

2565. Zeitschrift für celtische Philologie 49–50 (1997)
Niemeyer
- Jubiläumsdoppelband zum 100jährigen Bestehen der Zeitschrift im Jahr 1997.
- Rev. by*
Pádraig A. BREATNACH, in *Éigse* 33 (2002), pp. 265-267.
Pierre-Yves LAMBERT, in *ÉtC* 34 (1998-2000), pp. 363-372.
Kim McCONE, in *Kratylos* 47 (2002), pp. 128-140.
Joseph F. ESKA, in *Language* 75/2 (Jun., 1999), p. 397.
2770. Evans (D. Ellis): Celticity, Celtic awareness and Celtic studies.
In ZCP 49–50 (1997), pp. 1–27.
- Discusses definitions and conceptions of Celtic Studies and surveys the attitudes towards this academic field.
2771. Ahlqvist (Anders): Sg. 199b1.
In ZCP 49–50 (1997), pp. 28–30.
- gním, césad* are to be taken at face value, not as technical grammatical terms for 'active' and 'passive' respectively.
2772. Bednarczuk (Leszek): A typological contribution to the disappearance of *p* in Common Celtic.
In ZCP 49–50 (1997), pp. 43–49.
- Examines the plausibility of an asymmetrical phonological inventory where /b/ has no voiceless counterpart. Furthermore, argues that the loss of /p/ is not related to the lenition of voiceless stops as this phenomenon postdates the Proto-Celtic period.
2789. Breatnach (Pádraig A.): The poet's graveside vigil: a theme of Irish bardic elegy in the fifteenth century.
In ZCP 49–50 (1997), pp. 50–63.
- Studies the motifs and images associated to the theme of the poet mourning his patron, and argues that they reflect the special status enjoyed by the *ollamh flatha*. Includes a list of poems cited, with references.
2790. Campanile (Enrico): Die Sklaverei in der indogermanischen Gesellschaft.
In ZCP 49–50 (1997), pp. 64–70.
- Concludes, on the basis of Old Irish evidence supported by testimonies from Ancient Greece, that in Indo-European society slavery was confined to females only.
2791. Corthals (Johan): Die Trennung von Finn und Gráinne.
In ZCP 49–50 (1997), pp. 71–91.

- Edition and translation of MS RIA 23 P 2 (Book of Lecan) 191^{rb} 1-191^{va} 7 (pagination of K. MULCHRONE, in Best² 948), omitted by K. MEYER, Finn and Gráinne, in ZCP 1 (1897), pp. 458-461 (Best¹, p. 103); with textual notes and German translation.
2792. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 1. Die irische Tochter.
In ZCP 49–50 (1997), pp. 92–94.
Argues that the Indo-European word for ‘daughter’ is continued by the OIr. personal name *Dechtir*, in pretonic position also *Der* (vel. sim).
3785. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 2. Die verwandten des irischen *bri(u)gu*.
In ZCP 49–50 (1997), pp. 94–96.
Rejects the derivation from a perfect participle active **b^hṛg^h-wō(t)-s* propounded by G. MAC EÓIN in ‘Old Irish *briugu* ‘hospitaller’ and connected words’, in *Celtica* 23 (1999), pp. 169-173.
3786. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 3. Von Göttinen und Frauen.
In ZCP 49–50 (1997), pp. 96–98.
Interprets OIr. *Banba* as from **ban-w-yā* (< **g^wṛ(H)-w-yā*, cf. W *banw* ‘woman, female’), and suggests that it is the Goidelic counterpart of the Celtic goddess surmised from the personal names W *Banon* and Gaul. *Banona*.
3787. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 4. “Der Götter und der Menschen” in Irland und in der Cisalpina.
In ZCP 49–50 (1997), pp. 98–100.
Suggests that the Old Irish formula *o dia na duine* is a survival from early Celtic legal vocabulary.
3788. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 5. Ein irisches Partizip Präsens und die gallische Inschrift von Banassac.
In ZCP 49–50 (1997), pp. 100–101.
Clarifies the etymology of OIr. *cingit* ‘cup, goblet’ with the help of J. VENDRYÈS’ interpretation of the Gaulish inscription (*RIG* L-50).
3789. de Bernardo Stempel (Patrizia): Spuren gemeinkeltischer Kultur im Wortschatz: 6. Der irische “Pfeiler der Sippe” und das *nt*-Verbaladjektiv in der gallischen Inschrift von Plumergat.
In ZCP 49–50 (1997), pp. 101–103.
Finds a Gaulish parallel (in *RIG* L-15) to the metaphorical use of OIr. *áige* ‘pillar’ in the legal term *aige fine*.
2793. Hoz (Javier de): When did the Celts lose their verbal **-i*?

- In ZCP 49–50 (1997), pp. 107–117.*
Considers the possibilities of an apocope of *-i of the verbal paradigm already in Common Celtic.
2797. Dröge (Christoph Alfred): Napoleons Homer: Betrachtungen zur Ossianrezeption in Frankreich.
In ZCP 49–50 (1997), pp. 118–129.
On Napoleon Bonaparte's predilection for Macpherson, and the influence of Ossianism upon the Breton literary revival.
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.
2799. Fowkes (Robert A.): Irish and Germans on the continent in the Middle Ages.
In ZCP 49–50 (1997), pp. 204–212.
Deals with Columba's mission to the Frankish Kingdom and the ensuing prominence of the Irish in Europe.
2800. Gamkrelidze (Thomas V.): Celtic consonantism in the light of the Glottalic Theory.
In ZCP 49–50 (1997), pp. 213–218.
Explains the Celtic voiced series as the result of the merger of the PIE glottalized and voiced series, and includes an account in glottalistic terms of the development of the labio-velars.
2801. Gillies (William): Forms and meanings of Scottish Gaelic *leugh*, 'read'.
In ZCP 49–50 (1997), pp. 242–249.
Suggests various explanations for the variants of *leugh*, *leughadh*, *leughaidh* with medial or final /v/ replacing expected /x/.
2802. Guyonvarc'h (Christian-J.), Le Roux (Françoise): Les études celtiques de langue française et les celtisants allemands.
In ZCP 49–50 (1997), pp. 282–286.
On the diffusion of the work of German-speaking Celticists among their French counterparts.
2803. Hartmann (Hans): Was ist 'Wahrheit'? (1).
In ZCP 49–50 (1997), pp. 287–310.

Establishes several coincidences between Irish folk-beliefs and Proto-Indo-Iranian religion, especially regarding the cult of the dead and the binary opposition right : left, with the moral connotations associated to it (good : evil). Discusses in particular the concept of truth (represented by OIr. *fír*, *fírinne*, *fír flathemon*) and its role as the bedrock of sovereignty.

2805. Henry (Patrick L.): A note on the Brehon Law tracts of procedure and status, *Cóic conara fugill* and *Uraicecht becc*.

In ZCP 49–50 (1997), pp. 311–319.

Criticises E. MAC NÉILL's translation of the opening section of *Uraicecht Becc* (in Best² 2172), showing that it is based on the glossator's comment rather than the principal text, and accordingly suggests that Mac Néill's *airecar* 'is found' should be substituted by the reading of the original text, either H 3. 18 *arragar* 'is bound' or BB *agar* 'is pleaded'. Includes a translation of the original text of the eight following sections. Also criticises R. THURNEYSEN's translation (in Best² 2164) of the legal terms *aithne* (MS *aichnid*) and *aithnid*.

2806. Herbert (Máire): *Caithréim Cellaig*: some literary and historical considerations.

In ZCP 49–50 (1997), pp. 320–332.

Discusses the background to the story, and argues that it was composed between the 11th and the early 12th century by an author from the Clonmacnoise milieu with the intention of commending the loyalty to the old monastic system despite the newly acquired diocesan status.

2807. Isaac (G. R.): Vocative plural of masculine **(y)o*-stems in Old Irish.

In ZCP 49–50 (1997), pp. 333–340.

Challenges the view that the voc. pl. ending *-(i)u* continues PIE nom. pl. **-ōs*, and argues that although both nom. and acc. plural were replaced by the pronominal endings in Old Irish the acc. pl. took over from the voc. pl. to avoid confusion with the voc. sg.

2808. Kalyguine (Victor): Deux correspondances de vocabulaire mythologique entre les langues celtiques et balto-slaves.

In ZCP 49–50 (1997), pp. 366–372.

1. Irl. *Balor* – lit. *Giltinē* "Göttin des Todes"; 2. Irl. *Macha* – slave *Mokoš*'?

Offers a hypothesis that these derive from the epithets for two different archaic Indo-European divinities, referring respectively to death (*Balor* (< **g^w_l-ro-s* "tuant en piquant/lançant") and humidity or spinning (*Macha* < **makosjā*, cf. Slav. *Mokoš*' "divinité de l'humidité").

2809. Kelly (Patricia): Two relative clauses in *Críth gablach*.

In ZCP 49–50 (1997), pp. 373–377.

Argues that D. A. BINCHY's emendation of the two sentences introduced by *céin* in *Críth gablach* §9, 77-79 is unnecessary, and offers an interpretation of the text that allows the restoration of the original readings in MS TCD H 3. 18 (*céin mbís maice* and *céin bes n-óenchiniud*).

2810. Ködderitzsch (Rolf): Indo-iranisch-keltische Übereinstimmungen.
In ZCP 49–50 (1997), pp. 382–395.
 Discusses seven morphological and syntactical features already touched upon by W. MEID (cf. *BILL* III: 470, pp. 45–56). With regard to Old Irish, these are: 1. the *gaisced* type of neuter singular dvandva; 2. the morphology of *rígain*; 3. the ending **-s* of the genitive singular of the neuter *n*-stems; 4. the feminine forms of the numerals ‘3’ and ‘4’; 5. the reduplicated *s*-future; 6. the perfect formation *-ánaicc*; 7. the elliptic construction *conráncatar ocus Dubthach*.
2811. Lehmann (Ruth): Poems from the *Death of Cú Chulainn*.
In ZCP 49–50 (1997), pp. 432–439.
 Studies the early modern Irish poems contained in the later versions of *Aided Con Culainn*. Furthermore, argues that these may preserve the *rosc* missing in LL at line 13977.
2812. Lehmann (Winfred P.): Early Celtic among the Indo-European dialects.
In ZCP 49–50 (1997), pp. 440–454.
 Provides an examination of the characteristics of early Proto-Indo-European stative-active alignment residually retained in Celtic.
2813. Lindeman (Fredrik Otto): On some ‘laryngeal’ reflexes in Celtic.
In ZCP 49–50 (1997), pp. 455–468.
 Reformulates an Indo-European phonological rule concerning the deletion of laryngeals, and discusses its application to the prehistory of, among others, two Old Irish items: OIr. *óac* and *-icc*.
2814. Mac Cana (Proinsias): Ir. *ba marb*, W. *bu farw* ‘he died’.
In ZCP 49–50 (1997), pp. 469–481.
 Discusses the idiomatic use of copula + *marb* ‘to die’ (as opposed to the stative use of copula + predicative *marb* ‘he is dead’) and argues that it occurs in tenses other than the preterite, except in case of omission of the copula, where the idiom is confined to the past tense. Includes a collection of examples and a brief account of its substitution by competing idioms such as *téit bás*, *téit éc*, *fuair bás*.
2815. Mac Eoin (Gearóid): The *briugu* in early Irish society.
In ZCP 49–50 (1997), pp. 482–493.
 Discusses the term *briugu* and the process of promotion from the freemen grades to the noble grades according to early Irish law, and also argues, based on an analysis of their property qualifications and their moral character, that the *briugu* of *Uraicecht becc* and the *mruigfer* of *Críth gablach* (complemented by the *fer fothlai*) are variant designations of the same rank.
2816. Mac Gearailt (Uáitéar): Infixes and independent pronouns in the LL text of *Táin bó Cúailnge*.
In ZCP 49–50 (1997), pp. 494–515.

- Investigates the decline of the infix pronoun and the use of non-historical pronominal forms in Middle Irish, using as a case study two texts written in the late 12th century, namely *Cath Ruis na Ríg* and *Táin bó Cúailnge* (recension II). Includes a collection of infix and independent pronouns.
2817. McKendry (Eugene): J. G. Sparwenfeld's contribution to Irish and Celtic material in Sweden.
In ZCP 49–50 (1997), pp. 516–531.
 Johann Gabriel Sparwenfeld (1655-1727), Swedish scholar.
2818. Mac Mathúna (Liam): The Christianization of the early Irish cosmos?: *muir mas, nem nglas, talam cé* (Blath. 258).
In ZCP 49–50 (1997), pp. 532–547.
 Provides a semantic study of the terms used in Irish to describe the perceived organization of the universe, focusing on the transition from the pagan Celtic three-fold cosmic conception of earth, sea and sky to the Christian dichotomy of heaven and earth. Discusses in particular material from the Blathmac poems (cf. *BILL* III: 5593).
2819. Mac Mathúna (Séamus): An inaugural ode to Hugh O'Connor (king of Connacht 1293-1309)?
In ZCP 49–50 (1997), pp. 548–575.
 Poem (49 qq.) addressed to Aodh mac Eoghain meic Ruaidhrí Uí Chonchubhair (†1309), beg. *Cóir Chonnacht ar chath Laighean*; normalised edition from RIA MSS 23 F 16 and 3 C 13. Includes apparatus, textual notes and parallel English translation.
2820. Nagy (Joseph Falaky): How the Táin was lost.
In ZCP 49–50 (1997), pp. 603–609.
 Identifies a theme of Indo-European mythology in the association of water bodies with the loss and renewal of life and knowledge seen in the death of the two repositories of the Táin, Roán and Roae, and the subsequent preservation of the saga by Fergus mac Roich, thus arguing that this episode is not an incidental addition, but an inextricable part of the larger framework of the narrative.
2821. Ní Chatháin (Próinséas): A linguistic archaism in the *Dúil Laithne*.
In ZCP 49–50 (1997), pp. 610–614.
 Claims that in this glossary archaic Ir. *-ch* 'and' was used to join the Ogham value of an initial letter with the remainder of its word; vs. R. THURNEYSSEN, *Du langage secret dit Ogham*, in *RC 7 (1886)*, pp. 369-374 (Best¹, p. 51).
2822. Ní Mhaonaigh (Máire): Some Middle Irish declensional patterns in *Cogad Gáedel re Gallaib*.
In ZCP 49–50 (1997), pp. 615–628.
 Discusses examples of Middle Irish innovations in the nominal system, namely the loss of the neuter, the ousting of the dual, the simplification of the case system, and the remodeling of the declensional stems.

2823. Ó Corráin (Ailbhe): On the syntax and semantics of expressions of being in Early Irish.
In ZCP 49–50 (1997), pp. 629–642.
 Provides an analysis within the framework of case grammar of this range of expressions – excluding the copula and the substantive verb– along with other stative concepts expressing cognition, perception and possession, and postulates a common underlying syntactic structure where the logical subject is expressed in the locative case.
2824. Ó Cuív (Brian): An tAthair Peadar Ua Laoghaire’s translation of the Old Testament.
In ZCP 49–50 (1997), pp. 643–652.
 Discusses the role of P. Ua Laoghaire in establishing the spelling of Modern Irish. Includes excerpts from his unpublished translation of the Old Testament.
2825. Ó Flaithearta (Mícheál): Altirisch *tess*, *echtar* und die Frage der Konsonantengruppe *-χst-* im Keltischen.
In ZCP 49–50 (1997), pp. 653–663.
 Argues that Celtic **-χst-* and **-χt-* did not merge but instead yielded OIr. *-ss-* and *-cht-* respectively.
2826. Okuma (Keishiro): Problems of Indo-European mythology: 2. The name of the Tuatha Dé Danann.
In ZCP 49–50 (1997), pp. 670–681.
 Discusses the religion of the substratum population in Ireland and Britain, and suggests that the theonym *Danu* contains a pre-Indo-European element *da*.
2827. Ó Lúing (Seán): Richard Irvine Best: librarian and Celtic scholar.
In ZCP 49–50 (1997), pp. 682–697.
 Provides a biographical account of R. I. BEST (1872-1959).
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.
2829. Ó Riain-Raedel (Dagmar): Patrician documents in medieval Germany.
In ZCP 49–50 (1997), pp. 712–724.
 Examines the MSS of South-German provenance (especially Regensburg) containing *Vita tertia Sancti Patricii*.
2830. Pilch (Herbert), Wursthorn (Markus): Vergleichende Syntax der keltischen *is*-Konstruktionen.

- In ZCP 49–50 (1997), pp. 725–736.*
Provides an inductive analysis of the syntax of the copula constructions in Early and Modern Irish.
2831. Polomé (Edgar C.): Etymologische Anmerkungen zu keltischen Götternamen.
In ZCP 49–50 (1997), pp. 737–748.
A criticism of Garret S. Olmsted's etymological glossary in *The gods of the Celts and the Indo-Europeans*, Budapest/Innsbruck 1994.
2832. Poppe (Erich): *Stair Nuadat Find Femin: eine irische Romanze?*
In ZCP 49–50 (1997), pp. 749–759.
Compares the concept of the hero in this narrative with that of its likely English models, and argues in favour of considering it an example of medieval romance, purposely composed by Uilliam Mac an Leagha as an Irish answer to the pagan Greece-set *Stair Ercuil ocus a bás*.
2833. Rockel (Martin): Das Verhältnis von Sprache und Literatur bei den keltischen Völkern.
In ZCP 49–50 (1997), pp. 778–783.
Briefly discusses some of the factors contributing to the consolidation and standardisation of the Irish written norm.
2834. Rosén (Hannah): Irish attitudinal expression: adverbs and other structures.
In ZCP 49–50 (1997), pp. 784–805.
Attempts to delineate the historical development of attitudinal terms in Irish, paying special attention to their syntax.
2835. Stefański (Witold): Die Palatalisierung im Irischen und Polnischen: ein kontrastiver Vergleich.
In ZCP 49–50 (1997), pp. 830–836.
2836. Sterckx (Claude): Le roi blanc, le roi rouge et le roi bleu.
In ZCP 49–50 (1997), pp. 837–846.
Discusses the three forms of martyrdom illustrated in the Cambrai Homily, arguing that their colours white, red and blue correspond to similar chromatic representations of Dumézilian Indo-European trifunctional symbolism in ancient India and Iran. In addition, finds further evidence for this interpretation in a passage from the Leinster *Bórama*.
2837. Tristram (Hildegard L. C.): Latin and Latin learning in the *Táin bó Cúailnge*.
In ZCP 49–50 (1997), pp. 847–877.
Argues that in the older versions of the *Táin* Latin words and phrases were used as a means of metatextual guidance, or narrative markers, and therefore they are part of the compositional technique of its compiler, who drew upon the Hiberno-Latin 'eclectic' exegetical method to create the *Táin* macro-text.

2838. Uhlich (Jürgen): Einige britannische Lehnnamen im Irischen: *Brénainn* (*Brenden*), *Cathair/Catháer* und *Midir*.
In ZCP 49–50 (1997), pp. 878–897.
 Postulates British derivations for three Old Irish indeclinable personal names:
 [1] Examines the wide array of forms extant in Hiberno-Latin and Early Irish for the name ‘Brendan’, and argues that the basic doublet EOIr. *Brenden*/Class. OIr. *Brénainn* is the result of borrowing at two levels from Brit. **brigantīnos*;
 [2] argues that OIr. *Cathair* < either OBrit. **katairos* or OW **catair* (cf. Celt. **katagros*); [3] argues that OIr. *Midir/Mider* < either PrimW **meðir* or OW **Medir* (cf. Celt. **Medurīks*).
2839. West (Máire): Aspects of *díberg* in the tale *Togail bruidne Da Derga*.
In ZCP 49–50 (1997), pp. 950–964.
 Explores general concepts about the early Irish institution of brigandage within the context of *Togail bruidne Da Derga*, with special attention to its association with wolflike activities, and argues that the tale conveys the Christian condemnation of *díberg*.
2840. Wigger (Arndt): Aspekte der Redewiedergabe im gesprochenen Irischen.
In ZCP 49–50 (1997), pp. 965–999.
 Studies, within a new typological frame, the role, forms and syntax of reported speech in Modern Irish, focusing in particular on *deir/adeir*, the most used *verbum dicendi*.
2841. Williams (J. E. Caerwyn): Welsh *iawn*.
In ZCP 49–50 (1997), pp. 1000–1012.
 Posits **yewes-* (vel sim.) as etymon of W *iawn* (cf. L *iūs*), thus dissociating OIr. *án* from it.