Irish idiometic constructions with *cuir* ‘put’ and prepositions as ‘out of’ and ó ‘from’

Irish possesses a large inventory of constructions that are idiomatic, but show a high degree of productivity in that the slots can be filled by a number of lexical units of the same syntactic type and similar semantics. This makes these constructions similar to means of morphological derivation found in other languages. Bayda 2015 presents an account of a group of constructions with the light verb *bain* ‘extract, delete’ (e.g. *bain sult* as ‘enjoy’ and *bain an t-ocras de* ‘make someone stop feeling hungry’) showing that there is a subtle coordination between the type of abstract noun in the direct object position, its referential status and the choice of preposition governing the indirect object, which can be accounted for by referring to pragmatic features of combinations of *bain* with material nouns that in the case of idiomatic constructions appear to be conceptualised. The current paper presents an analysis of another type of constructions – involving the verb *cuir* ‘put’ and prepositions as ‘out of’ and ó ‘from’. Combinations with either preposition, although having similar meaning, can only be used with certain sets of nouns, which poses a question as to the origin of these restrictions. Another question concerns the paradigmatic relation of combinations of *cuir* with as and ó and that of *bí* ‘be’ with the same prepositions. For example, one could say *chuír Seán X as úsáid* ‘Seán made X unusable’ (causative) and *tá X as úsáid* ‘X is useless, out of use’ (stative). A corpus analysis shows that not every noun of the set associated with constructions with *cuir* is equally possible with *bí*, a fact that also asks for explanation. As in the case with constructions with *bain*, restrictions can be explained as conceptualised features of less abstract uses of *cuir* with prepositions and by applying a conceptual metaphor approach.


Jaqueline Bemmer, University of Oxford

Recognition of injury or infliction of punishment: the imposition of penalties in early Irish law

Recognition of an offence in early Irish law took the form of compensation paid to the victim, which consisted of (1) damages according to loss inflicted dependent on the type of offence in question and (2) honour-price according to the victim’s status. In certain cases, the amount of payment owed could be reduced through penance, embodying the double entendre of *Schuld*, (1) a mundane ‘debt’ owed to the individual and (2) ‘guilt’, a divine culpability towards nature or God. It was only in respect of very serious offences and as ultimate recourse in the absence of recognition that the focus of atonement shifted from victim-based compensation to offender-based penalization. There are three approaches to punishment that I would like to pursue: (1) corporal punishment, (2) reduction of status, and (3) exclusion from society. This will allow us to trace how jurists framed the acknowledgement of liability and the modes of punishment, and in which cases penitence could assuage the outcome.
Canid Eschatologies in Irish and Norse Myth

The Norse myth of Ragnarok includes, amongst other things, several elements involving lupine figures—Skoll and Hati, and the Fenrisulf—devouring Sunna, Mani, and Odin respectively. Long before this, however, the Fenrisulf is bound, and in the process of doing so using theoretically impossible materials to create his fetters, the god Tyr loses his hand. On a structuralist level, a very close analogue to this latter situation is found in the Irish tale of the death of Cú Chulainn. After several of his gesi are broken, Cú Chulainn is overcome in battle by Lugaid the son of Calatín Dána, and he ties himself to a pillar-stone so that he faces his enemies. When he at last dies, and the sword is removed from his hand, it cuts off the hand of Lugaid. In both the Norse and the Irish myths, a canid or canid-identified figure is in some manner bound, and in the process an assailant loses his hand. While this mythic parallel is interesting in itself, a larger question might be what these myths may have signified in terms of eschatology. Based on an earlier paper given at Ulidia 5 (the Fifth International Conference on the Ulster Cycle of Tales), I would like to suggest that just as some analogues to Greek averted eschatologies are outlined in some Ulster Cycle tales, so too might this Irish-Norse parallel be understood as a forewarning to an eschatological situation, possibly involving the inclusion of Cú Chulainn as one of many warriors in an otherworldly army that will fight a decisive battle at the end of an age in pre-Christian reckoning.

Ksenia Borisova, Moscow State University:

Veneration of the twelve apostles of Ireland in the 9th - 12th c.

Medieval Ireland seems to be the only European country that created its own twelve apostles. Two possible lists of these saints appear in the number of Irish texts approximately dated from the 9th to the 13th centuries. The saints are diverse in terms of their provenance, relations and fame which makes it difficult to define the origins of the cult. Besides, only two of these saints were actually missionaries while the other couldn’t be called “apostles” according to Catholic tradition. This situation leads to a number of questions about the appearance and existence of the “twelve apostles of Ireland” as a cult. However, none of texts mentioning them makes it clear how the list of these saints was formed and why they are called “apostles of Ireland”. In historiography, as far as I’m concerned, these questions remain unexamined. My paper deals with the veneration of “12 apostles of Ireland” in Medieval Irish church tradition. The research is based on different sources including saints’ lives, sagas, hymns, annals and missals. The examination of these texts and analysis of the saints’ lists allowed me to make some suggestions about the origins and development of the cult of the twelve apostle of Ireland.
George Broderick, Universität Mannheim:

‘A Tale of Two Pictishes’: Jackson’s two-language thesis revisited

In recent years the place- and polity names in Ptolemy's *Geographia* of that part of Britain known today as Scotland have been re-assessed (Issac 2005), as have the Ogam inscriptions of Scotland (Forsyth 1996). In this context this paper will take another look at Prof. Jackson's earlier suggestion of a two-language "Pictish" scenario comprising Indo-European (Celtic) and a Non-Indoeuropean component.


John Collis, Professor Emeritus, Department of Archaeology, University of Sheffield:

Celts Ancient and Modern

The exhibitions *The Celts: Art and Identity* in London and Edinburgh are structured around the ‘Celtosceptic’ approach to the Celts (e.g. that the ancient inhabitants of Britain and Ireland were Celts is a modern interpretation) and have renewed the debate between archaeologists and linguists on fundamental questions about how we should study the phenomenon of the Celts and their definition. While it is true that the discipline of Celtic Studies is based on language, the study of the Ancient Celts is not. We should distinguish between four phases of ‘Celts’: a prehistoric period for which we have no contemporary linguistic or historical information when Celtic languages and people called Celts spread across Europe; an Ancient period (600 BC – AD 500) when Celtic inscriptions appear and writers (Greek, Italian and Celtic) talk about Celts but using definitions that we do not understand; a medieval period when there were no Celts but when languages and other aspects of culture continued; and finally a modern period starting in the Renaissance when a new definition of Celts appeared based on language but geographically distinct from the Ancient Celts.

Stefan Dedio, University of Zürich

The development of the verbal complex in the Insular Celtic languages

The changes occurring in the verbal systems of the Insular Celtic languages during their documented history have usually been described as developments from highly synthetic verbal complexes, as best demonstrated by Old Irish, to ever more analytical systems, as seen, e. g., in present day colloquial Welsh. This study aims at getting a deeper understanding of these developments and the role language contact may have played in them by collecting detailed typological information on the structure of verbal expressions (including, amongst others, locus, relative position, degrees of fusion, and flexivity of formatives, and the categories expressed) in the extant stages of the Insular Celtic languages and their contact
languages. Methods of statistical distance analysis will help to explore convergences and divergences in the verbal systems under examination.

Nicolai Egjar Engesland, University of Oslo

Vernacular alphabets in *Auraicept na nÉces* and *Þriðja málfræðiritgerðin*

The first part of Óláfr Þórðarson’s *Third Grammatical Treatise* (ThGT, c. 1250) provides a comparison of the Icelandic *fuþark* with the Latin alphabet. Such a comparison is not recorded elsewhere in medieval Germanic literature.1 It is, however, paralleled in the Irish grammatical treatise *Auraicept na nÉces*. This paper will deal with the presentation of *norroent stafróf* (‘Norse alphabet’) and *beithe-luis-nin ind oguim* (‘the B-L-N of the Ogam’) as offered by ThGT and the Auraicept respectively. Reference will be made to the first book of Priscian’s *Institutiones grammaticae*, which furnished Óláfr Þórðarson with his raw material and informed the discourse on letters in the commentary to the Auraicept. Each of these grammatical tracts professes the pre-eminence of its native alphabet at a time when vernacular literacy already rested on solid foundations. The lines of argument are at variance with the fact that both tracts are heavily dependent on Latin grammatical doctrine.

Grigory Grigoryev, European University at St Petersburg:

Symbolism of the Staff in Early Medieval Irish Hagiography

The miracle working staff is a typical attribute of Irish saints, as evidenced by early medieval hagiography and iconography. Irish saints founded churches and destroyed pagan shrines, protected their allies and cursed their enemies using these instruments. The staffs which once belonged to saints were venerated greatly, the Irish even swore on them. Unlike their Irish counterparts, continental hagiographers were not captivated by miracle working staffs. Continental saints almost never employ these instruments to work miracles. This asymmetry between two Christian hagiographical traditions has not been studied yet and is worth examining. I will extract and describe motifs in which the staff plays an important role in medieval Irish lives. Then, I will compare these motifs to the typologically similar ones from the Vulgate. This will allow me to show which passages from the lives were influenced by the Bible directly, and which may have come from other sources. Using this approach, I will address the following questions. Where did the idea of a powerful staff come from? Has the symbolism of the staff in Irish hagiography changed over time? What is the inner hierarchy of staffs in Irish hagiography?

Kicki Ingridsdotter, NUI Galway

Death and killing in the *Dindshenchas*

This paper discusses the vocabulary of death and killing, narrative ornamentation, and repetition in the Metrical and Prose *Dindshenchas*.

The two quatrains below exemplify a close connection between the two semantic fields "death" and "kill", but also a certain confusion, where the death of one person is described no
less than four times:

Feib nách toracht a deog niad,
maróen ocus a laech-bhíad,
rommarb tart ar déne de
i cind Sléibe sen-Mairgge.

And fríth a dedail ria dreim,
dia mbíth for Belaig Edind,
immesc slúaig na n-airer n-ard,
dia fúair aided in mór-Margg.

As the champion's drink did not arrive
along with the warrior's food,
thirst killed him thereafter by its violence,
over against old Slia Mairge.

There his parting from his people came to pass,
when he was slain at Belach Edind,
when great Marg met his death
among the host of the high territories. (Gwynn 1991, 162-163).

The focus of the discussion is on examples where the semantic fields of "death" and of "kill" overlap and are used for the same event.

Darcy Ireland, Providence College

South as Marker of Holiness in Medieval Irish Eschatology

The early medieval patristic exegetical traditions hold that the scriptures can be mined for meanings in such senses as the literal, allegorical, and pedagogical. Indeed, some verses can be understood only through interpretations beyond the literal. Recurring motifs, including cardinal directions, are understood by the exegetical tradition, including the works of Augustine and Gregory the Great, as harbouring deeper meanings of biblical passages. The medieval Irish inherited this exegetical tradition and employed it in texts, seeking to provide clarity to enquiries including about the eschaton. General studies on cardinal direction are few in number, while the number of studies on south is even smaller. Navigatio Sancti Brendani (The Voyage of Saint Brendan) provides the most convenient access to the medieval Irish understanding of south as symbol, but we can also look to Saltair na Rann (The Psalter of Quatrains), In Tenga Bithnua (The Evernew Tongue), biblical glosses and other texts to gain a clearer image.
Michaela Jacques, Harvard University

The Second Edition of the Welsh Bardic Grammars: Variation in Two Early Recensions of the Prydlyfr

The Gramadegau’r Penceirddiaid are vernacular treatises that organize information about the form, context, and creation of Welsh poetry. The earliest versions of the tracts occur in two main recensions, both believed to have been completed in relatively close succession between 1282 and 1330. Many of the most significant differences between the two recensions occur in the prydlyfr section, which elaborates on the qualities that should be properly praised in each type of person (God, lords, women, religious men, etc.), but these variations have yet to be examined in any detail. With reference to recent scholarship that situates the Peniarth 20 version of the text as a later variant of the Llanstephan 3 and Red Book versions, this paper will offer an investigation of the main differences between the two recensions. These include not only changes in content, such as the considerable addition of clerical material, but also significant stylistic change and elaboration. By confronting Peniarth 20 as a deliberate expansion of a core text, we can begin to reevaluate the ideological aims of the second editor of the tracts, and the function of the Bardic Grammars in their earliest period of reception.

Mikhail Kiselev, Moscow State University

‘Éirgidh uile, a Áes Eamna…’: some notes about Irish propaganda in Cath Aenaig Macha

In my paper I would like to present a brief account of the Ulster Cycle’s characters being used as a propaganda tool in the story known as Cath Aenaig Macha (‘The battle of the assembly of Macha’). The text of the Cath tells a story of the battle between mythological Ulster heroes and Viking raiders. The author of this story definitely had a clear goal to raise his compatriots onto struggle against the aggressors. There are two possible ways to express this. The first one can be explained doubly: author has either extrapolated heroic epic into the contemporary, showing that the descendants of legendary heroes simply could not have been defeated by invaders or vice-versa extrapolated Vikings into legendary times to show that the threat of invasions by the ‘sea strangers’ (allmúraig) is not surprising for the Irish, and in past times they did successfully stand up against them.

The second one is expressed by local Ulster's toponyms being frequently used by the author in order to make the story more convincing by binding a legendary content to places supposedly well known to potential readers.

Ksenia Kudenko, University of Ulster

Tochmarc Moméra as Echtra to the Otherworld

Tochmarc Moméra, “The Wooing of Moméra”, is a late Middle Irish tale found solely in the Yellow Book of Lecan (TCD MS 1318). The tale features the voyage of Eógan Taídlech, legendary ancestor of the Éoghanachta royal dynasty, to Spain where he marries Moméra, Spanish princess. However, as Donald Meek observes in relation to Fráech’s journey to Lombardy (Táin Bó Fraích, and other “Fráech” texts: a study in thematic relationships, Part
I (CMCS 7, 71), “the original expedition may have been to the Otherworld, and not to any recognisable country.” Notably, the description of Spain as given in Tochmarc Moméra suggests same connotations. From the generic and typological point of view, this idea could be supported by another tale of the tochmarc category which explicitly portrays the kingdom where a bride lives as the Otherworld and, remarkably, belongs to both echtra and tochmarca genres - Echtra Airt meic Cuind 7 tochmarc Delbcháime ingine Morgáin, “The Adventure of Art mac Cuinn and the Wooing of Delbcháem ingen Morgáin”. This paper aims to provide analysis of motifs, narrative structures and stylistic devices used by an author to shape an exotic description of Spain as the Otherworld realm, and puts Tochmarc Moméra in a broader context of early Irish and international tales.

Katherine Leach, Harvard University

**Charms and Medicine in Medieval Wales**

Medical writing in medieval Wales is a topic about which relatively little has been said. Although there are only a handful of extant Welsh manuscripts from the Middle Ages which contain significant medical writing, much remains to be discovered about these texts and their implications for medical learning and practice in later medieval Wales. Much of the Welsh material consists of remedies, herbals, and various medical tracts whose sources are difficult, if not nearly impossible, to trace. Scattered throughout these texts are charms for a variety of aches and pains. In this paper, I will examine several of these in order to highlight ways in which medical writing incorporated charms, often referred to and thought of as ‘folk medicine’. I will consider the interplay between the charms the texts in which they are found, in order to consider the status of medical practice in medieval Wales, and the ways in which these texts might have been used in practical application. This can shed light on the status of education and the medical trade in Wales during the late Middle Ages. In addition, I will explore the boundaries of magic and science in medieval Welsh medical writing.

Esther Le Mair, Gent University

**On subjeckhood in Old Irish**

Non-canonically case-marked (i.e. oblique) subjects are a well-known feature of many languages, e.g. Icelandic (Sigurðsson 1989) and Faroese (Barnes 1982), but they also occur in Latin and Ancient Greek.

a. Old Norse-Icelandic
   honum er nauðsyn
   him.dat is need
   ‘he needs’

b. Latin
   mihi necesse est
   me.dat necessary is
   ‘I need’
Initial research into Old Irish has provided examples such as

**c. indoich epert detsiu**
‘is it likely that you would say?’ (Wb. 5b29)

**d. ëderna cechball anastoisc dialailiu**
‘so that each member may do what the other needs’ (Wb. 12b6).

Without the canonical nominative subject requirement though, what makes a subject? Applying subject tests that have been developed based on modern languages presents a challenge for Old Irish, especially since many important subject tests, such as omission in control constructions and raising, depend on the presence of an infinitive, which Old Irish does not have.

In this paper, I will discuss my research into subjecthood in Old Irish, including possible alternative subject tests for Old Irish, and draw particular attention to word order as a subject test.

**Barry Lewis**, Dublin Institute of Advanced Studies

**The interface between hagiography and history in medieval Wales**

Hagiography in the Celtic-speaking countries has tended strongly to focus on saints who died centuries before the time of writing. The Life of such a long-dead saint may unfold in a chronological vacuum and consist of stock events featuring stock characters. Alternatively an attempt may be made to anchor the saint in an understanding of history. In this paper I ask what historical ideas and models are attested in Welsh hagiography in the eleventh and twelfth centuries. Examples would be the process of conversion, relations between Britons and Irish, the place of Brittany, and Welsh dynastic history.

**Mikael Males**, University of Oslo

**The Development of Irish and Norse Prosimetra**

Medieval Irish and Norse literature both feature a strong prosimetrical tradition, that is, a form where prose is interspersed with verse. Both differ in important ways from Latin prosimetra. In the typical Latin prosimetrum, the poetry is either composed by the author, or one of the classical poets is quoted to lend weight to the narrative or to prove a moral point. In Irish and Norse narratives, poetry is as a rule not composed by the author (or at least not presented as such), and it is generally either part of the dramatic setting or corroborates the historical accuracy of a description.

This overall difference between Latin and the two vernaculars probably indicates that the vernacular prosimetra were not directly derived from Latin, but were rather founded on local traditions that were not entirely unrelated. The evidence is scant, however, and serious questions can in both instances be raised with regard to how far back into the mists of orality the prosimetrical form can be traced. This paper gives an overview of the vernacular situation in comparison to Latin and of the issues involved in reconstructing the history of the form.
Ciaran McDonough, National University of Ireland, Galway

The ‘island of saints and scholars’? Rethinking the harmonious country of the past

Largely due to the works of nineteenth-century antiquarians, the image of Ireland that was promoted during the Cultural Nationalist movement at the end of that century was of an island that had a long history of scholarship and that could claim a vast number of saints; a learned people who helped convert Europe to Christianity, while their British neighbours were overrun with pagans. Such a notion was founded and developed by the translation of hagiographies and other religious texts by antiquarians and, as translation was one of the key antiquarian projects in the nineteenth century, it had a lasting and popular appeal. The antiquarians who made these translations were members of learned societies, which had strict rules about sectarianism. While the societies could enforce a ban on Catholic versus Anglican debates, it was unable to prevent the two opposing factions of “paganist” and Christian scholars.

Looking in detail at the years 1830-1848, this paper will examine debates within antiquarian circles predicated on completing “paganist” and Christian versions of Ireland’s past. It will consider how these discussions impacted upon the learned societies, which were trying to promote the past as a neutral entity, free from religious division.

Eugene McKendry, Queen’s University Belfast

Celtic Languages in Education in Scotland, Wales and Northern Ireland

Formal state examinations are useful indicators of the Celtic languages’ health within the education system and their potential for attracting students to University. This paper will discuss examination entries, language policies and educational practice in Scotland, Wales and Northern Ireland.

The Scottish Qualifications Authority, CCEA in Northern Ireland and WJEC in Wales offer two streams of examinations: Gaelic/Irish/Welsh for second language learners (equivalent to the modern foreign languages syllabus) and Gàidhlig/Gaeilge/Cymraeg (equivalent to the English syllabus) for native speakers or immersion pupils.

Wales has the strongest tradition and profile in both streams - second language and immersion. Gaelic education in Scotland focuses on immersion, with less attention given to English-medium education. Irish in Northern Ireland has until recently depended upon learners in English Medium Education (EME). Pupil numbers for state examinations in Irish in Northern Ireland have traditionally been fairly healthy, although there has been a decline in recent years. Irish Medium Education (IME) on the other hand has progressed in both primary and post-primary sectors, particularly since the Good Friday Agreement of 1998 which placed a statutory requirement on government to promote the sector. The divergence of the Immersion and EME sectors will be a focus of the paper.
Kevin Murray, University College Cork

**H and the first recension of the Táin**

As is well known, the first recension of *Táin bó Cúailnge* ‘The cattle-raid of Cooley’, the central tale of the Ulster Cycle, does not survive complete in any one manuscript. The standard edition of the first recension, that of Cecile O’Rahilly, is based on two of the extant manuscript witnesses: Lebor na hUidre and the Yellow Book of Lecan. The focus of this paper will be on one significant issue pertaining to the first recension: the position occupied in the standard edition by the four substantial H-interpolations present in the Lebor na hUidre text (and which are also found in two of the other manuscripts witnesses). These interpolations will be examined in detail and some observations upon, and approaches to, this material will be offered which will also engage with the extent to which these H-interpolations shape our interpretation and understanding of the first recension of the *Táin*.

Martine Mussies

**Celtic Mermaids between Longing and Belonging**

Amidst all the subjects in the folklore of Europa and the Near East, one of the more common mythical creatures is the mermaid. From Galatea to Undine and from Lorelei to Rusalka, nearly every culture has its own version of the ‘water woman’. Celtic cultures are no exception. In my presentation I will discuss the similarities and differences that can be found in the Celtic traditions, developing further ideas from three of my publications in the Dutch magazine for Celtology. After a comparison between mermaid tales from Ireland and Scotland the ongoing creation of the traditions of Celtic Mermaids will be further explored with two filmic case studies: the 2010 movie 'Ondine' by Neil Jordan and the 2014 animation film 'Song of the sea' by Tomm Moore. Special attention will be given to the use and useability of the word “hiraeth” and to the (gender) political issues raised by ancient mermaid tales in the context of the 21st century. For example in the poems of Nuala Ní Dhomhnaill, where merfolk, representing original Irish natives, are swept aside by the inexorable tread of the colonial and post-colonial oppressor.

Jouna Pyysalo, University of Helsinki

**A Minor Sound Law for Celtic: PIE *Vn̥k* → OIr. Vec**

The Proto-Indo-European laryngeal PIE *h₁*, phonetically a glottal fricative with voiceless and voiced variants PIE *h/h₁* (see Pyysalo 2013), was segmentally lost in all other groups except Old Anatolian: Hittite, Palaic, Cuneiform Luwian and Hieroglyphic Luwian.
In Pyysalo 2013 I demonstrated that many phenomena which are currently believed to be caused by the laryngeal can be demonstrated to have a different origin altogether and that far more indirect reflexes of the laryngeal are preserved by the cognates than now recognized. In this paper a new indirect feature pointing to a PIE laryngeal in Old Irish is introduced.

The Old Irish gemination -cc- is traced to two starting points, to an original gemination PCelt. *-kk/-gg- (GOI §149) or to earlier PCelt. *nk (GOI §208). The problem with the latter is that PCelt. * ank and PCelt. *enk collided in OIr. éc, whence the two rules together would violate the principle of the regularity of sound change. The proposed solution is that when PIE *h stood between a nasal and a voiceless tectal in PIE *VnK, the outcome was OIr. -cc-. This restores regularity to the Old Irish sound law system.

Gordon Ó Riain, Dublin Institute of Advanced Studies

**The metres of the citations in IGT V**

This paper will examine the metres of the citations in the Early Modern Irish tract on faults known as IGT V. The choice of metres will be considered in relation to the other tracts and to the practice of the poets. The main focus will be on less common metres.

Ruairí Ó hUiginn, Maynooth University

**Some naming patterns in late medieval Irish society.**

In this paper I examine some of the patterns of personal names and naming found in the records of some of the lordships of late medieval Ireland, and discuss them with reference to practices such as political marriage and fosterage.

Joseph Shack, Harvard University

**The Formulaic Panegyric of Brut y Tywysogion**

By its very nature as an annalistic chronicle, and its status as a crucial source for the history and events of medieval Wales, scholarly work examining the various recensions of the Middle Welsh vernacular Brut y Tywysogion has been inclined to focus on issues of its historicity, its likely locus of composition, and its possible Latin sources. Yet, from the entries starting in the eleventh century the text expands its contents beyond the mere annalistic relation of events, placing the Brut on a line straddling genres of annalistic writing, narrative history, and historiography. This paper seeks to explore the panegyric praise evident in the Brut, particularly that directed at ecclesiastical figures. Although holy figures, particularly St. David, and God, could feature as objects of praise in the poetry of the Gogynfeirdd, rarely did ecclesiasts merit such praise in traditional panegyric poetry. Through the lens of the Gramadegau’r Penceirdiaid, or Bardic Grammars, which provide guidelines for the praise of such figures, this paper posits that perhaps the elegiac encomia found in the
rhetorical sections of the chronicle represent an attempt to mimic the high artistry of the bards in perceived traditional forms—how the technical exposition of panegyric inheres to the annalistic form.

Tatiana Shingurova, Moscow State University

**Christian king of Munster: the creation of the myth**

The Early Middle Ages were the time when the model of Christian kingship was created. Prosperity for the ruler, the defense and propagation of Christianity: all these formed the core of early medieval thinking about the role of the kings and Christianity in politics and in the society. Was this case relevant for Medieval Ireland? It was one of the first lands in Europe, where the Christianity was spread, but according to narrative sources Irish medieval kingship remained pagan in many points. However, the strong pagan roots in Ireland did not mean that there was no effort to create the ideology of Christian king, whose reign is blessed by the God. Especially, it could be noticed on the example of Medieval Munster. Its scholars developed this concept in their historiography beginning from the early texts, dedicated to the first historical rulers of Leth Moga till the *Cogad Gáedel re Gallaib*, where the king Brian Boru is presented firstly as a king-priest, and secondary as a warrior. This ideology and the church politics provided by the kings of Medieval Munster, I am going to discuss in my paper.

Marina Snesareva, Moscow State University

**Vowels also matter: search for palatalisation in Dublin Irish**

Despite the fact that Modern Celtic languages receive a great deal of scholarly attention, a number of phonetic phenomena observed in the Irish language are yet to be fully explained. Thus, most studies in this field concern speakers of traditional Irish dialects rather than new speakers of Irish and are descriptive in nature. This paper focuses on palatalisation in Irish spoken by Dublin-based bilinguals with English as their first language. All informants had a good knowledge of both Irish and English; however, Irish was their second language, used less frequently in everyday communication. There is evidence to suggest that even though in traditional Irish dialects palatalisation is not position-bound, in the speech of Dublin bilinguals there is a correlation between palatalisation of a consonant and its neighbouring vowel quality due to phonetic interference of Dublin English, where palatalisation occurs only before front vowels and is strictly allophonic. Indeed, in the available data palatalised consonants were regularly pronounced next to front vowels, while in a different vowel context palatalisation was often absent. Apart from that, palatalisation absence or presence was also affected by the consonant’s place of articulation and the position of organs of speech that either facilitated or impeded palatalisation.
Marie-Luise Theuerkauf, Dublin Institute for Advanced Studies

Textual Intermediaries: The Dindšenchas of Laud 610

In this paper, I propose to examine TCD manuscript E.4.1 (1436) and its place in the transmission of the Dindšenchas. In 1913, Gwynn (MD iii: 469) had already described the intermediary position which E seems to occupy in the transmission on the poem on Carmun, and this position has recently been reaffirmed by Clodagh Downey (2013). Furthermore, R.I. Best (1956) established that the Dindshenchas fragment in E, occupying pages 85-88 (two folia), formerly belonged to Bodleian Library Ms. Laud 610, in which two further Dindšenchas articles remain on fol. 86v. Best claimed that Laud 610 once contained a complete copy of the Dindšenchas. I would like to examine the various articles contained in the Dindšenchas of Laud 610—including the section in E—and discuss the position of these articles in the overall transmission of the Dindšenchas. In particular, I would like to focus on the variation between variants of the prose articles, that is between the readings of E and other Dindšenchas texts of Recension C.

Ilona Tuomi, University College Cork

“… As I went up the hill of Mount Olive...”: The Irish Tradition of the Three Good Brothers Charm

Tres Boni Fratres, or the Three Good Brothers, is one of the most popular charms for healing wounds, and has been documented in written and spoken sources in various languages across the European continent from the medieval period. The basic premise of this narrative charm is that three brothers, described as ‘good’, are on their way to the Mount of Olives to find herbs to heal wounds. They encounter Jesus who, after a short dialogue, instructs them how to heal wounds by applying oil and wool to them and reciting a charm. Before revealing the charm, Jesus has the brothers swear that they will not keep the remedy a secret and that they will not earn any money for performing it. The oath is usually said to have been sworn on the crucifix and on Mary’s Milk.

In Ireland, there are twelve recorded versions of the Three Good Brothers charm, one in Latin, two in English and the rest in Irish. The earliest version is found in a 16th century manuscript, TCD H.3.17 (shelfmark 1336), while the latest ones were recorded in the 20th century. This paper will introduce the Irish tradition of the Three Good Brothers charm, an aspect of the topic which has been widely unexplored to this day. I will lay special emphasis on the contextual information available for the recorded Three Good Brothers charms, on the traditional rules about the transmission of charms, on the degree of variation between the surviving versions, and their interrelationships. An attempt will be made to discern what the invariant elements might be and why. By investigating the Irish tradition of the Three Good Brothers charm in toto, an attempt will be made to elucidate the analogues that the Irish material has with the wider magical tradition, while also highlighting the local heritage in the Irish specimens.
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The Problem of Pilate’s Queen

In this paper I discuss Félire Óengusso, Prol. q. 32, ll.125-8, which describe Pilate’s queen as *tolgda* ‘strong; proud’ (Stokes/Carey tr. ‘haughty’). This allows Óengus to contrast Pilate’s queen with the Virgin Mary. However, this interpretation conflicts with the description of Pilate’s wife in the Gospel of Matthew and with the belief, current since the third century at the latest, that she was Christian. She became known as Procula later in the Middle Ages and is now recognised as saint in the Eastern and Ethiopian Orthodox Church. This paper investigates whether Óengus could have obtained his contradicting information from another source and will discuss alternative translations. In doing so, I will also briefly discuss Procula’s legacy in Irish literature.

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Identifying dialect variation in the history of Welsh

Corpus resources for the historical Welsh are beginning to allow us to trace past geospatial, social and register variation. In this paper I outline some of the new possibilities they open up, using two case studies. The first considers the problem of identifying dialect variation in Middle Welsh. Dialect variation has recently been identified for a number of features that remain variable at the present-day (Thomas 1993); however, where variation has no present-day correlate, little progress has been made. I suggest that electronically searchable databases and other computational techniques allow us to identify one such case: in marking realis conditional clauses, the marker *o(d)* ‘if’ can be considered northern and *or* ‘if’ southern. The second example concerns the syntax of subject pronouns in eighteenth-century Welsh, which began to manifest doubling patterns, such as *mi welais i* (I saw I for ‘I saw’) or *di welaist ti* (you saw you for ‘you saw’), ultimately giving rise to the modern affirmative presentential particles *mi* and *fe*. The diffusion of doubling patterns can be traced through geographic space if existing corpus materials are enriched with geospatial information, leading to the conclusion that these innovations spread from north to south.