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DEPARTMENT OF ENGLISH, AMERICAN AND CELTIC STUDIES

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ABSTRACTS

Abstracts

Panels and Roundtables

Bernhard Bauer, Francesca Guido, Annabelle Kienz,
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PANEL: 'What goes on?': researching early medieval glossed corpora using a combined Digital Humanities and Celtic Studies approach

The GlossIT team presents a 90-minute thematic session to investigate the intersections between early medieval vernacular Celtic and Latin glossing traditions. Our methodology integrates philological and (historical) linguistic approaches with those of the digital humanities, enabling us to conduct research on language contact and knowledge transfer during the early medieval period.

The thematic session will be structured as follows:

1. **Transcriptions** utilising handwritten text recognition (eScriptorium)
2. **Digital editions** applying the standards of the TEI-consortium
3. **Case studies** of glosses in parallel transmission

In the first part, we will explore the potentialities (and challenges) associated with applying automatic segmentation and handwritten text recognition to early medieval manuscripts through first-hand examples from our ongoing research on creating a substantial corpus of glossed manuscripts. The second part of the session will concentrate on digitally editing these manuscripts based on the established transcriptions and will present our XML/TEI-data model. In the final part, we will discuss examples of glosses (in parallel transmission) from our corpus of early medieval glossed manuscripts on Priscian's grammatical opus magnum *Ars grammatica* and the Venerable Bede's computistical works *De Natura Rerum, De Temporibus* and *De Temporum Ratione*.

Gregory Darwin Gregory Darwin / Uppsala University,
Feliks Levin / Aarhus University,
Philip Mac a' Ghoill / Trinity College Dublin

PANEL: National/religious allegiances and political thought. Old motifs and new models in the early modern Irish-language poetry and historical writing

Ireland underwent great political and intellectual transformations in the early modern period: new models of nationhood proliferated and the literary trends

and tendencies of the Renaissance were adapted. In response to conquest, colonial plantations, the Reformation, and state-formation in Ireland, Gaelic and Gaelicized literati reshaped traditional discourses and turned to new sources of inspiration, involving Classical literature. The proposed session will investigate how Gaelic and Gaelicized intellectuals creatively used vernacular and European models to construct identities, to conceptualize sovereignty, and to reflect on Tudor and Stuart monarchy in the Irish-language historical narratives and bardic poetry.

Gregory Darwin: *Cairt chloidhimh, cá cairt is fearr?*: a Gaelic perspective on "surrender and regrant"

Henry VIII's policy of "surrender and regrant" formed one part of the process of transforming Ireland from a lordship into a kingdom, ruled by the Tudor sovereign. Irish lords, both Gaelic and Old English, would travel before the king and surrender their traditional claims and titles. In return, they would receive titles and lands with royal assent. Although their newfound authority came, nominally, from the will of the sovereign, both Gaelic and Old English lords sought to bolster their authority through the continued patronage of bardic poets.

This paper will examine how bardic poets responded to patrons whose authority no longer issued from the consent of the kin-group, but from royal decree. The main focus of the discussion will be a recently edited Bardic poem, *Seanóir cuilg cairt an Bhúrcaigh*, written by an anonymous poet on the occasion of the inauguration of Richard de Burgh, second Earl of Clanrickarde, in 1550. Although the poet frequently refers to the *cairt* 'charter' of his patron, he insists that his patron's legitimacy comes through conquest alone. Rather than appealing to his patron's Gaelic ancestry, or drawing allegories from Gaelic tradition, the poet likens his patron to the Greek hero Heracles. The discussion will also examine other poems to patrons who had undergone this process of "surrender and regrant", and explore the strategies which poets employed to legitimize sovereignty in these cases.

Feliks Levin: Contemplating composite monarchy in Irish verse and historical writing in the 1580s–1630s

In the 16th century Ireland became a part of a multinational dynastic polity which historians define as 'composite monarchy'. Early modern Irish reflections on a wider political entity remain obscured in the historiography in comparison to the variety of visions of Anglo-Irish relations. On the basis of royal panegyrics (an anonymous panegyric to Elizabeth I; Fearghal Óg Mac an Bhaird's *Trí coróna i gcairt Shéamais*; Eochaidh Ó hEódhusa's *Mór theasda dh'obair Óivid*) and Geoffrey Keating's historical work *Foras Feasa ar Éirinn*, this paper seeks to demonstrate that not only England, but also a wider polity loomed large in the Irish-language writings in the early modern period. Early modern Irish authors adjusted conventional store of references and tropes to celebrate the spatial scope of authority of Tudor and Stuart rulers simultaneously introducing new models of talking about the Irish status in the British monarchy. The presentation will reveal how the Irish authors contemplated royal succession; sovereignty; imperial conquests; relationships between constituent parts of the composite monarchy; and the past of the archipelago. It will argue that the royalist stance of early modern Irish authors entailed

expression of non-Anglocentric visions of the composite monarchy which highlighted distinctive position of Ireland vis-à-vis other nations of the realm.

Philip Mac a' Ghoill: Switching Sides: Religious identity and Christian teaching in Gaelic literature 1575–1625

This paper examines the role of Irish-language literature in the Reformation and Counter Reformation in Ireland during the chaotic period surrounding the Tudor conquest at the turn of the 17th century. English monarchs of the mid-to-late 16th century, including Henry VIII and Elizabeth I, implemented policies aimed at imposing Protestantism in Ireland. However, these efforts largely failed to gain widespread public support due to linguistic, cultural, and political resistance. Among the Irish nobility, many outwardly conformed to Protestantism to safeguard their lands, titles, and political influence under English rule, yet the sincerity of their conversions remains uncertain. Against this backdrop, Irish-language literature became a powerful medium for religious discourse. A wave of new vernacular works emerged, spreading Christian teachings through prose and verse crafted by professional poets. This paper explores how bardic poetry not only disseminated religious ideas but also engaged with evolving notions of religious identity, including pointed criticisms of conversions.

GREGORY DARWIN / UPPSALA UNIVERSITY, JASPER KAUFHOLD & ELENA PARINA / UNIVERSITY OF BONN, MARTA LISTEWNIK & KAROLINA ROSIAK / ADAM MICKIEWICZ UNIVERSITY POZNAŃ

ROUNDTABLE: Teaching Celtic Studies: Why and what for?

The present political climate in most Western countries is hostile to higher education, and to the humanities in particular. Several university programmes in Celtic Studies have come under threat recently. At the same time, musicians and other creators working within the Celtic languages have done much to raise the profile of those languages among younger cohorts. Given these circumstances, we propose a panel to discuss the challenges our field faces, and its possible future(s).

Topics for discussion include, but are not limited to, the following:

• The nature of the threat: various reasons why Celtic Studies programmes are being threatened with closure, and how we might effectively respond to these threats.

• Artificial Intelligence and Large Language Models: as colleagues in other fields have noted, the availability of generative AI forces us to rethink many traditional models of assessment. Others have noted the potential of such LLMs for the study of medieval and minority languages.

• Relevance to broader social issues: our research and teaching has the potential to contribute to discussions on the main social issues of our day such as climate change. How do we push back against the 'marginalized' position of our field, and show the relevance of our work to these broader discussions?

• What is Celtic Studies for?: in a time of ever-declining enrolments, we need to consider what our students get out of Celtic Studies, and how the skills and knowledges they acquire will benefit their professional development. How do we better 'advertise' our field?

The proposed roundtable will create a space for sharing our experiences, discussing our understanding of the present situation and challenges, and articulating a vision of the future of Celtic Studies within an uncertain landscape.

PAPERS

DEBORAH ARBES / UNIVERSITY OF BREMEN

Diachronic developments in Welsh overabundant plural forms

Overabundant plural forms — cases where a noun has more than one competing plural — have been a feature of Welsh morphology since the Old Welsh period (Nurmio 2010). Their presence is well documented in Middle Welsh prose and poetry (Nurmio 2019) and remains evident in Modern Welsh. This study examines the historical development of overabundant plural forms between the 16th century and the present, using several resources as corpora, such as *Cylchgronau Cymru* (Welsh journals, https://journals.library.wales/) and the National Corpus of Contemporary Welsh (CorCenCC, https://corpus.corcencc.org/).

The corpus study aims to answer three main research questions:

1. Which plural form is first attested?

2. Has the frequency ratio of the overabundant plural nouns changed over time?

3. Which form is most frequent in the most recent corpus of written Welsh (CorCenCC)?

The results show that even though *-au* is the most frequently used suffix in Contemporary Welsh, there is a visible decline in the frequency of the suffix *-au* in a specific set of nouns where *-au* is in competition with the suffixes *-oedd*, *-on* and *-i* during the 19th and 20th century.

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FAÑCH BIHAN-GALLIC / FIONN FOLKLORE DATABASE

Far am bi Fionn, bidh Fearghas: Fenian sayings and proverbs

The Fionn Cycle gathers hundreds of stories, lays, and anecdotes which have been collected for the past 250 years in Scotland, Ireland, and the Isle of Man, making it the most important corpus of tales in Gaelic folklore. Put alongside a literary tradition going back a thousand years, it offers a wealth of material for study. In particular, it allows us to get a glimpse at how legendary material is transmitted and reinterpreted through generations, both in popular oral practices and literary traditions. Having had such an impact on Gaelic society as a whole, the Fionn Cycle is bound to leave traces beyond narratives and arts, and it is one aspect of this impact that I will explore in this paper.

The corpus of Fenian material that has been collected and catalogued to date contains about forty proverbs and expressions that were – and for some still are – common in everyday speech in both Scottish and Irish Gaelic. What is the nature of these sayings? What can they tell us of the relationship between the stories of the Fianna and daily life in Gaelic-speaking Ireland and Scotland? In order to answer these questions, this paper will first introduce the corpus of Fenian sayings available to us, before attempting to identify patterns and categories within that corpus. While this presentation will not be able to have an in-depth look at every documented saying, it will be able to group them in relation to the narrative corpus of the Fenian Cycle.

DAGMAR BRONNER / UNIVERSITÄT BONN
The Ten Commandments in Early Modern Welsh catechism translations

As one of the essential texts of Christian faith, the Ten Commandments, forming part of the Pentateuch, are regularly included in catechisms. These works for the purpose of teaching the fundamentals of belief proliferated during the Reformation era and beyond. The paper will study the texts of the Ten Commandments in Early Modern Welsh translations of catechisms produced between the second half of the sixteenth and the early seventeenth century. The corpus under consideration comprises versions of the Anglican children's catechism contained in the Book of Common Prayer (besides the several official printed editions of the Prayer Book catechism, there also exists an anonymous manuscript variant) as well as catechisms hailing from a Catholic (Counter-Reformation) context. By taking into account both earlier and contemporary Welsh-language translations of the Ten Commandments (inter alia those found in the Bible editions from 1588 and 1620), the comparative analysis will focus particularly on translators' choices and strategies in rendering the traditional formulae.

NINA CNOCKAERT-GUILLOU / DUBLIN INSTITUTE FOR ADVANCED STUDIES
Switching places and narrating stories: Caoilte and Oisín's roles in *Agallamh na Seanórach*

The thirteenth-century *Acallam na Senórach* 'The Colloquy of the Ancients' is a medieval Irish narrative based on the premise that Caílte mac Rónáin, Oisín mac Finn and other warriors from the time of Finn mac Cumaill have survived for centuries down to St Patrick's arrival in Ireland. They meet Patrick, and Caílte takes him on a tour of the island, telling him hundreds of stories set in the time of Finn, explaining how places got their names. Oisín appears in some parts of the text, but does not have a prominent role. In the slightly later *Agallamh Bheag*, Caílte and Oisín run away from Patrick and avoid him throughout the text; once again, Caílte has a more prominent role than Oisín.

Perhaps in the fourteenth or fifteenth century, a new narrative was composed using both *Acallam na Senórach* and *Agallamh Bheag*; it is commonly referred to as the 'Reeves' *Agallamh na Seanórach*. This is a clever rewriting which reorganises, adapts and weaves its sources together, deliberately fashioning a new narrative with a coherent structure. It is generally held that Caoilte's (later

spelling of Caílte) and Oisín's roles are reversed in the Reeves *Agallamh*, that Oisín is more prominent and is the one telling Patrick stories.

By analysing the use of the earlier *Acallam* and of *Agallamh Bheag*, this paper will demonstrate that this switching of roles is not as straightforward, and that the author-compilers of the Reeves *Agallamh* used the figures of Oisín and Caoilte as narrative tools to weave their source texts together, and present two simultaneous storylines: one follows Oisín, the other follows Caoilte.

Luciana Cordo Russo / University of Bristol

Kedymdeithyas Amlyn ac Amic: The Welsh version of the Latin story of Amicus and Amelius

Kedymdeithyas Amlyn ac Amic ('The Friendship of Amlyn and Amic') is a Welsh translation of the twelfth-century Latin hagiographic version of the popular Amis and Amiles story (*Vita Amici et Amelii carissimorum*) preserved in a single medieval manuscript, the Red Book of Hergest. This fourteenth-century Welsh translation was edited by Patricia Williams in 1982 but has remained largely understudied. This paper will reassess the text and its relationship with its Latin source text and with the wider literary tradition about the two friends, in particular the Anglo-Norman *Ami et Amile* and the Middle English *Amis and Amiloun*. It will also discuss its place within the wider appropriation of the Charlemagne legend in medieval Wales, as Charlemagne plays a small but significant role in the narrative.

Oliver Currie / University of Ljubljana

Multilingual practices in 17th-century Welsh manuscript sermons

Worship in the vernacular as opposed to Latin was a key tenet of the Protestant Reformation. English was legally mandated as the language of worship in the Church of England in the 1549 Act of Uniformity and in 1563 a further act of parliament authorised the translation of the Bible into Welsh and worship in Welsh in Welsh-speaking parishes. Latin, nevertheless, remained a language of prestige not least because of its central role in secular and religious learning and continued to have a presence in Anglican worship. This paper analyses the use (and absence) of Latin in a self-compiled corpus of 17th-century vernacular sermons from Wales, comprising 129 sermons (102 in Welsh, 27 in English) in 14 manuscripts by 14 different preachers. The sermons appear to have been used for oral preaching in parish churches in Wales, most likely to largely uneducated congregations without a knowledge of Latin. Nevertheless, Welsh- and English-language sermons up to the mid-17th century show frequent instances of multilingual practices with Latin, mostly involving quotations (especially from the Church Fathers) but also instances of the use of Latin words and phrases to explain or highlight a point, which attests to the enduring importance of Latin as a language of cultural reference. The paper further discusses the significance of an apparent diachronic change in the use of Latin – from more frequent in the earlier sermons to less frequent later in the 17th century – which may reflect a change in preaching style, a change in the educational profile of the preachers as well as an enhancement of the status of the vernacular, in particular Welsh, as a language of religious learning and worship.

Benedetta D'Antuono / Maynooth University

Tradition and Innovation: Native heroism and chivalric ideals in Uilliam Mac an Leagha's romance adaptations

In the late fifteenth century, the prolific scribe and translator Uilliam Mac an Leagha produced Early Modern Irish adaptations of three Middle English romances: *Guy of Warwick* (*Beathadh Sir Gui o Bharbhuic*)*, Bevis of Hampton* (*Bethadh Bibuis o Hamtuir*)*,* and *Recuyell of the Historyes of Troye* (*Stair Ercuil ocus a Bás*)*,* preserved exclusively in TCD MS 1298.

Like many medieval translators, Mac an Leagha reshaped foreign narratives to fit his audience's cultural framework through retention, omission, and substitution. His adaptations preserve elements of the source texts while accommodating local tastes, particularly in the portrayal of the warrior protagonists: Guy, Bevis, and Hercules.

Ross (1995, 191) notes that the Irish Hercules resembles a *scél* hero, driven by the thrill of combat rather than chivalric ideals, yet still displaying knightly traits like intellectual curiosity. This ambivalence is even more pronounced in Guy and Bevis, who, while exhibiting native heroic elements, also embody chivalric values such as honour, piety, and moral contemplation. Although studies (e.g., Poppe 2002; Richmond 1996) have examined chivalric and pious elements in these romances, no analysis has yet explored how all three protagonists balance native, heroic traits with continental, knightly influences.

This paper fills this gap through a comparative analysis using Descriptive Translation Studies. It examines the coexistence of tradition and innovation in the warriors' characterisation and reveals how these adaptations contributed to *Kulturtransfer*, introducing new heroic models into Irish literature—later reflected in the *scéalta rómánsaíochta* (Bruford 1969, 11).

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Stefan Dedio / University of Helsinki

Contact, case, and the Creed

At the time they are first attested, the Brythonic and the Goidelic branch of Insular Celtic differ greatly in their nominal morphology. While the former has lost its case system altogether, the latter still sports five distinct cases inherited from Proto-Celtic. Over the course of the centuries, however, the Goidelic languages successively lost case distinctions, resulting in systems of two fully functional cases in the case of Irish and Scottish Gaelic or no morphological distinction of case in the case of Manx.

In this study, I aim to trace possible contact influences on these developments, as well as the increased use of prepositions to replace some of the functions of lost cases, by utilising a parallel corpus of the Athanasian

Creed, a version of the Creed that focuses on the nature of the Trinity and on the nature of Christ, which has been translated repeatedly into the languages of North-Western Europe.

By noting which noun phrases are marked in the same way within one translation, we get a text-specific pattern that can be compared to the patterns of other texts (i.e. whether the equivalent noun phrases in a different text also share the same markers), from which we can deduce convergent and divergent developments in the area.

JASMIM DRIGO / UNIVERSITY OF GALWAY

Latin borrowings into Old Irish:
Religious and grammatical terms

This paper analyzes the interaction between Latin and Old Irish, investigating Latin loanwords found in Old Irish, with a particular emphasis on those that have religious and grammatical meanings.

The interaction between Latin and Irish in Old Irish times was notably intense and consequently resulted in a significant influx of Latin words into the Old Irish language. While some previous studies have made considerable progress in the area, e.g. McManus (1982, 1983, 1984) and Moran (2015, 2022), these past works only focus on some specific phonological developments or multilingualism. As a result, most of these borrowings and their linguistic developments remain largely unexplored.

Using the typological approach of the World Loanword Database (WOLD) (Haspelmath & Tadmor: 2009a and 2009b), I mapped out the general semantic pattern of borrowings into Old Irish. The analysis shows that 9.8% of the Old Irish corpus based on the WOLD list is made of borrowings. Among which, only 3 of the borrowings are not from a Latin source, all others are based on Latin words.

Of the 24 semantic categories listed in WOLD, only 11 categories have a borrowability rate equal to or greater than the average (i.e. greater than 9.8%), including Speech and Language, and Religion and Belief.

In this specific paper, I analyze only phonetic loanwords from the three Latin-Old Irish glosses (Wb., Ml., Sg.), e.g. OIr. *tempul* 'temple', *altóir* 'altar', and how they are distributed in the texts. Are there differences between their distribution in the three texts? Does the frequency of the borrowed words align with the content of the texts?

BEATRIX FÄRBER / UNIVERSITY COLLEGE CORK

Medical tracts in Early Modern Ireland: On the principles of health and disease in Irish translations of Bernard de Gordon

In Gaelic Ireland, as in Scotland, medicine was the privilege of hereditary families whose outstanding professors were well respected and well remunerated. Since there were no universities in Ireland, it was the practitioners' task to organise the medical schools, supply translations of medieval and early modern medical tracts from continental universities, and oversee teaching of students as well as copying of the tracts.

A large number of manuscripts, often beautifully written, in Irish and British libraries attests to the wide dissemination of these texts and their specialized topics, but most have not been edited.

For my PhD I have edited two Irish translations of the medieval tract *De decem ingeniis curandorum morborum* by Bernard de Gordon, professor at the Faculty of Medicine at the University of Montpellier. It offers us insights into the reception of humoral medicine in Ireland during that era of pre-modern healing, as well as into the adaptation of Latin medical literature into Irish manuscript culture, and how its content was moulded into technical language in the vernacular.

My paper explores the background to one of these tracts, showing how the principles determining the balance of health and illness were formulated and understood, and how they informed the role of the medical practitioner in the early modern period.

Christina Fischer/ Philipps-Universität Marburg

Innensicht und Erzählerpräsenz: Narrative Strategien in *Chwedyl Iarlles y Ffynnawn*

Der mittelkymrische *Owein* wird beschrieben als „an account of a series or sequence of events and actions rather than […] an analysis of motives and emotions or description of character" (Roberts 1983: 172). Auch wenn Emotionen, Gedanken und (Sinnes-)Wahrnehmungen der Protagonist*innen und die Entwicklung ihrer Charaktere zunächst verborgen erscheinen mögen, so verfügt der vermeintlich zurückhaltende walisische Erzähler doch über stilistische Mittel und Strategien, um sowohl Einblicke in seine Figuren zu gewähren als auch als individuelle erzählerische Instanz und Künstler sichtbar (oder hörbar) zu werden; diese unterscheiden sich von den explizit und kontinuierlich kommentierenden und bewertenden Erzählern von Chrétiens *Yvain* oder Hartmanns *Iwein*.

Über welche Strategien werden „Innensicht" und Erzählerpräsenz vermittelt? Und wie hängen diese zusammen? Wie ist die Präsenz des Erzählers bezüglich seiner Nähe und Distanz zur walisischen Erzähltradition zu bewerten?

Diese Fragen sind Ausgangspunkt einer Textanalyse auf Mikro- und Makroebene. Dazu werden Fokalisierungsstrategien, die Darstellung mentaler und emotionaler Zustände der Protagonist*innen und weitere narrative Strategien untersucht.

In meinem Beitrag werde ich anhand eines Beispiels das methodische Vorgehen zeigen. Zu diesem Zweck werden stilistische und semantische Merkmale herangezogen, die sich aus den Ergebnissen einer satzweisen Analyse der Version des Llyfr Coch Hergest ergeben. Im direkten Stellenvergleich gibt der Chrétiensche *Yvain* Aufschluss über die individuellen einheimischen Erzählstrategien des walisischen Bearbeiters.

Die vorgestellten Ergebnisse sind Teil meiner Dissertation.

Lenore Fischer / Independent scholar

Clonmacnoise poems

Clonmacnoise is situated at the crossroads of Ireland, and patronage over its lands vacillated between the rival powers of Uí Maine and other Connacht kingdoms to the west and the Southern Uí Néill in Midhe to the east. This tension is reflected in literature produced in Connacht and Clonmacnoise.

It is suggested here that the hitherto chronologically unprovenanced poem *Marthain Duit a Ioraird Fhéil* may have been written in the late fourteenth century to belittle the Uí Néill and to underpin an Uí Maine claim to Clonmacnoise.

Harald Flohr / University of Bonn
Celtic minority language poets and poetry –
An exploratory invitation

The proposed paper constitutes the beginning of a planned PhD project, resulting in its largely exploratory nature. While the PhD aims to explore the nature and peculiarities of the poetry of the Celtic languages in a comparative approach, specifically paying attention to its constituting an example of poetry in minoritised or marginalised languages (for short: minority languages), the paper offers an initial glimpse into the research topic by offering a few examples of poems that reference their language as a threatened language.

While the existence or specificity of "minority language poetry" as such remains to be explored and may be postulated and contested, the paper suggests that certain topics and features may be noted in the poetry of the Celtic languages that are peculiar due to the endangerment of the different languages, creating a tension field with the very vitality that is borne out and expressed by the very existence of a (varyingly vibrant and varied) poetic tradition of the languages.

The paper invites the audience to encounter some salient poets' works in Irish, Welsh and Scottish Gaelic like Diarmuid Johnson, Harri Webb, T. Llew Jones, Dòmhnall Iain Dhonnchaidh, whose poetry and some background will be briefly introduced before an initial reflection will be proffered concerning the manner in which their work may be instructive for a conjectural type of (Celtic) minority language poetry.

Maxim Fomin / Ulster University
Maritime Trail: An interactive digital resource on the importance of the Irish maritime tradition

Between 2010–13, Ulster University's Celtic and Irish Studies Research Institute led Stories of the Sea, an AHRC-funded project on the study of Irish and Scottish Gaelic maritime heritage (Fomin et al. 2016; Fomin 2020; Mac Mathúna 2021).

This initiative has led to a new AHRC-funded project (https://www.ulster.ac.uk/research/topic/modern-languages-linguistics/quality/research-projects/trail), Maritime Trail, developing a multimedia application that unlocks the tangible and intangible maritime heritage of the north of Ireland.

The project's data was supplied by Ulster Museum of Folk and Transport (NMNI, Cultra) that included six boats from the collection. The project also collaborated with the Audio Archive at National Folklore Collection (NFC, Dublin). The boats were scanned to produce 3D models subsequently integrated into an interactive app and mapped onto various locations in the north of Ireland. The audio recordings, fishermen's stories in Modern Irish, Ulster Scots and English, were edited using binaural acoustic format and linked to locations in question.

The methodology proposed by the project opens exciting opportunities to engage with cultural heritage connecting museum collections with archive audio records, personal items and memorabilia. The data integration in multilingual multimedia application allows for simultaneous digital and physical integrated experience facilitating their research.

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James Foran / Adam Mickiewicz University Poznań

Uncovering attitudinal and ideological positions in Irish sean-nós singing culture: A corpus-based approach.

Ideological positioning in minority language communities can be enacted because of, through, or about language, which acts as "a material form of ideology" (Fairclough, 2010, p.73). In the case of Irish, this ideological positioning is associated with constructs of authenticity and nationalism, and the presence and complexities of these positions has been recognised in the literature (e.g., Hornsby & Ó Murchadha, 2021). Such ideological enactments have also been identified in the context of traditional Irish music practice, including sean-nós (e.g., Trachsel, 1995; Costello, 2015; Graber, 2015). In this way, a potential overlap between ideological positioning in Irish language and Irish song contexts can be observed; however, the extent and nuance of this overlap remain understudied.

Whilst much work on sean-nós culture has provided data in ethnographic interview form from which underlying linguistic ideological perspectives can be gleaned, this paper offers a complementary perspective by approaching the overlap from corpus linguistics. Through selected computerised analyses of large quantities of linguistic material (Leech, 1997), this paper will present preliminary thematic patterns pertaining to Irish-language singing culture, with a particular emphasis on sean-nós. In doing so, this paper aims to assist in deepening insights into the linguistic ideological landscape and follow other research which has begun employing corpus methodologies in studying Irish song (e.g., DeVlieger, 2016).

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Peter Fraundorfer / Trinity College Dublin

An Irish cold case on the continent: Applying forensic techniques to the palaeographic analysis of the Reichenau Group manuscripts

Is this the same scribal hand? Is this written by the same scribe? Questions like this are common enquiries made to researchers working in the field of manuscript studies and palaeography. However, since traditional palaeography is mainly focussed on the deciphering, dating and localization of script, identifying scribal hands is still an often undiscussed magic trick performed by the experienced palaeographer. But handwriting analysis on a scribal level does not need to be a black box and the process can be communicated through the science of forensic handwriting identification, which has been utilised in criminal courts since the 19th century.

In this paper I will showcase how techniques from forensic handwriting identification can be used to augment traditional palaeographic methods of analysis. The case studies (or "test subjects") are two manuscripts from the so-called Reichenau Group: Karlsruhe Aug. perg. 167 and 195. Both 9th-century manuscripts belong to a cluster of Irish manuscripts that was once part of the library of Reichenau Abbey and is now stored in Karlsruhe. However, the relationship between the manuscripts is still very much unexplored, and the existence of the Reichenau Group is based on casual observations by famous palaeographers such as Lindsay and Bischoff, who pointed out that the script looks somewhat similar, but never analysed this suspicion in detail.

Naturally, one is inclined to ask: But are they written by the same scribal hand(s)? This is the main question this paper will answer.

Mark David L. Gibbard / University of Toronto

Euhemerism and history in Medieval Irish classical adaptations

Although medieval Irish texts with mythological elements are frequently interpreted through the lens of Euhemerism, many of the features in these texts do not technically adhere to the ideas first espoused by the ancient Greek author Euhemerus. For instance, in *Lebor Gabála Érenn* it is the ancestors of the Gaels, rather than the gods who are given biblical pedigrees typically. Rather, these details fall into a category of related ideas which Emma Buckley

referred to as the "Euhemer-ish"; this paper argues that both Euhemerist and "Euhemer-ish" ideas originate with the same underlying motivation in medieval Irish texts, which is to make mythological events and characters more historically plausible to their audiences. The distinction, however, between Euhemerism properly and related ideas remains relevant, as it may constitute evidence for reception of Euhemerus in Ireland, almost certainly via Lactantius' *Divinae Institutiones*. Specifically, this paper will focus on changes made to Irish Classical adaptations from their Latin source materials and will argue there are elements that do adhere to Euhemerism properly as well as more generally historicising details. Particular attention will be paid to *Togail Troí* in which the Greco-Romans gods *are* given a biblical genealogy and comparison will be made with relevant medieval texts from outside of Ireland. Finally, this paper will argue there is a relative lack of allegoresis found in the Irish texts in favour of historicization, the former being significantly more common in the Latin sources for *Togail Troí.*

Pɪᴇᴛʀᴏ Cᴀʀʟᴏ–Mᴀʀɪᴀ Gɪᴜsᴛᴇʀɪ / Uɴɪᴠᴇʀsɪᴛᴀ̈ᴛ Gʀᴀᴢ
A Celtic etymology for a Romano-British theonym

A British Roman inscription (RIB 1991) found at the site of *Cambloganna*, by Hadrian's wall, bears a dedication *deo Vanaunti*, 'to the god Vanauns'. This theonym is otherwise unattested, and the nominative **Vanauns* is just an educated guess based on the dative in *-nti.*

Given the archaeological context, it is likely – although far from undisputable – that this theonym has a Brittonic origin, while appearing in this inscription in a heavily Latinised form. In this paper I will argue that the supposed Latin nominative **Vanauns* (and, conversely, the attested dative *Vanaunti*) may be due to an inaccurate rendition of a Celtic *o*-stem nominative, i.e. Late Britt. **Vanau̯nəΣ* (< **u̯en-na-mn-os* 'he who kills, slayer'; ultimately deriving through a participial formation from PIE **gʷhen-* 'to kill', IEW 491–493). The shift from a Celtic *o*-stem to a Latin *nt*-stem, then, would be caused by the phonetic opacity of unstressed final **-nəΣ* (in Jackson's notation), interpreted by the stonemason as akin to a Latin nominative in *-ns*, therefore determining the attested *-nti* dative.

This etymology would provide a *comparandum* for the well-attested compound personal names with *-u̯anos* as the second element (Gaul. *Cunuanos*, Britt. *Tasciouanos*, OW *Guron* <**u̯iro-u̯anos*), which have been explained by Koch (1987, 1992) as deriving from PIE **-gʷhon-os* 'slayer' (cf. Gr. ἀνδροφόνος, Skr. *vr̥trahán*).

The phonetic and morphological development of the Celtic participle **u̯en-na-mn-os* into the proposed Brittonic **u̯anau̯nos*, in turn, would mirror the generally accepted etymology (Lambert 1990, Stifter 1999) of Romano-British *Vallaunus* from Celtic **u̯el-na-mn-os* 'commander, chief' (cf. Gaulish *Vellaunos*).

Aᴀʀᴏɴ Gʀɪꜰꜰɪᴛʜ / Uɴɪᴠᴇʀsɪᴛᴇɪᴛ Uᴛʀᴇᴄʜᴛ
The Old Irish Glosses: Not our earliest sources of 'Middle Irish'

About 40 years ago, Kim McCone (1985) published what was to become a celebrated article on non-standard features in the glosses. He argued that the glosses demonstrated some developments normally considered to be 'Middle

Irish'. While the main thrust of his article is surely correct, many individual observations and contentions turn out, on closer inspection, to be overstated or wrong. The present contribution gives special attention to two points.

First, the paper examines the change of the *i*- and *u*-stem gen. sg./du. ending from -*o* to -*a*. It will be shown that when various factors are taken into account, the most parsimonious explanation of the facts allows for a merger of -*o* and -*a* only relatively late and in a subset of cases, not everywhere and early. This would seem to contradict McCone's contention (1985: 87) that the merger was already present in every-day speech by 750 AD.

A closer examination of the endings -*o* and -*a* in St. Gall specifically leads to further interesting findings concerning final vowels in that gloss collection. While there are numerous deviations from the standard established for Classical Old Irish, these deviations themselves are (in part) rule-based, suggesting not an incipient collapse of final vowels to schwa, but rather a different reorganisation of the vowel system, again contra McCone (1985: 87).

This paper thus argues for a more nuanced view of some of McCone's arguments that the Old Irish glosses are our earliest source of Middle Irish.

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Harald Gropp / Heidelberg University

The calendar of Coligny again and further possible sources for astronomical and mathematical knowledge of Celtic peoples

Whereas the Coligny calendar tells us a lot about the Gaulish language, astronomical knowledge of the time and possible transfers of knowledge, in this talk the focus will be on Celts in the Iberian peninsula, on their inscriptions, on their languages, and on their mathematical-astronomical knowledge. Since there is no comparable calendar known, we have to look for other sources.

In the case of the Gaulish calendar a possible influence from the east is not proven and still in doubt. There are similar but not identical calendars in the Near East which have been partially known also in the west. The general big influence by the Phoenicians towards the Iberian peninsula is without any doubt. This is proven by archaeological finds, by the transfer of alphabetic scripts into the peninsula which were used directly or as a toolbox to construct other scripts.

In this talk it will be tried to use archaeoastronomical methods to better reconstruct the intellectual world of the peoples of the peninsula to obtain further information about their astronomical and mathematical world.

Altogether this trial should also be an interdisciplinary contribution for a better cooperation in Celtic studies and archaeology as well as linguistics and mathematical disciplines.

Gisbert Hemprich / Universität Bonn

Die Bonner Keltologie im Dritten Reich

Der Begründer der Bonner Keltologie, Rudolf Thurneysen, starb 1940. Bereits seit 1923 lehrte er in Bonn nur noch als Emeritus. Von den Veränderungen, welche die Machtübernahme durch die Nationalsozialisten in den 1930er

Jahren für Universitätsangehörige mit sich brachte, war er daher nicht betroffen. Auch nach Thurneysens Emeritierung bestand die Bonner Keltologie weiter, denn inzwischen galt sie als kriegswichtiges Fach.

Im Vortrag wird thematisiert, was es für Thurneysens Nachfolger bedeutete, keltologische Forschungen unter den Bedingungen des Nazi-Regimes durchzuführen. Ergaben sich daraus individuell neue Möglichkeiten oder Restriktionen? Welche Kompromisse und Anpassungen wurden den Bonner Fachvertretern abverlangt, um ihren Beruf ausüben zu können? Wie weit waren sie bereit, sich dem System zu beugen?

BRITTA IRSLINGER /
SÄCHSISCHE AKADEMIE DER WISSENSCHAFTEN ZU LEIPZIG

Reflexive constructions in Cornish, Welsh and Breton:
Some observations in Early Modern translated texts

The Brittonic languages have lost both the PIE middle voice and the pronominal marker *s(w)e-, which are used in many PIE languages for the expression of reflexive and middle. These gaps were filled with two new markers: to encode reflexivity, Brittonic uses the referential identity of verbal agreement morphology and pronominal markers, i.e. the usual personal pronouns and furthermore the verbal prefix PBr. *im-, which became MW ym-, MCorn. om-, ym-, em- and MBr. em-. Within the individual languages, there are differences regarding the distribution and scope of both markers.

The paper examines developments and changes in reflexive constructions in Cornish, Welsh and Breton after the medieval period. From the 16th century onwards, the increasing influence of English on Cornish and Welsh and of French on Breton can be observed. Translations, which are considered one of the most important cultural techniques of the early modern period, play an important role here. The writing of grammars can be seen as a special case of "translation" or adaptation, as the analysis and description of the individual British languages takes place against the background of and in comparison with other languages. Examples from Huw Lewys' *Perl mewn adfyd*, the Cornish "Tregear Homilies" and from the grammatical and lexicographical works of John Davies, Grégoire de Rostrenen and Dom Louis Le Pelletier will be discussed.

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DIARMUID JOHNSON / ARGOAT

The Last voices of a Pre-modern tradition

Since the mid 19th century, the Breton song tradition has fascinated a broad readership and listenership both in France and further afield. The abundant and varied material, transmitted orally and locally, is documented in, for example, the collections of La Villemarqué, Luzel and Penwern. In the 1970s and 1980s, singer Yann-Fañch Kemener undertook to collect material from a generation of singers born in central Brittany in the early years of the 20th century. His findings were published in *Carnets de route de Yann-Fañch Kemener* (Skol

Vreizh 1996). A description and analysis of certain of the 166 songs printed in this work form the subject matter of this presentation.

Bobbi King / Aberystwyth University

Discourses of Celticity: The Celtic world and contemporary fascism

The far-right often builds itself upon the adoption of a mythologised understanding of the past and present. In Western far-right movements this past is built upon a mythology of a white Europe. Eco describes two features of Ur-Fascism that are central to this identity building: 'the cult of tradition' and 'the rejection of modernism'. Celticity has played a part in this, both within the Celtic nations themselves and without them. Modern far-right movements that adopt aspects of Celticity range from the anti-refugee movements that have arisen in the Celtic nations, with the movements in Ireland particularly referencing threats to the Gaeltacht, to esoteric adoptions of Celtic traditions such as the Keltisch-Druidische Glaubensgemeinschaft.

This paper will focus on the ways in which Celticity is utilised by the contemporary far-right, what implications this has for our contemporary understandings of Celticity, and how to combat this in future works in Celtic studies. In particular I will discuss the methodology and early findings of the PhD thesis I am currently working on. The purpose of this study is to gain an understanding of the adoption of the languages, identities and symbology of Celtic cultures amongst far-right groups in recent years, both within the Celtic Nations and further afield. The study is primarily employing Critical Discourse Analysis (CDA) to gain understandings of how the language and symbology used within far-right contexts in the Celtic world are used to further their political agendas and, in turn, how fascist groups adopt their patterns of speech to appeal to Celticity. This presentation will provide an overview of the application of these methodological approaches and provide some early findings of data from this study to demonstrate the importance of understanding how the far-right utilises Celticity and the importance of reinforcing a living Celtic anti-fascist movement in academia and in the wider Celtic world.

Viktoriia Krivoshchekova /
Dublin Institute for Advanced Studies

The psychology of guilt in Early Irish Law:
Anger and culpability i*n Bretha Éitgid*

Bretha Éitgid 'Judgements of Inadvertence' is a fragmentary legal treatise which deals with offences that result from negligence as well as other types of culpability (e.g. malicious intent, mistake). It is an Old Irish text accompanied by an extensive Middle Irish commentary. The text, though little studied, provides a wealth of information on the Irish jurists' multifaceted understanding of culpability and the importance accorded to the mental state of the wrongdoer. The proposed paper will focus on one such mental state – *ferg* 'anger' – and how it was understood to affect the liability incurred for a given offence. For this, I will systematically examine the text of *Bretha Éitgid* for contexts in which anger is a factor in assessing liability. Some of the questions which the paper will address include: the possible

origin of *ferg* as a legal category in the tradition of Irish penitentials; reasons for its status as the highest possible level of culpability; the elusive meaning of its two subcategories, *ferg deithbir* 'justifiable anger' and *ferg indeithbir* 'unjustifiable anger'. The paper will become a part of my larger project of studying the role of mental states as a factor in determining liability in early Irish law, and it will offer the first systematic study of anger as a legal concept. It will thus help to further elucidate the juristic principles that underlie *Bretha Éitgid* and contribute to our understanding of Irish legal philosophy as a whole.

Marta Listewnik / Adam Mickiewicz University Poznań
Diversification through spelling:
Transliterating the Cyrillic alphabet in Welsh

Transliterating the Cyrillic alphabet in Welsh has received little scholarly attention until date, and no specific guidelines have been issued in this respect by possible standardizing institutions (cf. Andrews et al., 2018). However, political events, particularly the war in Ukraine, have brought the question to the forefront, as Slavic proper names (mostly Russian and Ukrainian) have increasingly appeared in the Welsh-language media discourse.

In this paper I am going to present transcription and transliteration strategies used in contemporary written Welsh based on a corpus study of journalist texts written in 2022 and a sample of Welsh Wikipedia as a potential normative source. The analysis has shown two competing strategies of transcription that can be observed in Welsh-language media: using the English transcription system or rendering Slavic names according to Welsh orthographic rules. The second part of the study analyses an online forum discussion regarding the Romanization of Cyrillic, which highlights tensions arising from orthographic ambiguity among speakers of Welsh. The two views on transcription strategy and related discourses correspond largely to Cronin's (2003) idea of *translation-as-assimilation* versus *translation-as-diversification*, illustrating the asymmetry of power between the dominant and minoritized language.

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Marion Löffler / Cardiff University
Decolonising Celtic histories:
Religion, nation and place in Wales | Keynote paper

Religious movements, national cultures and migration movements connected with the Celtic countries have until relatively recently been interpreted in terms of subaltern responses and resistance to (internal) colonialism and persecution. This paper will use Welsh research of the past twenty years to demonstrate how such movements, events, cultural artefacts and places have been and may be re-interpreted to write a more inclusive and diverse history of our cultures. Focusing on the long nineteenth century – the century of nationalism and colonialism – colonial aspects of Wales's 'national religion' (Nonconformity), its

central national institution (the Eisteddfod) and migration movements enacted by central figures of our modern mythology will be explored.

Reviewed as case studies will be the late eighteenth-century Welsh Methodist movement, focusing on William Williams Pantycelyn's central poem *Gloria in Excelsis*, and the search for the American 'Welsh' Padouca tribe enacted by radical Welsh intellectuals. Nineteenth-century case studies will encompass an exploration of the Welsh Methodist mission to Tahiti, colonial aspects of the budding National Eisteddfod of Wales, and a re-interpretation of the foundation of the long-romanticised Welsh *Gwladfa* in Patagonia. The paper will close on the eve of the First World War, arguably the highpoint of Welsh attachments to the British Empire, and a review of recent efforts to recognise Cardiff's ethnic diversity as a result of its history as an imperial port city.

Patrick McCafferty / Technische Universität Chemnitz
Celtic Placenames in Saxony

It is generally thought that Saxony was not settled by the Celts, even though the Boii lived to the south (Bohemia), the southwest (Bavaria) and the east (Southern Poland). The Erzgebirge, Elbsandsteingebirge and Böhmische Mittelgebirge mountains between Germany and Czechia are thought to have formed a physical barrier restricting travel between Bohemia and Saxony to the river Elbe and to one mountain pass (Salač 2018: 95). Finds of objects with Celtic decoration at Pirna-Pratzschwitz (Kraft et al. 2020) and at Baitz in Brandenburg (Sprafke 2021) are attributed to trade rather than settlement. Meanwhile, much of Saxony is thought to have been uninhabited until late medieval times (Salač 2018: 102).

Here I claim that, contrary to conventional wisdom, there is a cluster of Celtic placenames in Saxony: more than ten hills with the element *cnoc-*. In addition, there are grounds for exploring other toponymic elements such as *Dub, Collm, Cam-* and *Lug-*. Notwithstanding the difficulties of linking archaeological finds with language in non-literate societies, the interpretation of prehistoric settlement in Saxony may need to be reappraised.

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Ciaran McDonough / Aarhus University
Classical allusions in the poetry of Antoine Ó Raiftearaí

This paper explores Classical allusions in the poetry of Antoine Ó Raiftearaí and their intended audience. Using Nollaig Ó Muraíle's 2018 re-issuing of Dúghlas de Híde's *Amhráin agus Dánta Raiftearaí* as a basis, I will examine the nature, frequency, and function of these allusions and draw some conclusions as to their intended audience. I will make comparison with other classical allusions in some antiquarian works and prefaces to publications from around the same period, as well as some in the poetry of Eoghan Rua Ó Suilleabháin,

to determine what they stand in for and what this can tell us about the transmission and reception of Classical works in nineteenth-century Ireland, as well as what Irish sources and characters did not have the same level of recognition and needed to be explained by using Classical figures and episodes.

Erin McNulty / University of Glasgow
The Re-birth of a language: Structural variation in Manx | Keynote paper

Since the 19th century, Celtic-language communities have engaged in efforts to revitalize their languages in the face of language shift. The growth of communities of New Speakers of the Celtic languages, who acquire the language outside of the home, often through education (McLeod and O'Rourke, 2015: 152), has resulted from these efforts. This paper investigates the role of such New Speakers as a vector for structural change in the Celtic languages, as well as the multiple explanatory factors behind their emerging language practices.

The paper explores this question using data from speakers of Manx, the Celtic language spoken in the Isle of Man. Manx has undergone extreme language endangerment, with the last of its traditional native speakers passing away in 1974. However, the language now has a community of around 2,200 New Speakers (Isle of Man Government, 2022), whose Manx exhibits considerable variation.

Based on the findings from McNulty (2023), this paper investigates morphosyntactic change in language revitalization through an analysis of the speech of three groups of speakers of varying ages, who have acquired the language in different contexts. The paper demonstrates differences in the morphosyntactic production of these three groups of speakers, which can be explicable to some degree by established theories in second language acquisition. However, it also presents more recent research on Manx from the author's PhD thesis, which suggests that some patterns of variation in Manx are better explained as reflective of speakers' strongly held beliefs about the 'right way' to speak Manx, and their desire to use language to signal these beliefs to others.

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Tatyana A. Mikhailova / Russian Academy of Sciences
"Dark speech" of Old Irish poets and universal semantic shifts

"Then, behold, poets came to perform a poem for Arthur, and no one understood the poem, apart from Cadyriaith himself, except that it was in praise of Arthur".

The epigraph is taken from the Middle Welsh tale "The Dream of Rhonabwy". It can be compared with a passage from the Old Irish Pseudo-historical Prologue to the tract *Senchus Mór*: "Dark was the speech which the poets spoke in that case, and the judgment which they gave was not clear to the princes". The compiler of the Prologue has in mind the episode of the contest of two poets, Nede and Ferchertne, described in the saga "The Colloquy of the Two Sages" (*Immacallam in Dá Thuarad*). The central episode of the saga represents a dialogue of two poets, who use a metaphoric language obscure for their listeners.

The mention of the special language of poets is given in the tract *Auracept na n-éces* (VIII c.), in which it is called *iarnberla na filed asa n-acaillit cach dib aroile* – "hard language of the *filid* used to speak between them". The parallel with the well-known dichotomy "language of gods" ~ "language of men" (Watkins 1970) seems obvious, but we cannot put an equal sign between them. In the Homeric language or in *Alvísmál* the opposition is based on the synonymy, and in Celtic tradition "dark language" uses polysemy, sometimes obscure for profanes.

In the paper such elements of traditional and ritual conversation as questions about kinship, profession, path, news etc. will be analyzed and their purposely periphrastic use in *Immacallam* will be demonstrated.

Máire Ní Mhaonaigh / University of Cambridge
The expression of emotion:
Accessing feelings in Medieval Irish literature of place

Scholars of Emotion Studies have rightly emphasized that actual emotional experiences of the pre-modern world cannot be accessed, but that the expression of emotion can give us some insight into the collective emotional standards of a particular time and place. As cultural products, medieval texts represent the affective language and emotional values of an underlying community – one shaped and mediated through instruments of power. With reference to one such literary monument, *Dindshenchas Érenn* (The History of Ireland's Noteworthy Places), this paper will examine the role of emotional encounters depicted in a very small selection of the many narratives in the corpus, exploring whether they can provide insight into what was considered appropriate conduct and proper social order at the time of their composition – and why. The focus will be on representation of feelings ascribed to women and what these suggest about the particular power relationships constructed and the strict social hierarchy underlined. The stories of Étar, the first woman to die of grief for her husband; of Ciarnait, raped by an idealised king; and of two (or three) named sisters driven to their deaths by body-shame (among many others), recount their memorialization in the landscape. But to what extent are the social values and cultural norms of an 'emotional community' (in the words of Barbara Rosenwein) reflected in the stories of how the places connected with them got their names?

Brian Ó Catháin / Universität Maynooth
Franz Nikolaus Fincks phonetische Transkription der
Verschlusslaute /ḍ/ und /ṭ/ in Lehnwörtern aus dem Englischen

Im Sommer 1895 verbrachte der deutsche Sprachwissenschaftler Franz Nikolaus Finck (1867–1910) vier Monate auf den in der Grafschaft Galway liegenden Araninseln. Aus diesem Aufenthalt entstanden Fincks zwei Hauptwerke zum

Neuirischen: Finck (1896) und Finck (1899). In diesem Beitrag nehme ich mir eine bestimmte in Finck (1899) vorkommende Gruppe von Lehnwörtern aus dem Englischen vor und untersuche einen Aspekt davon, d. h. die phonetische Transkription des englischen 'd' und 't'. Dabei untersuche ich vor allem die Verwendung der beiden phonetischen Symbole **d** und **t** bei Finck, die laut ihm beispielsweise in den Lehnwörtern 'dispensary' und 'table' vorkommen. Ich bespreche auch (i) andere Symbole, die Finck bei anderen englischen Lehnwörtern verwendet – vgl. **tš** und **dž**, die beispielsweise in 'watch' und 'college' vorkommen; (ii) Fincks Transkription vergleichbarer Sandhi-Fälle im Irischen, die in Finck (1899) belegt sind, wie z. B. in folgenden Beispielen: '-(f) adh sé' (bei Verben) / 'leatsa' / '(s)iadsan' / 'uaitse'/ 'an méid sin'. Nach meinen Untersuchungen komme ich zum Schluss, dass Finck (i) die Verschlusslaute /ḍ/ und /ṭ/ nicht erkennt; (ii) die Affrikate /tʃ/ und /dʒ/ nicht konsequent behandelt.

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RUAIRÍ Ó HUIGINN / DUBLIN INSTITUTE FOR ADVANCED STUDIES
Aided Énḟir Aífe and the *Hildebrandslied*:
Inheritance or borrowing?

The central theme of the Early Irish tale *Aided Énḟir Aífe*, that of a deadly combat between a father and his son which leads to the tragic death of the latter, is found in a number of other Indo-European traditions. The most prominent of these are the tale of Sohrab and Rustem in the Persian epic poem, the *Shahnameh*, the contest between Hildebrand and Hadubrand in the Old High German *Hildebrandslied* and that of Ilya of Murom and his son found in some Russian ballads. Older narratives, such as the Greek Telegony and the Sanskrit *Mahābhārata*, are considered by many to be related although in these it is the father rather than the son who is slain. The question of the nature of the relationship between these compositions is one that has generated much debate. Some scholars hold that the presence of the theme in at least four separate branches reflects an inheritance from Indo-European, while others suggest that it can be accounted for through a process of literary borrowing. Several of those who have championed the latter theory have suggested that the theme was borrowed into Irish from Germanic, although the manner in which this may have occurred is not clarified.

In this paper I will look again at this general theme and focus on the possible relationship between the Early Irish and Old High German compositions.

ERICH POPPE / PHILIPPS-UNIVERSITÄT MARBURG
A Medieval Welsh analysis of the Lord's Prayer according
to 'Saint Austin': Structure, analogues, contexts,
and missing links

The short tract beginning *Mal y dyweit seint austin o eirieu duó* 'As Saint Austin says of God's words' in Peniarth 16i (and similarly in Llanstephan 27)

is one of the two Middle Welsh interpretations of the Lord's Prayer – the other is an interpretation attributed in the manuscripts to Hugh of St. Victor. The characteristic feature of the discussion of the prayer according to 'Saint Austin' is the structural division of the seven petitions into two groups of three petitions each, the first group asking for heavenly, spiritual, and temporary benefits and the second for the protection from past, future, and present evil. The seventh petition is then said to be the first in the petitions' actual sequence, i.e., *sanctificetur nomen tuum*, because it affirms the other six. This structural analysis is preceded by a section on *Pater noster* …, in the medieval tradition often termed *captatio benevolentiae*. My paper will provide an introduction to the analysis of the Lord's Prayer according to 'Saint Austin', to its structure and analogues, and consider some epistemological issues, concerning missing textual links and possible evidence for an impact of thirteenth-century church reform on the production of medieval Welsh texts of basic religious instruction.

Elisa Roma / Università di Pavia
Valency patterns in Old Irish law texts

In this paper I propose to apply the methodology and results of the Pavia Verbs Database to Old Irish legal texts, starting from *Críth Gablach* (Binchy 1941). The Pavia Verbs Database (https://paveda.unipv.it/) (Luraghi et al. 2024) is a cross-linguistic database of verbs valency patterns and alternations that expands the Valency Patterns Leipzig online database (https://valpal.info/) (Hartmann, Haspelmath, and Taylor 2013). The databases collect valency frames (case marking and prepositions, agreement, word order) for a sample of verbs corresponding to a set of meanings selected to allow cross-linguistic comparison. The Old Irish component lists and exemplifies 309 valency patterns and alternations for 93 verbs and is about to be published in 2025. Although the methodology for data collection and the databases themselves have been devised for typological goals, I will apply its methodology on a legal text contrariwise, i.e. rather than from meaning to verb + frame, from verb + frame to meaning, testing how coding frames can be helpful in supporting the law texts interpretation.

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Raphael Sackmann / Philipps-Universität Marburg
Princess or prince of the Amazons? –
Questions of transmission and scribal intervention
in a 15th-century version of *Ystoria Dared*

There exist several versions of *Ystoria Dared* 'The Chronicle of Dares', the Welsh adaptation of the Latin *De Excidio Troiae Historia* 'The History of the

Destruction of Troy' by Pseudo-Dares Phrygius. However, few of the texts have gained close attention so far.

This paper focusses on some peculiarities of an unedited late 15th-century version of *Ystoria Dared* found in three manuscripts, namely, NLW 7006D ("Black Book of Basingwerk", Aberystwyth, National Library of Wales), Jesus College 141 (Oxford), and Peniarth 25 (Aberystwyth, National Library of Wales, possibly early 16th century already).

Although the texts in these three manuscripts are close to each other in general, their relations are quite complex, and there are some scribal interventions. The main part of the paper is a presentation and discussion of a particular text passage that shows some interesting differences in the three manuscripts, not least regarding the varying references to the Amazon queen Penthesilea as a female or a male person. In this context, we find scribal additions and corrections in different hands. Some of the corrections in question appear to be from the 17th century. With an attempt to show that these are most probably in the hand of John Jones of Gellilyfdy, this paper will throw more light on the transmission and relationship of the texts of this version of *Ystoria Dared*.

Christian Schweizer / University of Galway
The legacy of the Irish scholar Dicuil | Keynote paper

Early medieval Ireland is often called an 'island of saints and scholars'. The actual extent of Irish knowledge during this 'golden age' and its impact on the Continent is highly controversial. A crucial figure in this context is Dicuil (or Dícuil), one of the first Irishmen to make an international career as a scholar. He worked for the Carolingian emperors Charlemagne (747–814) and Louis the Pious (778–840), and he wrote several scientific, grammatical, poetic, and geographical texts between 814 and 825. Dicuil's corpus of extant texts is outstanding in its quantity, variety, and originality, making him a key example of Irish scholars in the early so-called 'Carolingian Renaissance'. He has, nevertheless, until recently mainly been known for his compilation *Liber de mensura orbis terrae* ('Book on the Measurement of the Earth', 825).

This talk is based on a seven-year endeavour to translate, study, and (where necessary) edit Dicuil's remaining texts: *De cursu solis lunaeque* ('The Course of the Sun and Moon', 814–18), a poem on Priscian's *Partitiones* (before 818), *Epistula censuum* ('Letter of Dues', 818), and *De prima syllaba* ('The First Syllable', 825). 1,200 years after Dicuil completed his last two known texts, the lecture provides an overview of his life, works, and legacy, highlighting philological and historical points of interest. In particular, it analyses potential 'Irish' or 'Celtic' elements in the Latin language, learning, and legacy of an Irishman working in an international environment on the Continent.

Karin Stüber & Bernd Vath
Adjunct subordination in Old and Middle Irish – Statistics

In the course of the project 'Adjunct Subordination in Old and Middle Irish', a total of 16 Old and Middle Irish texts of varying length were analysed for

subordinate clauses that are formed either by means of conjunction and finite verb or by means of preposition and verbal noun or *do*-infinitive.

Around 10,000 examples of the above-mentioned subordinate clause constructions were identified, of which around one third can be assigned to Old Irish and two thirds to Middle Irish. The study focussed on subordinate clauses that have a temporal, final, conditional, concessive, consecutive, causal or comparative relationship to the main clause. Other semantic relations included in the spectrum are directive-final, concessive-conditional, restrictive, accompanying circumstances, manner, instrumental, locative, substitutive or optative.

The lecture will present the statistical data on the analysed subordinate clauses in order to provide an initial overview of the following questions, to name a few examples: How are the above semantic relations distributed across the Old and Middle Irish language levels? Is there a preference for certain semantic relations in one or both language levels? Are there preferences in the formation of subordinate clauses, finite or nominal, with regard to individual semantic relations?

Michele Tron / University of Pavia

Lability in (Middle) Welsh: Reappraising language contact and valency in Medieval Britain

While lability, i.e., the valency alternation by which a verb may appear both in transitive and intransitive constructions with no formal alteration, has been commented upon for Modern Welsh (e.g., Borsley et al. 2007: 278–279, Poppe 2009: 260–264), especially with reference to the hypothesis of (putative) Celtic influence on English, its extent in the older stages of the language has not received the same attention. The matter is hence re-examined in the context of the PaVeDa (Pavia Verbs Database) project (Zanchi et al. 2022, Luraghi et al. 2024), an open-access resource about verb argument structure that plans to expand in a diachronic direction the previous typological database of the ValPal (Valency Patterns Leipzig: Hartmann et al. 2013).

The situation extant in Middle Welsh regarding lability is compared with other languages in the database, i.e., Old Irish and (Old and Middle) English: the former for genetic reasons, the latter to reassess the possibility of language contact having shaped the valential profile of Welsh. The narrower (*vis-à-vis* Modern Welsh) extent of the phenomenon is specifically compared with some of the results already obtained for Old Irish by Roma and Zanchi 2025.* Although the ultimate reasons for the parallel development of lability in both English and Welsh are confirmed to depend on typological similarities in their historical development, as already argued by Poppe 2009: 261, rather than in direct substratal influence of Celtic on English, the chronology of the later spread of lability remains the only detail that on the contrary might suggest influence in the opposite direction, i.e., English on Welsh.

At the time of writing, the Old English data has been uploaded and is already accessible at the link https://paveda.unipv.it/contributions/olde1238, while the Old Irish and Middle English is planned to be made available shortly.

Likewise, the Middle Welsh database, which is currently under review, will be uploaded later during 2025.

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Nicole Volmering / Trinity College Dublin

A brief history of the *cenn fo eitte*

This paper will offer a brief history of the *cenn fo eitte*, a feature of punctuation and text organisation that is closely associated with Irish and early insular manuscripts and is often taken as sign of the potential Irish origin of a manuscript or scribe. In this paper I will trace the earliest use, distribution, and development of this phenomenon drawing on some of the data collected as part of *Early Irish Hands*.

Daniel Watson / Dublin Institute for Advanced Studies

The coincidence of 'Pagan' and 'Christian' in Early Irish narrative

This paper contends that the scholarly polemic between those who located a fundamentally 'pagan' perspective in Early Irish narrative, and those who located a fundamentally 'Christian' perspective in the same, has died away through mere exhaustion, not through adequately resolving the problems which provoked the polemic in the first place. The reason these problems were not resolved is that they could not be. Because both hypothesized

approaches to resolving them were based on a false dichotomy, neither was in a position to deal straightforwardly with evidence that was more complicated than their mutual contradiction could allow. This paper will contextualise this impasse within Celtic Studies, within a larger impasse within contemporary critical theory between post-colonial and Marxist criticism. More importantly, it will point a way beyond this impasse through close readings of Early Irish texts in which this false opposition is impossible to sustain, notably, *Immram Brain, Immacallam in dá Thuarad* and *Brislech Mór Maige Muirthemni*. These examples will demonstrate that the way beyond this impasse is not a median position between the terms of this false opposition, so much as a recognition of the simultaneous relevance of both extremes, or else, an affirmation of their coincidence as opposites.

Claudia Zimmermann / Philipps-Universität Marburg
The Holy Grail of fashion? – Adaptations of armour and attire in Medieval Insular translations of *La Queste del Saint Graal*

La Queste del Saint Graal was composed as an independent tale sometime between 1215 and 1230, but was soon combined with four other highly popular prose tales (*L'Estoire du Saint Graal, L'Estoire de Merlin, Lancelot, La Mort Artu*) and became the penultimate part of what is known nowadays as the Vulgate- or Lancelot-Grail-Cycle. Not all audiences, however, had the necessary language skills to enjoy the French original, so translations started to emerge early. Despite King Arthur's kingdom of Logres in Britain being the main setting, insular translations are relatively late to the game with the Welsh *Ystoryaeu Seint Greal* being the earliest (c. 1380) and the Irish *Lorgaireacht an tSoidhigh Naomhtha* (14th/15th century) probably slightly predating Malory's *Le Morte dArthur* (1470).

The considerable time-gap of roughly 100–200 years between the composition of the *Queste* and its insular renderings created difficulties for the respective translators. Fashions had come and gone and technologies progressed. Some concepts and ideas that were perfectly normal for an aristocratic French audience of the mid-thirteenth century may have appeared alien or hopelessly outdated to a Welsh or Irish audience of the late 14th/15th century. A close comparison of items of fashion and armour in translations and source reveals how translators tried to keep their work up to date and meet tastes and expectations of their respective target cultures.

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