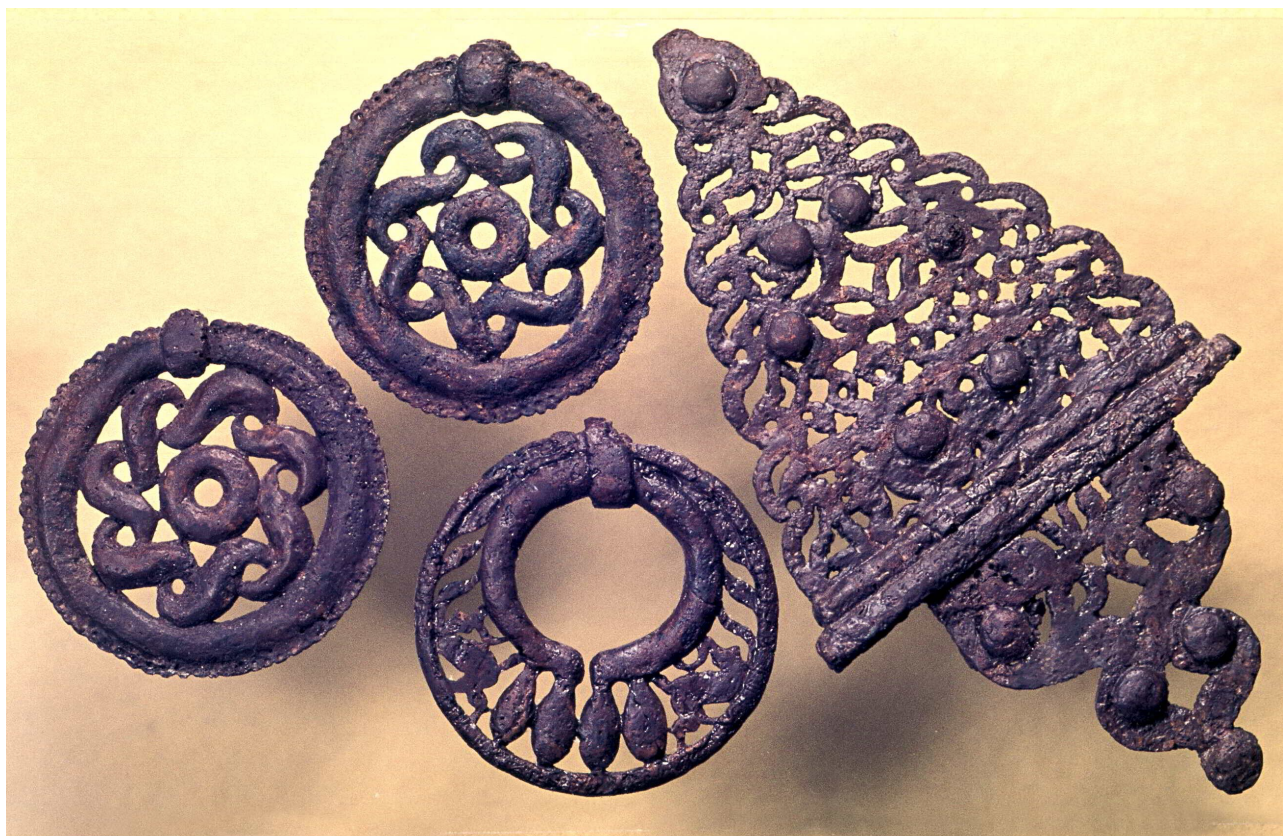




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Albrecht, Belinda (Humboldt-Universität, Berlin, DE)

Cultural and Linguistic Aspects of Breton Sound Recordings from the Sound Archive of Humboldt-University Berlin.

As in 2014 the 100th anniversary of the First World War will be commemorated it is high time to spot light on Breton sound recordings made in German POW camps during World War I. Respecting the sensibilities concerned with the circumstances as well as the scientific-historical background this communication is an interdisciplinary work by Belinda Albrecht explaining methods of sound recording at that time from the perspective of a scholar of cultural theory and cultural history and Loïc Cheveau looking at implications from a linguist's point of view.

Speech was investigated from the perspective of written language. The recordings had to exactly follow a written text. In case the speaker could not read there was found an absurd solution: the linguist who assisted the recordings had to prompt the text to the speaker who repeated it into the phonograph. The Breton sound recordings were noted, transcribed and translated from Breton to French and German by Rudolf Thurneysen of whom the original documents can be found in the sound archive. This communication deals with one of the Breton recordings where Thurneysen prompted himself. In this recording, we can hear a soldier from Guidel (near Lorient). His speech is mostly typical of that area and almost identical to the Breton that is still spoken nowadays in Guidel. However there are some new features: two words are French loanwords that might result from the way the recordings were made, (the spoken words went through transcriptions, translations and were sometimes prompted): their usual counterparts are either Breton elements or different French loanwords. Moreover, there is one syntactic element and one word that had never been heard by Loïc Cheveau in Guidel Breton so far. This shows how precious the Sound Archive of Humboldt-University's recordings are for those who want to study Breton as it was spoken 100 years ago and the evolution that may have happened since then.

Anthoons, Greta (Société Belge d'Études Celtiques, Bruxelles, BE)

Affinities and dissimilarities between the Parisi and the Parisii.

The Gaulish Parisii are mentioned on a number of occasions by Caesar in the first century BC. The name of their counterparts, the Parisi of East Yorkshire, only appears once, i.e. in Ptolemy's Geography (130-170 AD). The analogy between the two names raises questions as to their possible relationship.

The closest affinity between the Parisi and the Parisii, from an archaeological perspective, goes back to the third century BC, a time for which there is no evidence that the ethnic name was already in existence. The funerary rites practised in East Yorkshire and in the Paris region in this period were very similar in many respects (especially the chariot burials), yet were both firmly rooted in their respective wider British and Gaulish traditions.

Some interesting parallels – though perhaps purely coincidental – can be established between the meaning of the name Parisi(i) as put forward by P.-Y. Lambert, “the spear people”, and specific (but again different) archaeological phenomena attested in each of the regions: the question could be asked if the “speared corpses” in East Yorkshire on the one hand, and the artistic open-work spearheads found in the Paris region on the other hand, bear any connection to the ethnic name, assuming that Lambert’s etymology is correct; at least two other etymologies have been suggested by other linguists.

The archaeological evidence does not support a migration of continental Parisii to East Yorkshire. It is clear, however, that both regions were part of the same long-distance social network. Many other regions in northern Gaul were involved in this network, but the only British node of the network was East Yorkshire, as far as can be established based on current knowledge.

Arenas Esteban, Jesús Alberto (Universidad a Distancia de Madrid, ES)

Re-making Celts for a new society. The case of the Celtic groups in Hispania.

This paper discusses various Celtic onomastic and theonymic testimonies that appeared in Hispania during Late Antiquity.

Special attention is paid to the socio-economic context in which they arise: often large villae located in the environment of Hispano-Roman towns (some with an indigenous precedent) from the centre of the Iberian Peninsula. These buildings, although maintaining a clear and deliberate classic appearance, have been endowed with symbolic elements (emblems in the mosaics, indigenous onomastic and theonymic elements, etc.) that refer to a Celtic-speaking context that in the IV century A.D. could be expected to be already weakened.

This leads to the conclusion that, more than the product of a direct cultural tradition, these indigenous demonstrations are a manipulation of a “remote” past, intended to legitimize new social identities, arising from the socio-political adjustments that has place from the Severan period onwards.

An interesting detail is that these indigenism “markers” do not seem to arise from a private or individual environment, but from collective initiatives that could become extensive networks at a regional level (realized in personal and divine names) that, at least in some cases, seem to be centralized in the large rural villae above mentioned, that would act as a physical (and opulent) reference of that social group.

Aubrunner, Birgit (Universität Wien / ARDIG-Archäologischer Dienst GmbH, Wien, AT)

**Zur Bauweise späteisenzeitlicher Befestigungsanlagen am Mont Beuvray (Bibracte).
Neue Erkenntnisse zum Holzkastensystem anhand der Murus-Gallicus-Nägel.**

Murus-Gallicus-Nägel sind oft die einzigen Indikatoren des Holzkastensystems eines Murus Gallicus, trotzdem wird ihnen bei der Fund- und Befundaufarbeitung nur selten Beachtung geschenkt. Doch gerade das Zusammenspielen von Befunden und Funden, in diesem Fall von Holz-

balken und Nägeln, liefert neue Erkenntnisse zur Konstruktion späteisenzeitlicher Befestigungsanlagen und dessen Aufbau.

Am Beispiel des Oppidi Bibracte, wurden die dort seit dem späten 19. Jahrhundert gefundenen Murus-Gallicus-Nägel erneut zusammengetragen und bearbeitet. Durch eine Gesamterhebung des Fundmaterials und einer quantitativen Auswertung konnten sechs Nageltypen anhand von Nagellänge, -durchmesser und -kopf erstellt werden. Mit Hilfe dieser Daten in Kombination mit den Befunden der Balkenlager können neue Aussagen bezüglich der Murus-Gallicus-Konstruktionen am Mont Beuvray getroffen werden.

Obwohl die Erbauung der beiden Muri-Gallici-Anlagen von Bibracte in nur wenigen Jahrzehnten erfolgte, sind deren Konstruktionen weitgehend unterschiedlich. Dies spiegelt sich nicht nur in der topografischen Gegebenheit und der daraus resultierenden Setzung der Balkenlagen wider, sondern auch im Nagelmaterial innerhalb des Holzkastens. Die Lokalisation der Murus-Gallicus-Nägel aber auch deren Quantität und deren Aussehen sind von Befestigung zu Befestigung anders geartet und folgen doch einem Trend. So wurden die Nägel im Laufe der Zeit kontinuierlich länger und wurden quantitativ stärker eingesetzt.

Die Balken des Holzkastens sind heute meist nur noch als Abdrücke im Erdreich erhalten, die tatsächlichen Dimensionen können wegen Verstoß, Verdrückung oder mangelhafter Ausgrabungs- und/oder Dokumentationsmethoden nicht oder nur ungenügend erkannt werden. So sind die Murus-Gallicus-Nägel die einzigen Indikatoren, welche Aussage über die Lokalisierung der Kreuzpunkte von Längs- und Querbalken und deren Stärke geben können. Dieser methodische Ansatz wird in der derzeitigen Forschung zu eisenzeitlichen Befestigungsanlagen bisher aber gänzlich vernachlässigt. So ist diese Arbeit die erste Untersuchung, die diese Lücke in der Eisenzeitforschung in Gallien zu schließen versucht.

Balles, Irene (Universität Bonn, DE)

Umwege, Schleichwege und Irrwege, Sümpfe, Gestrüpp und Dornen auf dem Feld der keltischen Etymologie.

In dem Beitrag sollen anhand einiger repräsentativer Beispiele aus dem Altirischen und Mittelkymrischen die Möglichkeiten und vor allem auch die Schwierigkeiten im Bereich der keltischen Etymologie aufgezeigt und diskutiert werden – angefangen von den teilweise noch immer fehlenden oder unzuverlässigen etymologischen Wörterbüchern, über die mühsame Suche in den verschiedensten verstreuten Publikationen, bis hin zu den noch immer nicht restlos geklärten Problemen hinsichtlich der diachronen Phonologie und Morphologie der keltischen Einzelsprachen.

Der Vortrag will damit auf Desiderata und Agenda in der etymologischen Erforschung der keltischen Sprachen hinweisen und nicht zuletzt die dringende Notwendigkeit forcierter gemeinsamer Anstrengungen mit dem Ziel zuverlässiger und vollständiger, auch online verfügbarer keltischer Etymologika aufzeigen.

Band-Dijkstra, Linus E. (University of Wales, Aberystwyth, UK)

Obscure Ushant Breton *i* instead of *e*.

A peculiarity of the Ushant dialect of Breton is that it seems to have undergone *i*-affection much more often than most dialects, e.g. Ushant [ˈigin] ‘seed, bud’ instead of Peurunvan *egin*; [kri-ˈvinat] ‘to scratch, graze’ instead of *krevignat*; and [ˈxwizi] ‘to sweat’ instead of *c’hweziñ*. Many Ushant dialect words also have an *i* where other dialects have *e*, that apparently cannot be explained with our current knowledge of the historical phonology of Breton, e.g. [gwɛˈdrinu] ‘(drinking) glasses’ instead of *gwerennoù*; [ˈsilaw] ‘to listen’ instead of *selaou*; and [ˈbrɛʃin] ‘knitting needle’ instead of *brechenn*. In order to solve this problem I have collected a database of more than 2,400 Ushant dialect words that I subsequently searched for all examples of these obscure *i*’s. These examples were compared to each other and to existing theories that were then critically evaluated. In the end I discovered that these words could be divided into different problem groups of which the largest could only be solved by the adoption of a new sound-law. During my presentation I would like to argue for the adoption for this sound-law that was responsible for changing many *e*’s to *i*’s in the Ushant dialect, and probably also in other dialects on the Breton mainland.

Bauer, Bernhard (Universität Wien, AT)

Etymologien an der irisch-britannischen Kontaktzone.

Im Zuge meiner Dissertation beschäftige ich mich sowohl mit irischen Lehnwörtern in britannisch-sprachigen Handschriften als auch britannischen Lehnwörtern in irischen Manuskripten. Neben direkten Entlehnungen werden auch lateinische Lehnwörter, die über eine britannische Sprache, meist das Walisische, ins Irische gekommen sind behandelt. Das Ziel meines Dissertationsprojektes ist eine umfassende Gesamtdarstellung der innerkeltischen Lehnwörter der inselkeltischen Sprachen. Hierfür wird das systematisch gesammelte Material sprachwissenschaftlich analysiert, wodurch sowohl die lautlichen Strukturen der Lehnwörter und ihre Auswirkungen auf die Phonologie der einzelnen Sprachen, als auch sozio-historische Entwicklungen dargestellt werden können. Bisher wurden vor allem die Lehnwörter aus dem Lateinischen ins Keltische genauer untersucht. Innerkeltische Entlehnung wurde bis dato nur in Einzelbeispielen behandelt. Diese Forschungslücke soll durch mein Dissertationsprojekt geschlossen werden und erstmals eine umfassende Darstellung der innerkeltischen Lehnwörter vorgelegt werden.

Im Zuge des Vortrages sollen ausgewählte Etymologien an der irisch-britannischen Kontaktzone untersucht und im Detail besprochen werden.

Bayda, Victor (Moscow State University, RU)

Irish Schematic Idioms.

Irish has a large inventory of V + N (+ Prep.) lexical units (schematic idioms) where the choice of verb and of the governing preposition depends on the semantic class of the noun:

chuir sé iontas ar Sheán	‘he surprised Seán’ (lit. ‘ put he surprise on Seán’);
chuir sé fuadar faoi Sheán	‘he made Seán hurry’ (lit. ‘ put he hurry under Seán’);
thug sé aird ar Sheán	‘he took notice of Seán’ (lit. ‘ gave he notice on Seán’);
thug sé aire do Sheán	‘he took care of Seán’ (lit. ‘ gave he care to Seán’).

Substitution of verbs allows for paradigmatic correlation:

tá ocras ar Sheán	‘Seán is hungry’ (lit. ‘ there-is hunger on Seán’);
chuir sé ocras ar Sheán	‘it made Seán hungry’ (lit. ‘ put it hunger on Seán’);
bhain sé an t-ocras de Sheán	‘it took the hunger away from Seán’ (lit. ‘ extracted it the hunger off Seán’).

Periphrasis based on metaphor (mostly locative) seems to be a major way of conveying various meanings in Irish; there is a great number of schemes in which some slots are filled and others open only for a particular group of lexemes. These idioms appear to be highly schematized, cover large semantic areas and be the usual and quite often the only way of conveying a particular meaning. Moreover, they often perform functions characteristic of morphological means in other languages.

Constructions demonstrate different features that seem to be integral to the constructions. An example of that could be the interaction of constituents in the ‘bain as’ (e.g. ‘bhain Seán sult as’), ‘bain DEF as’ and ‘bain DEF de’ (e.g. ‘bhain sé an t-ocras de’) constructions and demonstrates the correlation between the thematic class of the noun and the preposition, the meaning of the verb and the noun and the particular function of determiners in these constructions.

The paper presents a study of a number of such constructions and explores the question of conceptual idioms reflected in them.

Bergholm, Alexandra (University of Helsinki, FI)

Ritual Lamentation in the 8th-century Blathmac Poems: A Re-appraisal.

The performance of ritual laments for the dead has been regarded as one of the primary examples of the tenacity of pre-Christian ritual practices after the coming of Christianity in Ireland. In this context, the 8th-century devotional poems of Blathmac, with their frequent references to keening at the occasion of the death of Christ, have often been cited to illustrate the importance of this practice in the early Irish cultural milieu. The purpose of this paper is to re-examine the poems’ use of the lamentation theme from a different perspective, and to argue that its fuller significance cannot be understood by focusing solely on the ritual’s native or pre-Christian background. By setting the compositions against the wider context of the emergence of affective piety in the early Middle Ages, this paper hopes to demonstrate that the traditions of the Marian lament were already in Blathmac’s time firmly rooted in the Christian devotional literature and non-canonical accounts of the Passion. Accordingly, Blathmac’s employment of the theme of keening can be seen as a dramatic device, which would have been readily intelligible to the poems’ Irish audience from cultural experience, but would also have suited the overall devotional focus of the compositions as a whole.

Boucherit, Gilles (Université Européenne de Bretagne, Rennes, FR)

Ana / *Danu.

**Donu* is not a Celtic word, therefore, the “rule” of short *a* or short *o* does not apply necessarily to it. Consequently the name *Danube* < *Dānouio*- can be related to **Donu* / *Danu* of the Tuatha Dé Danann. The assimilation of Ana with Dana, therefore, seems to be based on the euphonic assonance. The first one looks like a *Magna Mater* while the second is closer to a sovereignty goddess. Ana is associated with the “milk of the earth”, that is stock-breeding and agriculture, which in Ireland goes back to the Neolithic and its Armorican roots. The name Anna but also Ana can be found in Brittany associated to spring water, a shining Lady, ox and plow. The second one Dana, is the goddess of tribes taught in metal craft but ignoring of agriculture. Their encounter with the Fomoiré farmers is told us in the Second Battle of Mag Tuired. The origin of these Tuatha Dé Danann probably goes back to the so called Celtic warriors issued from Proto-Indo-European Yamanaya people who will “confront” Old Europe from the third millennium BC on. Curiously, both populations could well have common roots : if we return to the 7th millennium BC in the pre-Urals region, the hunter-gatherers of the time were acquainted with animal husbandry by people coming from the Levant, where the agriculturists started from when migrating to Mesolithic Europe.

Broderick, George (Universität Mannheim, DE)

Latin and Celtic: The Cleft sentence.

This paper will look at the syntactical feature of the cleft sentence (also known as “clefting”), which is common to all branches of Insular Celtic, and consider whether this construction is native to Celtic in general or is a result of any external influence.

The cleft sentence, where the copula and its subject form the focus of the sentence and stand at its head, and where the rest of the sentence appears as a relative clause, is a common feature in a number of western IE languages ranging from Insular Celtic to the Romance languages, and to Scandinavian and German. In Insular Celtic clefting has become a feature of those languages, as the examples below will make clear.

What is perhaps not too well known, however, is that clefting is also a feature of (Vulgar) Latin. In this regard this paper will limit its survey to Insular Celtic and to Latin and thereby seek to assess any influence through contact of these two language groups on each other that may have led to the appearance of this phenomenon.

Bronner, Dagmar (Philipps-Universität Marburg, DE)

Nasalierung im Buch von Armagh: Überlegungen zu altirischen Schreibkonventionen.

Das so genannte Buch von Armagh (Dublin, Trinity College, MS 52), angefertigt in der ersten Hälfte des 9. Jahrhunderts, ist einschlägig bekannt wegen der in ihm enthaltenen Sammlung von Texten über den heiligen Patrick wie auch als einzige frühe irische Handschrift, die einen Text des

gesamten Neuen Testaments birgt. Der Codex überliefert in erster Linie lateinische Dokumente, doch finden sich darin nicht nur Glossen in der Volkssprache, sondern auch – innerhalb einiger der lateinischen Texte – vereinzelte Ausdrücke, Sätze oder sogar ganze Passagen auf Altirisch. In den altirischen Sprachzeugnissen tritt eine eigentümliche Schreibweise der Nasalierungsmarkierung auf, die in dem Vortrag eingehender betrachtet werden soll. Ausgehend von diesem spezifischen Phänomen sollen des weiteren mögliche Zusammenhänge zwischen Graphien, mittelalterlicher linguistischer Wahrnehmung und Analyse sowie Aussprache des Altirischen erörtert werden. Diese Erwägungen sind in den weiteren Kontext einer Untersuchung von Getrennt- und Zusammenschreibung in altirischen Handschriften eingebettet, welche derzeit im Rahmen eines Projektes an der Universität Marburg verfolgt wird.

Busse, Peter (Freie Universität Berlin, DE)

John Kochs Theorien zum Tartessischen und die Frage der Urheimat der keltischen Sprachen.

John Kochs Veröffentlichungen zu den Tartessischen/Südlusitanischen Inschriften haben in den letzten Jahren vor allem auf den britischen Inseln die Diskussion zur Frage der Urheimat der keltischen Sprachen neu befeuert; auch aufgrund der Tatsache, dass hier die Fraktion der „Kelto-skeptiker“ (John Collis, Simon James u.a.) besonders groß ist. Kochs Meinung nach ist das Tartessische der Beweis, dass die keltischen Sprachen nicht am nördlichen Alpenrand entstanden sind, wie die gängigen Theorien behaupten, sondern im Bereich der iberischen Halbinsel; keltische Sprachen haben sich seiner Meinung nach schon früh als Handelssprache entlang der europäischen Atlantikküste verbreitet. Seine Einstufung des Tartessischen als keltische Sprache ist vor allem auf dem Kontinent auf Kritik gestoßen und ist noch nicht wirklich akzeptiert. Ebenso widersprechen seine Theorien zur Ausbreitung der keltischen Sprachen linguistischen Fakten wie der Verbreitung keltischer Flussnamen in Europa, die eher auf einen Kernbereich im Bereich der heutigen Nordwestschweiz, Südwest-Deutschlands und Ost-Frankreichs hindeutet. Auch andere Bereiche der Toponomastik widersprechen Kochs Theorie, von historischen Quellen ganz zu schweigen. Des weiteren ist selbst die Datierung der tartessischen Inschriften strittig; wenn sie denn wahr wäre, müsste man die Verbreitung der keltischen Sprachen in Europa um etliche Jahrhunderte rückdatieren. Ziel des Vortrages ist es, Kochs Theorie anhand einiger Inschriften einer kritischen Betrachtung zu unterziehen, sowohl was die Einstufung des Tartessischen als Keltisch als auch was die Ausbreitung keltischer Sprachen in Europa betrifft.

Casey, Denis (Dublin IE / University of Helsinki, FI)

A Man of No Mean Standing: The Career and Legacy of Donnchad mac Briain (ob. 1064).

Sandwiched between his famous father (Brian Bóroma ob. 1014) and more successful nephew (Tairdelbach ua Briain ob. 1086), Donnchad mac Briain's career as king of Munster has traditionally been considered disappointing. Absent from the iconic Battle of Clontarf, largely incapable of

imposing himself beyond Munster, overthrown by his nephew, failing to pass the kingship to his descendants, and dying in exile in Rome — in short a litany of failures. Recently, however, scholars have qualified this picture, noting the relative peacefulness of his reign and highlighting his legislative and ecclesiastical efforts, which foreshadowed the much more celebrated reforming activities of his nephew (Tairdelbach) and grandnephew (Muirchertach Ua Briain *ob.* 1019). In line with that revisionist trend, this paper will both examine Donnchad's career on its own terms and assess his long-term legacy. In particular, it will be argued that *Cogadh Gáedhel re Gallaibh* — the famous Uí Briain propagandistic text — was influenced by supporters of Donnchad's descendants, and it will be shown that Donnchad's time in Rome was an important (and potentially sensitive) topic, right into the seventeenth century.

Dereza, Oksana (Moscow State University, RU)

The semantics of Proto-Celtic **k^wenno*: history and typology.

This paper is an attempt to retrace the semantic evolution of the Proto-Celtic stem **k^wenno-* from Old Irish to Modern Irish and from Middle Welsh to Modern Welsh respectively. The material of other Celtic languages retaining its reflexes, namely Gaulish, Cornish, Breton and Scottish Gaelic, is also taken into account; a resultant diachronic paradigm of meanings is compared to its counterparts for Slavic, Germanic and Romanic languages.

Polysemy and semantic shifts within one lexeme and its derivatives are analyzed in 3 aspects:

- cognitive aspect: the perception of human body in the Celtic worldview;
- historical aspect: similarities and differences in the evolution of Proto-Celtic **k^wenno-* in Brittonic and Goidelic languages;
- typological aspect: unique and regular figurative meanings of head names in Celtic languages.

Some of the semantic shifts mentioned, e.g. “head” > “mind” or “head” > “something main”, occur regularly in other Indo-European languages, while there are some differences in semantic development of the stem **k^wenno-* in Irish and Welsh. Celtic head names also appear in a number of uncommon linguistic metaphors such as Welsh *pen-blwydd* “birthday”.

Edel, Doris (Utrecht University, NL / Ürikon, CH)

Eine neue Interpretation des Kopfkissengesprächs von Ailill und Medb.

Das Kopfkissengespräch hat die moderne Rezeption der *Táin* wesentlich geprägt. Übersehen wurde, daß die *Táin Bó Cúailnge* in ihrem weiteren Verlauf nie auf die einführende Erzählung zurückkommt; ja, ihr in einigen Punkten sogar widerspricht. Meine Hypothese: Das Kopfkissengespräch spielt mit dem Problem der weiblichen Thronfolge, ein Problem, mit dem sich Diarmaid Mac Murchadha, König von Leinster und *éminence grise* hinter dem Buch von Leinster, in den Jahren zwischen seiner Vertreibung aus Irland und seinem unerwarteten Tod konfrontiert sah. Der

Streitpunkt im Kopfkissengespräch ist die Rolle, die dem Gatten der Erbtöchter zukommt. Wer regiert: Medb, die von ihrem Vater, dem Hochkönig von Irland, als Herrscherin über Connacht eingesetzt ist, oder der von ihr gewählte Ehemann Ailill, der selber über seine Mutter auch einen gewissen Anspruch auf den Thron macht? Die Parallelen mit dem Thronfolgekonflikt auf der Nachbarinsel (1135-1154) zwischen Matilda, die von ihrem Vater Henry I von England zu seiner Nachfolgerin bestimmt wurde, und dem Sohn seiner Schwester, Stephen von Blois, sind nicht zu übersehen, wurden aber bislang meist abschätzig behandelt. In meinem Vortrag beschäftige ich mich mit zwei historischen Gestalten, denen moderner Vorurteile wegen nicht die Aufmerksamkeit zuteil wurde, die sie verdienen: Matilda und Diarmaid mac Murchadha.

Farrell, Elaine Pereira (University College Dublin, IE)

Food Prohibitions in Early Irish Sources.

Most societies have some sort of food taboo. It was not different in Ireland. The functioning of taboos, the motivations behind it, as well as people's motivations to inflict those are complex and vary from society to society. In Ireland for example food taboo were regulated in different types of sources and for different purposes, they are present in the sagas, in the penitentials and in canon law. In the cases of the sagas they are much related to the idea of totem and in the case of ecclesiastical regulations to the idea of impurity. But in either case the infliction of taboos could incur into supernatural consequences.

Flohr, Harald (Gesellschaft für Internationale Zusammenarbeit, Bonn/ Universität Bonn, DE)

Language policy revisited – Ireland and Israel?

With Irish being on the verge of losing its last native speakers despite the attempts of the Irish state over the decades to save the language, and with Breton and (Scots) Gàidhlig being in even worse positions, the topic-cluster of language survival, language revival (especially Cornish) and language policy is one of interest to all the Celtic languages.

When dealing with language revival or successful language policy leading to it, Hebrew is generally seen as the only successful case by most scholars when applying a rather strict definition. Attempts have been made to compare the Irish case and the situation of Hebrew in Israel, as can be seen in Sue Wright's publication "Language and the State".

This paper wants to briefly compare the two cases as well, culminating in the assessment that they are not the best-suited cases for comparison despite superficial similarities – and making a statement as to what criteria have to be met in order to give language (revival) policy the best chances of success, taking into account other examples and experiences.

Fomin, Maxim (University of Ulster, Derry, Northern Ireland, UK)

Towards the Analysis of Maritime Memorates in Modern Irish and Scottish Gaelic Folklore Traditions: Epistemological and Semantic Aspects of the Problem.

The paper will be devoted to the experience of the major research project of the Research Institute for Irish & Celtic Studies at the University of Ulster (Principal Investigator: Dr Maxim Fomin; Co-Principal Investigator: Prof. Séamus Mac Mathúna) entitled “Stories of the Sea: Typological Analysis of Maritime Memorates in Modern Irish and Scottish Gaelic Folklore Traditions” funded by the AHRC (Arts and Humanities Research Board, UK) between September 2010 – February 2013.

The project involved collection of 300 items to do with various aspects of maritime tradition and heritage of Ireland and Scotland originally composed in Modern Irish, Scottish Gaelic and English. The items were selected from published works (monographs, conference proceedings, academic journals), as well as from audio and manuscript sources kept at the National Folklore Collection (UCD, Dublin, Ireland) and School of Scottish Studies Archives (University of Edinburgh, Scotland).

Primarily based on the experience of the project, the paper will primarily deal with the questions of epistemological (definition of a ‘memorate’) and semantic (division of memorates into thematic categories) character.

Fritsch, Thomas (Terrex gGmbH, Nonnweiler, DE)

Die Mikroregion um den Ringwall „Hunnenring“ bei Otzenhausen im Spiegel der treverischen Geschichte des Hochwaldraums.

Seit nunmehr 13 Jahren steht die Region um die latènezeitliche Burganlage am Südrand des Hunsrücks im Fokus der Forschung. Die multidisziplinären Forschungen erbrachten zahlreiche Erkenntnisse, die das Leben der keltischen Treverer differenzierter und teils gar in einem völlig neuen Licht erscheinen lassen.

Forschungen zur Bestattungsweise und Totenbrauchtum, zur Lebensweise, Ernährung, zur verkehrstopografischen Situation, zu wirtschaftlichen Grundlagen und deren Entwicklung gaben nicht nur Einblicke, sondern sie warfen auch neue Fragen auf.

Auch zur Bauweise und Genese der in ihren Dimensionen einzigartigen Festung wurden zahlreiche Untersuchungen durchgeführt. Neben Untersuchungen der fortifikatorischen Bauweise wurde auch im Bereich der Innenbesiedlung gegraben. Hierbei fanden sich auch reichhaltige Nachweise zur Nutzung der in gallorömischen Zeit aufgelassenen Festung. Hierbei konnte in die kulturelle Bedeutung des Hunnenrings vertieft Einblick gewonnen werden.

Vor allem aber die historische Entwicklung vor Ort erbrachte spannende Resultate. Die mit den frühlatènezeitlichen Fürsten von Schwarzenbach beginnende Geschichte der Burganlage endet mit der Errichtung des einzigen caesarischen Feldlagers vor den Toren des Hunnenrings: Ihren Nachklang fand die keltische Geschichte in einem gallorömischen Vicus mit Tempelbezirk zu Füßen der dem Verfall preisgegebenen Festung.

Füllgrabe, Jörg (Hochschule Darmstadt, DE)

Von den Kesseln von Hochdorf und Gundestrup zum Heiligem Gral – Keltische ‚Heilige Gefäße‘ in archäologischem wie literarischem Kontext.

Bereits in der Jungsteinzeit lassen sich Gefäßtypen ausmachen, die möglicherweise über eine Funktion als Vorratsbehältnisse hinausweisen. So wird insbesondere in den spätneolithischen ‚Becherkulturen‘ eine entsprechende kultische Grundlage im Sinne einer ‚Symposionsgemeinschaft‘ postuliert. Viel deutlicher aber, als dies für jene urgeschichtliche Phase der Fall ist, finden sich bereits im Zusammenhang mit frühkeltischen Prunkgräbern Beigaben, die – wie etwa der Krater von Vix – aus dem mediterranen Raum importiert wurden oder diesen zumindest angeglichen wurden.

Was die Bedeutung resp. Funktion von Kesseln in frühgeschichtlichen keltischen Gräbern zumal angeht, sind wir auf Vermutungen angewiesen, wenn wir jedoch die mittelalterliche Literatur als Gegenbeleg hinzunehmen, mögen sowohl über das Mabinogi und nicht zuletzt über die Funktion des Grals in der im Wesentlichen keltisch beeinflussten Artusdichtung Interpretationen bzw. Deutungshilfen hinsichtlich der Funktion und Bedeutung solcher Gefäße im frühgeschichtlichen keltischen Kulturraum möglich sein.

Es ist zwar definitiv nicht möglich, frühgeschichtliche Befunde unreflektiert auf die mittelalterlichen Traditionen und Vorstellungen zu übertragen, allerdings sind funktionelle und wirkungsgeschichtliche Deutungen meines Erachtens nicht allein vage vorstellbar, sondern auf stringente Weise möglich. Hier sollen kulturhistorische Verbindungen diskutiert sein, die die Bedeutung des kultischen Gefäßes im Laufe keltischer Traditionen kennzeichnen.

García Castellero, Carlos (University of the Basque Country, ES)

On the origin of the Insular Celtic preterite passive.

In this paper, I offer a syntactic explanation of the creation of the Insular Celtic (IC) preterite passive which is based on the descriptive notion of paradigm of clause types as a grammatical category expressed systematically in the OIr. verbal complex. This paradigm distinguishes six clause types: main declarative, relative, polar and content interrogative, responsive and imperative.

Doubtless, the IC passive preterite derives from the Proto-Indo-European passive preterite participle (PPP) in **-tó-*, a form widely attested in old IE languages: e.g. Latin *amatus*. The conjunct form of the OIr. pass.pret. formally represents the most immediate outcome of that old PPP: for *beirid*, (3sg.) pass.pret. *·breth* < PIE **bhrtós*. The problem is the specific way in which this change occurred.

In the present approach, the crucial step in that change was the reinterpretation of the PPP as a (3rd person singular) relative form (*‘brought’* → *‘which has been / was brought’*). The reanalysis can be figured out with the aid of the following OIr. example, where there is a 3rd person singular of the relative preterite passive.

(1) *Fodlid dúnn, ol Fróech, a mbiad tucad issa tech* (TBF 95)

‘divide for us, said Froech, the food which has been brought into the house’

The relative form arisen from that reanalysis is a sort of semi-finite verbal form on the basis of which the remaining clause types and persons were formed following the model of the non-pret-erital stems. This hybrid situation, both nominal and verbal, has an apt parallel in the Mangarayi (Australia) predicative adjectives. The main advantage of this hypothesis is that it suggests a clear and adequate paradigmatic and syntactic environment for the change under consideration. The preterite passive is an eminently innovative paradigm in IE languages. The IC form lies mid-way between the analytical strategy of Latin and the syntethic strategy of Old Indic.

George, Ken (Cornish Language Board, Plymouth, UK)

O-type vowels in Cornish.

In the 1980s, I showed that Middle Cornish /o/ (< Old Cornish /ui/ and /oi/ and Middle Cornish /ɔ/ (< Old Cornish /ɔ/) were separate phonemes. My discovery has gained wide acceptance, but has been persistently attacked by Nicholas Williams. Yet support for their separateness appears in three different historical orthographies, in rhymes and in place-names. Previous discussion has been largely limited to long stressed vowels. In this paper I examine also the cases of stressed midlong, stressed short and unstressed o-type vowels. Finally in unstressed closed syllables, the reflex of /o/ was usually spelled <u> ~ <o> in Late Cornish, and that of /ɔ/ was usually spelled <a>, reflecting a soundchange [ɔ] > [a]. Differences are also found in the spelling of the two o-type vowels when non-long and stressed. All of this indicates that the two o-type vowels were kept largely apart. The implications of this for the revived language are briefly considered.

Ghetta, Marcello (Universität Trier, DE)

Das Weiterleben der gallo-römischen Kulte im spätantiken Trier und in seiner Umgebung.

Aufschlüsse zum Fortbestand der gallo-römischen Kulte in Trier und dem Trevererland bieten insbesondere die Funde und Befunde der archäologisch erforschten Heiligtümer. Trotz der fortgeschrittenen Christianisierung und antiheidnischen Gesetzgebung sind aus der Stadt Trier zwei Tempelbezirke, aus der weiteren Umgebung über 30 Tempel oder Tempelbezirke bekannt, die nach Ausweis des Fundmaterials bis mindestens gegen Ende des 4. Jahrhunderts frequentiert wurden. In der Stadt Trier entstand ab augusteischer Zeit mit dem Tempelbezirk im Altbachtal der größte Tempelbezirk nördlich der Alpen, in dem auch noch in der Spätantike in unmittelbarer Nachbarschaft zum Palastareal der christliche Kaiser insbesondere einheimische bzw. gallo-römische Gottheiten wie Merkur, Aveta, Ritona oder weitere Muttergottheiten verehrt wurden. Zwar gab es hier auch ein Mithräum; weitere Zeugnisse der Verehrung orientalischer Gottheiten sind aber eher selten. Von den Heiligtümern außerhalb der Stadt sind besonders die Heiligtümer von

Möhn (Kreis Trier-Saarburg), Nattenheim (Kr. Bitburg-Prüm) oder Steinsel-Réllent (Kanton Luxembourg) hervorzuheben, wo große Mengen an Fundmünzen geborgen wurden, die von Opferhandlungen bis mindestens um 400 zeugen. Des Weiteren finden sich mit den Tempelbezirken von Möhn und Wallendorf (Kr. Bitburg-Prüm) oder dem Bergheiligtum von Fell (Kr. Trier-Saarburg) Kultstätten, die im Laufe des 4. Jahrhunderts ausgebaut oder restauriert wurden. Auch hier wurden die gallo-römischen Gottheiten bis zum Schluss verehrt: Es fanden sich Denkmäler von Mars und Ancamna in Möhn, Fortuna in Nattenheim, Cerunincus in Steinsel, Silvanus in Fell. Der Untergang dieser Heiligtümer erfolgte hauptsächlich im Zuge der Germaneneinfälle zu Beginn des 5. Jahrhunderts.

Griffith, Aaron (Universität Wien, AT)

The *-igidir* verbs in Old Irish.

Although the genesis of the productive class of denominal and deadjectival *-igidir* verbs has been correctly deduced (Joseph 1985), why the class is deponent has not yet received an explanation. These verbs do not generally belong to classes of verbs cross-linguistically typical for deponents (Kemmer 1993): reflexives, passives, and unaccusatives (e.g. fall, arrive, melt), and especially for the anticausative subclass of unaccusatives (e.g. break, melt, sink).

If, however, we assume that Insular Celtic had an oppositional middle similar to that of Ancient Greek (see Ahlqvist 1995), an explanation for the deponency of the *-igidir* class presents itself. The patterns of attestation for the *-igidir* verbs suggest that the class was originally intransitive, and, more specifically, anticausative. That is, originally, such verbs formed the intransitive half of verb pairs like ‘sink (tr.) / sink (intr.)’. Since, in languages with oppositional middles, such intransitive anticausatives are generally associated with non-active inflection, the deponency of such verbs can be explained straightforwardly: it is simply the reflex of the original function of the verb class. Later, a number of these verbs were transitivized and / or causativized, yielding the attested *-igidir* class of denominal and deadjectival verbs.

In this way I hope to yield an explanation for the deponency of the Old Irish *-igidir* verbs that is compatible both with the Old Irish distributions of these verbs, as well as with cross-linguistic tendencies for deponents.

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Hamon, Denis (Université Sorbonne Nouvelle - Paris III, FR)

Lebor Gabála Érenn: a Stepping Stone of Acculturation.

The *Lebor Gabála Érenn* is a fundamental piece of writing from the Irish medieval period, and as such, it has received attention from scholars for over 800 years, starting with the Norman invaders all the way to the modern period. This source has been frequently used to write a synthetic "Celtic Mythology" that some seem to have considered relevant to any territory of the Celtic world at any given pre-Christian time. Modern studies, however, relying notably on the finds of John Carey in the evolution of the tradition, have proved that the *Lebor Gabála Érenn* has always been a growing corpus significantly influenced by acculturation. The time and place of the various stages of its development were paramount in its evolution, not to mention the writers that composed it. As a fundamental piece of Irish *Senchas*, or tradition, it was used as a backdrop by Irish custodians of tradition throughout the pre-Norman period to justify political claims and shower glory and status on the kings that could afford the best poets and historians, the *senchaide* whose work was to withstand the trial of time.

This paper will endeavour to show how significant the evolution of the *Lebor Gabála Érenn* has been throughout the centuries and the purpose it served as synthetic myth for a Christian Ireland that relies on its past, even when this past has obvious pagan undertones.

Harlos, Axel (Philipps-Universität Marburg, DE)

Miui a af ymdeith, a thitheu a drigye yna – Syntactic and Pragmatic Functions of Middle Welsh Pronouns.

Middle Welsh, like all medieval Celtic languages, has a rather complex pronominal system. The independent personal pronouns alone can be divided into simple, conjunctive and reduplicated forms. Furthermore, the former two variants may take up pronominal information already given within a phrase, possibly for emphasis and contrast. These pronouns are traditionally called affixes and have more recently been described as echoing or pleonastic pronouns.

This paper aims, on the basis of selected Middle Welsh texts and recent studies concerned with Middle Welsh pronouns, to explore textual functions of pronominal information within Middle Welsh texts. It will be discussed, for instance, to what extent these different sets of pronouns are used in narrative in order to identify interacting characters – and thus help making a text more comprehensible for the audience.

In a complementary paper, Paul Widmer will, using a similar approach, analyse textual functions of personal pronouns in Middle Breton and discuss similarities and differences concerning the employment of personal pronouns for the identification of agents and patients in Middle Welsh and Middle Breton.

Hemprich, Gisbert (Universität Bonn, DE)

Cuibdeas com-anmann na rí, ein bislang unediertes Gedicht von Gilla Mo Dutu Ua Caiside.

Der irische Kleriker und Dichter Gilla Mo Dutu Ua Caiside lebte und wirkte in der ersten Hälfte des 12. Jh. Sein genaues Todesjahr ist unbekannt; das späteste Zeugnis datiert ins Jahr 1147. Gilla Mo Dutu kam über Ard Breacán ins Kloster Daminis im Herrschaftsgebiet des Tigrán Ua Ruairc, König von Breifne, den er in seiner Dichtung preisend erwähnt. Bekannte Werke des Gilla Mo Dutu sind das metrische Banshenchas (*Ádam óen-athair na ndóene*) – mit ca. 180 Strophen sein längstes Werk -- und seine Versifikation der Sukzession christlicher Oberherrscher (*Éri óg inis na náem*), die sogar noch in Handschriften des 19. Jh. tradiert wurde. Darüberhinaus gibt es neben kürzeren Gedichten in Heiligenviten noch ein bislang unpubliziertes Gedicht mit 51 Strophen, *Cuibdeas com-anmann na rí*, das in der Handschrift "Buch von Lecan", RIA MS 23 P 2 = Kat. Nr. 535, bewahrt ist (Lc fol. 32v[86]a1–33ra10). Es handelt sich um ein historisches Gedicht, das sich mit den Namen der irischen Oberherrscher befaßt.

Im Vortrag wird das Gedicht *Cuibdeas com-anmann na rí* mit thematisch ähnlichen Gedichten verglichen, um seine Position innerhalb dieser Tradition zu bestimmen. Da das Gedicht erst ca. 300 Jahre nach seiner Abfassung belegt ist, nämlich erst in einer Handschrift aus dem frühen 15. Jh., gilt es, die Autorenschaft kritisch zu untersuchen und Argumente für oder gegebenenfalls gegen Gilla Mo Dutu als Urheber dieser Komposition zusammenzustellen. Es wird beabsichtigt, das Gedicht dann in den Tagungsakten zu publizieren.

Hérisset, Roger (Université de Bretagne occidentale, Brest, FR)

Description et localisation des types techniques natifs de vannerie en Bretagne.

Contribution à la délimitation des aires culturelles anciennes.

La vannerie en Bretagne n'avait pas à ce jour fait l'objet d'un travail d'ensemble. Elle y présente des singularités techniques et une grande diversité de types. Toutes les familles de vannerie sont présentes sur la zone d'étude. Les types définis « en matériaux élastiques » (bourdaine, osier, châtaignier) sont pour la première fois décrits dans leur ensemble et mis en perspective. Lors de la recherche, un corpus de plus d'une centaine d'objets, vanneries et outils, a été réuni. Le travail met en évidence l'existence de vanneries natives dont le périmètre géographique et des hypothèses quant à leur dynamique de diffusion ont été définis.

Dans le cadre de cette étude, il a été élaboré un modèle classificatoire à vocation universelle prenant en compte la relation qu'entretient le fabricant avec le matériau.

Le mode d'expertise s'est appuyé sur les doubles compétences techniques et universitaires de l'auteur. Des prolégomènes permettent de faire un point épistémologique et précisent les différentes traditions classificatoires de ce domaine technique.

Par ailleurs, dans une démarche interdisciplinaire, les cartographies produites peuvent contribuer à la connaissance et la délimitation d'aires culturelles. Une présentation des matériaux utilisés dans cette région est détaillée en annexe. Elle met en exergue l'importance de la bourdaine dont l'usage régresse au profit de l'osier.

Ethnology of the techniques of basket weaving in Brittany.

Materials for a new approach in basketry classification.

Basketry in Brittany has never been the prior subject of comprehensive study. Breton basketry exhibits both unique techniques and a great diversity of forms. Every family of basketry technique is represented within the study area. The types defined as “made of flexible materials” (buckthorn, wicker, chestnut) are for the first time here described in their entirety and put into perspective. In the course of research, a corpus of more than 100 objects, baskets and tools, was assembled. This study records the existence of native basket weaving traditions, for which the geographical boundaries are described, and hypotheses about the dynamics for their diffusion are defined.

In the course of this study, a classification model has been developed for universal application, taking into account the relation of the basket weaver to the material.

The author of this thesis draws on his double expertise as a craftsman and an academic researcher. The prolegomena permit epistemological synthesis and specify the different classification schools in this technical domain. Additionally, in interdisciplinary inquiry, the maps contribute to the recognition and the boundary definition of cultural exchange areas. A presentation of materials used in basketry in this region is detailed in the annex. It highlights the importance of the use of buckthorn, which has regressed, while the use of wicker has proportionally risen.

Hewitt, Steve (UNESCO, Paris, FR)

Welsh “syntactic mutation” and Arabic “faulty accusative”: case or configuration?

Welsh syntactic mutation, often known as “direct object mutation” (DOM), after the most commonly affected element, has been the subject of considerable debate among theoretical linguists. It is the main Celtic initial consonant mutation which appears to be controlled from a distance (most other initial consonant mutations in Celtic languages are triggered by some immediately preceding element). Analyses of Welsh syntactic mutation fall broadly into two camps: semantic (case) vs syntactic (configuration), cf. the XP trigger hypothesis (XPTH) (W *sangiad* ‘interpolation’). In Formal Arabic (= Classical Arabic; Modern Standard Arabic), a little-noted and ostensibly incorrect, but strongly persistent phenomenon, “faulty (indefinite) accusative”, instead of “correct” indefinite nominative, is strikingly reminiscent of Welsh syntactic mutation (all Arabic examples of faulty indefinite accusative would show syntactic mutation in Welsh) in that it appears to involve some trigger constituent intervening between the head and the dependent affected. Indeed, it may be possible to describe the grammar of accusative-marked elements in Formal Arabic in simpler XPTH terms, not only for *faulty* indefinite accusatives, but for *all* accusatives, thus incorporating these “erroneous”, but persistent constructions fully into a more accurate grammar. Finally, evidence suggests that the two phenomena in both languages may have originally involved semantic case rather than simple syntactic configuration; but the fact that these twin explanations to a very large extent overlap may, diachronically, have promoted a case > configuration reanalysis by native speakers both in Arabic and in Welsh. In both cases, the

evolution appears to have been UNACCUSATIVE > INTERVENING TRIGGER. In other words, both approaches (case/configuration) may be apposite, but the configurational XPTH is probably now more correct for Welsh than the case-marking approach. The Formal Arabic “faulty accusative” analogue of Welsh syntactic mutation highlights just how natural such a rule may be cross-linguistically.

Hupel, Erwan (Université Européenne de Bretagne, Rennes, FR)

La Bretagne littéraire : Entre renouveau celtique et celtisme renouvelé.

Entre la renaissance littéraire de l’entre-deux guerres opérée par la revue GWALARN et le renouveau celtique des années 1970 initié par Alan Stivell et brillamment suivi par une génération de poètes militants, le celtisme est venu nourrir l’identité littéraire bretonne, autant qu’il s’en est nourri.

Je me propose d’exposer comment, sans remettre en cause une identité celtique pensée comme un gage d’authenticité et de légitimité, cette littérature a participé d’une certaine redéfinition du celtisme.

Où situer le début de cet *aggiornamento* ? Peut-être dans un nouveau regard porté sur « l’héritage », refusant la filiation béate des précédentes générations de celtomanes et qui annonçait une prise de conscience heureuse des mutations à acter et à opérer dans cette identité celtique qu’on voulait contemporaine. Le processus s’enclenche alors avec l’inscription de la Bretagne dans un mouvement plus général de renaissances nationales des minorités européennes pour reprendre en résonance avec la vague de décolonisation des années 1970. Ainsi s’ébauche cette évolution à marche forcée d’une identité qu’on croyait réservée aux antiquaires et qui semble, tant bien que mal, pouvoir se conjuguer au présent.

Nous interrogerons enfin cette identité dans ses fondements : sorte de celtisme composite, en fait terme générique entre réappropriation du soi, refus de la marche irraisonnée du monde et idée avant l’heure d’une altermondialisation à venir.

Ingridsdotter, Kicki (National University of Ireland, Galway, IE)

Killing by proxy in Early Irish literature.

This paper aims to discuss the narrative function of a group of motifs concerned with killing and death by proxy as found in early Irish literature. There are several examples to be found in early Irish saga material in which either a killing, or an attempt at a killing, is conducted by the use of a proxy for the agent or patient of the action. In *Aided Fergussa Ailill* is instigating the murder of Fergus by tricking Lugaid, Fergus’s blind foster brother, into taking a shot at Fergus after the latter had just had sex with Medb. Whereas Ailill did not conduct the murder himself, it is clear that he is still considered to be the one responsible for Fergus’s death. In *Goire Conaill Chernaig i Crúachain ocus Aided Ailella agus Conaill Chernaig* Ailill himself gets killed by Conall Cernach in

a similar situation on the instigation of Medb and in revenge for Fergus. This motif also extends to instances where someone is killed instead of someone else by accident, as in *Aided Locha* in *Táin Bó Cuailnge*, or when someone willingly or unwillingly gives their life for someone else as in *Orgain Denna Ríg* and *Cath Maige Muccrama*.

Irslinger, Britta (Universität Freiburg, DE)

Aldhelms *De virginitate*, *Flaith(ius)* und andere widerwärtige Damen

Ein vieldiskutiertes Motiv der mittelalterlichen Literaturen ist das Motiv der *Loathly Lady* bzw. der "Widerwärtigen Dame", bei dem sich eine hässliche Alte durch den intimen Kontakt mit einem Ritter, Prinzen oder König in eine schöne junge Frau verwandelt.

In der irischen Literatur kommt das Motiv mehrfach vor, wobei der älteste Beleg, das Gedicht *Echtra Mac Echdach Mugmedóin*, ins frühe 11. Jh. zu datieren ist. Die Forschung geht allerdings davon aus, dass das Motiv, das in den kulturellen und religiösen Kontext der Herrschaftslegitimierung im Rahmen des Sakralkönigtums gestellt wird, erheblich älter, d.h. letztlich mythologischen Ursprungs ist.

Vor diesem Hintergrund ist es von Interesse, dass sich nach Stevenson 1998 das *Loathly-Lady*-Motiv bereits in Aldhelms Werk *De virginitate* findet, dessen Entstehung um 680 - 700 angenommen wird. Stevenson hält es für wahrscheinlich, dass der Abt von Malmesbury das aus Irland stammende Motiv durch Kontakte zu Iren kennenlernte.

Der Vortrag geht der Frage nach, ob die irische Variante des Motivs tatsächlich die wahrscheinlichste Quelle für Aldhelm darstellt. Hierzu werden mögliche Einflüsse durch Figuren und Motive der biblischen Überlieferung sowie der antiken und frühmittelalterlichen griechischen und lateinischen Literaturen betrachtet. Diese, zusammen mit ihren späteren Fortsetzern, werfen auch ein neues Licht auf das insulare Motiv und zugehörige Traditionen.

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Jakob, Mona (National University of Ireland, Galway/Dublin Institute of Advanced Studies, IE)

Break'em or make'em – Rhyming rules in *Saltair na Rann*.

Recounting Old Testament history, the biblical epic *Saltair na Rann* is one of the longest poems that has survived in Medieval Irish literature. It represents a most important source for linguistic developments from the Old to the Middle Irish period as well as a treasure trove for Medieval Irish metrics. This paper will focus on end-rhyme in the *deibide*-section of the *Saltair* and will present some observations on phonological and orthographic patterns. Rhyming pairs that do not conform to those rules that have been described and established by previous scholars will be of particular interest.

Johnson, Diarmuid (Universität Bonn, DE)

A Bond with the Earth – The Lyric Tradition of Ceredigion in the 20th Century.

From about 1950 to 1990, with a period of intense activity between 1958 to 1964, a significant number of volumes of poetry were published by Welsh-language authors from Ceredigion, West Wales. These include *Caniadau Isgarn* (1949); *Cerddi Isfoel* (1958) and *Ail Gerddi Isfoel* (1965) by Dafydd Jones; *Cerddi'r Ymylon* (1959) and *Cerddi Newydd 1983-1991* (1992) by John Roderick Rees; *Cerddi Ffair Rhos* (1959) by Evan Jenkins; *Agor Grwn* (1960), *Cynhaeaf* (1969) and *Sgubo'r Storws* (1986) by Dic Jones; *Ffenestri* (1961) by W.J. Gruffydd; *Cerddi Alun Cilie* (1964) and *Cerddi Pentalar* (1976) by Alun Cilie, and *Rhos Helyg a Cherddi Eraill* (1976) by Ben T. Hopkins.

Central to this corpus is man's bond with the earth and with the land, and the expression given to human experience in a society that survives from its collaborative cultivation of the land. The corpus also documents social and economic changes in West Wales from midnineteenth century until the late twentieth century. These changes include the end of the era of the landlord, the mechanisation of agriculture, the decline of the shipping industry in Cardigan Bay, seasonal migration to industrial Glamorganshire, the demise of the Welsh chapels, the arrival of English immigrants in Ceredigion, and the resulting weakening of the Welsh language.

Reference will be made in this paper to perceptions of the rural space in modern European literature, and to the rôle our corpus plays in broadening and modifying these perceptions. We complement our analysis of the corpus and of the period it describes with translations into English of excerpts from the original work.

Junges, Sarah (Universität Trier, DE)

Gallo-Roman traces in medieval Aquitaine

Aquitaine, a sunny region located in Southern Gaul, has been home to many and culturally very different people and peoples. Earliest traces prove the presence of Iberian speaking inhabitants followed by Gaulish speaking ones. Finally, Aquitaine was integrated into the Roman Empire.

It has been of no doubt that Aquitaine as a prosperous and fertile region was open to romanisation very quickly and the urban elites cooperated with the Roman occupants. It is also of no news that the following centuries until far into Late Antiquity did not remove the Celtic element from the Aquitaine society, as at least the upper class demonstrates, whom we can grasp through authors such as Ausonius and Sidonius Apollinaris. What followed in the early Middle Ages were devastating invasions of the Visigoths and finally the domination by the Franks under Clovis. It is commonly believed that the Gallo-Roman self-concept survived the Visigothic occupation, especially due to their Arian belief which clashed with the Aquitanians' catholic Christianity, but that the Frankish domination yielded a Gallo-Frankish culture, which does not allow to extract genuinely Celtic and genuinely Germanic relics. In contrast to this older opinion, it is still possible to trace an Aquitanian self-consciousness which is closely related to the Gallo-Roman past in the course of the Middle Ages. This paper will try to find evidence of that in histori-

ographic and hagiographic sources, which will demonstrate that also in the sixth century a Gallo-Roman awareness has been alive separating the Aquitanian people from the Frankish occupants.

Karl, Raimund (Bangor University, Wales, UK)

Excavations in a late Bronze and Iron Age double ringwork enclosure at Meillionydd, Gwynedd.

Since Summer 2010, Bangor University has been conducting annual excavation campaigns in the late Bronze and Iron Age double ringwork enclosure at Meillionydd on the Llŷn Peninsula in Northwest Wales. Double ringwork enclosures are a regional variant of the enclosed settlements typical for the 1st millennium BC in Britain, and several more examples, including one partially excavated by Leslie Alcock at nearby Castell Odo, are known from the Llŷn and Anglesey.

The site at Meillionydd demonstrates a prolonged, continual, dense occupation that lasted from at least the 8/7th to the 3rd/2nd century BC, resulting in a complex stratigraphy of many inter-cutting features, preserved in places to a depth of well over 1m. Excavations as of yet have allowed to identify at least 4 main phases of the occupation, characterised in the earlier phases by timber and in the later phases by stone roundhouses. At first presumably an open settlement that extended at least partly beyond the limits of its later enclosure, it was in later stages of its occupation enclosed at first by a single circular, probably timber-palisaded and later by a much more substantial double enclosure consisting of stone-faced earth dump ramparts. The latest and final activity in the life-cycle of the site seems to have been its closure by a labour-intensive abandonment rite, which may be interpreted, in the most literal sense of the word, as a settlement burial.

The site is particularly interesting not just because of this complex closure rite, but also because it straddles the phase transition, presumably occurring on the Llŷn during the final stages of the late Bronze Age, when settlement enclosure, and particularly the monumentalisation of settlement architecture, became a common and obviously socially highly significant practice. It thus captures the emergence of what J.D. Hill has called the 'household ideology' that characterises 1st millennium BC society in Britain, which may in turn be seen as the expression of changing concepts of land ownership - its 'individualisation' - that laid the foundations for the emergence of the types of societies that we later find attested in the earliest 'insular Celtic' historical sources.

Klevenhaus, Michael (Deutsches Zentrum für Gälische Sprache & Kultur, Bonn, DE)

Der Clan MacCrimmon, klassische Dudelsackmusik und die Feen in der mündlichen gälischen Überlieferung

Der Dudelsack und die klassische Kunst des Dudelsackspielens – *Piobaireachd* wurden in jahrhundertelanger Tradition von darauf spezialisierten Clans bis zur heutigen Virtuosität entwickelt. Diese Kunst ist eng mit dem Clan der MacCruimein verbunden, welche die Hofspieler der Mac-

Leòid auf Dunvegan auf Skye waren. Der Clan MacCruimein wiederum ist in der mündlichen Überlieferung des Gälischen Schottlands eng mit der Feenwelt, den *sìthichean* verbunden.

Auch in der gälischen Welt werden *na sìthichean*, die Feen, heute überwiegend als eine Spezies aus der Vergangenheit gesehen, und trotzdem lässt sich ihr Einfluss bis heute nicht verleugnen. Laut mündlicher Überlieferung haben viele berühmte Dudelsackspieler ihrer Zeit das virtuose Spiel von den *sìthichean* gelernt. Die School of Scottish Studies der Universität Edinburgh, Sgoil Eòlais na h-Alba, verfügt über Aufnahmen von Erzählungen zur Beziehung zwischen dem Clan, *Piobaireachd*, der Kunst des klassischen Dudelsackspiels und den *sìthichean*. Die wichtigsten, die zum Verständnis der gälischen Musik- und Liedtradition wesentlich beitragen, werden hier vorgestellt.

Clann MhicCruimein, Piobaireachd agus na Sìthichean ann am beul-aithris nan Gàidheal

Leasaicheadh a' phìob mhòr agus pìobaireachd tro linntean ann an Alba gu tric le ceòladairean a bhiodh an urra ri pìobaireachd do chinnidhean mòra na Gàidhealtachd, mar a bha Clann Mhic Cruimein do Chloinn MhicLeòid ann an Dùn Bheagain, san Eilean Sgitheanach. Agus tha dlùth-cheangail eadar Clann MhicCruimein agus na sìthichean ann am beul-aithris nan Gàidheal. Gu dearbh fhèin tha a' mhòr-chuid de na h-Albannaich den bheachd an-diugh gu bheil àm nan sìthichean seachad ach a-rèir coltais tha buaidh aca air an t-saoghal againn gus an latha an-diugh. A-rèir beul-aithris dh'ionnsaich mòran de na pìobairean a bu chliùtiche an cuid pìobaireachd bho na sìthichean. Tha clàraidhean beulaithris aig Sgoil Eòlais na h-Alba mun cheangal eadar Clann MhicCruimein, a' phìobaireachd agus na sìthichean. Thèid an fheadhainn as cud-thromaiche a thaisbeanadh anns an aiste seo gus am faighear tuigse nas fheàrr de cheòl is òrain dhùthchasach nan Gàidheal.

Kobel, Chantal (Trinity College Dublin, IE)

***Aided Chonchobuir*: The dating and its implications of two versions.**

James Carney suggested that the version of *Aided Chonchobuir* found in the *Book of Leinster* (hereafter LL) 'dates from the early period of Irish saga writing' (*Studies in Irish Literature and History* (1955) 297). Thurneysen believed the prose passage of a different version found in 23 N 10 (hereafter N) to be a later reworking of the aforementioned version (*Irische Helden- und Königsage* (1921), 538). Indeed, the form *do-thathaiged* is suggestive of Middle Irish development and the use of the independent pronoun in *ro creit é* places the passage in a later context (Kuno Meyer, *The Death-tales of Ulster Heroes* (1906) 12 and 14). Since then however, little further scholarship has been paid to the language of the prose passages of these copies, apart from Corthals' analysis of the *retoiric* found in LL and N ('The *Retoric* in *Aided Conchobuir*', *Ériu* 40 (1989) 41-59). The purpose of this paper is to present linguistic evidence which demonstrates that both versions are in fact datable to the Old Irish period. The implications of this date of composition for literary criticism will also be outlined.

Koch, Michael (Europäische Akademie Otzenhausen, DE)

Das Fürstengrab 1 von Schwarzenbach - ein Beitrag zur Kenntnis seiner außergewöhnlichen Beigaben.

Im Jahr 1849 wurden in Schwarzenbach, unweit vom keltischen Ringwall von Otzenhausen, zwei Grabhügel aus der frühen Latènezeit geöffnet. Besonders bemerkenswert sind die Beigaben des ersten Hügels: eine bronzene Amphora, die den Leichenbrand enthielt, ca. 45 goldene Beschläge und Plaketten und ein durchbrochenen Anthemienfries aus Gold. Adolf Furtwängler montierte 1889 diese Bleche zur prominenten "Goldschale von Schwarzenbach" die seit der Arbeit von Paul Jacobsthal 1944 zu einem Standardbegriff für die frühe keltische Kunst in der Archäologie geworden ist. In der folgenden Zeit wurden Bedenken zu dieser Rekonstruktion geäußert, schließlich publizierte Dirk Krauß 1996 die Ergebnisse seiner sorgfältigen Autopsie und erklärte den Anthemienfries als Beschlag eines fürstlichen Trinkhorns.

Im Vortrag werden die Funde des ersten Fürstengrabes näher vorgestellt und mit ähnlichen Funden verglichen. Dabei ergibt sich eine differenzierte Typologie der Trinkhörner, die trotz ihrer Unterschiede auf ein gemeinverbindliches Trink- oder Libationsritual der frühlatènezeitlichen Eliten aufmerksam macht.

Le Mair, Esther (National University of Ireland, Galway, IE)

Old Irish secondary deponent verbs and their connection to the Proto-Indo-European middle voice.

In this paper, I intend to discuss secondary deponent verbs and their connection to the Proto-Indo-European middle voice. Secondary verbs are those verbs that are formed from other parts of speech such as nouns or adjectives. English examples are verbs as 'breathe' (derived from the noun 'breath') or 'google' (derived from the name of the popular search engine). Old Irish examples are *marbaid* 'kills' (derived from *marb* 'dead') or *fáiltigidir* 'rejoices' (derived from *fáilte* 'joy'). The deponent verbs are always formed with what I would argue is middle voice meaning. That is, they show the same stronger subject involvement that the Proto-Indo-European middle voice would have shown and that can still be seen in for example Ancient Greek (e.g. active *δικάζω* 'give judgement' vs. middle *δικάζομαι* 'go to law', from the litigants' point of view, who do this for their own benefit). In this paper, I will discuss the secondary deponent verbs from a variety of Old Irish texts to show their middle voice meaning and investigate what that might mean for the commonly held belief that there is no middle voice in Celtic or Old Irish. The research is part of a larger comparative-historical study that I am currently undertaking about the origin of deponent verbs and forms and their connection to the Proto-Indo-European middle voice.

Lewis, Barry James (Centre for Advanced Welsh and Celtic Studies, University of Wales, Aberystwyth, Wales, UK)

Spätmittelkymrische Preis- und Gebetsgedichte an Heilige.

Es gibt im Kymrischen ungefähr 60 Gedichte, die Heiligen gewidmet sind, und die aus der spätmittelalterlichen Zeit stammen. Dabei handelt es sich in der Mehrheit um Preis- und Gebetsgedichte an Heilige rein örtlicher Bedeutung, und da in manchen Fällen jegliche sonstige Heilignovita fehlt, sind diese Gedichte oft die einzigen umfangreicheren Zeugnisse zu dem, was die Gläubigen des Mittelalters über diese Heiligen glaubten und erzählten. Unter anderem beschreiben sie Kultstätten, Kirchen, und Heiligenbildnisse sowie heilkräftige Quellen und andere landschaftliche Eigenheiten, die bei der Verehrung dieser Heiligen eine Rolle spielten, aber heutzutage oft außer Kenntnis geraten sind. Diese Texte sind sowohl für das Studium des Heiligenkults wie auch für die Erforschung der mittelkymrischen Literaturgeschichte von großem Belang.

Mein Vortrag gibt einen ersten Überblick über diese literarische Gattung und betrachtet im Besonderen: 1. die literarische Form oder Formen dieser Gedichte; 2. ihr Verhältnis zu den anderen Gattungen, die von den mittelalterlichen walisischen Dichtern gepflegt wurden; 3. die Ziele der Dichtung; 4. die Identität von Mäzenen und Zuhörern dieser Art Dichtung.

Loon, Daan van (Utrecht University, NL)

The Historical present and Imperfective aspect in Old Irish narrative prose

In this paper I will address the results of my research on the historical present which I have done as my MA-thesis. In my thesis it became apparent that the historical present in Old Irish narrative prose is used to indicate Imperfectivity, as opposed to the preterite verbal forms, indicating Perfectivity. Drawing from a large number of examples from the *Táin Bó Cúailnge*, I will endeavor to create a clear picture of the usage of the historical present and preterite verbal forms in order to show how these different verbal forms were used to show distinctly different aspectual values. In this paper I will look at the evidence supporting this claim and discuss the effect that this hypothesis has on the translation of Old Irish narrative prose. The conscious usage of the historical present to indicate imperfective aspect could be an important tool for the correct interpretation of Old Irish narrative prose.

Mac Gearailt, Uáitéar (Dublin City University, IE)

Scéla Alaxandair: Sprache und Verfassungszeit.

Der mittellirische Text *Scéla Alaxandair*, die Biographie von Alexander dem Großen, beruht auf der von Josephus verfassten Weltgeschichte. Er ist einer der frühesten und der wichtigsten Adaptions-/Übersetzungstexte der mittellirischen Zeit. Außer den Ausgaben von Meyer und Peters ist er trotzdem sehr wenig diskutiert worden. Das hängt vielleicht damit zusammen, dass er sich in jungen Handschriften findet. Die Sprache des Textes ist aber wesentlich älter als die überlieferten

Texte. Wenn das Werk so alt ist, wie es aussieht, bildet es einen sehr wichtigen Schritt in der Entwicklung der mittelirischen Literatur. In diesem Beitrag möchte ich mich auf die Sprache von *Scéla Alaxandair* konzentrieren. Ich werde sie beschreiben und verschiedene Datierungsmöglichkeiten berücksichtigen.

McCafferty, Patrick (Birmingham, UK)

Elemental worship in Ireland and Europe in the Iron Age?

Many aspects of Celtic culture, as described by Roman writers and uncovered by archaeologists, remain enigmatic: Why did a society known for its fierce warriors adorn flagons with ducks? What philosophy lay behind the deposition of treasure in water or the sacrifice of humans in bogs? What was the meaning of the ritual destruction of the 40m structure at Navan Fort (Emain Macha) in Ireland? Why were cauldrons associated with rebirth?

In this paper, it is proposed that many of these aspects of Celtic life can be explained by considering elemental worship: the worship of personifications of land, water and air/fire. Using a combination of folk tales and medieval manuscripts, it is argued that remnants or echoes of such a philosophy can be identified in Ireland ? especially in the goddesses Badhbh, Macha and Nemain. This is then compared with the archaeology of the Iron Age, to show that the philosophy (or religion) makes sense of otherwise enigmatic sites and practices ? such as the oath in the *Táin Bó Cúailnge*, the triple deaths of kings, and the ritual at Emain Macha. It is also argued that the ideas have their roots in the Neolithic in the worship of the Earth, Sun and Moon? a practice visible at Newgrange. Although the paper is based primarily on Irish sources, it has important implications for our understanding of other European Iron Age societies.

McDonough, Ciaran (National University of Ireland, Galway, IE)

***The Ancient Laws of Ireland* and the Brehon Law Commission: A Project Doomed to Failure?**

Already at its first meeting in 1852, the Brehon Law Commission ran into its first problem. The entire project was awash with problem and hindrances, which ensured that the plan to transcribe and translate *The Ancient Laws of Ireland* fell greatly behind schedule and went massively over budget. This paper explores the reasons why the Government decided to fund the transcription and translation of the early Irish law texts at that point in time and also looks at the various problems which beset the project, which include whether John O'Donovan and Eugene O'Curry were the right scholars to undertake this task, and how their relationship with the appointed Brehon Law Commission soured to such an extent that O'Curry, at one point, resigned from the project. This paper also examines whether the interference by the Government and the Commission meant that the project ran into the difficulties that it did and, given how much philological

and linguistic studies have progressed in recent years, whether or not a project of that scale was even viable at the time. This paper argues that all O'Donovan and O'Curry could have done, given their and other scholars' unfamiliarity with Old Irish philology, was to collate and accurately transcribe the texts, creating an invaluable source for later scholars.

Martini, Simone (Greimerath, DE)

Epona im Trevererlande und im Imperium Romanum - ein Vergleich

Epona ist die Schutzgöttin der Pferde, Maultiere, Esel sowie all jener Personen, die mit den Tieren in Verbindung stehen, und die Göttin des friedlichen Transportverkehrs. Deshalb und aufgrund ihrer Bedeutung für militärische Truppen war ihre Verehrung im gesamten Imperium Romanum verbreitet; die Interpretatio Romana fand bei ihr keine Anwendung, da sie eine freie Nische im römischen Pantheon besetzen konnte. Lediglich Tracht und Attribute konnten römisch beeinflusst sein. Im Vortrag werden verschiedene Darstellungen der Epona vorgestellt, wobei sich für das Treverergebiet im Vergleich mit dem Imperium Romanum Besonderheiten abzeichnen, die Hinweise auf Herkunft und Intensität des Kultes geben können.

Mikhailova, Tatyana A. (Moscow State University, RU)

Ogamic Inscriptions: their origin and functions

The genesis of Ogam alphabet was studied by many scholars. At the same time the apparition of Ogamic inscriptions should represent something simple and obvious.

The aim of our research is to make a reappraisal of the functions and genesis of Ogamic inscriptions in Ireland and Wales (IV-VI c. AD). I suppose that these memorial inscriptions represented an imitation of Roman epitaphs known everywhere in the Latin world in the period of late Empire. This kind of inscriptions was very popular in Brittany of Roman times and, later, the idea of "memorial stones" should penetrate to South-West of Ireland. The native Goidelic numeral script was used as symbols of 'letters' also as imitation of Roman alphabet. Contrary to Latin memorial inscriptions, Ogamic inscriptions do not contain mention of the age of the deceased and represent only the name with patronymic name. I propose a conjecture that Ogamic inscriptions were graved on stones during the life of noblemen memorized by these monuments. At the same time, the widespread Latin abbreviation used in memorial and votive inscriptions (DM, SLM, HPC etc) gave the idea of the same use of Ogamic symbols, preserved on few stones and reflected in later saga narrative. Numerous examples of the 'informative' use of the Ogam in narratives could be explained only with my 'theory of abbreviations'. The same theory could also explain so called 'consonant' inscriptions preserved in Ireland and Pictland.

Ní Charra, Máire (Universität Wien, AT)

Irish Language: Changes in the dialect of Corr na Móna, Co. Galway.

This paper will be primarily concerned with the dialect of Irish in a small village in central Connacht called Corr na Móna. Corr na Móna has been neglected over the years, with many of the surrounding dialects being described thoroughly during the last century. While it has died out in these areas, being replaced by the English language, Irish is still spoken as the vernacular in a small area around Corr na Móna. Being a dialect of the west of Ireland, it is clearly divided from the dialect of Cois Fhairrge, spoken from Galway City along the coast to An Cheathrú Rua.

This paper will concentrate on changes in the Irish of Corr na Móna over the last 60 years or so, drawing comparisons between the speech of the older generation of speakers with younger speakers. A rough sketch will be given of the present state of the language as a spoken and written form of communication in Irish society with a focus on the situation in Corr na Móna. The key characteristics known of this dialect (based on the little research there is) in comparison to the surrounding areas, will be presented, then concentrating in particular on changes apparent between the older and younger generations and possible reasons for these changes. This research is based on recent recordings made in the area.

Niehues, Jan (Universität Marburg, DE)

E-Learning opportunities for Celtic Studies

In this paper I want to explore the possibilities offered by the application of E-Learning strategies to the field of Celtic Studies. Recent developments in E-Learning technology and pedagogy have led to an emergence of a wide range of new scenarios for E-Learning in higher education and to a more realistic assessment of its applicability for typically research-driven university subjects such as Celtic Studies. In this paper I will investigate strategies for the development of learning materials and the integration of external learning resources.

While traditionally the most typical form of E-Learning has been the implementation of large, fully integrated online courses, new developments focus on strategies that enable the modular implementation of selected elements. Apart from being more affordable for institutions, modular approaches allow for greater diversification of teaching and learning strategies. An additional element offering new possibilities for teaching Celtic Studies is the availability of external Online Learning Repositories, where E-Teaching content can be shared by educators. Challenges range from locating and evaluating external content to the technical and didactic integration into existing coursework. I aim to present an overview of existing strategies and to assess possibilities offered by the application of E-Learning strategies for teaching Celtic Studies.

Nurmio, Silva (University of Cambridge, UK / Philipps-Universität Marburg, DE)

Morphosemantic functions of the suffix -yn / -en in Welsh

The suffixes -yn (masc.) and -en (fem.) have different functions in Welsh which depend on the base: they form singulatives from collectives (*coed-en* ‘a tree’), diminutives from singular count nouns (*llyfr-yn* ‘booklet’) and count nouns from mass nouns (*cos-yn* ‘a piece of cheese’ ← *caws* ‘cheese’). In the case of adjectives the suffixes have a nominalizing function (*unigol-yn* ‘an individual’) and they are often added to English loanwords into Welsh (*bwlet-en* ‘bullet’). This latter process does not appear to involve semantic change: -yn/-en can apparently be used simply to give a loanword a more Welsh shape. This paper will build on previous work by Cuzzolin (1998) and Acquaviva (2008) and suggest that rather than analysing -yn/-en as singulative or diminutive formants and trying to establish which function is primary, we should consider all of their functions together and relate these to the morphosemantics of the base. The shared characteristic of all -yn/-en nouns is that the suffixes are individuating and nominalizing. However, their interpretation as derivational or inflectional suffixes is not straightforward: -yn/-en assign gender and can change word class from adjective to noun which suggests they are derivational. On the other hand, collective–singulative pairs (*coed* ‘trees’, *coed-en* ‘a tree’) are traditionally interpreted as number inflection. I will address this problem in conjunction with the broader puzzle of the historical origin of -yn/-en in the Brittonic languages and the apparent lack of a parallel class of suffixes in Goidelic.

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Onda, François-Joseph (Université de Rennes 2, Bretagne, FR)

Rathcroghan : « terre-matrice » des Celtes pré-chrétiens irlandais.

Le présent article cherche à démontrer que le complexe archéologique de Rathcroghan est un exemple probant de la vision spécifique qu’avaient les Celtes de la terre d’Irlande. Il s’attache également à comprendre la projection sur le paysage des représentations symboliques de ces populations pré-chrétiennes. C’est au travers de l’élaboration du site royal de l’ancienne province de Connaught à l’âge du fer (qui prend en considération les constructions antérieures et les éléments naturels), ainsi que des récits et des personnages qui lui sont associés que l’on peut entrevoir l’importance que la terre d’Irlande avait pour ces sociétés. En effet, il apparaît que les Celtes pré-chrétiens insulaires percevaient la terre d’Irlande comme « terre matrice ».

Pour la démonstration, plusieurs angles d’approche seront envisagés et confrontés : les restes archéologiques et la topographie du lieu, les mythes et les récits associés à Rathcroghan, ainsi que l’étude et la mise en relation des toponymes des différents sites du complexe et des anthroponymes.

Dans une première partie, le matériau mythologique sera principalement utilisé pour montrer

que pour ces populations, le complexe de Rathcroghan était un lieu empreint de l'influence féminine de la figure de Maeve, qui, selon l'apparence qu'elle revêt (celle de déesse ou de reine), véhicule les idées de vie ou/et de mort.

Les deux pôles mort/vie seront repris dans une seconde partie et seront rapprochés des caractéristiques d'ordre topographique et archéologique de Rathcroghan. L'analyse du site sera mise en relation avec les éléments mythologiques à notre disposition afin de démontrer que la notion de vie y prédomine.

Les analyses des deux parties du présent article visent à faire ressortir la féminisation de la terre d'Irlande par les pré-chrétiens irlandais, vision qu'ils ont exprimée au travers de créations mégalithiques, symboliques et mythologiques qui semblent se faire écho. Rathcroghan apparaît comme l'expression synthétique de la vision sexuée féminine que les irlandais avaient de leur île.

Oudesluijs, Tino (Utrecht University, NL)

Anglo-Saxon references to Britons in legal documentation.

With regard to the possible contact situations between the Anglo-Saxons and the Britons between roughly the fifth and the eleventh centuries AD on the British Island, new evidence from archaeology, linguistics, but also genetic research, has contributed greatly to the ongoing discussions concerning this subject over the past twenty to thirty years. It is now generally agreed upon that the previously held belief of a hostile take-over by the incoming Germanic tribes (of which people such as Bede spoke), who subsequently took complete control over most of the island (and in doing so expelling and annihilating the Britons who had lived there) can no longer be held completely true.

As a contribution to the ongoing discussions on how the Britons and Anglo-Saxons must have interacted with each other, I have looked at over 1200 different Anglo-Saxon documents which might seem of little importance concerning this topic at first sight. Instead of reviewing the great and well-known works such as the *Anglo-Saxon Chronicle*, the *Historia Brittonum*, or the *Historia Ecclesiastica Gentis Anglorum* by Bede, I have extrapolated a socio-historical image of the Anglo-Saxon-Celtic relations based on Anglo-Saxon references to Celtic people in legal documents such as charters and law-tracts. A complete survey of both all the British-Celtic and Anglo-Saxon documents until 1066 was unfortunately not possible within the scope of my MA-thesis, and the research is therefore restricted to documents produced in the South-western parts of Anglo-Saxon England which were written in both Latin and Old English until 1066 AD.

The preliminary results indicate that based on how the Anglo-Saxons referred to the Celts in Britain, there was most likely much assimilation between the two cultures. More documents of both Anglo-Saxon and British origin must be taken into consideration as well in order to provide a more truthful representation of what really happened. My findings are however a good start to a large-scale survey of how these two cultures referred to each other in legal documentation, and this would subsequently shed more light on the Anglo-Saxon-Celtic relations in early medieval Britain.

Parina, Elena (Institute of Linguistics RAS, Moscow, RU / Philipps-Universität Marburg, DE)

On the semantics of adjectives in Old Welsh glosses.

In his introduction to the Etymological Glossary of Old Welsh Alexander Falileyev suggests that the data he presents would “allow for various types of investigation” (Falileyev 2000: xii), mentioning as the first the study of semantic fields. In my paper I propose to discuss the potential of the data found in glosses for semantic studies, taking a focus on adjectives. This lexical class presents several problems for analysis, since we need to take into account the wider Latin context to identify the meaning of a lexeme. However, editing practice varies from extensive, sentence-long citations in (Zeuss 1871) to shorter, sometimes one-word-only contexts (Falileyev 2000). In my work I address the methodological issues of working with such data and present a few case studies (e.g. *dur* ‘hard, cruel’ in Ovid 41^b, *trum* ‘heavy’ in J 81 and some others).

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Petrovskaja, Natalia I. (University of Cambridge, UK)

Träume vom Keltischen Reich : Arthur als Eroberer in der mittelmymrischen Literatur.

Das wohl bekannteste Bild von Arthur in der mittelmymrischen Literatur ist eine Episode des Romans *Iarlles y Ffynawn* („Die Dame von der Quelle“). Dort wird Arthur als gealterter König geschildert, der seine Ritter bittet, ihn nicht auszulachen, wenn er einschläft. Diese Darstellung Arthurs als alter und schwacher König ist aber eine späte Entwicklung des Arthursage. In der früheren Literatur, etwa in *Culhwch ac Olwen* („Culhwch und Olwen“), erscheint der König als starker Streiter.

In meinem Vortrag werde ich zu zeigen versuchen, dass dieser Text eine älteres Artusbild, das des Welteroberers, wiedergibt. Auf dieses Konzept deutet die Beschreibung seiner Feldzüge am Beginn von „Culhwch und Olwen“. Weiterhin finden sich ähnliche Vorstellungen in einigen Texten nicht nur der mittelmymrischen, sondern auch der angelsächsischen Literatur, wie etwa den *Leges Eduardi Confessoris*. Gestützt auf Parallelen mit den walisischen Übersetzungen der Legenden von Alexander dem Großen und Karl dem Großen will ich versuchen, dieses Artusbild zu rekonstruieren.

Plein, Kerstin (Philipps-Universität Marburg, DE)

Subject-verb agreement in Middle Welsh

D. Simon Evans’ article ›Concord in Middle Welsh‹, published in *Studia Celtica* in 1971, so far marks the current state of research in verbal agreement in Middle Welsh. In this extensive study of Middle Welsh prose D. Simon Evans collects all instances of unexpected agreement with a

plural subject, when the 3rd sg. default form is expected according to the grammatical rule (in VS sentences and SV relative clauses), and comes to the conclusion that these cases of unexpected agreement are due to the influence of Latin grammar – a conception which had already been expressed by John Morris-Jones in 1894 in his introduction to the *Llyvyr Agkyr Llandewivrevi*. In this paper I will show that the situation is more complex, that frequencies of unexpected instances of agreement are not necessarily higher in translated texts, but that they are influenced by factors such as genre, sentence type and distance between subject and verb. I will also argue that the phenomenon of unexpected non-agreement in verb second SV clauses (abnormal order), which biased by the point of view of the modern language received little attention, is not as marginal as hitherto believed.

Poppe, Erich (Philipps-Universität Marburg, DE)

Syntactic Variation in Middle Welsh: New Perspectives.

In my paper I will explore a general research question, how much variation the syntactic system of Middle Welsh will tolerate, and a specific one, arising from the functional evaluation of word-order variation in Middle Welsh verb-second sentences. In order to gain a methodologically new perspective on these problems, I propose to conduct comparative analyses of *different* manuscript versions of *one* text. These manuscript versions will be used as ‘parallel corpora’. In my presentation, I will look specifically at patterns of word order and subject-verb agreement in versions of *Breudwyd Pawl*, the Middle Welsh translation of *Visio Sancti Pauli*.

Reinisch, Dieter (Universität Wien, AT)

Frauen in der irisch-republikanischen Bewegung nach 1969 – Oral History und Gender Studies in der Keltologie

Der Beitrag legt eine Studie zur militärischen und politischen Rolle von Frauen in der Republikanischen Bewegung während des Nordirland-Konflikts dar. Anhand dieser Arbeit wird die Anwendung von modernen Ansätzen der Oral History und Gender Studies in der Keltologie gezeigt.

In dem Zeitraum zwischen den Spaltungen der irisch-republikanischen Bewegung 1969 und 1986 war die republikanische Frauenorganisation Cumann na mBan loyal zur militärischen Führung des sog. Provisional Republican Movement. Aktivistinnen von Cumann na mBan spielten eine wichtige, wenn auch nicht gleichberechtigte, politische und militärische Rolle in der Republikanischen Bewegung und beeinflussten so den Verlauf des nordirischen Bürgerkriegs. Dennoch haben sie in der Historiographie der Republikanischen Bewegung und des Nordirland-Konflikts nur eine untergeordnete Rolle. Dieser Ansicht soll mittels der Forschung zu Cumann na mBan entgegengetreten werden.

In den Jahren 2009 bis 2011 wurden vom Vortragenden knapp dreißig ehemalige Aktivistinnen der republikanischen Bewegung und der Frauenorganisation Cumann na mBan interviewt. Nach

der Auswertung der Interviews kann nun die militärische und politische Rolle von republikanischen Frauen im Nordirland-Konflikt dargestellt werden. Dies ist die erste Studie über Cumann na mBan der Jahre nach 1960.

Um die Daten zu erheben, wurden qualitative Expertinneninterviews mit narrativen Sequenzen durchgeführt. Die Interviews basierten auf Archivmaterial, das zum Teil den Befragten zur Interpretation vorgelegt wurde.

Anhand der Studie über die irische Frauenorganisation soll gezeigt werden, wie moderne sozialwissenschaftliche Ansätze der Oral History und der Gender Studies für keltologische Forschungen und die Erforschung der neueren Geschichte sog. keltischer Länder hilfreich sein können.

Rhys, Guto (University of Glasgow, Scotland, UK)

Kenneth Jackson and the Pictish Language - Deep Roots and a Long Arm.

In 1955 Kenneth Jackson published a fairly brief overview of the Pictish language and today this remains as the only discursive work scholars refer to, having eclipsed all previous studies. While entertaining the possibility that Pictish may have been a dialect of Neo-Brittonic two impactful proposals were also made. The first is that Pictish may actually have been a dialect of Gaulish and secondly that a pre-Celtic language survived in Pictland up to the arrival of the Norse in the early ninth century. The former proposal seems to have died a quiet death recently while the latter, despite robust scholarly criticism, is still held by many Celticists. This paper traces the roots of his thinking on these issues and shows that they were not primarily motivated by purely linguistic considerations but rather by the historical narrative developed by archaeologists - models which dominated twentieth century theories on language origins. Better understanding how the archaeological narrative generated linguistic proposals allows us to re-assess such issues and approach the Pictish language from a modern perspective.

Ritari, Katja (University of Helsinki, FI)

***Navigatio sancti Brendani* and the concept of pilgrimage**

The journey of Brendan and his monks in the *Navigatio* has often been called a pilgrimage but the meaning of this metaphor in relation to the topos of monastic sea-voyage has not been examined in detail. The aim of this paper is to analyse the monastic voyage in *Navigatio* as a pilgrimage, i.e. a transformative journey consisting of departure, journey and return. Pilgrimage can furthermore be also understood as a ritual process thus stressing the liminal state of the pilgrim and as a symbolic death and rebirth, and the usefulness of these concepts for the interpretation of the *Navigatio* will also be examined in the paper.

Ronan, Patricia (Université de Lausanne, CH)

Recasting Medieval Irish literary motifs in the Kildare Poems

The Kildare Poems (ed. Lucas 1995) are composed mainly in English and contain some Latin and are thought to have been composed in the 1340ies in Kildare (Benskin 1990). Even though they are firmly anchored within the English tradition in Ireland, elements of Gaelic language, culture and mythology can be found in the material. This is particularly apparent in the best-known poem in the collection, *The Land of Cokaygne*.

The proposed paper focuses on *The Land of Cokaygne*, which describes a monastic paradise displaying typical motifs such as identified e.g. in McCone (2000), albeit in sexually unusually explicit and potentially satirical terms. The paper identifies potential Irish literary motifs, particularly those connected to the Otherworld, and explores how these are recast in this material. Further, suggestions are made about the possible reasons for the use of these items and their socio-cultural implications.

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Scherschel, Ricarda (Philipps-Universität Marburg, DE)

On the relationship of the 1608 impression of *Buhez Sante Barba* to the impressions of 1557 and 1647.

A hitherto unknown impression of the Middle Breton mystery play *Buhez Sante Barba* 'The life of St Barbara' dating to 1608 was discovered in 2012. The 1608 impression was printed by Pierre Marcigay in Saint Malo, whereas the 1557 impression originates from Paris, printed by Bernard de Leau, and the 1647 version was printed in Montroulez/ Morlaix by Ian Hardouyn. This paper explores the relationship of this impression of *Buhez Sante Barba* to its already known impressions of 1557 and 1647. This is conducted initially from a philological perspective concentrating on variant readings and peculiarities of spelling. Thereby it will draw conclusions about the textual relations of the three impressions.

Furthermore, the historical context and the cultural implications of the 1608 impression will be examined, as its printer, Pierre Marcigay, is also known for having reprinted *An Passion, ha ... an Resurrection* 'The Passion and Resurrection' (first impression 1530) in 1609.

Finally, I will consider how and why the 1608 impression may have arrived in its present location and what this tells us about the circulation of printed books in Early Modern times.

Schoen, Judith (Utrecht University, NL)

Three kinds of spears in the *Lebor na hUidre* and the *Lebor Laighech*: *bir*, *gae* and *sleg*.

In my paper I will discuss three kinds of spears that are mentioned in the *Lebor na hUidre* and the *Lebor Laighech*: *bir*, *gae* and *sleg*. Using quotes of these two manuscripts, I will show that each of the spears has its own, unique properties: the *bir* was a throwing spear made of holly wood and had a burnt tip, the *gae* was a throwing spear that was sometimes decorated and the *sleg* was a stabbing spear with a winged spear head.

Schrijver, Peter (Utrecht University, NL)

Why **eburos* does not mean 'yew' and other Celtic tree stories.

The general assumption is that Proto-Celtic **eburos* means 'yew-tree'. This has informed speculations about the backgrounds of its use in place names (e.g. *Eburacum*), tribal names (e.g. *Eburo-nes*, *Eburovices*) and personal names (e.g. *Eburius*). The problem is that the reflex of **eburos* in Irish (OIr. *ibar*) is the only one meaning 'yew', while the reflexes in Welsh, Breton and probably Continental Celtic denote very different types of vegetable. The paper explores the probable semantic history of **eburos* in the Celtic languages and proposes an etymology involving Latin *ebulus* 'dwarf elder'. It also addresses the general lack of stability in vegetal terminology between ancient and medieval Celtic and proposes an explanation for that phenomenon.

Seventer, Nely van (Utrecht, NL / Rennes, Bretagne, FR)

Aspects of the phonology of Coastal Vannetais

While Vannetais is already the most divergent dialect in Modern Breton, the dialects from the coastal region are even more particular, while still being very much a part of the high-Vannetais continuum. Although 'Auray Breton' is a group of dialects rather than a linguistic unity, there are aspects to this group that make it stand out and definable as a dialect. Basing myself primarily on recordings of native speakers and on my own exchanges with them I will go into some of these aspects, like the ways vowels are treated and the various fates intervocalic –*d*– can meet. My primary sources are from Carnac, Locol-Mendon and Landaul.

Snesareva, Marina (Moscow State University, RU)

Pauses and Their Functioning in Speech: a Study of Two Irish Dialects.

Spontaneous speech in Modern Irish is marked by the extensive use of pauses, both filled and unfilled ones. Although there are cases where pauses can be described as a hesitation phenomenon only, in a large set of examples their use is closely connected with the information status, new data being enhanced and highlighted by the pause (Trouvain 2003). Moreover, pauses not

only distinguish important parts of an utterance from those performing background, or secondary, function in speech, but also slow down the overall speech tempo which can be used to attract the listener's attention (Tomlin et al 1997:70).

If we now turn to Modern Irish dialects, it is the placement of pauses in speech that appears to be of particular interest. Thus, in Connacht Irish the majority of pauses occur either on a phrase border, directly preceding the following utterance, or between the self-contained parts of the same utterance. Such pause distribution allows for the fact that it is the part of an utterance following the pause that acquires special prominence in the flow of speech. As for Munster Irish, the word stress there is not infrequently attracted to the final syllable of a multisyllabic word (Ó Sé 1989:172). It means in fact that more often than not the speaker would place a pause immediately after such words, and not before the next utterance, as in Connacht Irish. As a result, a totally different part of an utterance might be brought out in the flow of speech.

In the present paper the two dialects will be contrasted in terms of pausing, the special attention being given to pause distribution within a sequence of utterances and the possible effect it may have on the listener. The main question here is whether the nature of pausing and speech tempo change it induces remains more or less the same for the dialects under analysis, or it may sometimes develop its own characteristics. Furthermore, a number of examples will be adduced to illustrate the functioning of pauses in Modern Irish.

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Stanciu, Radu Razvan (University of Cambridge, UK)

Attitudes towards pagan cult in *Togail Troí*.

The Middle Irish narrative of the Trojan War, known as *In Togail Troí* ('The Destruction of Troy'), has at its core a tenth- or eleventh-century translation of the Late Antique *De excidio Troiae historia*, attributed to Dares Phrygius. The text is known in three recensions, dated to the eleventh and twelfth centuries, and the second and third recensions add a significant amount of material, often from other Classical or early medieval sources.

In my paper I will analyse two singular episodes from the second recension and I will show that they exemplify two fundamental approaches to pagan cult. The episode of Hylas's drowning is an example of euhemerism applied to a Classical story involving divine intervention; it relies on an established tradition, to which the author is more likely than not to have had access by means of a manuscript of Servius's commentary on Virgil's *Aeneid*. I will highlight the particular way in which he uses this established tradition of euhemeristic interpretation of the episode to make a larger point (at least implicitly) about the absurdity and falseness of pagan worship. The second episode analysed in my paper will be the two-year truce and the funeral games for Patroclus and

Protesilaus. In particular, I will discuss the comment added to the Daretian material, in which the author explains the spiritual purpose of the games (to avoid the souls of the dead wandering 'i n-iffurn' for a hundred years), a likely reflection of the development of the doctrine of Purgatory. By imagining a pagan teaching regarding the Afterlife mirroring the Christian one, he probably intended to redeem the pagan characters and their customs in the eyes of the audience and to mitigate their spiritual decadence. My study of these two episodes will thus try to highlight the intellectual profile of this Irish writer who in his work sometimes felt compelled, like so many before and after him, to find a strategy of dealing with the issue of pagan religion in the subject-matter through which he would neither keep silent about it nor truly vilify it.

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Stifter, David (National University of Ireland, Maynooth, IE)

Contributions to Irish etymology: "apple", "sheep", "rival".

The study of Irish etymology is a vibrant and ongoing area of research. There are three main tasks that characterise the current approach to etymology: 1. to add formal precision to previously proposed etymologies, 2. to check the reliability of the existing material and to improve existing proposals, and 3. to propose etymologies for hitherto obscure words. These principles will be illustrated with three examples: existing proposals for the Old Irish words for 'apple' (*ubull*) and 'sheep' (*cáera*, *cauru*) will be revised and refined against the background of an improved philological basis, and a satisfying solution will be suggested for the as-of-yet unclear word for 'rival' (*ascae*).

Stüber, Karin (Universität Zürich, CH)

Pluralized Verbal Abstracts in Old Irish./ Pluralische Verbalabstrakta im Altirischen.

Die altirische Grammatik kennt die Kategorie des Verbalnomens, das Teil des verbalen Paradigmas ist. Altirische Verbalnomina setzen Verbalabstrakta fort und haben in vielen Fällen typische Funktionen von solchen. In bestimmten Konstruktionen wird das ursprüngliche Abstraktum aber grammatikalisiert und wird zum Verbalnomen. Als ein Aspekt der Grammatikalisierung kann die systematische Zuordnung genau eines Verbalnomens zu jedem Verbum und damit die Integration des Verbalnomens ins Verbalparadigma verstanden werden. Die Grammatikalisierung zeigt sich aber auch darin, dass das Verbalnomen gewisse nominale Eigenschaften verliert. Dazu gehören der Gebrauch des bestimmten Artikels, die Pluralisierbarkeit, die Setzung eines adjektivischen Attributs sowie der subjektive Genitiv bei transitiven Verben. Der Vortrag will den Aspekt der Pluralisierbarkeit näher beleuchten. Ihre grundsätzliche Pluralisierbarkeit ist eine typische Ei-

genschaft von Verbalabstrakta. Der Plural kann sich dabei auf eine Vielzahl von Ereignissen, aber auch auf eine Vielzahl an verschiedenen Subjekten oder Objekten der betreffenden Handlung beziehen. Im Altirischen ist Pluralisierung beim Verbalnomen, d.h. in grammatikalisierten Konstruktionen, ausgeschlossen, nicht aber beim Verbalabstraktum. Sie bleibt allerdings selten, und oft handelt es sich um direkte Übersetzungen lateinischer Ausdrücke. Der Vortrag untersucht die Fälle von Pluralisierung und stellt die Frage, ob sie auch unabhängig von lateinischen Vorbildern nachzuweisen ist.

Unterweger, Sophie (Universität Wien, AT)

Tanz den König Artus! Popkulturelle Keltenrezeption in Musikproduktionen der Schwarzen Szene.

Ungeachtet ausgeprägter Geschichts-, im Speziellen auch Keltenrezeptionspraktiken erfahren Pop-Subkulturen vergleichsweise wenig Beachtung in der populären Geschichtskulturforschung und in keltologisch-kulturwissenschaftlichen Forschungen.

Die Posterpräsentation skizziert mein Dissertationsprojekt, das in Form einer qualitativen Rezeptionsstudie Fragen nach Funktionen von Keltenrezeption und »keltischer« Wissenskonstruktion an szeneprägende ProtagonistInnen einer »Kelten«-affinen Pop-Subkultur richtet: an Musikproduzierende der Schwarzen Szene. Eine Grundverortung »keltischer« Instanzen in Musikproduktionen, als auch eine Bestimmung »keltischer« Interessensfelder, auf die MusikerInnen referenzieren, wird mittels Korpusanalyse und ExpertInneninterviews vorangestellt.

Die Entwicklung eines Pop-Geschichtskulturen-Modells, das den Parametern eines medialen pop-subkulturellen Feldes auf theoretischer und methodischer Ebene analytisch gerecht wird, sowie die Dekonstruktion und Kontextualisierung des qualitativ gewonnenen Datenmaterials aus einer keltologisch-kulturwissenschaftlichen Perspektive gliedern das Forschungsprojekt in einen breiteren interdisziplinären Forschungskontext zu populären Geschichtskulturen ein.

Folgende Thesen werden in Kombination mit deren methodischen Implikationen in der Präsentation zur Diskussion gestellt:

1. *Pop-subkulturelle Geschichtsrezeption zirkuliert primär in Form von indirekten Geschichtsprodukten.*

Während in populären Geschichtskulturen Produkte als normbestimmend identifizierbar sind, die wie auch immer geartetes historisches Wissen direkt vermitteln bzw. einen konkreten Wissensvermittlungsanspruch in sich tragen, vollzieht sich in Pop-Subkulturen historische Informationsvermittlung zumeist indirekt. »Indirekte Geschichtsprodukte« wirken nicht im Sinne eines Wissensvermittlungsmediums, sondern als fallspezifische Sinnvermittlungsgeneratoren. Wissensvermittlungsstrategien kommen ins Spiel, die weder als *top-down* respektive als *bottom-up*, sondern als *take as you please or what pleases you* paraphrasiert werden können.

2. *In Form von Labels werden historische Epochen und Kulturen in einem bricolierenden Sinn stärker für Sinnstiftung als für Wissensvermittlung genutzt.*

»Kelten« und »Keltisches« fungieren in Feldern des Populären als Label. Diese »Kelten«-Labels werden an unterschiedlichste Produkte geheftet, mit verschiedensten Agenden verbunden und mit mannigfachen Bedeutungsinhalten gefüllt. In diesem Sinne sind wir mit einer »keltischen« Bricolage konfrontiert. Eine eklektische Kombinierbarkeit des »Kelten«-Labels kann konstatiert werden, die fortwährend neue »Kelten«-Diskurse schafft und das Etikett mit neuen Wissensdimensionen auffüllt, die jene des wissenschaftlichen Feldes rekontextualisieren und transzendieren.

Volfing, Barbara (Universität Wien, AT)

Die Kelten im österreichischen Rundfunk.

Meine Posterpräsentation soll die Untersuchung der Repräsentation und Präsentation historischer Themen am Beispiel der Kelten im österreichischen öffentlich-rechtlichen Rundfunk zeigen, deren Kritikpunkte, die Platzierung innerhalb der Sendungen und den Informationsgehalt. Die Ergebnisse stammen aus einer Qualitativen Inhaltsanalyse von 32 ausgewählten Sendungen, die der ORF in einem Zeitraum von 1991 – 2011 in Radio und Fernsehen national ausgestrahlt hat.

Historische Themen stehen im Interesse der Öffentlichkeit. Die mediale Berichterstattung greift diese Nachfrage auf und erzeugt mit ihren Beiträgen wieder Interesse, prägt die Meinung der Öffentlichkeit und beeinflusst die Wahrnehmung von Wissenschaft. Zusätzlich wird dazu beigetragen, diese Sujets in der Aufmerksamkeit des Publikums zu halten. Eine besondere Plattform stellt hier der öffentlich-rechtliche Rundfunk dar. Die Versorgung aller Einwohner(innen) mit Radio- und Fernsehprogramm ist in Österreich gesetzlich verankert und beinhaltet die Verpflichtung, die Öffentlichkeit zu informieren, zu bilden und Wissenschaft in den Programmen zu berücksichtigen. Durch die Programmgestaltung wird auch jene Publikumsschicht erreicht, die an historischen oder wissenschaftlichen Themen selbst kein Interesse hat.

Im Rundfunk ist die Verwendung gestalterischer Elemente notwendig, die es ermöglichen, selbst komplexe Inhalte beim ersten Anhören beziehungsweise -sehen zu erfassen. Jene historischen Epochen, zu denen keine Zeitzeugen, Ton- oder Filmmaterial verfügbar sind, verlangen nach differenzierten Visualisierungsmethoden. Um die Aufmerksamkeit des Publikums zu gewinnen, aber auch eine rasche Erkennung der Inhalte zu ermöglichen, wird auf Stereotypen zurückgegriffen. Aus diesem Grund sind Beiträge in Radio und Fernsehen häufige Kritik seitens der Wissenschaft ausgesetzt, da sich die Darstellung von jener der Wissenschaft stark unterscheiden kann.

Mediale Berichterstattung lässt sich als Momentaufnahme wissenschaftlicher Forschungen erkennen. Es zeigt sich ein Bild, das eine differenzierte Sichtweise der Wissenschaften auf die einzelnen Medienbereiche fordert, die Akzeptanz der journalistischen Gestaltungsweisen und die Bereitschaft Kompromisse zur Informationsverbreitung einzugehen. Für die mediale Verwendung wissenschaftlich gewachsener Begriffe, wie zum Beispiel „Kelten“, ist eine Modifikation im Sinne medienpraktischer Parameter anzustreben.

Volmering, Nicole (University College Cork / Dublin Institute of Advanced Studies, IE)

Medieval Irish vision literature: a genre?

In this paper I intend to present some of the results of my doctoral research on medieval Irish vision literature. The presentation will consist of three parts. In the first, I will briefly introduce the concept of generic analysis in medieval Irish literature – a methodology which has to date been largely ignored – and its application in my research. This will be followed by a presentation of the results of my analysis of the visions as a genre. For the purpose of this paper I will focus in particular on the structural analysis. Finally, I will conclude with some observations on the place of the visions within the wider canon and on generic adaptation and intertextuality in medieval Irish literature.

Widmer, Paul (Philipps-Universität Marburg, DE)

“Überflüssige” Pronomina des Mittelbretonischen als Mitspieler des Verbs.

Die mittelbretonischen selbstständigen Personalpronomina (*me, te* etc.) können unter anderem die syntaktischen Funktionen des Subjekts und des direkten Objekts wahrnehmen. Mit dieser Möglichkeit konkurrieren andere morphosyntaktische Verfahren, die mit lexikalisch unselbstständigen Morphemen operieren: Konjugationsaffixe und klitische Pronomina. In diesem Beitrag stehen vor allem die Kombinationsfälle im Vordergrund: In diesen findet das selbstständige Pronomen Verwendung, obwohl die dadurch transportierte Information aus der Perzeptionsperspektive bereits (oder auch) durch klitische Pronomina oder Flexionsmorphologie für die Identifizierung von „Handlungsträger“ bzw. „Handlungserträger“ zur Verfügung steht. Der Skopus geht dabei über eine syntaktische Betrachtungsweise hinaus und schließt insbesondere dikursgrammatische und verbsemantische Fragestellungen mit ein. Die Beschreibung erfolgt textorientiert an Hand eines Korpus aus metrischen, gebundenen und ungebundenen Texten aus mittelbretonischer Zeit. Zusammen mit den Ergebnissen des Beitrags von Axel Harlos zum Mittelkymrischen werden die Resultate des Mittelbretonischen zudem in einen (gesamt)britannischen Zusammenhang gestellt.

Zair, Nicholas (University of Cambridge, UK)

Old and new etymologies: Latin *lapis*, Greek *λέπας*, Old Irish *lie* ‘stone’; Latin *glārea*, Welsh *gro* ‘gravel’; and Latin *saeculum*, Welsh *hoedl* ‘lifetime’.

In this talk I will discuss the problems, issues and possibilities that arise in carrying out etymological research into the (Insular) Celtic languages, by means of three case-studies involving etymological connections between Celtic and Classical languages.

Old Irish *lie* ‘stone’ has recently been derived from a root **leh₂*-found in Greek *λάας*, Armenian *learn* ‘stone’ and reconstructed as **lēh₂-u-ŋ-k-* (Nikolaev 2010). But if we examine the textual evidence for this form, we find that dat. pl. *lecaib* (TBF 18) rules out this etymology. Instead, we

must go back to the etymological connection with Latin *lapis* 'stone', Greek λέπας 'bare rock' proposed by Pedersen (1909-1913: 2.100).

Latin *glārea* 'gravel' and W. *gro* 'gravel' have traditionally been treated separately, and connected with collections of comparanda of varying semantic distance and plausibility (IEW 390-91, 460-62). But the semantic and formal similarities suggest that we should treat them together, whatever the further connections, and consider them different formations from the same root: Lat. *glārea* ultimately goes back to $*g^{(h)}lā-ro-$, while W. *gro* comes from $*g^{(h)}rā-ūā$.

W. *hoedl* 'life, lifetime, age', Lat. *saeculum* 'generation, age, lifetime' have long been connected, but further connections have proved elusive. The only plausible etymology is that of Watkins (1995: 351), who derives these forms from the root $*sh_2ej-$ 'bind': "the generations are 'links' in the chain of human life". However, I will explore the possibility that we should connect these words instead with Vedic *āyu*, Greek αἰών 'life, lifetime', and reconstruct a root $*(s)h_2ej-$.

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Zecher, Patrick J. (Philipps-Universität Marburg, DE)

Cyfeithu Elen – The Relationship of the Middle Welsh and Old English translations of the 'Finding of the True Cross'.

The 'Finding of the True Cross' (*Inventio Sancte Crucis*) is a widely known legend which narrates how St Helen, mother of Constantine the Great, found the True Cross of Christ after it was allegedly hidden by the Jews in Jerusalem. After its Latin and Greek beginnings in late antiquity the apocryphal legend was translated into many European vernaculars during the Middle Ages, i.e. Middle and Early Modern Irish, Old Norse, Old English and Middle Welsh. The Middle Welsh version is preserved in at least seven different MSS (including Llyfr Gwyn Rhydderch, Peniarth 7, Peniarth 14) while three different versions are known in Old English each of which is preserved only in one or two MSS. The oldest is the poem *Elene* by the Anglo-Saxon poet Cynewulf.

Compared to the medieval Irish versions the Middle Welsh and Old English translations seem to share some common features and mistakes such as the 'incorrect' dating of how long after Christ's passion St. Helen found the True Cross.

In this paper I will analyse the similarities and differences of the Middle Welsh and Old English versions compared to the medieval Irish in order to elucidate the transmission of the apocryphal

legend in medieval Britain and Ireland and to further our understanding of the connections and interactions involved in the process of literary translations in this period.

Zeidler, Jürgen (Universität Trier, DE)

The origin of the Ogam script.

According to the *communis opinio*, the Ogam script is derived from the Latin alphabet. The order of the Ogam signs, the *aicmi*, is often seen as a supporting argument because they seem to reflect the phonetic arrangements found in Latin grammarians. This theory, however, suffers from a number of inconsistencies. Except for the series of vowels, no correspondence above chance probability with Latin orders of consonants can be found. And the separate treatment of vowels can already be observed in archaic Mediterranean syllabaria. Moreover, the Ogam script clearly distinguishes between /u/ and /u̯/, and probably also between /i/ and /i̯/ (“h”). This is not the case in the Latin alphabet. The ratio behind the existence of some characters and the non-existence of others can hardly be explained: why are there letters for “h/i̯”, “z” and “g^w” (“ŋ”), which are almost unused, but none corresponding to Latin “f”, “p”, “x”, “y”?

In *Festschrift Untermann* (1993), Elmar Seebold gave a different explanation, which has hitherto not found the attention it deserves. It will be shown that Seebold’s theory is well founded and can even be further developed. He proceeds from an archaic Greek alphabet, but an Etruscan one dating from the sixth century BC is also imaginable. In substance, it seems to be the same as the alphabet found on the Vix crater (c. 480 BC) and in micro-inscriptions from Montmorot (c. 600 BC) and Besançon (c. 500 BC). This theory turns a new page in the history of Celtic writing.

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Zhivlova, Nina (Moscow State University, RU)

The Old Irish *aire échta*: functions and meaning.

Old Irish law tracts describe a number of different statuses, including statuses of lords (*flaith*) according to number of their clients, their responsibilities and other characteristics. One of the most problematic up to date has been the status of *aire échta* – a noble person (*aire*) who is responsible for dealing with wrongs done to his tribe by members of another tribe with which the *aire*’s tribe has recently signed a treaty. The description of this status and the *aire échta*’s functions in the *Críth Gablach* and other law-tracts dealing with secular grades of society is notoriously obscure. Some scholars were inclined to understand this status as a purely social, rather than an economic position (as opposed to other *airech*): “a sort of sheriff” (E. Mac Néill), “eine Art Polizist” (R. Thurneysen). D.A. Binchy, on the contrary, regarded the *aire échta* as a

member of the tribe which was responsible for the offence. We are trying to elucidate the problem first analysing the etymology of the word *écht* 'murder, evil deed' and second, by addressing the other law-tracts, especially the fragments of the lost text on intertribal treaties (*cairdi*) and Old Irish narrative texts, describing the activities similar to the supposed duties of the *aire échta*.

Zimmer, Stefan (Universität Bonn, DE)

Ex ore infantium: Hintergrund und Quelle eines Brigittenwunders.

Die älteren Brigittenviten (VP, Cog., BB) sind oftmals auf ihr gegenseitiges Verhältnis hin untersucht worden. Hier wird dagegen die mögliche Vorlage für ein spezifisches Wunder gesucht, den sprechenden Säugling in VP 37. Die unmittelbare Quelle dürfte eine Anekdote bei Gregor von Tours sein, der seinerseits aus älterer christlicher Literatur des Abend- und Morgenlandes geschöpft hat. Das Ergebnis könnte neues Licht auf die Frühgeschichte des irischen Mönchtums und v.a. die Genese der Brigittenviten werfen.

Background and source of a miracle accomplished by St Brigid.

The older lifes of the saint (Vita Prima, Cogitosus, Bethu Brigte) have been studied several times in view of their respective relations. The paper studies the possibility to find out a model for one specific miracle, viz. the speaking babe of VP 37. An anecdote told by Gregory of Tours, probably the source of the Irish legend, has itself roots in early Christian tales of both the Orient and the West. This might throw new light on the history of monasticism in Ireland and the genesis of Brigid's lifes.