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NOTES ON THE SILESIAN *LUGI*¹

Anders Ahlqvist

The first reference to the *Lugi* is to be found in Strabo, who mentions them together with the *Suebi*, but as a tribe distinct from these: Λουγίους τε, μέγα ἔθνος, καὶ (. . .) καὶ τῶν Σοήβων αὐτῶν μέγα ἔθνος, Σέμνωνας.² The following mention is in Tacitus' *Germania*: *ex quibus latissime patet Lugiorum nomen in plures ciuitates diffusum . . .*³ Here the *Lugi* are tacitly implied to be part of the *Suebi*, since they are not distinguished from them by language, as the *Cotini* and the *Osi*⁴. On the other hand they are not expressly said to be Suebians, like the *Marsigni* and the *Buri*⁴. In the *Annals*,⁵ Tacitus mentions them again without giving a clue as to their ethnic origin. Ptolemy mentions three Lugian tribes: Πάλιν ὑπὸ μὲν τοὺς Σέμνονας οἰκοῦσι Σιλίγγαι, ὑπὸ δὲ τοὺς Βουργούντας Λοῦγοι οἱ Ὅμανοί, ὑφ' οὗς Λοῦγοι οἱ Δοῦνοι μέχρι τοῦ Ἀσκιβουργίου ὄρους· ὑπὸ δὲ τοὺς Σίλιγγας Καλούκωνες ἐφ' ἐκάτερα τοῦ Ἄλβιος ποταμοῦ, ὑφ' οὗς Χαιρουσικοὶ καὶ Καμανοὶ μέχρι τοῦ Μηλιβόκου ὄρους, ὧν πρὸς ἀνατολὰς περὶ τὸν Ἄλβιν ποταμὸν Βαινοχαῖμαι, ὑπὲρ οὗς Βατεινοί, καὶ ἔτι ὑπὲρ τούτους ὑπὸ τῷ Ἀσκιβουργίῳ ὄρει Κόρκοντοι καὶ Λοῦγοι οἱ Βοῦροι μέχρι τῆς κεφαλῆς τοῦ Οὐιστούλα ποταμοῦ. ὑπὸ δὲ τούτους πρῶτοι Σίδωνες, εἶτα Κόγνοι, εἶτα Οὐισβούργιοι ὑπὲρ τὸν Ὀρκύνιον δρυμόν.⁶ Dio Cassius, writing about the year 91/92 A.D., has the following to say about them: ὅτι ἐν τῇ Μυσία Λύγιοι Σονήβοις τισὶ πολεμωθέντες πρέσβεις ἔπεμψαν, αἰτοῦντες συμμαχίαν παρὰ Δομιτιανοῦ.⁷ The editor⁸ points out that the reference to Mysia is an error. In this passage there would seem to be a clear difference between the *Suebi* and the *Lugi*. In the *Tabula Peutingeriana* a tribe by the name of *Lupiones*

¹ I am indebted to Dr. Tuomo Pekkanen, who suggested the theme of the research that has led to this paper, to Dr. D. Ellis Evans and Professor Kenneth H. Jackson for reading my paper in manuscript and making valuable corrections. Remaining errors are of course my own.

² 7, 1, 3.

³ *Germ.* 43, 3 (mentioned again in 43, 6).

⁴ *Germ.* 43, 1.

⁵ 12, 29, 3; 30, 1.

⁶ *Geogr.* 2, 11, 10.

⁷ 67, 12, 5 (5, 2).

⁸ U. P. Boissevain (1901) 179.

Sarmatae is mentioned¹. Zosimus has a tribe with a similar name: μάχας δὲ καρτερὰς ἠγωνίσαστο πρότερον μὲν πρὸς Λογγίωνα, ἔθνος Γερμανικόν, οὗς καταγωνισάμενος καὶ Σέμωνα ζωγράσας . . .² As M. Schönfeld³ points out, the name of the head of the tribe must be connected with that of the Germanic tribe *Semnones*.

As often in the case of ancient tribal names, extant mss. show different variants of the name. Strabo's gives *Λούλους* which the editor⁴ has corrected to *Λογγίους*. Another possible emendation is *Λούγους*⁵. As for Tacitus, mss. readings giving *e*, *i* and *y* are usually corrected to *Lugii* by most editors.⁶ Ptolemy has a large variety of readings, but modern editors agree on the stem-form *Λουγ*-⁷. Dio Cassius has *Λύγιοι*, but, as in the case of Tacitus, there is hardly anything surprising in *u* being corrupted to *y* or *ou* to *v*. Castorius' *Lupiones* on the Tabula Peutingeriana is from *Lugiones* and *Λογγίωνα* is from *Λογίωνα* according to Schönfeld.⁸ This may be relevant to the fact these are the last two occurrences of the name in ancient literature. On the other hand, perhaps they have nothing to do with the previous ones.

What is then the origin of this tribe, which commonly is located⁹ in the region of what now is Southern Poland. Many scholars state it as a fact that they must have been a Germanic tribe¹⁰. After the *Lugi* disappear from history, the Vandals begin to be heard of from the same geographical area. This has prompted many scholars, Zeuss and others after him to identify the *Lugi* with them, the assumption being made that a name-switch took place after the beginning of the second century A.D. Attempts have been made to ex-

¹ Dargestellt von K. Müller (1916) 615—616.

² I, 67, 3; for a discussion of the historical background of this passage, see F. Paschoud's note on it in his edition of Zosimus (1971) 173—5.

³ *Wörterbuch der altgermanischen Personen- und Völkernamen* (1911) 201—202.

⁴ H. L. Jones (1961).

⁵ See Schönfeld, pp. xxvi—xxvii, for the confusion between these two stem-types in classical renderings of barbaric names.

⁶ So A. Gudeman (1916), R. P. Robinson (1935), Halm-Andresen-Koestermann (1936) and J. G. C. Anderson (1938), while J. Perret (1949) prefers *Lygii*. See also Schönfeld pp. xvi—xvii.

⁷ C. F. A. Nobbe (1843) gives *Λούγ(ι)οι*, while C. Müller (1883), O. Cuntz (1923) and E. Šimek (1930) all select *Λούγιοι* in preference to manuscript readings like *Λούτ(ι)οι*, *Λο(υ)γγ-* etc.

⁸ 157, note that in both cases the ending is explained from Germanic.

⁹ P. Clüverius, *Germaniae antiquae libri tres* (1616) III, 127, 35; Anderson, 198, etc.

¹⁰ See i.a. K. Zeuss, *Die Deutschen und die Nachbarstämme* (1837) 124—127 and 442—443; K. Müllenhoff, *Verderbte namen bei Tacitus*, *Zs. f. d. Alterthum*, hrsgb. v. M. Haupt, 9 (1853) 223—261; idem, *Deutsche Altertumskunde* III (1892) 318 and IV (1900) 484; H. M. Chadwick, *The Origin of the English Nation* (1907) 219; Schönfeld, 157; Anderson, 198—199.

plain the *Lugi* as a Slavic tribe¹ and as Illyrians by J. Pokorny², who even used this argument to introduce Illyrians into Scotland, where Ptolemy mentions a *Λούγιοι* tribe³. This would, however, suggest a Celtic alternative to the ones given. This has been suggested by A. Macbain⁴ and, tentatively, by A. Holder,⁵ A. Gieysztor⁶ and J. Whatmough,⁷ while P. J. Schafarik⁸ maintains that some of the Lugian tribes were Celtic, some Germanic, and that the name merely had a geographical significance. Much⁹, supported by W. Steinhäuser¹⁰ and E. Schwarz,¹¹ suggests a Celtic origin for the name of an otherwise Germanic tribe.

Holder proposes »eidgenossen» as the meaning of *Lugi*, without explaining why. Whatmough takes no definite stance on the matter, but states that »so far as I know, no one has yet suggested comparison with the ethnicon *Lugii* of eastern Germany, . . . or with *Λούγρον* 'marsh, swamp' Str. 7, 5, 2»¹², when dealing with the etymology of the first element of the place-name *Lug(u)-dunum*. Ptolemy mentions a place-name *Λουγίδουνον*¹³, which Müller identifies with modern Legnica (Liegnitz). On the other hand G. Schütte maintains that this is a mere doublet of the tribal name due to the duplication of two similar local prototypes¹⁴. The anomalous thematic vowel *i* would seem to support this view. The mss. tradition tenders no clear evidence either way, giving a variant stem-form *Λουτ-* for both the *Λούγιοι οἱ Ὀμανοί* and the *Λούγιοι οἱ Βούροιοι*, and *Λουτίδουνον* for the placename, while the *Λούγιοι οἱ Δούνοιοι* keep the *-γ-* in all mss. About *Lugdunum* D. Ellis Evans notes: »Perhaps the most satisfactory view is still the one that has found favour with modern

¹ W. Kętrzyński, *Die Lygier* (1868) 118—22; idem. *Anzeiger der Akad. der Wiss. in Krakau* 1 (1901) 8—14; K. Jażdżewski, *Atlas of the Prehistory of the Slavs. Text.* (1948a) 66; the work of the Polish scholars quoted in J. Filip, ed., *Enzyklopädisches Handbuch zur Ur- und Frühgeschichte Europas* II (1969) 740 has not been available to me.

² *ZCPH* 20 (1935) 318.

³ *Geogr.* 2, 3, 8; see also A. Macbain, Ptolemy's Geography of Scotland, *Transactions of the Gaelic Society of Inverness* 18 (1891—2) 281; F. G. Diack, *RC* 38 (1920—1) 126; W. J. Watson, *The History of the Celtic Place-Names of Scotland* (1926) 15—17; Pokorny, *ZCPH* 21 (1936) 114.

⁴ *loc. cit.*

⁵ *Alt-Celtischer Sprachschatz* II (1891—1913) 306.

⁶ Medieval Poland, in S. Kierniewicz, ed., *History of Poland* (1968) 33.

⁷ *The Dialects of Ancient Gaul* (1970) 484, 1221.

⁸ *Slawische Alterthümer* I (1843) 406.

⁹ *Die Germania der Tacitus*³ (1967) 479.

¹⁰ Kultische Stammesnamen in Ostgermanien, *Die Sprache* 2 (1951) 13.

¹¹ *Germanische Stammeskunde* (1956) 68.

¹² 484; Macbain's article (n. 3 above) was evidently unknown to him.

¹³ *Geogr.* 2, 11, 13, cf. Diack, *loc. cit.*

¹⁴ Ptolemy's *Maps of Northern Europe* (1917) 113.

etymologists who interpret the name as 'the fortification/fortress of the god *Lugus/Lug*'¹. The name of this god is well attested, both in Insular and in Continental Celtic². »Inasmuch as Celtic tribal names were, oftener than not, pluralized forms of deity names or epithets . . .»³, this divine name gives a good origin for the name *Lugi*, a view Macbain⁴ had put forward almost eighty years ago, without, however, adducing much evidence to support it.

In addition to the Scottish tribe already mentioned, there is an Old Irish tribal name *Luigni*, which is the »regular Irish development of **Luguniī* (cf. Ogam LUGUNI)»⁵, where an -n- suffix⁶ has been added to what in Old Irish became *Lug* and Modern Irish *Lugh* and is a u-stem⁷. This must also be the case for Continental Celtic *Lugus*, as shown by a passage in Dio Cassius: καὶ οὕτως ἐκεῖνοι ὑπομείναντες τὸ Λουγούδουνον μὲν ὀνομασθὲν νῶν δὲ Λούγδουνον καλούμενον ἔκτισαν..⁸ The same fact is revealed by the plurals *Lugouibus* and *Lugoues*⁹ found in inscriptions from areas where Continental Celtic was spoken. Evans¹⁰ points out that this provides an objection to deriving the first element in *Lugudunum* from *Λούγεον*. The change-over from an o- or io-stem to a u-stem is of course unlikely either in Latin or in Greek, since the athematic type to which the u-stems belong in Indo-European has the property that »la tendance générale est à l'élimination du type»¹¹, while thematic stems easily took over from u-stems in the Classical languages as in Celtic. In recent articles H. Wagner¹² suggests that »*Lugu-* may be cognate with Ir. *luge*, the verbal noun of *tongid* 'swears', but also meaning 'oath' (from **lugio-*)». This might fit with the notion that the *Lugi* formed a kind of religious »Eidgenossenschaft»¹³. If Much¹⁴ is right in his view that the

¹ *Gaulish Personal Names* (1967) 219.

² See Evans 219—221 for an extensive bibliography, to which Dr. Evans has been kind enough to send me the following additions: Le Roux, *Ogam* 18 (1966) 397 ff.; P. Flobert, *REL* 46 (1968) 264 ff.; H. Birkhan, *Germanen und Kelten bis zum Ausgang der Römerzeit* (1970) 359, n. 864.

³ T. F. O'Rahilly, *Early Irish History and Mythology* (repr. 1957) 48.

⁴ *loc. cit.*

⁵ O'Rahilly, 393.

⁶ H. Pedersen, *Vergleichende Grammatik der keltischen Sprachen* II (1913) 57.

⁷ R. Thurneysen, *A Grammar of Old Irish* (repr. 1966) 198.

⁸ 46, 50, 5.

⁹ *CIL* II, 2818 and XIII, 5078.

¹⁰ 220 n. 6.

¹¹ A. Meillet and J. Vendryes, *Traité de Grammaire comparée des langues classiques* (2ème éd. 1948) 451.

¹² *TPhS* 1969 (1970) 245, n. 105 and *ZCPH* 31 (1970a) 22.

¹³ Much (1967) 479; Anderson, 198.

¹⁴ *Wandalische Götter*, *Mitt. d. schles. Ges. f. Volkskunde* 27 (1926) 30—31.

name of the Vandals is connected with an Old Scandinavian divine name name *Vandill*, that presents an interesting parallel to *Lugi* and *Lugus/Lug(h)*.

According to M. Jahn, there is definite archaeological evidence for a Celtic population in Silesia: »Auch die bisherige Auffassung, die Kelten wären nur im 4. Jahrhundert in Schlesien nachweisbar und hätten mit Beginn der Mittel-Latènezeit unsere Provinz wieder verlassen, muss aufgegeben werden . . . liefern uns einige Ringtypen den schlüssigen Beweis, dass die Kelten noch während der gesamten Mittel-Latènezeit, d.h. im 3. und 2. Jahrhundert v. Chr., in Schlesien gesiedelt haben».¹ Placing the strongest Celtic settlement within what now is Poland in the region of Middle Silesia, Jażdżewski states that »Das Aufgehen keltischen Elemente in der bodenständigen Bevölkerung fand im 1. Jh. v. u. Z. und Anfang u. Z. statt».² A small Celtic enclave seems to have existed as far north as Cujavia around Inowrocław (Hohensalza).³ This corresponds roughly to Müller's⁴ estimates of where the northernmost of Ptolemy's Lugian tribes, *Λοῦγοι οἱ Ὕμανοί* could have been settled. Schütte⁵ places one of Tacitus' Lugian tribes, the *Helisii*, in this area because of the proximity of the similar sounding *Καλισία* mentioned by Ptolemy⁶, and by some scholars identified with present-day Kalisz.⁷ The two other tribes, *Λοῦγοι οἱ Δοῦνοι* and *Λοῦγοι οἱ Βοῦροι* are situated further south by Ptolemy and might have been living around J. Potocki's and Z. Wozniak's three main settlement areas⁸: »En s'appuyant sur le matériel archéologique on discerne trois régions de colonisation celtique en Pologne. Ce sont:

- a) les régions au sud de Wrocław (Silésie centrale)
- b) les environs de Raciborz en Haute-Silésie
- c) les environs de Cracovie en Petite Pologne.»

Unfortunately the evidence is somewhat conflicting, since A. Zaki states⁹ that »les traces d'une colonisation font défaut à Cracovie». In any case Janina Rosen-Przeworska certainly seems to be right when she states that, »mais il me semble qu'on peut affirmer une fois de plus que la présence des Celtes est

¹ *Die Kelten in Schlesien* (1931) 98.

² in Filip, ed. II, 1063.

³ Jażdżewski, *Atlas to the Prehistory of the Slavs* (1948) 6–8.

⁴ *Tabulae in Cl. Ptolemaei Geographiam* (1901) 9.

⁵ *Our Forefathers II* (1933) 45.

⁶ *Geogr.* 2, 11, 13.

⁷ Müller (1883) *ad locum*, etc.

⁸ Celtes en Pologne, *Ogam* 13 (1960) 82.

⁹ *Celticum* 9 (1962) 335.

bien attestée en Pologne.»¹ See also Jażdżewski's maps. In this connection it may be noted that Wagner, mainly on linguistic grounds, pushes the place of origin of the Celts eastwards, stating that »the earliest home of the Celts, whence they spread to Western Europe must be sought west of the original domain of the Thracians, in modern Hungary and its adjacent regions.»²

Tacitus has something to say about Lugian religion: *Apud Naharualos antiquae religionis lucus ostenditur. Praesidet sacerdos muliebri ornatu, sed deos interpretatione Romana Castorem Pollucemque memorant. Ea uis numini, nomen Alcis. Nulla simulacra, nullum peregrinae superstitionis uestigium; ut fratres tamen, ut iuuenes uenerantur.*³ The *Naharuali* are one of the five Lugian tribes mentioned by Tacitus⁴, about which »little or nothing is known.»⁵ For the second element of the name, see Much⁶, Steinhauser⁷ and Evans⁸ for a good Celtic etymology. The first element remains obscure⁹. Tacitus insists on the antiquity and indigenoussness of the cult. This indicates that the *Lugi* had been settled in the area for some considerable length of time. Sacred groves are known both from the Celtic and the Germanic world¹⁰. The priest's *muliebris ornatus* poses quite a problem. A female priest of some kind may be meant. Parallels can be found from Celtic as well as from Germanic sources. Compare the *banfháith* ('prophetess') in the Old Irish epic *Táin Bó Cúailgne*¹¹ and the *πρόμαντεις* mentioned by Strabo¹² in connection with the *Cimbri*. The connection is obscured by two things. On the one hand the *Cimbri*, as will be seen from the Celtic names of their chieftains¹³, were subject to strong influence from the Celtic world. On the other hand the *TBC* reference is completely exceptional¹⁴. It is probably significant that both passages refer to prophetesses, not

¹ *Celticum* 12 (1964) 246.

² (1970) 209.

³ *Germ.* 43, 4.

⁴ *Germ.* 43, 3.

⁵ Anderson, 199.

⁶ in *Hoops* IV (1918—19) 417 ff.

⁷ 13.

⁸ 269.

⁹ In spite of Steinhauser, 14.

¹⁰ J. de Vries, *Kelten und Germanen* (1960) 80.

¹¹ *The Táin Bó Cúailgne from the Yellow Book of Lecan*, ed. by Strachan and O'Keeffe (1912) 11. 38 ff.

¹² 7, 2, 3.

¹³ *RE* III, 2552; one of these, *Lugius* (Oros. 5, 16, 20) is of obvious interest to us. It has been interpreted both from the divine name *Lugus* and from the ethnicon *Lugi*. See Birkhan (1970) 497 n. 1484 for bibliography and Müllenhoff II (1887) 119 for an early mention of a possible connection with the Scottish *Lugi*.

¹⁴ K. Jackson, *The Oldest Irish Tradition* (1964) 27.

to priestesses proper. If Tacitus, as is more likely, means a male priest dressed up as a woman, both the Celtic druids' *candida uestis*¹ and the strange priest-like figures on the Kivik monument in Scania might fit the description. Steinhauser's notion² that the two figures inside a horse-shoe on one of the Kivik slabs point to a cult of the Dioscuri is interesting, but unconvincing. The Dioscuri are known over most of the Indo-European world³, but de Vries states that »In den germanischen Quellen finden wir nur sehr fragmentarische Zeugnisse für einen Dioskurenkult»⁴. He goes on to use a passage of Timaeus of Tauromenium quoted by Diodorus Siculus to produce one of these fragments of knowledge: *δεικνύντες τοὺς παρὰ τὸν ὠκεανὸν κατοικοῦντας Κελτοὺς σεβομένους μάλιστα τῶν θεῶν τοὺς Διοσκόρους*.⁵ Although the context of this passage is mainly about Spain, de Vries maintains that the Ocean really means the North Sea and that »hier wird die bei den alten griechischen Geographen übliche Verwechslung zwischen Kelten und Germanen anzunehmen sein.» Tacitus' passage is used for the same purpose. There is some other evidence for Celtic Dioscuri. According to Anne Ross, »a divine couple, comparable to the Roman Dioscuri, appears with a horse on several Gallo-Roman monuments.»⁶ This could of course be due to Roman influence. The name *Alcis* is obscure, even as to what case it is.⁷ The *lucus* itself, and with it Ptolemy's *Λίμνος ἄλσος*⁸ has often been identified with the modern Ślęza (Zobtenberg) mountain⁹ near Sobótka (Zobten), about which Gieysztor writes: »The Celts . . . established a settled community in the region of the Ślęza mountain. The magnificent sculptures ascribed to them which are scattered on the slopes and at the foot of the mount would indicate that this was their chief centre of worship».¹⁰ Filip, on the other hand,

¹ Plin. *N. H.* 16, 251. More tangible evidence for this might seem to exist in Irish sources, since G. F. Dalton, *Folklore* 81 (1970) 15 notes that »the device of disguising men as women in order to kill a tyrant . . . was a ritual element», referring to the killing of Conn Cétcathach (*ZCPH* 8 (1912) 276) and of Turgeis (G. Keating, *Forus Feasa ar Éirinn*, ed. by P. S. Dinneen, III (1906) 178—182).

² 2.

³ *Real-Lexikon für Antike und Christentum* III (1957) 1122.

⁴ *Altgermanische Religionsgeschichte* II (1957) 247.

⁵ 4, 56, 4.

⁶ *Pagan Celtic Britain* (1967) 322 (quoting E. Espérandieu, *Recueil Général des bas-reliefs, etc., de la Gaule romaine* V (1907 ff.) 126).

⁷ K. Johansson, *Germ. Alcis*, *Arkiv f. nordisk filologi* 35 (1919) 10—20; Anderson 201; de Vries II (1957) 251; Much (1967) 481; H. Kuhn, in *Hoops* (neue Folge 1970) I, 2, 133—134.

⁸ *Geogr.*, 2, 11, 13.

⁹ Much (1926) 22; Steinhauser, 2; de Vries II (1957) 249.

¹⁰ 33.

states that the sculptures are »schwer genau datierbare» and that the association with the *Naharuali* »fand keine allgemeine Aufnahme»¹. In any case, it must be noted that hills and mountains are very closely associated with Celtic religion.²

If they can be relied upon at all³, Ptolemy's town-lists may give us some indications. In Müller's positioning of Ptolemy's towns on the map⁴, we find three clearly Celtic toponymics in Silesia, namely *Λουγίδουννον*⁵, *Βουδόριγον*⁶ and *Καρρόδουννον*⁷. Schütte's reconstructed map, however, strikes the first two off the list completely and places *Καρρόδουννον* much further south⁸. Holder⁹ and Whatmough¹⁰ consider many of the toponymics in Ptolemy's account of Germania Magna to be of Celtic origin; their reasons for this are not always clear to me. One toponymic must be discussed, *Αίμιος ἄλλος*, which, as mentioned, has been identified with Tacitus' holy grove, i.a. by Müller¹¹. Much has proposed a Germanic etymology, based on »anord. *limr*, *lim*, 'Glieder, Zweig', anord. *līmi*, 'Reisbund' etc.,» but he does so only »im Rahmen einer Versuchshypothese.»¹² Pokorny¹³ connects this word with a Celtic **lei-mā*, Welsh *llwyf* and (with ablaut variation) Middle Irish *lem* (Modern *leamh*) 'elm'. This also occurs in the Continental Celtic names *Limonum* and *Lemouices*¹⁴. Although tree-worship is well attested among the Celts¹⁵, I have found no specific instance of elms for cult purposes¹⁶.

Summing up, supported by the archaeological evidence for Celts in Silesia, a Celtic origin for the ethnic name *Lugi* is again proposed, based on a close relation between the name of the tribe and the divine name *Lugus/Lug(h)*.

¹ II, 1322.

² Máire MacNeill, *The Festival of Lughnasa* (1962) 418—20 and *passim*.

³ Viz. Schütte (1917) 27.

⁴ (1901) 9.

⁵ *Geogr.* 2, 11, 13, for *Λουγι-* see p. 8 n. 2 above and C.-J. Guyonvarc'h, *Celticum* 6 (1963) 375; for-*δουννον* see e.g. Pedersen I (1909) 50.

⁶ *Geogr.* 2, 11, 13, for *Βουδο-* see Evans, 156—8 and for *-ριγον* 244—249.

⁷ *Geogr.* 2, 11, 14, for *Καρρο-*, see Pokorny, *Indogermanisches Etymologisches Wörterbuch* I (1959) 583 and Evans 63, n. 2.

⁸ (1917) map xxxi.

⁹ *sub vv.*

¹⁰ 1205—1237 *sub vv.*

¹¹ (1883) 270—1.

¹² (1926) 38.

¹³ (1959) I, 309.

¹⁴ Pedersen I, (1909) 175; Whatmough, pp. x—xi; also in Scotland, viz. Macbain, 274.

¹⁵ de Vries (1961) 187—191.

¹⁶ For a Greek instance, viz. *Il.* 6, 419. The interesting fact that *alces* 'elk', which de Vries II (1957) 251 regards as the origin of Tacitus' divine name *Alcis*, according to Pokorny (1959) 303 is from the same Indo-European root as Ir. *lem* is hardly more than a coincidence.