

of war, Augustine will be forever associated with *jus ad bellum*. Adomnán must be similarly associated with *jus in bello*. (p. 189)

Moreover, ‘The events in Birr 697 can also be considered as a high point, an enlightened achievement, of early medieval Irish society and, indeed, of the early Middle Ages generally’ (p. 191).

As so many recent studies have shown (and as Dr Houlihan demonstrates in an exemplary fashion) Adomnán was one of the leading European intellectual figures of his day. This is a remarkable study for the clarity of its arguments and the quality of its language. Dr Houlihan’s judgement on a variety of matters shows his deep understanding of and empathy with early Irish and early European societies.

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*Studi Celtici*. By FILIPPO MOTTA. Edited by ANDREA NUTI. Pisa: Pisa University Press. 2020. xxiv + 518 pp., portrait frontispiece. €32.

THIS LARGE, attractively designed book reprints twenty-two papers published by Filippo Motta between 1980 and 2016, plus a complete bibliography of his writings from 1978 to 2019, a useful index of words discussed in the selected papers, and an index of scholars cited. Since the time of John Rhys it has been generally known that the earliest Celtic inscriptions, of about the seventh century B.C., are in northern Italy, the first Celtic-speaking area to become literate (see Javier de Hoz, *CMCS*, 53/54 (2007), 1–22, and Alexander Falileyev, *CMCS*, 77 (Summer 2019), 97–110). Motta has paid particular attention to these inscriptions, as in the most recent paper included here, from 2016, on the rock inscriptions of the Val Brembana near Bergamo. Alongside such ‘Lepontic’ papers, and some on Celtiberian, Gaulish, and Galatian, contributions of direct interest to readers of this journal are included, notably on ogam inscriptions, on various Old Irish topics, and on the Italian Celticists Ascoli and Bolelli. While all the articles have been re-set, no attempt has been made to update them, barring a mention of the *Lexicon Leponticum* on p. xiii. For example, the so-called ‘Bath pendant’ is discussed exactly as in 1992 (pp. 75–81), when references could easily have been added to discussions such as those by Alex Mullen (2007) and Peter Schrijver (2014). So, too, a 1988 study of the ogam and Latin inscriptions of Britain (pp. 65–73) is reprinted without mentioning the important book by Carlo Tedeschi (Pisa, 2005) or the *Corpus* edited by Mark Redknap, J. M. Lewis, and Nancy Edwards (Cardiff, 2007–13). Such *pietas* is a weakness in a volume that contains many survey-articles; one on the ‘present state’ of research on ogam (pp. 83–118) was published in 1997, a quarter of a century ago. Nevertheless, it is a welcome book, very reasonably priced.

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