644. Ériu: founded as the journal of the School of Irish Learning devoted to Irish philology and literature 29 (1978)
   Royal Irish Academy

   Rev. by

   In Ériu 29 (1978), pp. 1-12.
   Discusses the relationship between nominal complementation and VSO structure and suggests that the Old Irish category of the verbal noun and the syntactic constructions associated with it are Celtic innovations.

   Derives the f-future from *bhws. Also discusses the changes f > β, β > f.

703. McCone (Kim): The dative singular of Old Irish consonant stems.
   Derives `short' dative forms from an early apcope of locative *-i, thus arguing against the 'IE endless locative' hypothesis suggested by R. Thurneysen (GOL §315). Also discusses relevance of inn-aid last year.

704. Mac Mathúna (Liam): On the expression of 'rain' and 'it is raining' in Irish.
   1. Introduction; 2.0 OIr. fleuchad, flúishe; 2.1 OIr. bráin; 2.2 OIr. fole; 3.0 OIr. feraid fleuchad; Mfr. férthain; 3.1 Mfr. stíoch; 3.2 OIr. snigid; 3.3 EModIr. sliath; 4.0 EModIr.: Introduction; 4.1 Munster; 4.2 cuir as auxiliary; 4.3 Scottish Gaelic; Manx Gaelic (uisge, sileadh; iaghey, iagghaich, ceau). Section 4 is based mainly on LASID quests 270, 846-48, 896.

705. Greene (David): The é-future in Modern Irish.
   Bergin (O.) (ref.), Jackson (Kenneth Hurlstone) (ref.)

706. Slotkin (Edgar M.): The structure of Fleid Bricrenn before and after the Lebor na hUidre interpolations.
In Ériu 29 (1978), pp. 64–77.

Explains the ‘illogical’ narrative structure of the LU text as a result of problems facing the interpolator as writer, and suggests that MSS Egerton 93, TCD H 3.17, Leiden, Bibliotheek der Rijksuniversiteit Vossianus lat. qu. 7, NLS Adv. 72.1.40 better preserve the exemplar used by the interpolator of the LU text.

Includes a reconstructed order of the narrative of the LU text.

707. Sims-Williams (Patrick): Thought, word and deed: an Irish triad.

In Ériu 29 (1978), pp. 78–111.

In memory of Kathleen Hughes.

[1.] Explicit statements; [2.] Liturgical allusions; [3.] Allusions in private prayers; [4.] Conclusion. Though not Irish in origin, argues that the use of the formulation thought, word, deed in exegetical, liturgical, devotional and penitential literature from the second half of the seventh century onwards was due to Irish inspiration.

Hughes (Kathleen) (hon.)

708. Roth (C. E.): Some observations on the historical background of the Hisperica Fama.

In Ériu 29 (1978), pp. 112–122.

Shows how Hisperica Fama can be used as a source of information about aspects of early Irish culture, e.g. fences, clothing, book satchels, architecture, hospitality, washing (of hair), vessels, etc.


With reference to Fingal Rónáin and Pwyll and the role of honour and status in early Irish and Welsh society.

710. Bowen (Charles): Varia: I. Notes on the Middle Irish word for ‘mermaid’.


Múr dúchann originally a compound meaning ‘sea-music’, ‘sea-chanting’ designated a fabulous menace at sea; during the MIr. period translators adopted múr dúchann as an equivalent for Lat. Siren; word applies exclusively to creatures of the female sex.


Ad M. A. O’Brien, in ZCP 14 (1923), pp. 311-315 (Best 2691).


Argues that the mythological names W Guion and Ir. Fi derive from same root as OIr. fi ‘venom, poison’; furthermore, Fer Fi (LL 27b5), rather than representing cő ‘stern, tree’ as suggested in DIL E 145.19 (s.v. 3 cő), represents the generalisation of limited Phi.

   Argues that clí (m.) ‘poet of the third highest rank’ is distinct from clí (f.)
   ‘house-post, pillar’, and that cleth (f.) ‘house-post’ and clí (f.) represent
   an instance of paradigm split. Additionally suggests that clíth in Audacht Morainn,
   §§2.18, 63.163 (as ed. by F. Kelly, 1976) represents an oblique case of clí.

   On the word á ‘wagon, cart’ and the verse which glosses it in Cormac’s Glossary,
   beg. In essar dam do á.