

Conveyor directing proceedings, cited in support of the audience ‘on the flat central area that is in front of and below the scaffolds’ not only does not clearly show this in black-and-white but when viewed in colour on the internet seems to show them sitting on tiers below the scaffolds, the opposite of what is being argued here. The textual evidence for a mobile audience cited from the Digby play *The Conversion of St Paul* is effective, however. At this point in the book the author is revealing a wider agenda of the development of European drama in which the Cornish plays are peripheral evidence of the core. Be that as it may, this review can only close by quoting his concluding words, ‘I hope that this study will help develop the attention that the Cornish rounds and Cornish plays so obviously deserve.’

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Celtica 27

Celtica is the journal of the Dublin Institute for Advanced Studies School of Celtic Studies, and has been published at irregular intervals since it was founded in 1946 under the editorship of T. F. O’Rahilly. Volume 27, for 2013, is edited by

two of the school's three senior professors, Pádraig Breatnach and Fergus Kelly (who has since retired). In keeping with the journal's tradition of bringing leading scholarship in Celtic Studies to the scholarly community, this volume contains articles and reviews ranging across most of the geographical and chronological remit of Celtic Studies.

In addition to scholarly outputs, this volume also sadly contains obituaries for two outstanding Celtic scholars, the Scottish Gaelic literary scholar and poet Derick Thompson and the School's bibliographer from 1971 to 2001, Rolf Baumgarten, both of whom made major contributions to the field of Celtic Studies.

The volume opens with an article by Liam Breatnach which examines a passage in *Cath Maige Tuired*. He proposes an alternative translation of the troublesome *Ní roan trá fochnom nó éraic dona túathaib; 7 ní tapradis séoit na túaithe a foicidh na túaithe oli*, namely 'Neither [the rendering of] service nor penalty-payment by the [individual] kingdoms ceased; and the chattels of one kingdom used not to be given [in compensation] for an offence against another kingdom', thereby fitting the sentence into the general description of Bres's poor and oppressive kingship: 'Bres took everything', as Breatnach summarises. Breatnach then reviews the nature of clientship and its contractual arrangements before turning to his key point, which is that the bulk of the so-called 'profits of justice' does not usually flow to a person other than the (non-servile) victim of the crime. The sentence at issue, then, shows Bres treating the Túatha Dé Danann as belonging to a servile class, by not only demanding service and penalty payments but also taking to himself any compensation due to them. One cannot but endorse, with Breatnach, 'the importance of the law texts for the information they provide on the many aspects of early Irish society and its norms, which in turn contributes greatly to a fuller appreciation of narrative literature'.

In Roisin McLaughlin's article, a previously unpublished Middle Irish text on judges and poets, found also in the pseudo-historical prologue to the *Senchas Már*, is discussed, edited and translated. Pádraig Ó Macháin explores three poems by Fearghal Óg Mac an Bhaird, found in National Library of Scotland MS Advocates 72.2.14 of the late sixteenth century, and gives editions and translations. Early modern poetry is also the subject

of Gordon Ó Riain's contribution, which discusses technical verse in NLI G 3(ii). This article is interesting to those who study the orthography, phonetics and grammar of the pre-modern Irish language, as the poetry discussed deals with these matters in some detail. Ó Riain's interpretation elucidates the possible implications of the very technical expositions in the verse.

Ruairí Ó hUiginn contributes an article investigating the putative population group, the Gamhanradh, arguing convincingly that the term is not an ethnonym, but rather a descriptive epithet originally meaning 'calves' and used metaphorically to mean 'warriors'. The term did come to be used particularly with reference to the warrior-band of a particular region, but not more generally to mean the entire population group.

Classical Modern Irish poetry returns as the focus of Pádraig Breatnach's article, which examines the impact of poetics on the bardic imagination. This is a thorough and well-informed study of the topic.

The intriguing history of a manuscript which appeared, disappeared and reappeared in public collections is related by Richard Sharpe, who patches together the shreds of evidence in an impressive manner. It is difficult to avoid the conclusion that, in more fortunate times, scholars were at liberty to borrow original manuscripts, seemingly in an informal manner, for prolonged periods.

Sorcha Nic Lochlainn contributes a lengthy article on the foster-mother as narrator and possibly composer of Gaelic praise poetry. This very thorough and interesting article mentions in passing the drinking of the dead hero's blood in the aftermath of battle, and might advantageously have referred to scholarship on this subject (e.g. Alexandra Bergholm 2011 *The Drinking of Blood in the Ritual Context of Mourning*, in *Language and Power in the Celtic World*, edited by Anders Ahlqvist & Pamela O'Neill, University of Sydney Celtic Studies Foundation).

Aoibheann Nic Dhonnchadha describes NUI Galway manuscript Breise 175, briefly discussing its provenance and contents. A discussion of the word *spailpín* by Máirín Ní Dhonnchadha ranges over the origins of this and related words, postulating multiple origins including Latin and English loans.

Edward Pettit's article discusses the healing of Núadu and in particular the meaning of the Irish word *lám(h)*, which carries the

meanings ‘hand’ and ‘arm’. He advances the Welsh character *Lludd Llaw Ereint* as evidence for the meaning ‘hand’ on the basis that this character’s epithet ‘means “(of the) Silver Hand”’. This argument is perhaps questionable, as *llaw ereint* is the same expression as *airgetlám* and probably has little light to shed on the question. That no source unambiguously identifies Núadu’s lost limb as a mere hand is a tenuous argument. Pettit offers *amm*, *crob* and *crúb* as possible alternatives, but none of them is a particularly suitable descriptor for the part of the body below the wrist: rather, *crob* and *crúb* seem to refer to a clasped hand or fist, possibly from an original meaning of an animal claw or hoof, while *amm* appears to match the metaphorical use of *manus* or *hand(s)* to mean ‘power’ or ‘possession’.

The reviews section contains a range of informative reviews of recent scholarly publications, including Barry Lewis’s review of Patrick Sims-Williams’s *Irish Influence on Medieval Welsh Literature*. Lewis takes the opportunity to make a very important point about the state of our discipline, pointing out that if, as both Sims-Williams and Lewis argue persuasively, the common ground between Irish and Welsh is more a matter of contact than of common origin, then the future of Celtic Studies as a sustainable and justifiable discipline may be on shaky ground.

Charlene Eska’s edition of *Cáin Lánamna* is reviewed in a rather negative manner by Máirín Ní Dhonnchadha. While the edition is not without flaws, some of Ní Dhonnchadha’s criticisms seem rather harsh. At page 185, Ní Dhonnchadha offers a ‘more literal’ translation of a sentence from § 10 in place of Eska’s, but it is inferior in that the words *acht lámthorad* are omitted entirely, and definite articles not present in the Irish are inserted without square brackets (whereas Eska’s translation placed them within square brackets). On the same page, Ní Dhonnchadha criticises Eska’s translation of *Ní techta nechtar n-áe airthechta do somaíni ná domaíni* in § 38 (‘Neither of them has the right to accept payments or make payments’), on the basis that *somaíni* and *domaíni* are in the dative singular with which the plural ‘payments’ is at odds. However, *somaíne* and *domaíne* are collective terms with no exact equivalents in English, and so the use of the plural in the English translation is necessary (compare Thurneysen’s (*Studies in Early Irish Law*) translation to German ‘Leistungen nach Busszahlungen’).

There are considerable technical flaws in the printing. Typographical errors are too numerous to list, on page 82 the entire text of footnote 18 is missing, and on page 22 the word 'citation' appears repeatedly where presumably references to sources should be found. A full table of contents for previous volumes of *Celtica* can be found online at <www.celt.dias.ie/publications/celtica>: the contents of volume 27 will no doubt be added in due course.

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