

AUTHORS AND TEXTUAL SOURCES - F

Fachtna mac Sencha

12609. Qiu (Fangzhe): Wandering cows and obscure words: a rimeless poem from legal manuscripts and beyond.

In SCF 10 (2013), pp. 91–111.

Ascribed to Fachtna mac Sencha; beg. *Forda-midiur trí dírneu arrae ar téora ferba fíra*. Critical edition, from MSS TCD H 3. 17, H 3. 18, and Rawlinson B 502; with English translation, textual notes, and discussion of the textual transmission.

Fallsigud Tána bó Cualgne

4057. Freeman (Philip M.): Visions from the dead in Herodotus, Nicander of Colophon, and the *Táin bó Cúailnge*.

In Emania 12 (1994), pp. 45–48.

Draws attention to citation of Nicander (probably datable to 2nd c. B.C.) by Tertullian concerning a Celtic belief in visions of the dead appearing to those who sleep by tombs of ancestors. Suggestion that this is comparable with recovery of the *Táin* in *Fallsigud Tána bó Cualgne*.

Faragher, Edward Faragher (1831–1908)

2610. Broderick (George): Manx stories and reminiscences of Ned Beg Hom Ruy.

In ZCP 38 (1981), pp. 113–178; 39 (1982), pp. 117–194.

Edition of miscellaneous manuscript material by Edward Farragher (1831–1908) from Cregneash, Isle of Man; with English translation and notes.

For corrections, see P. LE BESCO, *in* ZCP 51 (1999), pp. 148–159.

Le Besco (Patrick) (*ref.*)

Fástiní Airt

15854. Imhoff (Helen): The tradition of Art mac Cuind's burial at Treóit (Trevet, Co. Meath).

In RíM 24 (2013), pp. 73–114.

Fearus tighi andso . . .

15755. Ó Macháin (Pádraig): 'Ceasta Fhíthil': buaine agus ilghnéitheacht na gaoise i litríocht na Gaeilge.

In Sacred histories [Fs. Herbert] (2015), pp. 333–354.

Incl. edition of *Ceasta Fhíthil*, a later version (dated 1795) of an Early Modern Irish wisdom text edited by G. MAC NIOCAILL in *ÉtC* 12.512ff (beg. *Fearus tighi andso*; cf. *BILL* 1671). Based on RIA 23 G 25, with English translation, variant readings, textual notes.

Féasta Philib Uí Mhanntáin

1516. Williams (N. J. A.): Féasta Philib Uí Mhanntáin.

In Éigse 15/2 (Geimhreadh 1973), pp. 126–130.

Short text composed c. 1620–1722; derivative of *Pairlement Chloinne Tomás*.
Ed. with notes from MS NLI G 148.

Féichín, St.

13209. Veelenturf (Kees): Vroege kerkelijke architectuur in Ierland: het materiaal in de geschreven bronnen.

In Monniken, ridders en zeevaarders (1988), pp. 61–81.

[(*In Dutch.*) Early church architecture in Ireland: the material in the written sources.]

An investigation of the church and monastic foundations by St. Féichín of Fore based on an examination of the various extant Lives.

7639. Ó Cruailaoich (Conchubhar): Saint Vogues of Carne revisited: a possible link between the *familia* of *Feichín* of Fore and South Wexford?

In The past 26 (2005), pp. 42–48.

Feidhlim(idh) Fionn (son of Ó Conchobhair Ruadh)

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 freistighe* metre with informal poetry and its use by gifted amateurs rather than professional bards.

Feiritéar, Piaras *al.* Ferriter, Pierce (c. 1600–c. 1653)

1318. Killeen (J. F.): Dánta Phiarais Feiritéir, X.

In Éigse 29 (1996), pp. 56–58.

Compares the imagery of the poem *Leig díot t'airm, a mhacaoimh mná* with some seventeenth-century 'metaphysical' poems. Suggests reading *bannaí d'athruighthe* 'warrant for your imprisonment' for *bannaí dáirithe* (*DG* 34, l. 4).

8852. Nic Mhathúna (Deirdre): In praise of two Margarets: two laudatory poems by Piaras Feiritéar.

In PHCC 26–27 (2010), pp. 146–159.

Tugas annsacht d'óigh Ghallda and Iomdha iorradh ag Tulaigh Tuathail.

11705. Ó Murchú (Máirtín): *Oide i ndréchtaibh*: exirsís beag san athbheachtú.
In Féilscríbhinn do Chathal Ó Háinle (2012), pp. 863–879.
Oide i ndréchtaibh an dreasfháil, by Piaras Feiritéar. 12 qq., edited from RIA 23 C 31 and 23 O 73; with English translation, manuscript readings and textual notes.
12836. Nic Mhathúna (Deirdre): *Tugas annsacht d'óigh Ghallda*: dán le Piaras Feiritéar do Londainbhean.
In Séimhfhear suairc [Fs. B. Ó Conchúir] (2013), pp. 198–215.
15880. Nic Mhathúna (Deirdre): A journey from manuscript to print: the transmission of an elegy by Piaras Feiritéar.
In Irish and English (2012), pp. 243–266.
Mo thraochadh is mo shaoth léim ló thu, first appeared in print in English translation in T. Crofton CROKER's *The keen in the south of Ireland . . .* (London, 1844).

Feis Temro

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.

Feis tige Becfholtaig

11837. Deane (Marion): From knowledge to acknowledgement: *Feis tige Becfholtaig*.
In Peritia 22–23 (2011–2012), pp. 148–176.

Feis Tige Chonáin

18471. Scowcroft (R. Mark): The story of Bran and Sceolang.
In ANQ 20/3 (Summer 2007), pp. 52–61.
 Engl. transl. of §§11–17.

Feis tige Chonáin

14315. Egeler (Matthias): Útgarðaloki und die Britischen Inseln.
In Snorri Sturluson (2013), pp. 151–170.
10447. Power (Rosemary): 'An óige, an saol agus an bás', *Feis tige Chonáin* and 'Pórr's visit to Útgarða-Loki'.
In Béaloideas 53 (1985), pp. 217–294.

Feis Tigi Becfholtaig

13540. Deane (Marion): The debate in *Feis Tigi Becfholtaig*: a blueprint for society.
In Ulidia 3 (2013), pp. 165–180.

Féilire Huí Gormáin

3843. Hennig (J.): The notes on non-Irish Saints in the manuscripts of *Féilire Óengusso*.
In PRIA-C 75 (1975), pp. 119–159.
6694. Bourke (Cormac): Fergna epscop.
In IR 51/1 (Spring 2000), pp. 68–71.
2406. Ó Riain (Pádraig): The Tallaght martyrologies, redated.
In CMCS 20 (Winter 1990), pp. 21–38.
 Argues for a date of composition between 828 and 833 for *Féilire Óengusso* and *Féilire Uí Gormáin*.
8733. O'Connor (Dónal): Bishop Malchus: his arrival in Lismore, and the Winchester saints in a Waterford calendar.
In Decies 62 (2006), pp. 49–65.
 On the inclusion of saints venerated at the Old Minster in Winchester into Irish calendars (Waterford calendar in Cambridge, Corpus Christi College 405, and *Féilire húí Gormáin*).
13886. Mac Conmara (Máirtín): Leabhair liotúirgeacha 1150-1500.
In An léann eaglasta in Éirinn (1988), pp. 27–38.
 §1. Féilire Huí Gormáin.

Féilire Óengusso

222. Lambkin (Brian): Blathmac and the Céili Dé: a reappraisal.
In Celtica 23 (1999), pp. 132–154.
 Includes some comparison with *Féilire Óengusso*, and some discussion of the significance and meaning of the term *céle Dé*.
12600. Arbuthnot (Sharon J.): Only fools and horses: *dá n-ó bill* and *dá n-ó pill* in medieval Irish texts.
In CMCS 65 (Summer 2013), pp. 49–56.
 Suggests the phrase *dá n-ó bill* (in the glosses to *Féilire Óengusso* 3 July and *Sanas Cormaic* Y §179) represents phonetic spelling for *dá n-ó pill* 'two ears of a horse', and was mistakenly associated with OIr. *bill*, *bell* by early Irish glossators.
2046. Carney (James): Linking alliteration (*fidrad freccomail*).
In Éigse 18/2 (1981), pp. 251–262.
 With a list of all the types of linking alliteration.

13905. Ó Riain (Pádraig): Aonghas of Tallaght.
In Treasures of Irish Christianity (2012), pp. 71–72.
 Óengus mac Óengobann, composer of the *Félire*.
1773. Carney (James): The dating of early Irish verse texts, 500-1100.
In Éigse 19/2 (1983), pp. 177–216.
 I. Chronological list of poems (with references). II. Historical anchorage. III. Metrical and linguistic phenomena (includes: normalized version of poem beg. *Nibu chroíb chrínfredó* with Engl. translation; discussion of poem beg. *Ní car Brigit buadach bith*).
 Incl. Addendum on the authorship of *Saltair na Rann* and on the term *céili Dé*.
10584. Müller (Nicole): Kodewechsel in der irischen Übersetzungsliteratur: *exempla et desiderata*.
In Übersetzung, Adaptation und Akkulturation im insularen Mittelalter (1999), pp. 73–86.
 Discussion based on the *notationes* in *Félire Óengusso* and on the Latin insertions into *Bethu Brigitte*.
1244. Dumville (David N.): *Félire Óengusso*: problems of dating a monument of Old Irish.
In Éigse 33 (2002), pp. 19–48.
 Revises the methodology used to establish the date of composition of *FÓ* and the Martyrology of Tallaght. Suggests *terminus ante quem non* of 797 for *FÓ*. Cf. P. Ó RIAIN, *in* CMCS 20 (Winter, 1990), pp. 21-38.
2526. Baumgarten (Rolf): Creative medieval etymology and Irish hagiography (Lasair, Columba, Senán).
In Ériu 54 (2004), pp. 49–78.
 Outlines the Isidorian etymological methodology and illustrates its application in Irish scholarship with four examples from Irish hagiography.
2406. Ó Riain (Pádraig): The Tallaght martyrologies, redated.
In CMCS 20 (Winter 1990), pp. 21–38.
 Argues for a date of composition between 828 and 833 for *Félire Óengusso* and *Félire Uí Gormáin*.
2618. Mac Eoin (Gearóid): Observations on *Saltair na Rann*.
In ZCP 39 (1982), pp. 1–28.
 Argues that it was composed by Airbertach mac Cosse who ceased work on the poem not earlier than 990. Appendix includes translation of Canto 152, with notes.
3843. Hennig (J.): The notes on non-Irish Saints in the manuscripts of *Félire Óengusso*.
In PRIA-C 75 (1975), pp. 119–159.

4152. Breatnach (Liam): *Varia*: 3. An Old Irish attestation of *suacht*, in *Féilire Óengusso*.
In Ériu 57 (2007), pp. 161–163.
 Reads a *suacht* ‘out of a receptacle’ in Féil. Apr. 19.
5156. Herbert (Máire): The legend of St. Scothíne: perspectives from early Christian Ireland.
In StH 31 (2000–2001), pp. 27–35.
 Examines in particular evidence from *Féilire Óengusso* and its 12th c. commentary.
5166. Ó Riain (Pádraig): The Martyrology of Óengus: the transmission of the text.
In StH 31 (2000–2001), pp. 221–242.
 Examines the interrelationship of the extant manuscripts of *Féilire Óengusso*, and discusses in particular the date and provenance of Preface and Commentary.
5745. Ó Fiannachta (Pádraig): Spioradáltacht Thamhlachta.
In LCC 8 (1977), pp. 19–39.
10068. Schneiders (Marc): ‘Pagan past and Christian present’ in *Féilire Óengusso*.
In Cultural identity and cultural integration (1995), pp. 157–169.
10585. Ó Riain (Pádraig): Die Bibliothek des Verfassers des kommentierten *Féilire Óengusso*.
In Übersetzung, Adaptation und Akkulturation im insularen Mittelalter (1999), pp. 87–104.
3375. Bourke (Cormac): On the *Imirce Ciaráin*.
In Peritia 15 (2001), pp. 373–376.
 A note in *Féilire Óengusso* (p. 90) is interpreted as a reference to the name of a manuscript.
13208. Schneiders (Marc): *Féilire Óengusso* en de liturgie.
In Monniken, ridders en zeevaarders (1988), pp. 39–59.
 [(*In Dutch*.) *Féilire Óengusso* and liturgy.]

Féilire Uí Gormáin

2406. Ó Riain (Pádraig): The Tallaght martyrologies, redated.
In CMCS 20 (Winter 1990), pp. 21–38.
 Argues for a date of composition between 828 and 833 for *Féilire Óengusso* and *Féilire Uí Gormáin*.
9519. Ó hAodha (Donncha): A note on the metre of *Féilire Uí Gormáin*.
In A companion in linguistics [Fs. Ahlqvist] (2005), pp. 117–120.

Fer Muman mac Echtain

4217. Mahon (William): Old Irish verse fragments attributed to Fer Muman mac Echtain.

In SC 4 (2006), pp. 223–256.

Edits and discusses ten fragments of Fer Muman, along with two anecdotes concerning the poet.

1. *Bid cách i faichius i fóit*; 2. *Cochall coss ngall*; 3. *As-béra fáach goblom grág*; 4. *Ulcha dobrach i nDomhnach* 5. *Rucht fothuind fithend fóí*; 6. *Is dána drech daimíni*; 7. *Nemain dega deirge*; 8. *Mo shon ó mac Máile hUmai*; 9. *Ind hue issind ass gandfhir*; 10. *Goth gruce golfad bréice*; 11. *In éssar dam to há?*; 12. *Cuillenn co mboin*.

Ferchertne

13825. Campanile (Enrico) (ed.): *Dind Rīg, ruad Tuaim Tenbath*.

In Die älteste Hofdichtung von Leinster (1988), pp. 26–27 [2. Die Zerstörung von Dind Ríg].

Ascr. to Ferchertne. With German translation.

13826. Campanile (Enrico) (ed.): *Ni celt cēis cēol do chruitt Chraiphini*.

In Die älteste Hofdichtung von Leinster (1988), p. 27 [3. Labraid und Muiriath].

Ascr. to Ferchertne. With German translation.

Ferchuitred Medba

2798. Edel (Doris): Caught between history and myth? The figures of Fergus and Medb in the *Táin bó Cúailnge* and related matter.

In ZCP 49–50 (1997), pp. 143–169.

Studies the evolution of the figures of Medb and Fergus through the various stages of revision of the *Táin*, focusing on the progressive marginalization in the narrative of their love triangle with Ailill.

Addendum in ZCP 51 (1999), p. 211.

Fergus, John al. Ó Fearghusa, Seán (c.1700–1761)

12284. Ó Catháin (Diarmaid): John Fergus MD: eighteenth-century doctor, book collector and Irish scholar.

In JRSAI 118 (1988), pp. 139–162.

Particularly on Fergus's library.

Fiacc's Hymn

2441. Ireland (Colin): Penance and prayer in water: an Irish practice in Northumbrian hagiography.

In CMCS 34 (Winter 1997), pp. 51–66.

Discusses ascetic immersion, using evidence from early Irish religious literature.

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.

Fin as Oshin

472. Broderick (George): Fin as Oshin.

In Celtica 21 (1990), pp. 51–60.

Diplomatic transcription from all three MS sources with translations and notes. MSS M (25 lines), Manx Museum 1487(d)C (28 lines), BL Additional 11215 (Thorkelin Collection; 41 lines). First line from M: *Hie Fin as Ossian magh Lhaa dy Helg.*

15357. Ó Muircheartaigh (Peadar): *Fin as Ossian* revisited: a Manx ballad in Belanagare and its significance.

In ZCP 63 (2016), pp. 95–127.

Edition and discussion of a version found in the papers of Charles O'Connor of Belanagare, consisting of a transcription in Manx orthography and a transliteration of the Manx text to 'traditional' Gaelic orthography. From RIA E ii 1; diplomatic texts, MS photographs, textual notes, discussion of its provenance, language and date.

17945. Broderick (George): Fin as Oshin: a reappraisal.

In ZCP 65 (2018), pp. 63–81.

Answering P. Ó MUIRCHARTAIGH, *in ZCP* 63.95 ff. In Appendix: *Fin as Oshin* [phonetic rendering taken down by C. MARSTRANDER in 1929; from MS Douglas, MNHL 05354 B].

Fin as Ossian

15357. Ó Muircheartaigh (Peadar): *Fin as Ossian* revisited: a Manx ballad in Belanagare and its significance.

In ZCP 63 (2016), pp. 95–127.

Edition and discussion of a version found in the papers of Charles O'Connor of Belanagare, consisting of a transcription in Manx orthography and a transliteration of the Manx text to 'traditional' Gaelic orthography. From RIA E ii 1; diplomatic texts, MS photographs, textual notes, discussion of its provenance, language and date.

Find mac Rossa Ruaid

13824. Campanile (Enrico) (ed.): *ŌenMōen ō ba nōediu, ba noos ardrīg.*

In Die älteste Hofdichtung von Leinster (1988), pp. 25–26 [1. Eulogie für Labraid Loingsech Móen].

Ascr. to Find mac Rossa. With German translation.

13829. Campanile (Enrico) (*ed.*): *Eochu Ferngen, Finteng, Aucha, +Eriu+*.

In Die älteste Hofdichtung von Leinster (1988), pp. 28–29 [6. Verzeichnis der Söhne von Augen Aurgnaid].

Ascr. to Find mac Rossa. With German translation.

13830. Campanile (Enrico) (*ed.*): *Baīd, buide, bānān, dron.*

In Die älteste Hofdichtung von Leinster (1988), p. 29 [7. Die Söhne von Alb].

Ascr. to Find mac Rossa. With German translation.

13840. Campanile (Enrico) (*ed.*): *Tri Fothaid fīrmaic Maicniad, Lugdach luind, Dāiri Deirg.*

In Die älteste Hofdichtung von Leinster (1988), pp. 33–34 [17. Die Nachkommen von Nuadu Necht].

Ascr. to Find mac Rossa. With German translation.

Finding of Cashel

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 shūl Chonairi Móir*, *Topographia Hiberniae*, *The finding of Cashel*, etc.).

Finding of *Táin bó Cúailnge*

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

In CMCS 41 (Summer 2001), pp. 17–23.

Edition and translation of the Book of Leinster version.

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

In CMCS 55 (Summer 2008), pp. 1–9.

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

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

In Ulidia 2 (2009), pp. 18–24.

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

In Ulidia 2 (2009), pp. 25–30.

18266. Davies (Morgan Thomas): Cultural memory, the finding of the Táin, and the canonical process in early Irish literature.
In Medieval Irish perspectives on cultural memory (2014), pp. 81–108.

Findsruth Fíthail

1942. Carey (John): The testimony of the dead.
In Éigse 26 (1992), pp. 1–12.
 Legal interpretation of the episode of Cormac's sword in *Scél na Fír Flatha* (= *IT* 3/1, 183–229).
 App. (a) contains *Cert Claidib Chormaic*, from TCD MS H 2. 15B with variant readings from *Scél na Fír Flatha* (cf. supra) 201–202 and *O'Davoren's glossary* (W. STOKES 1903–1904 [Best¹, p. 7]) and English translation. App. (b) contains *Gúbretha Caratniad* §46, from MS Rawlinson B 502, with English translation. App. (c) contains commentary to *Findsruth Fíthail* from TCD MS H 5. 15 (= *CIH* vi 2143.18–40, with corrections to D. A. BINCHY's text), with English translation.

Fingal Chlainne Tanntail

15437. Crampton (Robert): The uses of exaggeration in *Merugud Uilixis meic Leirtis* and in *Fingal Chlainne Tanntail*.
In Classical literature and learning in medieval Irish narrative (2014), pp. 58–82.

Fingal Rónáin

394. Ó Cathasaigh (Tomás): The rhetoric of *Fingal Rónáin*.
In Celtica 17 (1985), pp. 123–144.
Repr. in Coire sois, pp. 376–398.
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.
618. Poppe (Erich): Deception and self-deception in *Fingal Rónáin*.
In Ériu 47 (1996), pp. 137–151.
 Analysis of the terms *bréc* 'deceit' and *fír* 'true/truth'.
2501. Boll (Sheila): Seduction, vengeance, and frustration in *Fingal Rónáin*: the role of foster-kin in structuring the narrative.
In CMCS 47 (Summer 2004), pp. 1–16.
 Offers an interpretation of the narrative based on the analysis of the actions of the opposing foster and blood-kin.
3184. Uhlich (Jürgen): Some textual problem's in Rónán's lament I: two quatrains concerning Echaid's daughter (*Fingal Rónáin* lines 180–7).

- In Ériu* 56 (2006), pp. 13–62.
ad *Fingal Rónáin* lines 168–192 as ed. by David GREENE, 1955 (*BILL* 5065).
4916. Hillers (Barbara): The Irish historical romance: a new development?
In PHCC 11 (1993), pp. 15–25.
Argues (against D. GREENE, *BILL* 5113) that *Fingal Rónáin* is a traditional narrative.
5124. Poppe (Erich): A note on the jester in *Fingal Rónáin*.
In StH 27 (1993), pp. 145–154.
Examines the close association of a king and his jester in early Irish literature, suggesting that the royal buffoon is a symbol of Máel Fothartaig's right to kingship.
6643. Trindade (Ann): Modalities of gender and power: the medieval Irish *Fingal Rónáin* and the myth of Hyppolitus.
In ACJ 4 (1994), pp. 31–42.
7356. Mac Gearailt (Uáitéar): The making of *Fingal Rónáin*.
In StH 34 (2006–2007), pp. 63–84.
3572. Dumville (David N.): The conclusion of *Fingal Rónáin*.
In StC 14–15 (1979–1980), pp. 71–73.
ad ll. 245–251 (as ed. by D. GREENE 1955).
9795. Hollo (Kaarina): *Fingal Rónáin*: the medieval Irish text as argumentative space.
In Cín chille cúile [Ó Riain essays] (2004), pp. 141–149.
12265. de Bernardo Stempel (Patrizia): Phaedra und Hippolytos in irischem Gewand: Die mittelalterliche *Fingal Rónáin*, „Der Verwandtenmord des Rōnān“, als Theaterstück.
In Nachleben der Antike [Fs. Klaus Ley] (2006), pp. 237–266.
15935. de Bernardo Stempel (Patrizia): The reassessment of *Fingal Rónáin*: theatrical plot and classical origins.
In CMCS 72 (Winter 2016), pp. 33–71.
851. Ó Cathasaigh (Tomás): *Varia*: III. The trial of Mael Fothartaig.
In Ériu 36 (1985), pp. 177–180.
16727. Bergholm (Alexandra), Ritari (Katja): *Fingal Rónáin*: Rónánin suvun surma.
In SCF 13 (2016), pp. 23–32.
Finnish translation.
15440. Clarke (Michael): Reconstructing the medieval Irish bookshelf: a case study of *Fingal Rónáin* and the horse-eared kings.

In Classical literature and learning in medieval Irish narrative (2014), pp. 123–139.

Finn and the man in the tree

12214. Hollo (Kaarina): ‘Finn and the man in the tree’ as a verbal icon.

In The Gaelic Finn tradition (2012), pp. 50–61.

Discusses the second part of the tale cited in the OIr. glossing on the *Senchas mór* as an explanation for *imbas forosnai* (*CIH* iii 879.23-880.14), suggesting a possible Christian interpretation of the forest scene with Derg Corra and the latter's recognition by Finn.

Finn mac Cumail

6813. Tymoczko (Maria): *Cétamon*: vision in early Irish seasonal poetry.

In Éire-Ireland 18/4 (Winter 1983), pp. 17–39.

Discusses the origin and function of seasonal poetry, arguing it was used by the poet to manifest his supernatural powers. Includes an English translation of *Cétamon caín cucht* based on J. CARNEY's edition, *in* Ériu 22, 1971, pp. 23–80; with textual notes.

Finnán's girdle

5425. Stifter (David): Die Klosterneuburger *lorica*.

In 4. Deutsches Keltologensymposium (2007), pp. 503–527.

A complete analysis of Finnán's girdle (from MS Stiftsbibliothek Klosterneuburg 587; beg. *Cris Finnáin dum imdegail*) including diplomatic and normalized text, German translation, textual notes and facsimile.

Fínnechta Fledach mac Dúinchada

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 Fínnechta Fledach mac Dúinchada, perhaps from the years 688-9); 6. *Tochmarc Étaíne*.

Finnian of Clonard, St.

2920. Fleuriot (Léon): Varia: 1. Le “saint” breton *Winniau* et le pénitentiel dit “de *Finnian*”?

In ÉtC 15 (1976–1978), pp. 607–614.

Argues that Uuinniau (later Gaelicized as ‘Finnian’) was a Brittonic saint established in Ireland.

Finnian’s penitential

2920. Fleuriot (Léon): *Varia*: 1. Le “saint” breton *Winniau* et le pénitentiel dit “de *Finnian*”?

In ÉtC 15 (1976–1978), pp. 607–614.

Argues that Uuinniau (later Gaelicized as ‘Finnian’) was a Brittonic saint established in Ireland.

Fís Adamnáin

1612. Stevenson (Jane): Ascent through the heavens, from Egypt to Ireland.

In CMCS 5 (Summer 1983), pp. 21–35.

The apocryphon of seven heavens described in Latin, Old English and Irish texts (incl. *Fís Adamnáin*) is traced back to fourth-century Egypt.

3560. Dumville (David N.): Towards an interpretation of *Fís Adamnáin*.

In StC 12–13 (1977–1978), pp. 62–77.

10216. Stifter (David): *Fís Adamnáin*: Die Vision des Adamnán.

In Brennos 2 (1996), pp. 20–28.

14617. Carey (John): [The seven heavens:] introduction.

In End and beyond (2014), pp. 155–170.

14618. Carey (John): The seven heavens in *Fís Adamnáin*.

In End and beyond (2014), pp. 197–200.

English translation (based on a forthcoming new critical edition) of §§15–20, as ed. by E. WINDISCH (*in* IT I, pp. 165–196).

Fitzgibbon, Philip

15081. Morley (Vincent) (*ed.*): *M’anam le suairceas ar uaisle na hÉireann*, by Philip FITZGIBBON.

In Washington i gceannas a ríochta (2005), pp. 52–57, [no. 11.].

From RIA 23 D 8.

Fitzsimon, Henry (1566–1643)

13054. Ó Riain (Pádraig): The *Catalogus praecipuorum sanctorum Hiberniae*, sixty years on.

In Seanchas [Fs. Byrne] (2000), pp. 396–430.

Provides an edition of Henry Fitzsimon’s *Catalogus*, based on Maynooth S 40/9 with additional material from TCD E 3. 16.

Flann Fína mac Ossu

8949. Ireland (Colin A.) (*ed.*): Old Irish wisdom attributed to Aldfrith of Northumbria : an edition of *Briathra Flainn Fhína maic Ossu* / edited and translated by Colin A. IRELAND.

MRTS, 205. Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 1999. xii + 244 pp. (Medieval and Renaissance texts and studies, 205).

Rev. by

John HUDSON, *in* *Medium aevum* 70/1 (2001), pp. 177-178.

Nicolas JACOBS, *in* *CMCS* 40 (Winter, 2000), pp. 88-90.

Caoimhín Ó MUIRIGH, *in* *Peritia* 15 (2001), pp. 432-434.

Pádraig P. Ó NÉILL, *in* *Éigse* 35 (2005), pp. 173-174.

David STIFTER, *in* *Die Sprache* 40/1 (1998), pp. 123-128.

460. Ireland (Colin): Aldfrith of Northumbria and the Irish genealogies.

In *Celtica* 22 (1991), pp. 64-78.

With discussion of his Irish name *Flann Fína*.

13463. Yorke (Barbara): Adomnán at the court of King Aldfrith.

In *Adomnán of Iona* (2010), pp. 36-50.

11406. Younger (Paul L.): *Bryneich, rìoghachd Ghàidhealach*: the Gaelic foundations of the golden age of Northumbria.

In *Ireland: revolution and evolution* (2010), pp. 61-79.

18165. Lacey (Brian): The Cenél nEóghain of Inishowen: Aldfrith of Northumbria's Donegal cousins?

In *Donegal annual* 70 (2018), pp. 72-82.

Flann mac Lonáin

12230. Findon (Joanne): Dangerous siren or abandoned wife? Gloss versus text on an early Irish manuscript page.

In *Signs on the edge* (2007), pp. 187-202.

On the marginal quatrain in *LU* p. 124, fn. a (first line: *Mían mná Tethrach a tenid*). In Appendix: Marginal poem, RIA MS 23 E 25, fo. 50 [text with English translation].

Flann Mainistrech

3368. Smith (Peter J.): *Mide maigen clainne Cuind*: a medieval poem of the kings of Mide.

In *Peritia* 15 (2001), pp. 108-144.

Ascribed to Flann Mainisrech (in LL). Critical edition based on Rawlinson B 502 (51qq); with English translation, variant readings and textual notes.

12766. Thanisch (Eystein): Flann Mainistrech's *Götterdämmerung* as a junction within *Lebor gabála Érenn*.

In Quaestio insularis 13 (2012), pp. 68–93.

An analysis of the poem *Éstid a colchu cen ón*, attributed to Flann Mainistrech.

Flannacán

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

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

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

Fled Bricrenn

695. Mac Cana (Proinsias): An instance of modified narrative repetition in *Fled Bricrenn*.

In Ériu 28 (1977), pp. 168–172.

ad *LU* 8507-50.

10811. Nagy (Joseph Falaky): Hurling Búan and the heroic trajectory.

In Ulidia 2 (2009), pp. 1–17.

On the narrative significance of such gestures as leaping and throwing in various episodes from the Ulster Cycle (Búan’s death in *Fled Bricrenn*, the encounter with king Buan’s daughter in the *Táin*, etc.).

1416. Poppe (Erich): *Varia*: II. King Ahab, Boia, Mac Da Thó and Ailill.

In Ériu 50 (1999), pp. 169–171.

The beginning of the biblical story of Ahab and Jezebel concerning wives’ advice (1 Kings, 21.4-5) served as a model in Wales and in Ireland (e.g. *Scéla muicce Meic Da Thó*, *Fled Bricrenn*).

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 Lúáine 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*.

4617. Sayers (William): *Úath mac Imomain (Fled Bricrend)*, Óðinn, and why the Green Knight is green.

- In* ManQ 30/4 (Summer 1990), pp. 307–316.
18388. Findon (Joanne): A woman's words: Emer and female speech in the Ulster cycle.
Toronto: University of Toronto Press, 1997. 211 pp.
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.
18430. Sayers (William): *Bricriu nemthenga* ('poison-tongue'): onomastics and social function in early Irish literature.
In Mediaevistik 30 (2017), pp. 87–102.
5653. Slotkin (Edgar M.): More on modified narrative repetition in *Fled Bricrenn*.
In Ildánach ildírech [Fs. Mac Cana] (1999), pp. 231–244.
8088. Ó Riain (Pádraig) (ed.): *Fled Bricrenn: reassessments* / edited by Pádraig Ó RIAIN.
ITS-SS, 10. London: Irish Texts Society, 2000. 114 pp.
Papers from a seminar held in Cork, 30 October 1999.
8099. Maier (Bernhard): Comparing *Fled Bricrenn* with classical descriptions of continental Celts: parallels, problems and pitfalls.
In Reassessments on *Fled Bricrenn* (2000), pp. 1–14.
8100. Koch (John T.): *Fled Bricrenn's* significance within the broader Celtic context.
In Reassessments on *Fled Bricrenn* (2000), pp. 15–39.
8101. Jacobs (Nicolas): *Fled Bricrenn* and *Sir Gawain and the Green Knight*.
In Reassessments on *Fled Bricrenn* (2000), pp. 40–55.
8103. Mac Cana (Proinsias): Notes of structure and syntax in *Fled Bricrenn*.
In Reassessments on *Fled Bricrenn* (2000), pp. 70–91.
8102. Hellmuth (Petra S.): The role of Cú Roí in *Fled Bricrenn*.
In Reassessments on *Fled Bricrenn* (2000), pp. 56–69.
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.

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*.
17010. De Jong (Frida) (*trans.*), Draak (Maartje) (*trans.*): Het feestgelag van Bricriu: een heldenverhaal / uit het Oudiers vertaald en van toelichtingen voorzien door Maartje DRAAK en Frida DE JONG.
 Amsterdam: Meulenhoff, 1986. 87 pp.
17011. Brewer (Elisabeth): From Cuchulainn to Gawain: sources and analogues of Sir Gawain and the Green Knight / selected and translated by Elisabeth BREWER.
 Cambridge: Brewer, 1973. 101 pp.
 2nd, rev. ed. as *Sir Gawain and the Green Knight: sources and analogues*.
 Woodbridge: Brewer, 1992. 184 pp. (Arthurian Studies, 27).
Rev. by
 Nicholas JACOBS, in *The modern language review* 72/1 (Jan., 1977), pp. 145-147 (1st ed.).
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.

Fled Bricrenn ocus Loinges mac nDuíl Dermait

2091. Hollo (Kaarina): *Fled Bricrenn ocus Loinges mac nDuíl Dermait* and its place in the Irish literary and oral narrative traditions: a critical edition with introduction, notes, translation, bibliography and vocabulary.
 MMIT, 2. Maynooth: Department of Old and Middle Irish, National University of Ireland, Maynooth, 2005. 149 pp.
 Text from TCD MS H 2. 16 (Yellow Book of Lecan).
4051. Hollo (Kaarina): The Feast of Bricriu and the exile of the sons of Dóel Dermait.
In Emania 10 (1992), pp. 18–24.
 From MS TCD H 2. 16 (Yellow Book of Lecan); translation only.
5665. Hollo (Kaarina): A context for *Fled Bricrenn ocus Loinges mac nDuíl Dermait*.

In Ulidia 1 (1994), pp. 91–98.

Postulates a 9th-c. Clonmacnoise provenance.

9759. Šexonadskaĵa (N. Ju.): Древнеирландская сага «Пир Брикрена и Изгнание сыновей Дол Диармайда»: о полюдье и продуктовой ренте [Drevneirlandskaĵa saga «Pir Brikrena i Izgnanie synovej Dol Diarmajda»: o poljud'e i produktovoj rente].

In Studia Celto-Slavica 2 (2009), pp. 75–92.

[(*In Russian*): The early Irish saga *Fled Bricrenn ocus Loinges mac nDuġ Dermait*: on food-rent and royal circuits.] With English summary.

Fled Dúin na nGéd

2241. Herbert (Máire): *Fled Dúin na nGéd*: a reappraisal.

In CMCS 18 (Winter 1989), pp. 75–87.

On the historical and literary context of the narrative.

11424. Phillips (Veronica): Exile and family in medieval Irish literature.

In Quaestio insularis 11 (2010), pp. 36–53.

Fleming, Fr Patrick (1599–1631)

18387. McKenna (Catherine): Triangulating opposition: Irish expatriates and hagiography in the seventeenth century.

In Language and tradition in Ireland (2003), pp. 139–155.

On Aodh Mac Aingil, Patrick Fleming and Hugh Ward.

Foclóir Gaoidheilge-Shagsonach (Archaeologia Britannica)

1889. de Bhaldraithe (Tomás): Góstaí Gaeilge Edward Lhuyd agus a sliocht.

In Éigse 23 (1989), pp. 131–146.

Irish ghost words traceable to Lhuyd's *Foclóir Gaoidheilge-Shagsonach*. Includes a list.

Focloir no Sanasan Nua (1643)

640. de Bhaldraithe (Tomás): Varia: III. Roinnt míbhríonna a d'eascair ó fhoclóir Uí Chléirigh.

In Ériu 46 (1995), pp. 171–177.

On some of the incorrect and misleading meanings in Irish and Scottish dictionaries derived from glosses in Míchéal Ó Cléirigh's dictionary, *Focloir no Sanasan Nua* (1643). 1. *acht* 'danger'; 2. *aílcih* 'a strand stone'; 3. *aincheas* 'danger'; 4. *aineach* 'horsemanship'; 5. *airmid* 'a swan'; 6. *aítheallach* 'a second proof'; 7. *aíthríos* 'manure'; 8. *ala(dh)* 'a trout'; 9. *argad* 'a hindrance'; 10. *bacat* 'a captive'; 11. *béim* 'a nation'; 12. *coibhchiogh* 'ravenous, fierce'; 13. *coichmhe* 'an udder'; 14. *díchealtair* 'a park'; 15. *fé fiadha* 'a park'; 16. *fec* 'a weakness'; 17. *feothán* 'a dormouse'; 18. *glinn, grinn* 'a fort', 'a garrison'; 19. *meirceann* 'a finger'; 20. *rae* 'a salmon'; 21. *rear* 'provision'; 22. *samhlat* 'active'; 23. *síthbhe* 'a city'; 24. *soma* 'a flock of swans'; 25. *talchara* 'a generous lover'; 26. *tealgadh* 'eating, consuming'; 27. *urghais* 'suppression of antiquities'.

Fodlai aíre

4718. McLaughlin (Roisin): Early Irish satire.

Dublin: Dublin Institute for Advanced Studies, 2008. xi + 300 pp.

Texts include: (chap. 2) An Old Irish tract on satire [beg. *Cis lir fodlai aíre*, reconstructed from Book of Ballymote, Book of Uí Maine and NLS Gaelic 1; with English translation, manuscript readings and notes, and including the text of a shorter version found in TCD H 3. 18]; (chap. 3) The Old Irish heptad on satire [no. 33, beg. *A-táat secht cenéla aíre le Féniú*; restored text based on Rawl. B 487 and TCD H 3. 18, followed by diplomatic text of the glosses and commentary in Rawl. B 487; with English translation and notes]; (chap. 4) A miscellany of medieval Irish satires [an edition of the satires cited in *Mittelirische Verslehren III* (ed. by R. THURNEYSSEN 1891 [Best¹, p. 53]); 86 poems, normalized from the six extant witnesses, with linguistic and metrical analysis, manuscript readings, English translation and notes].

Rev. by

Johan CORTHALS, in *Éigse* 37 (2010), pp. 174-178.

G. R. ISAAC, in *JGAHS* 62 (2010), pp. 215-216.

Riita LATVIO, in *SCF* 6 (2009), pp. 83-86.

Gerald MANNING, in *StH* 36 (2009-2010), pp. 211-215.

Feargal Ó BÉARRA, in *Béaloideas* 77 (2009), pp. 132-134.

S. Ó D., in *Clogher record* 20/1 (2009), pp. 160-164.

Simon RODWAY, in *CMCS* 62 (Winter, 2011), pp. 94-97.

Paul RUSSELL, in *ÉtC* 38 (2012), pp. 324-326.

Robin Chapman STACEY, in *Speculum* 86/3 (Jul., 2011), pp. 785-786.

Foghlaim Con Chulainn

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.

Foirceadul aithghearr

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 clóbhualadh an Bhiobla; 8. Bíobla Bedell in Albain; 9. John Richardson; 10. Francis Hutchinson.

Foirm na n-urrnuidheadh (Carswell)

2478. Ó Mainnín (Mícheál B.): ‘The same in origin and in blood’: bardic windows on the relationship between Irish and Scottish Gaels, c. 1200-1650.

In CMCS 38 (Winter 1999), pp. 1–51.

Explores their literary connections, focusing on the concept of Gaeldom and its evolution in both Ireland and Scotland as seen in the work of Irish and Scottish bardic poets writing praise poetry for Scottish chieftains.

14249. Thomson (R. L.) (*ed.*): *Foirm na n-urnuidheadh*. John Carswell's Gaelic translation of the Book of common order. In part from materials collected by the late Angus Matheson.

Edinburgh: Oliver and Boyd for the Scottish Gaelic Texts Society, 1970. xc + 243 pp.

[= *BILL* 8159.]

Rev. by

Brian Ó Cuív, *in* *Celtica* 12 (1977), pp. 201-203.

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 clóbhualadh an Bhíobla; 8. Bíobla Bedell in Albain; 9. John Richardson; 10. Francis Hutchinson.

Forannán

1447. Breatnach (Liam): *Canon law and secular law in early Ireland: the significance of Bretha nemed.*

In *Peritia* 3 (1984), pp. 439–459.

Discusses *Bretha nemed*, dated to between 721 and 742, composed in Munster by three kinsmen: Forannán (a bishop), Máel Tuile (a poet) and Báethgalach hua Búirecháin (a judge). Incl. ed. with transl. of six verses of a poem beg. *Aimirgin Glungeal tuir teand* by Gilla in Choimded Ua Cormaic from RIA MS D ii 1 (Bk of Uí Mhaine). Old Irish version of *Collectio Canonum Hibernensis* Book XLII, chaps 1-4, ed. with translation and notes from Cotton Nero A 7. Some discussion of *rosc* and 'Archaic Irish'.

Forbuis Droma Damhghaire

3792. Griffin-Wilson (Margo): *Mythical and local landscapes: Dáibhí Ó Bruadair's Iomdha sgéimh ar chur na cluana.*

In *Celtica* 25 (2007), pp. 40–60.

Studies the literary and historical associations of two passages from Ó Bruadair's wedding *rosántacht* (quatrains 16-24 and the prose section), and argues that these, albeit differing in treatment and literary technique, are joined together by the theme of fertility.

Forfess Fer Fálgae

2201. Hellmuth (Petra): *Zu Forfess Fer Fálgae*.
In 3. Deutsches Keltologensymposium (2004), pp. 195–210.
- Forus feasa ar Éirinn (Keating)**
772. Williams (N. J. A.): A possible source for a passage in Keating's history.
In ZCP 35 (1976), pp. 169–171.
 Suggests that Keating's allegory on the *proimpiollán* ('beetle') in the *díonbhrollach* to his *Forus Feasa ar Éirinn* is based on an *exemplum* from the English fabulist and preacher, Odo of Cheriton (†1247).
9482. Cunningham (Bernadette): Seventeenth-century interpretations of the past: the case of Geoffrey Keating.
In IHS 25/98 (Nov. 1986), pp. 116–128.
908. Ó Cuív (Brian): *Varia: VII. The two herons of Druim Ceat*.
In Ériu 37 (1986), pp. 194–196.
 As related by Keating in his *Foras Feasa ar Éirinn*. In this case, the phrase *do-chluinim óna lán do dhaoibh* is not evidence of Keating's use of oral sources but rather his way conveying the hearsay element of earlier tradition.
11600. Caball (Marc): Lost in translation: reading Keating's *Foras feasa ar Éirinn*, 1635-1847.
In Oral and print cultures in Ireland, 1600-1900 (2010), pp. 47–68.
1759. Ní Bhrolcháin (Muireann): A possible source for Keating's *Forus feasa ar Éirinn*.
In Éigse 19/1 (1982), pp. 61–81.
 Keating may have used *Prose Banshenchas* in his account of the kings of Ireland.
11769. Färber (Beatrix): Bedeutung und Rezeptionsgeschichte des *Foras Feasa ar Éirinn* (c. 1634) von Geoffrey Keating (Seathrún Céitinn).
In ZCP 59 (2012), pp. 97–117.
2033. Cunningham (Bernadette), Gillespie (Raymond): Patrick Logan and *Foras feasa ar Éirinn*, 1696.
In Éigse 32 (2000), pp. 146–152.
 On the controversy between William Lloyd, Bishop of St. Asaph, and Sir George Mackenzie of Rosehaugh over the origin and antiquity of the Kingdom of Scotland. Incl. text of a letter by Logan, ed. from NLS Advocates' Library 33.4.11, where he justifies the commission of a copy of Keating's work.
6507. Ó Catháin (Diarmaid): Dermot O'Connor, translator of Keating.
In ECI 2 (1987), pp. 67–87.
 Dermot O'Connor, *al.* Diarmaid Ó Conchubhair (c.1690–c.1730), scribe, author of the first English translation of Keating's *Forus feasa ar Éirinn* to appear in print (London and Dublin, 1723).

2454. Ó Murchadha (Diarmuid): Dún Cermna: a reconsideration.
In Éigse 34 (2004), pp. 71–89.
 Refutes Keating's identification of Dún Cermna with Downmacpatrick, on the Old Head of Kinsale, Co. Cork, arguing that the actual location may have been Dunmore in SE Co. Waterford.
4364. Arbuthnot (Sharon): A note on *ce(a)s* 'coracle'.
In SGS 22 (2006), pp. 87–94.
 Argues Dineen's [Irish-English dictionary, 1927] 2. *ceas* 'coracle, etc.' is a ghost-word, and traces its origin to Keating's erroneous interpretation of the etymology of Uaircheas in *FFÉ* §27 (as ed. by D. COMYN and P. S. DINEEN 1902-1914).
2468. Ó Murchadha (Diarmuid): A review of some placename material from *Foras feasa ar Éirinn*.
In Éigse 35 (2005), pp. 81–98.
 Divided in: (a) Misreadings and mistaken forms; (b) Some minor errors; (c) Mislplaced locations.
9262. Ní Úrdail (Meidhbhín): *Foras feasa ar Éirinn*: establishing a literary canon.
In Léann lámhscríbhinní Lobháin (2007), pp. 139–167.
2648. Ó Dúshláine (Tadhg): Varia: III. More about Keating's use of the dung beetle.
In ZCP 40 (1984), pp. 282–285.
 Traces the development of its figurative use. Cf. N. J. A. WILLIAMS, *in ZCP* 35 (1976), pp. 169-171.
14491. Connell (Sarah): The poetics and politics of legend: Geoffrey Keating's *Foras feasa ar Éirinn* and the invention of irish history.
In JEMCS 14/3 (2014), pp. 83–106.
5103. Ó Buachalla (Breandán): *Annála ríoghachta Éireann is Foras feasa ar Éirinn*: an comhthéacs comhaimseartha.
In StH 22–23 (1982–1983), pp. 59–105.
10446. Ó Briain (Máirtín): Cluasa capaill ar an rí: AT 782 i dtraidisiún na hÉireann.
In Béaloideas 53 (1985), pp. 11–74.
 Discusses the relationship between the various literary and folk versions of this folktale type (represented in Irish tradition by the stories of Labhraidh Loingseach and of King Eochaid).
7149. Harrison (Alan): John Toland and Keating's *History of Ireland* (1723).
In Donegal annual 36 (1984), pp. 25–29.

15874. Morley (Vincent): The popular influence of *Foras feasa ar Éirinn* from the seventeenth to the nineteenth century.
In Irish and English (2012), pp. 96–115.
8136. Bradshaw (Brendan): Reading Seathrún Céitinn’s *Foras feasa ar Éirinn*.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 1–18.
16162. Caball (Marc), Hazard (Benjamin): A late seventeenth-century, partial English translation of the preface to Geoffrey Keating’s *Foras feasa ar Éirinn*.
In AnH 44 (2013), pp. 15–49.
 Provides a transcript from UCD-OFM MS D.01 943-79 (Luke Wadding Papers); possibly by Franciscan friar Peter Walsh (c. 1616–1688).
8137. Caball (Marc): Patriotism, culture and identity: the poetry of Geoffrey Keating.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 19–38.
16255. Ó Murchadha (Diarmuid): Dornán áitainmneacha as *Foras feasa ar Éirinn*.
In THJ (2004), pp. 115–126.
8138. Cunningham (Bernadette): Seventeenth-century readers of *Foras feasa ar Éirinn*: Ó Cléirigh, Colgan and Kearney.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 39–51.
16258. Comerford (R. V.): Two classics from South Tipperary: Keatings’s *Foras feasa* and Kickhams *Knocknagow*.
In THJ (2005), pp. 31–37.
8139. Ní Úrdail (Meidhbhín): The literary legacy of Keating’s *Foras feasa ar Éirinn*.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 52–67.
8140. Ó Dúshláine (Tadhg): Medium and message: the rhetoric of *Foras feasa ar Éirinn*.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 68–89.
8141. Ó Murchadha (Diarmuid): Keating: traditionalist or innovator.
In Reassessments on *Foras feasa ar Éirinn* (2008), pp. 90–102.
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.

Fotha Catha Cnucha

1662. Nagy (Joseph Falaky): The wisdom of the outlaw: the boyhood deeds of Finn in Gaelic narrative tradition.

Berkeley, Los Angeles, and London: University of California, 1985. ix + 338 pp.

App. 1 incl. an Engl transl. of [1.] *Macgnímartha Finn* (as ed. by K. MEYER, *Revue celtique* 5 (1882), pp. 195-204); and [2.] *Fotha Catha Cnucha* (based on text in *LU* lines 3135-3219).

Rev. by

Vincent A. DUNN, in *Oral Tradition* 4/3 (1989), pp. 413-415.

Padraig A. BREATNACH, in *Éigse* 24 (1990), pp. 155-167.

Ruth P. M. LEHMANN, in *Speculum* 62 (1987), pp. 165-167.

Dáithí Ó HÓGÁIN, in *Béaloideas* 54-55 (1986-1987), pp. 280-203.

Karl Horst SCHMIDT, in *Fabula* 28 (1987), pp. 370-372.

R. Mark SCOWCROFT, in *CMCS* 12 (Summer, 1987), pp. 97-100.

Richard SKERRETT, in *StC* 20-21 (1985-1986), pp. 278-280.

Four Masters

669. Oskamp (H. P. A.): 'The Yellow Book of Lecan Proper'.

In *Ériu* 26 (1975), pp. 102-121.

Cf. R. I. BEST, *The Journal of Celtic Studies* 1 (1950), pp. 190-192 (*BILL* 674). Discussion of MS TCD H 2. 16) and fragments of RIA D i 3, D iv 1, D v 1 and Rawlinson B 488 fols 1-26. Identifies Four Masters' 'Book of Clonmacnoise' as the *Annals of Tigernach*. On *claidemscin* (< *claidheamh* + *scian*) as a possible technical term. Contains 6 plates.

Best (R. I.) (*ref.*)

Fournier d'Albe, Edmund Edward (1868-1933)

11640. Mac Amhlaigh (Liam): An fhoclóireacht Nua-Ghaeilge agus feidhm Edmund Fournier inti in aimsir na hAthbheochana.

In *Ilteangach, ilseiftiúil* [Fs. N. J. A. Williams] (2012), pp. 243-258.

Fragmentary annals of Ireland

614. Davies (Morgan T.): Kings and clerics in some Leinster sagas.

In *Ériu* 47 (1996), pp. 45-66.

Exemplified chiefly by *Cath Dúin Bolg* and *Cath Almaine*, including anecdotes from *Fragmentary annals of Ireland*.

2333. Ó Murchadha (Diarmuid): A reconsideration of some place-names from *Fragmentary Annals of Ireland*.

In *Ainm* 8 (1998), pp. 41-51.

ad J. RADNER, *Fragmentary annals of Ireland*, 1978.

3434. Ó Corráin (Donnchadh): Vikings III: Dún Mainne.
In *Peritia* 10 (1996), p. 273.
ad *Cogadh Gaedhel re Gallaibh* §29 (as ed. by J. H. TODD 1867 [Best¹, p. 254])
and FA² §341 (as ed. by Joan Newlon RADNER 1978).
8317. Downham (Clare): Tomrar's death at *Port Manann*: a possible *longphort* site in Ireland.
In *Ainm* 9 (2008), pp. 57–64.
18093. Downham (Clare): The good, the bad, and the ugly: portrayals of Vikings in the *Fragmentary annals of Ireland*.
In *The medieval chronicle* 3 (2004), pp. 27–39.