BORSJE (JACQUELINE)


In Peritia 8 (1994), pp. 27-34.
Discusses potential historical and literary contexts for Adomnán’s Vita Sancti Columbae, ii 27. A literary model is suggested from the Dialogi of Sulpicius Severus.

Purp orts to be written by Jesus Christ in heaven to inculcate Sunday observ-ance. 1. The Sunday letter; 2. The Irish version [Epistil Isu]; 3. The bruch [< Lat bruchus/brucus].


Rev. by
Brian Murray, in Medium ævum 70/2 (2001), pp. 324-326.

3442. Borsje (Jacqueline): The movement of water as symbolised by monsters in early Irish texts.
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 miurdris of Echtra Fergus maic Leiti.
2853. Borsje (Jacqueline): Kijken met een heróïsch en een monastiek oog; betrokkenheid en distantie bij het lezen van oude Ierse teksten.
   [(In Dutch:) Looking with a heroic and a monastic eye: commitment and detachment in reading Old Irish texts.]

   Discusses the sword ritual described in Serglige Con Culainn §2.15–17, and argues that the background for the demons mentioned in this and other texts in connection with the delivery of an oracular message about fights in the past is to be found in the Irish war goddesses (particularly the Morrígan).}

   [(In Dutch:) Sea-monsters and the mythic dimension of the sea.]


12898. Borsje (Jacqueline): Women in Columba’s Life, as seen through the eyes of his biographer Adomnán.
   In Women and miracle stories (2001), pp. 87–122.

2492. Borsje (Jacqueline): The meaning of túathcháe ch in early Irish texts.
   In CMCS 43 (Summer, 2002), pp. 1–24.
   Examines the use of this compound in early Irish literature and proposes the translation ‘with a sinister eye’.

8820. Borsje (Jacqueline): Approaching danger: Togail bruidne Da Derga and the motif of being one-eyed.
   In Identifying the Celtic (2002), pp. 75–99.

3350. Borsje (Jacqueline): Fate in early Irish texts.
   Explores the notions of ‘passive’ and ‘active’ Fate advanced by Edward J. Gwynn in ‘Best’, p. 75 through a lexical study of the terms for Fate used in early Irish texts.

1001. Borsje (Jacqueline), Kelly (Fergus): ‘The evil eye’ in early Irish literature and law.
Part I (pp. 1-33) by J.B.: Early Irish examples of the evil eye: 1. The destructive eye [súil mileach, Birugder, súil miiltech, súil nonnach, possibly tsúilcháech]; 2. The angry eye [décain aidíraid, súil (fhéig) aidíraid]; 3. Casting the evil eye [millid, ailmillid; corrnuineacht also discussed]; 4. Envy and the evil eye [for-moinethar, droachm, droshchat]; 5. Protection against the evil eye. Part II (pp. 34-39) by F.K.: 'The evil eye' in early Irish law: a section of legal commentary (dating from around the twelfth century) attached to a four-word quotation from an Old Irish law text (*No eíd tri ormath 'Or stealing away through envy'), ed. with transl. and notes from MSS Rawlinson B 506 and TCD H 3. 18; cf. *CHI* i 144.34-145.5; ii 673.3-10; iii 955.1-4, 1051.17-23.

[[In Dutch:] The 'evil' eye in medieval Irish wisdom texts.]

Cf. the Author’s discussion (in English) in *Celtica* 24 (2003), pp. 1-38.

[[In Dutch:] The good neighbours of God: various forms of inculturation of the people of the fairy mounds in medieval Irish Christianity.]


*Revised and extended version in* Boundaries of monotheism (2009), pp. 53-81.


*In NThT* 58/1 (2004), pp. 46-60.
[[In Dutch:] Human sacrifice as a literary motif in medieval Ireland.]


Examines the characteristics of the various figures named Nár attested in early Irish literature.

Surveys the form and function of *úatha* or terrors in medieval Irish texts.


9238. Borsje (Jacqueline): Druids, deer and ‘words of power’: coming to terms with evil in medieval Ireland.  
*In Copping with evil in religion and culture* (2008), pp. 25–49.  
*Revised version in Approaches to religion and mythology in Celtic studies* (2008), pp. 122–149.

9243. Borsje (Jacqueline): Druids, deer and ‘words of power’: coming to terms with evil in medieval Ireland.  
*In Approaches to religion and mythology in Celtic studies* (2008), pp. 122–149.

*In Boundaries of monotheism* (2009), pp. 53–81.


Discusses love magic as it is presented in early Irish ecclesiastical rules and vernacular laws.


*In SNe 84* (2012), pp. 6–23.

Analyzes early medieval Irish descriptions of beliefs associated to witchcraft, using an episode from *Bethu Brigit* as a case-study.

12905. Borsje (Jacqueline): Liefdestoverij in middeleeuws Ierland. 
[[In Dutch:] Love charms in medieval Ireland.]

12602. Borsje (Jacqueline): The Celtic evil eye and related mythological motifs in medieval Ireland. 

With a contribution by Fergus Kelly.

Kelly (Fergus)

13016. Borsje (Jacqueline): The second spell in the Stowe Missal. 

Discusses the structure of the text, analyses its usage as a form of ‘verbal power’, and considers its presence in a Christian environment. Incl. new text and translation.

13542. Borsje (Jacqueline): A spell called Éle. 

Papers from a colloquium held in Coleraine, February 14-16 2008.

Rev. by
Bernhard Maier, in CMCS 73 (Summer, 2017), pp. 61-63

16637. Borsje (Jacqueline): Celtic spells and counterspells.

In Words (2016), pp. 35-53, 468-476.


18518. Borsje (Jacqueline): The power of words: sacred and forbidden love magic in medieval Ireland.