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

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Rev. by
Édouard Bachellery, *in* ÉtC 17 (1980), pp. 328-333.

701. Jeffers (Robert J.): Old Irish verbal-nouns.
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.

702. Quin (E. G.): The origin of the f-future: an alternative explanation.
In Ériu 29 (1978), pp. 13–25.

Derives the f-future from *$bhw\bar{a}$. Also discusses the changes $f > \beta$, $\beta > f$.

703. McCone (Kim): The dative singular of Old Irish consonant stems.
In Ériu 29 (1978), pp. 26–38.

Derives 'short' dative forms from an early apocope of locative *-i, thus arguing against the 'IE endingless locative' hypothesis suggested by R. Thurneysen (*GOI* §315). Also discusses relevance of *inn-uraid* 'last year'.

Thurneysen (Rudolf) (*ref.*)

704. Mac Mathúna (Liam): On the expression of 'rain' and 'it is raining' in Irish.
In Ériu 29 (1978), pp. 39–57.

1. Introduction; 2.0 OIr. *flechud, fliuch*; 2.1 OIr. *bráen*; 2.2 OIr. *folc*; 3.0 OIr. *feraid flechud*; MIr. *ferthain*; 3.1 MIr. *bă̄istech*; 3.2 OIr. *snigid*; 3.3 EModIr. *silid*; 4.0 ModIr.: Introduction; 4.1 Munster; 4.2 *cuir* as auxiliary; 4.3 Scottish Gaelic; Manx Gaelic (*uisge, sileadh*; *fliaghey, fliaghagh, ceau*). Section 4 is based mainly on *LASID* quests 270, 846-48, 896.

705. Greene (David): The *é*-future in Modern Irish.
In Ériu 29 (1978), pp. 58–63.

ad K. Jackson, *in* Celtica 11 (1976), pp. 94-106, and O. Bergin, *in* Ériu 2 (1905), pp. 36-48 (Best[1], p. 48).

1. The rise of the *-eó-* future; 2. The *-ea-* future stems; 3. Mu. Ir. *geód* and *leomhfad*.

Bergin (O.) (*ref.*), Jackson (Kenneth Hurlstone) (*ref.*)

706. Slotkin (Edgar M.): The structure of *Fled 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 scribe, 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 inspirarion.

> Hughes (Kathleen) (*hon.*)

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

In Ériu 29 (1978), pp. 112–122.

> Shows how *Hisperica famina* 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.

709. Charles-Edwards (T. M.): Honour and status in some Irish and Welsh prose tales.

In Ériu 29 (1978), pp. 123–141.

> 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'.

In Ériu 29 (1978), pp. 142–148.

> *Múrdúchann* originally a compound meaning 'sea-music', 'sea-chanting' designated a fabulous menace at sea; during the MIr. period translators adopted *múrdúchann* as an equivalent for Lat. *Siren*; word applies exclusively to creatures of the female sex.

711. Hamp (Eric P.): Varia: II. 1. Conjoining *os*.

In Ériu 29 (1978), pp. 149–154.

> ad M. A. O'Brien, *in* ZCP 14 (1923), pp. 311-315 (Best[2] 691).

3252. Hamp (Eric P.): Varia: II. 2. *Gwion* and *Fer Fí*.

In Ériu 29 (1978), pp. 152–153.

> Argues that the mythological names W *Gwion* and Ir. *Fí* derive from same root as OIr. *fí* 'venom, poison'; furthermore, *Fer Hí* (LL 27b5), rather than representing *eó* 'stem, tree' as suggested in *DIL* E 145.19 (s.v. 3 *eó*), represents the generalisation of lenited *Fhí*.

3251. Hamp (Eric P.): Varia: II. 3. *iomna* and *udhacht*.
     In Ériu 29 (1978), pp. 153–154.

        ad A. Ward, *in* Ériu 24 (1973), pp. 183-185.

712. Watkins (Calvert): Varia: III. 1. OIr. *clí* and *cleth* 'house-post'.
     In Ériu 29 (1978), pp. 155–165.

        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 *clith* in *Audacht Morainn*, §§2.18, 63.163 (as ed. by F. Kelly, 1976) represents an oblique case of *clí*.

3474. Watkins (Calvert): Varia: III. 2. *In essar dam do ā?*.
     In Ériu 29 (1978), pp. 161–165.

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