Niemeyer  

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3688. Hartmann (Hans): Was ist ‘Wahrheit’ (2)?: ein Vergleich französischer, 
keltischer, indischer, iranischer und griechischer Vorstellungen von der 
Verwirklichung der Wahrheit; eine kulturgeschichtliche Analyse. Teil IV.  

3689. Lindeman (Fredrik Otto): Celtic *nāmānt-.  
Discusses the etymology of OIr. nāmae, arguing that it is a substantivized 
present participle of a Celtic factitive verb *nāmāti ‘puts (someone) in a state 
of fear’.

3690. Arbuthnot (Sharon J.): Some accretions to genealogical material in a 
manuscript boxed with the Book of Leinster.  
Studies the relationship between the Laigin genealogies in the additional mate-
rial stored together with MS TCD H 2. 18 (= sections Q, R and S as ed. by 
R. Atkinson 1880 [Best 1, p. 65]) and the textual tradition of Cóir anmann, 
arguing that the Laigin genealogies were expanded using the longest version of 
Cóir anmann, which in turn had as a source a genealogical treatise similar to 
the 12th c. texts. Includes a transcription of the corresponding passages.

Examines the depiction of sexual and excretory activities.

3692. Miller (Stephen): “Here the Manx language lingers, and may linger some 
time longer”: Manx and English in Cregneash in 1901.  

3693. Eson (Lawrence E.): Merlin’s last cry: ritual burial and rebirth of the 
poet in Celtic and Norse tradition.  
Discusses the technique of achieving poetical inspiration by undergoing a process 
of initiation involving ritual burial or symbolic death, followed by rebirth as poet 
or prophet; refers in particular to the episode of the Finding of the Táin.
