

## AUTHORS AND TEXTUAL SOURCES - E

**Eachtra an amadáin mhóir**

1601. Gillies (William): Arthur in Gaelic tradition. Part II: Romances and learned lore.

*In* CMCS 3 (Summer 1982), pp. 41–75.

Discusses early modern Gaelic prose romances, e.g. *Lorgaireacht an tSoidhigh Naomhtha*, *Céilidhe Iosgaide Léithe*, *Eachtra Mhelóra agus Orlando*, *Eachtra an Mhadra Mhaoil*, *Eachtra Mhacaoimh an Iolair*, *Caithréim Chonghail Chláiringnigh*, *Eachtra an Amadáin Mhóir*; some discussion of associations with Arthur in local legend.

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

6514. Mac Gill-Fhinnein (Gordon): Eachtra an amadáin mhóir.

*In* ECI 4 (1989), pp. 75–81.

12451. Gowans (Linda): The *Eachtra an amadáin mhóir* as a response to the *Perceval* of Chrétien de Troyes.

*In* Arthurian literature 19 (2003), pp. 199–230.

**Eachtra an cheithearnaigh chaoilriabhaigh**

11497. MacQuarrie (Charles): Recognizing gods in guises: identity, performance, and performative reading in *O'Donnells kern*.

*In* Narrative in Celtic tradition (2011), pp. 147–156.

**Eachtra an ghruagaigh**

12879. Ó Maitiú (Ciarán): Secrets from South Derry: the historical background of *Eachtra an ghruagaigh*.

*In* SAM 24/2 (2013), pp. 20–51.

**Eachtra an mhadra mhaoil**

1601. Gillies (William): Arthur in Gaelic tradition. Part II: Romances and learned lore.

*In* CMCS 3 (Summer 1982), pp. 41–75.

Discusses early modern Gaelic prose romances, e.g. *Lorgaireacht an tSoidhigh Naomhtha*, *Céilidhe Iosgaide Léithe*, *Eachtra Mhelóra agus Orlando*, *Eachtra an Mhadra Mhaoil*, *Eachtra Mhacaoimh an Iolair*, *Caithréim Chonghail Chláiringnigh*, *Eachtra an Amadáin Mhóir*; some discussion of associations with Arthur in local legend.

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

10589. Smelik (Bernadette): *Eachtra an mhadra mhaoil*: ein richtiger Artusroman?

*In* Übersetzung; Adaptation und Akkulturation im insularen Mittelalter (1999), pp. 145–159.

### **Eachtra Aodha Mhig Oireachtaigh**

3565. Williams (N. J. A.): Irish satire and its sources.

*In* StC 12–13 (1977–1978), pp. 217–246.

### **Eachtra Aonghuis mhic Fhirdiach**

297. Williams (N. J. A.): Eachtra Aonghuis mhic Fhirdiach.

*In* Celtica 12 (1977), pp. 146–170.

An edition with notes and glossary from MS TCD H 3.23, copied by Stiabhna Righis, *alias* Stiofán Ó Maolchraoibhe.

### **Eachtra Bhoc Bhaile Bionabaí**

7416. Ó Doibhlin (Diarmaid): Eachtra Bhoc Bhaile Bionabaí.

*In* SAM 21/1 (2006), pp. 149–180.

Based on MS NLI G 802; with English translation and Foclóirín. In Agusín: transcript of the text as written by Art Mac Bionaid.

### **Eachtra Bhoc Bhaile Bionbhaidh**

7416. Ó Doibhlin (Diarmaid): Eachtra Bhoc Bhaile Bionabaí.

*In* SAM 21/1 (2006), pp. 149–180.

Based on MS NLI G 802; with English translation and Foclóirín. In Agusín: transcript of the text as written by Art Mac Bionaid.

### **Eachtra Chonaill Ghulban**

13109. Mac Cana (Proinsias): Note on the motif of the wading giant in Irish and Welsh.

*In* Northern lights [Almqvist essays] (2001), pp. 141–147.

### **Eachtra Éachtaigh Mhic Ríogh na mBan Fionn**

747. Williams (N. J. A.): Eachtra Éachtaigh mhic ríogh na mBan Fionn.

*In* ZCP 32 (1972), pp. 96–119.

Edition with notes, synopsis and glossary, from MS Egerton 171, written by Leabhras Mac Ealairneadh (Lawrence Mac Alerny) in 1795. Includes a section on linguistic features associated with Ulster and Connacht.

### **Eachtra Mhacaoimh an Iolair**

1601. Gillies (William): Arthur in Gaelic tradition. Part II: Romances and learned lore.

*In* CMCS 3 (Summer 1982), pp. 41–75.

Discusses early modern Gaelic prose romances, e.g. *Lorgaireacht an tSoidhigh Naomhtha*, *Céilidhe Iosgaide Léithe*, *Eachtra Mhelóra agus Orlando*, *Eachtra an Mhadra Mhaoil*, *Eachtra Mhacaoimh an Iolair*, *Caithréim Chonghail Chláiringnigh*, *Eachtra an Amadáin Mhóir*; some discussion of associations with Arthur in local legend.

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

2452. Breatnach (Caoimhín): Brian Ó Corcráin and *Eachtra mhacaoimh an iolair*.

*In Éigse* 34 (2004), pp. 44–48.

Re-examines the scribal note in MS RIA 24 P 9 version of *EMI* and argues that Brian Ó Corcráin has been wrongly attributed the authorship of the text.

2498. Smelik (Bernadette): The structure of the Irish Arthurian romance *Eachtra mhacaoimh an iolair*.

*In* CMCS 45 (Summer 2003), pp. 43–57.

Analyses the portrayal of King Arthur and the structure of the plot, and concludes that the author did not use an English original but fused a late French Arthurian romance with native Irish elements in a conscious attempt to please an Irish audience.

### Eachtra Mhelóra agus Orlando

1601. Gillies (William): Arthur in Gaelic tradition. Part II: Romances and learned lore.

*In* CMCS 3 (Summer 1982), pp. 41–75.

Discusses early modern Gaelic prose romances, e.g. *Lorgaireacht an tSoidhigh Naomhtha*, *Céilidhe Iosgaide Léithe*, *Eachtra Mhelóra agus Orlando*, *Eachtra an Mhadra Mhaoil*, *Eachtra Mhacaoimh an Iolair*, *Caithréim Chonghail Chláiringnigh*, *Eachtra an Amadáin Mhóir*; some discussion of associations with Arthur in local legend.

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

9859. Smelik (Bernadette): Receptiesturende elementen in *Eachtra Mhelóra agus Orlando*.

*In* Arthur, Brigit, Conn, Deirdre [Fs. Strien-Gerritsen] (2003), pp. 171–185.

[(*In Dutch*:) Reception-controlling elements in *Eachtra Mhelóra agus Orlando*.]

### Eachtra na gConnachtach

14861. Mac Mathúna (Liam): Béarla sa Ghaeilge. Cabhair choigríche: an códmheascadh Gaeilge/Béarla i litríocht na Gaeilge, 1600-1900.

LT, 98. Baile Átha Cliath: An Clóchomhar, 2007. xv + 367 pp.

*Rev. by*

Ciarán MAC MURCHADH, *in* StH 35 (2008-2009), pp. 258-261.

Nancy STENSON, *in* Celtica 28 (2016), pp. 254-259.

**Ec ny fiddleryn**

2643. Broderick (George): Ec ny fiddleryn.

*In* ZCP 40 (1984), pp. 211–227.

Song (18 qq.) edited from three MSS (Douglas, Manx Museum MD 900, 450 A, and 263A) and four printed versions, of which J. STRACHAN, *in* Ériu 1 (1897), pp. 54–58, serves as main text; with variant readings, Engl. transl. and textual notes.

**Echternach Gospels**

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

*In* Peritia 8 (1994), pp. 80–94.

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

1453. McNamara (Martin): The Echternach Gospels and Mac Durnan Gospels: some common readings and their significance.

*In* Peritia 6–7 (1987–1988), pp. 217–222.

Demonstrates that the text of the Echternach Gospels (MS BNF lat. 9389) agrees closely with four manuscripts associated with Armagh, namely the Mac Durnan Gospels (MS Lambeth Palace 1370), the Mael Brigte Gospels (MS Harley 1802), MS Harley 1023, and the Book of Armagh.

**Echtra Airt meic Cuind ocus tochmarc Delbchaíme ingine Morgáin**

13095. O Hehir (Brendan): The Christian revision of *Eachtra Airt meic Cuind ocus tochmarc Delbchaíme ingine Morgáin*.

*In* Celtic folklore and Christianity [Heist studies] (1983), pp. 159–179.

**Echtra Ambacuc**

16169. Davies (Morgan Thomas): Anecdota from Irish manuscripts.

*In* Rhetoric and reality in medieval Celtic literature [Melia studies] (2014), pp. 20–38.

Discusses *Echtra Ambacuc*.

**Echtra Chormaic i Tír Tairngiri**

4717. Sergent (Bernard): La dysharmonie du collier d’Harmonie.

*In* Ollodagos 20/1 (2006), pp. 121–133.

Examines the similarities between the Theban Cycle and the legend of Morann (The Irish ordeals §§12–16, *in* IT III, pp. 188–190), focusing specially on the role of the necklace in each of the two stories.

**Echtra Clérech Coluim Chille**

14614. Murray (Kevin): The voyaging of St. Columba's clerics.

*In* End and beyond (2014), pp. 761–823.

Semi-diplomatic edition of *Immram Snédgusa 7 Maic Riagla* from the Yellow Book of Lecan (following the order of the text in the MS).

**Echtra Fergus maic Léti**

10548. McLeod (Neil): Fergus mac Léti and the law.

*In* Ériu 61 (2011), pp. 1–28.

Studies the saga of Fergus mac Léti, focusing on the version in the opening two sections of *Cethairsíocht athgabálae*, and argues that §1 was composed in strict verse together with §2 with the purpose of illustrating the law of distraint. Includes the restored text and English translation of §1 of this version and of §2 of the Old Irish commentary version (which is also argued to be composed in verse), and supplies an additional section of the commentary version omitted in D. A. BINCHEY'S edition *in* Ériu 16 (1952), pp. 33-48 (discussion in Appendix).

**Echtra Fergusa maic Leiti**

13086. Borsje (Jacqueline): From chaos to enemy: encounters with monsters in early Irish texts. An investigation related to the process of Christianization and the concept of evil.

IPM, 29. Turnhout: Brepols, 1996. 430 pp. (Instrumenta patristica et mediaevalia, 29).

Study based on: 1. *Echtra Fergusa maic Leiti*; 2. *Vita Sancti Columba*; 3. *Epistil Ísu*.

*Rev. by*

Brian MURDOCH, *in* Medium ævum 70/2 (2001), pp. 324-326.

Kevin MURRAY, *in* ZCP 52 (2001), pp. 302-305.

Joseph F. NAGY, *in* Peritia 16 (2002), p. 488.

Jonathan WOODING, *in* CMCS 40 (Winter, 2000), pp. 69-71.

**Echtra Fergusa maic Léti**

4053. Ó hUiginn (Ruairí): Fergus, Russ and Rudraige: a brief biography of Fergus mac Róich.

*In* Emania 11 (1993), pp. 31–40.

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 Cerbéoil*, *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.

Máire Ní MHAONAIGH, in Éigse 28 (1994-1995), pp. 236-239.

3442. Borsje (Jacqueline): The movement of water as symbolised by monsters in early Irish texts.

*In Peritia* 11 (1997), pp. 153–170.

Discusses the development of the motif of sea-monsters that move water, arguing that, although there are early references to the classical Charybdis in Hiberno-Latin texts, the connection of the two concepts is first seen in the *muidris* of *Echtra Fergusa maic Léti*.

### **Echtra Fergusa meic Leiti**

9856. Jaski (Bart): Opsporing verzocht! Conn van de Honderd Verdragen en het raadsel van de opgeloste wettekst.

*In* Arthur, Brigit, Conn, Deirdre [Fs. Strien-Gerritsen] (2003), pp. 111–128.

[(*In Dutch.*) Information wanted! Conn of the Hundred Treaties and the riddle of the lost wisdom text.]

Discusses the relationship between the pseudo-historical introduction of *Cethairíslicht athgabálae* and its Old-Irish glosses, *Aided Chon Roí*, *Echtra Fergusa meic Leiti*, and *Aided Chuind Chétchathaig*.

### **Echtra Láegaire**

3561. Ó Coileáin (Seán): A thematic study of the tale *Pwyll Pendeuic Dyuet*.

*In* StC 12–13 (1977–1978), pp. 78–82.

### **Echtra mac nEchdach Mugmedóin**

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 Cerbéoil*, *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.

Máire Ní MHAONAIGH, in Éigse 28 (1994-1995), pp. 236-239.

9794. Downey (Clodagh): Intertextuality in *Echtra mac nEchdach Mugmedóin*.

*In* Cín chille cúile [Ó Riain essays] (2004), pp. 77–104.

Examines the relationship between this and three other comparable texts: *Fled Bricrenn*, *Betha Findchú Brí Gobann* and *Baile in scáil*.

15508. Brady (Lindy): An Irish sovereignty motif in *Laxdæla saga*.  
*In* SS 88/1 (Spring 2016), pp. 60–76.

### Echtra Nera

13534. Toner (Gregory): Narrative, death, and the Otherworld in *Echtra Nera*.  
*In* Ulidia 3 (2013), pp. 107–120.

### Echtra Nerai

503. Ó Coileáin (Seán): *Echtrae Nerai* and its analogues.  
*In* Celtica 21 (1990), pp. 427–440.
1081. Carey (John): Varia: VII. Addendum to ‘Sequence and causation in *Echtra Nerai*’.  
*In* Ériu 40 (1989), p. 194.  
 ad J. CAREY, *in* Ériu 39 (1988), pp. 67–68.  
 Carey (J.) (*ref.*)
1047. Carey (John): Sequence and causation in *Echtra Nerai*.  
*In* Ériu 39 (1988), pp. 67–74.  
 Incl. app. with transcription of fragmentary text from MS RIA 23 O 48 (Liber flavus Fergusiorum).  
*Addendum in* Ériu 40 (1989), p. 194.
3049. Watson (Alden): A structural analysis of *Echtra Nerai*.  
*In* ÉtC 23 (1986), pp. 129–142.
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 Chiara, *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.
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 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.*

### Echtrae Chonnlai

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 Mongán*; (b) *Tucait Baile Mongáin*; (c) *Compert Mongáin*; (d) *Scél Mongáin*); 2. *Tucait 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*.

2433. Carey (John): The rhetoric of *Echtrae Chonlai*.

*In CMCS* 30 (Winter 1995), pp. 41–65.

Analyses the text’s diction and narrative structure. Incl. translation (only of the spoken parts) concordant with their interpretation.

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

*In Éigse* 19/1 (1982), pp. 36–43.

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

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

2235. Ó Concheanainn (Tomás): A Connacht medieval literary heritage: texts derived from Cín Dromma Snechtai through Leabhar na hUidhre.

*In CMCS* 16 (Winter 1988), pp. 1–40.

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

2893. Oskamp (Hans P. A.): *Echtra Condla*.



*In* ÉtC 14 (1974–1975), pp. 207–228.

Provides a diplomatic edition based on RIA 23 N 10, with variant readings from YBL ‘proper’, Egerton 88, Egerton 1782, Rawlinson B 512, YBL second part, and LU; with English translation.

2090. McCone (Kim): *Echtrae Chonnlai* and the beginnings of vernacular narrative writing in Ireland: a critical edition with introduction, notes, bibliography and vocabulary.

MMIT, 1. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2000. iv + 222 pp.

Text restored from LU, YBL, Rawl. B 512, Egerton 1782 and 88, RIA 23 N 10, Harley 5280, and TCD H 1. 13. Supersedes J. POKORNY, *Conle’s abenteuerliche Fahrt* (Best<sup>2</sup> 1218).

14908. Egeler (Matthias): *Vom Land der Frauen und keltischen Helden. Irische Erzählungen von den Inseln der Unsterblichkeit: Brans Seereise, Connles Fahrt in die Anderwelt und Cú Chulainns Krankenlager / übertragen und mit einem Nachwort von Matthias EGELER.*

PTB, 11. Wien: Praesens, 2016. 106 pp. (Praesens TextBibliothek, 11).

Contains German transl. of *Echtrae Chonnlai*, *Immram Brain maic Febuil*, and *Serglige Con Culainn*. Epilogue: Keltischer Mythos und christliche Theologie in den Erzählungen vom Land der Frauen.

10449. Baumgarten (Rolf): *Placenames, etymology, and the structure of Fianaigeacht.*

*In* Béaloideas 54–55 (1986–1987), pp. 1–24.

Discusses various examples of medieval Irish literary etymologizing: 1. *Oisín* (from *Dinnshenchas*); 2. *áes síde* (from *Echtra Conli*); 3. *Cenn Currig*, *Currech Lifi* and *Bodamair* (from *Bruiden Átha hÍ*); 4. *Adarca Iuchna* and \**Léimm Finn* (from *Aided Find*).

*Repr. in* *The heroic process* (1987), pp. 1–24.

16481. Dooley (Ann): *Early Irish literature and contemporary scholarly disciplines.*

*In* *Medieval and modern Ireland* (1988), pp. 60–73.

Discussion is illustrated by the following examples from early Irish literature: *Echtrae Chonnlai*, the Prúll entry in *Cormac’s glossary*, and the poem *Dom-farcaí fdbaide fál*.

### Echtrae Chormaic

8640. Murray (Kevin): *Baile in Scáil* and *Echtrae Chormaic*.

*In* *Ogma* [Fs. Ní Chatháin] (2002), pp. 195–199.

### Echtrae Chrimthainn Nia Náir

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.

### **Echtrae Conlai**

417. Carey (John): *Echtrae Conlai*: a crux revisited.  
*In* *Celtica* 19 (1987), pp. 9–11.  
 ad R. BAUMGARTEN, *in* *Éigse* 16/1 (1975), pp. 18–23.  
 Baumgarten (Rolf) (*ref.*)
1540. Baumgarten (Rolf): A crux in *Echtrae Conlai*.  
*In* *Éigse* 16/1 (Samhradh 1975), pp. 18–23.  
 On the interpretation of the quatrain beg. *Táthut airi(u) is ar álaib*, in §5 (as ed. by J. POKORNY 1928 and H. P. A. OSKAMP 1974).

### **Echtrae Fergusa maic Leiti**

3307. Borsje (Jacqueline): *Fled Bricrenn* and tales of terror.  
*In* *Peritia* 19 (2005), pp. 173–192.  
 Surveys the form and function of *úatha* or terrors in medieval Irish texts.

### **Eckhart, Johann Georg von (1664–1730)**

6501. Poppe (Erich): Leibniz and Eckhart on the Irish language.  
*In* *ECI* 1 (1986), pp. 65–84.

### **Eithne ingen Amalgaid maic Muiredaig**

17125. Breatnach (Liam): An Old Irish story of a woman poet in Donegal.  
*In* *A reasonable way to proceed [McCloskey essays]* (2018), pp. 51–57.  
 Edition of a short anecdote in *Bretha nemed dédenach*. Text from H 2. 15a (1316); MS text and normalized text, English transl.

### **Eliduc (Marie de France)**

12679. Rebbert (Maria A.): The Celtic origins of chess symbolism in *Milun* and *Eliduc*.  
*In* *In quest of Marie de France* (1992), pp. 148–160.

### **Émín(e)**

387. Poppe (Erich): A Middle Irish poem on Éimíne's bell.  
*In* *Celtica* 17 (1985), pp. 59–72.

beg. *In clocán-sa na ríog ruad* (32 qq.). Critical edition (normalised) from MSS RIA 23 P 3, BL, TCD H 1. 11, and Brussels 2324–40; with English translation and notes. A versified elaboration of the narrative of *Cáin Émíne Báin* which it follows in the manuscripts.

### Enoch (1 Enoch)

416. Carey (John): Angelology in *Saltair na Rann*.

*In Celtica* 19 (1987), pp. 1–8.

The angelology of Pseudo-Dionysius, as transmitted by Gregory the Great (*Homiliae in evangelium*); fantastic names with distant origin in *1 Enoch*; a counting system based on Latin military nomenclature.

### Eochaid Rígéiges ardfili na Herend

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[Maartje] D[RAAK] en F[rida] DE J[ONG].

Amsterdam: Meulenhoff, 1990. 118 pp.

(Meulenhoff editie, 1106).

Dutch translations with annotations of *Tromdámh Guaire* (Best<sup>2</sup> 1246); *Mug Éme*, *Lethech* and *Gaire* from *Sanas Cormaic*; the introductory part of *Immacallam 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 ardfili na Herend* (as ed. by E. KNOTT, in Ériu 8 (1916), pp. 156–157).

### Eochaid ua Flainn (†1004)

2052. Carey (John): The name *Tuatha Dé Danann*.

*In Éigse* 18/2 (1981), pp. 291–294.

Argues that the derivation of OIr. \**Danu* from a Common Celtic source is a false assumption; *Túatha Dé Danann* results of the disambiguation of the term *Túatha Dé* ‘old gods’.

### Eochair-sgiath an Aifrinn (Keating)

13914. Ó Dúshláine (Tadhg): Dr. Geoffrey Keating on transubstantiation.

*In Treasures of Irish Christianity* (2012), pp. 129–131.

A note on Keating’s *Eochair-sgiath an Aifrinn*.

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

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1259. Borsje (Jacqueline): The *bruch* in the Irish version of the Sunday Letter. In *Ériu* 45 (1994), pp. 83–98.

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3364. Young (Simon): St. Patrick and Clovis.

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ad *Epistola ad milites Corotici*, §14.

11847. Melia (Daniel F.): The rhetoric of Patrick's *Letter to the soldiers of Coroticus*.

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11538. Dumville (David N.): *Verba militibus mittenda Corotici*: an analysis of St. Patrick's tract on the crimes of Coroticus.

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13142. McLuhan (Elizabeth): ‘Ministerium seruitutis meae’: the metaphor and reality of slavery in Saint Patrick’s *Epistola* and *Confessio*.  
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13898. Mullins (Patrick): The Church as Christ’s body in St Patrick’s *Letter to Coroticus*.  
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14759. Howlett (D. R.): *Liber epistolarum Sancti Patricii episcopi* = The book of letters of Saint Patrick the bishop / edited and translated with analysis and commentary by D. R. HOWLETT.  
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12316. Leso (Tommaso): *Columbanus in Europe: the evidence from the Epistulae.*

In EME 21/4 (Nov. 2013), pp. 358–389.

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2234. Herren (Michael W.): *The stress systems in Insular Latin octosyllabic verse.*

In CMCS 15 (Summer 1988), pp. 63–84.

Evidence from Virgil the Grammarian's verse theory (*De metrorum compositione*) is discussed. Incl. analyses of sample stanzas from the Antiphonary of Bangor and *Altus prosator*.

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2530. Picard (Jean-Michel): *Bede and Irish scholarship: scientific treatises and grammars.*

In Ériu 54 (2004), pp. 139–147.

Identifies Irish sources in Bede's scientific production and suggests that the non-acknowledgment of their origin results from the didactic purpose of the work.

2409. Law (Vivien): *Fragments from the lost portions of the Epitomae of Virgilius Maro Grammaticus.*

In CMCS 21 (Summer 1991), pp. 113–125.

identified in the *Florilegium Frisingense* (MS München, Bayerische Staatsbibliothek, Clm 6433) and Sedulius Scottus' *Collectaneum Miscellaneum*.

15921. Harvey (Anthony): *Varia: I. Hiberno-Latin quantotus, tantotus.*

In Ériu 66 (2016), pp. 191–194.

Discusses the process of creation of two new Latin words by Virgilius Maro Grammaticus (*Epitomae* VI.7).

### Erchoitmed Inghine Gulide

1138. Breatnach (Caoimhín): Early modern Irish prose reconsidered: the case of *Ceasacht Inghine Guile*.

*In Ériu* 42 (1991), pp. 119–138.

Suggests that CIG represents a reworking of *Erchoitmed Inghine Gulide* by Brian Ó Gnính some time after 1567, commemorating the military and political achievements of the MacDonnells of Antrim following the Battle of Glenshesk (1565), and commenting on the shared fate and status of patron and *ollamh*.

Cf. C. BREATNACH, *in Ériu* 41 (1990), pp. 37-60, and 43 (1992), pp. 159-176.

Breatnach (C.) (*ref.*)

### Eriugena

7898. Contreni (John J.): The biblical glosses of Haimo of Auxerre and John Scottus Eriugena.

*In Speculum* 51 (1976), pp. 411–434.

Cf. *Thes.* i. 1-2.

14562. Ó Néill (Pádraig P.): The Old-Irish words in Eriugena's biblical glosses.

*In Jean Scot écrivain* (1986), pp. 287–297.

Discusses Eriugena's background based on the evidence of the Old-Irish glosses in MS Paris Lat. 3088; cf. *Thes.* i. 1-2.

### Eriugena, John Scottus

3902. Breen (Aidan): Iohannes Scottus, *Periphyseon*: the problems of an edition.

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3037. Lambert (Pierre-Yves): Les gloses bibliques de Jean Scot: l'élément viel-irlandais.

*In ÉtC* 22 (1985), pp. 205–224.

Gives the readings of MSS Paris, BNF, lat. 1977 and lat. 4083 A corresponding to the Berne collection of glosses in *Thes.* i, pp. 1-2.

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Firenze: SISMEL - Edizioni del Galluzzo, 1997. xxx + 253 pp. Millennio medievale, 1

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Thomas O'LOUGHLIN, in *Celtica* 24 (2003), pp. 363-365.

### Esnada tige Buchet

400. Ó Concheanainn (Tomás): The manuscript tradition of two Middle Irish Leinster tales.

*In Celtica* 18 (1986), pp. 13–33.

Gilla Ísa Mac Fir Bhisigh (as scribe of certain texts in YBL) had at one time before him *Lebar Glinne Dá Locha* (Rawlinson B 502) and *Lebar Nuachongbála* (LL): evidence from the textual tradition of *Orgain Denna Ríg* and *Esnada tige Buchet*.

11262. Byrnes (Michael): An edition of *Esnada tige Buchet* from MS Rawlinson B. 502.

*In Essays on the early Irish king tales* (2008), pp. 91–103.

14796. Kelly (Patricia): The Odrán episode in *Esnada Tige Buchet*.

*In Ollam* [Fs. Ó Cathasaigh] (2016), pp. 47–60.

On the text in Appendix A (as ed by D. Greene, 1955); includes English translation. Argues that this section is not an interpolation but an integral part of the narrative.

### Evangelium Nicodemi

1857. Mac Donncha (Frederic): Páis agus aiséirí Chríost in LB agus in LS.

*In Éigse* 21 (1986), pp. 170–193.

Textual history of the *Passio Domini nostri Iesu Christi* found in RIA MS 23 P 16 (Leabhar Breac), incl. its collation with a homily from MS Dublin, King's Inns 10 (*exordium* given *in extenso*).

### Expugnatio Hibernica

2013. Mullally (Evelyn): The phantom army of 1169: an Anglo-Norman view.

*In Éigse* 31 (1999), pp. 89–101.

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**Expulsion of the Déisi**

1822. Ó Cathasaigh (Tomás): On the LU version of *The expulsion of the Déisi*.  
*In Celtica* 11 (1976), pp. 150–157.  
*Repr. in Coire sois*, pp. 293–329.

1789. Ó Cathasaigh (Tomás): The Déisi and Dyfed.  
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*Repr. in Coire sois*, pp. 301–329.

6068. Ó Cathasaigh (Tomás): ‘The Expulsion of the Déisi’.  
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*Repr. in Coire sois*, pp. 283–292.

17246. Ó Cathasaigh (Tomás): Textual transmission and variation: a medieval Irish case study.  
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**Ezekiel**

407. Carey (John): The Heavenly City in *Saltair na Rann*.  
*In Celtica* 18 (1986), pp. 87–104.  
 The architectural scheme of the *ríched* has as sources Adomnán’s *De locis sanctis*, a ‘Long Latin’ text of *Visio Sancti Pauli*, and an ‘Old Latin’ translation of Ezekiel.