

435. Celtica 20 (1988)
Dublin Institute for Advanced Studies
- Rev. by*
P. A. BREATNACH, in *Éigse* 24 (1990), pp. 203-205.
Pierre-Yves LAMBERT, in *ÉtC* 27 (1990), pp. 420-421.
Karl Horst SCHMIDT, in *ZCP* 44 (1991), p. 366.
436. de Bhaldraithe (Tomás): Nótaí ar fhocail.
In Celtica 20 (1988), pp. 1–10.
1. *bleachtaire*, *miolcaire*; 2. *bráca*; 3. *burdún*; 4. *cailpís*; 5. *cáipéis/cáipís*;
6. *daorach*; 7. *malach*; 8. *ninsceachán*, *ninsci*, *ninscim*, etc.; 9. *painéad*; 10.
pasálann; 11. *pasúr*; 12. *slincín*; 13. *splincéara*; 14. *sprioc*; 15. *trantal*.
437. Kelleher (John V.): The Battle of Móin Mhór, 1151.
In Celtica 20 (1988), pp. 11–27.
Repr. in Selected writings of John V. Kelleher, pp. 229-245.
- Suggests that quatrain beg. *Úar ind adaig i Móin Móir* is from a lost saga. For poem, see K. MEYER, *Bruchst.* (1919), p. 67 (Best² 1326).
Meyer (Kuno) (*ref.*)
438. Ó Cuív (Brian): *Bróga ar nós Polónia*.
In Celtica 20 (1988), p. 28.
Further to B. Ó Cuív's suggestion (*in Éigse* 12 (1967-1968), pp. 139-140) regarding the origin of the phrase *bróga ar nós Polónia* from Seón Mairtín's poem, beg. *Cionnas sin, a Phápa*.
Ó Cuív (Brian) (*ref.*)
439. Gerriets (Marilyn): The king as judge in early Ireland.
In Celtica 20 (1988), pp. 29–52.
[1.] The evidence that the king was a judge; [2.] Ecclesiastical jurisdiction;
[3.] The king and his *brithem*; [4.] Conclusion. Based on Irish and Latin legal material; corresponds closely to portrayal of king as judge in legends.
440. Gwara (Scott James): Gluttony, lust and penance in the B-text of *Aislinge Meic Conglinne*.
In Celtica 20 (1988), pp. 53–72.
Literary criticism based on an exploration of Patristic views of sin and its remission, based on the Leabhar Breac text (MS RIA 23 P 16).
441. Ó Cuív (Brian): Two religious poems in Irish.
In Celtica 20 (1988), pp. 73–84.

1. The medieval poem, beg. *Is trúag in ces i mbiam* (8 qq.), ed. with transl. and notes from MSS TCD H 3. 18, TCD H 4. 22, and Brussels 20978–9; 2. A late (eighteenth-century?) adaptation of the Latin Easter hymn *L'aleluya du jour de Pasques* (composed by the Franciscan, Jean Tisserand, ob. 1494). Poem beg. *A aonmhic Dé do céasadh thrínn* (14 qq.); ed. with transl. and notes from MS NLI G 663. Latin text from *Liber Usualis*, beg. *O filii et filiae* (12 qq.).
442. O'Leary (Philip): Honour-bound: the social context of early Irish heroic *geis*.
In Celtica 20 (1988), pp. 85–107.
443. Lindeman (Fredrik Otto): Notes on two biblical glosses.
In Celtica 20 (1988), pp. 108–109.
 I. For *ám mbai* (MS *án imbai*; Ml. 29c15), read *án am bai* 'their band which was'; II. On the 3. pl. acc. *fou* 'with reference to them' (lit. 'under them') in Ml. 42b7.
444. Breeze (Andrew): The Virgin's tears of blood.
In Celtica 20 (1988), pp. 110–122.
 Concludes that 'the Virgins tears of blood' of modern Irish folklore, rather than being 'native' or 'Celtic', is a relic of an international European tradition that was well developed in England. Refers to four Irish instances: (1) anon. *Fearr beagán cloinne ná clann*; (2) anon. *Íocadh Críost cumaoín a mháthar* (see L. MCKENNA, *Dioghluim dána* (1938), nos. 27a, 30 [Best² 1323a]); (3) *Gin go gcarthair cara siur* by Philip Bocht Ó hUiginn (†1487) (see L. MCKENNA, *Philip Bocht Ó hUiginn* (1931), poem 13 [Best² 1728]); (4) a prose translation of *The long charter of Christ* by Uilliam Mac an Leagha, dated to ca. 1461–63 (see A. BREEZE, *in Celtica* 19 (1987), pp. 111–120). Cf. also the motif of numbered tears in two poems by Tadhg Óg Ó hUiginn (†1448) in poems beg. *Aoidhe meise ag máthair Dé* and *Iomdha ród díreach go Dia* (see L. MCKENNA, *Dán Dé* (1922), nos. 2 and 6 [Best² 1323]).
445. Carey (John): Three notes: 1. Cormac Gelta Gaeth.
In Celtica 20 (1988), pp. 123–125.
 Translates this name as 'Cormac whom the wind devoured', taking *gelta* to be rel. 3. sg. pret. of *gelid*.
3772. Carey (John): Three notes: 2. *cobfolaid*.
In Celtica 20 (1988), pp. 125–128.
cobfolaid in the poem, beg. *Tair cucum, a Maire boíd*, ascribed to Blathmac mac Con Brettan, emended to *cobfodail* (vn. of *con-fodlai*), meaning here 'alloted portion'.
3773. Carey (John): Three notes: 3. ad *Celtica* 18, 97–100.
In Celtica 20 (1988), pp. 128–129.
 On the rendering of Lat. *thalamus* and *frons* by Ir. *athchomarc* and *togairm* respectively in *Saltair na Rann*.

446. Stockman (Gearóid): *Má go, amach ach*.
In Celtica 20 (1988), pp. 130–131.
Má go, maga, maha go ‘if not, unless’. Confusion of prepositions *ach* and *amach* *ó* ‘except’ spread to conjunction *ach go*, hence *amach ó go* (= *má go*), from which Ros Guill preposition *amach ach* was extracted based on homophony of *ach* and *ó* in this dialect as /a/. Cf. B. Ó BUACHALLA, *in Ériu* 23 (1972), pp. 143–161.
447. Donnelly (Seán): Irish *cranngal* ‘cran’: a piper’s technical term.
In Celtica 20 (1988), pp. 132–140.
cranngal ‘a sound or effect in music’ is a compound of *crann* ‘wood’ and *gal* ‘valour, steam’, belonging to the first stage of such compounds, when *gal* expressed noise as well as action; see M. DILLON, *in Celtica* 8 (1968), pp. 196–200.
448. Thomson (R. L.): Manx-Latin *gilbogus* again.
In Celtica 20 (1988), pp. 141–144.
Rejoinder to W. SAYERS, *in Celtica* 17 (1985), pp. 29–32.
Sayers (William) (*ref.*)
449. Ua Súilleabháin (Seán): Deilbhíocht bhriathra an tarna réimniú i nGaeilge Iarthar Mhúsraí.
In Celtica 20 (1988), pp. 145–166.
With Innéacs na ndeiríocha, and Innéacs na mbriathar.
450. Ó Coileáin (Seán): A crux in *Aislinge Óenguso*.
In Celtica 20 (1988), pp. 167–168.
Suggests emendation to §3 of *Aislinge Óenguso* (as ed. by F. Shaw 1934 [Best² 1054]).
451. Ó Cuív (Brian): Heinrich Wagner (1923–1988).
In Celtica 20 (1988), pp. 233–234.