
Review

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date was more like *circa* 1320—*circa* 1365. Two poems of Hywel ab Owain are included ; but the biography at the end is that of Hywel ab Einion ab Owain, an entirely different person. Rhys Goch ab Rhicert is given as having 'flourished from 1140 to 1170.' That he may (if he ever existed) have done so is perhaps possible ; what is certain is that the poems which pass under his name were written at a far later time. Mr. W. J. Gruffydd seems inclined to date them not very much later than Dafydd ab Gwilym ; others, with more probability as it seems, would place them later, perhaps as late as the sixteenth century ; but in any case they cannot be earlier than Dafydd.

In conclusion, since gratitude is notoriously a lively sense of favours to come, one may express the hope that in his second edition Mr. Graves will increase our debt by enlarging his collection. Some more renderings from Dafydd and the poets of his period would be very welcome, and there are several modern poets, not least that 'inheritor of unfulfilled renown,' Robert Owen, whom one would like to see translated by him. Among living poets Elphin and the recently published volume of Pan Jones may be recommended to his notice.

H. IDRIS BELL.

Zeitschrift für Celtische Philologie. VIII Band 3 Heft. Halle a. S. ;
Max Niemeyer.

This number of the *Zeitschrift* opens with two interesting articles by Mr. R. L. Ramsay upon Theodore of Mopsuestia, the great Biblical critic of the fifth century, entitled, 'Theodore of Mopsuestia and St. Columban on the Psalms,' and 'Theodore of Mopsuestia in England and Ireland.' Theodore was a man much in advance of his time, whose attitude is almost modern. So advanced were his views that after his death he was anathematised by the Ecumenical Council of 553, and a long and bitter struggle resulted in the secession of the Nestorian Church—a church not unlike the Presbyterian churches of Scotland. Such critics—differing widely in many points from each other—as Renan, Cheyne, and Baethgen, accord him the rank claimed for him by the Nestorians of being the greatest interpreter of the early Church.

Mr. Ramsay has done his work in a thorough manner—has examined rubrics and MSS., compared psalters and writings of various shades with an open mind, so that his conclusions as to the work and standing of Theodore may be taken as conclusive. Hessen, O'Nolan, and Thurneysen give an instructive paper on the sources of the 'Wooing of Emer,' and Thurneysen has a critical article on the 'Táin Bó Cúalnge.'

A phrase in the text of 'Serglige Conculaind' which has puzzled our greatest scholars is shown by Mr. T. F. Rahilly and Mr. Paul Walsh to be the name of a place in Conaille Murthemne, and the latter gentleman has also a good piece of work in the Topography of 'Betha Colmáin,' which, as a native of the district, he has been able to study at first hand. Dr. Kuno Meyer contributes two articles besides an obituary notice, with frontispiece

portrait, of Ludwig Christian Stern, whose death at the age of sixty-six makes another blank in the short roll of Celtic Scholars.

The *Revue Celtique* (vol. xxxiii. No. 1) contains a supplement by G. Dottin to d'Arbois de Jubainville's *Catalogue of Irish Epic Literature*. 'The Reproach of Diarmad' (J. H. Lloyd, O. J. Bergin, and G. Schœpperle) is a *resumé* and study of the materials in Irish and Scottish Gaelic bearing on the elopement of Diarmad and Grainne. To the references on p. 50 to the giant *Ciuthach mac an Doill* may be added: (1) The broch or semi-broch on the east side of Loch Lomond, opposite Inch Lonan, is described by Buchanan of Auchmar as 'Castle na Fean, or the Giant's Castle.' The giant's name is given by Graham of Duchray (1724) as 'Keith Mac Indoill.' (2) At Uig, Lewis, a similar structure is known as *Dùn Chiuhaich*. According to Uig tradition (the) *Ciuthach* was slain by Oscar, at *Creag a' Chiuhaich*. (3) Further possible references are: *Reliq. Celt.*, i. 10 l. 1, pp. 415-419; K. Meyer's *Fianaigeacht*, pp. 76, 86, 92 (*Cétach Cithach mac rig Lochlann*); *Duanairé Fhinn*, p. 26, last line. The supposed derivation of *ciuthach* from *ciuth*, a pig-tail, would make the term modern, for *ciuth* is simply English 'queue.' On p. 52 the writers transliterate 'in feyth noyr roywaa rynyna' (*Dean of Lismore's Book*) as *an fíoch níor ro-mhaith rinne*, 'their anger was not very good toward us.' This should be, I think, 'am faithche 'nuair ruaidheadh roinne,' 'on field when points would be reddened.' For 'myr aways in noyf chaisecht,' one might suggest *mar a bhios an uaimh thaisgté*, 'the way in which we are hidden in a cave.' P. 55, *ri leac reòta*, means 'to a frozen slab.' *Cha mhiannach leam fhaicsinn aon* should be rendered, 'I desire to see none,' instead of 'none desires to see me.' *Bu ghile cré na sneachd air fàir* means 'who were whiter of body than snow on sky-line,' not 'brighter in nature than snow on the hillside.' P. 56, *dreach do shùil* is rather 'the colour of thine eyes' than 'glance of thy eyes.' *Ionmhruinne no mil' air srabh*, 'dearer than honey or a jet of milk,' should be 'dearer than honey on a straw.' (The hopeless variant 'b annsa na sa mhagh, na bha suggests corruption.) *Cia maith* (var. *maoth*) *do ghlòir* is rather 'though thy speech is fair,' than 'though thy voice is soft.' *Seach a bhi aig Fionn 's an Fhèinn* means 'rather than be Fionn's wife among the Fiann,' not 'rather than all the Fiann ever had.' J. Pokorny writes on passages in *Echtra Connla*. E. Ernault continues *Le Mirouer de la Mort* with copious notes. K. Meyer contributes *Miscellanea*—Eremón, Macha, remáin, eráin, and a note on some passages of Tigernac's *Annals*.

In vol. xxxiii. Nos. 2 and 3, W. J. Gruffydd has a note on Bledhericus, Bledri, Bréri. Mary Williams prints a fragmentary Welsh MS. entitled *Llyma Vabinogi Jessu Grist*, being translation of a Latin text relating to the Virgin Mary and the Child Jesus. J. Loth continues his 'Contributions to the Study of the Romance of the Round Table.' J. Vendryes gives *Betha Juiliana*, an Irish version of the life of St. Juliana of Nicomedia. Josef