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Beltaine, 2009

No. 26.2



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Book Reviews

Ireland and the Grail

Carey, John.

(Aberystwyth: Celtic Studies Publications, 2007.)

ISBN: 978-1-891271-15-1

A version of this review will appear in Arthuriana (2009).

Ireland and the Grail is a milestone, being, as Carey states, “the first attempt to present a detailed and text-based case for a Celtic background to the Grail legend since [...] 1975, the first argument for such a background to have been undertaken by a specialist in medieval Irish since [...] 1955, and the first such argument to propose a new interpretation based on the Irish evidence since [...] 1930” (p. xix). Such an attempt is inherently worthy of notice, and when made by a scholar of Carey’s distinction, it is a must-read. Nor is its significance confined to the Grail legend. Carey brings a new line of argument to bear on the question of Irish influence on the Four Branches of the *Mabinogi* and other medieval Welsh texts, as well as proposing various insights into the contents of the lost Book of Druim Snechtai. The work is serious, thorough, and meticulously done; it will reward careful reading.

I would add my personal feeling that cross-disciplinary studies like this one showcase the value of Celtic Studies in a unique way, and that everyone in the discipline ought to be grateful for them, if they are well done, and take a vigorous interest in correcting them, if not. Carey, and the other scholars mentioned near the end of this review, are finally beginning to supplant Roger Sherman Loomis (the author of books such as *Celtic Myth and Arthurian Romance* [1926], *Arthurian Tradition and*

Chrétien de Troyes [1949], and, most relevant here, *The Grail: From Celtic Myth to Christian Symbol* [1963]) in the important role of showing scholars of medieval Francophone literature, and Arthurian literature in general, what knowledge of the early Celtic sources has to offer them. This is a good thing. Although Loomis was a fine Arthurian scholar, he apparently never gained a first-hand knowledge of the Celtic texts in the original languages, and Carey rightly discards a number of his etymologies and theories. (Admittedly, too, Loomis did himself a disservice by putting forward some radical theories in his early work which he later saw he needed to abandon; it is therefore not appropriate to judge him by picking up *Celtic Myth and Arthurian Romance*, which unfortunately continues to be reprinted while *Arthurian Tradition and Chrétien de Troyes*, a far superior book, is not.)

Ch. 20 of *Ireland and the Grail* surveys the entire argument, and the reader may like to look at it quickly in advance of working through the book. Basically, what Carey seeks to show is that a group of medieval Irish texts, contained in the lost eighth-century Book of Druim Snechtai, influenced a group of early Welsh stories, now lost, and that these in turn influenced both surviving Welsh texts like the Four Branches of the *Mabinogi* and *Culhwch ac Olwen*, and also the earliest French texts that mention the Grail, including Chrétien de Troyes’ unfinished *Conte del Graal* and its various continuations, Robert de Boron’s *Joseph*

d'Armathie, and others. Most of the book is spent discussing various features, often linked to personal names such as Bran or Mongán/Amangon/etc., that are shared among the extant Irish, Welsh, and French sources, sometimes with Irish-French correspondences suggesting something about the material that may have existed in Wales. Carey thinks the shared features he is interested in originate in Ireland and are passed on *as a cluster* all the way to France; this is one of the most original features of his argument. In Chs. 9 and 17, he suggests precisely how the Irish stories could have influenced the Welsh ones (Irish scholars regularly visited ninth-century Wales), and how the predecessors of the Welsh stories could, in turn, gain currency on the Continent (a Welsh storyteller named Bleddri may have visited the count of Poitou in the early twelfth century). Patrick Sims-Williams has taken a skeptical position on both of these issues (on the former in *CMCS* 22 [1991], 31-61, and on the latter in *Romania* 116 [1998], 72-111), and Carey acknowledges his views but asserts that there is still value in “an investigation in terms of concrete details, not of assumptions and generalizations” (see pp. 44-45).

Indeed, all of the specific claims that Carey makes are plausible, and should receive serious consideration. We are not likely to see these arguments made more convincingly (though that is not to say they are the only arguments that can be advanced in favor of a Celtic origin for the Grail legend). A great virtue of the book is its accessibility. Celtic scholars who are unfamiliar with the medieval French texts should find that Carey leaves them well equipped to make up their own minds on the evidence; for someone who begins by admitting that he is not a specialist in it, his command of the material is impressive. He acquaints French Arthurian specialists with

the Celtic texts in a similar way, so that even if not fully convinced of the arguments, scholars in both disciplines should find *Ireland and the Grail* a valuable sourcebook. Ch. 18, though it obviously cannot address all competing theories of Grail origins, is particularly useful in comparing Carey's work to other approaches, such as the “eucharistic approach” (Carey's phrase) recently championed by Richard Barber in *The Holy Grail* (2004).

A full response to Carey's arguments, in all their detail, would exceed the scope of this review. In any case, they often hinge on whether certain parallels are found to be convincing, and that is partly a subjective matter. However, I would like to single out a few points for discussion.

In Ch. 2, Carey (following Loomis) mentions the many similarities between the ninth-century Irish text *Baile in Scáil* ‘The Ecstasy of the Phantom’, and Perceval's visit to the Grail Castle in Chrétien's *Conte del Graal*. He remarks that in *Baile in Scáil*, “a central part [...] is played by a young woman who serves as a custodian of an extraordinary golden vessel [...] The question of whom this vessel serves is the pivot of both stories” (p. 19). In fact, the Irish story focuses on who will receive the drink contained in the vessel; that is, the vessel is of secondary importance. What we have here is an instance of the well-attested “drink of sovereignty” motif. Carey does not say so plainly, but I believe what he implies is that *Baile in Scáil* shows us the beginning of a shift in emphasis from the drink to the cup; the cup then has affinities with other Celtic vessels that he mentions, and its function and meaning are progressively transformed. It is interesting to compare Carey's take on the golden bowl in the Third Branch of the *Mabinogi* (see Ch. 7) to what John Koch says about it on p.

35 of his article in *CMCS* 14 (1987), 17-52 (Koch reads it as a “reversal” of the cup from *Baile in Scáil*).

I am grateful to Feargal Ó Béarra, whose edition of *Síaburcharpat Con Culainn* ‘The Spectral Chariot of Cú Chulainn’ will be appearing shortly, for calling to my attention the fact that Carey does not discuss the cauldron that Cú Chulainn obtains in that text, and which scholars in the past have linked to the Grail. This may need to be revisited in light of Carey’s book.

Also, in general, Carey’s theory of Irish influence on the Four Branches of the *Mabinogi*, however persuasive it may be, does not lack viable alternatives; see, e.g., Brent Miles, “*Branwen*: a reconsideration of the German and Norse analogues”, *CMCS* 52 (Winter 2006), 13-48.

On pp. 348-49, Carey reconstructs the contents of the book that Count Philip of Flanders gave Chrétien as a basis for the *Conte del Graal*. Whatever one may think about a hypothetical reconstruction of this kind, one of Loomis’s theories may still deserve to be considered in connection with it. In *Arthurian Tradition and Chrétien de Troyes* (1949), Loomis suggested that the severed head and bloody lance in *Peredur* originally belonged to a story in which Perceval/Peredur was expected to take revenge upon Gawain and his brothers for the murder of his father. This idea is still of interest, and the reasons for it are discussed most recently by Jean-Claude Lozac’hmeur in G. Buron, H. Bihan and B. Merdrignac (eds.), *À travers les îles celtiques: Mélanges à la mémoire de Gwénaél Le Duc* (Rennes, 2008), 65-77.

The work by Pierre Gallais that Carey refers to in Ch. 17—“*Bleheri, la cour de Poitiers, et la diffusion des récits arthuriens sur le continent*” (1967)—deserves to be better known. One of Gallais’s major contributions was to use Arthurian personal

names in charters, monastic cartularies, and so forth to map the spread of French interest in Arthurian stories at around the start of the twelfth century. This evidence highlights the importance of Poitou in the transmission of these stories, regardless of the role played by the Welsh storyteller Bleddri who is the focus of Carey’s attention. It was obviously a sound rhetorical decision to focus on Bleddri: the scenario that Carey envisions is specific, plausible, and not too complicated, all of which invite us to accept it. But what Gallais’s research shows (and this does not undermine Carey’s overall argument, but in a sense actually strengthens it) is that it is not absolutely necessary to believe that a single carrier, or even a single class of carrier, was responsible for bringing to France the entire Celtic contribution to the Grail legend, let alone the entire Celtic contribution to French Arthurian literature in general. Indeed, considering the wide variety of interactions taking place within and among Ireland, Britain, Brittany, and France in the twelfth century, the opposite is probably the case, although the details may prove to be rather messy and perhaps even impossible to pin down.

There is only so much a single book can accomplish, so it is not a criticism to point out that Carey does not explore all of the implications of his argument for the study of medieval French texts. Scholars of that literature will want to delve into a great many interesting questions, such as how accepting Carey’s argument would transform our understanding of how and what Chrétien de Troyes and his successors actually wrote, or of how their writings are interrelated. We are made increasingly aware that many medieval French authors, Chrétien in particular, conjoined Celtic, Classical, and Christian themes in their work; and the more precisely we can characterize their source material, the more

precisely we can value their individual craftsmanship and creativity, and perceive their individual values and priorities. So the kind of work Carey is doing is, in fact, essential, especially when it goes beyond straightforward motif-tracking and deals with the evolving significance of the motifs that are being examined. Carey makes an extremely interesting suggestion on pp. 343ff., which is that Chrétien, telling the *Conte del Graal* “in his own way and in accordance with his own vision”, did not use all the Celtic source material available to him; Carey thinks the contents of Count Philip’s book that Chrétien did not use were used by his successors. This raises the stimulating question of how Celtic influence on medieval Francophone literature developed over time—an issue which has not been systematically explored, and should be. To what extent the Francophone authors were aware that Ireland (as opposed to the British or Bretons) contributed anything to their literature is also an important matter needing clarification.

Meanwhile, Celtic scholars will find that the connections Carey draws between Irish and Welsh texts naturally invite some further research. So too the historical context he discusses in Ch. 9.

What all of this means is that *Ireland and the Grail* not only demands to be read, it deserves a thorough response and follow-up from both converts and critics.

It is worth mentioning, since Carey himself does not include the article in his bibliography, that this is not the first time Carey has raised the possibility of Irish influence on Arthurian material; see his “The Finding of Arthur’s Grave: A Story from Clonmacnoise?” in Carey, Koch, and Lambert (eds.), *Ildánach Ildírech: A Festschrift for Proinsias Mac Cana* (Andover & Aberystwyth: Celtic Studies Publications, 1999), 1-14. Nor is Carey the only one to have recently begun discussing the Irish contribution to medieval Francophone literature. Other work includes Keith Busby’s valuable essay in N. Koble (ed.), *Jeunesse et genèse du royaume arthurien* (Orléans, 2007), 145-156; K. Sarah-Jane Murray’s book *From Plato to Lancelot: A Preface to Chrétien de Troyes* (2008); and articles by William Sayers (*Arthuriana* 17.4 [2007], 70-80) and, indeed, myself (*Romance Quarterly* 55.3 [2008], 205-30). Quite apart from making a signal contribution to this exciting area, Carey models the interdisciplinary skill set and open-minded yet still responsible approach that are needed here. Besides reading it yourself, if you have colleagues specializing in Old French or Arthurian literature, this would be an important book to bring to their attention.

Matthieu Boyd
Harvard University

***Power, Politics and Pharmaceuticals:
Drug Regulation in Ireland in the Global Context.***

Orla O’ Donovan and Kathy Glavanis-Grantham (Eds.).
(Cork: Cork University Press, 2008.)
ISBN-13: 978-1-8591-8419-6

While many recognize the critical role played by the pharmaceutical sector in contributing to the rapid economic growth

Ireland experienced from the mid 1990s through 2007, few have taken a more critical examination of the role of pharmaceuticals

in Irish society. Some have questioned the long-term viability of an economy that relies so heavily on foreign investment, but the book under review attempts to go beyond an examination of strategies of economic growth and questions the power of pharmaceutical companies in the distribution and consumption of pharmaceutical products in Ireland. The contributors to this volume present an alarming story of how this critical sector of the economy has become so powerful that it is not effectively regulated by the state. While many may be focusing on the failure of developers and financiers as a cause of the recent economic problems in Ireland, this book suggests that the problems Ireland is facing may expand to this sector where Irish consumers face increased danger of harm and even death by consuming pharmaceutical products not adequately supervised by an independent authority that could check the profit-seeking behavior of pharmaceutical companies.

The first chapter by O'Hearn and McCloskey offers an overall evaluation of the power of pharmaceutical companies based on a review of the globalization literature. For O'Hearn and McCloskey governments eager to expand economic growth based on a neoliberal model of development have been too willing to privilege corporate interests. This means that pharmaceutical companies pay too few taxes and are not adequately regulated in order to attract and keep businesses operating in the state. O'Hearn and McCloskey argue that international economic institutions reinforce a neoliberal order on states, and this has the effect of further favoring large companies like pharmaceuticals. The second chapter by Downes highlights how recent agreements under the auspices of the World Trade Organization (WTO) have given extensive intellectual property rights to private companies and thus undermined the rapid

and wise dissemination of new drug patents. Downes believes that as the US government realized that its future wealth (and the wealth of its corporate sector) depended on intellectual property rather than traditional manufacturing it became more insistent that states and other companies not pirate US intellectual property and undermine the profitability of US companies whose wealth was built on patents on items like pharmaceuticals. The Irish government has been keen to enforce intellectual property rights as a way of attracting pharmaceuticals to Ireland and protecting their profitability in a global economic environment.

Abraham's third chapter highlights the inevitable tension between the quest for scientific knowledge and the interests of converting discoveries into products that have a market. The tension between these goals means that the state must play a role in regulating drug company behavior to ensure that the private pursuit of profit not interfere with the goal of maximizing public health. One of the most important chapters in the book is the fourth where O'Donovan attempts to show that those responsible for regulating pharmaceutical companies in Ireland have become "silent watchdogs" and "servants of industry" (p. 61). Her research highlights the lack of a regulatory framework in the Irish context, and where regulations exist they tend to favor corporate interests over public health interests. Glavanis-Grantham demonstrates that there has developed a close relationship between Irish Universities and pharmaceutical companies. She contends that this relationship distorts the higher education system in Ireland to become servants of the corporate interest. Her work is based on an examination of the development of the pharmaceutical sector in the Cork region where she claims an "unholy alliance" has formed between the pharmaceutical companies, the state, and the educational

sector (p. 102). Barry, Tilson, and Ryan show that drug costs in Ireland have risen dramatically in recent years. Two chapters by medical practitioners, Bradley and Lynch suggest that a complex relationship exists between the medical profession and drug companies in Ireland causing doctors to become potentially entangled if not ensnared in relationships with drug companies.

The final three chapters of the book provide a comparative study of medicine regulation in Canada, Britain, and Australia. There is no direct effort to compare these cases with the Irish case, so these chapters do not really help us to assess the challenges facing Ireland when it comes to regulating drugs and the pharmaceutical sector. Overall, this book is intended to critique a model of economic growth the Irish have chosen that jeopardizes the public good.

While the contributors effectively highlight the potential pitfalls of neoliberalism and the export-oriented model of economic growth, they fail to offer any alternative that would simultaneously better secure the public's health interests *and* maximize economic growth. The current recession in Ireland highlights the Irish public's interest in job creation and prosperity. Despite the criticism this book offers, the employment and wealth that the pharmaceutical sector produces makes it likely to continue to have expansive power and little regulation in the Irish context.

Timothy J. White

Department of Political Science and
Sociology
Xavier University

Dark Speech: The Performance of Law in Early Ireland

Robin Chapman Stacey

(The Middle Ages Series, Philadelphia: U of Penn Press, 2007)

ISBN-13: 978-0-8122-3989-8; ISBN-10: 0-8122-3989-X.

This book is an impressive, erudite monograph on the performative dimension of early-medieval Irish law texts. Robin Chapman Stacey builds on the work of others who have preceded her in structuring the enormous amount of legal material that is part of the medieval Irish literary heritage (see bibliography). The book is an important contribution to the fields of Medieval and Celtic Studies, as Stacey not only makes complex medieval Irish legal thought and practice accessible to a wider readership but also applies multidisciplinary research results to Irish material. An historian herself, Stacey brings in insights from anthropological, linguistic, medieval European, cultural, literary and gender studies. Further, she does

not limit her investigation to law texts, but brings, where relevant, other genres into the discussion.

In five chapters the performative dimension of the medieval Irish legal tradition is mapped. Chapter 1 shows how juridical statements were made by non-verbal legal rituals, which involved moving bodies (i.e. people, animals or objects) in time and place. For instance, when someone entered the land of another, crossing over the ancestral graves with two horses in hand and in the company of a witness, then this was part of the procedure called *tellach*, 'entry', by which the performing person registered a hereditary claim to this land (29). Chapter 2 discusses

the history of the Irish legal profession, which apparently had its origin in a performance tradition, in which law and aesthetics went hand in hand. Juridical language was verbal art: the performers had to live up to certain aesthetic standards within the genre of legal language. Legal language could consist of maxims, rhetorical verse or prose, ornamented language, ordinary language and Latin (99). Status was a recurring factor in legal performances: the type of speech appeared to be related to the identity, and thus the status, of the speaker.

How words could reflect and exert power in legal contexts is discussed in Chapter 3. Language appears to have been an important instrument in constructing and reshaping social status through code switching and the use of various speech patterns. Stacey demonstrates the overlap between legal verbal performance and other areas of verbal power such as poetry, prophecy, curse and satire. Words were believed to be powerful, not only in the so-called secular (indeed a rather impossible word in medieval studies; cp. p. 219) area, but also in the empirically unverifiable regions of religion. It surprised me that Stacey, after carefully making room for the religious dimension (55, 59, 79, 82-89), sometimes downplayed the overlap with 'magical texts' or spells and the supernatural aspects of satire (109-111, 114). This is especially the terrain where speech/language becomes dark or obscure and can be significant without being understood by all involved (98). This book shows the overlap between legal texts and spells to an even a greater extent than I realized. Some examples will suffice here.

Stacey demonstrates convincingly that legal speech resonates with authoritative language from different genres. She points out that form and syntax are important for the authority of speech: the structure of such verbal expressions is directly related to the power of speech (4-5). This is true for the

genre of spells as well. Stacey notes structural parallels between ritual binding formulas in *Berrad Airechta* and a passage on the acquisition of sheep (122-3): the former presents a repetitive rhythm by the use of the preposition *cen*, 'without' (*cen...cen...cen...: cen foer cen anad cen imdegail ... cen eluth cen esngabail cen ailsith cin fuatach*; 123); the latter by repeating *nip*, 'may she not be...' (*nip...nip...nip...: nip brisc a croiceann, nip forfind no forofinn, ma dub no lachtna; nip toich, nip gungablac, nip congalfinnach, nip daintach, nip ancrad, nip ladrach, nip letheirlach, nip romeidleach*; Kelly, *Early Irish Farming*, 507). As Stacey concluded (123), the structure of such a rhythmic formula allows expansion and adaptation to a particular situation. Similar repetitive formulations also occur in spells. We find *nip...nip...nip...* in the so-called spell against a thorn from the Stowe Missal (*nip hon, nip anim, nip att, nip galar, nip crú cruach, nip loch liach, nip aupaith*; Stokes & Strachan, *Thesaurus Palaeohibernicus* II, 250), and in a spell in Leabhar Breac (*nip on* [MS *nifon*] *hi nduine ... nip loch, nip c[h]ru, nip att, nip aillsiu* [MS *fallsiu*]; Carey, *Léachtaí Cholm Cille* 30). Moreover, the preposition *ar* is often repeated in protective texts, such as the *loricae* (with *a* or *ab* in Latin texts). I suggest that this formulaic listing might be connected with the human need for security. It is as if every possible risk needed to be verbally expressed as an 'exorcistic' insurance against dangers and their concomitant fears (cp. also Stacey's analysis of the intensely negative phrasing of Languedoc oaths: 237). This line of reasoning seems to be also present in the detailed lists in *loricae*, which originally may have been counter-spells (Herren, *The Hisperica Famina* II, 23-31).

Daniel Binchy suggested that sanctions behind fasting against someone and the

incapacitating of tools by symbolic actions should be sought in the area of ‘primitive magic and taboo’ (*Celtica* 10: 34); Stacey rightly points out that ecclesiastical sources may have been grounded in similar fears and beliefs and suggests to explain these procedures without the notions of magic and taboo (27-28). She then makes a good case of how several linguistic and social factors build the structures of the relevant performances. I would argue, however, that our analysis should include those ‘similar fears and beliefs’ that seem to be basic to the symbolical acts, although we might discard Binchy’s controversial terminology. Especially because we, as secularized scholars, are ‘outsiders to the system’ (15) we cannot afford to leave the religious dimension aside.

The performances described and analyzed in the book employ symbols and symbolical acts. Stacey rightly remarks that symbols are rooted in “cultural perceptions of the cosmic order, and hence in a source of authority believed to originate from outside the local community itself” (32). What struck me in reading her quotations from the legal texts was the abundance in references to *fír*, which – significantly – not only means ‘truth’ but also ‘justice’. This underscores the importance of the study of medieval Irish law for the study of medieval Irish religious thought. *Fír*, as is well-known, was the backbone of the cosmological order, or perhaps even a law of the cosmos. A desideratum related to this is a systematic study of *Echtrae Fergusa maic Leiti* that builds on the results of Stacey’s book, in which stray reference to this text is made. The tale describes important (legal) rituals which are grounded in Irish mythology (cp. my *From Chaos to Enemy*, 17-91).

These additions in the area of religion do not in any way diminish the value of the work here discussed; Stacey presents an

admirable overview of the material and has given us gems of analyses of difficult texts.

Chapter 4 describes patterns in the texts in which status is related to questions concerning who is allowed to speak; who is silenced; who speaks for others; and where and when is speech allowed. Stacey beautifully describes how the textual tradition merges native and new into an amalgam, stating a certain compatibility of pre-Christian and Christian culture if ‘voiced over’ from a Christian point of view. The pre-Christian dimension in the textual heritage is not only used to depict certain classes of poets as inferior but also romanticized. More research here is obviously needed: we are far from finished in studying the image of the pre-Christian Irish past.

In Chapter 5 Stacey shows that the mass of legal material is uniform only to a certain extent. Within the uniformity of structure, language and content, she brings out the fact that this legal tradition was created by many voices, perhaps related to region and law school, and rightly pleads for a nuanced mapping of these complex aristocratic voices.

With this book, Stacey not only addresses her fellow Celticists but also wants to reach the broader readership of researchers who study the European continent in the Middle Ages. Unfortunately, and still too often, the Irish Sea seems an insurmountable gap between the study of medieval Ireland and that of the rest of medieval Europe. The central question of the last, concluding chapter is what we can learn from the Irish material for the study of medieval continental Europe. Stacey’s analysis of the ceremony of oath taking by two continental aristocratic brothers is refreshing and convincing. The near future will show how accessible this book is to scholars outside the field, but it constitutes in any case an

admirable attempt to bridge the above-mentioned gap. The importance of this fascinating survey of verbal power in medieval Irish law for Celtic Studies is obvious.

Dr Jacqueline Borsje
University of Amsterdam
Faculty of Humanities
Department of Art, Religion and Culture
Studies



The 2009



Twenty-ninth Annual Harvard Celtic Colloquium
October 9, 10, and 11, 2009

Come early for:

John V. Kelleher Lecture

‘So Many Dark and Time-worn Volumes’:

How our Understanding of Early Irish Literature has Progressed

October 8, 2009 ~ 5:00 pm

Faculty Club Library

~ delivered by ~

Professor Patrick Sims-Williams

(Department of Welsh, Aberystwyth University)

Special Thanks to Berkeley for Hosting
2009 CSANA Conference

The University of California at Berkeley welcomed a host of scholars and students from all over the world to their beautiful campus and fresh spring weather for the 2009 California Celtic Conference and annual meeting of CSANA, from March 12-15th. The conference was blessed with many distinguished scholars, as well as a number of rising stars and new faces, and the quality of the presentations was outstanding. The unofficial theme of the conference this year was Brittany, and there were a number of presentations relating to various aspects of Breton language, tradition, and history; we were particularly lucky to have several scholars from France share their insights with us. The CSANA seminar was led by Anthony Vitt and Myriah Williams (two of Eve Sweetser’s undergraduate students), who presented their hard work on a number of Breton folktales as retold by Per Jakez Hélias. David Howlett, Ruairí Ó hUiginn, and Joseph Nagy delivered provocative, exciting plenary addresses on “Dating the Life of St. Samson,” “Dating Some Ulster Tales,” and “Fenian BFFs” respectively, setting high standards for the rest of the conference. Diarmuid Ó Giolláin from University College, Cork gave this year’s Alan

Dundes Lecture (co-sponsored by the Program in Folklore); it was inspiring to see his thoughtful, insightful comments on “National science or middle-brow science? Universalism, particularism and folklore studies” bring Celtic Studies into dialogue with the broader field of international folkloristics.

Thank you very much to our gracious hosts, the Berkeley Celtic Studies faculty, especially Gary Holland, Kathryn Klar, Daniel Melia, Annalee Rejhon, and Eve Sweetser, who gave us an unparalleled welcome. The organizers did a spectacular job, and the conference was a delight from beginning to end.

Matthieu Boyd (Harvard University) “The Legend of the City of Ys in Comic Books and Graphic Novels”

Dorothy Bray (McGill University) “The Life of Resurrection: The Trope of Raising the Dead in Irish Hagiography”

M^a. P. Burillo-Cuadrado & F. Burillo-Mozota (Universidad de Zaragoza) “A Sun God in Celtiberian Iconography.”

Tina Chance (Harvard University) “A Dream that was Rome: Reading *Breuddwyd Maxen Wledig* after the Edwardian Conquest”

Kassandra Conley (Harvard University) “*Cid dochuaid mo dalta?* Affective Piety and the Vision of St. Ite”

Joseph Eska, (Virginia Polytechnic Institute and State University) “Script and Language at Voltino”

Eva Guillorel (Université de Bretagne Occidentale) “History, Memory and Breton Ballads, the Death of the Marquis of Pontcallec in 1720: A New Approach”

Aled Llion Jones (Harvard University) “Towards the Genre of Prophecy”

Stephen Jones (Ball State University) “The (Post) Colonial Discourse of Land, Language and National Identity in Saunders Lewis’s *Cymru Fydd*”

Mark Hall (Berkeley, CA) “Ironworking Styles in Early Medieval Ireland”

Maggie Harrison (Harvard University) “Child Ballads in the Scottish Gaelic Song Tradition.”

Deborah Hayden (University of Cambridge) “Anatomical Metaphor...in *Auraicept na nEces*...”

Jessica Hemming (Corpus Christi College, Vancouver, B.C.) “Beast Boys and Evil twins: Folk Narrative Names in the Four Branches.”

Elissa Henken (University of Georgia) “Then was spoken the proverb...The Proverb Legend in Ireland and Wales”

Georgia Henley (University of California, Berkeley) “Irish *Mirabilia* in Gerald of Wales”

Matthew Holmberg (University of California, Berkeley) “Cultural Atlas Project Demonstration: Ireland and Irish Studies”

Meagan Loftin (Berkeley, CA) “Mapping the Divine, Geographic Anxiety and Religious Drama in the Chester Mystery Cycle”

Francois Louis (CRBC, Université de Rennes 2, Dalhousie University) “Is the Vannetais dialect of Breton *peurunvan* compatible?”

Charles MacQuarrie (CSU, Bakersfield) “The Nature of Manawydan”

Patricia Malone (Harvard University) “What saist mon? Dialogism and Disdain in Tudur Penllyn’s Conversation between a Welshman and an Englishwoman”

Antone Minard (CSU, Northridge) “The Waterfowl Wife in Early Irish Literature”

Joseph Nugent (Boston College) “The Human Snout: Pigs, Priests, and Peasants in the Parlour”

Edgar Slotkin (University of Cincinnati) “*Oidheadh Chloinne Uisnigh* and the Glenmasan MS.”

Robin Chapman Stacey (University of Washington) “The Kings of Judah Ploy”

Frederick Suppe (Ball State University) “Sizing up *Sais* in Dyffryn Clwyd: English Welshmen in Late Mediaeval Wales”

Lenora Timm (University of California, Davis) “Reflections on Language Contact and Bilingualism in Brittany & England 1100-1500 CE”

Sarah Zeiser (Harvard University) “*Is scíth mo chrob ón scríbainn* and the language of writing”

The 2010
CSANA Conference
University of Notre Dame
April 9-11, 2010

Full details will become available at www.nd.edu/~CSANA in due course.

The 2010
32nd Annual University of California
Celtic Studies Conference
University of California, Los Angeles
A call for papers will go forth in Fall '09.

The 32nd Annual University of California Celtic Studies Conference, sponsored by the UCLA Celtic Colloquium and the UCLA Center for Medieval and Renaissance Studies, will take place March 4-7, 2010, on the UCLA campus (Royce 314).

Invited guests include Kim McCone (NUI Maynooth) and Katharine Simms (Trinity College). For more information, please contact Karen Burgess at kburgess@ucla.edu or Joseph Nagy at jfnagy@humnet.ucla.edu.

The 2011
Celts in the Americas Conference
Saint Francis Xavier University in Nova Scotia
CALL FOR PAPERS

CALL FOR PAPERS FOR: The *Celts in the Americas* conference will be held 29 June – 2 July, 2011 at Saint Francis Xavier University in Nova Scotia, hosted by the Celtic Studies Department of St FX and the Centre for Cape Breton Studies at Cape Breton University.

The *Celts in the Americas* conference will offer a unique opportunity to share scholarship about the history, culture, and literature of Celtic-speaking peoples in North and South America. We invite submissions for 20 minute talks which discuss various aspects of the experiences and literatures of the communities speaking Breton, Cornish, Irish Gaelic, Manx Gaelic, Scottish Gaelic, or Welsh in the Americas, including:

- The history of the migrations of Celtic-speaking communities
- Examinations of Celtic literatures and folklore of the Americas
- Social movements and organisations formed by and for Celtic immigrant communities
- Developments in the folklife of Celtic immigrant communities
- Issues of linguistic and cultural maintenance and sustainability for Celtic immigrant communities
- Assessments of the history or current state of the field of Celtic Studies in the Americas
- New sources of information about Celtic-speaking peoples
- Preservation of and access to archival cultural resources, esp. digitization projects

The final day of the conference will be devoted to examining the interactions between Celtic peoples and non-Celtic peoples in the Americas, with a special emphasis on indigenous peoples and peoples of African descent. Suggested topics include:

- The development of the idea of Other and racialism
- Indigenous peoples, Imperial frontiers, and cultural invasion
- Mutual reflections of Others in literature (Celtic, indigenous, and Afro-centric)
- Mutual cultural, folkloric, and linguistic influences and exchanges
- Mutual influences in movements for civil, cultural, and linguistic rights

Presentations may be offered in English, French, or any of the Celtic languages; a short summary abstract in both English and French will be required before the conference for dissemination to conference attendees. A selection of papers from the conference is expected to be published. Please submit your name, institutional affiliation, paper title, and abstract (between 150 and 300 words) by 5 December 2010 via email to: mnewton@stfx.ca

Further details about the conference will be made available on the St FX Celtic Department website: <http://www.stfx.ca/academic/celtic-studies/>

The 2010
International Congress on Medieval Studies
Kalamazoo, Michigan
CALL FOR PAPERS

CSANA president Frederick Suppe is organizing two sessions of papers for the annual International Congress on Medieval Studies which will convene in Kalamazoo, Michigan during May 13-16, 2010. The general organizing themes for the two sessions are: “**New Work by Young Celtic Studies Scholars**” and “**Sex, Gender, and Marriage in Celtic Texts and Cultures.**” Because Celtic Studies is inherently such a broad interdisciplinary enterprise, these

themes are deliberately cast in broad terms to accommodate presentations on a wide range of specific topics. Scholars who would like to propose a paper for inclusion in one of these sessions should send a preliminary title, short one-paragraph summary explanation, and contact information (e-mail, phone number, and postal address) to Fred no later than **Tuesday, September 15, 2009**, although priority will be given to proposals received earlier. Presentations should be approximately 20 minutes long and presenters are expected to be members of CSANA at the time of the conference. Fred's e-mail address is fsuppe@bsu.edu, his postal address is:

Professor Frederick Suppe
History Department
Ball State University
Muncie, IN 47306
USA

and his office telephone number is (765) 285-8783. Please feel free to encourage proposals from other scholars who may be potentially interested in presenting their work at the Kalamazoo Congress and to post this invitation on other venues.

Scholars do not need to be current members of CSANA to propose a paper for inclusion in one of our sessions at Kalamazoo, but it is a CSANA requirement that those presenting papers under our auspices at a session which we sponsor must be members at the time when they present their papers. Fred would welcome suggestions from CSANA members and others regarding scholars, particularly young scholars, who might welcome the opportunity to present their work during one of these sessions.

Books for Review

If you are interested in reviewing any of the following books, or if you have another title in mind for review and would like me to contact the publisher for a review copy, please contact the newsletter editor at cmacquarrie@csub.edu. Reviews for the next newsletter should be received by September 15.

Dictionary of Munster Women Writers, 1800-2000. Edited by Tina O'Toole. Cork UP; Cork, 2005. **Hardback:** 330 pages.

Emily Lawless 1845-1913: Writing the Interspace. Heidi Hanson, 2007. Cork UP; Cork, 2006. **Hardback:** 234 pages.

Empire of Analogies: Kipling, India and Ireland. Kaori Nagai. Cork UP; Cork, 2006. **Hardback:** 185 pages.

The Fenian Ideal and Irish Nationalism, 1882-1916, by M.J. Kelly. Boydell: Woodbridge, Suffolk, 2006. **Hardback:** 282 pages

Gearrscéalta ár Linne. Edited by Brian Ó Conchubhair. Cló Iar-Chonnachta: Indreabhán, Co. na Gaillimhe, Éire, 2006. **Paperback:** 392 pages

The Idiom of Dissent: Protest and Propaganda in Wales. Edited by Robin Chapman. Gomer Press; Llandysul, Ceredigion, 2006. **Paperback:** 165 pages.

Ireland and the Global Question by Michael J. O'Sullivan. Cork UP; Cork. 2006. **Hardback:** 215 pages.

Map-making, Landscapes and Memory: A Geography of Colonial and Early Modern Ireland c. 1530-1750 by William J. Smyth. Cork UP; Cork, 2006. **Hardback:** 584 pages.

Newgrange. By Geraldine and Matthew Stout. Cork UP; Cork, 2008. **Paperback:** 122 pages

On this Mountain: Essays on Ten Welsh Mountains. Images by Ray Wood. Gomer Press; Llandysul, Ceredigion, 2008. **Hardback:** 110 pages.

Out of the Fire of Hell: Welsh Experience of the Great War 1914-1918 in Prose and Verse. Edited by Alan Llwyd. . Gomer Press; Llandysul, Ceredigion, 2008. **Paperback:** 336 pages.

Power, Politics, and Pharmaceuticals. Edited by Orla O'Donovan and Kathy Glavanis-Grantham. Cork UP; Cork. 2008. **Hardback:** 262 pages.

Redmond: The Parnellite. Dermot Meleady. Cork UP; Cork. 2008. **Hardback:** 407 pages.

Seamus Heaney and Medieval Poetry. Conor McCarthy. D.S. Brewer: Cambridge, 2008. **Hardback:** 1957 pages.

The Ulster Literary Theatre and the Northern Revival. Eugene McNulty. Cork UP; Cork. 2008. **Hardback:** 258 pages.

Wexford: A Town and its Landscape. Billy Colfer. Cork UP; Cork. 2008. **Hardback:** 233 pages

Paypal available for CSANA dues

Members may now pay dues and subscribe to the Yearbook by credit card through the on-line company PayPal. All credit card payments must be made in US dollars. Because of the transaction fees, the CSANA prices for those paying by credit card will be \$15.75 US (associate member) and \$26 US (sustaining member, yearbook. When buying Yearbooks, people must add \$1 for every \$25. Some members have been paying \$26 for dues on PayPal, but then only \$25 for a yearbook.)--and multiples thereof. Please note that conversion fees from other currencies to USD will be charged by the credit card companies. [The prices and system for those paying by check or cash remain unchanged.]

To pay by credit card, go to the PayPal website (www.paypal.com), press the tab "send money," type in the e-mail address ehenken@uga.edu. Remember to pay in US dollars. Put csana in the e-mail subject line. In the Note box, type in your name, postal address, e-mail address, and for what exactly you are paying (dues year, membership rate, Yearbook number)..

Dues due:



Those of you who have a date of Apr 07 or earlier on the label of your newsletter are due to pay your dues. Please return this sheet in the enclosed envelope, and your check or money order, to Elissa Henken.

The privileges of membership in CSANA include the newsletter twice a year, access to the bibliography and the electronic discussion group CSANA-L (contact Prof. Joe Eska at 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. New and renewing members should send checks in any of the accepted currencies to Elissa R. Henken at the above address. Checks in US dollars, payable to CSANA, must be drawn on a US bank or an affiliate of a US bank (international money orders cannot be accepted). Cheques in British Sterling must be made payable to Elissa R. Henken and at current exchange rates. Payments are also accepted via PayPal. (See the back of this form for details of paying via *Paypal*)

Associate Mbr (student, retiree, unemployed, institution)	\$15.00 (\$15.75 <i>PayPal</i>)
Sustaining Member (regular)	\$30.00 (\$32 via <i>PayPal</i>)
Contributor	\$50.00
Patron	\$100.00
Benefactor	\$250.00

Contributors, Patrons and Benefactors support the creation of the CSANA bibliography, help to defray expenses of the annual meeting, and allow CSANA to develop new projects. **Please join at the highest level you can.**

Don't forget to order your Yearbooks as well. The publisher has increased prices for the Yearbooks -- members who had already paid their \$25 have the choice of paying the additional amount (\$35) to receive 7 or cancelling their order and applying that \$25 to their CSANA dues. Please indicate your preference on this form or contact Elissa Henken.

- _____ Year book 1, \$50.00
- _____ Yearbook 2, \$50.00
- _____ Yearbook 3&4, \$90.00
- _____ Year book 5, \$50.00
- _____ Year book 6, \$50.00
- _____ Membership
- _____ **Total**

Name _____

Address _____ e-mail _____

CSANA Newsletter

Charles MacQuarrie
Department of English
California State University, Bakersfield @ Antelope Valley
43909 30th Street West
Lancaster, CA
93536