
Review

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more than a vocabulary: it is a thesaurus of phrases and expressions illustrative of the word under discussion. Another most praiseworthy feature is the collection under their respective heads of the names of the different parts of composite structures, and of terms and phrases used in connection with specific operations. Under *bàta*, for instance, there are no less than eight columns—apart from illustrations—containing names of parts and fittings of boats and ships. Under *coinneamh* come six columns of terms and expressions used, or capable of being used, in connection with meetings. Under *caor* we have lug-marks. All this was well worth doing, and for the result we are grateful to the laborious compiler and his helpers. We have observed some, not many, misprints. The type used is small and trying to the eyes. In spite of the diligence exercised there are omissions, of which a few may be noted: *àban* occurs in place-names in the sense, we think, of 'backwater'; sometimes it seems to mean a disused or silted up channel. There is *Abban* Street in Inverness; *Clach an àbain* in Petty Bay; and *an àban* near Dochfour landing-stage on the Caledonian Canal. Under *àr* might come *tigh-àr*, house of death, used in the sense of 'lyke-wake.' *Breamhain* is a Sutherland and Easter-Ross word for 'barrow.' A compound of *cabar* is *cabar-naisg*, the post to which cattle are tied in a byre. *Càrn*, a cart, is omitted, as also the compound *càrn-fianaidh*, a 'peat-phaeton'—modern representative of the Caledonian *co-vinnus*—and *càrn-lòbain*, a low-set truck-like cart of wickerwork. *Ceapair-taobhaidh* is used in the Reay country to denote a 'love-piece,' i.e. a *ceapaire*, or bannock, given by a lady to a man to conciliate his affections. We cannot give the receipt! *Cobh* is used of a slanting water-worn channel in a rock face. *Coileag* has been given us as a Skye term for a goal at shinty. The word for 'a fence,' obsolete except in place-names, is *airbhe*, not *àirbhe*. We fail to differentiate the sound of *coire*, cauldron, from that of *coire*, corry: the latter meaning is merely an extension of the former, though when standing as the first part of a compound, it is pronounced without emphasis, being unaccented.

We heartily wish the Dictionary success; it will be found invaluable by all interested in Gaelic.

W. J. W.

Celtæ and Galli. By PRINCIPAL RHŶS. From the *Proceedings of the British Academy*, vol. ii. London: Henry Frowde, Oxford University Press, 1905.

In this brochure of sixty-four pages Principal Rhŷs has managed quite to startle the world of Celtic scholarship by running counter to a main canon of Celtic philology. For the last thirty years at least it has been held an established rule that initial Indo-European *p* was lost in the Celtic languages. Thus, Gaelic *athair*, father, Old Irish *athir*, corresponds to Latin *pater*. He does not flaunt his apostasy before our eyes; without a remark he follows Mr. Nicholson, Bodley's librarian, in assuming that Indo-European *p* was preserved in the Celtic language of Mid-Gaul (from east to west), a territory known in ancient times as *Celtica*, as opposed to *Belgica* in the north and *Aquitania* and the *Province* in the south. The reason for the

Principal's defection is simple. He maintains that the language of Celtica belonged to the Gadelic branch of the Celtic, not, as hitherto held, to the Brittonic. Gadelic changes the Indo-European velar guttural *q* labialised (i.e. *qu*) into *c*, while Brittonic changes it into *p*, as does Greek. Gadelic is closer to Latin (Latin *qui*, Gaelic *cia*). Gadelic, save in late developments of *sv*, *sp*, never had *p* as a letter. But in Celtica some important inscriptions lately brought to light present *p* in several cases. If Celtica was a Gadelic tongue, then this *p* referred to must be Indo-European *p* still preserved. Mr. Nicholson and Principal Rhys hold that these *p*'s are Indo-European. The proof that Celtican was a Gadelic language depends on the fact that it presents many words containing the letter *qu*, the labialised guttural, the Latin symbol of which is *qu*. Strictly arguing, we should expect in this Gaulish Gadelic not *qu*, but plain *c*; but the Ogam inscriptions, under Latin influence, give us this *qu* for *c*.

Principal Rhys, in the present case, depends mainly on two documents—the Calendar of Coligny (not far from Lyons), discovered in 1897, and the lead tablet found at Rôm, in the midst of old Pictavia (Poitiers). The Calendar belongs to the first century, and the tablet to the third or fourth. Apart altogether from linguistic theories, the Calendar is an exceedingly important document in Celtic history and philology. Any one that can *really* throw light on its contents is a benefactor to Celtic philology. Principal Rhys has undoubtedly done this in the present work; he has been so long working at inscriptions, and has come to such brilliant results so often, that indeed we should have expected him to read more of the riddles of the Calendar. The Calendar covers some five years, and shows that the Celtic year was lunar, of twelve months, alternating in 30 and 29 days, giving only 355 days for the year. Intercalary months of 30 days were included every $2\frac{1}{2}$ years, which made the Celtic year average 367 days. The old month-names are interesting, and may be given thus:—

THE WINTER HALF

- First Quarter* : Cutios, 30 days=November.
 Giamonios, 29 days=December.
 Simivionnios, 30 days=January.
Second Quarter : Equos, 30 days=February.
 Elembivios, 29 days=March.
 Edrinios, 30 days=April.

THE SUMMER HALF

- Third Quarter* : Cantlos, 29 days=May.
 Samonios, 30 days=June.
 Dumannios, 29 days=July.
Fourth Quarter : Rivros, 30 days=August.
 Anacantios, 29 days=September.
 Ogronios, 30 days=October.

Some of the etymologies of these are quite easy:—Giamon contains the early Brittonic stem *giamo*, winter, Latin *hiems*, Gaelic *geamhradh*, from a stem *gimo*, be it observed—Gadelic shows no *giamo*. Equos, of course, means 'horse,' Gaelic *each*; for meaning, compare Gaelic *gearran*, gelding, the four weeks from mid-March to mid-April. Elembiv, the deer month, Gaelic *eilid*, Welsh *elain*, but especially for stem the Greek *elaphos* for *elmbhos*. Edrin is probably from the root *aidh*, as in Old Gaelic *aed*, fire (it is spelled also Aedrin). Mac-Aoidh, Latin *aestas*, summer. Cantlos is referred by every writer to Old Irish *cétal*, singing, **cantol*, root *can*; but the Gaelic shows here *Céitean* for May, Irish *Céad-shamh*, gen. *Céadshaman*, 'first of summer,' by derivation. It is also the same in Old Irish. Samon, of course, is from *sam*, as in Gaelic *samhradh*. Ogron (October) has been well referred to the root *ogr* in *uar*, *fuair*, cold. The month was divided into two parts, the first containing fifteen days, the second, called *atenoux-tion* (after-nights?) having fifteen or fourteen days. The last half was doubtless the wane of the moon. Pliny says the Celts began their year and month on the sixth day of the moon. It is certain that due regard was had to the solstices and equinoxes, for the Helvetii started on their fatal emigration on the day of the spring equinox in 58 B.C.

The Calendar shows three words containing *qu*, and three having *p*. The former are *Equos*, *Qutios*, beside *Cutios* and *Quirnon*. They may be from some Gadelic dialect. The three *p* words are, first, *petiux*, which Principal Rhys allows to be from Brittonic *pett*, Pictish *pet*, whence English *piece*. But Mr. Nicholson must have his Indo-European *p*, and he refers it to *pitu*, food, Gaelic *ith*, eat! Second, *prinnos*, which seems to mean 'market.' Principal Rhys refers this to Indo-European *perna*, Irish *renim*, I sell. Now there is another root of like meaning—Indo-European *qrin*, which appears in Welsh as *prynnu*, buy, Old Irish *crenim*. Surely this is the root. The third *p* word is *pogdedortonin*, where possibly *po* is the prep. *cos*, *co* of Old Gaelic, *pw* of Old Welsh. Principal Rhys speaks of a *po*, away, with Indo-European *p*, but he is obscure on this point.

The Rôm tablet found in the land of the Gaulish Picts, and deciphered with great difficulty in 1898, shows several *p*'s, one or two of which are simply borrowed (*pia*, *pura*); but the only one that seems to hold an Indo-European *p* is *com-priato*, where *pri* is claimed as Indo-European *pri*, love (English *fri*-end). This foundation is too small to build a theory of preserved Celtic *p* upon. The word *ciallos*, which appears in the Calendar and on the Rôm tablet, is referred to Old Irish *ciall*, gathering, sense; but surely this is extremely rash phoneticising. Old Irish *ia* is broken *ei*, if not due to some contraction. The phonetics of Giamon show that our authors have lost the 'sense of perspective in language.' Two other inscriptions quoted by Principal Rhys 'prove naething,' as the Scotsman said about *Paradise Lost*. But one is really astonished to find Marcellus of Bordeaux (400 A.D.) and his medical charms seriously brought forward again. No doubt the *prosag* of *prosaggeri* has been too tempting. It *does* look like a

compound of Indo-European *pro* and *sag*, Irish *sagin*, go to; but the Celtic should be *ro-sag* in that case. Marcellus's work contains numerous charms—various gibberish—and why pick out one here and there and call such Celtic? It is not business. As in Italy we find various *p* dialects which gave words to the Latin vocabulary and names to its heroes, and likewise dialects in Greece showing *k* for *p* (as at Sparta), so in Celtica and in Spain there may have been remnants of Gadelic dialects surviving until and after the Roman conquest of Gaul. This was Principal Rhys's position at one time, and I agreed with him; indeed, as he says (p. 56), I have been the only one to accept this idea. We must, however, draw the line at admitting that Indo-European initial *p* appears in Celtic. Apart from this heresy, this work is very valuable, and shows no decay in the author's brilliancy of philologic imagination.

ALEXANDER MACBAIN.

The Scottish Historical Review. Glasgow: Maclehose & Sons. Quarterly, 2s. 6d. net.

The October number of this learned magazine contains several articles interesting to Gaels. One such is that on 'The First Highland Regiment, the Argyllshire Highlanders,' by Robert Mackenzie Holden. Even more interesting perhaps from our point of Gaelic view is the account of the battle of Killiecrankie, 'by an eye-witness.' This 'eye-witness' was Iain Lom, and while we admit his descriptions of the battle are given as if he had been a witness, we are not prepared to accept them as proof of his presence there. Iain Lom was notoriously lacking in physical courage, and the fact of a poet describing a battle as if witnessing it, when in reality he has never been even on the ground, is a simple literary device which proves nothing except the poet's dramatic power. It is not commonly accepted in the Highland traditions that Iain Lom was present at Killiecrankie, and there is really no *proof* either way.

Red Hugh. A Drama in Three Acts. By T. O. RUSSELL. Dublin: Gill & Son. 6d. net.

An important part of the literary output of Ireland at present is in the form of drama, and this is not Mr. Russell's first play. The subject is in itself dramatic, dealing as it does with the stirring and pathetic life of Red Hugh O'Donnell, who, if we remember rightly, began his experiences of Dublin Castle as a prison at the age of sixteen. How he escaped, his suffering on the hills in winter, ill-clad, his rescue, his life of adventure and battle, of victory, of defeat at Kinsale, his death far from the land he loved, all these are incidents of dramatic power in themselves, and Mr. Russell has given them connected and dramatic form in a manner which tends to increase their interest. That Red Hugh's mother was a Highland Macdonald will not tend to lessen interest in the play on this side of the Boyne.