

pp. xis-xxv: Bibliography of D.M., comp. by Karen E. BURGESS.

Melia (Daniel Frederick) (hon.)

Classifications:
- A 5.1: Festschriften and miscellanies: Festschriften, memorial volumes


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


Discusses Echtra Ambacuc.


16171. Henley (Georgia): Through the ethnographer’s eyes: rhetoric, ethnicity, and quotation in the Welsh and Irish works of Gerald of Wales.


16172. Holmberg (Matthew): Triple utterances and curse-poles: a common form of northern European satire?

Points out the similarities in form and function between OIr. *trejfocul* and Norse *nidsong*, arguing in favour of a common origin for these two maledictory practices.

16173. Howlett (David): Sonid’s Ogam signature.


Numerical analysis of the Latin colophon in the Stowe Missal (f° 11r).

16174. McConé (Kim): A brief ornithology of sex.


Explores the sexual connotations of geese and swans particularly in medieval Irish and ancient Greek material.

16175. McKenna (Catherine): The grammar, rhetoric, and exegetical logic of Ultán’s Hymn.


Discusses the episode of the death of Conán mac an Léith Naachra in *Aedhall na senórach* II.3.487–5637 (as ed. by W. Stokes in IT 4/1).

16177. Ó Cathasaigh (Tomás): The making of a prince: *Áed olf friand ãne*.


Offers a detailed analysis of the panegyric in *Thes*. ii 265.

16178. Russell (Paul): Horticultural genealogy and genealogical horticulture: the metaphors of W. *planta* and OIr. *cland*.


Discusses the origin of the post-classical senses (‘plant’ and ‘offspring’) with which Lat. *planta* (‘sole of the foot’; ‘plant cutting’) was borrowed into Irish.

16179. Sweetser (Eve): Advantage and disadvantage: cognate formulas for a Welsh and Irish *topos* of otherworldly ambiguity.


Argues that the use of *les* and *aimles* in *Tochmarc Étaine* (cf. LU 10622–3) possibly represents an inherited Common Celtic formula.