

14th INTERNATIONAL CONGRESS OF CELTIC STUDIES

MAYNOOTH 2011

OPENING ADDRESS

John Gillis (Trinity College Dublin / National Museum)

‘The Faddan More Psalter; the story of recovery and conservation of an early Medieval Psalter found in a peat bog’.

PLENARY LECTURES

1. Pádraig A. Breatnach (Dublin Institute for Advanced Studies)
‘Irish handwriting in the seventeenth century’.

2. Elizabeth FitzPatrick (NUI Galway)
‘Finding the Schools of Gaelic Hereditary Learned Families in Later Medieval and Early Modern Ireland’.

3. Marged Haycock (Aberystwyth)
‘Medieval Welsh Texts Today and Tomorrow’.

4. Jim McCloskey (UC Santa Cruz)(with Ryan Bennett, UC, Santa Cruz and Emily Elfner, University of Massachusetts, Amherst)
‘Pronouns and Prosody in Irish’.

5. Kim McCone (Maynooth)
‘Consonant quality and unstressed vowels in Old Irish: u or non-u?’

6. Neil McLeod (Perth)
‘Irish law and the wars of the Túatha Dé Danann’.

7. Peter Schrijver (Utrecht)
‘Pruners and Trainers of the Celtic Family Tree: the Rise and Development of Celtic in the Light of Language Contact’.

8. Józsi Nagy (UC Los Angeles)
‘The Celtic Literary Love Triangle Revisited’.

SYNOPSIS OF CONGRESS PAPERS

Professor Jane **AARON** (University of Glamorgan): 'POSTCOLONIAL WELSH GOTHIC'.

According to the testimony of literary historians of the gothic genre, no such thing as Welsh gothic exists; encyclopaedias of the genre include little or no reference to Wales. Yet the fact of the matter is that a trawl of Welsh and Wales-related literature will with relative ease disclose a substantial body of material which gothicizes aspects of Welsh ethnicity. A culture tends to gothicize that which it most fears; the dominant fear expressed in many twentieth-century Welsh gothic fictions is that the Welsh language and its culture are endangered and in a state of terminal decay. Protagonists in these texts are represented as haunted by Welsh history: the princes and warriors of pre-conquest Wales rise from the dead to castigate the modern Welsh, sunk in materialism, for their heedlessness and neglect of their language and culture, and the undead walk to demonstrate the continuing survival of the old Welsh world. This paper will explore the development of this postcolonial theme in an array of exemplary twentieth-century and contemporary Welsh- and English-language gothic fictions.

Dorothy C. **AFRICA** (Harvard Law School Library): 'READING THE LIFE OF ST. ITA IN IRELAND AND ON THE CONTINENT'.

The Latin life of St. Ita is known principally through the edition of it published by Charles Plummer. For his edition Plummer primarily used the copy of the life found in MS V. 3.4. (f.109) at the Primate Marsh Library, Dublin, with variant readings in the notes from MS. Rawlinson B 505 (Bodleian, Oxford). Both manuscripts are of late medieval date. Little consideration, however, has been given to the continental manuscript tradition of the life. This paper will compare the familiar Plummer edition text to the life as it survives in a twelfth century manuscript held by the monastic community of Holy Cross near Vienna, Austria. The paper will discuss the textual differences, but will also address questions of how the life was read by its widely separated communities in Ireland and continental Europe.

Belinda **ALBRECHT** (Humboldt-Universität zu Berlin): 'THE POTENTIALS OF LAUNCHING DIGITAL MINORITY LANGUAGE MEDIA: A CASE STUDY OF "BREZHWEB" – THE WEB TV IN BRETON'.

In mid October 2010 the launch of the first web TV in the Breton language was announced after Lionel Buannic, creator of 'Brezhoweb', had signed a treaty with the 'Conseil supérieur de l'audiovisuel (CSA)'. This means official recognition by the local administration, unprecedented in the history of Breton-language broadcasting. The case study aims to look at the potential of launching web TV in Breton with regard to the

1) audience: do people actually watch Breton-language TV through the medium of the internet? Do people watch the programmes offered live or do they tend to watch the 'recycled' programmes? Account needs to be taken of internet-use statistics and Breton-media-use statistics in general in Brittany and possible feedback of consumers on the channel.

2) 'Brezhoweb's' format: is it very different to previous Breton-language channels?

3) potential for cross-influence on Breton-language media: how does France 3 Bretagne, for example, react to this new competitor and what is the potential for other local TV stations expanding their output to some Breton-language broadcasting. The

study promises interesting results as investigations into the use of digital media for minority languages are still in their infancy, although these media form an important part in the attempt to maintain regional tongues.

Cormac **ANDERSON** (UAM, Poznań, Poland): ‘CONSONANT QUALITY IN OLD IRISH REVISITED’.

Consonants in Modern Irish are typically palatalised (*caol*) or velarised (*leathan*). However, there has been some debate on the issue of consonant quality in Old Irish, where scholars in the first half of the twentieth century (e.g. Thurneysen, 1946; Pokorny, 1913) postulated three distinct consonant qualities in this period of the language: an *i*-quality corresponding to the palatalised series; a *u*-quality, which was both velarised and rounded; and an *a*-quality, which had neutral pronunciation. The consensus in the latter part of the twentieth century (after Greene, 1963) tended to reduce this three-way distinction in Old Irish to two. Modern phonological theories such as Government Phonology make use of monovalent phonological elements or primes in the representation of segments. Within these frameworks the palatal qualities of Modern Irish (e.g. Cyran, 1997; Bloch-Rozmej, 1998) and Old Irish (Jaskuła, 2006) are typically associated with the element (I) defining palatality, while the velarised qualities are associated with the labial or rounded element (U). As none of these approaches are without their problems this paper reexamines the issue of consonant quality in Old Irish in light of considerable advances in not only theoretical phonology, but also typological research in recent decades.

Greta **ANTHOONS** (Bangor University, Wales): ‘A WELL-CONNECTED EVANGELIST. THE DIFFUSION OF FUNERARY PRACTICES IN IRON AGE EUROPE’.

The subject of this paper is the adoption in Eastern Yorkshire around 300 BC of new funerary rites as a result of cultural exchanges with the Continent. These exchanges primarily took place in the field of ritual, and much less so in other aspects of life. Ian Stead’s suggestion that the new rites were brought into the region by a well-connected evangelist therefore merits further investigation. The concept of an evangelist in the sense of a missionary sent abroad with a view to disseminating his belief system and converting an utmost number of souls is hardly conceivable for Iron Age Europe. However, historical sources describe a category of people, held in high esteem, who were concerned with ritual issues and who were known to travel at least occasionally: the druids. This raises the question to what extent druids and other spiritual, religious and/or intellectual leaders had a part in changes in funerary rites as these can be perceived in the archaeological record in general. More particularly: can the introduction of new funerary practices in Eastern Yorkshire around 300 BC be associated with the druids mentioned a few centuries later by Caesar and other historical sources?

Dr. Sharon **ARBUTHNOT** (Queen’s University Belfast): ‘WHAT’S IN AN EPITHET?: *ALBANACH* IN MEDIEVAL GAELIC SCRIBAL COLOPHONS’.

As part of a wider investigation into the role of Scottish and Scottish-trained scribes in the production of medieval and early modern Gaelic manuscripts, this paper examines a selection of manuscripts containing scribal colophons in which the epithet *Albanach* is attached to a personal name. Examples are drawn from Edinburgh, National Library of Scotland, MSS 72.1.1 and 72.1.3, Dublin, Trinity College, MS 1318, London, British Library, MSS Egerton 89 and 93, and Manchester, John Rylands Library, MS Ir. 35. Particular aims of this research are to explore the extent of the material

attributable to certain scribes and, by considering these colophons in conjunction with historical data, to contextualise the individuals in question, to build on what is known about their career and ethnicity, and to suggest patterns of usage of the epithet *Albanach*, which appears also in the names of poets and other learned personages. Some remarks on possible/proposed evidence for Scottish Gaelic vernacular forms in the texts produced by these scribes will also be advanced.

Professor Ian **ARMIT** & Dr. Chris **GAFFNEY** (University of Bradford): ‘UNDERSTANDING SPACE IN AN IRON-AGE *OPPIDUM*’.

The *oppidum* of Entremont, near Aix-en-Provence in southern France, was built around 180 BC. It is generally regarded as the political capital of the indigenous Saluvian confederacy whose harassment of the Greek colony of Massalia precipitated Roman military intervention against the Gauls in the late 2nd century BC. Entremont is also well known in the archaeological literature for the discovery of a large assemblage of stone statuary including depictions of seated warriors clutching severed human heads; the prime evidence for the supposed ‘Celtic cult of the head’. Excavations since 1946 have revealed dense patterns of streets and buildings suggestive of a proto-urban centre, but lacking what might be regarded as key elements of urban infrastructure (public open space, large public buildings etc.). During 2010, a team led by the authors conducted geophysical and topographic prospection over the extensive unexcavated areas in order to examine issues of space and movement within the *oppidum*. This paper discusses the results of that exercise, including the recovery of a buried street system and a previously unknown entrance which enables patterns of access and movement around the *oppidum* to be developed for the first time.

Mag. Bernhard **BAUER** (University of Vienna): ‘A DICTIONARY OF THE OLD IRISH PRISCIAN GLOSSES’.

I am currently working on a project (funded by the FWF/Austria) to publish a lexicon of the Old Irish glosses to Priscian’s *Institutiones grammaticae*, not only in a printed version but also as a fully searchable online-database, which will interact with the project of Pádraic Moran ‘The Saint Gall Priscian glosses’ (<http://www.stgallpriscian.ie/>). The aim of this paper is to present the current state of my work as well as to give examples of the parallel transmission of glosses in different Priscian manuscripts. Of the six known manuscripts featuring Old Irish glosses to Priscian’s *Institutiones grammaticae*, the St. Gall Priscian contains by far the most (~ 3,500 glosses), but the other manuscripts should not be neglected in current and future researches on Old Irish glosses. In this paper I will try to show the possibilities of working with the new database by giving examples of parallel transmitted glosses.

Dr. Victor **BAYDA** (Lomonosov Moscow State University): ‘ANALYTICAL PREDICATES IN IRISH’.

Analytic predicates are one of the most visible typological peculiarities of modern Irish. They normally consist of a semantically generalised verb and a noun (noun proper or verbal noun). These structures, being almost universal cross-linguistically, present a number of unique features in the case of Irish. These include not only a fairly large number of models, but also the frequency of their presence in discourse as well as the fact that many of them do not correspond to a simplex verb expressing the same predicate, being, thus, the only way of conveying particular meanings.

Historically the strong position of analytic predicates in Irish is connected to poor affix-verb derivation. The paper presents a classification of such predicates based on their structure and function, which gives an idea of their position in the system.

Dr. Katharina **BECKER**, Professor Ian Armit, Dr. Graeme Swindles (University of Bradford, University of Leeds): ‘IRON AGE SOCIETIES IN IRELAND’.

A new body of excavated settlement and industrial sites dated to the Iron Age allows us for the first time to draw a new picture of Iron Age society in Ireland. Some results of the analysis of this new data will be considered in conjunction with evidence for climatic change.

Susan **BELL** (University of Glasgow): ‘SCOTTISH GAELIC ORTHOGRAPHIC DEVELOPMENT: A CORPUS-BASED STUDY’.

This paper will present an investigation of how corpus methodology can contribute to the study of Scottish Gaelic orthography. The research is based on ongoing College of Arts funded PhD research at the University of Glasgow. The University currently has two digital projects: *Corpas na Gàidhlig* and the Digital Archive of Scottish Gaelic, a recognised British Academy project. These projects are creating a large body of electronic versions of Scottish Gaelic texts that this study will utilise and build upon in order to create a searchable electronic corpus. The corpus will be designed for the purpose of investigating the history of Gaelic orthography. The paper will discuss the design of this corpus and demonstrate how specific orthographic features can be investigated. Patterns of diachronic and synchronic variation in orthography will further enlighten studies on the historical development of Scottish Gaelic orthography and the language more generally.

Jaqueline **BEMMER** (University of Oxford): ‘VALIDITY AND EQUALITY IN EARLY IRISH CONTRACT LAW – *DLIGED* AND *CERT* IN THE LIGHT OF *CÓIC CONARA FUGILL*’.

The purpose of this paper is to analyse the unique procedural division between *dliged* (entitlement) and *cert* (justice) in the *Cóic Conara Fugill* (The Five Paths to Judgement), by means of comparing its evidence with other Irish legal sources relevant to contract law, such as *Berrad Airechta* and *Di Astud Chor*. *Cóic Conara Fugill* is the only tract which delineates specific paths to judgement in court and distinguishes between *dliged*, envisaged as an action taken to challenge the validity of a contract and *cert* as a plea directed to adjust inequities within a valid contract. This division finds further reflection in the differing guarantees demanded for each plea, the classical, contractual *naidm*-surety for *dliged* but, on the contrary, a *smachtgille* (1/7 gage) for *cert*. This classification is striking because it is not found in any other legal source and stands in marked contrast to provisions in *Berrad Airechta* and *Di Astud Chor* which appear to treat the issue of commercial activities as having but one underlying judicial concern, the overall regulation of contractual agreements. A closer examination of *Cóic Conara Fugill* will contribute to the understanding of the nature of contractual obligations in early Ireland and will certainly provide us with intriguing questions for further investigation.

Dr. Alexandra **BERGHOLM** (Department of World Cultures, University of Helsinki): ‘RITUALS OF MOURNING IN EARLY IRISH SOURCES’.

This paper examines references to various ritual activities related to death and mourning in early Ireland. The discussion attempts to outline the range of ritualised expressions of grief which are reflected in the literary material, and to set them within

the wider cultural context of early medieval funerary practices. The evidence of early Irish sources will be considered from a comparative perspective, which seeks to elucidate the significance of these rituals as a form of social behaviour. Accordingly, it will be argued that while rituals surrounding death may be seen as focusing on the afterlife, they also function to enhance the continuity of the living.

Dr. Jacopo **BISAGNI** (Classics, NUI Galway): ‘BILINGUALISM AND CODE-SWITCHING IN THE OLD IRISH GLOSSES’.

Over the past few years, philologists have begun to explore the possibility of applying modern (socio-) linguistic research on bilingualism to ancient and medieval data, with interesting results. However, despite the existence of much relevant primary material, it can be said that this kind of research is still in its embryonic stage as far as Early Irish texts are concerned. This paper will therefore focus on the alternate use of Latin and Old Irish in a selection of glosses from Stokes and Strachan’s *Thesaurus Palaeohibernicus*, in an attempt to assess the potential descriptive/explanatory power of modern theories such as Carol Myers-Scotton’s Matrix Language Frame Model in the context of Latin/Old Irish code-switching.

Judith L. **BISHOP**, Associate Professor (Mills College): ‘THE LEGAL DEFINITION OF A SAINT: GENDER, SANCTITY, AND LEGAL CATEGORIES IN THE *BRETHA CRÓLIGE*’.

As a general category, women operated under a definite juridical inferiority in early medieval Irish law. However, both canon and secular law make reference to the particular legal position of various types of exceptional holy women. The *Collectio Canonum Hibernensis* states ‘Two classes of women can stand surety without outside authorization – *virgo sancta* and *domina*’. The secular text *Bretha Crólige* enumerates a list of twelve types of women who are considered to be exceptions to the law of sick-maintenance (*othrus*). The text divides the twelve representatives into two groups with each group having a separate explanation for the exceptionality and a separate basis for their compensation. This paper investigates these categories of exceptionality with reference to the intersection of gender and sanctity in early medieval Irish law. Under a close reading these categories argue against a singular notion of identity construction and suggest that the gender binary in early Irish law was constructed in tension with multiple factors of identity – professional status, wealth, social or religious authority. Though it is difficult to determine where and when, if ever, the laws of sick-maintenance were performed as written, they still serve as one indication of the complexity of what was culturally intelligible in terms of gender construction in early medieval Ireland.

Simon Karlin **BJÖRK** (Uppsala University): ‘ARTHURIAN TRADITION IN SCANDINAVIA’.

Scholarship on the group of medieval Arthurian texts found in Scandinavia has been mainly concerned with comparison to the source texts and the influence of these adaptations in medieval Scandinavia. To date relatively little attention has been paid to the possibility that these texts may shed some light on the origins of Arthurian literature in medieval Europe. In this paper I will examine some Arthurian texts from the Scandinavian tradition and discuss their relevance for the origins of Arthurian literature.

Dr. Virginia **BLANKENHORN**: ‘THOUGHTS ON THE PERFORMANCE OF “STROPHIC” VERSE’.

A CD released by the School of Scottish Studies ('Gaelic Bards and Minstrels', Greentrax CDTRAX 9016D) features the late Rev. William Matheson performing 17 poems in what he says we should call *iormam* (perhaps more commonly known as 'strophic' metre). In this stressed metre, most often used by the bardic class for the composition of formal, stressed-metre panegyric verse, the last line of each stanza contains an additional stressed syllable; in addition, stanzaic length may also vary. Such metrical variability challenges musical performance, as the singer must adjust his or her air *ad hoc* to fit the changing shape of the verse. This paper will discuss the nature of such adjustments, and will examine not only William Matheson's performances (which combined texts from authoritative printed sources with airs from published sources, unpublished manuscripts, and oral tradition), but also recordings of traditional performances collected by the School of Scottish Studies.

Alderik H. **BLOM** (University of Oxford): 'GLOSSING THE PSALMS: THE INTERFACE OF LATIN AND VERNACULAR GLOSSING'

My paper will assess aspects of the interface of Latin and the North-West European vernaculars in medieval multilingual textual culture. Focusing on code-switching strategies and their cultural and pedagogical context, it will examine the glossing of selected portions of the Latin Psalter in Old Irish, Old English and Old High German, in order to compare when, how and for what purpose these vernaculars came to be employed, and to recover, where possible, what criteria governed a scribe's choice of glossing language.

Dr. Grigory **BONDARENKO** (Queen's University Belfast): 'THE SUPPLEMENT TO *EDIL*: A STEP TOWARDS EARLY IRISH MEGATEXT'

The *eDIL* team (Professor G. Toner, Dr. G. Bondarenko, Dr. S. Arbuthnot) is currently working on a supplement to the *Dictionary of the Irish Language* based on lexicographical research, mainly in journals, published since 1932 when the second fascicule of *DIL* appeared. This project output will be published online as the work progresses alongside the *eDIL* (www.dil.ie). The *Supplement* is also to be published in hard copy based on the supplement entries compiled. The project is due for completion in April 2012. The talk will be focused on successes and challenges of the project. Drafting and structuring of supplement entries with the help of Tshwanelex software, as well as the editing policy and decision making will be discussed. The Supplement to *eDIL* published online will contribute to a growing Early Irish digital megatext available online with its crossreferences and links serving as major tools in connecting literature, historical sources and language.

Ali **BONNER** (University of Cambridge): 'PELAGIUS' TEACHING AND THE AGE OF SAINTS IN BRITAIN AND IRELAND'

This paper explores the relationship between the emergence of an evangelical wing of the ascetic movement, for which Pelagius was a spokesman, and the dynamic fervour of the monastic, pilgrim, and missionary activity that characterised British and Irish Christianity from the fifth century onwards. The argument will be proposed that the ascetic ideal was transmitted to Britain and Ireland through the medium of literature and ideas derived from the evangelical ascetic movement of which Pelagius was a part. The evidence for this comes from detailed scrutiny of texts which show a direct link between Pelagius' teaching and the explosion of the monastic movement in the West. An examination of the writings of Patrick, Gildas, and Columbanus also throws light on the influence of this evangelical asceticism. The result should be a more

nanced appreciation of the doctrinal issues at play, and a clearer understanding of the engine behind the explosion of ascetic activity.

Erin D. **BOON** (Harvard University): ‘THE ADVANTAGES (AND DISADVANTAGES) OF THE WELSH HERITAGE SPEAKER’.

Broadly defined, Heritage Language Speakers have a cultural or personal connection to a language regardless of their own proficiency. This encompasses most, I would say, Welsh learners in Wales, both in adult classes and in grade school. More narrowly defined, however, a Heritage Speaker has some level of actual proficiency in the language and is to some degree bilingual (albeit heavily imbalanced). These Heritage Speakers present an interesting problem to Welsh for Adults education initiatives. The challenge is just how to best capitalize on the knowledge that these learners already possess. Incomplete acquisition of a language during the critical period early in life will have left different skills than will have years of L2 study in a formal learning environment. The goal of this paper is to identify exactly what technical advantages the ‘Heritage Speaker’ of Welsh possesses over the average Welsh learner and how best to develop a system that recognizes and addresses the various educational needs of such students.

Dr. Jacqueline **BORSJE** (University of Amsterdam): ‘MULTILINGUAL CHARMS FROM WESTERN EUROPE’.

The corpus of medieval Irish spells consists of multilingual verbal forms with which people tried to influence reality. A Latin text may be surrounded by Irish remarks about the ritual performance; or Irish texts may conclude with Latin adaptations from the Bible or liturgy. This paper will focus on healing texts found in Ireland and Britain. An Irish charm in an Old English remedy was qualified by the Anglo-Saxons as a ‘choice Irish incantation’. With its seven variant versions, this is the most frequently attested charm in Anglo-Saxon records (Pettit). These healing texts not only use the vernacular (Old English and Irish) and Latin but we can also detect a broader cultural background from Greek and Hebrew/Aramaic language and culture. This paper will explore the use of a variety of languages in verbal expressions known as ‘words of power’, to which recourse was taken as coping tools in existentially challenging situations of life.

Robert D. **BORSLEY** (University of Essex): ‘FILLER-GAP MISMATCHES IN WELSH’.

Filler-gap dependencies involving a clause-initial filler constituent of some kind followed by a matching gap are an important feature of human languages. Wh-questions such as Welsh *Beth brynodd Gwyn* (‘What did Gwyn buy’) are a notable example. There are also certain cases where what looks like a filler differs in some way from the following gap. In the case of Welsh there is a mismatch between apparent filler and gap in nominal cleft sentences such as *Nhw welodd ddraig* (‘It was they that saw a dragon’) and in certain sentences with *gwneud* ‘do’ and *bod* ‘be’. It seems that a number of different mechanisms are required here. With nominal clefts there is evidence that what looks like a filler is not really a filler. With both *gwneud* and *bod* there are certain categories which can only appear as gaps and not as overt clause-internal constituents. With *bod* there are also cases where the clause-initial constituent undergoes a deletion process and hence looks like a different category. This accounts *inter alia* for the contrast between *Golchi’r car mae Mair* (‘Mair is washing the car’) and *Wrthi yn golchi’r car mae Mair* (‘Mair is in the process of washing the car’).

Gilles **BOUCHERIT** (CRBC Rennes 2): 'A DEER CULT IN *BUILE SUIBHNE*'.

By saying these words: *Cidh iomdha dom dhamraidh-si* (O'Keefe, 1913/1996, p. 79) or *A mathair na groidhi-si* (ibid.), at paragraph 40 of *Buile Suibhne*, Fer Benn, is addressing the same type of spirits as the Tungus do in Anisimov's study 'Cosmological concepts of the peoples of the North', namely 'Bugady enintyn'. Both are considered a mother and an animal, elk or deer, the difference being that Fer Benn is not Bugady enintyn's husband and his name is known, but they both play the same part as guardian of her herds: 'The mistress of the earth has a husband – the nameless shepherd of her herd'. The mythology referred to can be epitomized in the cosmic hunt (a form of personification of the sun cycle). Its trace can be followed on the cliffs from Siberia to Europe, beginning with Lake Baikal Neolithic which is contemporaneous with the Afanasevo civilisation of the Minusinsk steppe belt, originating itself in the Repin migration situated on the Don river before the Yamnaya horizon appeared. Connections with the Volga-Ural Repin-Yamnaya world were maintained by a continuing round of migrations moving in both directions (3700-3500 / 2.400 BCE). The deer and tree of life on the cylindrical seal found in Kragnosvarkdeisk (Maikop-Novosvobodnaya), dated from the beginning of the third millennium BC, must come from Siberia because *Cervus elaphus* is not known in Mesopotamia where however the technique itself comes from. Likewise, the deer among the Hittites is a sacred animal and seems to have been the first supreme female deity, superseded afterwards by Teshoub: '*l'ancêtre direct du Zeus Dolichénos*'. A deer cult is pervasive among the Indo-Europeans, from Usatovo, Polonia, Scandinavia and Val Camonica, Iberia and Gaul (Cernunnos). Between the 8th century at least, and ca. 325 BC, this cult must have come from somewhere on the Continent. Shape shifting of deer into women is very famous in Scottish folklore. In the Book of Leinster it is stated explicitly that Blái, [Oisín's mother] was a deer. 'The Loíges of the Midlands descend from [...] [a] son of Conall Cernach [...]', implying that they were Cruithin (i.e. Pretani), like the fictitious character Suibhne himself as 'king of Dál nAraidhe'. In Caledonia we find also the Cornovi tribe, (same root as *cernach*, *cernunnos*, or Hit. *Kurunta*). Paragraph 40 of the romance mentioned previously begins and ends with quite the same words, and also begins and ends with the tree and the deer themes, giving the romance its overall meaning of a shift from a pre-Christian world to a Christian one personified by Fer Benn, Suibhne's lawful name (*dlightheachán*). In this context, reference to shamanism is quite relevant.

Matthieu **BOYD** (Harvard University): 'CELTIC INFLUENCE ON THE FRANCOPHONE "MATTER OF BRITAIN" REVISITED: THE MARVELS OF RIGOMER'.

The problem of how medieval French and Anglo-Norman writers made use of Celtic source material is well known as it relates to twelfth-century authors like Marie de France and Chrétien de Troyes, the inventors of the Old French genres of the 'Breton lay' and Arthurian romance, respectively. In *Ireland and the Grail* (2007), John Carey breathed new life into the discussion. However, scholars have tended to treat Celtic material in Arthurian romance subsequent to Chrétien as 'Chrétien's leftovers', unworthy of independent consideration. By contrast, the thirteenth-century romance 'The Marvels of Rigomer' testifies to new influence on Arthurian romance stemming from Ireland as opposed to Bretagne (Brittany or Celtic Britain). It describes an expedition by Arthur's knights to free the land of Rigomer, apparently in Munster, from evil enchantments. Their adventures are demonstrably inspired by (i)

Gaelic literature, folklore, and fairy belief; (ii) the thirteenth-century geopolitics of Ireland under the Normans; and (iii) mainstream medieval notions of the monsters dwelling on the periphery of the known world. *Rigomer* is at once a tale of the supernatural, a political allegory, and a sensational ethnography of the Irish, strung together by Arthurian swashbuckling. My paper will show that *Rigomer* deserves a much more considerable place in our account of Celtic influence on medieval Francophone literature, and develop that account in other ways as well.

Dr. Elizabeth **BOYLE** (Cambridge University): ‘*DE TRIBUS HABITACULIS ANIMAE: IS THIS AN IRISH ESCHATOLOGICAL TEXT?*’

The Latin eschatological homily *De tribus habitaculis animae* is attributed in some manuscript copies to a ‘bishop Patrick’ who, it has been suggested, should be identified as Gilla Pátraic, bishop of Dublin (d. 1084). However, none of the surviving manuscripts of the text has an Irish provenance, and the earliest witnesses attribute the work to Caesarius of Arles. This paper will examine the textual evidence, and particularly the relationship between *De tribus* and Irish vernacular eschatological homilies, in order to evaluate whether a case can be made for Irish authorship, and whether that author was indeed the eleventh-century bishop of Dublin.

Andrew **BREEZE** (University of Navarre, Pamplona): ‘THE MABINOGI’S IRISH RIVER: LIFFEY OR SHANNON?’

The identification of the Irish river mentioned in the tale of Branwen has long been disputed. Publication of Count Tolstoy’s *The Oldest British Prose Literature* (2009), the writer’s *The Origins of the ‘Four Branches of the Mabinogi’* (200), and Patrick Sims-Williams’s *Irish Influence on Medieval Welsh Literature* (2010) shows continued disagreement on the question. Nevertheless, detailed analysis allows a solution that would vindicate conservative positions on the matter.

Daniel Donovan **BRIELMAIER** (Centre for Medieval Studies, University of Toronto): ‘SELVES AND SUBJECTIVITY IN “THE LAMENT OF THE OLD WOMAN OF BEARE”’.

Often considered one of the most sophisticated pieces of verse from medieval Ireland, *The Lament of the Old Woman of Beare* has long held scholars’ attention. Acknowledging, as James Carney put it, that ‘like many another great poem it may not allow any single and exclusive interpretation’, I offer my contribution to the discussion, a reading that presents the figure of the Old Woman as an imaginative construct – that is, a poetic ‘I’ or *ego* – whose self, a blend of identities held in tension, has been masterfully evoked by the poet’s careful use of metre, syntax, and imagery. Closely tracking the construction of the Old Woman’s subjectivity throughout the poem, a dual identity becomes apparent – one fixed in the past and defined by her relationship to her community and the natural world; the other physically and socially isolated in the present, and attempting to reconcile herself to her now marginalized existence. Using Julia Kristeva’s psychoanalytic narrative as a means of articulating this experience, the Old Woman is revealed to be a figure whose process of subjectification remains incomplete, the implications of which may be used to inform previous interpretations of the poem.

Dr. Mícheál **BRIODY** (University of Helsinki): “‘MAKING SOMETHING OUT OF NOTHING’? THE NINETEENTH-CENTURY BACKGROUND TO THE COLLECTIONS OF THE IRISH FOLKLORE COMMISSION’.

Séamus Ó Duilearga often decried how the collecting of Irish folklore was neglected in the nineteenth century. Moreover as a young man, impatient to be given the chance to save the folklore of Ireland, particularly Gaelic folklore, he complained of the resources being devoted to the cataloguing of Gaelic manuscripts, work he claimed could be done perfectly well in fifty years time. Yet he cut his teeth cataloguing these selfsame manuscripts in the Royal Irish Academy and this work may well have had a tenuous, though nonetheless important, influence on his subsequent decision to seek to emulate some of the great collections of national folklore that he encountered on his travels in Northern Europe in 1928. Ó Duilearga never explained, in any more than a general way, why the collecting of Irish folklore was, in his opinion, ‘neglected’ in the nineteenth century. This paper seeks to explain this neglect, if neglect it was, and to view it in the context of Gaelic manuscript tradition, as well as efforts to systematically collect oral traditions in Gaelic Scotland and Northern Europe in a century which saw Irish, along with much of the traditions enshrined in it, disappear over most of the country.

George **BRODERICK** (Universität Mannheim): ‘CELT AND NON-CELT IN BRITAIN AND IRELAND: A SURVEY OF PTOLEMY’S PLACE- AND POLITY-NAMES IN HIS *GEOGRAPHIA*’.

This paper will look at place- and polity-names in Ptolemy’s *Geographia* for Britain and Ireland to see what sort of demographic and linguistic picture emerges.

Dagmar **BRONNER** (Philipps-Universität Marburg): ‘TRAVELLING IN MEDIEVAL WELSH AND LATIN: A LINGUISTIC COMPARISON OF *FFORD Y BRAWT ODRIC* AND *ITINERARIUM FRATRIS ODORICI*’.

The paper proposes to examine medieval methods of translating from Latin into Welsh, taking as an example the account by the fourteenth-century Franciscan friar Odoricus of Pordenone of his journey to the Far East. The paper will deal with lexical and syntactical aspects of the way the act of travelling is described in the Middle Welsh text in comparison with the Latin original.

Dr. Benjamin **BRUCH** (Lecturer for Celtic Studies, Rheinische Friedrich-Wilhelms-Universität Bonn): ‘DIALECT, IDIOLECT, AND SCRIBAL PRACTICE IN MEDIEVAL CORNISH MANUSCRIPTS’.

This paper will present evidence regarding the nature and extent of orthographic variation among medieval Cornish texts dating from the late fourteenth through the early sixteenth centuries, and will discuss these findings in relation to N.J.A. Williams’ hypotheses regarding the existence of regional dialects and a strong, conservative scribal tradition in Middle Cornish. Particular attention will be paid to the Cornish Ordinalia and Beunans Meriasek, two works which appear in manuscripts copied by two (or more) scribes. Differences in spelling practices between the two principal scribes in each manuscript will be used to identify possible differences in dialect or idiolect. In the case of the Ordinalia, variations in spelling within sections copied by the same scribe will be analyzed and their implications with respect to the internal structure and historical development of the Ordinalia cycle will be considered.

Ms Abigail **BURNYEAT** (University of Edinburgh): ‘The Scribal Critic: Commentary and *Compilatio* in BL Egerton 1782’.

Recent approaches to the medieval practice of *compilatio* have emphasised the significance of the individual manuscript as a *locus* for critical, as well as compilatory, concerns. It has been suggested previously that the collection of texts contained within London, British Library, MS Egerton 1782, produced by scribes of the Ó Maoilchonaire family in 1517-18, illuminates a variety of the compilatory techniques employed by medieval Irish scribes, and I have argued elsewhere that the compilatory practice apparent in this manuscript fits well into a broad educational context, providing useful insights into both curriculum and practice in the medieval Irish school. What has been less emphasised is that this manuscript is also a key witness to the use of sophisticated medieval commentary techniques associated with medieval Irish critical practice and the training of *literati*. The present paper will examine the commentary presented in and around the copies of key curricular texts in Egerton 1782 as further evidence for medieval Irish critical and educational practice and for the particular critical concerns of the Ó Maoilchonaire scribes.

Professor Bryan **CARELLA** (Assumption College, MA, USA): ‘A FIFTH-CENTURY LATIN RHETORICAL DEVICE IN OLD IRISH VERNACULAR LITERATURE’.

My paper examines a possible connection between the rhetorical practice of enumerating various, sometimes mutually contradictory interpretations of scriptural *loci* in early Hiberno-Latin biblical commentaries (and, to a lesser extent, legal texts) and similar practices in later Irish vernacular literature. Utilizing a method which dates back at least as far as Pelagius, Irish biblical exegetes often listed multiple interpretations of the same biblical passage, sometimes presenting even mutually contradictory literal or historical readings one after the other with the formula ...*siue...siue* or *alii dicunt...* In later vernacular literature, one finds reflexes of similar formulas: For example, in the Rennes Dinnsenchas, various conflicting explanations for place names are often joined with the formula ...*nó...nó*, apparently echoing (at an unknown number of removes) the ...*siue...siue* of Pelagian exegesis. Likewise, the narrators of many Old and Middle Irish vernacular tales frequently pose several different, mutually exclusive sequences of events as possible alternatives. Multiple examples appear, for example, in *Táin Bó Cúailnge* and elsewhere; the device is quite common. Unlike other early medieval European literary traditions wherein narrators propose alternate endings, in the Irish reflex of this phenomenon, the narrator almost always implicitly presents him- or herself as a trained textual scholar or historian, making technical distinctions between possible alternatives on an intellectual basis. My paper examines the development of the early Irish scholarly practice of presenting alternative, contradictory data, suggesting that it originates with early biblical exegesis and eventually becomes a common device used in various genres, even those primarily belletristic in nature. I conclude with some suggestions about the possible function of this device in the later literary texts.

Dr. Mairead **CAREW** (University College Dublin): ‘THE HARVARD MISSION: AN AMERICAN STUDY OF THE CELTIC RACE’.

Between 1932 and 1936, the Harvard Mission carried out an anthropological survey of Ireland, one strand of which included five archaeological expeditions. The project was organised and managed by the physical anthropologist Earnest A. Hooton of the Peabody Museum at Harvard. Hooton served on the Anthropometry Committee of the American Eugenics Society. One of the aims of the American Eugenics movement

was to ‘create an American eugenic presence throughout the world’. To this end a network of eugenic investigators was installed in Belgium, Great Britain, Norway, Sweden, Denmark, Czechoslovakia, Italy, Holland, Poland, Germany and the Irish Free State. Potential immigrants to the United States were ‘eugenically inspected.’ This paper will explore why the Harvard Mission came to Ireland and the political ideology underpinning their archaeological work. This work fitted easily with Irish nationalist and racist aspirations for a proven scientific Celtic identity. The academic framework which was used for interpretative purposes and the academic backgrounds of the protagonists will be examined in an effort to explain how and why particular results were obtained about the Celtic Race.

Dr. John **CAREY** (University College Cork): ‘SAINT BRENDAN IN HELL: SOME UNEDITED WITNESSES TO IRISH ESCHATOLOGICAL TRADITION’.

The importance of eschatology and eschatological writings in medieval Irish literature is generally recognized, as is the importance of the Irish contribution to the eschatological imagination in Europe as a whole. Discussion has however tended to concentrate on a fairly restricted body of texts, largely because much relevant material remains untranslated or indeed unedited. The principal aim of the IRCHSS-funded *De Finibus* project is to address this situation. As an illustration of how much we have still to learn, the present paper will examine three brief texts which have hitherto featured little if at all in scholarly discussion: Old Irish descriptions of the last days and of hell, attributed respectively to Colum Cille and to Brendan; and an account of the ‘seven hells’ from the later Middle Ages.

Dr. Denis **CASEY** (University of Cambridge): ‘MEDICINE IN EARLY MEDIEVAL IRELAND’.

Detailed evidence for the practice of medicine in medieval Ireland dates mainly to the later medieval period. It has been estimated that over one hundred medical manuscripts survive from the late medieval/early modern period (c.1400-c.1700), yet not a single Irish medical treatise survives from the pre-Norman period. Even in related sources, such as legal texts concerning injuries, references to actual medical practices are extremely rare. Despite the paucity of medical information in these earlier texts, a small number of tantalising references to actual medical practices are found in association with the mythical physician Dían Cécht. In this article references to ‘three foreign herbs’ mentioned in an Old Irish law text entitled *Bretha Déin Chécht* (‘The Judgements of Dían Cécht’) will be discussed, in order to investigate the practice of, and sources for, medical knowledge in early medieval Ireland. In particular, I will argue that *Bretha Déin Chécht* displays knowledge of Classical medicine (which was possibly transmitted to early medieval Ireland through the Etymologies of Isidore of Seville) and that the practice of medicine in early medieval Ireland was more sophisticated than has previously been thought.

Professor T. M. **CHARLES-EDWARDS** (University of Oxford): ‘THE STRUCTURE OF *BRETHA COMAITHCHESA*’.

Bretha Comaithchesa was part of the *Senchas Már* and is likely to date from the early eighth century. It deals with a legal régime governing relations between neighbouring farmers, irrespective of the status of the participants. Much of the substance of the text has been covered by Fergus Kelly’s *Early Irish Farming*. This paper will address problems arising from the arrangement of the tract, including the appearance of what seem to be different versions of the same passage and the introduction of the general

term *mruigrecht* two thirds of the way through the text as if it included the topics that then follow as opposed to those covered earlier in the tract.

Professor Thomas Owen **CLANCY** (University of Glasgow): 'EARLY GAELIC NATURE POETRY REVISITED'.

During the 1980s and 1990s, long-standing paradigms of interpretation of the early poetry in Gaelic on themes of nature, based on the essentialist literary criticism of the likes of Ernst Renan and Matthew Arnold, and filtered through the work of Celtic scholars such as Kuno Meyer, were challenged and discarded, in two key articles by Donnchadh Ó Corráin and Patrick Sims-Williams. This paper revisits the poetry, in an attempt to understand the importance of their subjectivity – the almost invariable presence of a fictive 'I' in these poems. The paper suggests that the lens of subjectivity provides a way to understand and reclaim the importance of this large and diverse corpus of poetry, one of the most distinctive in medieval Europe, as well as understanding the underlying relationship between 'nature poetry' and a range of other literary genres from the medieval Gaelic world.

Rosemary **COLL** (University of Ulster): 'ASPECTS OF THE VERB IN 17TH-CENTURY IRISH TEXTS'.

While the 17th century is pivotal in the political and social history of Ireland, it is equally a watershed in terms of its linguistic history. It marks both the transitional period between Early Modern Irish and Modern Irish and the beginning of the language shift from Irish to English. Although the 17th century marks a significant linguistic watershed, the language used in texts of this period remains largely unexplored thus far in corpus-based studies. This study aims to fill this gap. The corpus consists of four canonical 17th-century texts: the New Testament, the Old Testament, Desiderius and Foras Feasa ar Éirinn. The investigation analyses four verbal components: the progressive, the perfect, the autonomous and agency. It details the form, frequency, function and distribution of each category. It also examines other verbal components such as aspect and phase, voice, mood and tense.

Professor John **COLLIS** (Department of Archaeology, University of Sheffield): 'CELTIC FROM THE WEST? A CRITIQUE.'

I wish to briefly critique the recent suggestion made in the volume edited by Barry Cunliffe and John Koch that the origin of the Celts and the Celtic languages may have been in Iberia. I will do this on grounds of logic, methodology and misuse of the classical and archaeological sources. But I also want to consider if the concept of a 'Celtic language group' actually hinders our understanding of areas such as Iberia, in the same way that archaeologists are increasingly rejecting the idea of Hallstatt and La Tène culture groups.

Kassandra **CONLEY** (Harvard University): 'REVISITING CONQUEST: THE CASE OF ALEXANDER AND MANDEVILLE IN SIXTEENTH-CENTURY WALES'.

The sixteenth century saw a number of medieval travel tales adapted into Welsh, many of which express ambivalence toward conquest and expansion. Travel into foreign lands, previously lauded in medieval originals, suddenly becomes deeply problematic. This ambivalence is exemplified by the Welsh treatments of two of the greatest medieval travelers: Alexander the Great and John Mandeville. Earlier Welsh poetic references to Alexander praised his exploration of the world, but in the sixteenth century, this is no longer common. *Ystorya y Gŵr Moel o Sythia*, the speech

of a Scythian leader to Alexander, condemning the conqueror's greed and arrogance, embodies this shift. Similarly, the Welsh Mandeville emphasizes the inherently conflicted nature of foreign travel. 'The Book of John Mandeville' is often read in terms of Eastern expansionism; however, the Welsh adaptation distances Mandeville from colonial or missionary impulses. Instead of traveling the world for himself, he gets a birds-eye view of the globe as he listens to the tales his raven brings back from his flight around the world. In these texts, Western men are discouraged from travel, and in this talk I will examine possible historical and cultural reasons why this is so.

Mr Graeme **COTTERILL** (Bangor University): 'INNOCENCE LOST, EXPERIENCE GAINED: GRACE WILLIAMS, WALES AND THE WAR'.

For Grace Williams (1906-77), as all Europe's inhabitants, World War II caused considerable physical stress and enormous emotional upheaval. A renowned pacifist, she found all aspects of the conflict wholly abhorrent yet during it, despite the burden of teaching under evacuee conditions, she produced a series of four orchestral works: two of which (*Fantasia on Welsh Nursery Tunes* and *Sea Sketches*) have subsequently become her most well known and popular scores. This paper seeks to directly connect the musical styles of each of the four works (the others being *Symphonic Impressions* [Symphony No. 1] and *Sinfonia Concertante*) with Williams's contemporary state of mind and practical circumstances; identifying issues such as the suitability of folk song as a means of innocent expression alongside the notion that, somewhat ironically, it was only under wartime conditions that she was able to hope for performances of her most advanced compositions. Finally, but centrally to our understanding of Williams's overall canon (drawing upon Williams's vast surviving correspondence with musicians as diverse as Daniel Jones, Egon Wellesz and Elizabeth Maconchy), this paper questions why the subject matter of three of the scores concerned depictions of her native Wales in a concentration otherwise unparalleled in her output.

Dr. Martin **COUNIHAN** (University of Southampton): 'ON THE ORIGINS OF THE SCOTS, PICTS AND ATECOTTI'.

A new book, *On the Origins of the Scots, Picts and Atecotti*, shows that none of those groups had anything to do with Scotland and that they all originated in the north Leinster region. The return of Atecotti from military service on the continent explains the introduction of Christianity to Ireland and its subsequent pattern of dissemination. The book's main findings, the evidence on which it is based and the research methods used will be discussed. Still-open questions, such as why the Scots were airbrushed out of Irish history, will be highlighted.

Adam **COWARD** (University of Wales, Newport): 'MAINTAINING THE "ANCIENT BRITISH OPINIONS OF SPIRITS"?: THE "WELSHNESS" OF EDMUND JONES "YR HEN BROFFWYD" (1702-1793)'.

Edmund Jones was perhaps one of the most eccentric figures in early modern Wales: a devout independent preacher from Pontypool in Monmouthshire, Jones is best known for *Relation of Apparitions of Spirits in The Principality of Wales* (1780) and his *Account of the Parish of Aberystwith* (1779), which contained a notable section 'Of Apparitions and Agencies of the Fairies &c.'. For the historian, Jones seems an early personification of those qualities which would come to stand for Welshness: the fact that he was of common stock and strongly held to local folk-beliefs which places him firmly within 'y Gwerin', his stark Nonconformity, his early and somewhat

romanticised appreciation of the Welsh Landscape, and the fact that he even noted an inspiration for his work on spirits from The Honourable Society of the Cymmrodorion. Much of this is a modernization of Jones's principles. For example his appreciation of the landscape is derived less from local pride than from a sense of God's works on the earth. However, even allowing for the influence of nationalistic historiography, Jones's 'Welshness' still shines through in diverse places of his works and is clearly influenced by where, when, and how he lived.

Mr Martin **CRAMPIN** (University of Wales Centre for Advanced Welsh and Celtic Studies, Aberystwyth): 'IMAGING WELSH SAINTS IN WELSH CHURCHES'.

Few images of the saints of Wales, once an important part of the imagery of the medieval church in Wales, survived the reformation. However, the saints were gradually rediscovered during the second half of the nineteenth century and more emphatically depicted throughout the twentieth century and into our own time. This paper will describe the ways in which Welsh saints were depicted in stained glass, sculpture and other media for churches in Wales. Sometimes these images are seemingly straightforward standing figures, and in other cases illustrate scenes or themes from the life of the saint. As such they provide an insight into nineteenth-century antiquarian and literary interests in the medieval past, as well as offering perspectives on the religious divisions over the disestablishment of the Welsh church, and latterly a Celtic romanticism and popular interest in the early Celtic church.

Bernadette **CUNNINGHAM** (Royal Irish Academy): 'THE BOOK OF O'LOGHLEN: AN EARLY EIGHTEENTH-CENTURY FAMILY BOOK'.

Medical doctors were among the new middle class in eighteenth-century Ireland whose patronage of Irish scholarship proved significant. Brian O'Loughlen, MD, (d.1734) was one such patron. He commissioned a family book from the renowned Clare scribe, Aindrias Mac Cruitín, in the 1720s. The manuscript compilation, now RIA MS E iv 3, was completed in 1727. This paper explores the creation of this manuscript book within the cultural and social context from which it emerged.

Julia **DAMM**, MA (Philipps-University Marburg): 'PATTERNS OF WORD-ORDER IN *BRUT Y BRENHINED* (DINGESTOW, LLANSTEPHAN 1) AND IN GEOFFREY'S *HISTORIA REGUM BRITANNIAE*: SYNTACTIC COMPARISONS'.

In my paper I will analyse the variety and range of word-order patterns occurring in two versions of *Brut y Brenhined* (Dingestow and Llanstephan 1) as a contribution to the on-going discussion of the reality across genres of the so-called abnormal order in Middle Welsh. Historiographical texts have not been considered in this context so far. In the second part of my paper I will compare the Welsh word-order patterns with the syntactic patterns found in the parallel passages of Geoffrey's *Historia Regum Britanniae*, in order to explore possible influences of the syntax of the Latin text on its Welsh adaptation(s), and discuss some methodological problems of such comparisons relating to the identification of an ultimate source.

Morgan Thomas **DAVIES** (Colgate University): 'NAMES TO CONJURE WITH: POETIC FOREBEARS IN LATE MEDIEVAL WALES'.

When in 'Troilus and Criseyde' Geoffrey Chaucer seeks to locate himself within a poetic lineage, he invokes as ancestors the likes of Homer, Virgil, and Ovid. When Chaucer's 15th-century English and Scottish *epigones* assert their filiation within such a lineage, they tend to invoke Chaucer himself. Late medieval Welsh poets were also

concerned to claim their place within a literary genealogy, but their conception of such a genealogy, and of poetic filiation more generally, differs in some significant ways. In this essay I will consider the trope of poetic paternity in the work of the *beirdd yr uchelwyr* with an eye to what it can tell us about tradition and literary community in late medieval Wales.

Andrea **DAVIS**, Professor Michael Hammond with Natasha Warner, Andrew Carnie, Colin Gorrie, Lionel Mathieu, Jessamyn Schertz, Micaya Clymer, Jae-Hyun Sung, Dan Brenner and Muriel Fisher (University of Arizona): ‘PERCEPTUAL AND JUDGMENT-BASED EXPERIMENTS ON SCOTTISH GAELIC *SVARABHAKTI*’.

Scottish Gaelic has, like its Goidelic sisters, a pattern of epenthesis (or *Svarabhakti*) between sonorants and obstruents after a stressed vowel. This phenomenon has generated a great deal of controversy over the nature of the *svarabhakti* vowel: theories of feature geometry (see Sagey 1986 and Halle 1995). There are also a number of issues having to do with syllabification. Borgstrøm (1937) reports that forms with epenthetic vowels are reported by speakers to be monosyllabic. Bosch and De Jong (1997) have shown that forms with two full vowels and epenthetic forms have different pitch contours, suggesting that the epenthetic forms are indeed monosyllabic. In this study we present 5 short experiments that test native speakers’ ability to perceive *svarabhakti* vowels. Using tests involving nonsense words and tests using manipulated (‘gated’) auditory stimuli, we show that native speakers can easily auditorily distinguish *svarabhakti* vowels from other vowels. Using a series of judgment tasks, however, we see that speakers treat words that contain these vowels as having one fewer syllable than those without them.

Dr. Jenny **DAY** (Centre for Advanced Welsh and Celtic Studies, University of Wales, Aberystwyth): ‘FROM SPEAR-SOWERS TO JOUSTING KNIGHTS: THE CHANGING IMAGE OF THE HEROIC HORSEMAN IN MEDIEVAL WELSH POETRY’.

The clearest descriptions of fighting with spears in Welsh poetry up to c.1300 refer to throwing or ‘sowing’ javelins rather than to fighting with couched lances in the manner of Anglo-Norman or continental knights. Neither is there any clear mention of heraldry or of ‘kite’- or ‘heater’-shaped shields, although developments in this area may be reflected by the fact that the surviving works of the Poets of the Princes make no mention of round shields after the early decades of the thirteenth century. This apparent avoidance of knightly imagery in poems sung to the princes is in clear contrast to the positive depictions of ‘Welsh knights’ in contemporary prose tales, and also contrasts with the readiness of the later Poets of the Nobility to refer to jousting, heraldry and tournaments. These changes are discussed with reference to developments both in military history and in the social status and interests of poets and patrons.

Dr. Marion **DEANE** (Independent scholar): ‘WHAT IS SAID IN WHAT IS HEARD’.

This paper will show how attentiveness to the aural properties of mythic texts allows alternative layers of meaning to be foregrounded. It will consider how the beyond of common meaning, upon which myth is based, often relies upon the written word being heard. It will illustrate how, given the fixity of a written text, grammatic and semantic equivocation cannot be represented graphically so that signifiers evoked through the sound of words get lost. As analogous or parallel meanings become subdued, the logic of grammar gains precedence, and the conscious and unconscious associations, that are phonetically possible, recede.

Professor Dr. Patrizia **DE BERNARDO STEMPEL** (Universidad del País Vasco): ‘STRESS AND SOUND CHANGE IN CELTIC’.

The paper proposes to illustrate the constraints and diachrony of four different accentual types which can be detected in Old Celtic on account of various sound changes such as epenthesis, metathesis, gemination and degemination, diphthongization and vowel reduction, syncope and apocope.

An Dr. Fionntán **DE BRÚN** (Ollscoil Uladh): “WITHOUT KITH OR KIN IN THE WORLD”: NA GAEL AGUS CATHRACHA TIONSCLAÍOCHA AN NAOÚ HAOIS DÉAG’.

Is minic tráchtairí ag caí ‘bearnú’ an traidisiúin Ghaelaigh sa naoú haois déag, bearnú a chuir cúl go háirithe ar fhorbairt an úrscéil agus ar leathadh na litearthachta sa Ghaeilge. Tráth a bhí iarmhairtí Réabhlóid na Tionsclaíochta á scrúdú in úrscéalta móra an naoú haois déag, is ar éigean a luadh an tairseach mhór staire sin i scríbhneoireacht chomhaimseartha na Gaeilge. Ina dhiaidh sin, bhí an chosmhuintir Ghaelach ag coinneáil rothaí na tionsclaíochta ag síorthiontú – ba as Éirinn a tháinig 22.3% de dhaonra Learphoill agus 13.1% de dhaonra Mhanchain, de réir dhaonáireamh 1851. Is é aidhm an pháipéir seo suirbhé gearr a thabhairt ar an fhianaise a fágadh againn ar dhálaí na Gaeilge i roinnt cathracha tionsclaíochta sa 19ú haois agus scagadh a dhéanamh ina dhiaidh sin ar an íomhá a tháinig i dtreis den Ghael mar iomrall aoise i ré na tionsclaíochta agus na forbartha. Maífead gur measadh an Ghaeilge agus lucht a labhartha a bheith as alt leis an aois inar mhair siad ionas gur gheall le pearsana Gotacha iad, leithéidí Melmoth the Wanderer agus Dracula – neachanna osnádúrtha a bhí ag fánaíocht idir an Mheánaois agus aois na tionsclaíochta. Ar thaobh amháin, rinneadh fo-aicme dhorcha dhiabhla de na hÉireannaigh i bpreas na Breataine, ionas gur baisteadh an leasainm ‘Little Ireland’ ar na ceantair ba dhorcha agus ba thruaillithe dá raibh ann. Ar an taobh eile den scéal, faoi dheireadh an naoú haois déag, thóg leithéidí Yeats agus Synge le pearsana agus pobail imeallacha – fídléirí agus filí siúil, iascairí agus oileánaigh – mar shamhail den saol freasúrach réamhthionsclaíoch, réamh-nua-aoiseach. Beifear ag áitiú sa pháipéar seo gur léiriú é an próiseas seo ar ‘shéanadh na suibiachtachta’ agus ar ‘shéanadh na comhaostachta’ araon. Is é sin, gan urlabhra cheart ag an chosmhuintir Ghaelach sa naoú haois déag cruthaíodh íomhá díobh dá mbuíochas, bíodh sin naimhdeach nó báuil, íomhá a d’fhág taobh amuigh den stair iad agus taobh amuigh de réimse an tsaoil chomhaimseartha.

Virginie **DEFENTE** (maître de conférence, Rennes II University, CNRS-UMR6566): ‘CELTIC IDENTITIES : THE BASSE-YUTZ FLAGONS ; THE ARDAGH CHALICE’.

The two Basse-Yutz flagons, as well as the Ardagh chalice, both show the integration of foreign cultural influences. They belong to hoards associated with other objects. The Basse-Yutz hoard, Moselle, France, dates from the IVth century BC. The Ardagh hoard, Co. Limerick, Ireland, dates from VIIIth-IXth century AD. The Basse-Yutz flagons give evidence of Etruscan funeral ritual adoption by populations in the northern part of the Alps. The Ardagh chalice gives evidence of Christian religious ritual adoption by populations in Ireland. Everything divides them: time of creation, their function, cultural influences they reflect. But there is one connecting point: the red-enameling, a technique developed in continental Europe since the IVth century BC, especially in the middle Rhine valley and north-east of France. Red-enameling developed where the Basse-Yutz flagons come from, then flourished in insular contexts, especially in early medieval Irish contexts. Through the technique, the

material, the way ornaments are organised, the Ardagh chalice belongs to Celtic aesthetic. Could it however be possible to put a new light on permanences in metalworking and to enlighten in another way aspects of Celtic identities through a compared study of these objects with such context differences?

Malwina **DEGÓRSKA**, MA (University of Szczecin, Poland): ‘A MILLION DIFFERENT LOVES: QUEER IDENTITIES IN CHOSEN WORKS OF MICHEÁL Ó CONGHAILE’. This paper looks at three works of Micheál Ó Conghaile, i.e his play ‘The Connemara Five’, the short coming-out story ‘Father’ and the novella ‘The Ramblings of Jack Sheáin Johnny’ in order to elucidate how queer identities, represented by various characters in the pieces in question, are constructed, narrated and negotiated. Belonging to different literary kinds and genres, they are all linked by the inevitable presence of a queer identity, be it homo- or heteronormative, forcing the readers to reflect on their own sexual identity in comparison with the ones presented in the text. Such juxtapositions leave no one indifferent and call for the re-consideration of the meaning of the word queer. I will argue as in Thomas (2000) and in Taormino (2003), that the majority of us can be classified as queer regardless of our sexual orientation. Ultimately, the study of the construction of the queer agents in M. Ó Conghaile’s works gives an opportunity to (a) analyze aspects of the diversity of possible queer sexualities, (b) to review the way they are being negotiated and narrated in postmodern Irish-language literature. In addition, this analysis will enable us to place modern Irish-language literature into the latest theoretical frameworks of analyzing literature in general.

Günther **DEMBSKI**: ‘LATE CELTIC COIN TYPES IN AUSTRIA AND SOME RELATIONSHIPS TO BRITANNIA’.

The coinage of the Celtic tribes who lived in the territory of what is nowadays Austria can be divided into 4 different zones. The most important and best known are the Norici (their centre was in present Carinthia) and their neighbours the Taurisci (they had their settlements in present-day Slovenia). Both had been in contact and also sometimes in conflict with the Romans. Their coinage was influenced by the Romans, started about 160 BC and ended with the Roman invasion in 15 BC. A second group of different Celtic tribes were in the western part of Austria, which is today Tyrol and its neighbourhood. Here we find money produced by the Helvetians, the Vindelici (today Bavaria) and by the Padani. Here too the circulation of Celtic coins ended with the Romans. We find a very special situation in the region north of the river Danube which from the time of the institution of the Roman Empire had been the *Limes*, the northern border of this Empire. Here the Boii with their different tribes were settled, and we know their special gold coinage imitated the Staters of the Macedonian emperor Alexander III. We know the coinage was becoming more and more Celtic, and we have a lot of studies about this rather well-known coin circulation. Coin finds of the last decennium brought a lot of surprises. We learned that in addition to the gold coinage there had been an important circulation of silver coins, especially small ones. We found out that the first silver coins must have been minted even in the second part of the third century BC and that there had existed a merchants’ route which started somewhere at the Danube, went through Roseldorf, an important Celtic city in northern Lower Austria, over Southern Bohemia to Poland. The real surprises were small silver coin types which were found in the last years: the types – we know up to now three of them – imitate silver coins of the Celts in Britain, which were produced there in the first years AD. What is striking is that at a time when south of

the Danube the Romans there controlled all tribes, tribes of the Boii, living some miles north of the Roman border had close connections with Celts living far away in Britain. This documentation brings a completely new perspective to the coinage of Celtic tribes in northern Austria.

Mr. Nelson **DE PAIVA-BONDIOLI** (Universidade Estadual Paulista & Capes Foundation) : ‘RELIGION AND POLITICAL RESISTANCE IN GAUL IN THE FIRST CENTURY AD’

Subsequent to the annexation of Gaul as a province in the Roman Empire during the second half of the first century BC, we find a considerable difference in the treatment by Roman writers of Celtic priests. In fact, there are a handful of references to them in their writings, and some of these are vetoes and prohibitions imposed on druids and druidism by Roman Emperors such as Augustus, Tiberius and Claudius. This paper will focus on presenting some of the ideas and possible ways available to understand the relationship between the druids and the Imperial power, a discussion that has not been truly reassessed since late 1940s. This study will be based on the assumption that understanding the conflict between the Roman Emperors and the druids demands an investigation of the situation in which the druids found themselves: facing a continuous and arduous process of restructuring of the society they belonged to, having both their temporal and spiritual powers challenged. At the same time the Romans themselves were facing new concepts in their religious system with the divinization of the Emperor imposing new problems, and considerations concerning the reception by, and the relationship of foreign cults to, Roman religious practices.

Ranke **DE VRIES**, lecturer (Utrecht University): ‘ALLITERATION IN THE POETRY OF LUCCRETH MOCCU CHÍARA’.

The poems attributed to the seventh-century poet Luccreth moccu Chíara have been referred to as metrical experiments. However, they can also be considered experiments in alliteration. Regular and linking alliteration are found, as is complex alliteration (as discussed by Sproule with regard to the poems *Conailla Medb míchuru* and *Ba mol mídend midlaige*). In addition, they contain examples of paired alliteration and possibly mirrored alliteration, which will be outlined and discussed in this presentation.

Gili **DIAMANT** (Hebrew University of Jerusalem): ‘GRAMMATICAL FEATURES OF A TRADITIONAL STORYTELLER’S IRISH-ENGLISH’.

The unique qualities of the English spoken in Ireland, compared with either Irish or English (of various dialects and historical stages), have long been a topic of discussion among linguists. Within this complex linguistic reality the unique corpora of traditional Irish storytellers provide a valuable source. This paper focuses on a number of prominent Irish-English constructions found in the stories of Junior Crehan of Bonavilla, such as narrative rhetorical questions (‘In the morning, didn’t the woman start screeching...’), or the so-called ‘subordinating and’ construction (‘...and I was in the porch and I picking up the notes’). Each construction will be presented along with a description of the construction’s narrative function from a folklorist point of view, while tracing its origin and establishing its grammatical identity from a linguistic one. Ultimately I hope to produce a modest account of a personal idiolect that will take its place among previous studies of Irish-English corpora.

Filppula, Markku. 1999. *The Grammar of Irish English: Language in Hibernian style*. London, New York: Routledge

Hickey, Raymond. 2007 *Irish English: History and Present-Day Forms*. Cambridge University Press

Munnely, Tom. 1998. 'Junior Crehan of Bonavilla', *Béaloideas* (vol. 66), ed. Séamas Ó Catháin. Dublin: The Folklore of Ireland Society.]

Manuel **DÍAZ-REGUEIRO**, President of IGACIENCIA and Member of IGEC (Instituto Galego de Estudos Célticos / Galician Institute for Celtic Studies): 'THE ATLANTIC MAZE AND POPULATION DYNAMICS'.

This paper brings forward the results of several studies that set firm ground on Galicia's celticity analysing several aspects that have been considered in the past and are now well established, including petroglyph pattern unity, genetics and mathematical simulations. The artistic unity of petroglyphs from Galicia and the British Isles suggest a common origin of the peoples who produced them. Labyrinths, 'tailed cup with rings', and Irish 'decorated stones' (as those from Tara) set a common ground for these cultures. Genetic results from surveys conducted by a number of scholars (including Bradley, Oppenheimer, Brian Sykes, etc.) points toward a high degree of coincidence between Irish and Galician peoples, that cannot be explained as a coincidence supporting the view of a common Atlantic culture that has since been forgotten. Finally, a mathematical analysis illustrated through a computerized simulation strengthens the vision that, as in chemistry, in any mix of various substances with different colors with the (imaginary) property of expanding in time, the color of the first substance will prevail over those added later on, even if the amount of each substance is equal.

Gavin **DILLON** (University College Cork): 'PERFORMANCE IN HAGIOGRAPHY – THE CASE OF *BETHA CHOLMÁIN MAIC LUACHÁIN*'.

The Life of a saint may have been transmitted to an audience on his or her feast day. To date, there has been little enquiry into the method of this transmission, or indeed the audience's reception of the material. How was the Life conveyed? What might an audience have expected of it? Careful reading of a Life may provide clues to the performance of sections of the text, perhaps even signs which suggest audience participation at times. The discussion will focus on these issues, using the twelfth-century *Betha Cholmáin maic Luacháin* as a primary exemplar.

Michelle **DIPIETRO** (University of Oxford, History Faculty): 'IN TERMS OF "SACREDNESS": THE STATUS OF TREES IN MEDIEVAL IRELAND'.

In this continuation of my dissertation research, I will examine the complex significance of trees in medieval Ireland. I will consider examples primarily from laws and annals to construct an idea that trees were deemed important for their physical qualities, and eventually for their symbolic links to heritage and holiness. The idea of the 'sacred' tree, as A. T. Lucas' comprehensive archaeological-historical study posits, over-generalizes the varied valuations of trees that source materials convey. While the tree list of the *Bretha Comaithchesa* has utilitarian concerns, its framework parallels laws protecting persons, suggesting metaphorical significance. Linguistic cues lie in the relationship between *bile*, trees marking assembly sites, and *nemed* or sacred entities, which are both used to describe trees of importance. 10th-11th century texts linking trees to early medieval saints show that the conception of trees' 'sacredness' developed in a time of renewed interest in the past and may not have been inherent in early religious symbolism. Using these sources, I challenge the limitations of 'sacredness'. An undercurrent of universal reverence toward trees is

detectable, but it manifests itself in nuanced forms, from importance derived from function and heritage, to the retrospective sanctity of holy sites and figures.

Dr. Diana **DOMINGUEZ** (University of Texas-Brownsville/Texas Southmost College): ‘CHARACTER ASSASSINATION: THE STRANGE CASE OF QUEEN MEDB’S DEATH TALE IN OLD IRISH LITERATURE’.

Queen Medb is an imposing figure in the Old Irish Ulster Cycle and generally escapes traditional punishment or censure accorded to other women in medieval literature who undermine conventional norms of behavior in the bulk of the Ulster Cycle. This is not the case, however, in *Aided Meidbe* ‘The Violent Death of Medb’, dating from about the mid-twelfth century, which not only depicts a humiliating death for the outspoken and headstrong queen, but, on close analysis, actually changes several details of Medb’s acquisition of the Connacht throne depicted in both the Ulster Cycle tales and episodes found in both the metrical and prose *Dindshenchas*. This presentation argues that Medb’s death tale can be read as a deliberate attack on the power Medb’s character exhibits in the rest of the Ulster Cycle. This study highlights that Medb’s character in the rest of the Ulster Cycle is perhaps not drawn as deliberately negative as previous scholars have claimed, but also shows that such a powerful female figure invites retaliation from the patriarchy and seems to send readers/listeners a specific message, and that message is clear: women with ambition are out of control and deserve the most humiliating of deaths.

Ana **DONNARD** PhD (University of Uberlandia - Brazil): ‘BRENDAN, MALO AND AMARO: THE CELTIC OTHERWORLD THROUGH THE ATLANTIC AND THE MYTHICAL BRASIL THE ISLAND OF THE BLESSED’.

The ‘isle of the blessed’ or the *paraiso terreal* can be found in a large number of hagiographical texts and the influence of the Celtic tradition upon Iberian Christianity is unquestionable, disseminated by the popular legend of St. Brendan. I intend to explore the mythological island called Brasil. I believe that there is a large amount of material to be studied that could elucidate motives and common elements found in oral literature and hagiographical tradition in Galician and Portuguese texts – their roots and their path along with Gaelic and Breton hagiographical tradition. The mythical island called Brasil found in many medieval maps is certainly borrowed from Irish mythology but not fully explored or investigated. I intend to examine how this mythological element reached the peninsula, trying, at the same time, to establish which parallels and differences can be outlined between Celtic and Iberian hagiographical traditions.

Amelie **DORN** and Ailbhe Ní Chasaide (Trinity College Dublin): ‘THE INTONATION OF IRISH AND ENGLISH IN DONEGAL’.

This paper gives an overview of the intonation of Irish and English as spoken in County Donegal (Ulster), in the Northern linguistic area in Ireland. Both varieties of these geographically close, but linguistically different languages have rising nuclear and most commonly also pre-nuclear tonal patterns in declarative statements (L*+H L*+H L*+H 0%), which makes them stand out from the other (Southern) varieties. Here we present an overview of general phonological as well as fine-grained phonetic analyses of the intonation of Donegal Irish and Donegal English. Findings from this study are not only of interest to Celtic scholars, but also to those investigating intonation in some Northern Urban British (UNB) varieties (Cruttenden, 1997), where rising nuclei in statements have been attributed to a possible Celtic (Irish) influence.

Reference: Cruttenden, A. (1997). *Intonation* (2nd ed.). Cambridge: CUP.

Dr. Clodagh **DOWNEY** (DIAS): ‘WHO WAS AILILL MOSHAULUM?’

Ailill Ólomm, recorded in the genealogies as a common ancestor of the Éoganachta, Dál Cais and other population groups, and a well-known character in literary and historiographical tradition, plays an important role in medieval Irish stories about the Battle of Mag Mucrama. This paper will consider why his name as found in one of these stories, *Scéla Moshauluim*, should deviate from the usual form of his name in other sources.

Dr. Elizabeth **DUNCAN** (University of Edinburgh): ‘*LEABHAR NA HUIDHRE AND A COPY OF BOETHIUS’S DE RE ARITHMETICA: A PALAEOGRAPHICAL NOTE*’.

Dublin, Royal Irish Academy, MS. 23.E.25 (*Leabhar na hUidhre*) contains the earliest surviving collection of medieval Irish vernacular texts. The manuscript was written by three principal scribes: A, M, and H. This paper will outline the significant palaeographical similarities between one of the principal scribes of *Leabhar na hUidhre* – Hand M – and a fragmentary copy of a Boethius text preserved in Trinity College, Dublin, which was written by a single scribe. It will also seek to situate both script-specimens within their wider palaeographical context, highlighting further the considerable similarities between them. By way of palaeographical study, the execution of letters, monograms, and ligatures will be examined. In so far as it is possible (given the different languages of both script-specimens) an assessment of abbreviation-usage will also be included. Using palaeographical and codicological evidence, the possibility that both script-specimens could be assigned to one and the same scribe will then be considered.

Doris **EDEL**, emeritus professor (Utrecht University): ‘*MEDB OF CRÚACHAIN AND THE EMPRESS MATILDA: LITERATURE AND POLITICS IN 12TH-CENTURY LEINSTER*’.

The ‘Pillow Talk’ is generally appreciated as a witty introduction to the *Táin*, setting the tone for the entire work. (It should be noted, however, that the motive given by it for the war on Ulster is not found in the *Táin* proper). My thesis is that it offers a highly amusing parallel to a succession conflict that had held the neighbouring island in its grip for several decennia. Medb’s and Ailill’s claims to the throne of Connacht correspond closely to those put forward by Henry I’s daughter Matilda and his sister’s son Stephen. Late-19th and early-20th century gender prejudices have had a strong impact on the scholarly discussion of Matilda, but new insights into the protagonists of the English succession conflict, and the position of women in medieval society (incl. the problem of female succession), suggest that Henry I’s choice of his daughter as his successor was part of a strategy to strengthen his grip on the kingdom by strengthening his direct line of descent. For Diarmaid Mac Murchada, the political power behind the Book of Leinster, the Empress and her son – the ‘Fitzempress’ whose ally he was – must have been an inspiring example of how to realize his own aspirations.

Dr. Fiona **EDMONDS** (University of Cambridge): ‘*NORTH AND SOUTH: THE EXPANSION OF THE KINGDOM OF STRATHCLYDE*’.

The history of the kingdom of Cumbria is relatively obscure, but until recently scholars agreed that the kingdom emerged when the dynasty of Strathclyde annexed land to their south during the early tenth century. This development apparently led to

a revival of Brittonic speech in parts of the newly acquired territory. This view was challenged by Professor Phythian-Adams in his important book *Land of the Cumbrians* (1996). Phythian-Adams argued instead that Brittonic speech persisted in the area to the south and east of the Solway during the period of Northumbrian domination (the seventh to ninth centuries), and that this area became the heartland of the tenth-century kingdom of Cumbria. In this paper I will reappraise Phythian-Adams's model in the light of recent work on the history of Strathclyde/Cumbria and the Brittonic place-names of northern Britain. I will argue that the traditional interpretation of Strathclyde's expansion makes the best sense of the terminology for the kingdom and the contemporary political and cultural context. Nevertheless, Phythian-Adams's work has raised important questions about the relationship between speech communities and political entities in early medieval Britain. I shall explore how the kingdom of Cumbria might have encompassed Brittonic-speaking, Northumbrian and Gaelic-Scandinavian groups.

Dr. Andrew C. **EDWARDS** (Bangor University): THE LADY WAS FOR TURNING: THE THATCHER GOVERNMENT'S U-TURN(S) OVER WELSH LANGUAGE TELEVISION, C.1979-84'.

The image of Margaret Thatcher as the 'iron lady' with cast-iron political views has become one of the enduring features of 1980s British political history. It is often assumed that Thatcher's political convictions, and those of her government, allowed little room for vacillation or compromise. In Wales, the government's uncompromising handling of the 1984/5 miners' strike is held as just one example of the ruthless prioritisation of 'conviction' politics over a more understanding, moderate and humane approach. However, in other areas of policy, the Thatcher governments were less assured and less uncompromising in their attitude to Wales than is often imagined. This was evident in their handling of the Welsh language in the 1980s, and, especially, in their vacillation on the question of establishing a new Welsh language television channel between 1979 and 1984. Focusing on government papers released under the Freedom of Information Act this paper suggests that the Tories administered a more uncertain, more conciliatory form of governance in Wales. It shows how, for reasons of political expediency the Tories were susceptible to pressures from both outside and within government, especially on cultural and linguistic issues. The paper suggests that whilst 'the lady was not for turning' on economic issues, u-turns in other policy areas were less unlikely.

Sarah C. **ERSKINE** (University of Glasgow): 'St Patrick: Gift-Giver of Relics Extraordinaire'.

The exchange of a variety of commodities through gift-giving was a crucial part of the political and social fabric of early medieval communities, and such an act positively served to strengthen the trust between giver and receiver in what usually became a mutually beneficial relationship. Among the most prestigious gifts exchanged were saints' relics, and certainly the early medieval Lives of St Patrick indicate that such gifts of relics must have been commonplace throughout Ireland. The nature and context of Patrick's gifts of relics constitute the focus of this discussion, during which the following questions are posed: What types of relics did Patrick gift and where did he acquire them? To whom or to which place were these gifts made, and were they reciprocated? What role did Patrick's gifts of relics play in the broader context of Armagh's struggle for and attainment of ecclesiastical control in the midst of local

competition? Finally, what do Patrick's gifts of relics in the Lives reveal about the circulation and acquisition of relics in early medieval Ireland more generally?

Ms. Orit **ESHEL-BENNINGA** (The Hebrew University of Jerusalem): 'OVERVIEW OF THE TENSE SYSTEM IN LITERARY MODERN IRISH'.

Based on a corpus by Máirtín Ó Cadhain and Pádraic Ó Conaire, this paper proposes an overview of the Literary Modern Irish Narrative tense system. Narrative tense includes any form or construction used in Narrative, verbal or non-verbal. However this paper will focus on the verbal system. This is a structural analysis, looking for the functions (*signifié*) of the tense forms (*signifiant*) in the narrative, in correlation and opposition to other tense forms. These functions have much to do with information organization and making up the text's texture, and not with location in time. While linguistic literature dealing with Narrative has been using grounding to describe the texture of Narrative, this study uses a different approach, yet to be fully developed, using modes, sub-modes, and channels to describe this texture. Its advantage is that it is not binary and not hierarchical. The two main modes are the Evolution Mode, carrying the plot, and the Comment Mode, commenting and elaborating on the Evolution Mode.

Joseph F. **ESKA** (Virginia Polytechnic Institute & State University): 'CHAMALIÈRES 2E'.

In an article in *Indo-European perspectives* (ed. Mark R. V. Southern, 2002), I present an analysis of the Transalpine Celtic inscription of Chamalières not as a *defixio*, as is often assumed, but as a text belonging to an initiation ritual. Such an analysis is strongly favoured by a dichotomy in the text between an in-group 'us' and an out-group 'them'. Not surprisingly for an ancient ritual text, my analysis left a variety of linguistic and hermeneutic issues unresolved. In this paper, which amounts to a second edition of my 2002 paper, more detailed linguistic analyses are proffered, further problems are resolved, and important extra-Celtic comparanda are presented which bear on the interpretation of this important Old Celtic text.

Charlene M. **ESKA** (Virginia Polytechnic Institute & State University): 'ON THE *FER MEDÓNGAITE*, THE MAN WHO RECEIVES STOLEN GOODS'.

The term *fer medóngaite* 'man of middle theft' in the early Irish law codes refers to a person who receives stolen goods. Although this term frequently appears in a number of early Irish legal texts, to date there has been no comprehensive study of this rather shadowy figure. This paper examines the texts that discuss the *fer medóngaite* and investigates the legal principles that determine the varying penalties for this type of criminal act.

Lawrence **ESON**, Ph.D. (Regis University, Denver): 'A WITTY ROMP THROUGH THE WOODS: VERBAL SPARRING BETWEEN THE SEXES IN *TOCHMARC AILBE*'.

The proposed paper represents one aspect of the early stages of my work on developing for publication an English translation, edition, and commentary on the mostly neglected Middle Irish text *Tochmarc Ailbe*, 'The Wooing of Ailbe'. The narrative is concerned with Finn, who, in his old age, woos and wins the young daughter of King Cormac, Ailbe Grúadbrecc ('of the freckled-cheeks'), and how he tests her suitability as a bride prepared for the rough-and-tumble lifestyle of the forest-dwelling *fíán* warrior through a series of challenging riddles. Finn also entices Ailbe to share his forest home through descriptions, in metrical form, of the animals,

birds, trees, fruits, and other attractions of the woods. Ailbe responds admirably to the riddles posed by the aging Finn, displaying her own personal mettle and intellectual acumen by answering him with witty ripostes of her own. The resolution of conflict between the couple is accomplished through this verbal sparring, and ultimately reveals as a major theme of the work the complementarity of the sexes, a dynamic harmony which is achieved through the power of oral discourse. My paper will focus on how the complementary relationship between the couple – their harmonious ‘separate-but-equal’ roles, we might say – develops through their engagement in an intricate, and perhaps not entirely benign, kind of verbal combat. Some questions I wish to address include: What does this arrangement have to say about other famous couples in early Celtic and Arthurian literature, such as Diarmaid and Gráinne, and Tristan and Isolt? And what insights may be gleaned from this interaction between the sexes that might be applicable to a broader discussion of the dynamics of male-female relationships in medieval literature as a whole?

Dr. Dinah **EVANS** (Bangor University): ‘A STRUGGLE AGAINST INDIFFERENCE: A REVISIONIST STUDY INTO THE CULTURAL RELATIONSHIP BETWEEN ENGLAND AND WALES IN THE SECOND HALF OF THE TWENTIETH CENTURY’.

Over the second half of the twentieth century the relationship between England and Wales has often been perceived as a battleground for the survival of Welshness. The Welsh nation is sometimes likened to Swift’s Lilliputian people, pitting their strength and skills against the giant (England) determined on cultural dominance. However recent research shows that this interpretation may be flawed. Rather than determinedly trying to destroy the concept of Welshness, central government was, more often than not, indifferent to the very concept. In some fields, such as education, this indifference extended beyond the conceptual and the resultant impact was one that caused great difficulties for whole tranches of Welsh youth. In other areas the determination of Welsh towns to be considered on a par with English towns was met with ill-disguised irritation. The paper will draw on ongoing research into the experiences of Welsh political and cultural institutions and authorities in a period when they struggled to promote their identity and language in the face of governmental indifference.

Dr. Nicholas **EVANS** (Universities of Glasgow and Aberdeen): ‘RECONSTRUCTING THE TEXT AND DEVELOPMENT OF THE PICTISH KING-LISTS’.

The Pictish king-lists are the most substantial textual evidence produced by the Picts themselves to have survived. As such they provide crucial evidence for Pictish ideology, culture and kingship. They survive in two main versions, both of which survive in numerous copies written in Scotland, Ireland and England in the late medieval period or later. Many of these texts were edited and studied by Marjorie Anderson, but critical editions, reconstructing the texts of the different groups are still lacking, and some of Anderson’s views on the textual history are questionable. In this paper a different view of the textual development of the Pictish king-lists will briefly be explained, and some of the issues involved in reconstructing the early text of the Pictish king-lists, such as the problem of deciding between variant readings of names in a little-understood language, will be discussed. It will also be suggested that the comparatively neglected shorter version of the king-list is important in helping to reconstruct the Pictish archetype.

Ms Elin Ingibjorg **EYJOLFSOTTIR** (University of Glasgow): 'SAINTS IN THE POETRY OF THE *BÓRAMA*'.

The *Bórama* is a twelfth-century tale which is found in the Book of Leinster. Two translations of the text have been published to date (both in 1892) and both of these left the poetry out of their work, resulting in the verse not being given due attention. This paper will explore the poetry of the *Bórama*, and examine what additional light it can shed on the contents of the prose text. Analysis of a few key poems will make up the major part of the paper, highlighting what has been left out of the scholarship so far and what interpretations can be given to the text when the poetry is reinstated in the discussion. The text's obvious inclusion of saints and hagiographical references appears to point to some specific significance. Hopefully the strong links of the text with the Leinster saint Moling can be shown. Crucially, this may indicate that this text fits in among discussion of other hagiographical texts.

François **FERAUD**, Ingénieur CNAM - France (Chercheur indépendant): 'Un modèle de partage du territoire en Irlande?'

Un modèle de partage naturel du territoire des peuples gaulois de France a été publié en 2007 (F. Feraud, Y. Alamercery 2005, 17-51 : *Archéologie en Languedoc* n° 29). Basé sur l'eau et les bassins-versants des fleuves, il s'appuie sur les reliefs dominants et détermine des espaces d'environ 5000 km² centrés sur un lieu situé à une journée de cheval de la frontière. Le nom de cette capitale dérive de la notion de milieu : *meson*, *mediolanon*, *medianus*, méjean, Saint Jean ou de la notion de nouveauté : *genos*, Saint Genis, Neufchâteau, Châteauneuf... Les grands fleuves sont tronçonnés par deux « barres » juste à l'aval d'une confluence. Les rivières en ...zon, ...çon ... servent de traceurs pour lever des incertitudes. Leurs sources pointent la crête frontière. Ce modèle est arrivé par Marseille dont le territoire est fixé par ses deux rivières Merlançon issus de *melaina zoni* (noire ceinture). L'origine est grecque. Le constat sur le Péloponnèse, la Crète, Chypre... des bassins-versants amène à la fréquence des localités Aghios Georgios sur les frontières naturelles. Elles sont issues de l'adjectif **ageorgitos** : terres **vierges**. A Géorgitos est la terre sans organe, sans soc de charrue, vierge comme Artémis déesse grecque des frontières. Chypre et Artémis amènent à une hypothèse achéenne d'origine ouralienne, steppique, de populations migrantes depuis l'Âge du Cuivre : Archaïm et la « Contrée des Cités » ? Les territoires sont ensuite défendus par des *oppida* périphériques, à quelques kilomètres de la frontière. Par la suite, ce modèle montre des modifications générant de nouveaux centres, de nouvelles balises, de nouveaux *oppida*...

En Irlande, l'application de ce partage naturel sur la base des bassins-versants amène à des constats de fréquence : les 10 localités *Teampall* (Temple...) sont sur des limites directes ou d'évolutions. Globalement, la surface de l'île divisée par 5000 km² est très proche des 16 peuples cités par Ptolémée. Les alvéoles territoriales ainsi délimitées sont souvent centrées sur des Newtown... D'autres New... peuvent être issus de modifications, de confédérations. La confrontation archéologique avec les données rapportées par Barry Raftery montre des correspondances fortes (pierres décorées, épées laténiennes ...) qui appellent un approfondissement par des archéologues locaux. Cette partition initiale, cette « trame mère », définit des frontières quelquefois très sinueuses ou des bandes littorales étroites (nord-est de l'Irlande) pouvant expliquer des évolutions alors marquées par des aménagements collectifs conséquents.

Cette contribution se veut une proposition dont seules les études fines, locales, apporteront de réelles confirmations. Les « chevaux de frises » des *oppida* irlandais

laisent à penser à des liens avec l'Espagne où ce mode de partage du territoire est également présent.

Aengus **FINNEGAN** (Ollscoil na hÉireann, Gailimh): 'CÉN SÓRT GAELGE A LABHRAÍODH I NDEISCEART NA hIARMHÍ? FIANAISE Ó NA LOGAINMNEACHA'.

Dealraíonn sé gur thosaigh meath ag teacht ar úsáid na Gaeilge ón dara leath den 18ú haois ar aghaidh i dtuaisceart Laighean. Deirtear gur luigh Gaeilge na hIarmhí le Cúige Uladh. Is in aice le Co. na Mí is faide a mhair an teanga, agus tá fianaise ar an tionchar Ultach anseo. Tá an cruth ar an scéal gur mhair an teanga beagán níos faide cois na Sionainne chomh maith, ach is mór an seans nach raibh ach fíorbheagán cainteoirí Gaeilge, má bhí duine ar bith ann, sna barúntachtaí Cill Chainnigh Thiar agus Cluain Lonáin faoi thús an chéid seo caite. Tá taighde déanta agam ar ainmneacha na mbailte fearainn sa gceantar seo, idir fhoirmeacha stairiúla agus áitiúla. Áitím gur luigh Gaeilge an cheantair seo le hoirthear Chonnacht, atá díreach trasna na Sionainne agus a bhí ina ghaeltacht sa 19ú haois ar fad. Bhreathnaigh Nicholas Williams ar na hiarsmaí céanna (logainmneacha, cuntais bhéaloidis agus liostaí focail) in iarthar Uíbh Fhailí, iarsmaí a nochtann rian Connachtach ar an teanga ansin. Is maith an seans go bhfuil cosúlachtaí idir an dá cheantar.

Dr. Kelly **FITZGERALD** (University College Dublin): '*DIARMUID NA FÉASÓIGE DEIRGE: THE INTERNATIONAL FOLKTALE AS A MANIFESTATION OF IRISH ORAL CULTURE IN PRINT.*'

The paper will identify folktales in the National Folklore Collection UCD that were also published in Irish-language journals and will analyse their impact on later collected oral tales. Central to the research is the relationship between oral culture and print media. Towards the end of the nineteenth century, as attention towards the collection and preservation of oral culture in Ireland grew, so also did the area of print media in Irish and in English. The dynamic cross-fertilisation between print and oral traditions in Ireland, in particular, from the late nineteenth until the mid-twentieth centuries offers a number of research possibilities. The proposed paper will provide significant insights into the importance of folklore as part of the developing print culture in what was perceived to be a 'dying language'. The interface between the oral and the written is not a simple dichotomy of one or the other. The greater spectrum reflects questions of primary orality, oral derived literacy, different stages of elaborated literacy and fictitious orality. The proposed paper has as its aim a detailed examination and analysis of the folktale in its structure and form and also in its representation in regional printed media.

Dr. Joseph **FLAHIVE** (Eiru Institute): 'THE STATUS OF MUNSTER CHURCHES: A MIDDLE-IRISH GRANT'.

This paper presents a short text in Rawl B.512, purporting to be an edict of Finngúine, the seventh-century King of Munster. It argues that the language employed is significantly later, closer to that of the Middle-Irish legal glosses. Nevertheless, the text's content is consistent with both secular early Irish status law and the ecclesiastical statutes preserved in the *Hibernensis* and has interesting links in presentation to Irish vernacular charters. Its contents shed some light on the divisions of the *termonn* in the *Hibernensis*.

Roy **FLECHNER** (University of Cambridge): 'AN EDITION OF THE *HIBERNENSIS*'.

Announcing the completion of an edition and translation of the Irish text of ecclesiastical law known as the *Hibernensis*. This paper will discuss briefly the textual history of the *Hibernensis* and its historical context, and will offer a glimpse of the completed edition.

Harald **FLOHR**, MA (University of Bonn): ‘HARRY POTTER AND THE MYSTERIES OF LANGUAGE CONTACT’.

This paper deals with the effects of language contact on two of the Celtic languages, Irish and Welsh. The analysis is based on the translations of the first book in the Harry-Potter-series *Harry Potter and the Philosopher’s Stone*. While it is mainly a linguistic survey of occurring acceptable (or rather: apparently accepted) forms – with a strong emphasis on idiomatics and collocations as opposed to just lexis – there will certainly be the opportunity to drop a comment or two on language policy, recent developments and the dangers of different types of language death. The paper can only give an idea and offer a brief glimpse of my MA thesis carried out at the Celtic Studies Dept. of Bonn, but nevertheless will present the major points of general interest to the (socio-)linguist and scholar of Modern Irish or Modern Welsh (as well as some examples from the books entertaining to everyone else). In summary, it is an attempt to scrutinise the state of the two languages in question, only taking the Harry Potter books as a starting point.

Dr. Hugh **FOGARTY** (De Finibus Project, University College Cork): ‘THE *SCÚAB A FÁNAIT* AND THE *ROTH RÁMHACH* IN MEDIEVAL IRISH ESCHATOLOGY’.

Like its European counterparts, the medieval Irish church demonstrated a lively interest in the last things. The final judgment was regarded as the general fate of humankind, but in addition to this, the people of Ireland could expect particular phenomena, rendering distinct their experience of the end. Among these were the prophesied harbingers known as the *Scúab a Fánait* (‘the broom out of Fanad’) and the *Roth Rámhach* (‘the rowing wheel’). These phenomena are attested in a number of Middle Irish texts, two of which (from NLI MS G. 10 and the *Leabhar Breac*) I am editing as part of UCC’s *De Finibus* project on early Irish eschatology. In this paper I will present a summary of my research and editorial work on these two texts.

Dr. Westley **FOLLETT** (University of Southern Mississippi): ‘THE MACEGAN LIBRARY OF LOWER ORMOND’.

The MacEgan (Mac Aodhagáin) family was among the very best known professional legal families of late medieval Ireland. The branch of the family in Lower Ormond, Co. Tipperary, operated a school in or near the townland of Ballymacegan that was described in the fifteenth century as the *ardchathair fénechais Érenn*, ‘high-seat of Irish Law in Ireland’. It is clear, however, that the MacEgans of Lower Ormond were interested in far more than *fénechas*. Careful examination of the contents of manuscripts associated with the family, specifically the *Leabhar Breac*, completed about 1411, and the Tallaght Codex (RIA 3 B 22 [1226] and 3 B 23 [1227]), compiled around 1475, allows us to reconstruct a portion of the library catalogue of the MacEgan school which is revealed to have been a center of religious learning too.

Dr. Katherine **FORSYTH** (University of Glasgow): ‘*AM MAITH-SE FOR FITHCHILL: THE ORIGIN, NATURE AND SIGNIFICANCE OF THE EARLIEST BOARD-GAMES IN BRITAIN AND IRELAND*’

Frequent references in early Irish and Welsh literature to the playing of board-games, such as *fidchell* and *gwyddbwyll*, reflect the early Celtic passion for gaming. The deep cultural and social significance of gaming is borne out by archaeological discoveries (of boards, pieces and dice) more widely across Celtic-speaking Britain and Ireland, from the spectacular, including the Ballinderry board, the ‘gamblers’ grave’ at Knowth, and the ‘doctor’s’ grave at Stanway, to a host of more humble and less well-known finds. Comparative analysis of this material culture of gaming alongside detailed study of the literary and linguistic evidence causes us to challenge some assumptions about the precise nature of these board-games (necessitating reassessment of some key finds, and revised translations of certain passages in familiar texts). An inter-disciplinary approach also yields fresh insight into the routes by which board-games reached Britain and Ireland and the mechanisms by which gaming spread. The study of gaming thereby illuminates more general issues of culture contact, status and identity including ‘Romanisation’ and the nature of interaction with Anglo-Saxon and Norse cultures. In this paper the author presents some of the results of her collaborative project with Mark Hall (Perth Museums and Gallery).

Dr. Natalie Anne **FRANZ** (Harvard University): ‘O SISTER, WHERE ART THOU? POLITICS, POETRY, AND THE PERCEIVED ROLE OF WOMEN IN THE BRETON BALLAD TRADITION’.

The apparent politicization of a number of the ‘historical ballad’ narratives added to the 1845 edition of Théodore Hersart de la Villemarqué’s poetic anthology of Brittany, the *Barzaz-Breiz*, would seem to denature or elide the expression of certain key cultural concerns and interests which I would suggest are the primary focus of the Breton ballad or *gwerz* tradition. This apparent adjunction of a politicized discourse to such song narratives would, above all, seem to denature the expression of the Breton ballad tradition, particularly as it represents a genre of oral poetry whose content and concerns may, to a certain extent, be influenced by what my research strongly indicates was this song practice’s primary association with women performers in pre-twentieth-century, rural Brittany. Indeed, when reviewing the narratives of such ballads as *Drouk-Kinnig Neumenoiou*, *An Alarc’h*, or *Bale Arzur*, one may be left with the impression that one is in the presence of a decidedly masculine, ‘heroic’, and possibly politically motivated discourse. Yet, when one compares some of La Villemarqué’s published texts with those transcribed in his collecting notebooks, one finds evidence of the collector’s effacement of a considerable number of women from the ballad narratives revised for inclusion in his anthology.

Dr. Jörg **FÜLLGRABE** (Pädagogische Hochschule Karlsruhe): ‘THE GLAUBERG – A LA TÈNE-AGE CENTRE OF RELIGIOSITY AND ASTRONOMY?’

The discovery of early La Tène tombs at the Glauberg in the southern Wetterau near Frankfurt was an archaeological sensation. Beneath a burial mound, to be reached by the *klientel* of the Lords of Glauberg by a ‘procession-street’ celebrating rituals known not just in general but in detail, and flanked by noticeable ditches, a magnificently furnished grave from the mid-fifth century BC was excavated. In general there are some hints of Early Celtic adoration of – more or less obviously divine – ancestors, represented by the tumuli themselves as centres of this worshipping, but more perceptible by the sometimes evident human-shaped statues on top of these tumuli or beside them; in the case of Glauberg there must have been four statues placed in a ‘sacred area’ – and that must have been a highly religious locality

of sacrifices and rituals – maybe turning in a context of a ritualized year. And maybe not only on earth, even celestial aspects can be noticed: posts and ditches nearby and around the tumulus were part of a construction which made periodic astronomy events observable. The – now destroyed wooden – columns served as bearing points to determine certain calendar dates by observing the rising points of sun and moon. The Glauberg, I think, is in more than one way mysterious.

Anka **FURLAN** (Prifysgol Aberystwyth/Aberystwyth University): ‘PLOT LINE ANALYSIS OF THE FOUR BRANCHES OF THE MABINOGI’.

This paper examines and analyzes the Four Branches of the Mabinogi in terms of their plot lines, paying particular attention to the resulting patterns in structure (or, in some cases, lack thereof).

Allison **GALBARI** (Ball State University): ‘SAMHAIN’S PLACE IN THE SACRED LANDSCAPE’.

The pre-Christian Irish myths give us an idea of what places were important and sacred before Christianity arrived in Ireland. Some of the details in these myths are not just about where the myths take place, but also of journeys that the heroes took. Some of these movements, like those mentioned in *Tochmarc Étaíne*, have been tied to the movement of the sun or moon. This study focuses on what places were important to the festival of Samhain. The goal of this research is to see, first, if there are astronomical ties to Samhain. This is done by looking at the places mentioned in connection to Samhain and the path of the journeys taken. The second goal is to see how Samhain fits into the greater sacred landscape. This is done by looking at the places mentioned and what monuments or landscape features are tied to these locations. It is proposed that the connections made will give us a better understanding of the meaning and celebration of Samhain outside of the traditional folklore.

Dr. Bożena **GIEREK** (Jagiellonian University, Kraków): ‘THE CELTIC ASSOCIATIONS OF SILESIAN STONE MONUMENTS IN THE CONTEXT OF RECENT ARCHAEOLOGICAL EXCAVATIONS IN POLAND’.

Poland lies in the north-eastern outskirts of the territories that were inhabited by the Celtic people in ancient times. Since the 19th century, archaeological excavations carried out in Poland have revealed various objects identified as Celtic. These discoveries might not appear to be as spectacular and impressive as those revealed in other parts of Europe. However, excavations carried out in recent years – especially in central Poland (the Kalisz region), Lower Silesia (Nowa Cerekwia) and in the Lesser Poland region (near Kraków) – have brought to light quite significant finds. Thanks to them it is possible to verify some concepts regarding Celtic settlements and Celtic influence in Poland proposed many decades ago. The purpose of this paper is to present some stone monuments from the territory of Silesia which might have Celtic associations. The characteristics that suggest possible Celtic provenance will be noted, preceded by a presentation of the results of excavations carried out in the past 4-5 years in Poland. To accomplish this I will use materials delivered and published by the archaeologists who have carried out the above mentioned excavations. The section of the paper on these stone monuments will be illustrated by photographs taken *in situ*.

Nathalie **GINOUX** (Maître de conférences en art et archéologie des mondes celtes, Université de Paris-Sorbonne - Paris IV): ‘CATTLE AND IRON STOCK: WEALTH AND ARISTOCRACY IN PRE-ROMAN GAUL’.

The aim of this paper is to highlight an entire sphere of ancient Celtic society, to which neither Caesar in his *Bellum Gallicum* nor the insular written tradition refer: peasants – as the third class of the Indo-European functional tripartition – who have nothing to do with the warrior exploits related in these texts. In this context, Belgic Gaul and the insular territories historically linked to it during the two centuries BC, archaeological, funerary, iconographic and a few written sources, help to advance a few social analyses which refer particularly to the ideological context of the banquet. Crossing these sources at the beginning of the second century BC reveals the social emergence of the breeders and farmers in general as a social category. This growing movement attached to a new economic section within Gallic society coincides with the declining role of the military class. For breeders and growers, references to the banquet with the deposit of specific objects, a large quantity of high quality wrought iron abandoned in the graves and new iconographic signatures are meant to show their actual wealth and, symbolically, to mark their differences from the warrior class. Through the symbolic function of images – the bulls –, the social representation of iron and the social and symbolic role of the banquet in the Gallic élite tombs, the hypothesis of some kind of economic ascendancy by a part of the cattle breeders in Northern Gaul, in the context of mutations of Celtic societies, in Gaul and in Britain at the end of the Iron Age, will be proved.

Patrick **GLEESON** (Department of Archaeology, UCC): ‘SÍD DRUIMM AND THE CRADLE OF ÉOGAN: FINDING THE LANDSCAPE AND KINGSHIP OF CASHEL’.

In the early medieval period Cashel was the seat of Munster’s overkingship and synonymous with the power and authority of the ‘Éoganachta’ dynastic federation. By the 8th century, Cashel’s kings even began challenging the Uí Néill Tara hegemony. Although enjoying an equal position in the Irish hierarchy of kingship with such places as Emain Macha, Rathcroghan and Dún Ailline, and despite obvious importance to understanding the discourses of power, place and ideology in early Ireland, Cashel endures entirely neglected by modern scholarship. The questions of how it became regarded as a seat of pre-eminent kingship, and how its authority was manifested through the landscape have never been posed. This paper presents some initial findings from current research into the development of Cashel’s landscape and kingship. Particularly, it examines how and when a provincial kingship came to be vested in Cashel itself, and how that institution was rendered manifest in Cashel’s king and landscape. Integrating evidence from excavation and survey, alongside analyses of toponymy and historical sources, the paper narrates Cashel’s development from later prehistory through to the early medieval period, and more pertinently, muses upon the ‘rise of the Éoganachta’ and development of Munster’s geopolitical landscape more broadly.

Desirée **GOVERTS** (University of Cambridge): ‘THE SYNTAX OF THE *BÓRAMA*’.

The Middle Irish text called the *Bórama*, consisting of prose and poetry, describes the history of the cattle tribute which was imposed on Leinster by the high kings of Tara from the first to the seventh century AD. It has survived in two manuscripts, the Book of Leinster (late 12th century) and the Book of Lecan (early 15th century). Apart from a number of citations in studies on various linguistic topics, mostly morphological in nature, the language of the text as a whole has never been subjected to an extensive

analysis so far. This paper will focus on certain aspects of its syntax in the context of the diachronic changes which are known to have taken place during the Middle Irish period. The purpose is to determine to what extent the variety of clause structures found in the prose passages of the *Bórama* conforms to these patterns of change and to decide what the significance is of any deviations that may occur. The results will then serve to shed more light on the composition and dating of this individual text as well as contribute to the general understanding of the development of the language at this time.

Dr. Jenny **GRAVER** (University of Oslo): ‘THE MODERN IRISH CLEFT CONSTRUCTION, COMPARED WITH NORWEGIAN AND ENGLISH’.

This paper presents preliminary results of my post-doctoral project, in which I analyze the Modern Irish cleft construction from a cross-linguistic perspective and compare it to similar constructions in English and Norwegian. I use data from written corpora and work within the theoretic framework of Lexical Functional Grammar.

(1) *is [agat] atá an ceart* – ‘it is you who are right’ (*Graiméar Gaeilge* p. 222)

(2) English and Norwegian examples (Gundel 2002: 113) [it] was [Nielsen] [who won] [*det*] var [*Nielsen*] [*som vant*]

I focus on areas in which the cleft constructions in these languages differ. Examples are the presence or absence of an expletive pronoun and the possibility for clefting adjectives. The Irish cleft construction does not contain an expletive pronoun, whereas the Norwegian and English constructions do. Irish and to some extent Norwegian may cleft adjectives, while this is not possible in (standard) English. I relate differences such as these to the grammars of each language. For instance, the absence of the expletive pronoun in the Irish cleft construction is explained with reference to the more general possibility for subjectless constructions in Irish (McCloskey 2001 etc.) as well as the nature of the Irish copula.

Ms Catriona **GRAY** (University of Glasgow): ‘SOME IRISH FOUNDER SAINTS IN EAST-COAST SCOTLAND’.

A number of saints of Irish provenance are commemorated in churches and parishes in east-coast Scotland. This paper will focus on saints’ dedications in medieval Angus and the Mearns. In these areas, within the territories of the bishoprics of Brechin and St. Andrews, a high number of dedications are to the Virgin Mary and other biblical saints. However, there are also a number of Pictish and Irish saints’ dedications preserved in sources such as saints’ lives, charters and place-names. This paper will examine how these dedications are explained in twelfth-century and later sources, such as saints’ lives and the Aberdeen Breviary, and how these saints (and their respective churches) were viewed as relating to one another.

Elizabeth A. **GRAY** (Harvard University): ‘VISIBLE RAVEN, VIRTUAL WOLF: DEIRDRE AS SATIRIST AND *FÉNNID* IN *LONGES MAC N-UISLENN*’.

At key turning points in her life, Deirdre operates as satirist and *fénnid*, challenging Conchobor and calling into question his judgment and capacity as king. Closer examination of these categories and their associated imagery illuminates Deirdre’s complex narrative role. One persistent characteristic of her identity is the union of opposites: Deirdre appears repeatedly as both victim and aggressor, both prey and predator. Employing direct imagery as well as the ‘virtual’ imagery evoked within a cloud of cultural associations, the tale is best read both forwards (for plot) and backwards (for interpretation of imagery and events). This analysis compares and

contrasts aspects of animal imagery, the function of satire, and implicit references to age-grade customs in relation to the central tension between Deirdre and Conchobor. Specific examples include a riddling element in Celtic marriage ritual and the association of *fíanas* (as a way of life for young men preceding marriage and *trebad*, ‘settlement on land’) with wolf-imagery. Attention is also given to the symbiotic relationship between ravens (and other corvids) and wolves in the natural world as an external field of reference for the tale’s audience

James Ryan **GREGORY** (University of Georgia): ‘OF WALES OR OF ENGLAND? THE CULT OF ST. GWENFREWI AND THE RISE OF ENGLISH NATIONALISM’.

Recent scholarship on nationalism in medieval England provides a framework for considering the appropriation of the cult of Gwenfrewi by English writers of the High Middle Ages, as well as for evaluating the continuing contemporary impact of her cult on national identity in medieval Wales. Being connected to the nationalistic Beuno, Gwenfrewi seems an unlikely candidate for an English religious patroness, but the appearance of her Life in vernacular texts embodying a sense of English national consciousness – the ‘South English Legendary’, the ‘Gilte Legende’, Caxton’s abridgment of the ‘Vita et Translatio S. Wenefredae’, and several others – invites evaluation of her cult within the literary and political contexts of both countries. For while Tudur Aled and other late medieval Welsh writers celebrated her cult in Gwytherin, her feast day had been elevated (along with those of George, Chad, and David) to the status of an English national festival at the command of Henry V in 1416. This paper examines Gwenfrewi’s place in the political climates of medieval Wales and England, presents the translation of her story into English as the critical point in her progression from local Welsh to English national saint, and indicates the further implications of this deliberate hagiographical appropriation.

Margo **GRIFFIN-WILSON** (Cambridge University/ University of Utrecht): *TEALLACH COISREAGTHA CRÍOCH BHARRACH: A RECONSIDERATION*’.

This paper will reflect the research to date on the poem *Teallach coisgreagtha críoch Bharrach*, which was composed for the patron Dáibhí mac Séamuis de Bharra (d. 1617). The poem is an early example of *crossántacht*, with verse in the metre *snéadhbhairdne* and interspersed prose. The composition has been attributed to Dáibhí Ó Bruadair in several manuscripts, though the attribution was questioned by the scribe Seán Ó Murchadha na Ráithíneach. The poem merits more attention than it has received thus far. I will return to this interesting eulogy, a text of which has been published in *A Bardic Miscellany* (McManus & Ó Raghallaigh, 2010). Drawing on a work-in-progress edition based on the manuscript written by Seán Ó Murchadha na Ráithíneach (MS. BL Add 29614), I will examine the eulogistic language, metre and manuscript tradition.

Aaron **GRIFFITH** (University of Vienna): ‘THE DECLINE OF THE OLD IRISH DEPONENT’.

While it is an established fact that deponent inflection was already on the decline in Classical Old Irish, the exact path of this decline has not, to my knowledge, been examined. Based on a collection of deponent verbs in the glosses, it appears that the decay of the deponent endings is more advanced in weak verbs (both *-igidir* verbs and others) than in strong verbs, and that the decay is more advanced in certain tenses, moods, persons, and numbers than in others. Both formal and functional factors

played a role in this decay of deponent inflection, and I will propose a scenario for how it played out.

Alexandre **GUILARTE** (School of Celtic Studies, DIAS): 'BILL: BIBLIOGRAPHY OF IRISH LINGUISTICS AND LITERATURE'.

The scholar of Irish language and literature has at his/her disposal three volumes of the only series of bibliographical handbooks exclusively dedicated to his/her field. These have been edited by R. I. Best (Vol. I, 1913, Vol. II, 1942) and R. Baumgarten (Vol. III, 1986), and cover the period from the earliest printed works to 1971. To fill the void in reference aid for the scholar from 1971 on, a fourth volume is currently being compiled at the School of Celtic Studies (Dublin Institute for Advanced Studies), a draft of which is offered in a web-based format at the Institute's web-site. This talk will be an introduction to this bibliographical project, and aspects such as its background, progress, contents and arrangement of materials will be discussed. Furthermore, a demonstration as to how to use on-line BILL will be given.

Professor Dr. Jadranka **GVOZDANOVIĆ** (University of Heidelberg): 'ON THE LINGUISTIC CLASSIFICATION OF VENETIC'.

Venetic and its variants in prehistoric Europe are still an enigma to historical linguists. Traditionally, it is assumed that Venetic of Armorica was probably Celtic, but Venetic of the Northern Adriatic, for which we have written evidence (e.g. analysed by Lejeune 1976) constituted a separate branch of Indo-European. There is less evidence on East-European Venetic. This paper discusses the available evidence, particularly on Venetic of the Northern Adriatic, in the light of the linguistic data which are currently available. Special attention is paid to the relation between Venetic and Continental Celtic, revealing some new aspects.

Manfred **HAINZMANN** (ÖAW-Prähistorische Kommission): THE FERCAN-PROJECT: AN INTERIM REPORT.)

In the year 1999 the Austrian Academy of Science launched an international and interdisciplinary research-project called *Fontes Epigraphici Religionum Celticarum Antiquarum* (F.E.R.C.AN. - URL: www.oeaw.ac.at/praehist/fercan/). Meanwhile 10 workshops have been organized and most of them been published. Volume 1 of the new Corpus-FERCAN series (the Roman province of Noricum) will be printed later this year. This paper will give a brief summary of the various epigraphic, onomastic and linguistic explorations during the first decade of the project.

Axel **HARLOS** (Philipps-Universität Marburg): 'TO HELL AND BACK – DEAD SOULS IN SCÉL SALTRACH NA RANN'.

In the Book of Genesis 39-40 we are told that Joseph is imprisoned in Egypt on account of an alleged seduction of Potiphar's wife. During Joseph's captivity he is asked by two fellow prisoners for an interpretation of their respective dreams, whereupon he correctly foresees the release of one of the prisoners and the execution of the other. The same story is preserved in the unedited prose version of *Saltair na Rann* (*Scél Saltrach na Rann*) contained in the *Leabhar Breac*, save that the dreams described by the prisoners differ notably from the biblical account as well as from their portrayal in *Saltair na Rann*. In the upper margin of the very same page, however, we find a slightly corrupt quatrain, in which a soul describes the horrors of hell. This paper will discuss the possible connection between the marginal quatrain and the story of Joseph in *Scél Saltrach na Rann* and will attempt to explain the

textual discrepancies between the Book of Genesis and the passage in question by reference to parallels in medieval Irish literature.

Margaret **HARRISON** (Harvard University): ‘SCOTTISH GAELIC BALLADS?’

The Scottish Gaelic song tradition is famously full of lyrical songs, with relatively few of the narrative songs so common in the Anglo-Scottish tradition. Although the exchange between these two thriving song traditions is limited, much can be learned about the Gaelic tradition by exploring the Anglo-Scottish ballads that have made it into the corpus of Gaelic song. This paper will explore the relationship between the two song traditions through these rare Gaelic ballads, and examine the much-neglected narrative songs which are, in fact, native to the Gaelic tradition.

Dr. Anthony **HARVEY** (Royal Irish Academy): ‘LINGUISTIC METHOD IN HIS LITERARY MADNESS: THE WORD-COININGS OF VIRGILIUS MARO GRAMMATICUS’.

Writing around the year 650, almost certainly in Ireland, the self-styled Virgilius Maro Grammaticus was the producer of two surviving books of idiosyncratic philological discourse. These are ostensibly Latin grammars, but he teaches ‘forms and constructions known from no ancient or medieval writer, and his vocabulary rivals that of James Joyce’ (Vivien Law). It is true that some of Virgilius’ coinings just seem weird, not even being Latinate in appearance; but others have been suggested by recent scholars genuinely to reflect recognizable words from other languages, while those medieval authors who mention him do so with respect. (Some of the latter – with or without acknowledgment – proceed to make active use of his neologisms in their own writings.) So, even at his oddest, Virgilius had at least some adherents. And he wasn’t always that odd! A good proportion of his coinings actually seem entirely reasonable, with fairly transparent etymologies. As for his topics, these include what we nowadays consider to be the realms of specialized linguistics, literacy and pedagogy. This paper will examine his deployment of new words in technical senses that show real philological insight, a few even prefiguring scientific usage in the genuinely modern sense.

Dagmar **HAUNOLD** (NUI Maynooth): THE TRANSMISSION OF *ESNAD TIGE BUCHET*’.

This paper will focus on the textual history of *Esnad Tige Buchet* (*ETB*) ‘The singing of Buchet’s house’, based on the work I have completed for a new critical edition. I intend to discuss the relationship between all extant versions of *ETB*, concentrating on the most significant examples which inform us about key dependencies between them. Additionally, I will comment on where the metrical version of *ETB* preserved in Rawl. B 502 belongs in its textual tradition. Based on these relationships it will be discussed whether it is possible and practicable to recreate an archetype of *ETB*.

Dr. Sabine **HÄUSLER**, ‘SUBORDINATION IN CELTIC FROM A EUROLINGUISTIC PERSPECTIVE’.

The paper will focus on the problem of subordination and subordinators of adverbial sentences in Middle Welsh and Old Irish. The questions to be answered first are: Which subtypes of subordination show mono- vs. polyfunctionality/share their subordinators? And more important: What is the cause/linguistic explanation for polyfunctionality? Do Old Irish and Middle Welsh show the same distinctions or not? In a second step these results will be compared with subordination types in other European languages from an Eurolinguistic perspective to answer the question whether there is a development towards a centre in Europe or diversification as we

can see it within the neighbouring Germanic languages. The paper is part of a research project on subordination in languages on the periphery of Europe.

Dr. Deborah **HAYDEN** (University of Cambridge): ‘DECLENSIONAL THEORY IN *AURAICEPT NA NÉCES*’.

Numerous manuscript copies of the poetico-grammatical treatise *Auraicept na nÉces* contain versions of nominal paradigm tables which vary in their extent and detail, in some cases incorporating doctrine concerning stylistic devices. The complex textual history of these tables has received attention from Anders Ahlqvist in his edition to the canonical section of the *Auraicept*, but further investigation of the accreted medieval Irish commentary pertaining to this declensional doctrine may shed additional light on the invention and purpose of the tables and on the nature of language analysis in the *Auraicept* tradition more broadly. This paper will focus on an assessment of the available evidence for such nominal paradigm material in Dublin, Trinity College Library MS 1432 (E. 3. 3). In so doing, it will consider the influence of approaches to declensional theory and nominal case analysis in the Latin grammatical tradition, as well as the relationship of the *Auraicept*’s nominal paradigms to other material concerned with linguistic analysis.

Dr. Benjamin **HAZARD** (Ó Cléirigh Institute, UCD): ‘THE BIRTHPLACE OF FLAITHRÍ Ó MAOIL CHONAIRE’.

Flaithrí Ó Maoil Chonaire was a key political and religious figure in early-modern Irish history. Until recently, it has been assumed that he was born at Cluain na hOidhche, the Uí Mhaoil Chonaire family seat in Connacht. This paper will examine evidence which reveals his birthplace to be the townland of Figh, civil parish of Tibohine, in the barony of Frenchpark. It provides a description of the townland’s medieval history, extant features of the landscape, and an explanation for the connection between Figh and Flaithrí Ó Maoil Chonaire in the late sixteenth century.

Dr. Johannes **HEINECKE**: ‘MOOD AND MODALITY IN WELSH’.

In linguistic literature modality is frequently associated with the verbal category of mood, especially subjunctive. Indo-European languages (and therefore the Celtic languages) usually have a subjunctive category, but if the forms of the subjunctive have not already gone, they are rarely used, especially in the spoken language. In Welsh the forms traditionally labelled ‘subjunctive’ can only be found in some petrified expressions like *da boch chi*. For verbs other than the auxiliary *bod*, present subjunctive and past subjunctive paradigms are the same as present tense indicative and imperfect indicative. A search of corpora revealed that clearly subjunctive forms (e.g. of *bod*) only occur in Bible verses. Thus, with the traditional modal forms almost gone, how does a Welsh speaker or writer express uncertainty or irreality? How can the semantic distinction be verbalised? Of course Welsh is perfectly able to express these semantic nuances. It just does not have recourse anymore to the subjunctive but to other means, notably the *Potentialis* (also named conditional mood) and *Irrealis* (pluperfect tense). In summary we can observe that in Welsh the semantic distinction between indicative and subjunctive forms has more or less disappeared. The ‘semantics’ of the subjunctive has been more or less replaced by indicative forms.

Dara **HELLMAN**, Instructor (University of California at Berkeley): ‘ADVICE: STRUCTURE AND SIGNIFICANCE IN *GEREINT VAB ERBIN*’.

In one of the many structurally important points of crisis in *Gereint vab Erbin*, there is a tenuously connected pair of proverbial expressions: ‘naught may be done with what God wills’; (and) ‘much good comes of counsel’. As *sententia(e)*, it is/they are clearly pivotal in this narrative, as it is the only moment of proverbiality, around which the narrative (and indeed all important moments of action) revolve(s), the point on which the text rests. Nothing happens without a discussion of advice, exchange of advice, taking, giving, rejection or debating the value of advice (especially that which is or has been offered by Others). The connection between the two is tenuous (dare one say nebulous) at best. There is not only a literary connection but a Scriptural, proverbial liaison as well. The narrative link is that there is a tradition, a scaffolding buttressing this element of the tale, of advice (good advice, necessary advice, THE advice) coming from the OTHER: from the woman, the dwarf, the outcast, the servant, the disenfranchised. This element, necessary, rather than ornamental, finds its reflection not only in incidents of such advice offering, taking, not taking, and/or succeeding or failing based on the taking or not of that advice, throughout *Gereint*, but in Celtic narratives as diverse as ‘Mac Dathó’s Pig’, and ‘Owein’.

Dr. Jessica **HEMMING** (Corpus Christi College, Vancouver): ‘THE CURIOUS CASE OF THE “COUNTESS” IN THE WELSH ROMANCES’.

The three Welsh Romances, ‘Peredur’, ‘Gereint’, and ‘Owein’, feature many ‘ladies’. Peredur in particular encounters one lady after another as he goes about his adventures. What is striking is that these female characters are nearly all designated *iarlles* (‘countess’), when for the purposes of the plots, they could equally well be more generally termed *arglwyddes* (‘lady, noblewoman’). Not only is this curious within the fictional world of the romances, but it is also odd for several other reasons. First, *iarlles* is, of course, not really Welsh, but rather a feminised version of a loanword from Old Norse (*iarll*, ‘earl’). Second, like *iarll*, it appears only in literary contexts and not in historical documents, suggesting that earls and countesses did not exist in the real world of the medieval Welsh aristocracy. Third, despite this, Welsh appears to be the only Insular language that generated a feminine for the ‘earl’ word. English and Irish both borrowed French *comtesse* to provide a title for the wife of an earl, or for a woman holding an earldom in her own right. This paper will attempt to make sense of the cluster of peculiarities constellating around *iarlles* and to offer some suggestions for why the Welsh Romances are full of countesses.

Dr. Gisbert **HEMPRICH** (University of Bonn): ‘ATÁ SUND SEANCHAS RÍG ÉIREND – AN UNEDITED RÉIM RÍGRAIDE POEM OF THE 14TH C. IN THE BOOK OF UÍ MHAINE’.

Atá sund seanchas ríge Éirend (UM 140ra1 ff.) deals with *réim rígráide*, the fictitious succession of the high kings of Ireland. The poem is ascribed to Seán Mór Ó Dubhagáin, who died in 1372 in the monastery of Loch Ree. The author was *ollamh* to the Uí Cheallaigh clans of Co. Galway, under whose patronage the Book of Uí Mhaine was compiled. The poem consists of 135 quatrains and mentions all in all 739 names; 192 of them are *ríge Éirenn*, Kings of Ireland. The paper aims to analyse and evaluate the poem, and to determine its position within the Irish *réim rígráide* tradition.

Georgia **HENLEY** (Trinity College, Cambridge): ‘SOURCE MATERIAL AND NARRATIVE STRUCTURE IN GERALD OF WALES’S *ITINERARIUM KAMBRIAE* AND *DESCRIPTIO KAMBRIAE*’.

One of the most popular writers of the medieval period, Gerald of Wales, has been the subject of many studies. This scholarship, however, lacks a close examination of Gerald's source material. His sources for his Welsh and Irish works, his methods for accessing and gathering this information, and his degree of access to native Welsh and Irish sources remain largely mysterious. Many of his professed actions, statements, and research tactics clearly contradict his actual activities and his capabilities; an analysis of this inconsistency between self-presentation and action will yield new insight into his behaviour. Through an examination of his source material, with a focus on the *Descriptio Kambriae* and *Itinerarium Kambriae*, and a close reading of narrative structure as it pertains to his methods, I will provide new insight into Gerald's influences, motivations, and intentions, and in turn shed light on his role in the Norman colonization of Wales. An investigation of Gerald's lifelong penchant for revising and expanding his texts will also provide insight into his methods and motives. Building upon the biographical and historical studies of Gerald previously undertaken, we may better understand the value of his work not only as a source of information or as an exemplar of a Cambro-Norman world view, but as an author beholden to Welsh and Irish textual and oral culture, which in turn influenced future historiography and political policy through the early modern period.

Professor Máire **HERBERT** (University College Cork): 'PROPHECIES OF DOOMSDAY ASCRIBED TO COLUM CILLE'.

Poems of prophecy ascribed to Colum Cille have a long existence in Irish manuscript tradition. The paper will examine the manner in which they combine apocalyptic themes with Irish historical material. Questions regarding sources, analogues, and dating of these materials will be raised.

Steve **HEWITT** (UNESCO): 'BRETON: A TALE OF TWO CONDITIONALS'.

Since the Middle Breton (MBr.) period there have been significant shifts in the primary values of the six Breton TAM sets, giving rise to two conditionals, one (potential or present conditional in *-ffe-*) derived from an earlier imperfect subjunctive (< MBr. *-he-*), the other (hypothetical or past conditional in *-je-*) from a former pluperfect (< MBr. *-se-*). Traditionally this gave a three-way distinction: *e larffenn* 'I would say' (potential, possible), *e larjenn* 'I would say' (hypothetical, unlikely), and compound perfect *e mije lared* 'I would have said' (*irrealis*). Apart from with the verbs *BE* and *HAVE*, the evidence of a number of dialect studies shows that the two conditionals are now frequently confused in the simple tenses. The compound perfect conditional is formed in the majority KLT dialects almost exclusively with the hypothetical conditional, except in the SE (Gwened and neighbouring areas), where the *-je-* / *-se-* forms express not an *irrealis* conditional, but an imperfect habitual. In the SE then, the 'potential' *-ffe-* / *-he-* forms are used to form the compound perfect: *e meffe* (Kerne) / *em behe* (Gwened) *lared* 'I would have said'. The usual practice is for conditionals to be used in both protasis (*if*) and apodosis (*then*) clauses. However, in the NE, and possibly more widely, the imperfect is often substituted for the conditional with *BE* and *HAVE* in the apodosis, but not the protasis, i.e. the reverse of English and French.

Raymond **HICKEY** (University of Duisburg and Essen): 'THE HISTORICAL DIALECTOLOGY OF IRISH AND ENGLISH IN IRELAND'

In literature concerning the history of Irish (e.g. McCone et al. (eds) 1994; Rockel 1989) the development of the English language is not referred to and is not regarded

as connected with that of Irish. However, there are aspects of the histories of both languages which do indeed show parallelisms and possible mutual influence. Furthermore, the distribution of dialects of English and Irish show some overlapping in the south of Ireland and considerable overlap in the north. This paper will be concerned with determining the possible interaction between the Irish and English languages throughout the period of their common histories in Ireland and it will consider in detail how features which are common to both languages could have arisen and spread and hence form areal features of language in the island of Ireland in general.

Professor Ronald **HICKS** (Ball State University): ‘SACRED PLACES IN THE LANDSCAPE: *BILE, BRUIDEN, SÍD*’.

Early Irish literature puts a heavy emphasis on places. Within the landscape of pre-Christian Ireland, and mentioned in early manuscripts, were many places that were sacred or associated with the old gods. The *dindshenchas*, for example, appears to be a compilation from learned tales of those places, a sacred geography explaining the landscape. In this paper three types of sacred places mentioned in early Irish literature – trees, hostels, and dwelling places of the gods – are considered in terms not only of their roles in myth but more particularly from an archaeological and geographical perspective. Of concern are how closely the places mentioned can be linked to actual locations, their distribution, the nature of the sites and their settings, whether there are physical remains at those sites and, if so, what kind, and the spatial relationships among the sites of each type. It is proposed that knowledge about these aspects of the places contributes to a better understanding of the tales in which they appear.

Barbara **HILLERS** (Harvard University): ‘“THE WANDERING OF ULYSSES” IN MEDIEVAL IRELAND’.

‘The Wandering of Ulysses’ (*Merugud Uilixis meic Leirtis*), a short prose saga composed towards the very end of the Middle Irish period, illustrates the complex interaction between the oral and the written traditions in medieval Ireland. It is not only one of the earliest vernacular adaptations of the Odyssey in medieval Europe, testimony to Ireland’s debt to the literary tradition, but also an attestation of the international folktale of The Master’s Good Counsels (ATU 910B). The paper explores the saga’s twofold heritage, rooted in the Latin-Christian learning of the monastery on the one hand, and in an oral vernacular storytelling culture on the other hand. We will offer some suggestions about the saga’s medieval author who had access to the world of the oral storyteller as well as the monastic scriptorium. His skillful and creative fusion of folktale and classical tale has important implications for our understanding of the interplay between oral and written, popular and elite registers in medieval Ireland.

Dr. Andreas **HOFENEDER** (Universität Wien): ‘APPIAN’S *KELTIKÉ*’.

This paper presents a new project with the objective of creating a historical commentary on Appian’s *Keltiké*. In this fragmentarily preserved book, the Alexandrian historian deals with military conflicts between Romans and Celts, beginning with the attack of the Celts under Brennus on Rome and finishing with the conquest of Gaul by Caesar. Despite its fragmentary state, the *Keltiké* is an important and valuable source for the history of the Celts as well as of the Roman Republic, as it offers a variety of information documented nowhere else or significantly different to those traditions attested by other authors (like Polybius, Caesar, Livy, etc.). In all

likelihood Appian has referred to historians since lost for his account. As a result, fragments of texts of pre-Livian annalists and of a source (presumably Asinius Pollio) differing from Caesar's *Commentarii de Bello Gallico* could have been preserved. All the more astonishing is that there is no commentary to the *Keltiké* so far. This might explain why Appian's Celtic History is recognized by few experts and is highly neglected even in ancient history research. The aim of the project is to make good this deficit; the commentary will be of essential importance for scientific work concerning the history and culture of the ancient Celts.

Dr. Kaarina **HOLLO** (University of Sheffield): 'THE IRISH MANUSCRIPTS IN THE UNIVERSITY OF SHEFFIELD LIBRARY'.

There are two Irish manuscripts in the Special Collections of Sheffield University Library. The older, Sheffield University Library MS 17, is a miscellany written in 1779 by Simon Macken, and the younger, SUL MS 16, an attractive copy of the *Chronicon Scotorum* made by the noted scribe Peadar Ó Longáin in 1839. No scholarly descriptions of these manuscripts have been published, although MS 17 has been cited in studies of individual texts and of the scribe. In this paper the contents, provenance and history of the two manuscripts will be outlined, and their importance for our understanding of the work of these scribes and the scribal cultures of which they were part will be explored. The question of possible models for collaboration in the digitization of smaller manuscript collections or isolated manuscripts such as these will be raised.

Matthew **HOLMBERG** (Harvard University): 'MÁEL MUIRE OR MÁEL MUIRE? NEW POSSIBILITIES FOR *LEBOR NA HUIDRE*'.

The relationship between the three hands of *Lebor na hUidre* (LU), particularly between the main hand and that of the later interpolator, has been a subject of debate for roughly fifty years. The identification of the main hand (M) with the Máel Muire who left a pair of *probationes pennae* in the codex has been accepted as the standard view although most scholars admit that the issue is still unresolved. Since paleographic methods had been unable to resolve the question definitively, I extended the question to the narrative texts and sections written by the interpolator (H). This survey indicated that H's work was almost certainly conducted after the arrival of the Normans in Ireland as shown by H's use of the loan word *ritire* as well as his depiction of single, mounted combat in *Fled Bricrend* rather than the expected chariot combat. The Annals of the Four Masters records the death of two Máel Muire in the 12th century, one in 1106 and the other in 1180, and I believe that H is to be identified with the later of the two for the reasons given above in addition to several others.

Dr. Veronika **HOLZER** (Naturhistorisches Museum Wien): 'CULT DISTRICTS IN THE CENTRAL SETTLEMENT OF CELTS ROSELDORF/LOWER AUSTRIA'.

In 1995 the research project 'Fürstensitz-Keltenstadt Sandberg' was launched in the Natural History Museum Vienna, which has responsibility for the scientific study of the greatest Celtic central settlement in Austria Roseldorf/Sandberg. The Celtic settlement, never built upon and therefore completely preserved, may be regarded as one of the most important archaeological sites in Austria. Its special significance is particularly evident in its size, in the fact that it has the oldest and richest mint in Austria, and in its function not only as a commercial and economic centre but also as a social and religious centre. Thanks to large-scale geomagnetic prospecting measurements Roseldorf is currently the only archaeological site in Europe where

three Celtic cult districts are documented within the settlement area, composed at least of two large temples, three smaller ones and at least one large sacrificial pit. All of them date to the Early- and Middle La Tène period according to the current state of research. At first glance all the sanctuaries of Roseldorf look similar, but on closer investigation they show significant differences in both the type of building and in the range of offerings. These differences are significant and make clear that although they seem to have co-existed, they were, apparently, dedicated to different gods.

Mícheál Pio **HOYNE** (Trinity College Dublin): ‘A BARDIC POEM TO DIARMAID Ó CONCHUBHAIR DONN (+1600)’.

This paper discusses the previously unedited late sixteenth-century poem *Congaibh riot, a Ráith Chruachan*. This bardic poem, the only extant poem to Diarmaid Ó Conchubhair Donn, sheds light on his military career and political aspirations to the leadership of his clan. Described as ‘a principal traitor and head of the Connaught rebels’ during the Nine Years War, Diarmaid Ó Conchubhair Donn was active across Ireland, defected to the English side and kidnapped the pro-Gaelic Earl of Desmond. He was killed in 1600. As well as examining the poem as a historical source and the insight it affords into the contemporary cultural and political landscape, the paper will also survey the use of kingship imagery and the interesting apologue on Cú Chulainn it contains.

Dr. A.J. **HUGHES** (University of Ulster at Belfast): ‘THE “PROTOTONIC PULL”: THE DEATH KNELL OF OLD IRISH’.

The verbal system of Old Irish with its solid bedrock of simple verbs also had, in tandem, the flourishing of an ever-increasing and exuberant range of compound verbs plus associated pronoun morphology. This latter system flowered and branched out to form a heady, top-heavy canopy of verbal intricacy and complexity for several centuries – a delight for the philologist but, evidently, proving, through time, a psycho-linguistic nightmare for the speakers of the language. This paper, from the standpoint of modern Irish and Scottish Gaelic, shows how Old Irish (or ‘Old Gaelic’, as I would prefer) far outgrew itself and had to be ruthlessly and unceremoniously lopped and pruned.

Gwawr **IFAN** (Bangor University): ‘THE TONIC IN THE SOL-FA: THE DEVELOPMENT OF MUSIC IN HEALTH AND WELL-BEING IN WALES’.

For centuries, Wales has been regarded internationally as the ‘Land of Song’. Though a seemingly new and emerging field of scholarship in Wales, music has long been used in both rural and urban communities as a means of promoting health and well-being. Journal articles from the 19th and early 20th century in *Y Cerddor* [The Musician] emphasise the importance of music as a source of spiritual edification and the power of music as a means of influencing the nation’s character. Likewise, the work of prominent and inspirational musicians in Wales during the early decades of the 20th century e.g. Henry Walford-Davies to promote amateur music-making in deprived areas of the industrial south provided a way of utilising music in order to prevent illness. Seen in the light of current political debate, the Arts Council of Wales and the Welsh Assembly Government recently released its *Arts in Health and Wellbeing: An Action Plan* (2009), an official document that encourages and promotes the field in Wales. Despite the noticeable lack of reference to the significance of language and culture in this publication, this paper aims to prove the importance of

the Welsh language, culture and traditions of Wales while utilising music to promote health and well-being amongst its people.

Dr. Helen **IMHOFF** (School of Celtic Studies, DIAS): ‘ART AND TREÓIT IN *FÁSTINI AIRT MEIC CUIND*’.

My paper will discuss the Middle Irish text, *Fástini Airt meic Cuind*, focusing especially on the portrayal of Art mac Cuind, legendary king of Tara, and on the close connection created between him and the monastery of Treóit (Trevet, Co. Meath) in this text. *Fástini Airt*, which has received little attention, is preserved only in *Lebor na hUidre* and consists of a short prose section and a 39-stanza poem. According to the text, Art experienced an angelic vision whilst hunting on the eve of his death in the Battle of Mag Mucrama. As a result of the vision, Art is said to have believed in God and to have received knowledge of the events to come. The poem found in *Fástini Airt* is presented as Art’s prophecy and concerns the events of the Battle of Mag Mucrama but also foretells the foundation of Treóit in the very spot where Art experiences his vision and conversion. Art chooses to be buried in this place and throughout *Fástini Airt* a very strong connection is made between the king and the monastery. I will discuss the implications of this connection both for the representation of Art and for the depiction of the monastery.

Dr. Kicki **INGRIDSOTTER** (University of Edinburgh): ‘*MARBAID, ORGAID, GONAIÐ* THE VOCABULARY OF “KILLING” IN EARLY IRISH’.

Early Irish literature, being a heroic literature, contains a rich and varied vocabulary concerned with killing, slaughtering, slaying and smiting. This includes verbs, periphrastic constructions, similes, metaphors, euphemisms and set phrases. Even though one article discussing the expressions of ‘death’ in Goidelic has been published (Mikhailova and Nikolaeva, 2003, *ZCP* 53: 93-115), the particular expressions relating to the semantic field of ‘killing’ have not been widely discussed. This paper will discuss the range of vocabulary used, as well as the semantics of the various linguistic segments expressing ‘killing’ in Early Irish. This paper will also discuss the distribution and context of the vocabulary in an attempt to discover if the vocabulary is used context-specifically. The discussion is based on a corpus of material mainly from the glosses, annals, saga literature and poetry.

Professor Sìmh **INNES** (Harvard University): ‘*BINN LABHRAS LEABHAR MUIRE: MARIAN BARDIC POETRY IN MEDIEVAL GAELIC SCOTLAND*’.

This paper will consider the Marian poem attributed to the later medieval Scottish Gaelic bardic poet Giolla-Críost Táilléar. His poem *Binn Labhras Leabhar Muire* (‘Eloquently Speaks the Book of Mary’) is to be found in the early sixteenth-century Book of the Dean of Lismore (Edinburgh, National Library of Scotland Adv. MS 72.1.37), compiled at Fortingall, Perthshire. The poem is unpublished and this paper will be based on a working-edition. It tells the story of a monk enraptured by the song of a bird, who realizes on his return to the monastery that over three hundred years had passed. The tale is common in *exempla* collections across medieval Europe. Irish tradition also contains a similar narrative, connected to Saint Mochaoi of Nendrum and in fact it has been argued that the story of Mochaoi lies behind the Latin *exemplum*. We will investigate Giolla-Críost Táilléar’s sources for his poem, allowing us to consider the interplay of the local and the universal. We will also consider his framing of the tale as a Marian miracle. Is the presentation of sustained religious narrative such as this a common feature of Gaelic Marian poetry? How is the Virgin

presented in this poem and how does this compare with other Gaelic poems which present religious narrative?

Dr. Colin **IRELAND** (Arcadia University, College of Global Studies): ‘WHERE WAS ALDFRITH/FLANN FÍNA EDUCATED?’

Aldfrith of Northumbria, ca. 685-705, has long been recognized as the first well educated Anglo-Saxon king. His learning is acknowledged in both Anglo-Saxon and Irish sources and by such renowned scholars as Adomnán, Aldhelm, Bede, and Alcuin. His Irish background on his maternal side has long been acknowledged and only works in Irish have been attributed to him. But, like his contemporaries Adomnán and Aldhelm, few firm details about his background and education have been recorded and confirmed. The situation is complicated by such known facts as that he and Aldhelm knew each other in their youth and seem to have shared part of their early educations, but where that took place cannot be identified. It is known that Aldfrith was present at Iona before he assumed the Northumbrian kingship, and that he and Adomnán were friends. Some have assumed, therefore, that Iona is a likely location for Aldfrith’s education. In this paper, I will explore the possibility that Aldfrith/Flann Fína was educated at Bangor, Co. Down, based on references found in *Féilire Óengusso* and corroborated by details from other Irish and Anglo-Saxon sources.

Britta **IRSLINGER** (University of Freiburg i.Br) ‘THE GENDER OF ABSTRACT NOUN SUFFIXES IN THE BRITTONIC LANGUAGES’.

According to recent scholarship structuring the noun lexicon is one of the main functions of grammatical gender. While correlations between gender and sex are cross-linguistically well documented for nouns designating animates, the rules of gender assignment for inanimates are often less easy to ascertain. In Indo-European languages designations for animates with female sex, collectives and abstract nouns are frequently feminine. It has thus been claimed that the function of feminine gender consists in the categorisation of inanimate nouns with regard to nominal aspect, expressing abstractness and non-discreteness. The present lecture examines the inventories of abstract noun suffixes of Welsh, Cornish and Breton and their diachronic developments. It discusses to what extent the evidence of the Brittonic languages with their early loss of neuter gender and inflectional endings supports or contradicts this hypothesis.

Dr. Satoko **ITO-MORINO** (Shizuoka University): ‘WHO WERE THE SUPPOSED AUDIENCE OF THE “MEDIEVAL WELSH JUVENILE TALES”? A CONSIDERATION OF THE 19TH-CENTURY RECEPTIONS OF THE “MABINOGION”’.

The notion of the Mabinogion as ‘juvenile tales’ was originally introduced by William Owen-Pughe, then popularised by Lady Charlotte Guest through her English translations of them. The paper proposes that the ‘juvenile’ in their usages may not be necessarily taken as ‘children’s’ but as ‘educational’ in general. Considering the cultural context of the 19th-century industrial South where literature held a function of enlightening the workers, these ‘juvenile tales’ could have been utilised pedagogically by both the English landlord/capitalist class such as the Guests and the Welsh nonconformists like Thomas Stephens whose *Literature of the Kymry* celebrated the Mabinogion as the token of the true Welshness, thus marks the changed concept of the national literature from the learned, written tradition of the *bardd* to the folk, oral tradition of the *gwerin*.

Mona **JAKOB** (Ollscoil na hÉireann, Gaillimh): “... BUT PLEASE KEEP THE METRICS TO A MINIMUM!” AND WHY *SALTIR NA RANN* IS A GOOD REASON NOT TO’.

On the basis of the metrical system of the Middle Irish poem *Saltair na Rann* this paper proposes to take a rarely trodden path towards Old and Middle Irish metrics. Irish metrics have generally been considered very much within their own field and on a more practical and not theoretical level. This paper aims to go much deeper into the metrical structure of *Saltair na Rann* and analyse the rhyming-words on a purely phonological and orthographical level. It will be shown that the *Saltair*, a vast corpus the poetical value of which has not yet been fully exploited, is a valuable source regarding the examination of phonological developments from Old to Middle Irish. This analysis will also allow a deeper understanding of the general metrical rules that have been established on the basis of medieval Irish poetry in general and of the many examples that we find in the metrical and grammatical tracts.

Dr. Sian **JAMES** (Bangor University): ‘THE IMPLICATIONS OF FAUNAL REMAINS FROM THE BRONZE AGE COPPER MINES AT GREAT ORME, NORTH WALES’.

The traditional method of examining mining sites is by metallurgical investigation by archaeologists from mining backgrounds. Although merited, this approach usually fails to interpret the findings in their social setting, leaving ancient mines almost devoid of the people who created them. The large assemblage of faunal remains from the Great Orme copper mines offers a unique opportunity to investigate the social and economic structure of this major site through a new medium. It also allows for cross-analysis from this industrial site with other site types, such as settlement and ritual. The analysis of around 30,000 remains from the site also helps alleviate the bias of Bronze Age faunal studies which, thus far, have focused mainly on Southern British sites. The scale and size of the assemblage highlights the organisation at the site, not only for the mining activity directly, but also the agricultural and trading systems which must have been in place for the site to properly function. Finally, the remains also tell of the motivation, methods and choices made by the workers themselves and therefore put people back at the forefront of mining investigations.

Dr. Katarzyna **JĘDRZEJEWSKA-PYSZCZAK** (Adam Mickiewicz University, Poznań, Poland): ‘WELSH NICKNAMES AS A REFLECTION OF LANGUAGE CONTACT: THE CASE OF WELSH-ENGLISH CODE-SWITCHING’.

Name-giving is tightly interwoven with the history of human civilization and the relations within its members. As names are culturally conditioned, a closer look at naming practices is likely to reveal discrepancies in the way different nationalities or cultures perceive reality, with the linguistic dimension included. The sociolinguistic aspect of naming does not deny the existence of strong and compelling reasons that determine the choice of a name. From this perspective, any application of a personal designation appears inextricably connected with the belief in strong psychological influence that the name exerts upon its bearer as confirmed by Wierzbicka: ‘Names are not arbitrary symbols, they are meaningful not only in an etymological sense, but also in a synchronic sense, where they have important psychological and pragmatic meanings which affect and shape the character of interaction between and among people’ (Wierzbicka 1992: 302). This paper investigates layers of code-switching between Welsh and English as observed in contemporary Welsh nicknames and reflected in the phonology, syntax and semantics of the constructions under discussion. It also attempts to determine the position of the Welsh language against

that of English while providing instances of both the dominant-subordinate relationship and equality status.

Dr. Elizabeth **JEREM** (Archaeological Institute of the HAS, Budapest): ‘**CELTIC ANIMAL SACRIFICE IN THE EASTERN-CENTRAL EUROPEAN CONTEXT**’.

The question of Celtic animal sacrifices has been treated in three of my studies (Jerem 1998, 2003, 2007), but recent new and extraordinary excavation finds justify the revisiting of the topic. In this survey I am going to examine the conclusions that may be drawn from the excavation results of settlements, cemeteries and shrines, and the use of different rites related to certain animal species. The latter indicates close association with the symbols of animals and those of the gods represented by them. The Iron Age animal sacrifices of Eastern Celtic culture and within its confines those unearthed in the Carpathian Basin, show remarkable correspondence with examined and published finds uncovered in Western European sites. These cases testify to the fact that during their migrations, campaigns and settling down in remote areas the Celts strongly preserved and treasured their religious traditions even despite their amalgamation with the native inhabitants. The subject of this paper is the presentation and analysis of concrete examples concerning the above results.

- Jerem, E., ‘Iron Age Horse Burial at Sopron Krautacker (NW Hungary). Aspects of Trade and Religion’. In: Anreiter, P., Bartosiewicz, L., Jerem, E., Meid, W. (eds), *Man and the Animal World. Studies in Archaeology, Archaeozoology and Linguistics*. Budapest 1998, *Archaeolingua* 8. 319-334.

- Jerem, E., ‘Animal sacrifice and ritual deposits of the Iron Age. Ritual treatment of animals: A case study from Sopron-Krautacker, NW Hungary’. In: Jerem, E. - Raczky, P. (eds), *Morgenrot der Kulturen. Frühe Etappen der Menschheitsgeschichte in Mittel- und Südosteuropa. Festschrift für Nándor Kalicz zum 75. Geburtstag*. Budapest 2003, *Archaeolingua* 15. 541-565.

- Jerem, E., ‘Applying interdisciplinarity in research on Celtic religion: the case of the Eravisci’. In: *Continuity and Innovation in Religion in the Roman West*. Vol.1. (eds) Haeussler, R., King, A.C., *Journal of Roman Archaeology*, Suppl. No.67., London 2007, 117-134. Figs.1-10.

Professor Dafydd **JOHNSTON** (University of Wales Centre for Advanced Welsh and Celtic Studies Aberystwyth): ‘**THE TRANSMISSION OF THE POEMS OF GUTO’R GLYN**’.

This paper will present findings of a research project which is preparing a new edition of the poetry of the fifteenth-century Welsh poet Guto’r Glyn. It will seek to distinguish between written and oral or memorial transmission, showing that about one in five of the corpus of 120 poems belong to the latter category. It will be possible to draw conclusions about the popularity of some of Guto’s poems, and about the nature and extent of changes as a result of oral transmission. Evidence for contemporary written copies will also be considered, and the growth of a lost collection in the early sixteenth century.

Dr. Craig Owen **JONES** (School of Music, Bangor University): ‘**POPULAR MUSIC ON ANGLESEY, 1955-1970**’.

Whereas the importance of places such as Aberystwyth, Bethesda, and Cardiff to the *byd pop Cymraeg* (Welsh pop scene) in particular, and English-language Welsh pop music in general, has long been recognised, the contribution of Anglesey to this aspect of Welsh culture remains understudied. This is largely due to prevailing historiographical attitudes that portray Anglesey (not altogether inaccurately) as

peripheral in industrial and economic terms to the rest of Wales, and its relative inaccessibility up until and including the period under study. This paper will seek to redress the balance, surveying several important strands in the musical life of the island, including the arrival of skiffle and ‘beat’ bands in the late 1950s and early 1960s, as well as the various acoustic musicians whose presence on the island by the late 1960s made it an important adjunct to the *byd pop Cymraeg* both as a location for *nosweithiau llawen* and as a catalyst for the emergence of new talent in the years to come.

Miss Gwawr **JONES** (Bangor University): ‘LISTEN TO THE LADIES – WOMEN IN 19TH CENTURY WELSH BALLADS’.

The ballad as a form of folk literature gained considerable popularity throughout the 18th and 19th centuries and marked a period of great social, economic and political change in Wales. As a consequence, it developed as a key element in the transfer of both local and international news and was given pride of place within the lives of the illiterate, working-class society. Performed to familiar repertoire, it held considerable appeal amongst rural audiences of the day and gradually acquired the power to shape public opinion and contribute to the understanding of the individual’s circumstances. In addition, changes to the ballad’s context and function emerged between the 18th and 19th centuries, and in turn, had a lasting effect on the status and perception of women. Were 19th-century ballads a more personal form of emotional release for the woman’s feelings in comparison with that of the man’s, or did she merely imitate her husband and hide her true identity? This paper aims to discuss some of the issues of the period, and proposes to evaluate the importance of ballads in 19th century Wales and the woman’s role within that popular genre.

Dr. Anders **JØRGENSEN** (University of Copenhagen) and Dr. Paul **WIDMER** (University of Marburg): ‘A RE-EXAMINATION OF THE MIDDLE BRETON TEXT *AN BUHEZ SANT GWENÔLÉ*’.

Since Emile Ernault’s first (modern) edition of the Middle Breton play about the life and the deeds of St. Gwenole, preserved in Le Pelletier’s manuscript dictionary of Breton of 1716, scholarship has not made much effort to further explore this text either philologically or linguistically. In our contribution we will present the results of a thorough re-examination, firstly, of the manuscript readings and of the interpretation of this text, and secondly of various aspects of the phonology, morphology and lexicon. Based on a selection of dialectally distinctive features, a likely region of origin will be suggested. Such a localization has not previously been attempted for Classical Middle Breton poetic texts. Finally, a tentative time-frame for the composition and transmission will be ventured.

Sarah **JUNGES** (University of Trier): ‘CELTIC IN GALLO-ROMAN INSCRIPTIONS IN *GALLIA BELGICA*’.

For years scholars have been unable to trace direct evidence of spoken Gaulish in the area around Trier. Though the region itself is located at the heart of continental Celtic settlements, proved historically and archaeologically, no records could be discovered so far. The sources to draw on are Latin ones such as Caesar’s *De Bello Gallico*, or the Christian Hieronymus, linking the language spoken in Trier to the one spoken by the Galatians. But linguistic evidence is available. Research on Gallo-Roman inscriptions has yielded fruitful results in revealing a number of names of Celtic origin on Latin inscriptions. Even a fibula was found, which was inscribed with the

Gaulish term *vimpi*. It is therefore possible to reconstruct spoken communication in pre-Roman Trier and its surroundings by studying the epigraphical relics created after the Romanisation. This task has partly been carried out, but a general examination of Gallo-Roman inscriptions in *Gallia Belgica* is yet to come. This paper will present a corpus of Gallo-Roman inscriptions containing one or more words of Celtic origin. It will examine to what extent Celtic words are used and what their functions were in a specific context, to sketch, finally, the language spoken in pre-Roman Trier.

Kit **KAPPAHN** (Aberystwyth University): “I GET BY WITH A LITTLE HELP FROM MY FRIENDS”: GENDER AND FRIENDSHIP IN “OWAIN”, OR “THE LADY OF THE WELL””. Friendship, usually between members of a heroic coterie of male brothers-in-arms, plays a significant role in both plot and characterisation in the Welsh Arthurian material. In Owain in particular, where the court of Arthur functions as a surrogate family unit for the knights, the reaction of the title character to his friends drives much of the initial action. This text is unique, however, in also showing a relationship between two women, leaving room for discussions of gender and friendship that is absent from other tales. The homosocial relationships between the men and those between the women in the narrative act in a kind of parallel as impetus for the plot, in which both the hero and his intended wife are pushed into action by the chiding of a friend, and these two lines weave around a central storyline which focuses not on the romance of knight and lady, but the multi-layered friendship between a man and a woman. While Owain is sometimes thought to fall short in romance, despite a clearly archetypal structure it addresses the fundamental human wish to belong, the pressures of belonging to a social group, and the nuances of friendship in a very real way.

Professor Raimund **KARL** (Bangor University): ‘THE EMERGENCE OF CELTIC SOCIETIES IN WALES C. 1200 BC-AD 100’.

Societies are meaningfully constituted. Thus, any social model needs to reflect the meaningful categories used by the society modelled to constitute itself. The primary medium to express meaning is language. Societies are also locally constituted. Thus, any social model needs to reflect the actual local context in which social interaction takes place. The primary source for establishing such a local context for 1st millennium BC societies in Wales is the archaeological record. In Wales, the evolution of a characteristic settlement pattern can be observed during the 1st millennium BC. While Late Bronze Age settlement is characterized by more or less uniform, isolated huts or small, unenclosed hut groups, enclosed homesteads with larger houses and univallate hillforts appear as additional settlement types from the early 1st millennium BC onwards. Multivallate enclosed homesteads and hillforts are added to this picture from c. the middle of the 1st millennium BC. While this could be interpreted in several ways, it implies a slow but nonetheless increasing process of social differentiation. This paper will present a model of the emergence of early Celtic societies in this context, a model thoroughly local and largely independent of external influences that nonetheless leads to characteristically Celtic societies.

Dr. Maciej **KARWOWSKI**, (Universität Wien): ‘THE DECLINE AND FALL OF THE GREAT BOII: ARCHAEOLOGICAL EVIDENCE FROM OBERLEISERBERG’.

Oberleiserberg – the Oberleis Hill – near Ernstbrunn in Lower Austria is one of the most important archaeological sites of La Tène Culture on the Middle Danube. The hilltop settlement on Oberleiserberg is dated to the late Iron Age and connected with the presence in this area of Celtic Boii. These tribes and their migrations are

mentioned in a number of ancient written sources, so their presence on the Middle Danube seems to be fairly well historically documented. Much less clear is the question of the end of La Tène Culture in this area, as well as the historical events connected with it. The written sources refer to Boian-Dacian wars, probably c. 40 BC or slightly earlier, after which there remained – according to Pliny – *Deserta Boiorum*. The most recent studies on the archaeological material from Oberleiserberg show without ambiguity, that the breakdown of Celtic settlement here did indeed occur in the mid 1st c. BC. This makes a significant contribution to the ongoing debate in the literature about the decline of La Tène Culture on the Middle Danube.

Dr. Gennadiy **KAZAKEVICH**, (Taras Shevchenko National University of Kyiv): ‘CELTIC MILITARY EQUIPMENT FROM THE TERRITORY OF UKRAINE: TOWARDS A NEW WARRIOR IDENTITY IN PRE-ROMAN EASTERN EUROPE’.

Among the dozens of Middle and Late La Tène artifacts known from the territory of Ukraine the findings of military equipment are probably the most spectacular. Some of the La Tène swords and spearheads come from the Upper Tisza area which was exposed to the colonization of the Central European Celts. However, most of the artifacts were found to the east of the Carpathian Mountains in complexes of local archaeological cultures. Only comparatively small Celtic and Germanic groups from Temperate Europe penetrated into the region in the third to first centuries BC. However the autochthonous warrior élite adopted the La Tène swords and helmets as symbolic objects reflecting the high social rank of their possessors. New ritual practices, styles of combat and loanwords (e.g. ethnic and place names containing Celtic elements) were introduced in the region as well. The emergence of La Tène weaponry in the North Pontic steppes, the Dniester and Dnieper basins, therefore, reflects a process of new warrior identity-formation in the local cultural milieu.

Professor Fergus **KELLY** (School of Celtic Studies, DIAS): ‘THE STATUS OF PROFESSIONAL WOMEN IN EARLY IRISH LAW’.

In this paper I examine the brief passage on the status of women in the 8th-century law-text *Bretha Crólige* (edited and translated by D. A. Binchy, *Ériu* 12 (1938) 26 = *Corpus Iuris Hibernici* vi 2294.35-2295.4). The list includes the female physician (*banliaig*) and the female wright or manufacturer (*bansáer*), as well as women with special vocations or capabilities such as the woman who turns back the streams of war (*ben sues srotha coatha for cúla*), and the woman who is abundant in miracles (*maínech ferta*). I also look at the Middle Irish glosses on this passage – some of which have been misplaced in the manuscript – and attempt to work out their original order and meaning.

Patricia **KELLY** (University College Dublin): ‘THE THEMATIC UNITY OF *ESNADA TIGE BUCHET*’.

David Greene’s 1955 edition of *Esnada Tige Buchet* presents a rather different text from that found in all manuscripts of the longer version, by excising ‘the clumsy interpolation of the *dinnshenchus* of Odra’ and relegating it to an appendix. Carney also faulted the tale for ‘a certain lack of unity’ and an irrelevant title. I will argue that the Odra episode is an integral part of a thematically cohesive text.

Ksenia **KHARITONOVA** (Lomonosov Moscow State University): ‘ACCUSATIVE AND DATIVE CASES OF NOUNS USED WITH THE VERBS OF SPEECH’.

Government as a type of syntactic connection has its form and its generalized abstract sense. Every element of the syntactic connection adds to the phrase a component part of the generalized sense. So, the form of the word is important. The bearer of the generalized abstract sense is a lexical-semantic group of words (like ‘verbs of speaking’). Its members have common types of combination with other parts of speech. Verbs of speaking govern nouns/pronouns meaning the recipient of the speech in dative or accusative. Case of the noun depends on a definite semantic subclass of the verb of speaking (verbs of informing, refusal ...). This investigation is based on Sanskrit and Old-Irish texts. Although these languages are not closely related, the situations of speaking with the recipient take equal shape in them. • verbs of informing usually govern the noun in accusative in both languages. • pronouns in the position of recipient are used in different forms in these languages. In Old Irish combinations preposition + pronoun have accusative endings. In Sanskrit verbs of informing govern personal pronouns in accusative or dative. It seems useful to compare Sanskrit and Old-Irish contexts with verbs of speaking and to identify differences in the forms of nouns and their generalized abstract sense.

Dr. Sheila M. **KIDD** (University of Glasgow): ‘*THOIR N’FHAIRRE AIR NA HA MI DOL A SCRIOBH: POLITICAL MACHINATIONS AND CODE-SWITCHING IN JAMES MACPHERSON’S GAELIC LETTERS*’.

This paper will give an overview of a corpus of over 100 Gaelic letters, many by James (‘Ossian’) Macpherson, which exist among the papers of Sir John Macpherson (c.1745-1821) held in the British Library. Gaelic scholars seem to have been unaware of these letters which relate to the two Macphersons’ political machinations as they endeavoured to further their own careers and wealth in the 1770s and 1780s, James in London and John in India. James Macpherson remains a controversial figure whose literary impact has been immense both within and outwith the Highlands. These letters show another side to him and provide an opportunity to study his use of Gaelic as a medium for secret communications with a fellow Gael in an anglophone world. The only attention devoted to these letters to date is in James Maclean’s unpublished doctoral thesis of 1967 which examines the two men’s early political careers and which draws on the letters, but is dismissive of the linguistic abilities of both men, referring to the ‘Putney Green Gaelic’ of James Macpherson. This represents a serious misrepresentation of the language of these letters which shed much light on late eighteenth-century informal Gaelic usage including code-switching, register, dialect and orthography.

Leah **KLEMENT** (Princeton University): ‘*ÆFTER DEAPE DEMAN ONGINNEB: LANGUAGES OF THE AFTERLIFE IN IRISH AND ENGLISH SOUL AND BODY DEBATES*’.

The penitential ritual grants words the power to atone for sin – but only until the moment of death. This paper examines the literary and creative interest surrounding penitential language after this key moment through the lens of soul and body debates, a motif present in both early English and Irish literature. Here the forms of penitential ritual are represented along with the earthly speech-acts of praise and blame poetry, whose forms are put to use alongside penitential formulas as punishment or reward according to the soul’s damned or blessed state. The paper traces the interplay of these important social speech-acts and how their literary representations change between life and death. It ultimately concludes that the recognizable patterns of penance, praise poetry, and satire make up a key part of insular apocalyptic imagery

and contribute to the prominent role language takes in the imagined societies of heaven and hell.

Chantal **KOBEL** (Department of Irish and Celtic Languages, Trinity College Dublin): ‘AIDED CHONCHOBUIR: A REASSESSMENT OF THE TEXT FOUND IN NLS ADV. 72.1.40’.

The death tale *Aided Chonchobuir* is preserved in nine manuscripts, one of which is NLS Adv. 72.1.40. (formerly Gaelic MS XL). In his edition of this tale in *The Death Tales of Ulster Heroes*, Kuno Meyer claims that the beginning of the text in this manuscript ‘is partly illegible’. He therefore chose to not present any of this text, which is in fact largely legible, in his edition of *Aided Chonchobuir*. This paper presents a new look at this manuscript and seeks to establish whether the text is an independent copy or is derived from the copy found in the Book of Leinster.

John T. **KOCH** (Canolfan Uwchefrydiau Cymreig a Cheltaidd, Aberystwyth): ‘A CELTIC VERBAL COMPLEX IN TARTESSIAN?’.

It is by now fairly widely accepted that the corpus of South-western inscriptions of Early Iron Age south Portugal and south-west Spain contain Celtic onomastic elements: e.g. *lokooboo niiraboo* (J.1.1), *anbaatii* (J.16.2). What is less certain is whether the matrix language of the corpus is also Celtic. One key datum for this question is the recurrence of forms that appear to be inflected as Indo-European verbs: e.g. *naRkeentii*, *naRkeenii*, *naRkeetii*, *naRkeeuu*, *naRkeeo-io*[, *lakiiuu*, *[l]akaatii-Se*, *lakeentii*, *tee-baarentii*, *tee-baantii*. In seven examples, forms, found elsewhere in the corpus with what appear to be verbal endings, occur preceded by the segment *ro*: e.g. *ro-n-baaren*, *tee-ro-baare*, *ro-baare*, *ro-baae*, *ro-baa*, *ro-la[ku]a*. The following patterns in the corpus are suggestive. In inscriptions with more than one verb, *ro*-forms never occur twice. *ro* is mutually exclusive with primary endings from the Indo-European present-imperfect system. Other preverbs (*tee /de/* and *o < *u(p)o*) do not exclude primary endings: e.g. *tee-baarentii*, *o-ni-[l]akaatii-Se*. These patterns are evidence for (1) the Celticity of the matrix language (with Celtic *ro* < IE **pro*), (2) the temporal and resultative function of Tartessian *ro*, and (3) this function as a trigger for the spread of primary endings to verbs expressing subsequent states or actions.

Dr. Maria **KOROLEVA** (Moscow State University): ‘BÀTA, A BOAT, IN GAELIC SCOTLAND AND THE RUSSIAN NORTH’.

In the open sea a boat is the wings, the feet and the very body of a sailor or a fisherman, his child and his most trusted companion. No wonder so many stories, superstitions and beliefs accompany the life of a boat. The paper deals with its whole life-cycle, from name-giving and blessing to its honourable end. The author finds much in common between the Gaelic tradition and the tradition covering the modern Republic of Karelia, Archangelskaya and the Murmanskaya Regions of Russia, all three encircling the White Sea in the Russian North. The Russian part is based mainly on fieldwork materials collected by the author, the Gaelic sources are variable – starting from the acclaimed *Carmina Gadelica* and ending with the School of Scottish Studies archived recordings.

Ksenia **KUDENKO** (Saint-Petersburg State University): ‘CONAIRE’S GEASA AS LANDMARKS ON THE WAY TO THE KING’S DEATH’.

The *geis* tends to be interpreted as a prohibition the breaking of which leads to one’s death. In folklore, however, the function of every taboo is to be broken. This also applies to the Irish *scéla*, where, in addition, the violation of a *geis* may not depend on

the hero's wish. For example, such *geasa* as *Ní tíassat riut tri Deirg do thig Deirg* or *Ní tae dám aenmná nó énfir i tech fort* cannot be controlled and observed by the hero (unlike a taboo). Their only function in *Togail Bruidne Da Derga* is to signify that Conaire is already doomed and is on his way to the otherworld (cf. the Breton tale *Ki ar penn-maró*). In this case, a *geis* can be regarded as a prophecy rather than a prohibition. The *geasa* Nemglan reveals to the hero are a summation of his knowledge of the future events, preceding Conaire's death, unconnected with taboos. In this context, the knowledge of the future (or the lack of it) marks the boundary between this and the other world and, hence, belonging to either one or the other.

Ute **KÜHLMANN**, MA (Universität Mannheim): '*DALTA LASIN ECLAIS: ZIEHKINDER DER IRISCHEN KLÖSTER (IRISH ECCLESIASTICAL FOSTERAGE)*'.

Die Erfordernisse an die Erziehung der frühmittelalterlichen Adelsgesellschaft waren klar gesetzt: Die herrschende Klasse sollte in die Aufgaben des Krieges, der Verteidigung und der Regierung eingewiesen, die unteren Ränge mussten auf die Notwendigkeiten dieser Agrargesellschaft vorbereitet werden. Schließlich gab es zwischen diesen Rängen, zwei einflussreiche ‚Gelehrtenkasten‘, die der Mönche und Klosteräbte und die der *filid* oder auch *aes dána*, genannten, Dichter, Historiker und Juristen. Diese beiden die *fili* und die Mönche benötigten wiederum eine besondere Ausbildung um ihren Pflichten nachkommen zu können. Im Wesentlichen gab es im mittelalterlichen Irland drei Erziehungssysteme, die sich gegenseitig ergänzten und als komplementär anzusehen sind: Die Erziehung bei Pflegeeltern, Die Erziehung bei einem Abt oder im Kloster sowie die Erziehung bei einem Gelehrten. In meinem Vortrag möchte ich mich auf die Rolle der Ziehkinder der irischen Klöster, der irischen Klosterschulen konzentrieren. Dabei werde ich sowohl auf die im irischen Recht dargelegten Vorschriften wie auf die Darstellungen in den irischen Heiligenviten eingehen. Schließlich werde ich die Unterschiede und Gemeinsamkeiten der Ziehkinder (*dalta*, *alumnus*) zu den Schülern einer Klosterschule (*felmac*, *deiscipul*) besprechen.

Dr. Brian **LACEY** (Discovery Programme): '*CENÉL COIRPRI OR "COPYRIGHT": THE REAL CAUSE OF THE BATTLE OF CÚL DREIMNE*'.

In the late narrative sources, two reasons are given for the clearly-important battle of Cúl Dreimne (AD 560): the alleged judgement by king Díarmait mac Cerrbaill on the unauthorised copying by Colum Cille of one of Finnian's manuscripts; and the killing by Díarmait of Curnán mac Áedo while he was under Colum Cille's protection. Despite the popularity of the copyright story, neither reason is compellingly believable in terms of sixth-century *realpolitik* or geo-politics. This paper will try to show that these late accounts are a complete distortion of actual history. Although nowhere mentioned in either the early or late sources, the real cause of the battle was almost certainly Cenél Coirpri's attempt to expand into what is now County Donegal. The paper will also show that the early sources make clear that Diarmait's role could not have been as is indicated in the late accounts.

Pierre-Yves **LAMBERT** (EPHE - CNRS): '*THE OLD IRISH NEGATIVE PARTICLE NICON*'.

The use of neg. *nicon* is restricted to a number of contexts determined by tense and aspect: we shall try to follow this characteristic through some Middle Irish texts.

Dr. Brian **LAMBKIN** (Centre for Migration, Ulster-American Folk Park): ‘COLM CILLE AND THE RITUAL OF EMIGRANT DEPARTURE AT *GLAS AN INDLUIDH*, TERMONBACCA, DERRY’.

In the materials of Columban hagiography, *Betha Colaim Chille* by Manus O’Donnell, written in 1532 (O’Kelleher and Schoepperle 1918; Lacey 1998), is unique in giving a detailed account of Colm Cille’s point of departure from Ireland. The text locates it at a place called *Glas an Indluidh* and describes what appears to be an elaborate ritual of departure which took place there. This paper will examine the identification of *Glas an Indluidh* and the evidence for the associated ‘ritual’ of departure. It will report on recent fieldwork in Termonbacca, discuss the significance of the site in relation to the place-name element *termon* (sanctuary) and suggest that O’Donnell’s description may be taken as a paradigm case of a widespread contemporary tradition of emigrant departure that had early origins and persisted to the nineteenth century.

Sìleas **LANDGRAF** (Sabhal Mòr Ostaig): ‘GÀIDHLIG AGUS FÈIN-AITHNE CHLOINNE-SGOILE’.

Bhon a thòisich an siostam foghlaim tro mheadhan na Gàidhlig (FMG) anns na h-80an, tha iomadh pàiste an dèidh a bhith a’ dol troimhe, gu h-àraidh aig ìre na bun-sgoile. Ged-thà, a bheil a’ chlànn fhèin a’ tuigsinn dè th’ ann an Gàidhlig, carson a tha iad ga h-ionnsachadh is ga cleachdadh mar mheadhan-teagaisg no ciamar a tha i ceangailte ris a’ bheatha aca gu pearsanta? ’S ann gu tric a chualar bho dhaoine òga a chaidh tro FMG nach robh iad a-riamh a’ tuigsinn buileach carson a bha Gàidhlig aca san sgoil (ged a chòrd i riutha) agus dè na h-adhbharan a bha ga ceangail rim beatha agus rim fèin-aithne. Gus fiosrachadh mionaideach a chruinneachadh air an t-suidheachadh seo, chaidh agallamhan a chumail ann am mu ochd diofar sgoiltean, ri clann eadar P5 agus S2. ’S ann na phàirt de rannsachadh PhD ann an Soillse a tha am pròiseact seo, agus chithear sa phàipear seo dè na beachdan a th’ aig a’ chloinn-sgoile air a’ Ghàidhlig agus mar a b’ urrainn na seasamhan sin a chur gu feum ann an leasachadh FMG.

Riitta **LATVIO** (University of Helsinki): ‘*NEIMED* TERMINOLOGY IN EARLY IRISH LAW TEXTS’.

This paper seeks to explore the various social distinctions expressed by the concept *neimed* in early Irish legal sources. Outside of the *Bretha Nemed* group of texts the division into *sóerneimed* (*eclais, flaith, fili, féine /ecnae*) and *dóerneimed*, a subordinate appendage of craftsmen, is not known. The *Senchas Már* collection of texts frequently distinguish between religious and lay privilege, *neimed Dé* and *neimed duini*, the former referring to ecclesiastical grades and the latter to lordly grades, while the poet does not figure as a *neimed* rank if we look at the main texts only. The conception of a more noble as opposed to an ordinary *neimed* status is prevalent, expressed either by the term *ardneimed* or, more often, by *úasalneimed*. Whereas the main text does not usually elaborate on these terms, in the glosses to *Senchas Már* ordinary *neimed* are most often identified as the lordly grades, *gráda flatha*, and the *úasalneimed* as the septenary grades, *gráda sechta*, i.e. those who have an honour-price of seven cumals.

Dr. Hervé **LE BIHAN** (University of Rennes II): ‘LE “DIALOG ETRE ARZUR HA GUYNGLAFF”’: SOURCES, DATATION ET PROBLÈMES ANNEXES’.

La grande majorité des textes en moyen-breton (XVe-XVIIe s.) nous est parvenue sous la forme d'imprimés facilement datables. Dater leur composition est nettement plus difficile, même si l'on fait intervenir des critères linguistiques, historiques, etc. Seule l'impression du long poème moyen-breton intitulé *Le Mirouer de la Mort* est datée de 1575, et indique à la fin du volume la date de composition de 1519. En ce qui concerne les manuscrits, les choses sont plus compliquées, car bien souvent l'on ne dispose que d'une version postérieure, souvent remaniée (comme par exemple *Buhez Santes Nonn*). Le cas du Dialog, texte prophétique important concernant la tradition arthurienne, est encore plus difficile à résoudre : nous n'avons qu'une copie du XVIIIe siècle faite par Dom Louis Le Pelletier à partir de deux autres copies du XVIIe siècle. L'examen linguistique du texte montre bien des archaïsmes, les faits rapportés apparaissent aussi être plus anciens que la date du XVIIe siècle. La date de 1450 donnée en début du texte a été souvent admise par les différents chercheurs qui s'y sont intéressés (Largillière, Ernault, Abeozen, Hemon, Fleuriot, Piriou, etc.) et parfois remise en cause (Le Berre). Pour notre part, ce texte ne peut être de composition postérieure à 1450. Nous proposons donc d'en reprendre le dossier et d'en examiner les différents éléments afin de confirmer cette date de c. 1450 pour sa composition.

Mary **LEENANE** (National University of Ireland Maynooth): 'CÚ CHULAINN'S *RÍASTRAD* AND RELATED CONTORTIONS'.

This paper will examine descriptions of Cú Chulainn's renowned *ríastrad*. The terms used to describe this event will be outlined with particular emphasis on the etymology and syntactical constructions of the verbal forms of *ríastraid* and *síabraid*. Extant descriptions of, and more general references to this transformation, will be examined in order to establish its exact nature. The incidence, context, including triggering factors, and the effect of such distortions, will also require evaluation. Finally, elements which may have influenced the manner in which this aspect of his martial *persona* is presented in various Ulster Cycle texts will be considered.

Esther **LE MAIR** (NUI, Galway): 'Secondary Verbs in Old Irish'.

In recent years, much comparative-historical research has been done on the morphology of Old Irish. Examples are Schumacher's *Die Keltischen Primärverben* (2004) on primary verbs, Wodtko's *Sekundäradjektive in den altirischen Glossen* (1995) on secondary adjectives and De Bernardo Stempel's *Nominale Wortbildung des älteren Irischen: Stammbildung und Derivation* (1999) on nouns. However, even from this short bibliography, a gap becomes apparent: that of the secondary verbs (i.e. verbs derived from other parts of speech). These verbs are the topic of my PhD dissertation, of which I would like to present some conclusions in this paper. The thesis is based on a corpus that contains the verbs in the Würzburg and Milan Glosses, which I have divided into primary and secondary, subsequently subdividing the secondary verbs according to morphology, origin and meaning. Based on this division, I draw conclusions about the age of the verbs, the layers in their derivation, the origin of the verbs and patterns in their formation and meaning. It is for example clear that the verb *díchnigidir* 'exists' is derived from the VN of *do-coissin* 'there is' and that its formation shows that it must have undergone synchronic syncope, placing its formation after the occurrence of syncope in early Old Irish.

Dr. Erwan **LE PIPEC** (CRBC-Université Rennes 2): 'A SYNTACTIC PROFILE OF UPPER-VANNETAIS BRETON'.

Modern Breton is known among Celtic scholars for having three ways to conjugate verbs. Grammars present them as equivalent, permitting nuances and demanding only that the verb be in the second place of a phrase, thus giving way to two alternative constructions: SVO vs. (x +)VSO. Although a literary use may exploit that possibility, there is little data about the spoken language in that respect. Moreover, teachers often complain that the pressure of French is more and more responsible for an extension of the SVO model among younger speakers, in accordance with Romance syntax. But such an evolution would not be entirely new: it is also often assumed that Vannetais Breton has been for long (and thus more deeply) shaped by such a French influence, so that SVO would be dominant even in the older generations. After a PhD dissertation devoted to a north Vannetais dialect, I examined a sample of speech, analyzing every verb construction. Following Favereau's grammar, I built a methodology enabling me to make comparisons. The result of the study contributes to a better view of variation in Breton. It also suggests hitherto unknown diversity inside Vannetais itself.

Jean-Claude **LE RUYET** (Skol-Veur European a Vreizh - Roazon 2): 'LIAISONS EN FRANÇAIS, LIAISONS EN BRETON : UNE INTERACTION DÉSÉQUILBRÉE'.

Les mutations sont très présentes dans les méthodes de breton et les grammaires: entre 4 et 9% de leurs pages leur sont consacrées. Cependant, un autre phénomène surgissant à la jonction des mots est quasiment absent de la préoccupation des enseignants et des grammairiens. Je parle ici des liaisons. L'enseignement du breton est à cet égard totalement sous l'influence du français. Or les deux systèmes sont très différents, mais ni les professeurs ni les élèves ne savent en quoi ils diffèrent. Pire: ils ignorent même qu'il y a une différence: plus de 52% des méthodes d'apprentissage et des grammaires ne soufflent mot des liaisons. Cette communication vise à exposer les deux systèmes en parallèle, à montrer jusqu'à quel point la pénétration du système français est parvenue quant à la réalisation des liaisons dans le breton des écoles et, enfin, à proposer deux remèdes possibles à ce problème.

Anastasia **LEVCHENKO** (Russian State Archives of Ancient Acts): 'EARLY IRISH NOBLESSE WITHIN THE CONTEXT OF MATERIAL CULTURE'.

This paper is based on research into the material life of Early Medieval Irish *noblesse* (VII-VIII cc). The author examines the problem of social differentiation of Irish society in the area of household material culture (dwelling, utensils, clothing). The object of the study was one of the most important social strata – the hereditary tribal aristocracy (*aire*). The research is based upon the complex source study analysis of a wide range of written (first of all – documentary) and material sources. On the basis of the research, conclusions on the poorly enough expressed cultural and community differentiation of the society in the presence of developed caste-rank structures have been drawn. Despite rather similar conditions of life, the distinctions between Early Irish social classes were shown foremost at the mental and socioeconomic levels as well as at the level of certain external status symbolics.

Dr. Barry **LEWIS** (Centre for Advanced Welsh and Celtic Studies, University of Wales, Aberystwyth): 'THE VIRGIN MARY AND THE GENRES OF MEDIEVAL WELSH RELIGIOUS VERSE'.

This paper will present a general introduction to the place given to the Virgin Mary by the poets of medieval Wales in their works, c.1100-c.1530. It will focus on questions

of genre and poetic propriety. Was Marian poetry a genre, and if so, when? How is the Virgin accommodated in fundamentally Christocentric religious poetry? Is there a movement towards more ‘independent’ treatment of the Virgin as the Middle Ages progress, and how carefully do we need to qualify our formulation of that ‘independence’? Do our manuscripts accurately reflect the range of poetry which was practised at the time? What was the purpose and context of poetic addresses to the Virgin? The early anonymous poetry, the works of the Poets of the Princes, and the *cywyddau* of the late medieval poets will all be discussed.

Dr. Michael **LINKLETTER** (St. Francis Xavier University): ‘*BHÍODH E MASLACH MEARACHDAN A CHUR AN CLÒ: A. MACLEAN SINCLAIR – PUBLISHER, EDITOR, INNOVATOR*’.

Alexander Maclean Sinclair published a number of volumes of Gaelic poetry in the late nineteenth and early twentieth century. He was notorious, however, for having a heavy hand when it came to editing his sources for publication so that modern scholars are unable to trust the authority of his editions. Maclean Sinclair’s writings and his correspondence with significant individuals among the Gaelic literati of Scotland demonstrate that he was consciously attempting to shape the development of Gaelic literature by contributing a substantial corpus of material to the canon of published works in Scottish Gaelic. His desire was not so much to publish authoritative academic editions but to make books of poetry and song available to Gaels at large for popular use, and in so doing wanted his editions to be ‘correct’ for the posterity of the language in its transition from oral tradition to print. Though not an analysis of his editorial changes *per se*, this paper will discuss Maclean Sinclair’s motivations behind his voluminous publishing activities, his editorial behavior, and the ways in which he was innovative concerning his publications.

Dr. Marion **LÖFFLER** (University of Wales Centre for Advanced Welsh and Celtic Studies, Aberystwyth): “‘REPUBLICANS’, ‘DEMOCRATS’ AND THE ‘SWINISH MULTITUDE’”: NEW WORDS FOR NEW CONCEPTS IN 1790S WALES’.

Wales in the 1790s, as Gwyn Alf Williams famously noted, was a ‘cauldron of conflicting ideologies’. The French Revolution of 1789 and subsequent political developments exerted a lasting influence on Welsh culture and the Welsh language. Among the cultural innovations during this important decade were the publication of three radical periodicals and two dozen political pamphlets in the Welsh language. They enabled Welshmen of different political and religious persuasions to conduct a public discourse, negotiating their positions. This novel war of words between radicals and loyalists, Churchmen, Dissenters and Methodists, required the coining of Welsh keywords – such as ‘liberty’, ‘natural philosophy’ and ‘republicanism’ – by the writers, and their definition for the readers. This paper charts the process of developing this new political and philosophical vocabulary in the Welsh language. It will focus on two of the most contested words of the decade: the related terms ‘Republicanism’ and ‘Democracy’.

Courtney **LUCKHARDT** (University of Notre Dame): ‘THE NETWORKS OF ST. CAINNECH’.

Since the publication of Richard Sharpe’s *Medieval Irish Saints’ Lives* in 1991, which pushed back the dating of nine *vitae* from the *Vitae Sanctorum Hiberniae* to the years 750-850, some work has been done on the early medieval context of these *vitae*, but not enough. This presentation will examine one of these *vitae*, that of Cainnech of

Aghaboe, in terms of the long and short-distance travel and connections that the saint performed himself (by traveling) and that he instigated for others (by hosting travelers or by sending out proxies such as messengers), which the *vita* and other eighth-century texts, like Adomnán's Life of Columba, describe. I will argue that the cultural contacts that the anonymous hagiographer relates are part of the complex political, social, and religious milieu between Ireland and the rest of Europe in this period. What scholarship there has been on Cainnech has been firmly rooted in the local Irish setting, but my work will place the VSH within the wider European context that the saint's reported travels provide.

Teresa **LYNN** (Macquarie University, Sydney and Dublin City University): 'MEDIEVAL IRISH AND COMPUTATIONAL LINGUISTICS'.

This paper will consider the application of some NLP (Natural Language Processing) techniques to Medieval Irish texts to provide an alternative perspective on linguistic analysis of such texts. Using *Táin Bó Fraích* as a case study, I present the outcome of some preliminary experiments. The pilot study starts with the creation of an annotated lexicon as a basis of automated text analysis. Linguistic features such as part of speech information are recorded in a machine-readable representation to assist with subsequent linguistic analysis of this well-studied text. Using CELT's electronic version of Meid's edition, I conduct both statistical and linguistic analyses of textual features such as sentence structure, lexical frequency and grammatical types. I use the results of this analysis to raise some tentative suggestions regarding *Táin Bó Fraích*, and in particular the frequently noted relationship between the two distinct sections. On this basis I hope to make some suggestions about the potential usefulness of applying some NLP techniques to Medieval Irish.

Dr. Liam **MAC AMHLAIGH** (Froebel College of Education, Dublin): 'AN EXAMINATION OF IRISH LANGUAGE LEXICOGRAPHY IN THE 20TH CENTURY'.

In the 17th century, the preservation of the language and its extension were some of the primary motivations of Irish-language lexicographers. Mícheál Ó Cléirigh, his fellow Franciscans and others aimed to enable the population in linguistic terms with aids such as dictionaries. It is difficult to imagine that the language's use in the modern day would have been as easily facilitated without the wide availability of lexicographical material. This paper will conduct a cursory examination of the particular position of each of the principal bilingual Irish language dictionaries in 20th-century Irish-language lexicography. In doing so, some of the approaches and merits of the dictionaries will be examined and their potential influence on the dictionary-users of the time identified. A timeline of motivational support structures for Irish language lexicography from revival times and Fournier's *English-Irish Dictionary and Phrase Book* (1903) to Ó Dónaill's *Foclóir Gaeilge-Béarla* (1978) prepared by the Department of Education will be assessed.

Patrick **MCCAFFERTY** (Queen's University Belfast): 'FIREBALLS IN IRISH NARRATIVE TALES: A RECORD OF IRON AGE EVENTS OR LITERARY CREATION?'

It has been argued that Irish narrative tales contain cometary motifs and can be interpreted as a record of large fireballs in the Iron Age.* Simulations of comet orbits indicate that increased meteoritic activity occurred in the last two centuries BC. Furthermore, an examination of Roman history supports the likelihood that the sky was 'busy' at this time. Irish tales therefore appear to closely match an emerging picture of destructive fireballs in the Iron Age. However, an examination of the

medieval context in which these Irish tales were produced offers an alternative explanation. The identification of references to comets and fireballs in annals, apocrypha and hagiography suggests that medieval Irish society feared the end of the world. Cometary motifs in Irish tales may therefore owe their origin to apocalyptic imagery in the corpus of literature available to medieval monks.

*Kenny, 'Cuchulain – comet or meteor?' *Catastrophism and Ancient History*, 9, 1 (1987), 15-24; Patrick McCafferty and Mike Baillie, *The Celtic Gods: Comets in Irish Mythology* (2005).

Dr. Críostóir **MAC CÁRTHAIGH** (UCD): 'THE SOCIAL CONTEXT OF SUPERNATURAL NARRATIVES IN FISHING COMMUNITIES'.

Personal and family narratives centering on maritime experiences, recorded from fishermen and other members of fishing communities on Ireland's Atlantic coast, are quite vivid and frequently dramatic in their content. Many of these narratives are best interpreted in the context of individual and collective issues, such as success in fishing, assertion and validation of individual and family status and rights, and internal regulation of resources.

An Dr. Liam **MAC CÓIL** (scoláire neamhspleách): 'REITRIC AGUS RÉALTACHT'.

Sa pháipéar seo pléifidh mé an dialachtaic idir reitric na scríbhneoireachta ar thaobh amháin (an traidisiún, na múnlaí atá ann romhainn, éilimh an tseánra) agus 'an saol mar atá' ar an taobh eile (an saol mar is dóigh leis an scríbhneoir atá sé, nó mar a fheiceann sé / sí é óna t(h)aithí féin, an 'dóchúlacht'). Déanfar seo i gcomhthéacs seánraí difriúla, m.sh. an t-úrscéal staire, an t-úrscéal eachtraíochta, an t-úrscéal 'réalaíoch'. Scrúdófar an choimhlint idir scéal maith eachtraí a scríobh (agus spéis an léitheora a choinneáil sa scéal) agus an 'dóchúlacht' go dtarlódh na nithe a bhfuil cur síos á dhéanamh orthu. Sampla eile: an t-éileamh a dhéanann na 'fíricí' stairiúla ar an scríbhneoir i gcomparáid lena dteastaíonn uaidh / uaithi féin a dhéanamh leis an scéal. Os a choinne sin, breathnófar ar an 'réalachas' mar choinbhinsiún: cé méad de atá ag freagairt don réaltacht, cé méad don seánra. Déanfar tagairt chomh maith don tseanargóint i gcúrsaí litríochta agus critice na Gaeilge don chaoi ar féidir nó nach féidir leis an nGaeilge mar theanga freastal ar an 'réalachas' mar sheánra nó mar choinbhinsiún scríbhneoireachta agus ar an réaltacht.

Caoimhín **MAC CON RAOI**: 'FOCAIL AR AN MADRA I GCANÚINTÍ NA GAEILGE ANOIS AGUS ANALLÓD'.

Tá caidreamh idir an cine daonna agus na madraí, arbh fhaolchúnna ceansaithe ó bhunús iad, leis na cianta. Sa tSean-Ghaeilge agus i gcanúintí an lae inniu, tá éagsúlacht sna focail a thugtar ar an madra (m.sh. cú, madra, madadh, agus gadhar). Céarbh as ar tháinig na focail éagsúla seo agus céard iad na sainbhríonna bunaidh a bhain leo? Sa pháipéar seo, pléifear dáileadh agus sainbhrí na bhfocal Gaelach ar an madra i gcanúintí na hÉireann agus na hAlban, bunaithe ar shuirbhéireacht chanúnach (LASID go príomha), monagraif chanúna, foclóirí agus béaloideas, in éineacht le forás diacrónach na bhfocal ón tSean-Ghaeilge i leith. I nGaeilge an lae atá inniu ann, baineann na focail éagsúla leis an tírdhreach – le ceantair ar leith. Ach tá rianta d'ídirhealú céille fós le sonrú i gcónaí a bhaineas le cineálacha éagsúla madraí. Is díol suntais é, ar ndóigh, nach bhfuil gnáthfhocal na Sean-Ghaeilge cú i ngnáthúsáid in Éirinn a thuilleadh; agus na focail atá i nGaeilge an lae inniu, ba mhinic a bhí ciall mhaslach acu sa tSean-Ghaeilge.

Dr. Paul **MACCOTTER** (School of History, University College Cork): ‘*CRÍCHAD AN CHAOILLI: TÚATH AND PARISH IN PRE-NORMAN IRELAND*’.

Críchad an Chaoilli is a topographical gazetteer extending the medieval kingdom of Fir Maige in modern County Cork. While it dates in its present form to the 13th century it contains older strata dating to the 11th and 12th centuries. The document extends the kingdom and its constituent *túatha*, listing the *bailte* or estates in each *túath*, as well as each dedicated *túath* church. This document is quite unique in its recording of both secular and ecclesiastical local structures in this period. When taken in tandem with study of the rich genealogy and hagiography of the kingdom it becomes possible to obtain a picture of the origins and descent of both secular and ecclesiastical estates here between the 6th to 12th centuries. This proposed talk is based on my ongoing study of this document, partly funded by an INSTAR grant from the Heritage Council (‘Making Christian Landscapes’) and continuing under my present IRCHSS fellowship. This study will be of interest to both Irish and international scholars, particularly those interested in the early medieval estate in Ireland and Britain.

An tOllamh Mícheál **MAC CRAITH** (NUI Galway): ‘TADHG Ó CIANÁIN AND LORETO’.

By the 16th century Loreto was the foremost Marian shrine in Europe. As such it was strongly criticized by the Reformers and defended with equal vehemence by Catholic apologists. The shrine received further prominence when the victorious Christian armies at Lepanto in 1571 were placed under the patronage of the Virgin of Loreto. Loreto thus became a symbol of the triumph of Rome over both the enemy within and the enemy without. Both Don John of Austria and Vittorio Colonna, commanders of the Christian forces at Lepanto, made pilgrimages of thanksgiving to Loreto. In following their footsteps, Aodh Ó Néill was presenting himself in a similar fashion as a Catholic military leader of the Counter-Reformation. The decision to have gone to Loreto seems to have been quite deliberate, as it would have been much easier to travel to Rome from Milan by the western route than by that actually taken. Tadhg Ó Cianáin’s account of the Irish Earls’ visit to Loreto, 21-3 April 1608, is the only part of his narrative where he specifically admits to having consulted written sources. The most obvious source would have been Pietro di Giorgio Tolomei’s *Translatio Miraculosa Ecclesiae beatae Mariae virginis de Loreto* (1471-3), though pilgrims would have been more likely to read the summaries of this account posted within the walls of the sanctuary than the actual text itself. It can be shown that Ó Cianáin made ample use of Girolamo Angelita’s *Lauretanae Virginis Historia* (1527-30), translated into Italian in 1574 and subsequently appearing in numerous Italian editions. The Irishman also consulted Orazio Torsellini’s *Lauretanae Historia Libri Quinque* (1597). The Irishman can be quite critical in the approach he takes to his sources. He makes no mention at all, for example, of Torsellini’s account of Archbishop Edmund Magauran’s miraculous escape from pirates. As this putative miracle is not recorded in the archives of Loreto, it would seem to have no basis in fact. Furthermore, as Magauran and Aodh Ó Néill were personally acquainted, and since Ó Néill was actually carrying Magauran’s pectoral cross to Rome to bestow on Peter Lombard, the Irish party themselves would have had their own views on the authenticity of Torsellini’s ‘miracle’. The final section of Ó Cianáin’s account regarding the proper comportment of pilgrims at Loreto, is strongly indebted to late editions of Angelita.

Roderick W. **MCDONALD** (Centre for Medieval and Early Modern Studies, Swansea University): ‘VIKINGS IN THE HEBRIDEAN ECONOMY: LOANWORD EVIDENCE FOR SCANDINAVIAN INFLUENCE’.

This paper discusses the analysis of Old Norse loanwords in Old and Middle Irish and Scottish Gaelic, in particular looking at methodological issues affecting how the semantics of historical language use can be interpreted for social and economic conditions. It is argued that a well-founded methodology for the analysis of loanwords can be a powerful tool for advancing our understanding of the varied influences of Scandinavians during and after the Viking Age. A subset of loanwords in Scottish Gaelic is considered as an example, revealing characteristics of economic activity in the Hebrides that arose as a result of the presence of Vikings and Hiberno-Scandinavians in Scotland and the Islands.

Dr. Uáitéar **MAC GEARAILT** (St. Patrick’s College Drumcondra): ‘*SEX AETATES MUNDI: LANGUAGE AND DATE*’.

SAM offers a good example of standard Middle Irish and is thus of some importance to the study of the language of the period. It is generally considered to be the work of Dublittir úa hÚathgaile and it is taken by Ó Cróinín in his 1983 edition to have been written about 1090. In this paper the linguistic evidence will be considered for the first time, along with other issues relevant to SAM and approaches to dating Middle Irish texts.

Dr. Diarmait **MAC GIOLLA CHRÍOST** (Cardiff University): ‘JAILTACHT’.

This paper looks at aspects of the acquisition of the Irish language by Irish republican prisoners in Northern Ireland during the so-called ‘long war’ or ‘troubles’. The prisoners claim that they entered prison with no Irish and that there were various restrictions on the language in prison but that they learned the language using smuggled materials and used it widely in the prison. Because of the unusual circumstances of their acquisition of the language, the particular form of Irish spoken by the prisoners is often described as ‘jailic’ (a play on the word Gaelic). On their release from prison many of these ex-prisoners become involved in language activism and claim to have led a remarkable revival of the language in Northern Ireland. Today, some of these former members of the ‘jailtacht’ (a *Gaeltacht* in prison, the word is a portmanteau – derived from ‘jail’ and *gaeltacht*) now serve as members of the all-Ireland Irish language board (*Foras na Gaeilge*) while others are elected members of the devolved government in Northern Ireland. This presentation unpacks some of this remarkable linguistic phenomenon by looking at how ‘jailic’ and the ‘jailtacht’ have influenced the Irish language.

Catherine **MCKENNA** (Harvard University): ‘MAKING MEILYR: A SCRIBE’S CONSTRUCTION OF A BARDIC FAMILY’.

The *Cyfres Beirdd y Tywysogion* opens with a volume of verse attributed to *Meilyr Brydydd a’I Ddisgynyddion*, and other studies of the Poetry of the Princes generally concur in the view that a bardic family of at least three generations’ duration emerged in Wales in the twelfth and thirteenth centuries, comprising the poets Meilyr Brydydd (fl. ca. 1137), Gwalchmai ap Meilyr (fl. ca. 1130-80), Meilyr ap Gwalchmai (ca. 1170-1220), Einion ap Gwalchmai (fl. ca. 1200-20), and Elidir Sais (ca. 1190-1240). This paper will turn from the toponymic and genealogical evidence for this bardic family to examine the ways in which it is constructed by the principal scribe of the Hendregadredd manuscript, who is responsible for all poems attributed to the family

contained in this foundational collection of the Poetry of the Princes, with the single exception of an anonymous poem elsewhere attributed to Elidir Sais. It will address questions of the scribe's conception of the family, and especially of Meilyr Brydydd, its apparent founder. Through examination of the poems attributed to them in Hendregadredd, it will explore the scribe's understanding of the role of this family in the growing power and prestige of the princes of Gwynedd in the thirteenth century, and of the role of the poet more generally.

Mary MACKENNA: 'IMAGES OF HOME AND WANDERER IN IRISH MYTH, LANDSCAPE AND CULTURE'.

This visual presentation will explore ideas of Ireland as home, and trace an overview of themes of journey, exploration and exile, in the arts, past and present. Early Irish literature contains many narratives of wandering, with tales of heroes and saints travelling to other worlds and crossing new frontiers on a range of adventurous quests. The *Lebor Gabála* portrays waves of mythical migrations. Land and landscape as bounteous provider was a recurrent motif, and images of 'Mother Ireland' were used by writers as signifiers of national identity over many generations, culminating in the early twentieth century in the literary and artistic resurgence of the Cultural Revival. *Ulysses*, the pre-eminent modern novel, describes, amid scenes along the labyrinthine streets and shoreline of Dublin, a homecoming of sorts. Today, Famine memorial sculptures on both sides of the Atlantic ocean commemorate the Irish Diaspora. The divine odyssey of the *Voyage of St. Brendan* has continued to capture the public imagination. Paintings by the contemporary artist Anne Madden echo the human negotiation of 'unknown spaces that are both beautiful and terrible'. Across the ages, poets, artists, and visionaries have sung of this multifaceted journey, and the process of finding a bridge to the new.

Sarah MCKIBBEN (University of Notre Dame, USA): 'REVISITING EARLY JACOBITISM IN IRISH POETRY: THE POEMS OF 1603'.

This paper re-examines the two best-known Irish poems acclaiming James I on his accession to the throne in 1603 just at the end of the Nine Years' War, asking how contextualized close reading might modify or challenge some oft-reiterated critical attitudes concerning these specific works and, by extension, Irish poets' rhetorical procedures, attitudes, and relation to politics. The first poem is *Trí coróna i gcairt Shéamuis* ('Three crowns in James's charter') by Fearghal Óg Mac an Bhaird (late 1540s-c.1618) (ed. McKenna, *Aithdioghluim Dána*), which asserts James I's ancestral claim to the novel *coróin iongantach Éireann* ('wondrous crown of Ireland' [20]) and legitimates him in archaic terms as the female Ireland's *céile* ('spouse' [92]). The second poem is *Mór theasda dh'obair Óivid* ('Much is wanting from the work of Ovid') by Eochaidh Ó hÉódhasa (1560?-1612) (ed. Breatnach, *Éigse* 17), which heralds James pointedly as *ar rí(ogh)* ('our king' [63]). Yet despite the poems' undoubted – though sharply situational – acclaim for James, each maneuvers in its own and its community's interests, subtly reasserting Irish value(s) and concerns with a guarded and highly pragmatic optimism

Dr. Roisin MCLAUGHLIN, IRCHSS Post-Doctoral Fellow (School of Celtic Studies, DIAS) 'A HOMILY ON ALMSGIVING IN THE *LEABHAR BREAC* AND RIA MS 3 B 23'.

The purpose of this paper is to examine a homily on almsgiving which is found in two fifteenth-century vellum manuscripts. A Latin-Irish version in the *Leabhar Breac*

has been published by Atkinson in *The Passions and the Homilies from Leabhar Breac* (1887, 207-13 (Irish), 446-50 (Latin)). This will be compared with an Irish version found in RIA 3 B 23, ff 7a26-12b34. The Latin sources will be identified and some general observations will be made concerning the compilation and transmission of Latin-Irish homilies.

Sharon Paice **MACLEOD**: 'THE POET'S CLOAK: A NEW INTERPRETATION OF POETIC FORMS IN *LEBOR GABÁLA ÉRENN*'.

This paper will explore a passage from the first recension of the eleventh-century text *Lebor Gabála Érenn*. It consists of a narrative setting followed by a poem composed in four line strophes (*rann*), each composed of 4-syllable lines. Examples of this potentially archaic style (*rosc*) are also found in the *Bretha Nemed* materials. The metre of the poem contains evidence of stress patterns, but little rhyme or alliteration. In this pseudo-historical setting the poem is attributed to the legendary poet Amairgen. The paper will present a new translation of the poem and provide additional methods for interpreting the work. This literary exploration proposes that the text contains (and represents) two concurrent poems. The first is concerned with external imagery associated with the poet's perceivable power and assumed incarnations, as well as the visible landscape. The second poem contains coded language pertaining to the inner world of the poet and his repertoire of professional techniques, and would have been understood primarily by those of the poetic class. These cloaked references refer to specialized terminology associated with poetic metres, alliteration, satire, poetic circuits, rewards for poems, poetic inspiration and wisdom, and the poetic grades themselves.

Professor Liam **MAC MATHÚNA** (University College Dublin): 'SETTING THE SCENE: LEXICAL AND LIMINAL ENCOUNTERS AS LAND MEETS SEA'.

This paper seeks to set and explore the physical scene for stories of the sea in Irish and Scottish Gaelic tradition. Firstly, it will treat of the vocabulary used to refer to the principal coastal maritime and landscape features in the various stages of the Irish language, tracing semantic variation and consolidation over time. Secondly, it will examine the import of a number of features of the liminal coastal environment – both permanent and transient – as the locus for encounters with the Otherworld, variously identified, e.g. as *Tír na hÓige* ('The Land of Youth') and Hy-Brasil.

Professor Séamus **MAC MATHÚNA** and Dr. Maxim FOMIN (University of Ulster): 'COLLECTING, DIGITISING AND PROVIDING ACCESS TO PERSONAL EXPERIENCES AT SEA WITH A SPECIFIC EMPHASIS ON MODERN IRISH AND SCOTTISH GAELIC FOLKLORE TRADITIONS'.

The project, entitled 'Stories of the Sea: A Typological Study of Maritime Memorates in Modern Irish and Scottish Gaelic Traditions', is the first major study of its kind to be carried out. It is investigating experiences at sea recorded by Irish and Scottish Gaelic speakers from the middle of the nineteenth century to the present day and will entail the selection of first-hand personal accounts of experiences at sea by Irish and Scottish fishermen, boatmen, foreshore gatherers and beachcombers from folklore archives and printed works. First-hand recollections of experiences at sea ('maritime memorates') form an important component of the narrative tradition of Irish and Scottish Gaelic coastal communities and their study will contribute to a greater understanding of the social and cultural life of these communities and of the close maritime connections between Ireland and Scotland over many centuries. The

presenters will look at the rationale and framework for future work on the sources under scrutiny, and will share their views on the parameters of garnishing the data, on annotating, collecting, transcribing, translating, and finally, presenting it.

Joseph **MCMULLEN** (Harvard University): ‘THE BODY OF THE KING AS PLACE IN *BRANWEN UERCH LYR* AND PRYDYDD Y MOCH’S *AELE NODOLIG I’RA’IDYLY—LLOEGR*’. When Bendigeidfran wades across the Irish Sea with his army in *Branwen Uerch Lyr*, the Irish tell Matholwch that they have extraordinary news: they have seen a forest on the sea and a huge mountain beside the forest. The mountain is, of course, Bendigeidfran and, in this scene, Bendigeidfran’s body becomes the landscape of the unified Prydein over which he is king. Bendigeidfran is the ‘Island of the Mighty’ coming to attack Ireland. This act of textual inscription, in which the redactor makes the king represent his land, mirrors another textual process whereby the king’s body occupies a cultural and literary role analogous to that of places layered with memory and meaning in other traditions and texts, most particularly the Irish *dindshenchas*. In this paper I will explore how Bendigeidfran is imbued with layers of tradition and culture, both functioning as a *speculum principium* and as protector of *cyfarwyddyd*. I will then connect this to a broader Welsh practice found in bardic poetry, focusing on Prydydd y Moch’s identification of Llywelyn ab Iorwerth as ‘Britain’s helm’. In the Second Branch, both the poem and the body of Llywelyn ab Iorwerth become a repository for the oldest traditions of the ‘Britons’. I will also address potential parallels with the shifting political landscape due to the encroaching Anglo-Normans and the transfer of tradition to the body of the king as a safe repository.

Charles W. **MACQUARRIE** (California State University): ‘*MIND OR RIND AS A GLOSS FOR STIGMATA IN THE WÜRZBURG GLOSSES*’.

The words *rind* and *mind* mean two very different things. *Mind* is a word meaning ‘crown’ or ‘diadem’ while *rind* means ‘cutting’ or ‘mark’. The latter word is the one which is used to gloss *stigmata*. In their seminal work *Thesaurus Palaeohibernicus: A collection of Old-Irish Glosses Scholia Prose and Verse* (Cambridge, 1901/3), Whitley Stokes and John Strachan give us the biblical glosses and scholia in volume 1 and the non-biblical glosses and scholia, Old Irish prose as well as names of persons and places, inscriptions, verse, and indices in volume 2. A careful comparison of the Stokes and Strachan *Thesaurus Paleohibernicus* with a facsimile copy of a page of the Würzburg glosses, suggests that Stokes and Strachan mistook their minims and recorded an *m* where there is in fact a punctum, minim, punctum followed by an *r*. The word Stokes and Strachan recorded as glossing *stigmata* in the Würzburg gloss to Paul’s Letter to Galatians 6/17 (Wb. 20d6), according to the visual evidence of the photographs the word that is written above *stigmata*, is more likely to be *rind* rather than *mind*. Contrary to the evidence of the photographs, however, a detailed examination of the relevant passage in the manuscript itself reveals that the reading is actually very difficult, and there is a faint descender, or part of a descender that make it perfectly understandable why Stokes and Strachan read the manuscript as they did. In fact, it is a very difficult series of marks to read and looks neither very much like the scribes other *r* or *m* letters. What we have here may be a tremble on the part of the scribe. He may have had difficulty reading from a manuscript he was transcribing the glosses from, or he may have simply made an error in writing his own gloss. In either case, a slip is indicated in the slight pooling of ink in the ascender of the *r* or the second descender of the *m*. In the paper that I delivered at Bonn during the previous Celtic Congress, I argued, based on facsimiles of the manuscript prepared for me by

the Würzburg University Library, that the word was to all appearances *rind* and was in line with other glosses of *stigmata* in Irish, but in this paper I will admit my mistake, and attempt to explain why the word in manuscript that glosses *stigmata* is *mind* rather than *rind*.

Peter **MCQUILLAN** (University of Notre Dame): ‘COURTESY AND CIVILITY IN EARLY MODERN IRISH LITERATURE’.

Two of the most influential books in late sixteenth-century Europe were Baldassare Castiglione’s *Il Libro del Cortegiano* (‘The Book of the Courtier’, 1528) and Stefano Guazzo’s *La Civil Conversatione* (‘The Civil Conversation’, 1574). Despite differences between them, both were read side-by-side in Elizabethan England and adopted as representing codes of conduct befitting the aristocracy. In Ireland, as Patricia Palmer has pointed out, such standards were soon politicized by agents of the Tudor state, where civility means ‘English’ civility as opposed to Irish ‘licentiousness’. This paper will suggest ways in which the influence of Castiglione and Guazzo can be traced in later sixteenth and seventeenth-century poetry in Irish, serving in particular as a defense mechanism for an élite under both internal and external pressure from the changes attendant on conquest, colonization and the spread of English common law. I will also suggest that ‘civility’ represents a possible framework for understanding changes in literary taste in Ireland at this time.

Professor Bernhard **MAIER**, (University of Tübingen): “‘BRINGING THE ENDS OF THE EARTH TOGETHER’: CELTIC AND SEMITIC STUDIES IN VICTORIAN BRITAIN’.

This paper deals with some scholars of the Victorian period, who combined an interest in Biblical and Semitic Studies with a fondness for Celtic. Based on their published works as well as on unpublished private letters of the period, it will sketch their activities and interrelationships, centred on the cities of Dublin and London from ca. 1850 to 1890.

Dr. Laura **MALONE** (NUI Maynooth): ‘THE MANUSCRIPT TRADITION OF *TÁIN BÓ FLIODHAISE 2*’:

Táin Bó Flíodhaise (‘The Cattle Raid of Flíodhais’) is an important Ulster Cycle tale that has been transmitted in two recensions. The first of these (TBF1) belongs to the Old Irish period, while the second (TBF2) has been assigned to the Early Modern Irish period. This paper will examine the textual tradition of TBF2 and the relationship of the manuscripts to each other. TBF2 is found in three manuscripts: a fragment in a fourteenth-century manuscript, The Yellow Book of Lecan (YBL); a fuller but yet incomplete portion in a fifteenth-century manuscript, NLS 72.2.3 (also known as the Glenmasan Manuscript); and a complete account in RIA B IV 1, a seventeenth-century manuscript. From this examination I hope to be able to demonstrate that while the Glenmasan Manuscript and YBL share a close textual relationship, RIA B IV 1 displays numerous variations, in both prose and verse. Possible reasons for this will be considered and the position of YBL in the textual history of TBF2 will be reassessed. Finally the question of the date this recension may have been composed will be addressed.

Gerald **MANNING**: ‘ON THE DATING OF THE CANONICAL TEXT OF *URAICECHT BECC*’.

Uraicecht Becc is an early Irish law text which deals with the subject-matter of status in medieval Ireland. It consists of a canonical early Irish text along with extensive later glosses and commentaries. The dating of the canonical text has been the subject

of some controversy amongst scholars. Eoin MacNeill believed that the text belonged to ‘the series of the oldest written law tracts’ (*PRIA* 36C, 271). Rudolf Thurneysen disagreed and argued that the text was redacted some time after the year 1000 AD (*ZCP* 16, 198). D. A. Binchy, on the basis of linguistic and internal evidence, supported Mac Neill’s argument for an early date, declaring that ‘the tract was compiled in the eighth century or even earlier’ (*Ériu* 18, 48). Finally, Liam Breatnach, reviewing Binchy’s linguistic evidence, concluded that ‘the language would be in keeping with a date in the ninth century, or perhaps even as late as the early tenth century’ (*A Companion to the Corpus Iuris Hibernici* 316). This paper will analyse in detail the linguistic evidence of the canonical text. This analysis will provide a reliable basis for the provision of a restored version of the canonical text which is currently in preparation by the author.

Patrice **MARQUAND** (University of Rennes): ‘*MARE BRITANNICUM: UNE DÉNOMINATION DE L’ESPACE MARITIME ATLANTIQUE DES CÔTES IBÉRIQUES AUX ÎLES BRITANNIQUES, DEPUIS L’ANTIQUITÉ JUSQU’AU MILIEU DU MOYEN ÂGE*’:

Aujourd’hui, la mer de Bretagne, *Mor Breizh* en breton, désigne exclusivement la Manche, ‘the Channel’, mais cela n’a pas toujours été le cas. A partir du premier siècle ap. J.C., certains auteurs grecs et latins (Pomponius Mela, Pline, Ptolémée) mentionnent dans leurs écrits la mer ou l’Océan britannique. Cette dénomination perdure tout au long du Moyen Âge, jusqu’au début du 13ème siècle au moins, où on la trouve chez les chroniqueurs anglo-normands et germaniques (Benoît de Peterborough, *Gesta crucigerorum Rhenanorum*). A partir d’un *corpus* non exhaustif mais suffisamment fourni pour permettre l’analyse, nous nous proposons de mettre en exergue le ou les espaces géographiques définis par ces mentions, et leur évolution dans le temps. Nous proposerons également quelques hypothèses pouvant expliquer cette dénomination et son extension géographique: continuation d’une tradition littéraire ancienne, reflets de relations économiques et culturelle.

Higino **MARTINS** / Heitor RODAL - President of IGEC (Instituto Galego de Estudos Célticos / Galician Institute for Celtic Studies): ‘*CELTIC MYTHOLOGY IN GALICIAN PLACE-NAMES*’.

‘The Goddess of the Shadows’: In the middle of the province of Lugo (Galicia), a series of place-names depict the myth of the Celtic New Year, the beginning of the dark half of the year and the tryst between the Goddess, as Lady of Darkness and War, and the Lower World God.

‘The Mythic Battles of Gods’: In the province of Corunha (Galicia), six place-names provide an answer to the question of the Indo-European and Celtic war of the gods. There were two battles of gods at the very beginning: a creational one and another one of social nature.

‘The Voyage to the Sunset’: In Barbança peninsula, the Atlantic shore unites six place-names that take us back to one of the modes by which ancient people imagined the travel of souls to the Otherworld.

Anna **MATHESON** (School of Celtic Studies, DIAS): ‘*THROWING CLODS AT THE INSANE AND/OR UNDESIRABLE IN EARLY IRISH SOURCES: A STUDY OF THE CÁEPHTHAE “CLODDED ONE”*’

The term *cáepthae*, the participle of *cáepaid* ‘throws clods’, is only attested in legal literature, where it represents a person who is legally dependent and presumably of unsound mind. There are four attestations of the word, including its appearance in the

Old Irish tract *Do Drúthaib 7 Meraib 7 Dásachtaib*, where it is stated that a king is not liable for the crimes of a *cáepthae* until the latter has paid him seven *cumala* (CIH 1277.4-7). It also occurs in a Middle Irish reworking of an earlier text that schematizes twelve terms for *drúith* into three categories and includes the *cáepthae* in the category of the *fer lethchuinn* (CIH 955.27-28). The precise significance of the term *cáepthae* remains unclear, but some insight concerning this figure's social circumstances may be gained from a legal commentary with early citations discussing the offense of pelting a *drúth* with clods. Through information gleaned from the use of *cáepaid* in literature, legal evidence concerning the payment of seven *cumala* for protection, and the significance of other terms listed as *fir lethchuinn* in the above-mentioned Middle Irish passage, I will explore the possibility that the *cáepthae* was an outcast with no legal standing who, upon payment, could be adopted into a new *túath*.

Miss Kate Louise **MATHIS** (University of Edinburgh): 'AN *OPUS GEMINATUM*? THE PROSE AND VERSE TEXTS OF *SALTÁIR NA RANN*'.

The central sections of the Medieval Irish 'religious epic' poem, *Saltair na Rann* (c.988), describe the creation and fall of the first couple, Adam and Eve. Unlike her unflattering portrayal in the apocrypha, and in Patristic commentaries, the Eve portrayed by *Saltair na Rann* is described as Adam's equal in intelligence, and plays an active role in the couple's attempts to be restored to God's favour. This paper will address the extent to which the depiction of Adam and, particularly, of Eve, differs from the most probable influences upon its composition, i.e. the Greek prose text, *Apocalypsis Mosis*, and its Latin counterpart *Vita Adae et Euae*. It will also explore the connection between the verse text of *Saltair na Rann*, and a prose text, clearly based upon the poem but, in certain episodes, providing additional commentary upon the behaviour of Adam and Eve, and their relationship to God and Lucifer. It will propose that the complexity of the main characters' depiction, and the closely-linked 'twin' texts of the prose and verse copies of *Saltair na Rann*, suggest that both items were the work of the same author, and that this author sought to achieve something beyond a basic adaptation of existing material into an Irish medium.

Claude **MAUMENE** (Société de Mythologie Française [member]): 'CALENDAR CONSIDERATIONS AND ANALYSIS OF THE TOPOGRAPHIC DISTRIBUTION OF THE STATIONS ON THE WAY OF THE GREAT TROMÉNIE OF LOCROGAN IN ORDER TO SERVE THE DEVELOPMENT OF A NEW HYPOTHESIS TO EXPLAIN ITS PERIODICITY OF SIX YEARS'.

The 6-year periodicity of the great Troménie of Locronan whose antique character and calendar aspects have been underlined by many authors, is in contrast with the 5-year cycle of Coligny calendar. This same calendar opposition is found in the mythical tale of Atlantis, where Plato tells us : 'In this temple they assembled every five years or every six years, alternately, giving the same honor to even and odd'. Bernard Sergent¹ suggests that it may continue a previous Indo-European computation. The observation of antique calendars, all based on 10 months in China, in Armenia, and nearer to us in the Etruscan civilization and in ancient Rome, may help to understand this apparent opposition between a 6 and 5-year cycle, and supports the hypothesis proposed by J. Cuillandre of an agreement of the lunar cycle and solar cycle over a 6-year period, for which the proof was never published. Statistical analysis of the spatial distribution of the main stations of the route of the Troménie, allows us to deduce a definite structuralisation based on a regular pattern

looking like a wheel of ten rays. This structure seems to be confirmed by the alternation on the route of the procession, of 5 high points and 5 low points. Such an organization, if we accept the calendar interpretation of the Troménie of Locronan proposed by Donatien Laurent, could be an echo of a primitive way of dividing the year according to a decimal model.

1 B. Sergent, 2006, 'L'Atlantide et la mythologie grecque', *l'Harmattan*, p 217-218.

Marieke **MEELEN** (Leiden University): 'LINGUISTIC VARIETY IN THE FOUR BRANCHES'.

Various scholars have investigated the date and authorship of the tales of the Mabinogi and the Four Branches in particular. Davies (1988 and 1995) convincingly argued for a case of multiple authorship since there are many differences in narrative techniques. Stylistic analysis of the kind is, as Davies concluded, just one aspect: 'other and varied criteria need to be taken into account in an overall discussion of this enticing topic' (1988: 455). Rodway (2007) then, discussed the distribution of the third person singular preterite forms in the Mabinogi. In my paper, I investigate another linguistic aspect, the distribution of the different *sef*-constructions, in order to contribute to this ongoing debate. The Modern Welsh conjunction *sef*, 'that is, namely' is the result of a process of grammaticalisation that originated in the Old Welsh identificatory copular clause. I analyse the forms and usages of this construction and establish their relative chronological order. Applying this framework to the Four Branches shows significant differences between (parts of) these Medieval Welsh tales.

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Bernard **MEES** (Royal Melbourne Institute of Technology): 'WACKERNAGEL'S LAW, PRO-DROP AND VERB-SECOND SYNTAX IN CONTINENTAL CELTIC'.

Two main problems with the usual constructions of Old Celtic syntax emerge with the postulation of a verb-second rule in Gaulish. First, unrestricted pro-drop has long been considered impossible in verb-second languages like German. Second, what happens to Wackernagel's law (or the clitic-second rule of Indo-European) if Gaulish is to be recognised as a verb-second language? Rather than deny the existence of verb-second syntax in Old Celtic, comparative evidence from Germanic suggests that a Gaulish verb-second rule can be reconciled with both pro-drop and a tendency for clitics to assume a fixed place in the simple sentence of Continental Celtic. A reassessment of these key syntactic features also has ramifications for debates over the origin of the absolute/conjunct distinction of Insular Celtic as well as the proper characterisation of the main dialectal branches of the Celtic languages.

Professor Daniel **MELIA** (University of California, Berkeley): 'ST. PATRICK'S RHETORIC AND HIS EDUCATION'.

In two earlier papers (at the Bonn Conference and at the Celtic Studies Association of North America) I examined the rhetorical figures used by St. Patrick in his 'Confession' and 'Letter to the Soldiers of Coroticus'. I concluded that in spite of his own protestations of rusticity, the density and complexity of figuration in Patrick's

works gave a strong indication that his education up to the age of 15 must have been of a high Roman imperial quality. I propose to discuss the extent to which the exercises of the *progymnasmata*, [‘preparatory exercises’] the ‘universal curriculum’ of the Roman Empire can be seen in Patrick’s works. Given the accusatory nature of the ‘Letter’ and the defensive nature of the ‘Confession’, several of the fourteen subjects covered in the *progymnasmata*, particularly refutation/confirmation, narration, encomium/invective, and thesis/law, are appropriate sources for the kinds of arguments made in Patrick’s works. Are the *topoi* used in the Patrician documents those supplied by the exercises of the *progymnasmata* and, if so, what does that fact imply about Patrick’s upbringing?

Tatyana **MIKHAILOVA** (Moscow State University): ‘*BAILE IN SCÁIL*, CATHERINE DE’ MEDICI AND “THE WATCHMAN DEVICE”?’

In 1820 a French magazine published a story about the vision of the queen Catherine de’ Medici (XVI c.) who had seen before her eyes future kings of France ruling from Henri II to Louis XVI, the last perishing in the flame of the Revolution. This story of prophecy reminds us of the Irish saga *Baile in Scáil* (as well as *Baile Cuinn*), in which the future Irish kings are enumerated by an Otherworld phantom in the presence of the king Conn Cétchathach. But the difference is that Catherine sees the French kings and Conn can only hear the names (and the list of battles) of the Irish rulers. At the same time, the Irish narrative tradition knows a ‘common place’ based on the vision of a file of persons, a famous ‘watchman device’. In our paper we will try to demonstrate a common source of all these enumerations (not the ‘Iliad’!), and will give our classification of ‘watchman devices’ in Irish and Icelandic sagas.

Dr. Jiří **MILITKÝ** (Institute of Archaeology of the Academy of Sciences of the Czech Republic, Prague, V.V.I.): ‘THE CELTIC COINAGE OF THE LT C1- AND C2-HORIZON IN THE CZECH REPUBLIC’.

In the last ten years the importance of Czech Republic territory for the origins of Celtic coinage has been reassessed. Coin finds from surface prospecting with metal detectors in the trade and production centre at Němčice nad Hanou can be regarded as a breakthrough of European importance. The locality is situated in Central Moravia along the ‘Amber Route’. Until now, more than 1000 coins are registered from there. Thanks to a vast body of locally minted gold and silver coin finds, definition of the older period of Boii coinage (about 250 - 150/130 BC) is now possible. Because of its structure the collection of imported coins is very important. Besides issues originating from Gallia and eastern Celtic regions, Greek and Roman coins are most numerous in evidence (more than 80 pieces). A very specific situation is documented through coin finds from the same time-horizon in Bohemia. Until now, no settlement of interregional importance like Němčice was found in Bohemia. One may notice, however, a remarkable concentration of predominantly gold coins in this region. These finds are particularly interesting due to their iconographic representations

Dean A. **MILLER**, Emeritus (University of Rochester): ‘THE MORRÍGAIN AND HER INDO-EUROPEAN WAR-GODDESS COHORTS’.

The Irish war-goddess, the Morrígain, is not widely mentioned (she shows up in the *TBC* and the *CMT*), and she appears as one of three war-goddess avatars. She also is, however, one of a cluster of IE war-goddesses. These goddesses include the Indic Durga, the Norse Freya, the Balkan 'Vila', and the Greek Athena. To be examined: such topics as animal symbolism, the 'bi-polar' aspect of this goddess (friendly or inimical to the warrior-hero, the intractability and randomness of death itself, the question of fate (often depicted as feminine) and, finally, why female figures can be symbolically or metaphorically connected to war and death). In her own way, the Morrígain, as a war-goddess, may have as much resonance and significance in the Old Irish narratives as the better-known Sovereignty Goddess.

Patricia **MOLONEY**, MLIS (University College Dublin): 'O'FLAHERTY'S *OGYGIA VINDICATED* (1775): THE MIGRATION OF THE GAELIC PUBLIC SPHERE INTO THE EIGHTEENTH CENTURY DUBLIN PRINT WORLD, A CASE STUDY'.

Using the methodology developed by Robert Darnton in terms of 'the book as a force in history', this paper examines the background to the publication of O'Flaherty's *Ogygia Vindicated*; the purchase of the manuscript by the Select Committee of Antiquaries; the role of the editor, Charles O'Connor and his close friendship with George Faulkner, who was the printer of *Ogygia Vindicated* in 1775.

Dr. Pádraic **MORAN** (Classics, NUI Galway): 'LANGUAGE SWITCHING IN THE ST. GALL PRISCIAN GLOSSES'.

The copy of Priscian's Latin grammar in St. Gall, MS 904, contains some 9,412 marginal and interlinear glosses. The manuscript is, of course, famous for Celticists since Zeuss identified more than one-third of these glosses (c. 3,478) as Old Irish. The Latin glosses, however, were largely ignored until Rijcklof Hofman's partial edition of about half of all of the glosses in 1996; his full transcription is now published online at <http://www.stgallpriscian.ie/>. This paper will discuss the function of the Old Irish glosses within the context of the broader commentary, and in particular the relationship between Old Irish and Latin glosses. It will discuss typological characteristics with respect to glosses in both languages, pedagogical strategies for language switching, and the relationship of the Irish glosses to those of other Priscian commentary traditions.

Jonathan **MORRIS** (University of Manchester): 'PHONETIC VARIATION IN THE PRODUCTION OF /l/ BY WELSH-ENGLISH BILINGUALS.'

With reference to the production of /l/, Recasens and Espinosa state that, 'phonetic classifications group languages and dialects into two classes depending on whether they exhibit a dark (also velarized or pharyngealized) or a clear (also non-velarized or non-pharyngealized) variety' (2005:2). Previous analyses of /l/ in Welsh English conclude that the dark variant appears in both syllable onset and syllable coda positions, possibly due to a substratal influence from Welsh (e.g. Penhallurick 2004). This contrasts with many other dialects of English, where the light variant is found in syllable onset position (Recasens and Espinosa 2005: 5). This paper uses data from Welsh-English bilinguals to investigate the claim that /l/ is dark in all positions in both languages. Data were collected from twelve Welsh-English bilinguals from North Wales and were analysed acoustically using Praat. Whilst the dark variant is universally produced in syllable coda position, the light /l/ appears in both languages in syllable onsets. Moreover, there is no significant difference between the numbers of the light variant in both languages. This, I argue, suggests that the bilinguals not only

produce the same variants in both languages, but rather that they apply the same phonological rule with respect to this feature.

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Recasens, Daniel & Aina Espinosa. (2005) ‘Articulatory, positional, and coarticulatory characteristics for clear /l/ and dark /l/: evidence from two Catalan dialects’, *Journal of the International Phonetic Association* 35:1. 1-25.

Tadhg **MORRIS** (Toronto Centre for Mediaeval Studies): ‘*ATÁ SUND AN SEANCHAS SEANG: A HIDDEN TREASURE IN THE BOOK OF UÍ MHAINE*’.

My proposed paper deals with a hitherto unedited, and much longer recension of *Atá sund an seanchas seang*, a poem that normally forms part of *Lebor na Cert*. It appears on its own in the Book of Uí Mhaine, however, which is itself one of the chief manuscript witnesses to *Lebor na Cert*, and which therefore also contains the more familiar version elsewhere in the manuscript. The late Middle Irish poem, which I have edited and translated, deals with the fraught relationship of the 12th-century Norse of Dublin to the competing establishments of Armagh and Canterbury, and makes use of various aetiological tales to stake Armagh’s claim to primacy, and concludes with a fascinating geography of the churches of Norse Dublin. I shall address the historical context in which the poem arose, and deal with questions of dating, language, orthography, the relationship of this recension to other witnesses of the poem, and its function in *Lebor na Cert*. My paper will also raise issues concerning episodes in the life of St. Patrick which feature in the poem, and their relationship to the hagiographical works of Jocelyn of Furness.

Alisoun **MORTON**: ‘EXPANDING THE LEGEND OF DEIRDRE’.

An analysis of the contributions of the Gleann Masáin manuscript and the Barra version to the tale of Deirdre, their development as a source of inspiration for modern Scottish Gaelic versions, with special reference to the dramatisation of the Barra tale in 1944 by Gordon Bottomley and the Urquharts of Kessock.

Dr. Kay **MUHR** (Ulster Place-Name Society): ‘FAMILY NAMES IN IRISH TOWNLAND NAMES’.

The Northern Ireland Place-Name Project, founded in 1987 in Queen’s University, Belfast, has compiled a database of historical evidence on the mainly-Irish-language originals of the 9,600 townland names of Northern Ireland, which however were rarely written down in Irish. Although the project has effectively been closed, the data has been put on-line, and indicates that 10% or more of the townland names contain family names (some added after the names had been anglicised). The Gaelic family names are not always evident in the current anglicised spelling of the townlands, and in some cases it is hard to distinguish original personal names from surnames, since both Ó and Mac can be elided. Surnames of non-chieftain Gaelic families were being created at the same time as many of the townland place-names, although an earlier place-name may have existed. As well as identifying the surnames, further investigation is needed to identify the circumstances of connection with the place. This paper, linked with the FaNUK project (family names of the UK), in UWC Bristol, will look at the history of some well-evidenced examples of family names in

townland names from across Ireland, making use of the recent place-name websites www.placenamesNI.org and www.logainm.ie.

Neele **MÜLLER** MA (Radboud University Nijmegen, NL): ‘THE WELSH SUBJUNCTIVE: A CASE STUDY.’

The subjunctive mood has proved to be one of the most elusive categories in TMA typology. Its distribution is too broad, its language-specific use too heterogeneous to allow for one single common denominator (see e.g. the study by Bybee et al 1994). Commonly known to be the mood of subordinate clauses, cross-linguistically it also appears in several other syntactic constructions, as well as serving as various non-assertive modalities. This paper adds data from Middle Welsh to the discussion and compares it against previous studies of typological nature. It aims to give a synchronic view of the subjunctive mood in Middle Welsh as well as sorting it into the diachronic language trend of Welsh. For this purpose, the *Ystoria Bown o Hamtwn* was selected as a corpus (as provided by Poppe and Reck 2009). The subjunctive forms are analyzed according to syntactic and semantic environments, then discussed against the background of previous typological studies, and lastly discussed in the context of the Indo-European language family.

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Poppe, Erich and Regine Reck (eds) 2009. *Selections from Ystoria Bown o Hamtwn*. Cardiff: University of Wales, 2009.

Dr. Anna **MURADOVA** (Institute of Linguistics, Moscow): ‘MERMAIDS IN BRETON FOLKLORE TRADITION.’

The Breton fairy-tales, contemporary legends and memorates that involve mermaids have been collected among the seashore dwellers by several folklorists like F. Luzel, A. Troude, Y. Le Dibreder etc. The texts collected by Y. Le Dibreder give us some common characteristics of the Breton mermaids (*morganez*, *Mari Vorgan*) and their behaviour towards humans.

Dr. Kevin **MURRAY** (University College Cork): ‘THE “LAST THINGS” AND THE “VOYAGING OF ST. COLUMBA’S CLERICS”’.

The various versions of the story concerned with the voyaging of St. Columba’s clerics give us unique insights into the evolution of a narrative concerning two clerics of the Columban federation, Snédgus and Mac Ríagla. Of particular interest is the section of the narrative concerned with ‘last things’: portents of doom, the coming of the Anti-Christ, and the final judgement. The aim in this paper is to trace the development of these concerns across the narrative complex associated with the voyaging of St. Columba’s clerics.

Chie **NAKAMURA** (Tenri University, Japan): ‘THE USE OF THE NEUTER IN *LEBOR NA HUIDRE* AND GENDER LOSS IN IRISH’.

The neuter noun in Irish is generally thought to be extinct in the Middle Irish period. In *Lebor na hUidre*, one of the best preserved Middle Irish manuscripts, there are many examples of what were neuter nouns in Old Irish appearing as either masculine or feminine nouns. Such examples are found in all three hands: A, M and H. Nevertheless, features which belong to the neuter noun can still be observed. These features occur mostly in forms of the article and pronouns but they can also be found in certain set phrases, some of which, due to the frequency of their usage, survive into

Modern Irish. In the hands of A and M, the usage with article and independent pronoun fluctuates between neuter and masculine or feminine. The gender is most likely to fluctuate in the case of older neuter nouns with a high frequency. Probably one of the major reasons why the neuter is superseded by the masculine or feminine is that it is no longer productive. Loanwords from Latin (as happens in languages such as German, etc.) tend to retain their Latin gender. However, apart from where such loanwords introduce new neuter nouns, the neuter gender in Irish has ceased to be productive.

Claire **NANCE** (University of Glasgow): ‘AN ACOUSTIC PHONETIC ANALYSIS OF SCOTTISH GAELIC VOWELS’.

Scottish Gaelic, as described by Borgstrøm (1940), has a large and unusual vocalic system contrasting 29 monophthong vowels. Gaelic vowels have however been the subject of only one small-scale descriptive acoustic study, Ladefoged et al. (1998), which concentrates primarily on one corner of the vowel space. This paper addresses two questions: [1] what are the acoustic characteristics of the whole Scottish Gaelic vowel system, and [2] is this system undergoing apparent-time change? Data used in this study are taken from a word list recorded from six native speakers of Lewis Gaelic, three older generation and three younger generation. Vowel tokens were labelled in Praat and analysed in Emu-R. Measures taken include vowel duration and values of the first two formants at the vowel midpoint. Results suggest distinctions are robustly maintained for length, but overall younger speakers maintain fewer contrasts for vowel quality. Specifically, some speakers exhibit merger of mid front unrounded vowels, and also mid back rounded vowels. The high back vowels in Gaelic also exhibit substantial variation. These findings are discussed in relation to studies of the linguistic outcome of language obsolescence, with particular emphasis on the gradient phonetic nature of change (Babel 2009).

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Dr. Michael **NEWTON** (St. Francis Xavier University, Nova Scotia): ‘*DANNSAIR AIR ÛRLAR-DÉILE THU: GAELIC EVIDENCE ABOUT DANCE FROM THE LATE 17TH TO MID-19TH CENTURY HIGHLANDS*’.

From the 1950s to the 1970s, two sets of scholars – Tom and Joan Flett, and George Emmerson – gleaned many sources to recover aspects of the history of dance in Scotland. Although a few Gaelic sources were consulted, the vast body of material was left unexamined. Since that time, a great deal of general interest, as well as heated debate, has arisen over the nature of dance – styles and repertoire – in the Gaelic-speaking Scottish Highlands. Much of this concerns the origins of percussive step-dance as currently practiced in eastern Nova Scotia, namely, to what degree it is a survival of earlier dance forms brought by emigrants rather than a borrowing (or synthesis) from New World neighbours. This paper will examine Scottish Gaelic sources referring to dance in Gaelic Scotland from the late 17th century to the mid-

19th century, placing it within the context of wider European developments in dance and the ‘refinement of manners’.

An tOllamh Máire **NÍ ANNRACHÁIN** (University College Dublin): ‘AN RÉALACHAS Á SHRIANADH I NUALITRÍOCHT NA GAEILGE’.

Tobar is ea traidisiún liteartha na Gaeilge a bhfuil scríbhneoirí nua-aimseartha, ó thús ré na hAthbheochana, ag tarraingt as. Feidhmíonn an traidisiún mar chód a ghineann cineál áirithe brí sa nualitríocht, a sháraíonn an bhrí a ghintear tríd an scáthánú is dual don réalachas. Méadaíonn an traidisiún scóp an réalachais, a mhaíonn nach mbíonn i gceist aige ach cuntas chomh cruinn agus chomh fírinneach agus is féidir a dhéanamh ar pé eachtra a bhíonn á hinsint. Ag an am céanna, tugann an traidisiún deis don litríocht leagan sainiúil a sholáthar de phátrúin leathana uilíocha. Sampla díobh sin seo an meafar gur turas é an saol, ar meafar nach mór uilíoch é sa tsíceolaíocht dhaonna, de réir Lakoff agus Johnson. Scrúdóidh an páipéar seo an ceap a chuireann eachtraí traidisiúnta Gaeilge ar fáil do scríbhneoirí nua-aimseartha, go háirithe na scéalta ina n-imíonn fear óg as baile le go nglacfar leis mar fhear fásta ar fhilleadh dó. Is iomaí insint íorónta atá déanta le céad bliain anuas ar na scéalta traidisiúnta sin sa litríocht réalaiíoch, sa litríocht neamhréalaiíoch agus fiú san fhilíocht. Áiteofar go nglactar leis na seantuisicintí i saothair áirithe, go n-iompaítear bunoscíonn iad i saothair eile, agus go bhfágtar éiginnte guagach iad i saothair eile fós. Díreofar go speisialta ar shaothar Mháire, ar shaothar Mháirtín Uí Chadhain, agus ar shaothar Shomhairle MhicGill-Eain.

Méadhbh **NIC AN AIRCHINNIGH** (Ollscoil na hÉireann, Gaillimh): ‘IRISH LAMENTATION FROM A CROSS-CULTURAL PERSPECTIVE’.

My research focuses on Irish lament poetry of the eighteenth century. Whether the surviving lament texts have their origin in oral tradition or literary composition is well debated. On one hand it is claimed that Irish lamentation is an oral genre (Bourke (1991), Ó Madagáin (1978), Ó Coileáin (1988)), and contrarily it is argued that it is a literary genre (Ó Buachalla 1998). Since most of the information regarding the Irish lament was recorded by travellers to Ireland (most of them foreigners, Croker et al.), and since we have few recordings of the performance of the lament, it is useful to address the cross-cultural context in order to better understand the lament. Scholars have long since noted the similarities between the Waulking songs of Scotland and the Irish lament (e.g. Bourke 1988). The lamentation of Greece will also be considered, as it provides an important insight into the context and performance of lamentation as it was witnessed by Alexiou in Greece (1974) and Seremetakis in Inner Mani (1991). The paper will emphasize the question of gender, focusing on the role of women as poets, as lamenters and as transmitters of oral tradition.

Dr. Emma **NIC CÁRTHAIGH** (University College Cork): ‘THE SEVEN HEAVENS IN THE MODERN RECENSION OF *IN TENGA BITHNUA* OR “THE EVERNEW TONGUE”’.

The modern recension of *In Tenga Bithnua* contains a description of the ascent through the seven heavens by the soul after death which outlines the torments awaiting sinners and the rewards awaiting the righteous. This description does not appear in the two earlier recensions of the text and would seem to be a later interpolation. In this paper, I will outline the extensive manuscript tradition of the modern recension, examine the contents of the seven heavens section, noting its affinities with other accounts of the seven heavens in medieval Irish literature and make some observations on the possible background and provenance of this section.

An Dr. Aisling **NIC DHONNCHADHA** (Ollscoil na hÉireann Maigh Nuad): ‘Ó “C[H]ATHAIR AN DORCHADAIS” GO DTÍ CANARY WHARF: SPLÉACHADH AR AN TAITHÍ UIRBEACH I BPRÓSLITRÍOCHT NA GAEILGE’.

Ba sa bhliain 1910 a foilsíodh *Deoraíocht*, úrscéal ceannródaíoch Phádraic Uí Chonaire inar léiríodh coimhthiú an duine aonair i dtimpeallacht dhoicheadh chathrach. Díol suntais ba ea an tslí ar cruthaíodh suaiteacht shaol inmheánach an deoraí ar chlis an saol air. ‘A strange mélange of grotesquerie, nightmarish surrealism and tragic realism’ a scríobh Proinsias Mac Cana faoin úrscéal seo. Ag éirí as an gcur síos sin, is é is cuspóir don pháipéar seo ná anailís a dhéanamh ar chineálacha éagsúla réalachais a shonraítear agus an chathair á cur i láthair ag scríbhneoirí áirithe ina gcuid saothar ficsein. I ndiaidh féachaint ar *Deoraíocht*, díreofar aird ar ghearrscéalta le Mícheál Ó Brolacháin ina bhfaightear samplaí den ‘réalachas salach’, seánra a bhláthaigh i Meiriceá agus i gCeanada i seachtóidí agus ochtóidí an fichiú haois. Is gnách stíl neamh-mhóiréiseach scríbhneoireachta a úsáid agus carachtair dhífhreamhaithe, neamhthairiseacha a chruthú sa seánra áirithe sin. Féachfar ar an réalachas síceolaíoch i ngearrscéalta le Gabhán Ó Fachtna agus Déirdre Ní Ghrianna ina bhfuil léargas úr á thairiscint ar chuid de phobal Bhéal Feirste an lae inniu, agus tráchtfar, leis, ar ghnéithe stíle de chuid scéalta nua-aoiseacha, uirbeacha Orna Ní Choileáin. Is fada dlúthcheangal idir suíomh cathrach agus an t-úrscéal bleachtaireachta agus is sa chomhthéacs sin a fhéachfar ar Sceon na Mara, úrscéal comhaimseartha Liam Uí Mhuirthile.

An tOllamh Máirín **NIC EOIN** (Coláiste Phádraig, DCU): ‘IDIR DHÁ THÍR: AN DIASPÓRA GAELACH AGUS LITRÍOCHT THRASNÁISIÚNTA NA GAEILGE’.

Féachfar sa pháipéar seo ar choincheap litríocht an diaspóra, féachaint an bhfuil fáil sa Ghaeilge ar chineálacha scríbhneoireachta a bhféadfaí scríbhneoireacht diaspórach a thabhairt orthu. Ag tarraingt ar shaothar teoiriciúil Avtar Brah (1996) ar an ‘spás diaspórach’ agus ar shaothar James Clifford (1994) ar an ‘dioscúrsa diaspórach’, féachfar ar shaothair chruthaitheacha le scríbhneoirí Gaeilge atá ina gcónaí ar an gcoigríoch mar chineál ar leith scríbhneoireachta trasnáisiúnta. Mar a deir Clifford, ‘For better or worse, diaspora discourse is being widely appropriated. It is loose in the world, for reasons having to do with decolonization, increased immigration, global communications, and transport – a whole range of phenomena that encourage multi-locale attachments, dwelling, and travelling within and across nations.’ Déanfar idirdhealú idir litríocht na himirce sa Ghaeilge agus litríocht an diaspóra agus pléifear tábhacht choincheap an ghréasáin don diaspóra Ceilteach, agus do ghné thrasnáisiúnta na Gaeltachta fíorúla. Mar a deir Brian Ó Conchubhair: ‘To consider Irish-speakers in any particular nation-state in isolation at the beginning of the twenty-first century is to ignore the transnational, transcultural, global reality of modern Irish’ (2008). Trí thagairt ar leith a dhéanamh do shaothair le Tomás Mac Síomóin agus le Pádraig Ó Siadhail, déanfar anailís ar an ionad atá ag an dá tír a mbaineann siad leo (Éire agus An Chatalóin i gcás Mhic Síomóin/ Éire agus Alba Nua i gCeanada i gcás Uí Shíadhail) i samhlaíocht agus i saothar cruthaitheach an scríbhneora Gaeilge atá ina chónaí thar lear.

Mag. Máire **NÍ CHARRA** (Universität Wien): ‘ASPECTS OF THE DIALECT OF CORR NA MÓNA’.

This paper will be primarily concerned with the dialect of Irish in a small village in central Connacht called Corr na Móna. The idea of examining a dialect of the Irish

language is not new. However, Corr na Móna has never undergone in-depth scrutiny and has, at best, been mentioned as a ‘by-the-way’ in connection with other dialects being analysed. In this paper, a rough sketch will be given of the wide range of Irish dialects in general, the present state of the language as a spoken and written form of communication in Irish society, then concentrating in particular on the Irish of Corr na Móna and the surrounding areas. Of particular interest are the differences between south Connacht on the one hand, and central and north Connacht on the other as Corr na Móna appears to be very close to a dividing line between these two areas.

Neasa **NÍ CHIARÁIN**, Professor Ailbhe Ní Chasaide with Harald Berthelsen, Amelia Kelly, Christoph Wendler (Trinity College): ‘SYNTHESIS, LINGUISTIC AND EDUCATIONAL RESOURCES FOR IRISH’.

We present here an Irish text-to-speech (TTS) synthesis system that has been made available at www.abair.ie, and discuss the allied linguistic and educational resources it offers. The synthesiser allows users to input text in Irish and have the text read out in Irish, and is being widely used by learners and teachers alike. The current synthetic voice is for Donegal Irish (Gaoth Dobhair), Connacht Irish will soon be available as will eventually Munster Irish. A major goal is to ensure that the synthesiser is maximally useful in the teaching/learning of Irish. To achieve this and to encourage research and development, some basic linguistic resources that underpin the synthesiser are also available on the same site. These include a phonetiser, which converts text to the corresponding phoneme string; a normaliser, which converts abbreviations (e.g. dates and numbers) to the appropriate text rendering; a part-of-speech tagger, which provides grammatical information on words. We are currently exploring the direct deployment of the synthesis in education through an interactive language teaching game, which depends on synthetic voices for the speech output. Furthermore, the annotated corpora on which the synthesiser is built represent a valuable linguistic research facility, which we hope to explore using digital analysis tools. Information on the synthesiser and on the background to this research is available at [1] with some further elaboration in [2].

Acknowledgement: The synthesizer was developed with funding from Foras na Gaeilge under the project Cabóigín I and Cabóigín II, following initial resource development in the EU funded project WISPR.

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Máire **NÍ CHIOSÁIN** (University College Dublin), Ryan Bennett, Grant McGuire , and Jaye Padgett (University of California, Santa Cruz): ‘IRISH PALATALIZATION: AN ULTRASOUND STUDY’.

This paper reports on an ultrasound study of palatalization in Connemara Irish (CI). Five speakers of CI read several times through a word list exemplifying the broad/slender (non-palatalized/palatalized) contrast for the consonants [p,f,t,s,k,x] in word-initial position before long [i,u]. The movement of the tongue body during the experiment was recorded with a portable ultrasound machine. The project aims to measure the extent of tongue body fronting vs. backing for slender vs. broad obstruents in CI. Analysis of the results is underway. There is very limited articulatory data on any dialect of Irish, and (so far as we know) no ultrasound study.

These articulatory imaging data are therefore of intrinsic interest. They will also allow us to address questions that are both general and particular to Irish. For example, in contrast to other places of articulation, there is no clear consensus on whether palatalized labial consonants are articulated with a fronted tongue body in Irish; some authors state that slender labials are realized only by lip spreading. Since slender labials pattern with other slender consonants in the morphophonology of Irish, these facts raise questions about the perceptual versus articulatory basis of the phonological slender/broad contrast.

Dr. Deirdre **NIC MHATHÚNA** (Coláiste Phádraig, Droim Conrach / St. Patrick's College, Drumcondra): 'IDIOM AND IMAGERY IN THE POETRY OF PIARAS FEIRITÉAR: PERSONAL CREATIVITY OR PROFESSIONAL REPERTOIRE?'

This paper will examine aspects of idiom and imagery found in the corpus of poems ascribed to Piaras Feiritéar (c.1600-c.1652). Born on the Dingle Peninsula in Co. Kerry and of Norman descent, Feiritéar was a member of the minor gentry. He played an active role in the siege of Tralee Castle during the Confederate Wars. In addition to his military activity, he was an accomplished poet. Feiritéar composed in the syllabic metre of the bardic schools as well as in the newer accentual verse. Approximately ten of his poems survive, mainly in eighteenth- and nineteenth-century manuscripts. The extent to which thematic and linguistic parallels can be found between Feiritéar's poetry and the work of his contemporaries will be investigated as will those features which indicate Feiritéar's innovation in this regard. Drawing on research by scholars such as Seán Ó Tuama, Mícheál Mac Craith and Grace Neville, particular attention will be paid to the use of language and imagery in Feiritéar's *dánta grá* ('love poems'). It is anticipated that this case study will shed additional light on the interaction between poets and the Gaelic poetic tradition in the first half of the seventeenth century.

Jan **NIEHUES** (Philipps-Universität Marburg): 'THE RELEVANCE OF CHANGING ATTITUDES TO TRANSLATION FOR STUDENTS OF CELTIC LITERATURES. THE MABINOGI FROM LADY GUEST TO SIONED DAVIES'.

Over the last two centuries, a dozen – more or less independent – translations of the *Mabinogi* into English have been published. While these translations make these texts more approachable to the general reader, they also add a layer of linguistic distance to the already existing cultural and temporal distance. Under pressure from tightened university curricula, even students of Celtic tend to read more and more texts in translation only, not to mention students from neighbouring disciplines. Each translation suits different translators' needs, striking its own compromise between the poles of omitting, assimilating or representing the source text. Thus, while there is a tendency to use the most recent translation at a time this need not necessarily be the most suited as a classroom text. This paper will examine the different strategies and approaches to the translation of the *Mabinogi* in order to raise awareness on the issue of translation, and to establish criteria for the selection of suitable texts for classroom use.

Dmitry **NIKOLAYEV**, Maria **SHKAPA** (Russian State University for the Humanities, Institute of Linguistics RAS): 'ABSOLUTE AND CONJUNCT ENDINGS IN OLD IRISH: A SURVEY OF TYPOLOGICAL PARALLELS'.

The widely discussed phenomenon of two series of verbal flexions distinguishing the situations when the verbal root is in the absolute beginning of a sentence and when it

is preceded by a preverb or a particle, the second type also being used in the imperative mood, was given a typological treatment in [Isaac 2001] where two sets of flexions in Insular Celtic were put in comparison with emphatic and non-emphatic forms in Ancient Egyptian. We would like to present some more typological parallels from various genetically unrelated languages which use one verbal form in affirmative sentences or yes/no questions and another one in negative clauses, imperatives and in clauses with a focalised constituent, basing our investigation mainly on Hoskison (1983), Torso (2002) and Andersen (2009).

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Clíodhna **NÍ LIONÁIN**: 'LEABHAR GABHÁLA ÉRENN – THE CONSTRUCTION, UTILISATION, AND APPROPRIATION OF AN IRISH ORIGIN MYTH'.

The Irish origin myths as espoused by the *Leabhar Gabhála Éirenn* speak of an illustrious past, with the Gaels coming from afar to settle in Ireland where they established a long and noble royal lineage. Some have said that it is relatively inevitable that an island people would look to overseas migration to explain the peopling of their land. However, while origin myths may contain long-forgotten memories of a distant past, and the allusions to sea-links connecting Ireland and Iberia are indeed tantalising, the origin myths recorded in early Irish literature are more revealing of the contemporary culture of those who recorded and created this mythical narrative. These origin myths have subsequently been used, manipulated and appropriated not only in Ireland, but also in Iberia and the British Isles, showing how such narratives can be utilised in both the definition and promotion of nationhood and independent sovereignty, but also in the assertion of dominion and control over a colonised people. The development, use, appropriation and manipulation of the *LGE* narrative reveals the many layers of complicated negotiation of meaning behind the formation and transmission of cultural objects, in this case legends.

Professor Kenneth E. **NILSEN** (Saint Francis Xavier University, Antigonish, Nova Scotia): 'FÉILLTEAN NA BLIADHNA AM MEASG GHÀIDHEIL ALBAINN ÙIR'.

This paper will deal with the calendar customs of the Scottish Gaelic population of Nova Scotia. The paper will be based on written sources and to a greater extent on recordings of Gaelic speakers made in recent decades.

Máire **NÍ MHAONAIGH** (University of Cambridge): 'THE POETRY OF *COGADH GÁEDHEL RE GALLAIBH*: FORM AND FUNCTION'.

This paper will examine the corpus of poetry which forms part of the twelfth-century pseudo-historical narrative *Cogadh Gáedhel re Gallaibh*. The aim is to determine the date of the various poems (some of which only survive in the latest manuscript version of the text) and to assess their literary function within the narrative.

An Dr. Tracey **NÍ MHAONAIGH** (Ollscoil na hÉireann, Má Nuad): “‘AN DIABHAL’ I BHFOCLÓIR SHEÁN AN CHÓTA’.

I mí Eanáir 1935, phléigh Coiste Comhairleach na Roinne Oideachais sampla a bhí faighte acu ó Sheán Óg Ó Caomhánaigh den chnuasach de Ghaeilge Chiarraí a bhí idir lámha aige. Ag éirí as an bplé moladh go dtabharfadh sé i gceart faoin saothar, agus idir sin agus mí na Nollag 1942 thug sé faoi leaganacha cainte agus focail a bhailiú. Mar thoradh ar a chuid oibre tá saothar ollmhór foclóireachta ar coimeád sa Leabharlann Náisiúnta a bhfuil tuairim is 2,254,155 focal agus 60,000 ceannfhocal ann. Bhain conspóid shuntasach le hábhar líon na bhfocal agus ceisteanna á n-ardú faoi ábharthacht cuid de na samplaí ag Seán Óg. Ach cad go díreach atá faoi na ceannfhocail aige? An bhfuil substaint sna samplaí aige nó an amhlaidh nach raibh de chuspóir aige ach líon ard focal a bhailiú agus é á íoc de réir líon na bhfocal? Díreofar go mion sa pháipéar seo ar cheannfhocal aige agus déanfar comparáid idir an iontráil ag Seán Óg agus an iontráil chéanna i bpríomhfhoclóirí na Gaeilge agus sa leabhar sin a luadh leis mar shaothar eiseamláireach, *Cora Cainte as Tír Chonaill*.

Síle **NÍ MHURCHÚ** (Ollscoil na hÉireann, Gaillimh & Coláiste na hOllscoile, Corcaigh): ‘FRIOTAL FIANN: GNÉITHE DE THEANGA NA LAOITHE FIANNAÍOCHTA’.

Mhaígh Seán Ó Ríordáin gur deineadh forbairt ar theanga ar leith sa bhFiannaíocht, idir phrós is fhilíocht, teanga atá deighilte ón ngnáthchaint, a bhfuil ‘rithim aigne dá cuid féin aici’ agus a chuir focail in oiriúint ‘dá ceantar aigne féin’. Déanfar plé anseo ar ghnéithe suaithinseacha de stíl na laoithe fiannaíochta ag díriú go háirithe ar na laoithe sin a bailíodh le chéile laistigh d’Agallamh Oisín agus Phádraig san ochtú agus sa naoú céad déag.

Tagairt: Seán Ó Ríordáin, ‘Teangacha Príobháideacha’ in *Scríobh* 4, Sean Ó Mórdha (eag.), Baile Átha Cliath 1979, lch 17.

Niamh **NÍ SHIADHAIL** (University College Dublin): ‘AN PHLÁIGH MINISTRÍ AND THE TITHE PROCTORS: SOME EVIDENCE FROM IRISH-LANGUAGE POETRY’.

Tithe proctors and Anglican ministers were objects of particular derision in Irish-language poetry composed during the late 1820s and early 1830s. This paper will examine the way in which these figures are represented in the poetry composed in Cork during the Tithe Wars (1830-38). The terminology of sectarianism, and the way in which it is employed against the ministers and tithe proctors will also be considered.

Dr. Meidhbhín **NÍ ÚRDAIL** (University College Dublin): ‘A POEM ASCRIBED TO CAM CLUANA Ó DUBHAGÁIN’.

This paper will discuss a poem beginning *Dursan toisg Dhonnchaidh mhic Bhriain*, two copies of which appear to have survived. An incomplete text occurs in the most important Gaelic manuscript of Scotland, the sixteenth-century manuscript known as the Book of the Dean of Lismore (NLS Adv. MS 72.1.37), while a longer version of the poem forms part of the contents of a seventeenth-century manuscript now preserved in Trinity College Dublin (TCD MS 1381 (H.5.9)). In the final quatrain of the Trinity version, the poet identifies himself as ‘Cam ó Chlúain’, and he is probably Cam Cluana Ó Dubhagáin who was killed by the followers of Richard II in 1394 (AFM s.a.). The poem itself is a romantic account of the adventures abroad, and death of, Donnchadh son of Brian Bórainhe.

Silva **NURMIO** (University of Cambridge): ‘MIDDLE WELSH *-awr*: THE CASE OF THE LOST PLURAL SUFFIX’.

This paper discusses the loss of the Middle Welsh plural suffix *-awr*. Most discussions on Middle Welsh nouns simply note that *-awr* is mainly confined to poetry and disappears by the Modern Welsh period, but no systematic attempt has been made at quantifying and analysing this suffix. By looking at a sample of Old and Middle Welsh texts, I argue that *-awr* is indeed confined to Middle Welsh (there are no examples in Old Welsh nor, it seems, in later Middle Welsh) and more specifically to poetry. A few instances of *-awr* in prose will be argued to be unlikely to represent the plural suffix. It is significant that no other plural suffix has such a limited chronological and genre-specific distribution, and this throws new light on innovation in Middle Welsh poetry. I will argue tentatively that *-awr* was in fact never a plural suffix in spoken Welsh judging from its absence from Middle Welsh prose and indeed from Modern Welsh. I revisit the derivation of the plural *-awr* from Latin *-ārius* / *-āria*, while also outlining the methodology and possible problems of studying a single suffix across a range of texts.

Björg Nesje **NYBØ** (Volda University College): ‘THE EMERGENCE OF A MODERN WRITTEN CULTURE – WHAT CAN IRISH AND *NYNORSK* TELL US?’

During the second half of the 19th century two new written cultures arose from the ashes, so to speak. One of them was Irish, the other was Norwegian. They both had their origins in medieval times, both were on the verge of extinction and both needed modernization to survive in a modern world. In the second half of the 19th century Norway was one of Europe’s young nations, and Ireland was struggling to obtain its independence. They both needed a national language of their own, different from Danish and English respectively. In this paper I want to take a closer look at the process of creating a new written culture by comparing the emergence of Irish and *nynorsk* (New Norwegian) as written languages. One part of such a process is the creation of a written standard. How does this come about? Another aspect is how the new written language is used. Who will use it? What kind of material will be written in it? Who will read this material? And does legislation play a role in the process? Maybe the modern history of Irish and *nynorsk* can give us some answers.

Feargal **Ó BÉARRA**: ‘THE DATE AND AUTHOR OF *TROMDHÁMH GUAIRE*’.

In this paper, the Early Modern Irish Burlesque *Tromdhámh Guaire* will be examined with a view to addressing a number of the key questions pertaining to its date and to the social context in which it was composed.

Dr. Elizabeth **O’BRIEN** & Dr. Edel **BHREATHNACH** (UCD Micheál Ó Cléirigh Institute): ‘FAMILY, POLITICS, RELIGION – BURIAL RITES IN IRELAND 5TH TO 8TH CENTURIES AD’.

This paper will examine burial rites in Ireland from the 5th to the 8th centuries AD. Christianity was introduced into Ireland during the 5th century, as was the rite of extended inhumation. However the majority of the population chose to be buried in ancestral or familial burial places, with no obvious ecclesiastical connections, until at least the 8th century. The probable familial and political, rather than religious, motivation for the continuation of this practice well into the Christian era will be examined, together with a possible explanation for the cessation of the practice and the gradual movement to burial in ecclesiastical cemeteries from the 8th century onwards.

Brian **Ó CATHÁIN** (NUI Maynooth): ‘CUNTAS AR THRÉITHE STÍLE IS TEANGEOLAÍOCHTA SHEANSCÉALTA SHEOSAIMH UÍ FHLAITHEARTA (“JOE MHÁIRTÍN”, C.1879-1965), BAILE AN CHAISLEÁIN, INIS OÍRR, CO. NA GAILLIMHE’.

Tugtar suas do Sheosamh Ó Flaithearta go raibh sé ar an scéalaí ab fhearr in Inis Oírr. Tabharfar cuntas sa pháipéar seo ar an scéalaí seo, ar chineál a chuid seanscéalta, agus ar ar bailíodh uaidh le linn na fichiú haoise. Díreofar chomh maith ar na tréithe stíle is teangeolaíochta a fhaightear ina chuid seanscéalta.

Aidan **O’CONNELL**: ‘THE LISMULLIN ARCHAEOLOGICAL COMPLEX’.

Excavations undertaken at Lismullin, Co. Meath have revealed an archaeological complex located 2km from the Hill of Tara. The recorded features at the site point to a series of episodic ritual events occurring between the Neolithic and early Iron Age followed by a change in the land use pattern to settlement and agricultural practices in the late Iron Age and medieval periods. The proposed paper will describe the excavation results and provide a comparison between the Iron Age activities at Lismullin and the Hill of Tara.

Dr. Ralph **O’CONNOR** (University of Aberdeen): ‘ASPECTS OF ÉTAÍN: SOVEREIGNTY SYMBOLISM AND THE DYNAMICS OF DESCRIPTION IN *TOGAIL BRUIDNE DA DERGA*’.

The detailed ekphrastic descriptions which litter *Togail Bruidne Da Derga* have sometimes been criticized for obstructing the flow of the story with a succession of stock formulae. In this paper I will argue that they play a crucial role in the saga’s artistry, and that they manipulate formulae in a dynamic manner. They underline the meaning of the events narrated by setting up sequences of images which react against, echo, and amplify each other in an intricate and powerful counterpoint with the events described in the saga. To demonstrate this point I will trace the saga’s treatment of images of sovereignty at key points in the story, from the long opening description of Étaín to the increasingly ominous descriptions of subsequent Otherworldly apparitions, Conaire himself, and his lookalike champion Conall Cernach. The orchestration of descriptive elements in these passages, spelling out the king’s doom, forms part of a wider ‘movement towards myth’ in the *Togail*. This dynamic causes the meanings of subsequent events to become increasingly complex as the saga progresses, and turns the king’s violent death into a verbal tapestry woven from images of sovereignty and its ruin.

Donnchadh **Ó CORRÁIN**, professor emeritus (University College Cork): ‘CAN WE PROVE THAT VISIO S. PAULI, RECENSIO VI IS IRISH?’

Many have argued that the poorly transmitted Visio S. Pauli VI (codex unicus St. Gall, Stiftsbibliothek, 682, apart from a fragment in Rome, BAC, Pal. lat. 216) is Irish. Here textual evidence is presented that its author can only have been a learned Irish author.

Dr. Caitríona **Ó DOCHARTAIGH** (University College Cork): ‘SEVEN, NINE, FIFTEEN: THE DAYS BEFORE DOOMSDAY IN MEDIEVAL IRISH ESCHATOLOGY’.

The corpus of medieval Irish texts describing the days leading up to Judgement Day is both extensive and varied, with some accounts supplying multiple signs for each day and others ascribing one sign to one day. However, what all these texts have in common is that they use the structure of a series of days to enumerate the signs before Doomsday. In some cases, the sequence is organised around the days of the week and

in others the days are numbered, commonly in a series of seven or fifteen days. By tracing the relationship between these various systems of categorising the catastrophic events signalling the approach of Doomsday, it is hoped that the development of this particular aspect of eschatological belief in medieval Ireland may be clarified.

Mícheál Ó FLAITHEARTA (Utrecht University, the Netherlands): ‘IS SCOTTISH GAELIC BRITISH? THE BRITISH FEATURES OF SCOTTISH GAELIC’.

The settlement of Gaelic speakers in northern Britain is early. Therefore the split between western Gaelic (Irish) and eastern Gaelic (Scottish Gaelic) must be early. The early split between western Gaelic and eastern Gaelic is camouflaged somewhat by the established *koiné* of the bardic schools (Jackson’s ‘Classical Common Gaelic’) which was in vogue in both Scotland and Ireland from 1200 to c. 1600 as well as by the conservative orthography. British (and/or Pictish) linguistic features can be strongly discerned in Scottish Gaelic. These features, which are to be sought in the main in the modern dialects of Scottish Gaelic, must have entered the language at a time when British (and/or Pictish) was still spoken in northern Britain. Such features may have been well-established in Scottish Gaelic well before the 10th century.

Dr. Peadar Ó FLATHARTA (Dublin City University): ‘THE OFFICIAL LANGUAGES ACT 2003’.

In 2003 the Irish government enacted the Official Languages Act. The act afforded some limited rights to speakers of the Irish language and created institutional obligations for some 650 public bodies. The Act provided for the establishment of the Office of the Language Commissioner and subsequently a language commissioner was appointed for a six year term in 2004. This paper will examine the provisions of the language act with reference to the language acts of Scotland and Wales, and comment on the progress made by the office of the language commissioner.

Liam Ó HAISIBÉIL (Ollscoil Luimnigh): ‘ÚSÁID LÉARSCÁILIÚ GIS LE GRINN-ANAILÍS A DHÉANAMH AR EILIMINTÍ LOGAINMNÍOCHTA NA HÉIREANN’.

Is léir ón obair atá déanta sa Ríocht Aontaithe go nuige seo, go bhfuil fiúntas ag baint le grinn-anailís a dhéanamh ar eilimintí i logainmneacha. Is léir ón méid atá cruthaithe ag Patrick J. O’Connor in *Atlas of Irish Place-names* (2001) gur féidir léarscáiliú GIS (córas faisnéise geografai) a úsáid chun eilimintí logainmníochta a mheas. Léireoidh mé mar ar úsáid mé córas GIS chun an ghrinn-anailís seo a thabhairt chuig leibhéal eile. Sa bhreis air seo, pléifear cuid de na cúiseanna féideartha atá taobh thiar den ghanntanas oibre sa réimse taighde áirithe seo in Éirinn. Tá sé i gceist agam teoiricí de chuid Margaret Gelling (an dinnseanchaí Sasanach nach maireann) a mheas agus cuid de na teoiricí sin a chur i bhfeidhm ar thírdhreach na hÉireann le cabhair ach go háirithe, ó léarscáiliú GIS. Féachfar freisin le roinnt samplaí ó cheantair éagsúla a úsáid chun tacú leis an argóint go bhfuil fiúntas ag baint le GIS a úsáid agus grinn-anailís á dhéanamh ar eilimintí logainmníochta.

Dr. Kate OLSON (Bangor University): ‘THE BOOK OF IEUAN AP WILLIAM AP DAFYDD AND HIS WORLD: REFORMATION, LAY PIETY, AND LITERATURE IN SIXTEENTH-CENTURY WALES’.

This paper offers a much-needed critical examination of the nature of lay piety, literature, and the progress of the Reformation in sixteenth-century Wales, as seen through the lens of the Book of Ieuan ap William ap Dafydd ap Einws (NLW Llanstephan MS. 117D). Praised by Daniel Huws as ‘a remarkable collection of late

medieval devotional texts and *fachliteratur*’, little has been known to date of this extraordinary book, its author (a constable of Ruabon, Denbighshire in 1554) or his purpose. Yet a close examination of the manuscript and related materials reveals much of interest in a wider sense about the progress and nature of the Reformation in Wales, contemporary religious beliefs, practices, and concerns as well as the literary tradition and manuscript culture in sixteenth-century North Wales and the Marches during the reigns of Henry VIII, Edward VI, Mary I, and beyond. More generally, this paper offers a reassessment of traditional interpretations of the impact of Tudor policies on pre-Reformation popular religion, devotion, and literature. This research relies on a crucial interdisciplinary approach to the evidence, and draws on a variety of sources including contemporary chronicles, wills, episcopal registers, official governmental records, Welsh bardic poetry, prose, and art-historical evidence.

Dr. Desmond M. O’MALLEY (University of Sydney): ‘JAMES JOYCE AND THE IRISH LANGUAGE’.

Joyce’s attitude towards the Irish language was at one with his attitude towards nationalism, the Irish Revival and The Celtic Twilight: ambivalence at best, more often outright antipathy. He felt that that the initiatives of Yeats and other proponents of the Irish Revival represented a retreat to a narrow, hidebound past, rather than what Joyce chose to seek in exile: the liberation and artistic maturity available only in mainland Europe. It is ironic, therefore, that Joyce, because of his literary technique, was to become the most ‘Irish’ of all those celebrated writers who hailed from Ireland during the Golden Age of Irish letters. How is this so? This paper examines the frequent references to and treatment of ‘the Irish Question’ in Joyce’s work and, more importantly, highlights the often subliminal presence of Irish language – as well as the more overt presence of Irish’s bastard offspring, Hiberno-English – on almost every page of Joyce’s prose work. In Joyce’s case at least, the road to Tara was best travelled via Holyhead.

Professor Roibeard Ó MAOLALAIGH (University of Glasgow): ‘IRISH GACH UILE AND SCOTTISH GAELIC A H-UILE REVISITED’.

Uile normally lenites a following element in the modern Gaelic languages (Mac Cárthaigh 1998). However, the mutational effects of *uile* in the collocation *gach uile* contrast in Irish and Scottish Gaelic. Irish *gach uile / chuile* adheres to the normal leniting pattern of *uile*, e.g. *chuile dhuine, chuile ainm*. In Scottish Gaelic, on the other hand, *gach uile / a h-uile* does not (usually) lenite consonants and in many dialects prefixes *h-* to initial vowels, e.g. *a h-uile duine, a h-uile h-ainm*. The difference in treatment in Scotland has been explained as being due to the ‘the close association of *uile* with *gach*’, *gach* being a nonleniting word, and the analogical spread of *a h-* from a reduced form of *gach* > *ah* (MacLennan 1986). The purpose of this paper is to investigate the mutational effects of *uile* in Scottish Gaelic and the earlier language, and to offer a new explanation which traces the origins of the Scottish treatment of *gach uile / a h-uile* to the Old Gaelic period.

Art Ó MAOLFABHAIL: “‘FÁG AN BEALACH’ – AN TRIÚR ACU’.

Aithnítear an abairt ‘Fág an Bealach’ / ‘Fag-a-Ballagh’ go forleathan, go háirithe i saol an Bhéarla. Is ar éigean atá stair ag an abairt sa Ghaeilge. Is é ‘how inferior is laissez me passer, or by your leave, to the Irish faugh an ballaugh’ (AD 1816) an sampla is luaithe dá bhfuil agam go dtí seo. Sa bhliain 1818 i Londain foilsíodh fonn ceoil ar ar tugadh *Fague a Ballagh* agus amhrán Béarla leagtha air ag Tomás Ó

Mórdha. In 1842 i mBaile Átha Cliath foilsíodh amhrán i mBéarla le Séarlas Gabhánach Ó Dufaigh dar teideal *Faugh a Ballagh*, amhrán nach ngabhann le fonn ceoil 1818. Sa bhliain 1845 foilsíodh amhrán Uí Dhufaigh agus ceol nuachumtha leis. Taobh ar taobh leis na focail agus na foinn, tá an abairt ‘Fág an Bealach’ á scaipeadh i gcéin agus i gcóngar ina mhanadh míleata. Freisin cuireadh an abairt ina ainm ar chapall ráis, ar chú, ar long, ar thraein, ar dhamba, ar bhóthar, ar mhianach, ar dhúnfort, agus ar ndóigh ar chlubanna le Cumann Lúthchleas Gael

Peadar Ó **MUIRCHEARTAIGH** (University of Edinburgh): ‘DIALECTAL DISTINCTIONS IN GOIDELIC HOUSES, MEDIEVAL AND MODERN’.

The paradigm, in the singular, of the Old Irish word for ‘house’ shows a degree of variation in the nature of the initial segment, in some case-forms:

NAV	tech	teg
G	tige	taige
D	tig	taig

In the modern Gaelic languages the pattern of distribution of the initial segment in this word is clear: Scottish Gaelic and Manx have generalised the non-palatal *ta-* forms, while the modern dialects of Connacht and Munster have generalised the palatal ones. Ulster Irish is exceptional in that it exhibits a mixed pattern of both forms. This clear dialectal distinction in the modern languages has led certain scholars to suggest that a similar dialectal distribution may have existed in Old Irish (Wagner 1982; Ahlqvist 1988; Russell 2005). This paper will re-examine the historical development of the Old Irish paradigm and compare it with the palaeographical and dialectal evidence for variation from the Middle and Modern Irish periods in an attempt to elucidate the status of the variation in Old Irish.

Nollaig Ó **MURAÍLE** (Ollscoil na hÉireann, Gaillimh): ‘THE ABRIDGED EARLY MODERN IRISH TRANSLATION OF *EXPUGNATIO HIBERNICA* BY GIRALDUS CAMBRENSIS’.

The Cambro-Norman cleric and propagandist Gerald de Barri, better known as Giraldus Cambrensis, having visited Ireland in 1183 and 1185, penned two works relating to this country: *Topographia Hiberniae* and *Expugnatio Hibernica*. The latter is an invaluable account – albeit from the invaders’ point of view – of the 12th-century English invasion of Ireland (the so-called ‘Norman Invasion’). Somewhat surprisingly, there is an Early Modern Irish version of the text – or, rather, of a much abbreviated recension of the text – translated from Giraldus’s Latin. The Irish text, which is incomplete, was edited just over a century ago by Whitley Stokes, from the unique manuscript witness in Trinity College Dublin. The work, which may be entitled *Gabháil Éireann*, is richly deserving of further study. This paper proposes to take a preliminary look at the background, contents and general context of this fascinating and much neglected Irish text and to suggest some directions that research into these and other aspects of the work might take.

Liam P. Ó **MURCHÚ** (University College Cork): ‘POEMS AT EASTER AND AT CHRISTMAS 1674 BY DÁIBHÍ Ó BRUADAIR’.

At Eastertide in 1674 Dáibhí Ó Bruadair composed *Is mairg nár chrean re maitheas saoghalta* a contemplative poem of deep pessimism from his personal post-lapsarian period, but not without hope of redemption. The following Christmas the poet travelled from Youghal in Co. Cork to Limerick and on his journey he stayed over night in the house of a lawyer. During the night’s entertainment some argumentation took place. The following morning Ó Bruadair recalls the night’s rash words and

composes a response, *A fhir scaipthe ceast an reachta ríoghda go réidh*. This paper considers the relationship between the two poems.

Gareth O'NEILL (Universiteit van Amsterdam): 'THE IRISH OF ÁRAINN MHÓR: A DONEGAL GAELTACHT DIALECT IN FOCUS'.

The island of Árainn Mhór lies five kilometres off the northwest coast of Ireland in the Donegal Gaeltacht. A recent official survey (1) gives the island Category B status with 63% of the islanders being native everyday speakers of Irish. This percentage implies that language shift towards English is readily underway and that the process is already statistically too advanced to halt. The current shift towards English is a result of specific social, socio-economic, and demographic factors. The situation is complicated by the fact that the everyday use of Irish is restricted to two of the thirteen townlands. Recent plans to introduce an Irish stream in the secondary school were received with consternation from many islanders. The survey would seem to overestimate the percentage of native daily speakers and to paint a more positive picture of the actual state of affairs on the island. The Irish dialect of Árainn Mhór has neither been adequately documented nor described. Some documented material is to be found in the archives of the National Folklore Collection and Raidió Teilifís Éireann. The dialect was included in Wagner's atlas (2) and these limited entries currently form the only real description of the dialect. This paper will address the current state of affairs of the Irish dialect of Árainn Mhór and the relevant factors responsible for language shift towards English. A summary of previous documentation and description of the dialect will be given and interesting features of the dialect will be highlighted with illustrative examples.

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(2) Ó Baoill, Colm & Heinrich Wagner, *Linguistic Atlas and Survey of Irish Dialects. The dialects of Ulster and the Isle of Man, specimens of Scottish Gaelic dialects, phonetic texts of East Ulster Irish*. Volume 4. Dublin: Dublin Institute for Advanced Studies (1969).

Wagner, Heinrich, *Linguistic Atlas and Survey of Irish Dialects. Introduction, 300 maps*. Volume 1. Dublin: Dublin Institute for Advanced Studies (1958).

Pádraig P. Ó NÉILL (University of North Carolina-Chapel Hill): 'THE GLOSSES IN A TWELFTH-CENTURY IRISH COPY OF BOETHIUS: OLD OR NEW?'

The paper attempts an initial foray into the 5000+ glosses contained in Florence, Bibliotheca Medici Laurenziana, MS Plut. 78.19, to determine whether they reflect the influence of the Carolingian glossarial tradition or contemporary twelfth-century scholarship.

Dr. Pamela O'NEILL (University of Sydney): 'CÉLI DÉ: SPIRITUAL AND MATERIAL?'

Much has been written about the spiritual approach of the *Céli Dé*: their exaggerated asceticism, their supposed reforming zeal, their strict Sunday observance, their concern for confession and spiritual guardianship. This paper leaves aside those matters, noting that interpretations still vary, and considers, rather, whether we can find any sufficiently consistent material indicators to postulate a connection with the presence of *Céli Dé*. Taking sites which are known or supposed to have been

associated with the *Céli Dé* (Castledermot, Clondalkin, Clones, Clonmacnois, Derrynaflan, Scattery Island, etc.), the paper surveys the material manifestations of early Christian activity. Are there commonly occurring objects, structures or motifs? Can certain traits be associated with the material record at foundations where *Céli Dé* lived and worked? What, if anything, can we observe about the material reflections of *Céli Dé* spiritualism?

Dr. Eoghan **Ó RAGHALLAIGH** (Acadamh Ríoga na hÉireann): ‘TIONSCLAMH GRÉASÁIN CHEIRNÍNÍ DOEGEN: FORLÉARGAS’.

Tabharfar forléargas sa chur i láthair seo ar Thionscadal Gréasáin Cheirníní Doegen, tionscadal a bhfuil sé d’aidhm aige leaganacha digiteacha de thaifeadtaí a rinneadh sa tréimhse 1928-31 a chur ar fáil ar an nGréasán Domhanda mar aon le leaganacha trascríofa agus aistriúcháin, eolas faoi na daoine a taifeadadh, agus ábhar iomchuí eile.

Diarmuid **Ó RIAIN** (Dublin): ‘THE “THREE SUFFERING SAINTS” OF GRIESSTETTEN: A NEW SOURCE FOR AN OBSCURE IRISH CULT IN BAVARIA’.

Three little-known Irish saints, Vimius, Zimius and Marinus, are associated with the small village of Griesstetten, west of Regensburg. Although these hermit saints are said to have lived in the twelfth century, no trace of their cult has hitherto been found in the historical record prior to 1689, the year in which their bodies were exhumed. An earlier account of the Griesstetten saints is, however, contained in a neglected history of the ‘Scottish’ monasteries of medieval Germany, written in the mid-seventeenth century by a Würzburg-based Benedictine monk, James Brown. This casts new light on the legend of the ‘suffering saints’ and its connection with the *Schottenklöster* of medieval Regensburg.

Gordon **Ó RIAIN** (Uppsala University): ‘A FIFTEENTH-CENTURY POEM ON THE “RED HAND OF ULSTER”’.

The eulogy beginning *Lámh dhearg Éireann Íbh Eathach* draws on a number of Ulster Cycle tales in support of an argument that the Ulstermen (Ulaidh) were never forced to pay compensation (*éaraic*) for any killings committed during their great military engagements. The poet portrays his patron (Art Mág Aonghasa), a descendant of the Ulaidh, as conducting his affairs in a similar fashion. Certain aspects of the composition will be discussed in this paper including subject matter, transmission, references to Ulster Cycle tales and the later history of the poem.

Tomás **O’SULLIVAN** (Saint Louis University): ‘PREACHING THE JUDGMENT FROM AQUILEIA TO CLUAIN LEATHAN: AN EARLY ESCHATOLOGICAL SERMON AND ITS IMPACT ON IRISH AND CONTINENTAL TEXTS’.

This paper will examine an unstudied medieval eschatological sermon entitled *Predicatio cotidiana*, which is transmitted in a series of ninth-century Continental manuscripts containing a homily collection which is probably of Insular origin. It will demonstrate this sermon’s close relationship with an early apocryphal homily attributed to St. Paul, and reveal how the nexus of texts underlying both homilies was also utilized in another Insular homily collection (preserved in Vat. Pal. lat. 556) and in the *Liber exhortationis* of the Carolingian patriarch Paulinus of Aquileia. Turning its focus to Irish texts, the paper will demonstrate that this nexus of texts was also influential in medieval Ireland, where it was incorporated into the conclusion of the Book of Lismore recension of *In Tenga Bithnua*, and utilized as one of the sources of

the *Sermo ad reges* in the Leabhar Breac. In conclusion, the paper will consider the consequences of such textual relationships for our understanding of the transmission of Latin texts between Ireland and the Continent and argue that early Irish eschatology and homiletics are best understood as an interactive element of the mainstream of Western European tradition and practice.

Anna **PAGÉ** (UCLA Program in Indo-European Studies): ‘THE BIRTH OF CONCHOBOR AND THE HEROIC BIOGRAPHY’.

This paper examines the spatial and temporal abnormalities surrounding Conchobor’s birth and conception that serve to mark his destiny as king and are central to both versions of the *Compert Conchobuir* (as identified by Thurneysen). The first version of the *Compert* presents Conchobor’s conception as timed to take place on an auspicious day, and the subsequent gestation period as abnormally long. The longer version features a lengthy sequence of events marked by motifs that are in keeping with the ‘unnatural’ conception and birth typical of the ‘heroic biography’ pattern. In this version, when the moment of Conchobor’s birth approaches a day early, his mother delays childbirth, stating that unless the child is born through her side, he will be born only at the appointed time. Several parallels to this particular incident can be found in Irish literature and these will be examined. The motif of birth through the mother’s side is also relatively well-attested in Indic and other traditions; however its connection here to early or untimely birth is especially noteworthy. The two versions of the *Compert* differ in many respects, but both emphasize the importance of the timing and the remarkable nature of Conchobor’s entry into the world.

Dr. Elena **PARINA** (Institute of Linguistics RAS, Moscow): ‘HALF FULL OR HALF EMPTY? WELSH *LLAWN* AND *GWAG* IN TYPOLOGICAL PERSPECTIVE’.

Our paper deals with Welsh adjectives *llawn* and *gwag* and their synonyms in Welsh. Their high frequency makes it possible to track their development through the corpora representing the history of the language. Working within the scope of lexical typology and using the description of the semantic parameters previously deduced for the analysis of corresponding adjectives in Russian, Serbian, Chinese, Korean and other languages allows us: 1) to describe the polysemy of these lexemes and their synonyms in Middle Welsh, Early Modern Welsh and Contemporary Welsh; 2) to compare their semantics with that of their cognates in other British and, further, other Celtic languages; 3) to assess the triviality or uniqueness of attested semantic shifts from the point of view of lexical typology.

Dr. David **PARSONS** (University of Wales Centre for Advanced Welsh and Celtic Studies): ‘THE *MARTYRIUM* AND THE CHURCH IN EARLY WALES’.

This paper will present the corpus of Welsh place-names in *merthyr* and examine questions that arise from it. What do we know of the ‘saints’ whose names are combined with the element? How does the group compare with equivalent name-types, e.g. those in *llan* and *eglwys*? What is suggested by usage elsewhere, in Latin and Romance-speaking Europe, and in the other Brittonic-speaking regions (Cornish **merther*, Breton *merzher*)? And finally, in Wales the great majority of the *merthyr*-names are found in the far south of the country, but there is a small cluster in the north-west: how is this to be explained? There are a number of grounds to suspect that *merthyr*-names belong to the earliest centuries of Welsh Christianity, and it is surprising that to date there has been no extended study of the type. This paper aims to be a step on the way to such a study.

Dr. Geraldine **PARSONS** (University of Glasgow): ‘THE STRUCTURE OF *ACALLAM NA SENÓRACH* RAWL. B 487’.

Previously, I considered the structure of the late Middle-Irish *Acallam na Senórach* (*Cambrian Medieval Celtic Studies*, 55 (2008), 11-39). That study was concerned primarily with the versions of the text which formed the basis of Whitley Stokes’ 1900 edition, namely Oxford, Bodleian Library, MS Laud Misc. 610 and the Book of Lismore. The version of the *Acallam* contained in Oxford, Bodleian Library, MS Rawlinson B 487, which was drawn on less frequently by Stokes, did not receive a great deal of attention. In this paper, I will outline the structure of the Rawl. B 487 text and relate this version of the *Acallam*, on the one hand, to those contained in Laud Misc. 610 and Book of Lismore and, on the other, to the copies held in the Franciscan collection at University College Dublin (Department of Archives, Franciscan A4 and A12). My aim is to offer a clearer picture of the manuscript tradition of this lengthy text than has previously been made available.

Mrs Anne **PATON** (University of Glasgow) ‘WHAT CAN HAGIOGRAPHY TELL US ABOUT DAILY LIFE AND PERCEPTIONS IN ELEVENTH- AND TWELFTH-CENTURY IRELAND?’

Irish hagiography of the eleventh and twelfth centuries is a largely untapped source of information for the period. This paper will examine certain aspects of the hagiographies of saints Colmán mac Luacháin, Findchua of Brí Gobann, Flannán, patron of the Killaloe diocese and Moling of Tech Mo Ling which have the potential to shed light on everyday life and perceptions of the time. The use of certain motifs that are common to all four hagiographies will also be examined and discussed as to why and in what way they were used. Aspects which will be considered in detail include leprosy and the recurring motif of washing and bathing and its significance.

Stefanie **PATZER**, Mag.phil.: ‘CELTIC ASSOCIATION IN THE CONTINENTAL LANDSCAPE’

This paper will describe the start of my dissertation project, which primarily evaluates the common projection of the term ‘celtic’ in conjunction with certain landmarks across continental Europe. Since the 1990s ‘mystic’ tourism is booming in continental Europe, especially in Austria, the west of France and southern Germany. In Austria, where the main part of my work will be carried out, there are whole regions like Lower Austria where a healthy business based on such associations has been established. Interestingly most of these associations are not backed by any historical fact. Despite that, one can find some connection with the ‘Celts’ in nearly every community. There are lots of so-called ‘druidic’ stones, ‘celtic’ stone circles, ‘tree oracles’, ‘archaic’ meeting points and ‘sacrificial altars’. People from all over the world come to visit for example a ‘celtic-neolithic’ stone circle in Geyersberg/Lower Austria. The project’s focus will be twofold: to figure out why people associate specific landmarks, areas and monuments with the ancient Celts and what attracts modern visitors to such places. These questions will be examined based on an interview investigation in early 2011.

Saskia **PEELS** MA (Utrecht University/ Leiden University): ‘UNPACKING MUIRCHÚ’S *VITA PATRICII*’.

The ‘Life of Saint Patrick’ by the seventh-century author Muirchú Moccu Macthéni provides a highly multi-faceted presentation of the Irish pagan past and the transition

to the Christian present. In this paper, I will analyse this multiplicity of voices, in the interplay of various levels of narratological structure: first of all, character speech, secondly, the perspective of the omniscient narrator, and finally, the interpretative layer of imagery and intertextual allusions. This analysis builds on to and nuances the work in a series of recent articles by Thomas O’Loughlin and confirms the conclusions in David Howlett’s new edition from a new angle.

André **PENA** (Instituto Galego de Estudos Célticos / Galician Institute for Celtic Studies): ‘IN THE CRADLE OF THE CELTS OF ATLANTIC EUROPE’.

In Galicia (Galiza) an advanced common institutional Celtic system developed. This system was a result of contact and infiltration of ideas and institutions throughout centuries among neighbours and inhabitants of the so-called Atlantic Cultural Complex. These institutions survived from protohistory to the early Middle Ages and even to the modern era. Roman conquest kept intact most of the Callaeci organizational system enabling the natural development of the Celtic pre-Roman institutional framework (Common Celtic Law) well into the Middle Ages. Celto-Atlantic patterns of government are preserved in Galicia through the epigraphical and archaeological records, with remains such as enthronement votive bronzes with caldrons, torc neck rings, *suovetaurilia* type sacrifices or circular territorial routes. The synergy among archaeology, linguistics, ethnology, etc., allows us to interpret this evidence in the context of sacred royalty. The double-sovereignty (civil and religious) exercised among the *gentilitates* or *plebes* within a concrete space and through the guidance of the king, *princeps* or mother-goddess (*Mater*) and the vigilance of the *durvede* (druid), provided a continuation of the pagan past through the mediation of the medieval Christian *abba/episcopus* who also acted as *princeps/imperante* of the *bisbarra* territorial and spiritual unit.

Mrs. Elaine **PEREIRA-FARRELL** (University College Dublin): ‘CELTIC STUDIES IN BRAZIL? SCHOLARS, APPROACHES, MOTIVATIONS AND CHALLENGES’.

Many countries outside Europe, such as the USA, Canada, China, and in Latin America, etc., have departments developing what is called ‘Celtic Studies’. When analysing the relevance of the development of ‘Celtic Studies’ in these countries, some scholars tend to trace an explanation for this interest by examining immigration processes of people of a ‘Celtic’ origin to these areas. The concept of ‘Celtic’ in itself is complex, but is outside the scope of this paper. The aim of this paper is to analyse the flourishing work being done in the field of ‘Celtic Studies’ in Brazil. Some questions will be addressed, such as: What is the relevance of these studies both for Brazilian society and the field of ‘Celtic Studies’? Who are the scholars promoting these researches and why did they become interested in this field of knowledge? What are the main topics being covered? What are the scholars’ approaches? What are the obstacles to success in this type of research in Brazil? Through this approach this paper intends to inform a European audience about the current state of ‘Celtic Studies’ in Brazil. This paper will be followed by two examples of Brazilian scholars developing ‘Celtic Studies’ in Brazil.

Veronica **PHILLIPS** (University of Cambridge): ‘NAMING AND CLAIMING: AUTHORITY AND GEOGRAPHY IN SELECT *DINDSHENCHAS*’.

This paper will examine the connection between authority and geography in a selection of *dindshenchas* from *Dindshenchas Érenn*. It will focus particularly on the notion that geography is both physical and supernatural or psychological, and that

authority must be claimed successfully at both of these levels if it is to remain lasting. In *dindshenchas*, this concept finds expression in the relationship between naming and claiming – asserting authority through the naming of the land, or through understanding the meaning behind a particular place-name. In this paper, I intend to explore the relationship between the different types of geography, the concept of authority, and its converse, dispossession, and the ways in which these ideas are expressed in select *dindshenchas*.

Yulia **POPOVA** (The Moscow City Teachers' Training University): 'ESCHATOLOGICAL MOTIFS OF MEDIEVAL IRISH TEXTS'.

This paper will examine descriptions of the end of the world in medieval Irish sagas and annals. 'The Second Battle of Mag Tuired', 'The Colloquy of the Two Sages' and the *Annals of Ulster* will be analyzed. The following features of the end of the world can be selected: bad harvests and other natural disasters, false judgments, infringements of the order (in the state, society, family and nature), destruction of belief and foreign invasion. The description of the end of the world in these sagas is purely Christian and has evident parallels with the *Book of Revelation*. Some annalistic records also contain apocalyptic moments and have correlations with the *Apocalypse of John* too.

Erich **POPPE** (Philipps-Universität Marburg): 'ON THE POSITIONS FOR LOCATIVES IN MIDDLE WELSH SENTENCES'.

In my paper I will explore the range of variation available for the placement of locative adverbial phrases in Middle Welsh prose texts and suggest some motivations for the observed positional variants.

Nia M.W. **POWELL** (Bangor University): 'THE LANGUAGE CLAUSE OF THE 1536 "ACT OF UNION" BETWEEN ENGLAND AND WALES: DISENFRANCHISEMENT OR EMPOWERMENT FOR THE WELSH LANGUAGE?'.

The 1536 'Act for laws and Justice to be administered in Wales in like form as in this Realm', now known as the first Act of Union between England and Wales, has long been vilified as an instrument that led to the decline of the Welsh language in Wales. Twentieth-century cultural historians have condemned, in particular, one clause in the Act that made English the language of record in Wales, and a facility in English a prerequisite of office-holding. This, it has been argued, amounted to a deliberate disenfranchisement of the Welsh language, leading to a perception of it as a subordinate tongue. This paper seeks to revise this negative view of the 'language clause', by examining the degree to which, on the contrary, it created an interface between rulers and the ruled that empowered a rising group of native Welsh governors by dint of their bilingualism. In creating such an interface a facility in Welsh was of equal importance to facility in English, and of equal necessity to secure efficient governance. It will be argued that the ability to use Welsh by officials was assumed by the legislators, and that the development of a bilingual officialdom supported the continued use of Welsh, even in matters of governance, for the greater part of the population of Wales during the early modern period. This, in turn, secured rather than undermined its continued use as a medium.

Mr Max **QUAINTMERE** (Jesus College, University of Oxford): 'THE ROLE OF GWYDION IN MATH UAB MATHONWY'.

Math uab Mathonwy, the fourth branch of the Mabinogi, is a complex tale of desire, disloyalty, and retribution. Gwydion, nephew of the ruler of Gwynedd, Math, appears throughout as a key protagonist: the actions of this story-telling, magic-working character, whose identity is in a constant state of flux, are the catalysts for each twist and turn of the plot. Furthermore, the tale follows Gwydion as his position in society changes, from that of antagonist against Math's honour as ruler to concerned foster-father of his own nephew Lleu. This paper will discuss Gwydion's role within the tale including the ambiguous light in which he is presented as a whole. Particular attention will be given to his interactions with other characters in context of the norms of social intercourse in Wales contemporary with the dating of the text. His relationship with Math is an underlying element throughout the tale and will form a key part of the discussion. Through a detailed study of the role of Gwydion, arguably the focal character of Math uab Mathonwy, this study aims to present a clear reading of a complicated and challenging piece of literature.

Dr. Roxanne **REDDINGTON-WILDE** (Cambridge College, Mass.): 'TIES THAT BIND: SCOTS AND SCOTS GAELIC CONTRACTS OF FOSTERAGE'.

Cú Chulainn was one. Fionn mac Cumhail another and had several too. But so, perhaps was Princess Mary Stuart, daughter of James II of Scotland. Fosterage was a long-standing Celtic institution, producing foster-sons, foster fathers and mothers, foster-brothers and, also, foster daughters. In the Scottish Highlands, it survived well into the Early Modern era. In 1614, Ruairi Mór, chief of the MacLeods, directed Toirdhealbhadh Ó Muirgheasáin to draw up a Gaelic contract fostering MacLeod's son Tormod to a MacKenzie. That fosterage is the only contract commented on in general Celtic Studies and Scottish History. Three others are extant, however, in Scots. This was the main legal language of both the early modern Scottish Lowlands and Highlands. All three contracts record the fostering of Campbell children, including one never commented on before which places the daughter of a Campbell tenant with another, husband and wife, pair of tenants nearby. Augmenting the legal literature with poetry, historical and other evidence documenting this institution in the Scottish Highlands, this paper will explore the role fosterage played in binding together early modern Highland families of multiple ranks and backgrounds and ask, how much did the institution of fosterage extend to Lowland society?

Professor Jan Erik **REKDAL** (University of Oslo): 'THE SEMANTICS OF THE *BRUIDEN*'.

In 1946 Thomas O'Rahilly said of the *bruiden*: 'But while we thus see that the *bruiden* has left its mark on local nomenclature, we must not draw therefrom the hasty conclusion that the *bruiden* at one time had a real existence' (1946:121). Of the five *bruidneá* mentioned in *Scéla Muicce Meic Dathó*, O'Rahilly stressed that they 'represent, not human habitations, but the Otherworld festive hall, the Celtic Valhalla, is not open to doubt' (ibid.). I do not deny that these five *bruidneá* are part of a description of the Otherworld, yet I will argue that they once existed in the real world. More than anything they are part of the pagan, pre-Christian society depicted in the Ulster tales in which they occur.

Guto **RHYS** (University of Glasgow): 'THE DEVELOPMENT OF COMMON CELTIC /-XS-/ IN PRITENIC'.

It is generally accepted that the Pictish language of the early historic period was distinct from Brittonic, despite common parentage and evidence for close similarities

between the two. Further, it has been proposed that the divergence of Pictish (spoken broadly north of the Forth-Clyde line) began during the Roman Iron Age. For this postulated ancestor of a distinct Pictish, the Celticist Kenneth Jackson coined the term ‘Pritenic’. The evidence for Pritenic is severely limited and only a few features can be postulated as indicating divergence. One of these is that Pritenic did not share in the Brittonic development of Common Celtic /-xs-/ > /-x-/), but rather mirrored Goidelic (> /-ss-/). I propose to test this hypothesis by a detailed examination of the three pieces of evidence which have been employed to supposedly illustrate this innovation: the river-name Lossie (equated with the Loksa of Ptolemy’s *Geographia* and the Loxa of the Ravenna Cosmography), the personal name Lossio Veda (attested on a bronze dedicatory plaque from the Roman colonia of Colchester, 222x235 CE), and the name of a postulated early Pictish king Artcois attested in medieval manuscripts. Uncertainty regarding the validity of these items calls into question a key feature indicating early divergence between Pictish and Brittonic.

Dr. Katja **RITARI** (University of Helsinki): ‘“THE TWO DEATHS” AND ITS SOURCES’. This paper will explore the text known as ‘The two deaths’ included in the *Liber Flavus Fergusiorum* and its concept of the fate of the soul at the moment of death. *De Vitis Patrum* has been identified by both St. John D. Seymour and Charles D. Wright as a source for ‘The two deaths’ and the influence of this well known Latin text as well as some other possible sources for the Irish tale will be discussed.

Dr. Jean **RITTMUELLER** (University of Memphis): ‘CONSTRUE MARKS, SUSPENSION MARKS, AND AN EMBEDDED OLD IRISH GLOSS IN A HIBERNO-LATIN HOMILY ON THE OCTAVE OF EASTER’.

Vatican, Reginensis Latinus MS 49, a late tenth-century Breton-Latin manuscript, is a miscellany of Latin religious texts that may have served as a preacher’s source book. Half of its 56 texts were copied or adapted from Hiberno-Latin works. The Vatican manuscript’s homily on the Octave of Easter contains an apparent Old Irish gloss, originally interlinear. Once its language was misidentified and its meaning misunderstood at some point in the manuscript tradition, the gloss was transformed into a two-word Latin noun phrase and made part of the Latin text. The phrase, however, makes no sense in its Latin sentence. Nor does the noun exist in any Latin dictionary. The Vatican construer understood that the parts of speech in this sentence needed clarification and added construe marks over its two verbs, one of them heavily abbreviated. This paper will provide both a photograph and transcription of the original section from the manuscript, discuss the purpose of the construe marks, identify the Old Irish word, and explain why it was an appropriate choice for the Latin word it was intended to interpret.

Dr. Simon **RODWAY** (Prifysgol Aberystwyth): ‘DATING MIDDLE WELSH PROSE TEXTS – LINGUISTIC CONSIDERATIONS’.

The date of the majority of Middle Welsh prose texts (notably the ‘Four Branches of the Mabinogi’ and ‘Culhwch ac Olwen’) is still an open question. Some recent scholarship has questioned the ‘adequacy’ of linguistic evidence to provide answers. I consider whether this criticism is justified. In particular, I tackle the question of whether linguistic data taken from securely datable court poetry of the 12th and 13th centuries can be usefully applied to prose, or whether the linguistic standards of poets were too different from those of the authors of prose texts for this to be justifiable.

Dr. Elisa **ROMA** (Università di Pavia): ‘OLD IRISH NOUN PHRASES: DATA FROM THE MILAN GLOSSES AND A HYPOTHESIS FOR THE ORIGIN OF THE SINGLE ARTICLE CONSTRAINT’.

In a paper presented at the XIII International Congress of Celtic Studies the distribution of definiteness markers in Old Irish noun phrases made up of two nouns was examined on the basis of the Würzburg Glosses. In this paper similar data from the Milan Glosses will be presented and further conclusions on Old Irish noun phrases will be drawn. Finally, a hypothesis on the origin of the Insular Celtic construction with two nouns and a single article will be proposed. This may have come about as a result of progressive deletion of a possessive co-reference index prefixed to head nouns. The proscription against two definiteness markers is in fact loosened in Old Irish if the head noun has a ‘proleptic’ possessive clitic and the genitive an article, as in *a masse in choirp* ‘the beauty of the body’. The 3rd person possessive can be co-referential with the genitive noun only if the genitive noun is definite and this construction is precluded if the head noun is modified. Therefore I argue that structures with proleptic possessives, significantly if marginally attested in Old Irish (and Middle Welsh) may be the source of the single article configuration in Modern Celtic languages.

Júda **RONÉN** (Hebrew University of Jerusalem): ‘“NI A WNAWN, AC A WRANDAWN”: WILLIAM MORGAN’S CHOICES IN HIS 1588 WELSH TRANSLATION OF THE PENTATEUCH – THE CASE OF THE HEBREW VERB ŠM^c (‘HEAR’)’.

In 1588 William Morgan published his monumental Welsh translation of the Bible. This impressive work is quite atypical of the contemporary Bible translations, as the Old Testament was translated directly from the original Hebrew. This fact invites contrastive study of the Welsh and Hebrew texts, which may shed light on the Welsh text and language, the translation process, and (the translator’s reading of) the original text. In this paper I will attempt a close examination of the semantic field of ‘hearing’ in the Welsh translation of the Pentateuch in comparison with the Hebrew text. Special attention will be given to the means by which Morgan translated the Hebrew verb *šm^c* (‘hear’), using the Welsh lexemes *clywed* and *gwrando*. Apart from some neutralising environments, there seems to be a meaning-bearing lexical opposition between *clywed* and *gwrando*: a meaningful choice the translator had to make every time he encountered this Hebrew verb. I hope the proposed description, which is based on formal-structural grounds and aims at understanding (Bible) translations through the lens of structural linguistic analysis, will contribute to our understanding of the 1588 Bible and its language.

Dr. Karolina **ROSIK** (Adam Mickiewicz University, Poznań, Poland): ‘SYNTHETIC DIMINUTIVES IN MODERN WELSH – FORMANTS AND THEIR PRODUCTIVITY.’

The linguistic category of diminutives is present in such a vast number of the world’s languages that it is claimed by some scholars to be a near-universal feature if not, indeed a language universal. Traditionally, diminutives are defined as a morphological category formed by suffixation and expressing meanings such as small size, appreciation, affection but also derogation, sarcasm, irony and belittlement. However, recent studies have shown that diminutives can be formed by other linguistic phenomena and the term should refer to all expressions of diminution formed in the way congruous with the structural make-up of the language. Hence, a distinction is made between synthetic diminutives, i.e. those formed by means of word-formation and analytic diminutives, i.e. those formed periphrastically. Modern

Welsh possesses means to form both synthetic and analytic diminutives, however, the present paper will focus on the former. As will be shown, despite the observable trend towards analytic flexion in Modern Welsh, the language still has the means to form morphological diminutives, not only by suffixation but also by compounding.

Marcin **RUDNICKI**, MA (Instytut Archeologii Uniwersytetu Warszawskiego (Institute of Archaeology, Warsaw University): “‘CENTRAL PLACES’ OF THE CELTIC BOII NORTH OF THE CARPATHIANS’.

Because of the relatively small number of archaeological and numismatic sources, until recently Celtic settlement on Polish territory could be regarded as a marginal phenomenon. The discoveries made over the past few years have changed this view completely. New light was thrown on the question of the causes and the extent of infiltration of Celtic groups to the territory north of the Carpathians. A special role in the study of this issue is played by the problem of identifying ‘central places’ – crafts and trade centers of supraregional importance. In the 3rd-2nd c. BC this role was played by the settlement at Nowa Cerekwia (Upper Silesia), closely resembling analogous sites in Moravia and Lower Austria. The end of the Middle La Tène brings a major transformation of settlement structures in Central Europe. Their effect is the disappearance of the old and the emergence of new ‘central places’, as documented by traces discovered in the vicinity of Krakow and in central Poland (Kalisz area). The operation of all these centers to the north of the Carpathians can be linked to the Boii tribes and the northern stretch of the long-distance communication route which linked southern Europe with the Baltic Sea basin – the Amber Route.

Dr. Paul **RUSSELL** (ASNC, University of Cambridge): ‘BILINGUALISM, CAMBRICIZATION AND JUVENCUS: REVISITING SOME GLOSSES IN CUL MS Ff.4.42’.

The glosses in CUL MS Ff.4.42 (the Cambridge *Juvenicus*) have attracted a good deal of attention from scholars over the years. Most recently we have seen important contributions by Anthony Harvey and Helen McKee, the latter producing a facsimile, text and commentary. This paper focuses on the group of glosses which sometimes have been pushed to the margins of the discussion and labelled as errors or at best partial ‘Cambricizations’ of Irish glosses. It will be argued that close attention to these glosses reveals an interesting process of ‘translation’ from Irish into Welsh in which both languages figure but where the control of Irish seems stronger than that of Welsh.

Professor Salvador **RYAN** (St. Patrick’s College, Maynooth); “‘A GENTLE DOE FROM THE BEST OF THE HERD’”: THE MANY FACES OF MARY IN IRISH BARDIC RELIGIOUS VERSE’.

This paper will present an overview of the figure of the Virgin Mary as featured in Irish bardic religious poetry from the thirteenth through early seventeenth centuries. It will address issues such as the sources from which bardic poets drew their material, how representative these presentations of the Virgin in verse are of wider Marian popular piety of the period and, in particular, how the roles assumed by the Virgin developed over time. Particular attention will be given to the evolution of Mary as advocate, intercessor and co-sufferer with Christ.

Leila **SALISBURY** (Bangor University): ‘MAIR RICHARDS OF DAROWEN (1787-1877): A WELSH ETHNOMUSICOLOGIST’.

In recent years there has been a great increase in the academic appreciation of the 'Romantic Age' during the late 18th- and early 19th-centuries in Wales, together with the Antiquarian 'Renaissance' associated with it. However, important issues regarding the musicology of the period have thus far been neglected, including a fitting appreciation of the collectors who endeavoured to safeguard native folk songs. One of the most prominent of these was Mair Richards of Darowen, former Montgomeryshire in mid Wales, whose extensive collection of musical material remains largely unknown to this day. In my presentation it would be my intention to focus on the contribution of Mair Richards to the world of Welsh traditional music. During that period Montgomeryshire was one of Wales' most prominent cultural centres, and Mair, her father Thomas Richards (Vicar of Darowen), and her five brothers contributed extensively to that cultural milieu. Mair recorded over 600 Welsh folk songs which was a great feat in itself but was even more remarkable in view of the fact that she was one of only a few women undertaking this work against a backdrop of literary activity dominated largely by male clergy during a period of major change in the history of 19th-century Welsh music and culture.

Emanuela **SANFELICI** (Scuola Normale Superiore, Pisa, Italy): 'THOUGHTS ON OLD AND MIDDLE IRISH VERBAL NOUNS: THE TYPE DP DONV'.

This work proposes a study of the syntax of non-finite clauses in Old Irish. It is well known that one of the most striking features of the Celtic languages is the lack of the infinitive as an inflectional category. Instead, a verbal noun (VN) is used. Mainly, there are two syntactic structures for encoding complementation: (1) VN[NOM/ACC] (its arguments show nominal cases, i.e. genitive and PP); (2) *do* + VN[DAT] (its subject or object can appear to the left in nominative/accusative). My focus will be on structure (2). I will first propose some issues, such as the following: (i) there exists a constituent made of [DP doNV], where the DP remains in the subordinate clause (against Disterheft 1980, 1982); (ii) the pragmatic analyses proposed for the dislocation of this DP does not account for many data (Genee 1994); (iii) the particle *do* went through a process of grammaticalization; (iv) the growth of this structure is to be connected with the demise of the subjunctive mood (Genee 2000), and thus of the collapse of obligatory-controlled subjunctive complements. Then, I will concentrate on the temporal/modal properties encoded by this structure.

Mr. Dominique **SANTOS** (Universidade Federal de Goiás, Capes Foundation & University College Dublin): 'FROM THE CHRISTIANIZATION OF IRELAND TO THE "BIRTH" OF *PURGATORIUM*: PATRICK, THE MAKING OF A SAINT.'

This paper aims at analyzing the process of making Patrick a saint from three images of him found in the documents: Firstly, the *indoctus* and *peccator* Patrick of the *Confessio* and *Epistola*, who was trying to convert Irish people to Christianity while suffering from coldness, starvation and other adversities, as he represents himself. Secondly, the strong Patrick of Muirchú, a man who had performed several miracles to convert Irish pagans and became the national Apostle of Ireland. Thirdly, the first man to enter *Purgatorium* of the *Tractatus* written by H[enricus] of Saltrey. Here, Patrick is talking directly to Christ, who came to Earth only to give him a way of making Irish people Christians. *Purgatorium* is now a physical place, where everybody with courage and faith can discover how the afterlife works. That is one of the most important images of Ireland and Patrick that will be exported to continental Europe during the Middle Ages. For the purposes of this analysis, discourse, image and representation are important concepts. But, they should not be understood only in

terms of opposites such as ‘error’ v ‘truth’; ‘fiction’ v ‘reality’; ‘literature’ v ‘history’, as is usually the case *In Re Patriciana*.

Jessamyn **SCHERTZ**, Diane Archangeli, Andrew Carnie, Jae Hyun Song, Lionel Mathieu, Michael Hammond, Natasha Warner, Brenna Ward, Chelsea Milburn, Peter A. Brown, Dan Brenner, Colin Gorrie and Andrea Davis (University of Arizona, Tucson): ‘THE ARTICULATION OF EPENTHETIC VOWELS IN SCOTS GAELIC’.

Scots Gaelic is known for the historical epenthesis of vowels between sonorants and non-homorganic following consonants. These epenthetic vowels in Barra Gaelic have been described synchronically as having a variety of unusual properties (Clements 1986, Ní Chiosain 1994, Halle 1995, Bosch & de Jong 1997). These include harmonizing with the preceding vowel, e.g. /arm/ > [aram] ‘army’. Complete harmony obtains across an intervening plain consonant, while intervening palatalized or velarized consonants have an effect on the front/back dimension of the epenthetic vowel. This study examines vowel epenthesis in Scots Gaelic as spoken on the Isle of Skye. The data are based on audio and ultrasound recordings of 18 speakers of Scots Gaelic, collected in 2010 on the Isle of Skye. The goal of this paper is to provide a description of the articulatory properties of epenthetic vowels in the Scots Gaelic of Skye. Thus, we focus on the ultrasound data as it reveals the articulation of epenthetic and non-epenthetic vowels. This information about the tongue’s movement is used to determine how the tongue configuration is maintained or altered across the intervening sonorant in order to determine whether vowel harmony obtains in this dialect of Scots Gaelic.

Dr. Dagmar **SCHLÜTER** (Ruprecht-Karls-Universität Heidelberg): ‘GERALD OF WALES AND THE PAGANS OF THE CELTIC FRINGE: CONCEPTS, TERMS AND PERCEPTIONS’.

Gerald of Wales has always had a prominent role in the examinations of medieval perceptions of the people on the ‘Celtic fringe’ of Europe. My paper aims to investigate the religious aspect of Gerald’s writing, namely his views on the religiosity, or better non-religiosity, of the peoples he describes. I will concentrate mainly on *Descriptio Cambriae*, *Itinerarium Cambriae* and *Topographia Hibernica* in order to combine both insider and outsider perspective. I will pay particular attention to the wording employed by Gerald in his descriptions. What are the terms he uses and what would a particular usage, as for example *barbari*, then imply for the message Gerald wants to transmit? My findings will then be compared and contrasted with the terms used by other contemporary authors writing about Celtic people, such as Bernard of Clairvaux. What terms do they use and what are the potential implications for the interpretation of Gerald’s writings? And how does this tie in with a Continental European perspective?

Dr. Stefan **SCHUMACHER** (Universität Wien): ‘ON READING AND WRITING IN NORTH-WESTERN EUROPE AND ITS TERMINOLOGY’.

When the Celtic and Germanic peoples of North-Western Europe adopted reading and writing, they found themselves in need of new terms. In my paper I will give a survey of the terms used to describe reading and writing in the medieval Celtic and Germanic languages and then analyse the techniques used for coining these terms. Finally, I will explore possible interdependencies of the terms used.

Verena **SCHWARTZ** MA (Brandenburg State Office for the Preservation of Monuments and Archaeological Museum): ‘THE MYTH OF THE HEAD-HUNTING CELTS. COMPARISON BETWEEN ARCHAEOLOGICAL FINDS, ANCIENT SOURCES AND MEDIEVAL LITERATURE’.

The myth of the head-hunting Celt is an omnipresent feature of Celtic Culture which stretches from Early Iron Age down to Medieval times. Archaeological finds help to confirm historical and literary sources and vice versa. Despite the fact that the term Celts is used with very different meanings in the fields of archaeology, ancient history and Celtic literature the *topos* has so far never been questioned. In this paper I will present how the myth of the head-hunting Celt has been established and how it has been traditionalized on various levels. To accomplish this task it is important to look at the few, seldom mentioned written sources including medieval insular Celtic literature and archaeological finds in combination with their sites. First I will show which of the prominent finds and text passages were chosen and why. Secondly I will present a different perspective on how we should read these sources today.

Mag. Gerit **SCHWENZER** (University of Vienna): ‘THE LATE LA TÈNE SETTLEMENT AT BRUCKNEUDORF/BURGENLAND (EASTERN AUSTRIA)’.

As this is the subject of my PhD thesis the latest scientific results will be presented in this paper. Pottery and metal objects will be presented, as well as a summary of the history of Late Iron Age archaeology in eastern Austria, and, of course, the analysis of dendrochronological records, animal bones, coins, aerial photography etc. The time focus will be the 1st century BC - 2nd century AD, the period to which the Romanization of the Celtic native population, the Boii in this region, to Roman citizenship in Roman provinces generally can be traced. In this particular case, so far no traces of such a development have been found in this region (eastern Austria and borders to Hungary and Slovakian Republic). There was always a time gap between the pre-Roman native Boii and the romanized population. This settlement site might be the first sign of such a development in the entire area.

Dr. Diarmuid **SCULLY** (University College Cork): ‘GERALD OF WALES AND THE IRISH ORIGIN LEGEND’.

This paper explores Gerald of Wales’s account of the origins of the Irish and the earlier peoples who settled in Ireland in his *Topographia Hiberniae* (first recension, 1188). It argues that Gerald bases his account on ideas and information selected from a version of the *Lebor Gabála* and integrated with British and Anglo-Norman materials, most significantly Geoffrey of Monmouth’s *Historia Regum Britanniae*. Gerald’s chief purpose in re-shaping the Irish legend of the takings of Ireland is the legitimisation of the English King Henry II’s claim to Ireland and Gerald’s self-promotion as a new Merlin Sylvester, a prophetic advisor to Henry, a new Arthur. Gerald’s treatment of the origin legend also provides an insight into his historical methodology. Focusing on his account of giants in Ireland, the paper suggests that they are a Geraldine version of the *Lebor Gabála*’s Fomorians, identified as giants in the light of scriptural exegesis, Geoffrey of Monmouth, and contemporary ideas about the monstrous races. Gerald’s treatment of the giants also plays a vital role in his establishment of a British/English claim on Ireland.

Dr. John **SHAW** (University of Edinburgh): ‘SOME SEA-LEGENDS FROM THE WEST OF SCOTLAND’.

From well over a century ago and extending to the present, a wealth of popular tradition in the form of legends concerning the sea has been gathered along the length of Scotland's west coast. The materials, recorded mostly from Gaelic sources, are available from archives and printed sources. The presentation will examine a selection of these legends and their historical origins.

Professor Ariel **SHISHA-HALEVY** (The Hebrew University of Jerusalem): 'LITERARY MODERN WELSH *FE-* AND *MI-* REVISITED: FROM MACRO-SYNTAX TO NARRATOLOGY'.

Following an early brief attempt at a formal-and-functional resolution of the pre-verbal elements *fe-* and *mi-* in narrative (*Shisha-Halevy 1995, Excuse II), these two discourse-function converters are examined again, in a comprehensive narrative-grammar study of Kate Roberts' fiction. The challenge and fascination of these elements lie also in their theoretical standing. First, they provide a striking example of the first principle of structural analysis, namely, that functional, indeed structural identity is a matter of coordinates: the junction of compatibilities and commutabilities. Second, the semantic level of *fe-* and *mi-* extends beyond sentence- and text-grammar, to narratological phenomenology. On the basis of the corpus of Kate Roberts' fiction, the following main roles are proposed for *fe-* and *mi-*:

Fe-

- distancing from the story-now (narrator-now, flashback, parenthesis, metanarrative, and more). Narrator's alienation – detachment
- strongly delimiting; breaking the narrative thread – moving back and forth to and from narrative thread; reducing cohesion, loosening, disconnecting or rupturing concatenation
- transition to Omniscient Narrator's Channel: psychologistic comment: 'unknowables'
- superordination (this may subsume other functions). Narrative apodotics (with Imperfect). Consequential, dénouement or wind-up

Mi-

- Report, Appreciation/Evaluation. Reminiscent narration.
- Epistolographic narrative
- Emotionally involved, locutive narrative

*1995 'Structural Sketches of Middle Welsh Syntax (I): The Converter Systems', *Studia Celtica* 29:127-223.

Professor Patrick **SIMS-WILLIAMS** (Aberystwyth University): 'CELTIC CONTINUITY'.

Can we still generalise about 'The Celts' across time and space? Did medieval Celtic-speakers inherit more than the roots of their languages from the ancient Celts?

Bridgette **SLAVIN** (University of Buffalo): 'DRUIDS, MAGIC, AND WARFARE IN EARLY IRISH TEXTS'.

Druidic intervention in warfare can be dated to antiquity, as Diodorus Siculus relates how druids often stood between battle-lines and stopped the conflict between men, who appeared spell-bound. A similar notion is found in the Early Irish law tract *Bretha Nemed Toísech*, which awards status to the druid based on the ability to set territories at war and ensure victory for the weaker side. The supernatural aspects of druidic involvement in battle are further emphasized in Early Irish tales. *Compert Conchobhuir* claims that it is through the druid Cathbad's valour and *druídecht* that

the Ulstermen are able to defeat Ailill and Medb at the battle of Gáirech during the cattle raid of Cúalnge. What might *druídecht* refer to in such a context? This paper will examine this question by exploring the image of the warrior druid and the use of supernatural practices in battle in Early Irish texts.

Norval **SMITH** (University of Amsterdam): ‘SCOTTISH GAELIC DIALECT FEATURES ON 18TH-CENTURY ESTATE SURVEYS: A USABLE RESOURCE?’

In the period after 1745 many estate-plans were made by surveyors in the Scottish Highlands. These provided for the first time information on the Gaelic names of numerous small-scale features such as fields, hillocks, burns, grazings, large stones, fords, hill features, and so on. As this was the first time most of these names had ever been written down, the surveyor was largely dependent on Gaelic-speaking employees of the estate owner for the information he recorded. This meant that the names on any given plan have, at least potentially, a certain consistency in their recorded form which can be made use of for linguistic purposes. And one such purpose is extracting phonological information about dialects of Scottish Gaelic that died out before being recorded for the Survey of the Gaelic dialects of Scotland in 1994-7. Interpreting the information provided by such estate plans is not necessarily straightforward. A very detailed plan of the Estate of Aberuchill, near Comrie, is in existence dating from 1790. The numerous Gaelic names on this plan seem to be recorded in a consistent manner. Can we conclude from this that this plan gives us access to features of the local dialect of Gaelic?

Dr. Peter **SMITH** (Ollscoil Uladh-Coláiste Mhig Aoidh, Doire): ‘EARLY MODERN GLOSSES ON EOCHAID ÚA FLAINN’S *ÉITSET ÁES ECNA AÍBIND*’.

This paper will explore the glossing by the Uí Chléirigh school of *Éitset áes ecna aíbind* by Eochaid Úa Flainn (d. 1004).

Dr. Clare **STANCLIFFE** (Durham University): ‘COLUMBANUS AND THE PAPACY’.

When Columbanus ran into trouble with the bishops in Gaul because of his adherence to the traditional Irish system of calculating the date of Easter, he appealed to the papacy. Three of his letters to popes have been preserved. Columbanus’s attitude to the papacy is complex: on the one hand, he professes his loyalty and appeals to the pope’s authority; on the other hand, particularly in his epistle 5, he engages in some plain speaking, voicing concerns that a former pope has favoured heretics, and urging the pope to call a council. This paper will re-examine Columbanus’s views on authority within the church.

Kirsty M **STEWART** Project Archivist, Carmichael Watson Project (University of Edinburgh): ‘UNLOCKING THE CELTIC COLLECTOR’.

In this paper I shall give an overview and demonstration of the online resource based on the paper archive of the folklorist Alexander Carmichael (1832-1912), funded by the AHRC as part of the Carmichael Watson Project at Edinburgh University Library’s Centre for Research Collections. Thirty field and transcription notebooks, some of which were drawn upon by Carmichael in his magnum opus *Carmina Gadelica* (1900), have been identified, investigated, transcribed, and catalogued. These notebooks, in total nearly half a million words, over three thousand items recorded from over 400 named informants, were compiled during half a century’s collecting throughout the western Highlands, especially in the Outer Hebrides where Carmichael spent nearly twenty years working for the excise between 1864 and 1882.

The project's primary aim is to make these previously under-used but internationally important folkloric and ethnographic materials available to a wider audience, both in academia and among the general public. The paper will explore the internationally recognised standards employed by the project for transcribing (TEI – Text Encoding Initiative) and cataloguing (EAD – Encoded Archival Description), as well as for creating biographical records for significant individuals (EAC – Encoded Archival Context). The handling of bilingual material and the indexing of item level descriptions for all notebook entries, including the identification of individuals and geo-referencing of places to create a more flexible research tool, will also be discussed.

Kirsty M **STEWART** & Dr. Domhnall Uilleam **STIÙBHART**, Carmichael Watson Project (University of Edinburgh): 'THE CARMICHAEL WATSON PROJECT: THE KEY IN YOUR HANDS – AN IUCHAIR 'NUR LÀMHAN-NE'.

The panel on the Carmichael Watson Project will close with an informal session, in which examples will be given to illustrate the resources the online catalogue makes available to researchers and other interested parties. The audience will then be offered an opportunity to try out and comment upon the Carmichael Watson catalogue for themselves, with assistance from the Carmichael Watson team, as well as to discuss how this resource and other similar folklore databases might be developed and built upon in the future.

Professor David **STIFTER** (NUI Maynooth): 'On the Early Histories of OIr. *no·* and *to-*'.

The OIr. preverbal elements *no·* and *to-* have been traditionally derived from the preforms **nu* and **to* (most notably by Calvert Watkins, 'Preliminaries to a historical and comparative analysis of the syntax of the Old Irish verb', *Celtica* 6 (1963)). Against this, Peter Schrijver has made an argument for deriving them from the etymologically and/or phonologically different preforms **ne-~~u~~e* and **tu* (*Studies in the History of Celtic Pronouns and Particles*, Maynooth 1997, 160-161; *Studies in British Celtic Historical Phonology*, Amsterdam – Atlanta 1995, 17). His argument rests largely on comparative evidence, mostly from Welsh, and on the forms of the words in question attested in Early Old Irish texts. The evidential value of the testimonies will be newly assessed and additional material from ancient Celtic languages will be drawn upon to put the Old Irish preverbal elements into a comparative perspective.

Dr. Hans-Peter **STIKA**, 'EARLY IRON-AGE MEAD, WINE AND BEER FINDS FROM SOUTHERN GERMANY COMPARED TO SITULAE FEASTS OF EAST HALLSTATT SITES'.

Evidence of mead is provided by pollen analysis from the late Hallstatt / early La Tène Period (7th-4th cent. BC) in southern Germany. At the burial sites of the nobility in Eberdingen-Hochdorf, Heuneburg, Glauberg, and Niedererlbach in southern Germany, among other outstanding grave gifts, residues in bronze vessels were shown by analysis to consist of a large amount of pollen and wax, indicating the ritual use of mead. In special straight-ditch structures from the early Iron-Age settlement of Eberdingen-Hochdorf (early La Tène Period), a large number of evenly germinated hulled barley grains were found. This malt seems to have been the result of deliberate germination, due to the purity of the finds and the unusual archaeological structure which could have been used both for the germination and also as a drying-kiln for producing roasted malt. The Hochdorf malt most probably was produced for the

purpose of beer brewing on a large scale. Ceremonial feasts are suggested at the late Hallstatt burial mound of Hochdorf/Enz where cooking pits were excavated. In this paper situlae findings of East Hallstatt context are compared to Hochdorf's drinking and dinner service. In the context of ceremonial feasts, early Iron-Age finds of mead, beer, and wine will be discussed.

Dr. Domhnall Uilleam **STIUBHART**, Senior Researcher, Carmichael Watson Project (University of Edinburgh): 'THE CARMICHAEL WATSON PROJECT: HOW TO CREATE (AND ANALYSE) A FOLKLORE ARCHIVE'.

In this paper I shall offer a short general overview of the paper archive, and the collecting and editing practices, of the Scottish Gaelic folklorist and author Alexander Carmichael (1832-1912). I shall examine the various methods Carmichael adopted to record items from informants, and why, most unusually for the time, he attached detailed provenances to them. These techniques will be placed in the context of Carmichael's 'folklore apprenticeship' with John Francis Campbell (1821-85) as part of the *Popular Tales of the West Highlands* (1860-2) tale-gathering project, focusing upon Campbell's need to avoid the imputation of folklore fraud which had (justifiably) dogged James 'Ossian' Macpherson. This Ossianic 'credibility problem' led Campbell to stress to his collectors, not always entirely successfully, the importance of word-for-word transcription and detailed context, thus lending his productions a rather more 'scholarly' patina than that of much comparable contemporary work. I shall briefly examine archival evidence for the different editing methodologies Carmichael used for his texts, and suggest how and why these practices might have altered during the fifty years Carmichael was engaged in collecting folklore throughout the Scottish Gàidhealtachd.

Professor Dr. Karl **STROBEL** (Universität Klagenfurt): 'THE POTTERS' INDUSTRY: CELTIC SOCIAL STRUCTURES AND ROMAN ECONOMY IN GAUL (1ST C. BC TO 2ND C. AD)'.

The graffiti on pots and sherds in the industrial centres of provincial Gaul demonstrate the new model of using Celtic social structures and pre-Roman regional hierarchies by the Celtic ruling class which has made its way into the provincial ruling élite and the exploitation of the new chances of Roman-Hellenistic economy.

Professor Dr. Karin **STÜBER** (University of Zurich): 'THE USE OF THE ARTICLE WITH VERBAL ABSTRACTS IN OLD IRISH'.

Old Irish, like the British languages, has grammaticalized verbal abstracts in certain syntactic constructions. These grammaticalized abstracts are usually known as verbal nouns. While the definite article cannot be employed with verbal nouns, it is found with nouns functioning as verbal abstracts, though its use is extremely restricted. It is excluded by a subject or object genitive and is not found where a generic action is meant, but only where the abstract refers to a specific instance of the action it describes. This action can either be defined by the context, or by the background knowledge of the hearer or reader, or by a following restrictive relative clause. In view of the fact that the use of the article with verbal abstracts is thus very limited in Old Irish, it is surprising that in the Milan Glosses it is often found in direct translations of Latin verbal abstracts. It is possible that the article was used here to stress the nominal character of the Latin term.

Natasha **SUMNER** (Harvard University): ‘*TRÁTHAIRE CIRCE NÓ FIANNAÍ MNÁ: RE-EVALUATING A GENDERED GENRE*’.

This paper analyses the intersection of gender with the generic classification system of Fenian tales in Irish and Scottish Gaelic folklore. In 1945 James Delargy famously stressed that the narration of Fenian tales was ‘almost without exception restricted to men’. In 1992 Clodagh Brennan Harvey reiterated Delargy’s claims that the genre was principally a masculine prerogative. Delargy’s broad classification of any tale concerning the Fianna as masculine is problematic, however, given that a number of Fenian tales have been told by women without any evidence of negative sanctioning. In order to reconcile this with his premise, Delargy simply dismisses the women as ‘exceptions’, thereby relegating them to a marginalised position and denying them representation within the limits of the genre as set forth in his essay. An exploration of the most common female-narrated Fenian tales in print and archival sources indicates the need for a more precise classification of Fenian lore that takes gender into account. In this re-evaluation, I suggest that in most instances, female narration of Fenian lore in the twentieth century was not transgressive or exceptional. Rather, I posit that some subtypes of Fenian tales were socially sanctioned as appropriate for female narrators.

Dr. Miho **TANAKA** (Oita National College of Technology, Japan): ‘A COMPARATIVE HISTORY BETWEEN IRELAND AND JAPAN IN THE MIDDLE AGES’.

Medieval Irish history and medieval Japanese history are similar in some respects. Christianity and the Latin language were introduced into Ireland from the Eurasian Continent and Buddhism and the Chinese character were introduced into Japan from the same Continent. There is Britain between Ireland and the European Continent and also the Korean peninsula between Japan and China. This paper gives the similarities between early medieval Irish history and ancient Japanese history in terms of the relationship to the Continent and the differences between medieval Irish history and medieval Japanese history in terms of the relationship to the invaders from the Continent.

Professor Paolo **TAVIANI** (University of L’Aquila – Italy): ‘WERE THERE DRUIDS IN PRE-CHRISTIAN IRELAND?’

The figure of the druid is central to our image of ancient Ireland. Prevailing interpretations of the oldest traditions of hagiography have druids as intrinsic to pre-Christian Irish culture. However, a critical examination of sources opens up a different scenario, perhaps less striking but no less worthy of consideration.

Mr Eystein **THANISCH** (University of Edinburgh): ‘“A *SHEANÓIR, DO-NÍ AN COMHRÁDH BUILE*”: *INNIS DÚINN, A PHÁDRAIG* AS META-BALLAD FOR THE BOOK OF THE DEAN OF LISMORE’.

This paper focuses on the earliest manuscript version of the poem, *Innis dúinn, a Phádraig*, namely that contained in the sixteenth-century Book of the Dean of Lismore. The poem is a dialogue between St. Patrick and Oisín in which the characters debate the possibility of salvation for the *fian* and the merits of remembering them at all. In the Book of the Dean, the poem is located next to *Duanaire na sracaire*, the so-called ‘manifesto poem’, with which it has significant parallels. I discuss this dialogue as a commentary on the manuscript’s corpus of heroic poetry and on the wider tradition of *fianraighecht*. This argument is made not only on the basis of the poem itself (in which Oisín’s memories and values are

subjected to critique) and of the *acallam* tradition to which it belongs but also on the basis of its context in the Book of the Dean. Comparisons are made with the location of *A Oisín as fada do shúan* in *Duanaire Finn* and with later use of *Innis dúinn...* in *Cath Gabhra* collections. In comparing this text's manuscript location with its place in genre and tradition, this paper contributes to our understanding of medieval Gaelic manuscript compilation and how manuscript structure might create commentary and context for the texts compiled.

Dr. Katrin **THIER** (Oxford English Dictionary): 'THE NAMES OF THE CELTIC NATIONS IN ENGLISH (NEWS FROM THE OXFORD ENGLISH DICTIONARY)'.

In recent years, the Oxford English Dictionary project has been revising existing entries on two fronts: firstly, the alphabetical sequence from M to R, and secondly specially selected sets of entries outside this main alphabetical sequence. Among these have been words connected with the names of various countries, including those making up the British Isles. While the Dictionary does not include place names as full entries, the origin and history of such names is usually discussed in the etymologies of their derivative nouns or adjectives. In this context, entries relating to the name of Britain were published in 2008, and work is currently in progress on words surrounding the names of Wales, Ireland and Scotland. The paper will discuss this work, and show how OED explores, researches, and documents the origin and history of both the names themselves and the words connected with them (such as the adjectives WELSH, IRISH and SCOTTISH). Thus it will attempt to show the contribution the lexicography of English can make towards a writing a comprehensive history of these words and concepts.

Wyn **THOMAS** (School of Music, Bangor University, Wales: 'WELSH FOLKSONG AND THE *ENTENTE CORDIALE*'.

Following the establishment of the Welsh Folk Song Society under the direction of Dr. John Lloyd Williams (University College of North Wales, Bangor) at the Caernarfon Eisteddfod of 1906, a revival of indigenous singing was initiated. This was mainly due to the unflagging devotion of several influential women – most prominent among them Mary Davies (London), Ruth Herbert Lewis (Caerwys), Grace Gwyneddon Davies (Llanwnda) and Dora Herbert Jones (Llangollen and Aberystwyth) – who were responsible for collecting, performing and popularizing traditional Welsh melodies throughout the country. Without their immeasurable contribution to the success of the Society in those early years, the history of Welsh traditional music would have been very different, and it is highly likely that a number of Welsh melodies would have disappeared altogether. But the situation was further transformed when Madame Lucie Barbier stepped onto the historical stage at Aberystwyth University at the beginning of the second decade of the twentieth century, as Welsh song and melodies appeared (for the very first time ever) in various influential parts of Europe, drawing international attention to the craft and art of the folk singer. This paper outlines one of the journeys made by a group of 'Aber' students to Paris in 1911 and emphasizes its special significance within the context of the *Entente Cordiale*.

Professor Gregory **TONER** (Queen's University Belfast): 'PHYSICAL REMAINS AND MEDIEVAL SCHOLARLY INTERPRETATION OF THE PAST'.

Surviving relics to which medieval authors allude are of a diverse nature, including craftworks, weapons, graves, earthworks and altered natural features and may be

secular or ecclesiastical in nature and significance. By drawing together examples from a wide range of early medieval sources, I aim in this paper to elucidate medieval scholarly understanding of the past and to examine how early authors attempted to use physical survivals to shed light on the course of ancient events.

Dr. Lauran **TOORIANS** (Independent scholar): ‘EXPLICIT NO SEX IN THE MABINOGI’. In the first episode of the First Branch of the Mabinogi there is a distinctive case of ‘explicit no sex’: ‘(...) from the time we were enfolded in the bedclothes, there has been neither delight or converse between us (...) let alone anything that would be more than that between us’ (Jones & Jones, *The Mabinogion*, p. 8). In studies about the Mabinogi this instance of chastity is only very prudently dealt with and even when the problem of interpretation is raised, answers remain vague and not very convincing. This is amazing, since the motif is so central in the episode in which Pwyll and Arawn become like a mirror image of one another in the otherworld and this world respectively. Arawn does not ask for such chastity from Pwyll and does not mirror it himself in Pwyll’s place, nor is this chaste behaviour explained in the story. In this paper I shall analyse the context in which this motif occurs and argue that a monastic ideal may have found its way into the Mabinogi here.

Professor Dr. Hildegard L.C. **TRISTRAM** (University of Freiburg i.Brsg.): ‘SUBVERSIVE HEROISM IN *TÁIN BÓ CÚAILNGE*?’

I suggest that the monks who composed, penned and transmitted the earliest extant copies of the *Táin* distanced themselves from the brute heroic template which is likely to have been characteristic of its earlier phase of oral transmission. Subversive ridicule usually comes late in the transmission of epic narratives.

Ilona **TUOMI** (University of Helsinki, Finland): ‘The CAILLEACH BHÉARRA, SHEELANA-GIG AND THE MORRÍGAIN – MEDIEVAL ASPECTS OF WOMEN’S MAGIC IN 19TH-CENTURY IRELAND’.

The Cailleach Bhéarra is an old woman lamenting her past youth in a 9th-century Old-Irish poem. Sheela-na-gigs are explicit stone carvings of women from late-medieval Ireland that seem incongruous to their, often religious, surroundings. They are not known from literature before modern times. These female figures, both literary and visual, appear in later folklore in altered forms: the Cailleach Bhéarra is known as the wise woman in numerous parts of Ireland. Living Sheela-na-gigs are averting the evil eye in 19th-century Ireland. Who were these women? In my paper I intend to examine medieval aspects of women’s magic in 19th- and 20th-century Ireland. By examining early law-texts as well as accounts from mythology, one can form a picture of women’s magic in medieval Ireland. How did these magical traditions survive? Did they survive? Can some of them be seen in the oral traditions of the past centuries? If there is a continuum of tradition, can this tell us something about Irish society in general? Close parallels that might emerge from this paper can help us to raise new questions about the everyday magic performed and preserved by the women of Ireland.

Dr. Jürgen **UHLICH** (Trinity College Dublin): ‘THE METRICAL STRUCTURE OF *TÉICHT DO RÓIM*’.

The metre of the late Old Irish poem of two quatrains, *Téicht do Róim*, has not been analysed. It is clearly not syllabic, and in the present paper it will be argued that it is composed in a regular stress-counting and partially rhyming metre.

Aimeric **VACHER** (International School of Geneva): ‘THE *LEBOR GABÁLA ÉRENN* OR THE *LEBOR GABÁLA*?’

From Nennius’ *Historia Brittonum* to the 15th century, copyists and scribes developed and transmitted an Irish cosmogony known as the *Lebor Gabála Érenn*. This major work tells of the coming of six magic peoples to Ireland, such as the infamous Fomors and the godly Túatha Dé, and the final settlement of the Gaels on this island. As one reads the *Lebor Gabála Érenn*, it seems quite difficult to refute the idea that this story provides information on Celtic culture in Ireland alone (Christian and Classical borrowed elements excepted). Apart from the wandering of the Gaels from Egypt to Ériu, based on Christian and Classical elements, every single event occurs in Ireland. Nonetheless, a close reading of the manuscripts shows hints that this local creationist myth could rely on non-Irish Celtic components and beliefs shared across Celtic Europe, as suggested by archaeological evidence and the reading of non-Irish literature. In other words, the *Lebor Gabála Érenn* could be a rearranged local form of a pan-Celtic mythology and become the *Lebor Gabála*. If this assumption proves correct, historians would be provided with a whole new and tremendous field of research to better know and understand continental Celtic civilization.

Daan **VAN LOON** (University of Utrecht): ‘THE USAGE OF THE PRESENT TENSE IN OLD IRISH PROSE; IS THIS THE END?’

In this paper I will try to show that the usage of the present tense where one would expect a past tense is a systematic feature and has a clear semantic purpose. In my paper I will focus on the endings of episodes and how the alternation between past/present tense is used to create a closed sense. The manner in which the present tense is used in those endings is a clear indication as to how the present tense was used in Old Irish prose in general. I will present my theory for that usage of the present tense but due to the length of the paper I will limit myself to examples from the endings of episodes. My main focus will be on the text of the *Táin Bó Cúailnge*.

Nely **VAN SEVENTER**, MA (Utrecht University): ‘*CANOEN SPIRITUEL – AN EARLY SPECIMEN OF VANNETAIS POETRY?*’

The *Canoen Spirituel* is an, until now, unedited Breton text from the Early Modern period. In two poems, spanning eight pages, it relates the miracles performed by Saint Anne of Auray to one Jannet Beaumin. Although the text has come down to us in ‘standard’ KLT Breton, several word-forms and, above all, the rhymes give reason to believe that it was originally composed in the dialect of Vannes. This would make our text one of the oldest in this dialect. In this paper these indications of a Vannetais origin will be critically examined. Additionally, an attempt will be made at dating the text and placing it in its historical context.

Dr. Freya **VERSTRATEN VEACH** (School of Celtic Studies, DIAS): ‘MEDIEVAL VIEWS OF ACCULTURATION IN IRELAND’

The opinions of Early Modern observers on Gaelicisation in Ireland are infamous, thanks in no small part to the often uncompromising stance and harsh language of the authors. But how Gaelicisation and its counterpart, Anglicisation, were viewed in the medieval period is less well known. In this paper, an attempt will be made to uncover how these phenomena were thought of by contemporaries. The question will be tackled by a careful reading of (near-) contemporary source materials. For instance, the use of the epithets *gall* and *gallda* will be investigated, as will the manipulation of

genealogies and the more elaborate obituaries surviving in the Irish annals. It is hoped that this paper will provide a starting-point for further investigative work in this field.

Nicole J.B. **VOLMERING** (De Finibus Project, University College Cork): “‘THE SECOND VISION OF ADOMNÁN’: CONTEMPORARY PERSPECTIVES’.

The ‘Second Vision of Adomnán’ was first edited by Stokes in *Revue Celtique* in 1891 but has since received very little attention. With a new edition now underway as part of my PhD thesis, funded by the De Finibus Project and the IRCHSS, a re-analysis of the text is highly desirable. Initially based on a vision ascribed to St. Adomnán, the text is rich in apocryphal and apocalyptic material and fuses traditions relating Adomnán’s death, the prophecy of Doom to be exacted on the Decollation of John the Baptist (as a punishment for the killing of John by Mog Ruith) and the role of Patrick as apostle of the Irish. This paper seeks to examine how traditional images of Doomsday intersect with vernacular traditions to reflect contemporary perspectives.

Dr. Caroline **VON NICOLAI** (Archaeological State Museum of Baden-Württemberg): ‘SYMBOLIC MEANINGS OF IRON AGE HILLFORT DEFENCES IN CONTINENTAL EUROPE’.

Hoards and special deposits of metalwork as well as human and animal remains found in close association with hillfort ramparts are a common feature of the British Iron Age whereas until recently only few similar finds were known in Western and Central continental Europe. The latter were often interpreted as accidentally lost objects or as caches of valuables and scrap metal, only temporarily hidden in the ground. However, over the last years a considerable number of deposits consisting of metalwork (weapons, tools, currency bars, fittings of chariots, horse harness, coins etc.), of other kind of material culture (ceramics, statuettes etc.) and of skeletal remains have been discovered in or beneath ramparts, in pits dug into the back of ramparts, in ditches, in pits and quarry hollows just behind the ramparts or in close proximity to hillfort gateways and defences all over continental ‘Celtic’ Europe. A careful analysis of the archaeological contexts shows that these objects were deposited deliberately with no intention of retrieval. The aim of this paper is to discuss the significance of the evidence, which may relate to symbolic meanings and ritual activities connected to settlement boundaries and entrances.

Patrick **WADDEN** (University of Oxford): ‘CÁIN LAW IN THE PSEUDO-HISTORICAL PROLOGUE TO THE *SENGHAS MÁR*’.

The pseudo-historical prologue to the *Senchas Már* depicts the composition of that law book at an assembly of the men of Ireland in which St. Patrick revised the oral law of pre-conversion Ireland to bring it into accordance with Christian beliefs. So prominent was Patrick’s role in this process that on one occasion the author referred to the *Senchas Már* as ‘Patrick’s law’, *Cáin Phátraic*. This is not generally equated with the *Cáin Phátraic* recorded in the annals as having been promulgated on several occasions during the eighth century. Nonetheless, the use of this alternative title for the *Senchas Már* by the author of the pseudo-historical prologue suggests that he perceived a link between the *Senchas Már* and *cánaí* in general. The promulgation of *cánaí* is recorded on numerous occasions in the annals between 697 and the middle of the ninth century. The most famous of these is *Cáin Adamnáin*, also known as *Lex Innocentium* or, at least in *Críth Gablach*, *recht Adamnáin*. Using the evidence of *Cáin Adamnáin*, *Críth Gablach* and the annals, this paper will discuss similarities

between the promulgation of *cánai* and the creation of the *Senchas Már* as depicted in the pseudo-historical prologue.

Dr. Kate **WADDINGTON** (Bangor University): ‘RECONFIGURING MATERIALITY: THE END OF THE BRONZE AGE IN NORTH WALES’.

This paper will focus on a period of dramatic social change in Wales – the Late Bronze Age and Earliest Iron Age (c. 1150 - 600 BC). Taken together as a whole, the archaeological evidence for this period suggests that there was a major shift in some people’s worldviews at this time, and ultimately, a dramatic change in the ways in which some people thought about place, production and consumption practices, and materiality. Attention will be paid to the emergence of settlement monumentality in north Wales and discussion will focus on some of the social processes which surrounded the creation and occupation of hillfort/hilltop enclosures in this region. The evidence from key excavated sites in North Wales will be analysed and reinterpreted, and discussion will focus on recent excavations at the double ringwork enclosure of Meillionydd on the Llŷn Peninsula.

Natasha **WARNER**, Andrew Carnie, Dan Brenner, Micaya Clymer, Lionel Mathieu, Jae-Hyun Sung, Jessamyn Schertz, Michael Hammond, Diana Archangeli, Muriel Fisher, Colin Gorrie (University of Arizona, Tucson): ‘NASALIZATION AND FRICATION IN SCOTTISH GAELIC’.

Ohala and Ohala (1993) claim that human speech organs are incapable of articulating nasalized fricatives, because nasalization requires a lowering of the velum to release air through the nasal passages, thereby countermanning the intra-oral pressure needed to generate oral frication. Nevertheless, Scottish Gaelic (SG) has been reported to employ just such sounds. Ternes (1973), for example, reports the presence of [s̃], [ç̃], and [x̃] in the Applecross dialect, and the descriptive literature for SG variously transcribes the SG orthographic sequence as [ṽ], [β̃], [v], or [β]. Experimental work on nasalized fricatives in SG to date has been scant. The present work reports the results of an aerodynamic study conducted with 14 native speakers on the Isle of Skye. Nasal and oral airflow measures in words containing reputed nasalized fricatives are reported, and several articulatory patterns in the production of these contentious sounds are surveyed. Results indicate these sounds are typically either realized as approximants rather than fricatives or else lack nasalization altogether during the consonant. Nasalization is often alternatively manifest during neighbouring vowels.

Simone Dorothea **WEISE**: ‘TRADE AND CULTURAL EXCHANGE IN CENTRAL EUROPE DURING THE PRE-ROMAN IRON AGE’.

What does trade show up in archaeological contexts? Does it show recognisable patterns, which are generally valid? Or is it always an individual act that never repeats itself? Looking at the subsistence strategy and the settings of settlements can give some insight in this regard. Patterns and structures can be gained that could be comparable. The question is, are these patterns universal and therefore valid for the whole period? The differentiation between patterns based upon sole ecological exchange and those based upon cultural exchange is important. Four settlements of the pre-Roman Iron Age will be taken as examples, namely the Heuneburg, the settlements up and around the Glauberg, the Schnippenburg at Ostercappeln and the *oppidum* Manching.

Dr. Pauline **WELBY** et al. (Laboratoire Parole et Langage (CNRS & Université de Provence & An Coláiste Ollscoile Baile Átha Cliath)): ‘TALKIN’ ’BOUT A REVOLUTION: IRISH SPONTANEOUS SPEECH *CORPORA* AND PHONETIC ANALYSIS’.

We report on ongoing efforts to build, annotate and analyze *corpora* of spontaneous Irish speech, focusing particularly on the usefulness of such *corpora* for phonetic analysis. Phonetic research is increasingly based on the analysis of large speech corpora. A recent call for papers speaks of this paradigm shift as a ‘revolution: a movement from the study of small, mostly artificial datasets to the analysis of published *corpora* of natural speech that are thousands of times larger’ (<http://www.ling.upenn.edu/phonetics/workshop/>). Irish, like the other Celtic languages, is particularly interesting to phoneticians and other linguists because of its typologically rare characteristics (e.g. the system of initial mutations and the contrast between slender and broad consonants) and the language contact situation. While large, annotated spontaneous *corpora* are available for other languages, the development of similar *corpora* for Irish has only recently begun. This effort poses a certain number of technological, methodological and ethical challenges. These include the gathering of speech of suitable quality for phonetic analysis (from radio, television, archives, or new recordings), selecting speakers (which age group, region, linguistic background, etc.?), developing common annotation standards, and respecting ethical and legal obligations with respect to recordings, speakers and the larger Irish-language community.

Dr. Holger **WENDLING** (Roman-Germanic Commission of the German Archaeological Institute): ‘ON THE BOIIAN FRINGE – CURRENT RESEARCH ON THE *OPPIDUM* OF MANCHING’.

The *oppidum* of Manching is one of the most outstanding sites of the late Iron Age in Central Europe and after decades of archaeological research still offers fresh data possibly answering a range of current questions. Traditionally related to the Celtic tribe of the Vindelici, new evidence suggests considerable strong relations to areas further east that are affiliated to the Boii. Recent analyses of large-scale excavations of the 1950s to 1970s as well as current excavations and projects involving geophysical and LiDAR prospection promote studies on various aspects of La Tène culture. Thus, new models on economic and societal interaction in late Iron Age Central and Eastern Europe are developed and tested on Manching data. A revised understanding of settlement dynamics and processes of urbanisation is based on results of recent research and helps to assign aspects of the allegedly unique Manching example to other centres and regions of the pre-roman Celtic community. The paper will give an overview of recent trends in *oppida*-studies as well as a detailed report on the state of affairs in the Romano-Germanic Commission’s archaeology and research at Manching

An Dr. Marie **WHELTON** (Coláiste Mhuire Marino): ‘AN GINMHILLEADH AGUS FOIRM AN RÉALACHAIS I NGEARRSCÉAL LE SEÁN MAC MATHÚNA’.

Teideal an ghearrscéil ‘Triúrmhilleadh’, le Seán Mac Mathúna, a thugann le fios, ó fhíorthús an scéil, go mbeidh iarmhairt an ghinmhille mar théama lárnach ann. De réir an teidil, ní hí an ghiniúint amháin atá ‘millte’ ach tá beirt eile ‘millte’ freisin. In ainneoin gur léir láithreach ón imeartas sa teideal go dtarraingeoidh an scéal aird ar eitic an ghinmhille, ní dhéantar tagairt ar bith, i gcorp an scéil, don eaglais, don stáit, don dlí ná don leigheas, na páirtithe a shamhlaítear in Éirinn, de ghnáth, leis an díospóireacht faoin nginmhilleadh. In ionad taobhú go hoscailte le haon fheachtas ar

leith, tugtar léiriú, i dtraidisiún an réalachais, ó pheirspictíocht mhná, ar thionchar fadtéarmach an ghinmhille. Sa pháipéar seo déanfar anailís ar ghearrscéal Mhic Mhathúna i gcomhthéacs na ndíospóireachtaí reatha atá ar siúl faoi cheist na foirme sa phrós-litríocht chathrach. Féachfar, go háirithe, ar an tslí a n-éiríonn leis an údar an ‘cur i gcéill’ (agus go háirithe an masc, an bhréag agus an rún) a úsáid chun an réaltacht a chur i láthair go hoscailte mar fhicsean, agus san am céanna, chun an ficsean a chur i láthair mar réaltacht. Áiteofar go bhfoilsíonn an t-údar teorainneacha an réalachais go hoscailte, agus ar an mbealach sin, go n-éiríonn leis seasamh láidir eiticíúil a thógáil agus gnéithe den chultúr uirbeach comhaimseartha a cheistiú ó bhonn.

Dr. Niamh **WHITFIELD**: ‘DRAGON-STONES IN EARLY IRISH LITERATURE – REAL OR IMAGINED?’

Dragon-stones (nom. sg. *dracon*) are not referred to very often in Early Irish literature, but when they are it is clear that they were considered to be extremely valuable. They play a particularly important role in the Middle Irish story, *Fled Bricrend*. While *dracon* may have been the name given to an actual gem found on early Medieval Irish metalwork, it is far more likely that it was something that the storytellers had never seen in real life, but only knew about from ancient lapidaries. This paper will review the colourful, not to say bizarre, accounts of the origin of the dragon-stone by authors such as Pliny, Solinus and Isidore, and draw attention to descriptions of similar stones in the Early Irish text *In Tenga Bithnua*. The tradition continued to at least the 13th century when Thomas Aquinas’s teacher, Albertus Magnus, provided a description of the origin of the dragon-stone that rivals Pliny’s for graphic detail. A variant on the theme is the toad-stone of later texts.

Dr. Mari **WILLIAM** (Bangor University): ‘GŴYL CYMRU: PAGEANTRY, MODERNISATION AND IDENTITY IN THE FESTIVAL OF WALES, 1958’.

The 1950s in mainstream Welsh history is often epitomised by one word: Tryweryn. Undoubtedly, the drowning of the Tryweryn valley in north Wales was a seminal event which had a significant social and political impact; however this should not be at the expense of studying attempts to create a positive Welsh national identity during the same decade. One such attempt was the Welsh Tourist Board’s Festival of Wales, which was spearheaded by the Board’s chairman, Huw T. Edwards – a trade unionist, socialist and nationalist – and modelled on both the 1951 Festival of Britain and the Irish festival An Tóstal. Since 1958 was the year of the Cardiff Empire Games, the Festival of Wales aimed to capitalise on this by creating a national cultural pageant to showcase and market ‘unique’ Welsh characteristics. This was done by utilising sentimental symbolism, the Welsh language and Wales’s ‘special’ allegiance to the British monarchy. This paper will consider the implications of the Festival to both national and regional Welsh identity during the latter part of the 1950s. It will also look at the cultural representations of the traditional and the modern inherent within this ‘manifestation of proud nationhood’.

Dr. Mark **WILLIAMS** (Peterhouse, University of Cambridge): ‘*FOMAIRI FO DOÍNE DOMNAIB*: THE APPEARANCE OF THE FOMORIANS IN MEDIEVAL IRISH LITERATURE’.

This paper offers a diachronic examination of the physical descriptions of the Fomoiri, mythological foes of the *Túatha Dé Danann*, in medieval Irish literary texts. While O’Rahilly suggested that the Fomoiri and the *Túatha Dé* were not originally distinguished, and indeed intermarriage between the two peoples is not uncommon in

the texts, there is a persistent tendency for the two peoples to polarize physically, so that we find the preternaturally beautiful Túatha Dé contrasting with the hideously misshapen Fomoiri. Murphy, on the other hand, famously argued that the differences between the two goes back to an ancient layer of inherited Indo-European myth, with a race of gods opposed to one of titans. This paper aims to examine the roots of this specifically *aesthetic* disparity, looking in particular at the developing link between moral turpitude and physical ugliness and malformation, and at the range of physical features – theriomorphism, gigantism, one-leggedness, monocularity, or indeed remarkable beauty – ascribed to the Fomoiri, focusing in particular on the *Lebor Gabála* and *Cath Maige Tuired*.

Sion Rees **WILLIAMS** (University of Wales Trinity Saint David): ‘ALWAYS THE OUTSIDER – AN INTRODUCTION TO THE LIFE AND LITERARY WORK OF JOHN ELLIS WILLIAMS (1924-2008)’.

John Ellis Williams was a prolific literary figure in both his native Welsh language and English during the twentieth century. Yet it seems that very little has been written about him or his work in either language. This may be partly due to the fact that in many ways Williams was an anti-Establishment figure to both cultures, and that conformity was anathema to his own personal creed. Indeed, a man who could feel as much at home in his native Gwynedd as with the troglodyte Roma of the Sacro Monte; when journeying on a motorbike around the Iberian peninsula, and working as a chauffeur-gardener in the market-gardens of north east Wales and West Sussex, is bound to be rather unusual. An upbringing in the newly-Disestablished Church in Wales, experiences in the Home Guard and the RAFVR, the forays into Existentialism, the lengthy correspondence and friendship with Simone de Beauvoir and the approval of his literary style by Steinbeck, reinforce the lack of parochialism in the man. Further, when he wrote – and works of an autobiographical nature, short and children’s stories in both English and Welsh, and eight Welsh language novels were published during his lifetime – Williams often broke new ground in both languages. The initial Welsh stories – over two hundred in all – often derive from personal experience; the style and contents of the English translations, such as for the Countryman magazine, remind one of Laurie Lee and Marcel Pagnol, and are considered the nearest thing to writing Welsh in that language. This paper seeks to provide a brief introduction to Williams the author and the man – a person who deserves to be considered amongst the literary giants of Wales, and that in both languages, during the last century.

Miss Holly **WINTERTON** (University of Oxford): ‘CHILDREN’S USE OF THE MIXED MUTATION IN BRETON PROGRESSIVE UTTERANCES’.

In Breton, the progressive particle *o* triggers the mixed mutation (MM) on the following verb, transforming the segments *b, d, g, gw, m* into *v, t, c’h /x/, w, v* respectively: (1) *emañ o tebriñ* [< *debriñ*] be.sit. 3 sg + prt + eat.prog., ‘he is eating’. Data from children (aged 8-14) receiving Breton-medium education show that, unlike older speakers, they do not consistently use MM correctly following *o*. They either omit it completely, or use varying amounts of MM and lenition. There seem to be several factors here. First, age: older children tend to use at least some mixed mutation. Secondly, schooling: children in bilingual classes (using Breton and French) are less proficient at using MM, and may use no mutation at all; children in immersion (Breton-only classes) tend to use MM at least sometimes. Thirdly, family input: children with Breton input from a family member (e.g. grandparent) are more

proficient in their use of mutation than their peers. These findings suggest that acquisition of MM is not complete among children in Breton-medium education; the rule has not been entirely extrapolated. Additional data from young adults (aged 20-30) suggest that this may be a passing stage.

Dr. Jonathan **WOODING** (University of Wales, Trinity Saint David): ‘MONASTICISM IN THE *IMMARAMA*’.

James Carney’s 1963 assessment that *Immram Curaig Maíle Dúin* was derived from *Nauigatio S. Brendani* shaped much of the debate concerning both these tales over the subsequent half-century. In this paper I want to pursue his judgement that *Immram curaig Maíle Dúin* contained ‘monastic’ motifs and that *Immram Brain* was a ‘monastic exemplary tale’. Are the ‘monastic’ motifs he identifies really to be understood as simply ‘fossils’ taken over from models in Latin texts? Can we interpret the putatively secular *immrama* in terms of holistic monastic themes – perhaps what would be today termed a ‘secular monasticism’?

Dr. David **WOODS** (University College Cork): ‘ST. COLUMBA, APOLLONIUS OF TYANA, AND THE POISONOUS PICTISH WELL’.

J.M. Picard has already drawn attention to the apparent dependence of Adomnán of Iona in his *Vita Columbae* on the *Vita Apollonii* by Philostratus in one instance (VC 1.23 on VA 3.16). Here I argue that Adomnán also depended on the description by Philostratus of the famous hot spring at Tyana (VA 1.6) for his description of the poisonous Pictish well (VC 2.11).

Mr Owain WYN **JONES** (Prifysgol Bangor): ‘THE CREATION OF A CONTINUOUS HISTORY IN MEDIEVAL WALES’.

Three Middle Welsh texts, *Ystoria Dared*, *Brut y Brenhinedd* and *Brut y Tywysogion*, form a manuscript group of great significance to the historiography of Medieval Wales. All are translations from the Latin, the first of the pseudo-historical account of the Trojan war attributed to Dares Phrygius, whilst the Welsh adaptation of Geoffrey of Monmouth’s *Historia Regum Britanniae* traces the history of the Britons from their purported Trojan origin to their loss of sovereignty over the island of Britain. The third text, *Brut y Tywysogion*, is a chronicle consciously compiled in order to provide a continuation of Geoffrey’s history down to the end of Welsh independence in 1283. The presence of these texts together in at least five medieval manuscripts was intended to provide a continuous history of the Welsh from their origins to their contemporary situation. This represents a considerable historiographical achievement, and this paper will set this narrative continuum in context, by discussing the five manuscripts as well as other Welsh manuscripts containing these texts and comparing this situation to that of the Latin originals. The importance of the Cistercian abbeys of Strata Florida and Valle Crucis to the development of this history will also be examined.

Dr. Nicholas **ZAIR** (Peterhouse & Faculty of Classics, Cambridge University): ‘BRITTONIC EVIDENCE FOR THE RETENTION OF *-OW- AND *-UW- IN PROTO-CELTIC’.

Conventional wisdom says that the sequences *-ow- and *-uw- fell together as *-ow- before a vowel in Proto-Celtic. However, Welsh and the Vannetais dialect of Breton show a surprising variety of reflexes of this supposed *-ow- (e.g. *towe* > MW. *teu* ‘yours’, *loweno- > MW. *llawen*, V. *leùen* ‘large number, enough’, *kuwanno- > MW. *cuan*, V. *kohann* ‘owl’). Schrijver (1995: 326-45) explains the variation as late,

independent developments in Welsh and Vannetais, the different results being due to both position of the accent and the following vowel. Given the relative scarcity of the evidence, his rules seem overly complex; even then they only work for Welsh, leaving the similar-looking developments in Vannetais unexplained. Furthermore, the preform *kowot-, reconstructed by Schrijver for MW. *cawad* ‘gust’, and which is crucial to his argument, cannot be correct. This paper will argue that these problems can be avoided by positing the retention of *-ow- and *-uw- in Proto-Celtic. The variation in Welsh and Vannetais is then efficiently explained as reflecting inherited differences which have been lost in Cornish and the other dialects of Breton, and perhaps also in the other Celtic languages.

Schrijver, Peter (1995). *Studies in British Celtic Historical Phonology*. Amsterdam and Atlanta.

Patrick J. **ZECHER** (Philipps-Universität Marburg): ‘MEDIEVAL IRISH WORDS FOR “NARRATIVE/NARRATION”’.

In my paper I will explore the semantic range of a selected number of medieval Irish terms for ‘narrative/narration’ (e.g. *scél*, *aisnéis* etc.) in order to elucidate some implicit concepts of medieval Irish literary criticism.

Dr. Andrea **ZEEB-LANZ** (Generaldirektion Kulturelles Erbe Rheinland-Pfalz): ‘NEW DISCOVERIES IN CELTIC MURAL ARCHITECTURE ON THE DONNERSBERG (PALATINATE)’.

The huge *oppidum* on the Donnersberg was subject to yearly excavation between 1973 and 1984. Unfortunately the results of these excavations have never been published fully. New excavations in 2009 and 2010 have revealed interesting details in the mural architecture showing a great variety in building techniques. For the first time the question of connections between the front posts in the ‘Pfostenschlitzmauer’ around the Donnersberg-*oppidum* can be answered circumstantially. Other observations concern interesting and also hitherto unknown details of the construction of the rampart behind the front wall.

Professor Dr. Jürgen **ZEIDLER** (University of Trier): ‘CELTIC FROM THE WEST OR CELTIC FROM THE EAST?’

In recent years, the new idea was advanced that the Celtic languages originated in the Atlantic Zone during the Bronze Age (B. Cunliffe & J.T. Koch, *Celtic from the West*, Oxford 2010). This theory represents a radical break with the traditional view of a more easterly origin, from somewhere between the supposed homeland of Proto-Indo-European and the historical abode of the ‘Celts’ in Central Europe. Unfortunately, neither the conventional nor the new point of view can be proved or disproved in principle. Yet an independent statement on this issue seems possible, applying a methodologically improved version of ‘linguistic palaeontology’ (as suggested e.g. by Z. Simon, ‘How to find the Proto-Indo-European homeland? A methodological essay’, *Acta Antiqua Academiae Scientiarum Hungaricae* 48 [2008] 289-303). The Proto-Celtic lexicon (recently presented by R. Matasović, *Etymological dictionary of Proto-Celtic*, Leiden 2009) is rich in lexemes denoting the physical world of its speakers, their living conditions and their technical equipment. Thus, with all due caution, at least some conclusions can be drawn concerning the natural and archaeological environment of Proto-Celtic. This may add a further aspect to the current discussion.

Sarah **ZEISER** (Harvard/Cambridge/IHR): ‘SEPARATING DREAM FROM NIGHTMARE: THE MANUSCRIPT SURVIVAL OF THE “LAMENT” OF RHIGYFARCH AP SULIEN’.

When Normans killed him in 1093, it was said of Rhys ap Tewdwr, prince of Deheubarth: ‘with [him] fell the kingdom of the Britons’. This apocalyptic statement in the Welsh chronicles matches the fervor and panic contained in a Latin ‘lament’ written by Rhigyfarch son of Bishop Sulien in 1094. Rhigyfarch’s poem records the miserable plight of a people in the midst of conquest, and is contained in a single manuscript (British Library Cotton Faustina C.I.), which, I argue, must be re-evaluated for patterns of transmission and learning. My paper will present a new edition and study of Rhigyfarch’s ‘lament’ as both an independent and integrated production. Contrary to previous scholarship, I argue that the single leaf that contains the ‘lament’ is older than the rest of the manuscript. The significance of this assertion raises questions as to literary survival and adaptation. Why was the ‘lament’ added to a copy of Cicero’s *Somnium Scipionis*? Did a Norman scribe copy the ‘lament’? What can the manuscript tell us of Welsh attitudes towards conquest? By examining this unique poem within its manuscript context we may shed light on the importance of Latin learning and composition at a time of immense political upheaval.

Nina Y. **ZHIVLOVA** (Moscow State University): ‘TECHNIQUES OF MAGIC IN IRISH SAGA LITERATURE’.

Our paper deals with the representations of magic and the techniques of sorcery in Irish saga literature with a special emphasis on the practice of divination. Research into magical practices in Late Antiquity allows us to show a number of correspondences between methods of sorcery and divination (e.g. use of certain items and other proceedings) found in Greek and Roman magic texts and practices described in Early Irish literature. Various hypotheses can be advanced to explain those coincidences: we may envisage contacts of the Late Prehistoric / Early Medieval Irish magic practitioners with the religious entourage of the Late Roman Empire as well as indirect influence via Early Medieval tracts and compendia.

Oleg **ZOTOV** (Moscow State University): ‘A FEW NOTES ABOUT PTOLEMY’S MAP OF IRELAND’.

Ptolemy’s *Geographia*, written about 150 AD and known to European cartographers since 1300 AD is the earliest source containing information about archaic Irish tribe- and placenames. Though many items, mainly hydronyms, have been identified, most of the ethnonyms are still a subject of discussion. The talk analyses the *pro et contra* both for commonly accepted identifications (Auteini – Uaithni, Uoluntii – Ulaid, Iverni – Érainn, etc.) and for questionable ones, such as Coraind for Coriondi, Uí Cuaich for Cauci, Fir Manach for Menapii and others. For Eblana, traditionally (through the form Deblana) associated with Dublin, it is suggested we reconstruct the original meaning as ‘(a place) on (or above) the plain’, with Eblani, Blanii as ‘(people) from the plain’ respectively. A speculative attempt can be undertaken to associate Eblana with Cnoc Ailinne in Co. Kildare. For Nagnatae / Magnatae, which T.F. O’Rahilly associated with Fir Ól nÉcmacht, it is more reasonable to derive it from PCelt. *magino-, possibly ‘a stony plain’, from *magos ‘field, place’. Velabri, with the verbal root *lab(a)ro- ‘talk’, can be compared with OIr *folabra(e)* ‘grumbling, whispering’, but it is more likely that the first element here comes from IE *wel- meaning ‘other, alien’ (PGerm. *walha?).

Mag. phil Christian **ZOTTL** (Bangor University): ‘*AD ASTRA PER ASPERA – THE INTERGENERATIONAL TRANSLATION OF MEMETIC VALUES IN EARLY MEDIEVAL WELSH AND IRISH HAGIOGRAPHY*’.

The confrontation of individuals with their immediate environment, their familiarity with diverse social networks, as well as their understanding of complexly structured processes can be grasped as their experience of life in contemporary sources. Experience gathered in this manner may be handed down from one generation to the next as so called meme-complexes. The term ‘meme’ describes any cultural element that is genetically non-replicable, such as gestures, forms of behaviour, memories, or ways of thinking, as well as social experience (Dawkins 2001, pp. 304-322). Due to the human ability to imitate and (if necessary) to re-modulate, such memes (of language, physical forms of expression or of conduct) are combined within individual historic mental cultures and their specific material expressions. By means of methodical analyses, these memes can gradually be revealed and examined. Therefore, with respect to early medieval Welsh and Irish children and adolescents and within a hagiographic framework, the paper will mainly focus upon gender differences visible in societally approved and disapproved methods of education and training, delinquent and potentially repellent conduct among adolescents, and the further social utilisation and integrative mechanisms to channel the performance of young members of society in order to secure the well-being and functioning of a community at large.