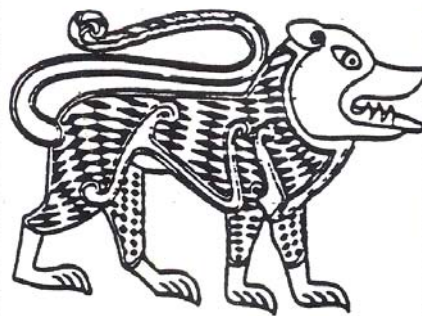


Bealtaine, 2003  
No. 20.2



celtic  
studios

association  
newsletter

## CSANA

### CELTIC STUDIES ASSOCIATION OF NORTH AMERICA

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Incorporated as a non-profit organization, the Celtic Studies Association of North America has members in the United States, Canada, Ireland, Wales, Scotland, Europe, Australia and Japan. CSANA produces a semi-annual newsletter and bibliographies of Celtic Studies. The published bibliographies (1983-87 and 1985-87) may be ordered from the Secretary- Treasurer, Prof. Elissa R. Henken, Dept. of English, Park Hall, University of Georgia, Athens, GA 30602, USA (Email: [enhenken@arches.uga.edu](mailto:enhenken@arches.uga.edu) ).

The electronic CSANA bibliography is available at: <http://www.humnet.ucla.edu/humnet/celtic/csanabib.html> or visit our Web site at: <http://www.cis.upenn.edu/~csana> The electronic bibliography is available at cost in printed form to members who request it.

The privileges of membership in CSANA include the newsletter twice a year, access to the bibliography and the electronic discussion group CSANA-I (contact Prof. Joe Eska at [eska@vtaix.cc.vt.edu](mailto:eska@vtaix.cc.vt.edu) to join), invitations to the annual meeting, for which the registration fees are nil or very low, the right to purchase the CSANA mailing list at cost, an invaluable sense of fellowship with Celticists throughout North America and around the world. Membership in CSANA is open to anyone with a serious interest in Celtic Studies. Dues are payable at Bealtaine (May 1). New and renewing members should send checks, payable to CSANA, to Elissa R. Henken at the address above. Checks in US dollars must be drawn on a US bank or an affiliate of a US bank (international money orders cannot be accepted). Dues can also be paid in British sterling by sending a cheque, payable to Elissa R. Henken, for £10.50 (Associate Member: Student) or £17.50 (Sustaining Member: Regular).

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**Notice to Overseas Members: People who find it difficult to make payments by cheque in US dollars are welcome to pay CSANA dues or subscribe to the Yearbook using cash (either British sterling or US dollars) when they see CSANA's Secretary/Treasurer Elissa Henken at the Celtic Congress in Aberystwyth this August.**

27<sup>th</sup> Annual CSANA Conference  
and 25<sup>th</sup> Annual  
California Celtic Studies Conference  
at the University of California, Berkeley

*High Court at CSANA and CCSC: Oliver Padel Joseph J. Duggan Tomás Ó Cathasaigh*



*P.K.Ford*

*J.F. Nagy*

*Pronsiac Mac Cana*

*Mabli Agozzino*

This year I had the distinct pleasure of attending the 25<sup>th</sup> Annual California Celtic Studies Conference and CSANA Conference at the University of California, Berkeley, and now have the even more distinct pleasure of reporting on it. Participants hailed from England, Ireland, Scotland and Wales as well as those slightly less well-known Celtic realms of Sydney, Toronto, South Bend, New York, Cincinnati, Rochester, Virginia, Nebraska, Boston, and of course California itself. I think I can speak for all participants when I say that the conference was an unqualified success due to the quality and diversity of the scholarship offered, as well as the tireless efforts of the organizers.

The conference featured a number of keynote addresses, the first two under the auspices of the Folklore Roundtable. Joseph Nagy (UCLA) spoke to us on the efficacy of heroic procrastination in "The Wisdom of the Couch Potato;" Diarmuid Ó Giolláin (University College Cork) gave two complementary addresses dealing with the issues that arise for scholars of folklore working on the

intersection between the modern world and traditional cultures in “Folklore, Globalization and Cultural Diversity” and “Traditional Culture and Modern Society;” Sioned Davies (University College of Wales, Cardiff) spoke on the ways in which the *Mabinogi* has featured in illustration from Lady Charlotte Guest up to the recent animated film in “From Manuscript to Multiplex: Re-creating the *Mabinogi*;” Patrick Ford (Harvard University) discussed the role of facial hair as a marker of ethnic identity in the Ulster Cycle in “*Ul na n’Ulad*;” Oliver Padel (University of Cambridge) presented a picture of the literary landscape of Medieval Cornwall in “Oral and Literary culture in Medieval Cornwall,” which proved to be an essential backdrop for viewing the text that was to be the topic of our seminar (see next paragraph); William Gillies (University of Edinburgh) dealt with the beginnings of the emergence of Scottish Gaelic as a separate language in “The Origins of Scottish Gaelic;” Proinsias Mac Cana (Dublin Institute for Advanced Studies) spoke on the continuity of the Irish and Welsh traditions of eulogy in “Praise Poetry Before the Normans;” and Sarah Higley (University of Rochester) enlightened us on imaginary languages and the people who imagine them in “EVERNEW TONGUE: Celtica and a Brief History of Inventing Languages.”

Participants and visitors alike got their chance to have their say at the CSANA Seminar led by Dr. Oliver Padel on “The Recently Re-discovered Middle Cornish Verse Play (NLW MS. 23,849D) of St. Ke and King Arthur” with a text and translation of the play in question provided beforehand by himself, and a translation of St. Ke section of the play by Michael Polkinham. Topics discussed included the authenticity of the text and its relationship to possible sources, its coherence as a single text, the state of the language and meter of the text, and editorial practice.

Apart from the keynote speakers and seminars there were also the regular sessions to attend. Topics ranged on the temporal plane from Joe Eska’s talk on continental epigraphy to Geraint Evans’ on twentieth-century Welsh writing, and the spatial diversity reflected the diversity of the conference participants themselves, ranging from Brian Ó Conchubhair’s talk on a lecture on the Irish language delivered in San Francisco, to Charles MacQuarrie’s on the depiction of the Isle of Man in Gaelic sources. The sessions also featured papers from a wide variety of disciplines. Papers in the linguistic sphere included Heather Rose Jones’ re-interpretation of the Middle Welsh formula *erof a Duw*, and Anders Ahlqvist’s talk on Old Irish *masu*, as well as Peter Mcquillan’s on the uses and interpretations of *dúchas* in Early Modern Ireland. Talks in the field of hagiography included Catherine McKenna’s paper on St. Brigit in the Middle Ages, and Andrea Fitzgerald Jones’ on the Middle Irish life of St. Juliana. In the field of art history we had Griffin Murray’s talk on St. Lachtín’s arm-shaped reliquary. Brittany was well represented by Lenora Timm’s talk on language revitalization in Brittany and Antone Minard’s on giant folklore from Brittany. In the field of Old Irish literature, we had Tomas Ó Cathasaigh’s paper on the Battle of Allen, Rebecca Danielle Blustein’s on *Cath Maige Tuired*, Edgar Slotkin’s on *Altram Tige Dá Medar*, Amy Eichhorn-Mulligan’s on the depiction of the sovereignty goddess, and Dan Wiley’s on the legends of Diarmait mac Cerbaill, and Middle Welsh literature was represented by Helen Fulton’s talk on the interpretation of the *Mabinogi* as a mirror for princes. Many papers dealt with the question of the intersection between the Celtic and the non-, and the subsequent (re-) interpretation of both of these elements, including Kara Olsen Theiding’s talk on identity in the Celtic Revival, Jasmine Donahaye’s on the use of Wales in the work of the twentieth-century writer Lily Tobias, Patrick Schweiterman’s on the use of Celtic elements in *Sir Orfeo*, Arthur Bahr’s talk on the juxtaposition of



English and Welsh language texts in manuscript in fifteenth-century Wales, and my own offering on native and foreign rhetoric in a sixteenth-century Welsh translation.

The conference was not all roundtables, seminars and sessions - we were also treated to a number of less formal entertainments, including the North American premiere of the animated version of the *Mabinogi* entitled *Otherworld*, for which Sioned Davies had acted as creative consultant. The banquet and reception featured not only extremely edible edibles and potable potables, but also musical entertainment.

Congratulations and great thanks go out of course to conference organizer Maria Teresa (Mabli) Agozzino and her committee for putting together a truly wonderful conference, ensuring that everything ran as much like clock-work as is possible in the human sphere, and most of all for providing such a warm welcome and congenial atmosphere both for academic endeavor and good fellowship. Unfortunately I do not have space here to honor by name the many talented people who helped in the giant task of running the conference, or those generous individuals and departments who helped to sponsor it; however, if you were able to attend and do still have your program, I urge you to pull it out of your filing cabinet and chant those names out as an enumeratio of excellence. If you weren't in attendance, then you'll just have to take my word for it that Mabli and her Fiana are well deserving of our heartfelt appreciation and thanks.

*Diana Luft*

Department of Celtic Languages and Literatures  
Harvard University

## ***Book Reviews***

***Brìgh an Òrain / A Story in Every Song. The Songs and Tales of Lauchie MacLellan.*** John Shaw (translator & editor), McGill-Queen's University Press, 2000

“In Broad Cove, among the older generations at least, singing was the preferred form of expression and entertainment” explains John Shaw based on his experience of collecting oral material in Cape Breton in the 1960s and 1970s and indeed this book stands as clear testimony to the central part which song played in the every-day life of Cape Breton's Gaelic speaking communities. Following the path he laid in *Tales until Dawn. The world of a Cape Breton Gaelic story-teller* in which he edited a selection of Jo Neil MacNeil's *sgeulachdan*, Shaw has focused on the repertoire of an individual Cape Breton tradition bearer and has edited a selection of the songs and tales which he recorded between 1964 and 1981 from Lauchie MacLellan of Broad Cove, Cape Breton. *Brìgh an Òrain* contains 48 Gaelic songs

from over 150 recorded by Shaw and nine from around 100 tales collected, and all are presented first in Gaelic and then in translation with musical notation alongside. The songs are arranged thematically and represent some of the main types in the Gaelic song tradition: love songs; sailing songs; waulking songs; local songs; war songs; fairy songs; drinking

songs. The tales include major folk tales, humorous anecdotes and local tales. Also of value are autobiographical excerpts transcribed from MacLellan and with parallel translation.

Shaw is successful in bringing a number of perspectives to the material he has collected. In contextualising MacLellan within his own Gaelic speaking community the editor offers insights into both the role of the tradition bearer in the community and into the nature of the community itself, a community which at the time Shaw was collecting material, was gradually becoming less Gaelic and song was losing its central function in daily life. In wider terms this collection of songs and tales from MacLellan's repertoire serves to underline the strength and tenacity of Gaelic oral tradition. MacLellan's forebears had emigrated to Cape Breton from Morar in the first quarter of the nineteenth century and this is reflected in MacLellan's repertoire which contains not only songs specific to his own Cape Breton community, but numerous songs from Scotland. 'Òran an t-Saighdeir' (The Soldier's Song) is one such example, composed in the early years of the nineteenth century by Alexander Grant, Glenmoriston and which Shaw explains was brought to Broad Cove in the late 1800s. 'Na h-Ìghneagan Donna Bòidheach', composed in the late seventeenth century in Scotland, further emphasises the continuity of the emigrant Gaelic tradition. Alongside these songs shared with Scotland are songs which have emerged from within the Cape Breton communities themselves, such as 'Òran do Mhaighstir Dòmhnall Siosal' (For Father Donald Chisholm), composed by MacLellan's great-grandfather in 1896 on the departure of the parish priest, and 'Òran na h-Àthaidh' (The Song of the Kiln) composed by a local poet when his horse's tail was singed by a kiln.

*Brìgh an Òrain* undoubtedly has appeal for a wide readership, whether academic or non-academic, and whether their interest be in Gaelic song, music, tradition bearers, or more generally, Gaelic-speaking communities in Cape Breton.

*Dr Sheila M. Kidd,*  
University of Glasgow

***The Sacred Isle: Belief and Religion in Pre-Christian Ireland***, by Dáithí Ó hÓgáin. Boydell and Brewer, Woodbridge, Suffolk, 1999.

Dáithí Ó hÓgáin's study of pagan Irish religion is a difficult work to classify. The cover image of the Corleck Head from the National Museum of Ireland shows a Janus head facing left and right; presumably this is supposed to suggest the position of Celtic mythology (the head itself) looking toward both its past (the religion of the pre-Celtic peoples of Ireland) and its future (Christianity). Ó hÓgáin brings together the archaeology of Ireland from its earliest

inhabitants, the mythology preserved in medieval, Christian-produced manuscripts, and folklore collected throughout the modern era in an attempt to describe the practice and theology of Iron Age Irish religion. In many ways, the book follows the paradigm set by Ann Ross's *Pagan Celtic Britain* (1968) in its agenda of correlating archaeological with literary remains, and many of the criticisms made over the years of the speculative nature of Ross's work can be applied to Ó hÓgáin's. Ultimately, readers must decide for themselves whether they find the arguments persuasive, since the only way to determine their literal accuracy would be to follow in the footsteps of Senchán Torpéist and fast against the grave of some Iron Age hero in hopes of getting an eye-witness account of reality.

The book has seven chapters--"The Pre-Celtic Cultures," "Basic Tenets in the Iron Age," "The Druids and Their Practices," "The Teachings of the Druids," "The Society of the Gods," "The Rites of Sovereignty," and "The Triumph of Christianity"—end notes, and a bibliography. (Oddly, there is no index, a serious lack in a scholarly work.) The first chapter theorizes about the Celtic people's possible religious inheritance from their predecessors, in particular the types of rituals that may have been carried out at sites such as Newgrange and the many other court cairns and passage graves that dot the Irish landscape. This analysis perforce concentrates on the burial practices of the Mesolithic and Neolithic inhabitants of Ireland and the beliefs about the afterlife that may be derived from them, which may give a skewed view of these cultures' religious beliefs that Ó hÓgáin tends to gloss over. The second chapter outlines the archaeological evidence for Celtic Iron Age religion, focusing on the Irish material but making connections to Continental and especially British Celtic analogs as well. The third and fourth chapters focus on the druids as the priests of the pre-Christian Irish religion. These chapters must draw on Classical writings about the Continental Celts for the early, ethnographic point of view and then skip to the medieval, Christian literary representations of Irish druids; the fact that these are both "outsider" and more or less hostile points of view is just one of the problems of understanding druidry that modern scholars must learn to live with. (Ó hÓgáin's statement that there must have been some "shamanic" element in druidism seems a merely pro forma bow to the enthusiasms of popular culture, since, having made the statement, he ignores the arguably shamanic resonances in the literature when they arise in the course of his discussion.) The fifth and sixth chapters use literary sources--primarily the mythological cycle in the former, the Ulster cycle and the king sagas in the latter--to draw out underlying themes and patterns in the literature that may correlate with the religious practices deduced from the archaeological evidence presented in the earlier chapters. Finally, Ó hÓgáin reviews the process by which the Celtic belief system was usurped and then adapted by Christian beliefs and practices. In particular, he shows how outright antagonism between Patrick and the dominant, pagan druids depicted in the hagiographies evolves so that a later saint, such as Columcille, can unite the functions and attitudes formerly ascribed to druids (acerbity, control of the weather, poetic composition) with a Christian, saintly existence.

Ó hÓgáin makes a good case for an underlying system of sun worship persisting from Mesolithic to Christian times, symbolized by images such as horses and horsemen who draw the sun across the sky and down into the underworld, the prevalence of fire as both an

apparent focus of ritual and a name element revealing mythological connections, and the overwhelming imagery of red, white, and black in religious contexts. He also brings together convincingly both archaeological and literary evidence of a notion of supernatural power and wisdom located in water and, by extension, other liquids. His chapter on sovereignty surprisingly plays down the focus on the so-called Sovereignty Goddess that overwhelms many works on Celtic mythology and instead analyses the actual representation of kingship and its functions in the literature. This section makes the transition from the theoretical reconstruction of pagan society derived from "fictional" sources to the "historical" politics of early medieval Ireland. Ó hÓgáin shows the ways in which these myths of kingship may reflect the passing of political power from one family, tribe, or kingdom to another.

There are a few peculiarities to this work that make its intended audience difficult to determine. The lack of an index seems to suggest a nonacademic readership, but the analyses presented would be difficult to follow without a fairly deep previous knowledge of the narratives under consideration. Furthermore, although Ó hÓgáin gives extended plot summaries and analyses of narratives such as *Tochmarc Étaine*, *Togail Bruidne Da Derga*, *Cath Magh Tuired*, and *Táin Bó Cuailnge* and its various *remscéla*, none of these narratives is ever named. They are simply referred to as "a story," "the plot," "a common folktale," or "the tradition." For better or worse, this tactic seriously undermines the understanding of this material as textual, at least as it has survived into the present, and would be seriously confusing to a neophyte reader and is seriously annoying to a specialist.

Most of the themes and conclusions presented will be familiar to anyone who has done graduate work in Celtic Studies (although nearly all attributions to the conclusions of others is relegated to end notes); Ó hÓgáin's originality lies in juxtaposing literary analysis with the evidence of comparative anthropology and material culture in a way that illuminates consistencies in the admittedly fragmented and Christianity-filtered narrative corpus. Even this approach has been, as previously mentioned, pioneered by Ann Ross and in many ways carried on by Miranda Green, but Ó hÓgáin's focus on purely Irish archaeology and literature makes this a useful, if occasionally exasperating, contribution to the understanding of pagan Irish religion as a belief system held and practiced by living human beings in a specific historic and geographic context.

*Leslie Ellen Jones*

Center for Medieval and Renaissance Studies, UCLA

***The Tempus History of Wales 25,000 B.C. – A.D. 2000.*** ed. Prys Morgan. Stroud, Gloucestershire, and Charleston, SC: Tempus, in association with the National Library of Wales, 2001. 257pp with 132 black and white illustrations and bibliography; 16 pages of color illustrations. ISBN 0 7524 1983 8.

John Davies' 1994 monograph *History of Wales* has been until now the only readily



available one-volume comprehensive history of that country in English. Now Tempus and the National Library of Wales offer an alternative—a collaborative history of a type that will be familiar to readers of Moody and Martin's *The Course of Irish History* or R.F. Foster's *Oxford History of Ireland*.

*The Tempus History of Wales* has all of the advantages and drawbacks of those Irish counterparts. Its outstanding attraction is its impressive list of contributors, all of them associated with the University of Wales or the National Library. K.L. Maund, an outstanding historian of eleventh-century Wales, is the author of the chapter on "Dark Age" Wales, covering the period from the Roman withdrawal to the eve of the Norman Invasion. Huw Pryce, author of *Native Law and the Church in Medieval Wales*, contributes the chapter on the period from the Norman incursion to the end of Welsh independence in 1282. The other contributors are Ralph Griffiths on late medieval Wales, Geraint Jenkins on Wales "from Reformation to Methodism, 1536 – c. 1750", Prys Morgan—who has also edited the volume—on the Industrial Revolution, and J. Graham Jones on the twentieth century. The opening chapter, "Wales' Hidden History c. 25,000 BC – c. AD 383", is a special case, a collaborative history within a collaborative history, as it were, with contributions by Stephen Aldhouse-Green on the Paleolithic and Mesolithic, Joshua Pollard on the Neolithic, Mike Hamilton on the Bronze Age, Miranda Green on the Iron Age, and Ray Howell on Roman Wales, all under the editorship of Stephen Aldhouse-Green of the University of Wales at Newport.

The title of that first chapter points to one of the book's frustrations: while a single-volume history of manageable size is a very convenient thing to have on hand, it's no easy matter to cover the 27,000 years announced by the title in 179 pages of text (subtracting the illustrations and front and back matter). That's more than 150 years per page, on average! The truth is that we've reached the Act of Union (1536) by p. 140—98% of the timeline covered is encompassed within a mere 100 pages of text. Another inevitable problem for a collaborative history, especially such a compact one, is the establishment of harmony among its voices as each writer seeks an organizing principle or set of principles for his or her chapter. Kari Maund places the rise of the House of Merfyn Frych and the careers of its greatest dynasts, Rhodri Mawr and Hywel Dda, at the center of her chapter, and this leads her quite smoothly into a discussion of Wales's relations with the Anglo-Saxons and the Vikings. Huw Pryce focuses on the idea of borders as a structuring device, discussing not only the political relationships among Welsh princes and between Welsh princes and Norman lords in the Marches and elsewhere, but also the ways in which conservative resistance and innovative adaptation operated at the borders of Welsh, Norman, and English culture during the period. These devices give coherence to the treatment of a variety of topics—political history, economy, ecclesiastical organization, etc.—that need to be covered for enormous swaths of time in these chapters, 700 years in the case of Maund's. With Chapter 4, the pace slows a bit, and Ralph Griffiths achieves a very successful narrative flow in his chapter. Geraint Jenkins' tone is more that of a very lively and engaging lecturer, but it too is quite

effective.

The highlight of the volume, though, is its illustrations. Morgan has made very good use of the materials collected for Peter Lord's *Visual Culture of Wales* and of the resources of the National Library to develop a program of more than 150 illustrations that work exceptionally well with the text. This is a real innovation; as Morgan writes in his foreword, "During the

last twenty years it has become possible to think the unthinkable because so many books have appeared which set forth the richness of Welsh visual material."

*The Tempus History of Wales* is best suited to an audience of interested lay readers, and it is very well suited indeed to that audience, as enthusiastic reviews in *The Western Mail* and other Welsh media attest. It may be of less use to most CSANA members, however. Too condensed for the purposes of a scholar—even one seeking an overview of a period other than his or her own—it is also, at least in its first three chapters, so compact that it is likely to baffle a student. I should say, though, that the nicely chosen bibliography, organized by period and limited to roughly a dozen items per chapter, is an excellent starting place for undergraduate student research into any aspect of Welsh history.

*Catherine McKenna*  
City University of New York

**2004 CALIFORNIA  
CELTIC STUDIES  
CONFERENCE  
DATES ANNOUNCED**

The Twenty-Sixth Annual University of California Celtic Studies Conference will be held March 4-7, 2004, on the UCLA campus and at other Southern Californian sites. UCLA and its Celtic Colloquium will be aided and abetted in this venture by California State University, Bakersfield, Antelope Valley campus; Loyola Marymount University; and the University of Southern California. Invited speakers include Damian McManus (Trinity College

**28<sup>th</sup> Annual Meeting of  
CSANA**

Dublin) and Jennifer Miller (UC Berkeley). A call for papers will be issued in Fall '03, but in the meantime those seeking more information should contact Joseph Falaky Nagy at [jfnagy@humnet.ucla.edu](mailto:jfnagy@humnet.ucla.edu).

The 28<sup>th</sup> annual meeting of CSANA will be held at The University of Toronto from the

15<sup>th</sup> to the 18<sup>th</sup> of April. There will be a special session on the *Gododdin*. We anticipate posting a call for papers in the next issue of the newsletter. For more information contact:

David Klausner

[klausner@chass.utoronto.ca](mailto:klausner@chass.utoronto.ca)

**Vernam Hull Lecture  
and Twenty-third Annual Harvard  
Celtic Colloquium  
Call for Papers**

The Harvard Celtic Department cordially invites students, faculty, and colleagues to present a paper or work-in-progress at our Twenty-Third Annual Harvard Celtic Colloquium October 10th-12th, 2003 at Harvard University, Cambridge, Massachusetts. Papers on any subject pertaining to Celtic languages, literature in the Celtic languages, and cultural, historical, or social science topics directly related to these are welcome. If you are interested in giving a paper, please provide information as shown on the Reply Form enclosed, and a short abstract suitable for reproduction (50-100 words).

Papers should be of a length suitable for a twenty-minute presentation— approximately 8 double-spaced pages of 12-point type. There will be a short discussion period after each paper.

**Please note: Look for new online Reply Forms on our website:**

<http://www.fas.harvard.edu/~hcc>

We also encourage e-mailed replies to [hcc@fas.harvard.edu](mailto:hcc@fas.harvard.edu)

**THE VERNAM HULL LECTURE**

**"Text-styles and Textiles in Medieval Wales"  
~ delivered by ~ Dr. Marged Haycock,  
Department of Welsh, University of Wales,  
Aberystwyth.**

Thursday, October , at 5 p.m.  
in the Library, Harvard Faculty Club,  
20 Quincy Street, Cambridge, MA. A reception  
will follow the lecture. Additional information  
can be found on our website:

<http://www.fas.harvard.edu/~hcc>

**YEARBOOK NEWS  
FROM  
THE EDITOR**

*Support CSANA and its ground-breaking publications by ordering copies of the Yearbook today--for you, for your library, and for your colleagues and friends*

If you have not already done so, please help us maintain one of the most valuable aspects of our organization (*and take advantage of your membership*) by ordering discounted copies of **CSANA Yearbooks 1 and 2** (already available) and the double volume **CSANA Yearbook 3-4** (in preparation; to appear in late '03) Published by Four Courts Press of Dublin, these handsome productions, representing the cutting edge in contemporary Celtic scholarship, are available to CSANA members at half price: \$25.00 for **1** or **2** (list price: \$50.00), and \$50.00 for the double-sized double volume **3-4** (list price: \$100.00), a Festschrift in Honor of Patrick K. Ford, a former President of CSANA and a charter member of our organization. Each issue of the *Yearbook* has its own theme, includes an editor's introduction and index, and contains vetted articles based on papers given at CSANA meetings. To order copies, please send your

check, made out to "CSANA," to Elissa R. Henken, Secretary-Treasurer of CSANA, Department of English, Park Hall, University of Georgia, Athens GA 30602. For more information about the *Yearbook*, please contact the editor, Joseph Falaky Nagy, at [jfnagy@humnet.ucla.edu](mailto:jfnagy@humnet.ucla.edu).

**Please note:** It has been decided, in conjunction with Four Courts Press, that the Ford Festschrift issue of the *CSANA Yearbook* (more than twice the length of the previous issues) will be published as a double volume (3-4)--hence the difference in price. **PLACE YOUR ORDER NOW--IT'S STILL NOT TOO LATE TO BE INCLUDED IN THE TABULA GRATULATORIA!**

## Contents of *Yearbook 1, 2, and 3-4*

***Yearbook 1: The Individual in Celtic Literatures*** (2001): Helen Fulton, "Individual and Society in *Owein/Yvain* and *Gereint/Erec*"; Elva Johnston, "The Salvation of the Individual and the Salvation of Society in *Siaburcharpat Con Culaind*"; Catherine McKenna, "Apotheosis and Evanescence: The Fortunes of Saint Brigit in the Nineteenth and Twentieth Centuries"; Aileen O'Leary, "Mog Ruith and Apocalypticism in Eleventh-Century Ireland"; Brynley F. Roberts, "Where Were the Four Branches of the Mabinogi Written?"

***Yearbook 2: Identifying the "Celtic"*** (2002): Jacqueline Borsje, "Approaching Danger: *Togail Bruidne Da Derga* and the Motif of Being One-Eyed"; Sioned Davies, "Performing from the Pulpit: An Introduction to Preaching in Nineteenth-Century Wales"; Patrick K. Ford, "*Amazon dot Choin*"; Philip Freeman, "Who Were the Atecotti?"; Catherine McKenna, "Between Two Worlds: Saint Brigit and Pre-Christian Religion in the *Vita Prima*"; Peter McQuillan, "*Gaoidhealg* as the Pragmatic Mode in Irish"; Thomas O'Loughlin, "A Celtic Theology: Some Awkward Questions and Observations"; and Maria Tymoczko, "What Questions Should We Ask in Celtic Studies in the New Millennium?"

***CSANA Yearbook 3-4: Heroic Poets and Poetic Heroes in Celtic Traditions: Studies in Honor of Patrick K. Ford*** (forthcoming; co-edited by Leslie Ellen Jones and Joseph Falaky Nagy): Anders Ahlqvist, "*Is acher in gaíth . . . úa Lothlind*"; Kate Chadbourne, "The Voices of Hounds: Heroic Dogs and Men in the Finn Ballads and Tales"; Paula Powers Coe, "Manawydan's Set and Other Iconographic Riffs"; Morgan Thomas Davies, "The Death of Dafydd ap Gwilym"; Elizabeth A. Gray, "The Warrior, The Poet and the King: 'The Three Sins of the Warrior' and *Cú Roí*"; R. Geraint Gruffydd, "The Praise of Tenby: A Late-Ninth-Century Welsh Court Poem"; Joseph Harris, "North-Sea Elegy and Para-Literary History";

Marged Haycock, "Syabl fodd, Sibyl fain: Sibyl in Medieval Wales"; Máire Herbert, "Becoming an Exile: Colum Cille in Middle-Irish Poetry"; Barbara Hillers, "Poet or Magician: Mac Mhuirich Mór in Oral Tradition"; Jerry Hunter, "Poets, Angels and Devilish Spirits: Elis Gruffydd's Meditations on Idolatry"; Colin Ireland, "The Poets Cædmon and Colmán mac Lénéni: The Anglo-Saxon Layman and the Irish Professional"; H. A. Kelly, "Medieval Heroics Without Heroes or Epics"; Geraint H. Jenkins, "The Bard of Liberty During William Pitt's Reign of Terror"; Leslie Ellen Jones, "Boys in Boxes: The Recipe for a Welsh Hero"; Kathryn A. Klar, "Poetry and Pillowtalk"; John T. Koch, "*De sancto Iudicaelo rege historia* and its Implications for the Welsh Taliesin"; Heather Feldmeth Larson, "The Veiled Poet: *Liadain and Cuirithir* and the Role of the Woman-Poet"; Catherine McKenna, "Vision and Revision, Iteration and Reiteration, in *Aislinge Meic Con Glinne*"; Daniel F. Melia, "On the Form and Function of the 'Old-Irish Verse' in the *Thesaurus Palaeohibernicus*"; Tomás Ó Cathasaigh, "Cú Chulainn, The Poets, and Giolla Brihde Mac Con Midhe"; Brynley F. Roberts,

"*Breuddwyd Maxen Wledig: Why? When?*"; Patrick Sims-Williams, "**Person-Switching in Celtic Panegyric: Figure or Fault?**"; Edgar M. Slotkin, "Maelgwn Gwynedd: Speculations On A Common Celtic Legend Pattern"; Robin Chapman Stacey, "Instructional Riddles in Welsh Law"; Eve E. Sweetser, "The Metaphorical Construction of a Poetic Hero and His Society"; Maria Tymoczko, "Sound and Sense: Joyce's Aural Esthetics"; Calvert Watkins, "The Old Irish Word for 'Flesh-Fork'"; Donna Wong, "Poetic Justice/Comic Relief: Aogán Ó Rathaille's Shoes and the Mock-Warrant."

(A complete bibliography of Professor Ford's published work will also be included.)

## CSANA Celtic Studies Bibliography

With the update of last September, CSANA's online Celtic Studies Bibliography grew by another thirty percent. The bibliography's size now makes it difficult to handle as a word-processing text file, and we are meeting with a representative of the UCLA California Digital Library to explore how we might redesign the database and search mechanisms, taking advantage of new technologies to expand the bibliography's capabilities. Some anticipated improvements include increased specificity of the search mechanism, full diacritics displayed with all retrieved items, and our ability to update the database continuously. New features will include a form allowing users to submit correctly-formatted information directly to the Bibliographer and a "button" enabling users to view a "table of contents" page. The existing online Bibliography will be maintained while the digital redesign is being developed and tested. It is hoped that

the new system will be operational in 2004.

A special request to CSANA Bibliography users: Please let us know how you currently use and search the bibliography (e.g., by author, title, or other parameter). Your comments will help us with the redesign. Wish-lists are also welcomed! Special thanks go out to all those CSANA members who have submitted bibliographic material or alerted us to problems. The 2003 update is targeted to go online this fall.

Karen Burgess: [kburgess@ucla.edu](mailto:kburgess@ucla.edu)

### CSANA at Kalamazoo, 2004

The Kalamazoo general organizers have been asked to grant CSANA two sessions, under the rubrics "Interdisciplinary Approaches to Celtic Studies" and "Post Colonial Theory on medieval Celtic Texts".

Proposals from prospective presenters are due by Friday, Sept. 19. A proposal should include a title, a short paragraph describing the paper's topic, contact information (e-mail address, postal address, telephone number), and a statement about whether the author would need any audio-visual presentation equipment (slide projector, over-head transparency projector). Professor Suppe can be reached at [fsuppe@bsu.edu](mailto:fsuppe@bsu.edu), (765) 285-8783, by FAX at (765) 285-5612, or by mail at: Fred Suppe, History Department, Ball State University, Muncie, IN 47306. Professor Suppe will be attending the Aberystwyth Congress between August 24-30 and hence will not be responding to e-mail, etc. received during that period until after his return.

### CSANA at MLA 2003 in San Diego

Rhonda G. Knight will be chairing the CSANA

session at the 2003 MLA in San Diego, California. For more information contact Professor Knight at [rknight@coker.edu](mailto:rknight@coker.edu)

## Gaelic Immersion Weekend in Nova Scotia

On May 30-June 1, 2003, the Department of Celtic Studies of Saint Francis Xavier University, Antigonish Nova Scotia held a Gaelic Immersion Weekend to cap off Gaelic Awareness Month in Nova Scotia. The weekend included Gaelic classes for adults at four levels (beginners, low intermediate, high intermediate and advanced) and a Gaelic class for children, and workshops on Gaelic song and storytelling. Evening events included a céilidh, a lobster supper and a milling frolic. Thigibh is ionnsaichibh a' Ghàidhlig aig StFX! (Come and learn Gaelic at StFX)

For more information about the program, contact:

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## Highland Settlers: Scottish Highland Immigrants in North America

A Chairdean choire / Dear Friends,

I am pleased to announce the forthcoming conference "Highland Settlers: Scottish Highland Immigrants in North America", November 6-8 in Richmond, Virginia, at the Virginia Historical Society and the University of Richmond.

This will be the first conference held in the US to address specifically the cultural and literary legacy of Scottish Highland immigrants in North America, and will feature a constellation of Gaeldom's best and brightest scholars and performers to present this exciting material to the public.

The Gaelic Studies Program website is currently being renovated, and when it is done (I expect by May 8), it will contain all of the relevant information about the conference, concert, speakers, performers, accommodation, etc.

The registration form for attendees can be downloaded from the internet as part of the conference brochure, which is currently on the UR website at:

[www.richmond.edu/~mnewton/HighSettBrochure.pdf](http://www.richmond.edu/~mnewton/HighSettBrochure.pdf)

*Michael Newton*

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## A Word from the Editor

Books for review, and items of information for the next newsletter should be sent to Dr. Charles MacQuarrie, CSUB-AV, 43909 30<sup>th</sup> Street West, Lancaster, CA 93536-5426. E-mail: [cmacquarrie@csub.edu](mailto:cmacquarrie@csub.edu).

## *The 12th International Congress of Celtic Studies*

I hope to see many of you in Aberystwyth. If you haven't yet done so, you might have a look at the Celtic Congress's web site: <http://www.aber.ac.uk/celt/travel.html>

**CSANA Newsletter**

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