL (MS TCD H 2.16) fragment of *Táin bó Flidais* as Solam Ó Droma, and dates this transcript to c. 1380.
2497. Bhreathnach (Edel): Tales of Connacht: *Cath Airtig*, *Táin bó Flidhais*, *Cath Leitreach Ruibhe*, and *Cath Cumair*.
In CMCS 45 (Summer 2003), pp. 21–42.
 Examines the textual tradition of these four tales (without edition or translation) and argues that they belong to one narrative centered around the history of Connacht intended for a local learned audience.
7002. Brenneman (Walter): Transformation and symbolism in the Irish Celtic and Indo-European cattle raiding myth: a symbolic analysis.
In JIES 19/1-2 (Spring/Summer 1991), pp. 73–92.
8841. Ó hUiginn (Ruairí): Growth and development in the late Ulster Cycle: the case of *Táin bó Flidais*.
In Memory and the modern in Celtic literatures (2006), pp. 143–161.
12753. Arbuthnot (Sharon J.): A crux in *Táin bó Flidhais*.
In SGS 29 (2013), pp. 54–60.
12367. Ó hUiginn (Ruairí): The Gamhanradh.
In Celtica 27 (2013), pp. 79–94.
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; Serlige 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; Síaburcharpát Con Culainn.

Táin bó Fraích

1619. Meek (Donald E.): *Táin bó Fraích* and other ‘Fráech’ texts: a study in thematic relationships. Part I.

In CMCS 7 (Summer 1984), pp. 1–37.

[1.] The Fráech texts [*Táin bó Fraích*, *Tochmarc Treblainne* and the poems *Laoidh Fhraoich* (beg. *Osnadh carad a Cluain Fhaoich*), *Carn Fhaoich, soitheach na saorchlann*]; [2.] Fráech and the monster [place-names (e.g. *Dublind Fraích*, *Loch Bága*, *Carn Fraích*, *Cluain Fraích*) suggest early Fráech texts associated with Connacht; compares and contrasts *TBF*, *LF* and *CFSS*]. App. A contains an Engl. transl. of *LF*, based on text in MS Edinburgh, NLS Adv. 72.1.37 (Dean of Lismore’s Book).

For part II, *see* CMCS 8 (Winter, 1984), pp. 65–85.

1626. Meek (Donald E.): *Táin bó Fraích* and other ‘Fráech’ texts: a study in thematic relationships. Part II.

In CMCS 8 (Winter 1984), pp. 65–85.

[1.] Fráech and his stolen cattle (compares and contrasts *Táin bó Fraích*, *Tochmarc Treblainne* and poem *Carn Fhaoich, soitheach na saorchlann*); [2.] General conclusions.

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

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

In Éigse 18/1 (1980), pp. 93–94.

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

535. Baumgarten (Rolf): *Varia*: IV. A crux in *Táin bó Fraích*.

In Ériu 23 (1972), pp. 235–241.

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

2595. Meid (Wolfgang): The Yellow Book of Lecan version of *Táin bó Fraích*.

In ZCP 36 (1978), pp. 83–95.

Diplomatic text from YBL, cols. 649.47–658.41.

4050. Olmsted (Garrett): The earliest narrative version of the *Táin*: seventh-century poetic references to *Táin bó Cúailnge*.
In Emania 10 (1992), pp. 5–17.
 Translation of *Conailla Medb míchuru* attributed to Lucreth moccu Chíara, *Verba Scáthaige (Imbe eirr hengaile)* and the ‘Mórrígan’s *rosc*’ (*In fitir in dub dusáim can eric*). These are identified as containing seventh-century fragments of the *Táin bó Cúailgne* including references to an early version of the *Aided Fraích* episode.
3158. Dumville (David N.): Ireland and Britain in *Táin bó Fraích*.
In ÉtC 32 (1996), pp. 175–187.
 Argues that *Albu* in this text is means ‘Britain’, not ‘Scotland’.
7002. Brenneman (Walter): Transformation and symbolism in the Irish Celtic and Indo-European cattle raiding myth: a symbolic analysis.
In JIES 19/1-2 (Spring/Summer 1991), pp. 73–92.
8639. Evans (Dewi Wyn): The learned borrowings claimed for *Táin bó Fraích*.
In Ogma [Fs. Ní Chatháin] (2002), pp. 182–194.
3237. Herren (Michael): The sighting of the host in *Táin bó Fraích* and the *Hisperica famina*.
In Peritia 5 (1986), pp. 397–399.
12071. Meid (Wolfgang) (*ed.*): Die Romanze von Froech und Findabair: Táin bó Froích. Altirischer Text mit Einleitung, deutscher Übersetzung, ausführlichem philologisch-linguistischem Kommentar und Glossar / kritisch herausgegeben von Wolfgang MEID.
 Innsbruck: Institut für Sprachen und Literaturen der Universität Innsbruck, Bereich Sprachwissenschaft, 2009. 274 pp. (Innsbrucker Beiträge zur Kulturwissenschaft; Sonderheft, 130).
 2nd revised edition of *BILL* 4995.
Engl. transl. of 2nd ed.: The romance of Froech and Findabair or The driving of Froech’s cattle: *Táin Bo Froích*. Old Irish text, with introduction, translation, commentary and glossary / critically edited by Wolfgang MEID. English-language version based on the original German-language edition prepared with the assistance of Albert BOCK, Benjamin BRUCH and Aaron GRIFFITH. Innsbruck: Institut für Sprachen und Literaturen der Universität Innsbruck, Bereich Sprachwissenschaft, 2015. 296 pp. (Innsbrucker Beiträge zur Kulturwissenschaft; Neue Folge, 10).
Rev. by
 Édouard BACHELLERY, *in ÉtC* 15 (1976-1978), pp. 732-736 (1st ed.).
 Chantal KOBEL, *in ZCP* 64 (2017), pp. 488-491 (Engl. tr. of 2nd ed.).
 Erich NEU, *in IF* 79 (1974), pp. 326-330 (1st ed.).
 Erich POPPE, *in CMCS* 75 (Summer, 2018), pp. 81-83 (Engl. tr. of 2nd ed.).
 David RISCHKE, *in ZCP* 58 (2011), p. 291 (2nd ed.).
 Simon RODWAY, *in J CeltL* 19 (2018), pp. 252-257 (Engl. tr. of 2nd ed.).
 Nicholas ZAIR, *in Kratylos* 57 (2012), pp. 208-212 (2nd ed.).

9589. Ní Chatháin (Próinséas): A musical interlude in *Táin bó Froích*.
In *Studia celtica et indogermanica* [Fs. Meid] (1999), pp. 259–260.
 Discusses Úaithne, the name of the harper of the Dagda.
4619. Gantz (Jeffrey) (*trans.*): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey GANTZ.
 Penguin Classics. Harmondsworth: Penguin, 1981. vi + 280 pp.
 Contains: The wooing of Étaín; 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 Aife's only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó's pig; The intoxication of the Ulaid; Bricriu's feast; The exile of the sons of Uisliu.
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 Lóegaire Búadaig*; *Aided Chon Roí*; *Aided Cheltchair maic Uithechair*; *Aided Chonchobair*; *Aided Ailella ocus Chonaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidbe*; *Síaburcharpat Con Culainn*.
18381. Curley (Daniel), McCarthy (Daniel): Exploring the nature of the Fráoch saga: an examination of associations with the legendary warrior on Mag nAí.
In *Emania* 24 (2018), pp. 53–62.
 Discusses the connection of Fráech with three sites on Mag nAí: Clonfree, Carnfree and Oweynagat.
18490. Dumville (David N.): The world of the *síd* and the attitude of the narrator in *Táin bó Fraích*.
In *SCJ-NS* 7 (1995), pp. 21–25.

Táin bó Geanainn

1549. Harrison (Alan): Allagar 'Chlann Tomáis': gnáthchaint agus béarlagair in *Pairlement Chloinne Tomáis* 7rl.
In *Éigse* 16/2 (Geimhreadh 1975), pp. 97–112.

Analyses the ‘speech’ of Clann Tomáis in *Pairlement Chloinne Tomáis*, *Táin bó Geanainn* and *Lucht na Simléirí*. Includes sections on 1. Focail dar críoch *éis*; 2. Siombalachas fuaim; Béarla-gair léannta, e.g. *mac ar muin*, *ceann fa eite*, *plaic fa chuim*, *méar fá bhróig*, *bróg fá shop*, *ceanar fá iris*.

1806. Williams (N. J. A.): The author of *Táin bó Geanainn*.
In Éigse 20 (1984), p. 236.

Táin bó Regamain

8677. de hÓir (Éamonn): Frinseach Thír Eoghain.
In Dinnseanchas 5 (1972–1973), pp. 1–3.

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

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 Óenfír 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 Lóegaire Búadaig*; *Aided Chon Roí*; *Aided Cheltchair maic Uithechair*; *Aided Chonchobair*; *Aided Ailella ocus Chonaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidbe*; *Síaburcharpát Con Culainn*.

Táin bó Regamna

821. Baumgarten (Rolf): Varia: III. A note on *Táin bó Regamna*.
In Ériu 34 (1983), pp. 189–193.

Emends *dítin* (*IT* ii l. 52 (*diten* YBL), l. 53 (*dítin* Eg. 1782)) to *dídín*, vn. of *do-feid* and translates *Is oc dídín do báis-siu atáú-sa ocus bia* as ‘I am and I shall be bringing about your death’.

2606. Corthals (Johan): Mittelirisch *berthae*.
In ZCP 37 (1979), pp. 203–206.

Expands *b̄tho* in the Egerton 1782 version of *Táin bó Regamna* as *bertho* (= *berthae*, for OIr. *bertae*), vs. the emendation *bretho* by E. WINDISCH (*in IT* II, ii, p. 241).

7002. Brenneman (Walter): Transformation and symbolism in the Irish Celtic and Indo-European cattle raiding myth: a symbolic analysis.

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

8416. Corthals (Johan): Táin bó Regamna: eine Vorerzählung zur Táin bó Cúailnge.

SbÖAW, 478. Wien: Österreichische Akademie der Wissenschaften, 1987. 66 pp. (Veröffentlichungen der Keltischen Kommission, 5).

Text based on Egerton 1782, with variant readings from YBL in apparatus; with Kommentar, normalized Lesetext, German translation and Glossar.

Rev. by

Patrizia DE BERNARDO STEMPER, in *Kratylos* 34 (1989), pp. 192-193.

Uáitéar MAC GEARAILT, in *StH* 27 (1993), pp. 164-167.

Ailbhe Ó CORRÁIN, in *ZCP* 43 (1989), pp. 249-251.

Paul RUSSELL, in *ÉtC* 25 (1988), pp. 247-254.

Karl Horst SCHMIDT, in *IF* 94 (1990), pp. 314-316.

Richard SKERRETT, in *StC* 22-23 (1987-1988), p. 279.

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 Aife*; *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 Lóegaire Búadaig*; *Aided Chon Roí*; *Aided Cheltchair maic Uithechair*; *Aided Chonchobair*; *Aided Ailella ocus Chonaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidbe*; *Síaburchapat Con Culainn*.

Talland Étair

2092. Ó Dónaill (Caoimhín): Talland Étair: a critical edition with introduction, translation, textual notes, bibliography and vocabulary.

MMIT, 4. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2005. iv + 190 pp.

Text restored from MSS TCD H 2. 18 (*Book of Leinster*) and Harley 5280.

4842. Buttimer (Cornelius G.): *Scéla mucce meic Dathó*: a reappraisal.

In *PHCC* 2 (1982), pp. 61–73.

Includes comparison with *Talland Étair*.

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

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

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

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 Óenfír 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*.

Táinic Ióseph agus Muire

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.

Teagas Críósuidhe nó Fundament an Chreidimh Chríósuidhe (1652)

2041. Williams (N. J. A.): Scoggin in Éirinn.

In Éigse 18/2 (1981), p. 182.

tears (three tears, red tears)

1492. Ó Súilleabháin (Pádraig): *A gul gion gur lamhadh lé.*

In Éigse 14/4 (Geimhreadh 1972), pp. 297–299.

On Mary's restraint from weeping at the Cross and her red tears in Tadhg Óg Ó hUiginn's poem *Aoidhe meise ag máthair Dé*; also on the motif of the three tears.

Tecosca Cormaic

12877. Fomin (Maxim): A newly discovered fragment of the early Irish wisdom-text *Tecosca Cormaic* in TCD MS 1298 (H. 2. 7).

In Studia Celto-Slavica 5 (2010), pp. 159–170.

Offers some palaeographical, textual and linguistic observations preliminary to an edition of this text.

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

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.

16144. Bhreathnach (Edel): Perceptions of kingship in early medieval Irish vernacular literature.

In *Lordship in medieval Ireland* (2007), pp. 21–46.

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

Tecosca Morainn

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

In *ZCP* 49–50 (1997), pp. 287–310.

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

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

In *ZCP* 52 (2001), pp. 1–101.

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

Continued in *ZCP* 53 (2003), pp. 1-101.

3688. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, keltischer, indischer, iranischer und griechischer Vorstellungen von der Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil IV.

In *ZCP* 55 (2006), pp. 1–17.

Continued in *ZCP* 56 (2008), pp. 1-56.

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

In ZCP 53 (2003), pp. 1–19.

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

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

In ZCP 54 (2004), pp. 31–53.

Continued in ZCP 55 (2006), pp. 1–17.

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

In ZCP 56 (2008), pp. 1–56.

Tegag Kreesdee

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

In ZCP 35 (1976), pp. 175–233.

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

Teist Cóemáin

18677. Ó Maidín (Uinseann): The Celtic monk: rules and writings of early Irish monks / translated and annotated by Uinseann Ó MAIDÍN.

Kalamazoo, MI: , 1996. 215 pp. (Cistercian Studies series, 162).

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 clerech*, from An Leabhar Breac 260b]; The Rule of the Céli Dé; The Rule of Tallaght, or The teaching of Maelruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sinchell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= *Appitir chrábaid*]; Litany of the Trinity; Litany of Jesus Christ [= *Scúap chrábaid*]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transl. repr. from various sources]; Latin Hymns.

Rev. by

Réamonn Ó MUIRÍ, *in SAM 17/2 (1998), pp. 221–222.*

Temair

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

In SAM 16/2 (1995), pp. 22–26.

Tesmolta Cormaic ocus aided Finn

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

In *The Gaelic Finn tradition* (2012), pp. 81–96.

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

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

The church catechism in Irish (Hutchison) [1722]

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

In ZCP 35 (1976), pp. 175–233.

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

6504. Williams (N. J. A.): Thomas Wilson, Francis Hutchinson agus litriú na Gaeilge.

In ECI 1 (1986), pp. 204–207.

The crane-bag (Duanaire Finn)

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

In *Ollodagos* 30 (2014), pp. 1–7.

The English Irish dictionary (1732)

17436. Mac Coinnigh (Marcas): Tracing inspiration in proverbial material: from *The Royal Dictionary* (1699 & 1729) of Abel Boyer to the *English-Irish Dictionary* (1732) of Begley and McCurtin.

In IJL 26/1 (Mar. 2013), pp. 23–57.

9532. de Bhaldraithe (Tomás): Foclóir Uí Bheaglaoich.

In *Dán do oide* [Ó Cléirigh essays] (1997), pp. 21–37.

The English-Irish dictionary. An foclóir Béarla-Gaoidheilge (Paris 1732).

The Faerie queene (Spenser)

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

In SP 96/1 (Winter 1999), pp. 42–50.

The Long Charter of Christ

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

In Celtica 20 (1988), pp. 110–122.

Concludes that 'the Virgins tears of blood' of modern Irish folklore, rather than being 'native' or 'Celtic', is a relic of an international European tradition that was well developed in England. Refers to four Irish instances: (1) anon. *Fearr beagán cloinne ná clann*; (2) anon. *Íocadh Críost cumaoín a mháthar* (see L. MCKENNA, *Dioghluim dána* (1938), nos. 27a, 30 [Best² 1323a]); (3) *Gin go gcarthair cara siur* by Philip Bocht Ó hUiginn (†1487) (see L. MCKENNA, *Philip Bocht Ó hUiginn* (1931), poem 13 [Best² 1728]); (4) a prose translation of *The long charter of Christ* by Uilliam Mac an Leagha, dated to ca. 1461-63 (see A. BREEZE, *in Celtica* 19 (1987), pp. 111-120). Cf. also the motif of numbered tears in two poems by Tadhg Óg Ó hUiginn (†1448) in poems beg. *Aoidhe meise ag máthair Dé* and *Iomdha ród díreach go Dia* (see L. MCKENNA, *Dán Dé* (1922), nos. 2 and 6 [Best² 1323]).

426. Breeze (Andrew): The charter of Christ in medieval English, Welsh and Irish.

In Celtica 19 (1987), pp. 111–120.

Refers to four Irish instances of the theme of the charter of Christ: (1) *Cairt a síothchána ag síol Ádhaimh* by Tadhg Óg Ó hUiginn (†1448) (see L. MCKENNA, *Dán Dé* (1922), no. 3 [Best² 1323]); (2) *Braon re dubhadh diomdha Dé* (see L. MCKENNA, *Aithdioghluim dána* (1939), no. 84 [Best² 1692]); (3) *Seacht dtroighe mo thír dhúthaigh* by Philip Bocht Ó hUiginn (†1487) (see L. MCKENNA, *Philip Bocht Ó hUiginn* (1931), no. 21 [Best² 1728]); (4) a prose translation of *The long charter of Christ* (B-text) by Uilliam Mac an Leagha, dated to ca. 1461-63, contained in MSS King's Inns 10, BL Additional 11809, and RIA 3 B 22.

The poets and poetry of Munster (O'Daly)

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

Cork: Cork University Press, 2007. vii + 487 pp.

Rev. by

Eilís Ní DHEÁ, *in ECI* 23 (2008), pp. 204-205.

Deirdre NÍ MATHÚNA, *in StH* 35 (2008-2009), pp. 261-263.

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

6504. Williams (N. J. A.): Thomas Wilson, Francis Hutchinson agus litriú na Gaeilge.

In ECI 1 (1986), pp. 204–207.

The Red-Haired Man's Wife

1563. Bhreathnach (Áine): *Bean an fhir rua*.

In Éigse 16/3 (Samhradh 1976), pp. 187–202.

[1.] [Amhrán] A1 *Beir litir uaim scríofa*, etc.: song beg. *Beir litir uaim scríobhta síos go baile cuis cuain*, ed. from MS RIA 677 (23 F 22); ascr. to Riocard Bairéad; [2.] [Amhrán] A2 *Thíos ag Béal Bearnais*, etc.: song beg. *S[h]íos ag Béal-Barnuis tharlaigh me-si is mo ghrádh*, ed. from MS RIA 718 (23 H 34); ascr. to Riocard Bairéad or Cathal Buí Mac Giolla Gunna; [3.] Amhrán B: song beg. *'Sé doi bheatha chum na tíre-se a fhaoileann is deise faoi ghruaim*, ed. from MA RIA 769 (23 E 12); [4.] A agus B sa bhéaloideas; [5.] Nua-chumadóireacht: Amhrán C = song by Antoine Ó Reachtaire beg. *Smaoinigh gur ceusadh Aon Mhac Muire ar an gcrann*; [6.] Tuilleadh cumadóireachta; [7.] Athruithe eile; [8.] The Red-Haired Man's Wife (beg. *Ye muses divine combine and lend me your aid*).

The Song of Dermot and the Earl

2013. Mullally (Evelyn): The phantom army of 1169: an Anglo-Norman view. *In Éigse* 31 (1999), pp. 89–101.

Compares the two versions (found in *Expugnatio Hibernica* and *The Song of Dermot and the Earl*) of the spectral visit to Robert fitz Stephen's camp, and discusses the appearance phantasmal armies in early Irish literature.

The two deaths (eschatological tale)

14570. Ritari (Katja): The two deaths.

In End and beyond (2014), pp. 101–111.

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

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

In Traditio 68 (2013), pp. 125–151.

Theacla, St.

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

In Sacred histories [Fs. Herbert] (2015), pp. 311–332.

Thomas à Kempis

15241. Sharpe (Richard): Manuscript by subscription: Muiris Ó Gormáin and the Annals of the Four Masters.

In Éigse 39 (2016), pp. 199–208.

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

Timna Chathair Máir

2903. Smyth (Alfred P.): Húi Failgi relations with the Húi Néill in the century after the loss of the plain of Mide.
In *ÉtC* 14 (1974–1975), pp. 502–523.
13391. Byrne (Francis John): *Senchas*: the nature of Gaelic historical tradition.
In *HSt*, 9 (1974), pp. 137–159.
13416. Bhreathnach (Edel): *Timna Chathair Máir*: a Biblical motif in an early medieval Leinster context?
In *Lebor na cert* (2013), pp. 62–76.

Tinnakill duanaire

1829. O’Sullivan (Anne): The Tinnakill duanaire.
In *Celtica* 11 (1976), pp. 214–228.
 Early seventeenth-century MS (mainly parchment), TCD H 3. 19, owned by Mac Donnells, containing 83 bardic religious poems. Tinnakill = Tigh na Coille, a Mac Donnell castle in the parish of Coolbanagher, bar. of Portnahinch, Co. Leix. Appendix: list of poems (first lines) according to the correct order of the MS.
9917. Ó Raghallaigh (Eoghan): A poem to Aodh Buidhe and Alasdair Mac Domhnaill of Tinnakill, Queen’s County.
In *OLL* 2 (2006), pp. 44–64.

Tiomna Nuadh (Daniel)

14466. Williams (Nicholas): I bprionta i leabhar: na 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 clóbhualladh an Bhíobla; 8. Bíobla Bedell in Albain; 9. John Richardson; 10. Francis Hutchinson.
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.
16295. Ó hAodha (Ruairí): “I followed it to the Presse with ielousy”: Dr. Daniel of Tuam and the emergence of Gaelic print culture, c. 1570–1628.
In *JGAHS* 65 (2013), pp. 7–26.

On the life and work of William Daniel (1570–1628), archbp. of Tuam and translator of the New Testament into Irish.

Tír cumaile

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

In Peritia 11 (1997), p. 170.

Criticism of an emendation by Gearóid MAC NIOCAILL (*in* Ériu 22 (1971), pp. 81–86).

Tírechán

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

In Ériu 47 (1996), pp. 67–88.

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

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

In Ériu 45 (1994), pp. 53–82.

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

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

In CMCS 31 (Summer 1996), pp. 1–15.

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

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

In ZCP 49–50 (1997), pp. 698–711.

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

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

In Ériu 36 (1985), pp. 1–9.

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

3127. Picard (Jean-Michel): Les celticismes des hagiographes irlandais du VII^e siècle.

In ÉtC 29 (1992), pp. 355–373.

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

8695. Nicholls (K. W.): Some Patrician sites of Eastern Connacht.

In Dinnseanchas 5 (1972–1973), pp. 114–118.

Senchell Dumaigi; Sendomnach; Ardsenlis; Druime.

9563. Bieler (Ludwig) (*ed.*): The Patrician texts in the Book of Armagh / edited with an introduction, translation and commentary by Ludwig BIELER; with a contribution by Fergus KELLY.

SLH, 10. Dublin: Dublin Institute for Advanced Studies, 1979. vii + 288 pp.

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

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

Rev. by

Joseph F. KELLY, *in* Speculum 56/3 (Jul., 1981), pp. 585-587.

Richard SHARPE, *in* Éigse 18/2 (1981), pp. 329-332.

Richard SHARPE, *in* Peritia 1 (1982), pp. 363-369.

Kelly (Fergus)

10558. Woods (David): Tírechán on St. Patrick's writing tablets.

In StC 45 (2011), pp. 197–203.

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

10520. Bisagni (Jacopo): A note on the end of the world: Tírechán's *dies erdathe*.

In ZCP 58 (2011), pp. 9–18.

ad §12 (as ed. by L. BIELER 1979 [The Patrician texts in the Book of Armagh]); *erdathe* is interpreted as the gen. sg. of *erdath*, derived from PC *-*dātū*, containing the PIE root **d^hueh₂*- 'to make smoke'.

11444. Bieler (Ludwig): *Bethu Phátraic*: Versuch einer Grundlegung des Verhältnisses der irischen Patriciusviten zu den lateinischen.

In AnzPHK 111 (1974), pp. 253–273.

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

Repr. in L. BIELER, Studies on the life and legend of St. Patrick (ed. R. SHARPE), no. xiv (London 1986).

12307. Lacey (Brian): Tírechán's Sírdruimm, Adomnán's Dorsum Tómmme.
In JRSAI 132 (2002), pp. 148–150.
5725. Etchingam (Colmán), Swift (Catherine): Early Irish church organization: the case of Drumlease and the Book of Armagh.
In Breifne 9/37 (2001), pp. 285–313.
 1. Drumlease and the *Additamenta*, by C. ETCHINGHAM; 2. Drumlease and Tírechán, by C. SWIFT.
18702. Swift (Catherine): St. Patrick, Skerries and the earliest evidence for local church organization in Ireland.
In The island of St. Patrick (2004), pp. 61–78.

Tisserand, Jean (†1494)

441. Ó Cuív (Brian): Two religious poems in Irish.
In Celtica 20 (1988), pp. 73–84.
 1. The medieval poem, beg. *Is trúag in ces i mbiam* (8 qq.), ed. with transl. and notes from MSS TCD H 3. 18, TCD H 4. 22, and Brussels 20978–9; 2. A late (eighteenth-century?) adaptation of the Latin Easter hymn *L'alcluya du jour de Pasques* (composed by the Franciscan, Jean Tisserand, ob. 1494). Poem beg. *A aonmhic Dé do céasadh thrínn* (14 qq.); ed. with transl. and notes from MS NLI G 663. Latin text from *Liber Usualis*, beg. *O filii et filiae* (12 qq.).

Tiughraind Bhécáin

667. Kelly (Fergus): Tiughraind Bhécáin.
In Ériu 26 (1975), pp. 66–98.
 [1.] Introduction; [2.] Language; [3.] Metre and alliteration; [4.] Manuscript; [5.] Authorship. Discusses attribution to Bécán mac Luigdech (7th cent.), metrical, linguistic and stylistic similarities to *Fo réir Choluimb céin ad-fías* (see F. KELLY, *in* Ériu 24 (1973), pp. 1–34). Poem in praise of Columb Cille, beg. *Doféd andes andáil fíadhath* (25 qq.). Ed. from Laud misc. 615; with English translation and notes.
16662. Salvaneschi (Enrica): Columb Cille mac Eithne.
In Romanobarbarica 5 (1980), pp. 239–257.
 Analyses the phrase *mac Eithne* (*Tiughraind Bhécáin* §22) as 'son of almond'.

Tiugraind Beccáin

11605. Clancy (Thomas Owen), Márkus (Gilbert): Iona: the earliest poetry of a Celtic monastery.
 Edinburgh: Edinburgh University Press, 1995. x + 271 pp.

Part 1: Iona (Iona's early history; The life and work of the monastery; Iona as a literary centre); Part 2: The poems (*Altus prosator; Adiutor laborantium; Noli Pater; Amra Cholwimb Chille*; The poems of Beccán mac Luigdech; *Colum Cille co Día domm eráil; Cantemus in omne die*) [text, English translation, and commentary]; Part 3: The alphabet of devotion [English translation]; Part 4: Iona's library.

Rev. by

John CAREY, in *Éigse* 29 (1996), pp. 196-200.

Dáibhí Ó CRÓINÍN, in *Peritia* 11 (1997), pp. 425-427.

Richard SHARPE, in *Early Medieval Europe* 7 (1998), pp. 360-361.

Jane STEVENSON, in *CMCS* 30 (Winter, 1995), pp. 140-141.

To Chellóc mac Oíbléni, St.

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

In Cín chille cúile [Ó Riain essays] (2004), pp. 258–267.

On the identification of four cult sites associated with Mo Chellóg: Inisvickilane, Ballinrannig, Inis Labrainne (now Inch in the parish of Ballinvoher) and Cell Mo Cheallóg (now Kilmakilloge).

Tochmarc Ailbe

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

In Éigse 34 (2004), pp. 1–9.

Edition of the text (omitted by R. THURNEYSSEN, in *Best*² 1196) from a new collation of MS TCD H 3. 17, with transl. and textual notes. Supersedes J. CORTHALS, *Kelten* 4 (1999), 4-5.

2777. Ó Cuív (Brian): Miscellanea: 2. Agallamh Fhinn agus Ailbhe.

In Celtica 18 (1986), pp. 111–115.

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

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

In ÉtC 40 (2014), pp. 101–115.

14811. Innes (Sim): Fionn and Ailbhe's riddles between Ireland and Scotland.

In Ollam [Fs. Ó Cathasaigh] (2016), pp. 271–285.

Suggests that a direct line of written sources connects the riddles in *Tochmarc Ailbe* with those collected in Islay in 1860 by Hector MacLean (published in J. F. CAMPBELL's *Popular tales of the West Highlands*, Vol. III).

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

In Celts and their cultures at home and abroad [Fs. Malcolm Broun] (2013), pp. 197–211.

Tochmarc Becfhola

4592. Corthals (Johan) (*trans.*): Altirische Erzählkunst.

ForCelt, 1. Hamburg: Lit, 1996. 96 pp.

Contains German transl. of *Orgain Denna Ríg*, *Tochmarc Étaíne*, *Scéla mucce Meic Da Thó*, *Aided Crimthainn meic Fhidaig*, *Tochmarc Becfhola*, *Siaburcharpát Con Culainn*, *Immram Snédgusa ocus maic Ríagla*, *Acallam na senórach* (excerpt).

2nd rev. ed., North Charleston, SC: CreateSpace Independent Publishing Platform, 2016.

Rev. by

Helen IMHOFF, *in* *Celtica* 30 (2018), pp. 217–222 (2nd ed.).

8213. Whitfield (Niamh): Dress and accessories in the early Irish tale *The wooing of Becfhola*.

In *Medieval clothing and textiles* 2 (2006), pp. 1–34.

Discusses the descriptions of Becfhola and Flann's attire (§§1 and 6, as ed. by Máire BHREATHNACH, *in* *Ériu* 35 (1984), pp. 59–91).

827. Bhreathnach (Máire): A new edition of *Tochmarc Becfhola*.

In *Ériu* 35 (1984), pp. 59–91.

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

11502. Sims-Williams (Patrick): *Tochmarc Becfhola*: a 'peculiar confused tale'?

In *Narrative in Celtic tradition* (2011), pp. 228–234.

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

In *Constructing gender in medieval Ireland* (2013), pp. 57–73.

15736. Carey (John): *Yonec* and *Tochmarc Becfhola*: two female *echtraí*.

In *Sacred histories* [Fs. Herbert] (2015), pp. 73–85.

Tochmarc Emire

1299. Vries-Edel (D. R. de): *Máeláin muilchi*.

In *Peritia* 1 (1982), pp. 297–298.

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

1321. Ó Concheanainn (Tomás): Textual and historical associations of *Leabhar na hUidhre*.

In *Éigse* 29 (1996), pp. 65–120.

1. The scribes; 2. The title of the manuscript; 3. The history of LU from 1359 to 1470; 4. Gaps in the history of LU; 5. The Leth Cuinn orientation of the original contents of LU; 6. Sources of LU texts: (1) Lost manuscripts from Armagh and Monasterboice; (2) Cín (or Lebar) Dromma Snechta; 7. The entry of CDS texts into the Connacht tradition; 8. The probable contents of CDS; 9. LU and the CDS tradition; 10. The authors mentioned in LU; 11. The text of LG [*Lebor Gabála*] lost from LU; 12. A reference to Muirghius mac Páidín's manuscript; 13. TBC and *Tochmarc Emire* (TE); 14. The manuscripts of TE; 15. The recensions of TE; 16. LU and the intact text of TE; 17. The version of TE represented by R [Rawlinson B 512]; 18. The relationship between R and the intact text: (A) Miscellaneous forms; (B) Infixes and suffixes; 19. Conclusions as to the textual history of TE. *Continued in* *Éigse* 30 (1997), pp. 27–91.

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

In *Ériu* 49 (1998), pp. 71–88.

[1.] The relationship between the MSS of V [= the longer recension contained in MSS RIA 23 E 25, RIA D iv 2, Harley 5280, RIA 23 N 10, RIA 23 E 29 (Book of Fermoy), Egerton 92]; vs. T. Ó CONCHEANAINN, in *Éigse* 29 (1996), pp. 96–100; [2.] The lost portion of R [= the shorter recension contained in MS Rawlinson B 512]; [3.] The relationship of V and R; [4.] The language of R and V; vs. T. Ó CONCHEANAINN, in *Éigse* 30 (1997), pp. 102–18; [5.] Old and Middle Irish in V; [6.] Conclusion: V is an expanded version of R.

Ó Concheanainn (T.) (*ref.*)

1593. Padel (O. J.): The Cornish background of the Tristan stories.

In *CMCS* 1 (Summer 1981), pp. 53–81.

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

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

In *Éigse* 32 (2000), pp. 77–87.

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

3639. Sayers (William): Concepts of eloquence in *Tochmarc Emire*.

In *StC* 26–27 (1991–1992), pp. 125–154.

10070. Sayers (William): Irish evidence for the *De harmonia tonorum* of Wulfstan of Winchester.

In *Mediaevalia* 14 (1988), pp. 23–38.

ad *Tochmarc Emire* p. 48, §64 (as ed. by A. van HAMEL 1933 [Best² 1161]). Argues that the mention of an Ulbecán Saxae is a reference to the musical reputation of Wulfstan the Cantor (fl. 996).

13400. Mulligan (Amy C.): Playing for power: Macha Mongrúad's sovereign performance.

In *Constructing gender in medieval Ireland* (2013), pp. 75–93.

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

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

Quiggin memorial lectures, 15. Cambridge: Department of Anglo-Saxon, Norse, and Celtic, University of Cambridge, 2013. 57 pp.

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 Óenfír 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 Lóegaire Búadaig*; *Aided Chon Roí*; *Aided Cheltchair maic Uithechair*; *Aided Chonchobair*; *Aided Ailella ocus Chonaill Chernaig*; *Aided Cheit meic Mágach*; *Aided Meidbe*; *Síaburcharpat Con Culainn*.

18294. Theuerkauf (Marie-Luise): The road less travelled: Cú Chulainn's journey to matrimony and the *dinnshenchas* of *Tochmarc Emire*.

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

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

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

Toronto: University of Toronto Press, 1997. 211 pp.

Tochmarc Emire (Verba Scáthaige)

484. Henry (P. L.): Verba Scáthaige.

In *Celtica* 21 (1990), pp. 191–207.

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

Tochmarc Étaíne

634. Carey (John): On the interrelationships of some Cín Dromma Snechtai texts.
In Ériu 46 (1995), pp. 71–92.
 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 Mongáin*; (b) *Tuait Baile Mongáin*; (c) *Compert Mongáin*; (d) *Scél Mongáin*); 2. *Tuait Baile Mongáin* and *Baile Chuinn Chétchathaig* [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 *Imacallam* texts, *Immram Brain*, and the Mongán tales (*Immacallam Choluim Chille 7 ind Óclaig* and *Immacallam in Druad Brain 7 inna Banfátho Febuil*); 4. *Echtrae Chonlai* and *Immram Brain*; 5. ‘The Midland group’ (Claims these date from the reign of Finnechta Fledach mac Dúinchada, perhaps from the years 688-9); 6. *Tochmarc Étaíne*.
2674. Rejhon (Annalee C.): The French reception of a Celtic motif: the *Pèlerinage de Charlemagne à Jérusalem et à Constantinople*.
In ZCP 42 (1987), pp. 344–361.
 Suggests that a Celtic prototype, of which *Tochmarc Étaíne* is the Irish analogue, underlies the Old French poem.
4573. Sergent (Bernard): Elcmar, Nechtan, Óengus: qui est qui?
In Ollodagos 14/2 (2000), pp. 179–276.
 ad C. STERCKX, *Dieux d'eau: Apollons celtes et gaulois*, Bruxelles 1996. Argues that Lug and Óengus are respectively the only apollinean divinity and the only hermaic divinity in the Celtic pantheon, while Nechtan (who can also be named Manannán and Núada) is the water-god and primordial king with healing attributes.
4592. Corthals (Johan) (*trans.*): *Altirische Erzählkunst*.
 ForCelt, 1. Hamburg: Lit, 1996. 96 pp.
 Contains German transls. of *Orgain Denna Ríg*, *Tochmarc Étaíne*, *Scéla mucce Meic Da Thó*, *Aided Crimthainn meic Fhidaig*, *Tochmarc Becfhola*, *Síaburcharpat Con Culainn*, *Immram Snédgusa ocus maic Ríagla*, *Acallam na senórach* (excerpt).
 2nd rev. ed., North Charleston, SC: CreateSpace Independent Publishing Platform, 2016.
Rev. by
 Helen IMHOFF, in *Celtica* 30 (2018), pp. 217-222 (2nd ed.).
7064. Hicks (Ronald): Cosmography in *Tochmarc Étaíne*.
In JIES 37/1-2 (Spring/Summer 2009), pp. 115–129.
8638. Charles-Edwards (T. M.): *Tochmarc Étaíne*: a literal interpretation.
In Ogma [Fs. Ní Chatháin] (2002), pp. 165–181.

10710. Griffin-Kremer (Cozette): Wooings and works: an episode on yoking oxen in the *Tochmarc Étaíne* and the *Cóir anmann*.
In Eolas 4 (2010), pp. 54–85.
11508. Ó Cathasaigh (Tomás): Myth and saga: ‘The wooing of Étaín’.
In Why Irish? (2008), pp. 55–69.
Repr. in Coire sois, pp. 173–184.
12472. Ó Cathasaigh (Tomás): *Tochmarc Étaíne* II: a tale of three wooings.
In Land beneath the sea [Ahlqvist essays] (2013), pp. 129–142.
15534. Kritch (Kevin R.): Equivocal land claims in *Guta saga* and *Tochmarc Étaíne*: a neglected Norse-Irish analogue.
In ANF 128 (2013), pp. 97–123.
16179. Sweetser (Eve): Advantage and disadvantage: cognate formulas for a Welsh and Irish *topos* of otherworldly ambiguity.
In Rhetoric and reality in medieval Celtic literature [Melia studies] (2014), pp. 191–194.
 Argues that the use of *les* and *aimles* in *Tochmarc Étaíne* (cf. *LU* 10822-3) possibly represents an inherited Common Celtic formula.
15947. Hily (Gaël): Et le Dagda transforma l’Ulster: Un aménagement du territoire dans *Tochmarc Étaíne*, version 1.
In ÉtC 42 (2016), pp. 143–159.
4619. Gantz (Jeffrey) (*trans.*): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey GANTZ.
 Penguin Classics. Harmondsworth: Penguin, 1981. vi + 280 pp.
 Contains: The wooing of Étaín; 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 Aife’s only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó’s pig; The intoxication of the Ulaid; Bricriu’s feast; The exile of the sons of Uisliu.
15913. Carey (John): The final transformation of Étaín.
In Ériu 66 (2016), pp. 31–38.
 On the origin and meaning of the word *gast* in Irish, attested in *Tochmarc Étaíne* III §17 (cf. ZCP 12.137 ff.) and in a glossary in MS H 3. 18 (cf. ZCP 13.61 ff.).

Tochmarc Ferbe

17857. Theuerkauf (Marie-Luise): The name of the heroine in *Tochmarc Ferbe*.
In Celtica 30 (2018), pp. 1–9.

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

Tochmarc Lúaine ocus aided Athairne

309. Breatnach (Liam): *Tochmarc Luaine ocus aided Athairne*.

In Celtica 13 (1980), pp. 1–31.

Edition with notes and indices (no translation) from MS TCD H 2.16 (YBL), MS RIA 23 P 12 (Book of Ballymote), and MS TCD H 2. 17. Includes passages of verse and *roscada* omitted from W. Stokes, in RC 24 (1903), pp. 270–287 (Best¹, p. 98).

13008. Findon (Joanne): Nes, Deirdriu, Luaine: fated women in Conchobar’s life.

In Gablánach in scélaigeacht [Fs. Dooley] (2013), pp. 154–170.

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

In Ulidia 3 (2013), pp. 17–24.

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

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

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Tochmarc Moméra

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

In SCF 14 (2017), pp. 92–110.

Tochmarc Treblainne

1626. Meek (Donald E.): *Táin bó Fraích* and other ‘Fráech’ texts: a study in thematic relationships. Part II.

In CMCS 8 (Winter 1984), pp. 65–85.

[1.] Fráech and his stolen cattle (compares and contrasts *Táin bó Fraích*, *Tochmarc Treblainne* and poem *Carn Fraoich, soitheach na saorchlann*); [2.] General conclusions.

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

4025. Jennings (Rachel): A translation of *Tochmarc Treblainne*.
In Emania 16 (1997), pp. 73–78.
 Based on K. MEYER, ZCP 13 (1921), pp. 166–175 (= MS RIA 23 E 29 (Book of Fermoy), 67a–71b).

Tochomlod na nDéisi

6068. Ó Cathasaigh (Tomás): ‘The Expulsion of the Déisi’.
In JCHAS 110 (2005), pp. 13–20.
 Discusses its historical background, based mainly on the Rawlinson B 502 text.
Repr. in Coire sois, pp. 283–292.
17246. Ó Cathasaigh (Tomás): Textual transmission and variation: a medieval Irish case study.
In 10th Symposium of Societas Celtologica Nordica (2010), pp. 169–179.
 Compares the two earliest versions of ‘The expulsion of the Déisi’, listing the variations occurring in the material common to Rawl. B 502 and Laud 610.

Togail brudne Uí Dergae

1091. Ó Cathasaigh (Tomás): On the Cín Dromma Snechta version of *Togail brudne Uí Dergae*.
In Ériu 41 (1990), pp. 103–114.
 vs. T. Ó CONCHEANAINN, *in CMCS* 16 (Winter, 1988), pp. 1–40.
Repr. in Coire sois, pp. 399–411.

Togail bruidne Da Derga

217. Charles-Edwards (T. M.): *Geis*, prophecy, omen, and oath.
In Celtica 23 (1999), pp. 38–59.
 Discusses the function of prophecy, etc. in *Togail bruidne da Derga*.
3676. Nikolaeva (Natalia): The drink of death.
In StC 35 (2001), pp. 299–306.
 On two kennings for blood in Old Irish: *deog tonmaid*, occurring 3× in *Togail bruidne Da Derga*, and *melg theme*, occurring 1× in *Amrae Con Roi*.
239. West (Máire): The genesis of *Togail bruidne Da Derga*: a reappraisal of the ‘two-source’ theory.
In Celtica 23 (1999), pp. 413–435.
9242. O’Connor (Ralph): Prophecy, storytelling and the otherworld in *Togail bruidne Da Derga*.
In Approaches to religion and mythology in Celtic studies (2008), pp. 55–68.

388. Ó Concheanainn (Tomás): Notes on *Togail bruidne Da Derga*.
In Celtica 17 (1985), pp. 73–90.
 1. The relationship of the texts; 2. Narrative features; 3. Linguistic features. –
 Giolla Íosa Mac Fhir Bhisigh is likely to have been the redactor of the versions
 of *TBC*, *BDD* and other important texts which occur in his hand in YBL.
8226. Sayers (William): Charting conceptual space: Dumézil’s tripartition and
 the fatal hostel in early Irish literature.
In ManQ 34/1-2 (Fall/Winter 1993), pp. 27–64.
 Analyses the structure of *Togail bruidne Da Derga* with the aim of verifying D.
 MILLER’s analysis (*in Shadow* 9 (1992), pp. 13-22) of G. Dumézil’s trifunctional
 model.
1091. Ó Cathasaigh (Tomás): On the Cín Dromma Snechta version of *Togail
 brudne Uí Dergae*.
In Ériu 41 (1990), pp. 103–114.
 vs. T. Ó CONCHEANAINN, *in CMCS* 16 (Winter, 1988), pp. 1-40.
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4208. Ó Cathasaigh (Tomás): Irish myths and legends.
In SCF 2 (2005), pp. 11–26.
 Considers various aspects of early Irish narrative, such as kingship, kinship
 and the threefold death.
Repr. in Coire sois, pp. 1-15.
2633. Bhreathnach (Máire): The sovereignty goddess as goddess of death?
In ZCP 39 (1982), pp. 243–260.
 Studies the role of the Sovereignty Goddess as agent of the King’s death in two
 Old Irish death-tales and draws parallels with Old Norse literature.
12599. O’Connor (Ralph): Compilation as creative artistry: a reassessment of
 ‘narrative inconsistency’ in *Togail bruidne Da Derga*.
In CMCS 65 (Summer 2013), pp. 1–48.
 Deals systematically with thirty narrative inconsistencies identified in the text
 and explains them away as (A) aesthetically trivial, (B) non-existent, or (C)
 functioning to strengthen the saga’s narrative coherence at some level.
1605. Jacobs (Nicolas): The Green Knight: an unexplored Irish parallel.
In CMCS 4 (Winter 1982), pp. 1–4.
 The green knight in *Sir Gawain and the Green Knight* is compared with the
 three red horsemen in *Togail bruidne Da Derga*.
13575. Bondarenko (Grigory): Roads and knowledge in *Togail bruidne Da
 Derga*.

- In Celtic cosmology (2014), pp. 186–206.
2445. Eichhorn-Mulligan (Amy C.): *Togail bruidne Da Derga* and the politics of anatomy.
In CMCS 49 (Summer 2005), pp. 1–19.
Discusses the use of body symbolism and argues that corporeal imagery has been purposely used to communicate an allegory of Irish kingship.
13673. Ó Cathasaigh (Tomás): The concept of the hero in Irish mythology.
In The Irish mind (1985), pp. 79–90.
A discussion of *Compert Con Culainn* (for Cú Chulainn) and of *Togail bruidne Da Derga* (for Conaire Mór).
Repr. in Coire sois, pp. 51-64.
2408. West (Máire): Leabhar na hUidhre's position in the manuscript history of *Togail bruidne Da Derga* and *Orgain brudne Uí Dergae*.
In CMCS 20 (Winter 1990), pp. 61–98.
Refutes the view that YBL originates directly from LU, and argues it belongs to a group of MSS deriving from a source independent of LU. A criticism of T. Ó CONCHEANAINN, in *Celtica* 17 (1985), pp. 73-90, *Éigse* 16 (1975), pp. 146-162, etc.
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.
2839. West (Máire): Aspects of *díberg* in the tale *Togail bruidne Da Derga*.
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Explores general concepts about the early Irish institution of brigandage within the context of *Togail bruidne Da Derga*, with special attention to its association with wolflike activities, and argues that the tale conveys the Christian condemnation of *díberg*.
14433. O'Connor (Ralph): The destruction of Da Derga's hostel: kingship and narrative artistry in a mediaeval Irish saga.
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Matthieu BOYD, in *Celtica* 28 (2016), pp. 246-249.
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David Elton GAY, in *Fabula* 55/1-2 (2014), pp. 201-202.
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Kelly A. KILPATRICK, in *Nottingham Medieval Studies* 58 (2014), pp. 276-279.
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4159. Ahlqvist (Anders): Two notes on Irish texts: 2. A passage in the YBL version of *BDD*.
In Ériu 30 (1979), pp. 65–66.
 ad line 163 as ed. by E. KNOTT 1936 (Best² 1166). Emends *ní mise didiu éiside* to *ní mise didiu eisedar* ‘it is not I who ask’ based on reading of MS TCD H 2.16 (Yellow Book of Lecan).
8820. Borsje (Jacqueline): Approaching danger: *Togail bruidne Da Derga* and the motif of being one-eyed.
In Identifying the Celtic (2002), pp. 75–99.
6454. McCone (Kim), Ó Fiannachta (Pádraig): Scéalaíocht ár sinsear.
 Dán agus tallann, 3. Maigh Nuad: An Sagart, 1992. 142 pp.
 Contains *Cath Maige Mucrama*, *Aided Chonchobuir*, *Genemain Cormaic ua Cuinn*, *Echtra mac nEchdach Mugmedóin*, *Togail bruidne Da Derga*, *Aided Diarmata meic Fergusa Cerbeóil*, *Longes mac nUislenn*, *Echtra Fergusa maic Léti* and *Bethu Phátraic* in Modern Irish translation.
Rev. by
 A. J. HUGHES, *in SAM* 15/2 (1993), p. 274.
 Máirín Ní DHONNCHADHA, *in Comhar* 51/10 (Oct., 1992), pp. 27–28.
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3259. Sims-Williams (Patrick): ‘Is it fog or smoke or warriors fighting?’: Irish and Welsh parallels to the *Finnsburgh* fragment.
In BBCS 27/4 (May 1978), pp. 505–514.
6258. Ó Cathasaigh (Tomás): Between God and Man: the hero of Irish tradition.
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15994. Dudenko (Ksenia): Mon semblable — mon frère: the ‘evil twin’ motif in *Togail Bruidne Da Derga*.
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3562. Sims-Williams (Patrick): Riddling treatment of the ‘watchman device’ in *Branwen* and *Togail bruidne Da Derga*.
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8602. Ó Cathasaigh (Tomás): *Gat* and *díberg* in *Togail bruidne Da Derga*.
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3666. Sjöblom (Tom): Before *geis* became magical: a study of the evolution of an early Irish religious concept.
In StC 32 (1998), pp. 85–94.
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4619. Gantz (Jeffrey) (*trans.*): Early Irish myths and sagas / translated with an introduction and notes by Jeffrey GANTZ.
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 Contains: The wooing of Étaín; 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 Aife's only son; The wasting sickness of Cú Chulaind & the only jealousy of Emer; The tale of Macc Da Thó's pig; The intoxication of the Ulaid; Bricriu's feast; The exile of the sons of Uisliu.
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 síl Chonairi Mōir*, referring in particular to the symbolic role of the chariot in both traditions.
16708. Falileyev (Alexander): Welsh equivalents to the Irish *fian*? Some further considerations on juvenile delinquency in medieval Wales.
In CMCS 73 (Summer 2017), pp. 31–59.
 Provides further medieval Welsh parallels to the passage referred to by Simon RODWAY in *Studi Celtici* 7.191 ff.; also suggests Welsh *ynfydion* may have a parallel in the Irish *dám dásachtach* of *Togail Bruidne Da Derga*.
8604. Sjöblom (Tom): Advice from a birdman: ritual injunctions and royal instructions in TBDD.
In Celtica helsingiensia (1996), pp. 233–251.
- Togail na Tebe**
4146. Miles (Brent): *Riss in Mundtuirc*: the tale of Harmonia's necklace and the study of the Theban cycle in medieval Ireland.
In Ériu 57 (2007), pp. 67–112.
 Edited from RIA MS D iv 2, with English translation and commentary. Includes a discussion of the relationship of this text with *Togail Troí* and *Togail na Tebe*.
14821. Harris (John R.): Adaptations of Roman epic in medieval Ireland: three studies in the interplay of erudition and oral tradition.
 Lewiston; Queenston; Lampeter: Mellen Press, 1998. ix + 239 pp. (Studies in epic and Romance literature, 5).

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

Rev. by

Uáitéar MAC GEARAILT, in *Éigse* 34 (2004), pp. 220-224.

Togail Troí

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*.

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

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

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

In *StH* 31 (2000–2001), pp. 71–85.

2942. Meyer (Robert T.): The Middle-Irish version of the story of Troy.

In *ÉtC* 17 (1980), pp. 205–218.

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

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

In *Fantasies of Troy* (2004), pp. 81–96.

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

In *Übersetzung, Adaptation und Akkulturation im insularen Mittelalter* (1999), pp. 123–129.

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

13861. Clarke (Michael): The extended prologue of *Togail Troí*: from Adam to the wars of Troy.

In *Ériu* 64 (2014), pp. 23–106.

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

Togal Troí

18814. Mac Gearailt (Uáitéar): Translations of Latin works in the Book of Ballymote.

In *Book of Ballymote* (2018), pp. 101–154.

Focuses on *Togal Troí*, *Merugud Ulíxis maic Leirtis*, *Imtheachta Aeniasa*, *Scéla Alaxandair*, examining in particular the language and style of each and their relationship to other texts of the same works.

Toimtenach

1288. Sharpe (Richard): *Vitae S. Brigitae*: the oldest texts.

In *Peritia* 1 (1982), pp. 81–106.

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

2597. Ó Briain (Felim), Mac Donncha (Frederic) (ed.): *Brigitana*.

In *ZCP* 36 (1978), pp. 112–137.

Studies the structure and interdependence of the different versions of the *Life of St. Brigit*. Sections: 1. The relation of Broccán's Hymn to the *Vita Brigitae*; 2. The priority of VA (*Vita Anonyma*) or VC (*Vita Cogitosa*)?; 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.),.

Tóirneach an Luain, bás ban

1493. Herbert (Máire): Some Irish prognostications.

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

Irish prognostications from thunder (§§[1.]–[6.]) and from the howling of dogs (§[7.]). [1.] Poem beg. *Torann Domhnaigh créd fatá*, ed. from *Laud Misc.* 615 and *TCD H* 4. 22; [2.] Text beg. *Torann Domhnaig do-fóirne díghbhail 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 sainemáil*, ed. from *TCD H* 4. 22; [5.] Text beg. *Gaoth mor ocus toirneach isin mí so*, ed. from *Edinburgh Laing* 21; [6.] text beg. *Da ti toirneach a mí 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.

Toland, John (1670–1722)

7149. Harrison (Alan): John Toland and Keating's *History of Ireland* (1723).

In *Donegal annual* 36 (1984), pp. 25–29.

7941. Harrison (Alan): John Toland and the discovery of an Irish manuscript in Holland.

In *IUR* 22/1 (Spring/Summer 1992), pp. 33–39.

MS Harley 1802.

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

In NACCS 2 (1992), pp. 555–576.

Tomaltach son of Conchobhar Óg MacDiarmada (†1458)

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

In Ériu 31 (1980), pp. 132–145.

Poem beg. *Gabh umad a Fheidhlimidh* addressed to Feidhlim(idh) Fionn, son of Ó Conchobhair Ruadh and composed by the historian Torna Ua Maoil Chonaire (†1468) c. 1464–66. Refers to two other poems possibly composed by same author, i.e. *Tosach féile fairsinge*, addressed to Tomaltach son of Conchobhar Óg MacDiarmada, chief of Magh Luirg (†1458); *Buaidh n-easbaig ar Ardachadh*, addressed to Cormac MagShamhradhain, bishop of Ardagh 1444–ca. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

Tomás Aerach

1323. Ó Murchú (L. P.): Dha dhearbhuí.

In Éigse 29 (1996), pp. 137–149.

Two poetic asseverations, *Dar mála mo phípe is dar an lán atá inti* by Tomás Aerach and *Lé sealad mé gan codladh séimh acht arraing ghéar 'om luascadh* by Patrick Reddan. Ed. with metrical analysis, linguistic notes and glossaries, from MSS RIA 23 I 26 and RIA 23 I 35 resp. Cf. L. P. Ó MURCHÚ, *in* Éigse 17/2 (1978), pp. 237–264, ÉtC 29 (1992), pp. 327–332.

Tondale (Ir. Tnúthgal)

18802. Watkins (Carl): Doctrine, politics and purgation: the vision of Tnúthgal and the Vision of Owein at St. Patrick's Purgatory.

In JMH 22/3 (1996), pp. 225–236.

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

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

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

Topographia Hiberniae (Giraldus Cambrensis)

521. Stewart (James): Topographia Hiberniæ.

In Celtica 21 (1990), pp. 642–657.

A discussion of aspects of Giraldus Cambrensis's *Topographia Hiberniæ*.

391. Stewart (James): Gleann na nGealt: a twelfth-century Latin account.

In Celtica 17 (1985), pp. 105–111.

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

3060. Pontfarcy (Yolande de): Two late inaugurations of Irish kings.
In *ÉtC* 24 (1987), pp. 203–208.
 Studies the structure and the symbolic meaning of the consecration of a king in *Topographia Hiberniae* and the Life of Colmán son of Lúachain, arguing in favour of the authenticity of these accounts.
7032. Anderson (Earl R.): Horse-sacrifice and kingship in the *Secret history of the Mongols* and in Indo-European cultures.
In *JIES* 27/3-4 (Fall/Winter 1999), pp. 379–393.
 Discusses an Irish example (an inauguration of an Ulster king as described by Giraldus Cambrensis).
16171. Henley (Georgia): Through the ethnographer’s eyes: rhetoric, ethnicity, and quotation in the Welsh and Irish works of Gerald of Wales.
In *Rhetoric and reality in medieval Celtic literature [Melia studies]* (2014), pp. 63–74.
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.).

Tóraigheacht an ghiolla dheacair

12057. Vielle (Christophe): Du *Tóraigheacht an ghiolla dheacair* au *Jaiminīyāśvamedha*: mythe hippique et cheval(eresque) épique d’Irlande et d’Inde.
In *Deuogdonion [Mélanges Sterckx]* (2010), pp. 675–696.

Tóraigheacht taise taoibhghile

15189. Hoyne (Mícheál): *Imtheacht an dá nónmhar agus tóraigheacht taise taoibhghile*: an Early Modern Irish exemplary tale.
In *Ériu* 65 (2015), pp. 1–47.

Tóraíocht Dhiarmada agus Ghráinne

5842. Ó Cathasaigh (Tomás): Tóraíocht Dhiarmada agus Ghráinne.
In *LCC* 25 (1995), pp. 30–46.
Repr., followed by Engl. transl., in *Coire sois*, pp. 449–483.

Torann Domhnaig do-fóirne díghbhail for chleirchibh

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 díghbhail 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 ocus 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.

Torann Enair sidh sainemail

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 díghbhail 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 ocus 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.

Torna éces

13842. Campanile (Enrico) (*ed.*): *Eochu art arachridethar cathrōe*.

In Die älteste Hofdichtung von Leinster (1988), pp. 34–35 [19. Eulogie für Eochu mac Énnai Chennselaig].

Uncertain ascription (Torna éces? Laidcenn macc Bairchedo?). With German translation.

Torna Ua Maoil Chonaire (†1468)

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

In Ériu 31 (1980), pp. 132–145.

Poem beg. *Gabh umad a Fheidhlimidh* addressed to Feidhlim(idh) Fionn, son of Ó Conchobhair Ruadh and composed by the historian Torna Ua Maoil Chonaire (†1468) c. 1464–66. Refers to two other poems possibly composed by same author, i.e. *Tosach féile fairsinge*, addressed to Tomaltach son of Conchobhar Óg MacDiarmada, chief of Magh Luirg (†1458); *Buaidh n-easbaig ar Ardachadh*, addressed to Cormac MagShamhradhain, bishop of Ardagh 1444–ca. 1476. Notes association of *ae freislighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

Tóruidheacht na bhfireun air lorg Chríosda

15241. Sharpe (Richard): Manuscript by subscription: Muiris Ó Gormáin and the Annals of the Four Masters.

In Éigse 39 (2016), pp. 199–208.

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

Tóruigheacht Dhiarmada agus Ghráinne

7897. Cormier (Raymond J.): Open contrast: Tristan and Diarmaid.

In Speculum 51 (1976), pp. 589–601.

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

In PHCC 30 (2011), pp. 116–126.

12220. Breatnach (Caoimhín): The transmission and text of *Tóruigheacht Dhiarmada agus Ghráinne*: a reappraisal.

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

Tóruigheacht Duibhe Lacha Láimh-Ghile

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

In Ériu 38 (1987), pp. 9–26.

Preliminary re-evaluation of origins, form and content of romantic tales. Discussion based on story of *Serc Duibhe Lacha do Mhongán*, known in scribal tradition as *Tóruigheacht Duibhe Lacha Láimh-Ghile*.

Tóruigheacht Dhiarmada agus Ghráinne

2791. Corthals (Johan): Die Trennung von Finn und Gráinne.

In ZCP 49–50 (1997), pp. 71–91.

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

Tóruigheacht in Ghilla Dhecair

6807. Heffernan (Carol F.): Combat at the fountain: the early Irish *Pursuit of the Gilla Decair* and the Old French *Yvain*.

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

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

17445. Ní Mhurchú (Síle): Varia: I. *Ní chluinim sin a chláirseach*: a lost poem from the Book of the O'Conor Don.

In Ériu 67 (2017), pp. 215–218.

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

Tract on *imchomarc*

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

In Dá dtrian feasa fiafraighidh (2017), pp. 67–93.

Discusses the H 3. 18 version of the tract on the 'divisions of *imchomarc*'.

Tractatus de Purgatorio sancti Patricii (H. of Saltrey)

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

Blackrock, Co. Dublin: Four Courts, 1985. 78 pp.

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

Rev. by

Tom HAMILL, *in SAM* 11/2 (1985), p. 549.

Tomás MAC LIAM, *in Béaloideas* 54-55 (1986-1987), pp. 290-292.

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

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

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

18802. Watkins (Carl): Doctrine, politics and purgation: the vision of Tnúthgal and the Vision of Owein at St. Patrick's Purgatory.

In JMH 22/3 (1996), pp. 225–236.

18807. Zaleski (Carol G.): St. Patrick's Purgatory: pilgrimage motifs in a medieval otherworld vision.

In JHI 46/4 (Oct. 1985), pp. 467–485.

Treatise of Échtgus Ó Cuanáin of Ros Cré on the Eucharist

18677. Ó Maidín (Uinseann): The Celtic monk: rules and writings of early Irish monks / translated and annotated by Uinseann Ó MAIDÍN.

Kalamazoo, MI: , 1996. 215 pp. (Cistercian Studies series, 162).

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 clerech*, from An Leabhar Breac 260b]; The Rule of the Céili Dé; The Rule of Tallaght, or The teaching of Maelruain. 2. Writings, litanies and hymns: Testimony to the Monastery of Sinchell The Younger; The Homily of Cambrai Fragment; A treatise on The Eucharist; The Alphabet of Devotion [= *Apigitir chrábaid*]; Litany of the Trinity; Litany of Jesus Christ [= *Scúap chrábaid*]; Litany of Our Lady; Invocation of Saint Michael; Poems [Engl. transl. repr. from various sources]; Latin Hymns.

Rev. by

Réamonn Ó MUIRÍ, in SAM 17/2 (1998), pp. 221-222.

Trecheng Breth Féne

11595. Kelly (Fergus): Thinking in threes: the triad in early Irish literature.
In PBA 125 (2004), pp. 1–18 (= Rhÿs lecture, 2003).

Trefocal tract

16537. Breatnach (Liam): The *Trefocal tract*: an early Middle Irish text on poetics.
In Dá dtrian feasa fiafraighidh (2017), pp. 1–65.

Trí biorghaoithe an bháis (Keating)

1735. Ó Dúshláine (Tadhg): Nóta ar cheapadóireacht an Chéitinnigh.
In Éigse 18/1 (1980), pp. 87–92.
Discusses the metaphor of chess applied to human existence, as used by Keating in *Trí bior-ghaoithe an bháis*.
2011. Cunningham (Bernadette): The sources of *Trí biorghaoithe an bháis*: another French sermon.
In Éigse 31 (1999), pp. 73–78.
Argues that Keating's discussion of the three kinds of death draws upon the work of French preacher Pierre de Besse (†1639).
5781. Ó Dúshláine (Tadhg): An t-exemplum in *Trí bior ghaoithe an bháis*.
In LCC 14 (1983), pp. 90–105.
10251. Ó Doibhlin (Breandán): Athléamh ar *Trí bhiorgha an bháis*.
In Bliainiris 6 (2006), pp. 203–229.
13928. Ó Dúshláine (Tadhg): Devout humanism Irish-style: the influence of Sir Thomas More on Seathrún Céitinn.
In Irish in Europe (2001), pp. 79–92.

A comparison between More's *The four last things* and Keating's *Trí bior-ghaoithe an bháis*.

14471. Ó Dúshláine (Tadhg): An Eoraip agus litríocht na Gaeilge, 1600-1650: gnéithe den Bharócachas Eorpach i litríocht na Gaeilge.

LT, 55. Baile Átha Cliath: An Clóchomhar, 1987. 234 pp.

Investigates contemporary continental influence on 17th-c. Irish literature. Includes a literary analysis of Keating's *Trí biorghaoithe an bháis* (chap. 2) and Mac Aingil's *Scáthán shacramuinte na haithridhe* (chap. 3).

15890. Sharpe (Richard): The Duke of Sussex's Irish manuscript (Rylands Irish MS 22).

In BJRL 93/1 (Spring 2017), pp. 121–130.

Dated 1710. Containing a copy of Keating's *Trí biorghaoithe an bháis*.

Tri gaire in domain

14638. Carey (John): The three cries of the world.

In *End and beyond* (2014), pp. 683–684.

Text from Rawl. B 512 with variants from NLI G 10; with English translation.

Triads

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

In PBA 125 (2004), pp. 1–18 (= Rhÿs lecture, 2003).

Trial of Mac Teléne

1947. Clancy (Thomas Owen): Mac Steléne and the eight in Armagh: identity and context.

In *Éigse* 26 (1992), pp. 80–91.

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

18497. Clancy (Thomas Owen): Reading medieval Irish satire: the trial of Mac Teléne.

In *Satura* (2001), pp. 20–47.

Triamhuin Ghormlaithe

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 Érenn.

Trias Thaumaturga

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

In *Emania* 1 (1986), pp. 22–23.

Reproduces a letter dated 24 April 1835 written by John O'Donovan, commenting on the description of *Emain* in John Colgan's *Acta Triadis Thaumaturgae* (1647).

Tripartite life of Patrick

2651. Jackson (Kenneth H.): The date of the Tripartite Life of St. Patrick.

In *ZCP* 41 (1986), pp. 5–45.

Distinguishes three datable linguistic layers (Old Irish, 10th c. and 11th c.) corresponding to the three main editorial phases. Includes a detailed analysis of the linguistic material, contrasted with *Saltair na Rann* and *Togail Troi*.

7423. Barden (Seán): Patrick's Armagh: local topography in the Tripartite Life.

In *SAM* 22/2 (2009), pp. 1–7.

Considers the place name *Ráth Dáire*.

10598. Forbes (Will): Scardan, Co. Westmeath.

In *Above and beyond* [Swan memorial essays] (2005), pp. 249–265.

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

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

In *Saint Patrick 493-1993* (1993), pp. 255–258.

16237. Ó Riain (Pádraig): The notes of the Book of Armagh: a ninth-century witness to North Munster affairs?

In *NMAJ* 54 (2014), pp. 61–69.

Argues that the *notulae* are a transcript of notes made *in situ* by the abbot of Armagh in the period 835-845, the Munster section of which was later to be used as material for the composition of St. Patrick's circuit of mid-Munster in the Tripartite Life.

Tromdám Guaire

687. Ó Coileáin (Seán): The making of *Tromdám Guaire*.

In *Ériu* 28 (1977), pp. 32–70.

4533. Sergent (Bernard): Un cycle celtique des douze jours?

In *Ollodagos* 3/4 (1992), pp. 203–236.

Argues that an Indo-European solstitial ritual is apparent in *Tromdám Guaire*, especially in the insistence on food and nourishment seen in the demands of Guaire's guests and in the episode of the Finding of the Táin.

5801. Ó Coileáin (Seán): Tromdhámh Ghuaire: an aoir agus an insint.
In LCC 18 (1988), pp. 20–38.
7310. De Jong (Frida), Draak (Maartje): De lastige schare; gevolgd door vijf anekdoten over dichtergeleerden; vertaald uit het middeleeuws Iers en van toelichting voorzien door M[aartje] D[RAAK] en F[rida] DE J[ONG].
Amsterdam: Meulenhoff, 1990. 118 pp.
(Meulenhoff editie, 1106).
Dutch translations with annotations of *Tromdámh Guaire* (Best² 1246); *Mug Éme*, *Lethech* and *Gaire* from *Sanas Cormaic*; the introductory part of *Im-macallam in dá thuarad* (§§ I-IX as ed. by W. STOKES, in RC 26 (1905), pp. 4-64); Yellow Book of Lecan, col. 800, inc. *Eochaid Rígéiges ard fili na Herend* (as ed. by E. KNOTT, in Ériu 8 (1916), pp. 156-157).
12082. Shaw (John): Scottish Gaelic traditions of the *Cliar Sheanchain*.
In NACCS 2 (1992), pp. 141–158.
On itinerant bands of poets in early modern Scotland and their relation to the Scottish oral versions of *Tromdám Guaire*.
15155. McMullen (A. Joseph): Improper requests and unjust satire: problems with the field of cultural production in *Tromdám Guaire*.
In PHCC 32 (2013), pp. 198–213.

Trotula

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

True Wisdom (Segneri)

6096. Fennessy (Ignatius): Some Cork subscribers conned in 1795?
In JCHAS 111 (2006), pp. 51–58.
On the production and publication of the bilingual *True wisdom/Eagna fhirinneach*, by P. SEGNERI (Cork 1795).

Tuairisc amhailt Uí Iartáin ar aonach Chlár Chluana Mhic Mhuiris sonn

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

Tuait Baile Mongáin

634. Carey (John): On the interrelationships of some Cín Dromma Snechtai texts.

In Ériu 46 (1995), pp. 71–92.

1. The Mongán tales (Argues that all four tales are the work of a single author: (a) *Scél asa mberar combad hé Find mac Cumaill Mongán*; (b) *Tuait Baile Mongáin*; (c) *Compert Mongáin*; (d) *Scél Mongáin*); 2. *Tuait Baile Mongáin* and *Baile Chuinn Chétchathaig* [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 *Imacallam* texts, *Immram Brain*, and the Mongán tales (*Immacallam Cholúim Chille 7 ind Óclaig* and *Immacallam in Druad Brain 7 inna Banfátho Febuil*); 4. *Echtrae Chonlai* and *Immram Brain*; 5. ‘The Midland group’ (Claims these date from the reign of Finnechta Fledach mac Dúinchada, perhaps from the years 688–9); 6. *Tochmarc Étaíne*.

2978. White (Nora): *Compert Mongáin* and three other early Mongán tales: a critical edition with introduction, translation, textual notes, bibliography and vocabulary.

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

Also incl. *Scél as-a: mberar combad hé Find mac Cumaill Mongán*, *Scél Mongáin* and *Tuait baile Mongáin*.

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

In ÉtC 32 (1996), pp. 189–201.

Aims at reconstructing the lost legendary frame that accompanied this narrative, arguing in favour of a common insular Celtic prototype of tale concerning a king’s visit to the Otherworld.

Tuait Indarba na nDéssi

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

In Celtica 11 (1976), pp. 150–157.

Repr. in Coire sois, pp. 293–329.

Tuibear, Ristead *al.* Tipper, Richard (†1730)

15890. Sharpe (Richard): The Duke of Sussex’s Irish manuscript (Rylands Irish MS 22).

In BJRL 93/1 (Spring 2017), pp. 121–130.

Dated 1710. Containing a copy of Keating’s *Trí biorghaoithe an bháis*.

Tuireamh na hÉireann

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

In Éigse 17/2 (Geimhreadh 1977–1978), pp. 215–219.

Description of 6 Irish language MSS from Mount St. Joseph Abbey, Roscrea (Roscrea 1–6): 1. *Foras Feasa ar Éirinn*; 2. *Cúirt an Mheán Oíche*; 3. *Laoi na Mná Móire*; *Tuireamh na hÉireann*; 4. *Lucerna Fidelium*; 5. Meascra; 6. Bileog fáin.

Turas na dtaoiseach nUltach as Éirinn (Ó Cianáin)

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