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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: ehenken@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 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).

Associate Member (student, retiree, unemployed, institution)	\$15.00
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Book Reviews

Christ in Celtic Christianity: Britain and Ireland from the Fifth to the Tenth Century. Studies in Celtic History 20 Michael W. Herren and Shirley Ann Brown. Woodbridge, Suffolk, UK, and Rochester, NY: Boydell Press, 2002. 319 + xii pp. Illustrations (black-and-white plates and figures). ISBN: 0851158897. \$75.00

This book appears in a very distinguished series steered by a “who's who in Celtic studies” editorial board, and the authors are highly respected specialists in their respective fields (Insular Latin and early medieval art). In the light of recent scholarly orthodoxies, however, this work definitely has heretical leanings and will doubtless be anathematized in some learned circles. Herren and Brown propose that the fifth-century Briton (or Irishman?) Pelagius and his writings were much more influential among the early medieval churchmen of Britain and Ireland than is currently thought, and that, *pace* contemporary pooh-poohing of such supposedly monolithic notions, there really *was* such a thing as Celtic Christianity, definable to a great extent in terms of its use and modification of, as well as reaction to, the heresy of Pelagianism. As “defining theological features” of Celtic Christianity, the authors offer the following: “The assertion of the natural goodness of human nature, the possibility of a sinless life, the denial of transmitted original sin, categorical denial of predestination, a marked tendency to discount the miraculous, and the reliance on the scriptures as the sole source of religious authority. Salvation could be achieved by all through strict obedience to God's law as revealed by the scriptures. The ability to obey God's law in all respects was fostered by *askesis* [ascetic practice]” (p. 5). These features, the authors continue, “are, for the most part, central

doctrines of Pelagius and his followers” (p. 6). Building on these conclusions, the authors interpret the history, literary tradition, and artistic production of the early insular churches accordingly, viewing for example the struggle between the *Hibernenses* and *Romani* factions in the early Irish church as a matter of more-or-less Pelagians versus anti-Pelagians, who, however, may have been more Pelagian than they thought.

Of course, Pelagianism like most early Christian heresies had much to do with Christology, but, given the overwhelming emphasis of the book, it could just as well have been titled *Pelagius in Celtic Christianity*. Herren and Brown are refreshingly frank about the difficulties in arguing their thesis: it is not easy to judge what concepts or writings are *echt*-Pelagian (hence the authors' devising of the term “semi-Pelagian”); there is relatively little in the way of writing left from the fifth to mid-seventh century on which to base the case for rampant Pelagianism in Britain and Ireland, and much of what there is from this period can only be used at best as negative evidence (Patrick, for examples, appears in general to be anti-Pelagian); and some of the purported key textual witnesses for Pelagian influence postdate the triumph of the *Romani* in the seventh century. Despite these difficulties, the authors determinedly soldier on, painting their sometimes

simplistic Pelagian picture, and devote the second half of the work to images of Christ in Celtic Christianity, with separate chapters on “Christ Revealed in Texts” (tracking a shift from a Pelagian Christ as paradigm to an anti- or post-Pelagian Christ as salvific hero), “Non-Representational Images of Christ” (Pelagian), and “Representational Images” (non- or less Pelagian).

Christ in Celtic Christianity is likely to cause a lively row in insular studies, comparable to the controversy over whether Hiberno-Latin is a figment of the scholarly imagination. For the CSANA reader who is not particularly enthralled by theological controversies but is interested in medieval insular literary traditions, there is much food for thought here, including Herren and Brown's deft broadening of their topic to include the concepts of natural law and “good pagans” as they operate in vernacular

literature, the motivations behind various remarkable literary projects launched by the Irish and the British (such as Gildas's grumpy *De excidio Britanniae*, the monomaniacal pseudo-Augustine's *De mirabilibus sacrae scripturae*, and the Old-Irish “Alphabet of Piety”), as well as the reasons why hagiography featuring wonder-working saints seemingly takes wing only with the triumph of the *Romani*. The writing is consistently engaging and renders the *arcana* of late-antique/early medieval religious thought eminently accessible and even compelling. And who could not look with affection on a work that includes formulations such as: “The common Celtic Church was xenophobic and ostracising”?

Joseph Falaky Nagy

University of California, Los Angeles

Gods, Heroes & Kings: The Battle for Mythic Britain. Christopher R. Fee with David A Leeming. Oxford and New York: Oxford University Press, 2001. ISBN 0 - 19 513479-6. \$27.50.

This interesting and lively work is intended to provide an introduction to ‘mythic Britain’ for non-specialists and students. The work is written in an accessible style with no footnotes to hinder the flow. The theoretical approach is that of cultural archetypes as known through the work of Joseph Campbell and Mircea Eliade, and the thesis seems to be that a British way of articulating the human condition (a ‘British mythology’) emerged through a Celtic, Roman, Germanic and Christian synthesis of universal themes (such as the hero quest). This is a popular approach, although hardly the ‘latest research’ as promised on the dust jacket. It also means that the authors make little use of more subtly nuanced analyses of this material as presented by other, more modern, authors included in the

bibliography, in particular Barry Cunliffe, Miranda Green and Joseph Nagy. In addition, the lack of footnotes makes it difficult to distinguish the authors’ opinions from those of other scholars listed in the bibliography. As a result some statements acquire an air of authority which is not always justified. For example, the introduction puts forth that hoary chestnut of the probable use of stone circles in Celtic druidic rites (p. 4). No source is given, and it is not clear if the authors are referring to modern neo-druidic rites, which do take place at stone circles, or ancient druidic rites for which there is no evidence, or at least none that is supplied here. They refer to the ‘Celtic tradition of the Green Man’ (p. 199) with no references to source and certainly none to the considerable body of scholarship

debunking this particular myth about Celtic myth.

The authors indicate clearly that this book is a worked up version of an undergraduate survey course on various mythologies which are relevant to 'mythic Britain'. Such survey courses are very popular, and I am sure that I am not the only reader or reviewer who has taught one. The categories are understandable as pegs on which to hang undergraduate courses (and the authors are up front that this is the source of the work) but the implicit assumptions do raise some problems. A fundamental problem with the study, and a rather important one, is the way in which this book defines the parameters of British. The authors use the phrases 'the islands of Britain' or 'British Isles' to encompass the geographical extent of their British mythology. But Ireland is never really accommodated (although references to Irish material dominate whenever the topic involves 'Celtic'), except by the bald statement that the history (p. 8) of the early Christian church in Britain is largely the story of the Irish church. Surely this simplifies the problem to the point of meaninglessness. Such statements cannot hope to encompass the Patrician mission to Ireland or the Columban mission to Scotland or whether Celtic and Latin Christianity are fundamentally different in the first place? Other chapters, for example the one on deity types, have all the hallmarks of a series of lecture notes which the authors have not quite managed to turn into a balanced study.

While this is a well-written and even thoughtful book, it repeats and reinforces many old stereotypes and outright mistakes. One might hope for a book which would

have challenged rather than reinforced this.

For all practical purposes, Britain means the main island and that aspect of the culture which came to be called English. Rather ill-defined concepts such as British-Celts, Romano-Celts, Anglo-Saxons, Vikings, and the Irish church jostle one another around this notion, and, crucially, the authors buy into the stereotyped view that Irish medieval sources are part of a British heritage. While they admit that the stories of the Ulster Cycle are Irish and those in the Mabinogi are Welsh, in practice they ignore this distinction. The focus here is on culture with a Germanic underlay, and there is very little about the autonomous identities of Scotland, Wales and, most crucially, Ireland. As a result the book has an old-fashioned and rather imperial feel to it in which Celtic is seen à la Matthew Arnold as making an imaginative contribution to an essentially English world. Not surprisingly, the most coherent passages are on the sagas, Old English poetry, Gawain and the Green Knight and Chaucer. This is not intended as a criticism of the authors' politics, merely that for them, the essence of mythology is a series of pre-existing archetypes that are given new faces every time culture changes. In archetypal terms, different deities represent different manifestations of the same human thirst for divine expression (p. 220), and any specific cultural context is subordinate to this. Mircea Eliade and Joseph Campbell would no doubt agree and, to be fair, so might W. B. Yeats and David Jones, but one wonders what Bede might have said, or St David, or St Columba or St Patrick?

Juliette Wood
Cardiff University

Antiquity Papers 2: Celts from Antiquity. Gillian Carr and Simon Stoddart (editors). Cambridge, UK: Antiquity Publications Ltd, 2002. ISBN: 0953976211. \$29.95.

This volume is the second in the *Antiquity Papers* series, which reprints classic essays on selected topics that originally appeared in the archaeological journal *Antiquity*. This particular volume includes twenty-six contributions on the Celts that were published between 1929 and 1998. Although the editors had a wide variety of articles from which to choose, they limited their selections to four main topics: Celticity (five articles), Continental Europe (seven articles), the Southern British Iron Age (ten articles), and the Scottish Iron Age (four articles). Each of these topics forms a separate section of the book and is prefaced by an editorial introduction that places the individual selections within their broader scholarly context. In addition, essays by the editors introduce and conclude the volume as a whole.

The first section of this book will be of particular interest to members of CSANA, since four of the five selections pertain to the current debate over the validity of traditional notions of Celticity. The first of these articles is an inflammatory piece by Vincent & Ruth Megaw (1996) that begins as a clarification of their views on ethnic identity and ends as an attack on the English archaeologists who deigned to question their orthodox views on Celtic prehistory. In not so subtle terms, the Megaws accuse these revisionist scholars of propagating a kind of retrospective genocide on the Celts, one sparked by fears of growing European unity and diminishing English sovereignty. These unsettling accusations do not go unchallenged but provoke heated responses

from John Collis (1997) and Simon James (1998), both of which are reprinted here.

While James addresses the Megaws' charges of racism among English archaeologists, Collis takes his response as an opportunity to review the very issues that first led to the present reassessment of Celtic identity. The result is an important article that no Celticist should overlook. Although there is much in his discussion that is open to debate, Collis provides the clearest statement yet of the problems that must be addressed before a new, more accurate model of Celtic identity can be articulated. (These problems are reiterated in a numbered list at the end of the article.) Nevertheless, the Megaws get the last word. Their "partial response" (1998) to Collis and James concludes the section on Celticity, although their thesis – "Is nothing sacred?" (48) – leaves something to be desired.

The next section of the book includes seven articles on Continental Europe, four of which are reports on historic excavations or landmark finds. These include J. Biel's (1981) description of a late Hallstatt burial at Hochdorf, Gerhard Bersu's (1946) summary of his German monograph on the Wittnauer Horn, and Werner Krämer's (1960) discussion of the *oppidum* at Manching. These last two studies are noteworthy for downplaying the defensive aspects of the sites and focusing attention on their overall character. Worthy of special attention is Hartwig Zürn's (1964) original announcement of the discovery of the now famous Hirschlanden stele, without a picture of which no coffee-table book on the Celts

would be complete. According to Zürn, this 1.5m sandstone sculpture once surmounted the Hallstatt barrow next to which it was found and served as “a representation of a dead warrior buried there” (80). The remaining articles in this section are reassessments ongoing problems in Continental archaeology. Vincent Megaw (1966) revisits the contents and context of the famed Vix burial, and Ian Ralston (1988) surveys the inherent difficulties of applying Caesar’s settlement vocabulary (*oppidum*, *castellum*, etc.) to archaeological sites. Both articles are difficult to follow without prior knowledge of the topics under consideration. This is not the case, however, with the fine article by Anders Bergquist & Timothy Taylor (1987) on the provenance and date of the Gundestrup Cauldron. After a careful assessment of the problem, the authors conclude that the cauldron has its origins in the Thracio-Celtic milieu of “northern Bulgaria and southern Romania between c. 150 and 118 BC” (108). This well researched article is one of the highlights of the collection and is a must read for anyone interested in this fascinating artifact.

The fourth and largest section of the book focuses on the Southern British Iron Age. Some of the more influential contributions include Leslie Alcock’s (1972) report on the excavations at Cadbury-Camelot, Ian Stead’s (1991) discussion of the Snettisham hoards, John Dent’s (1985) description of three cart burials from Yorkshire, and Rosalind Niblett’s (1992) account of a cremation from St. Albans. Niblett’s work is notable for its plausible reconstruction of the events that culminated in the final deposition of the remains. It is a fascinating look at the funerary practices of one Iron Age community. Most of the other contributions in this section deal with the rich archaeological heritage of Salisbury Plain. Christopher Evans (1989) reviews the “background and impact” of the Little

Woodbury excavations conducted by Gerhard Bersu in late 1930s. It was Bersu’s recognition of the post-hole structures as houses that effectively put an end to the archaeological fiction of pit-dwellers and inaugurated a new era in British archaeology. These excavations are also discussed by Geoffrey Wainwright & Mansel Spratling (1973) in light of the neighboring settlement of Gussage All Saints, which was excavated in its entirety in 1972. This site consists of a three-acre enclosure surrounding a number of habitations, refuse pits, and the remains of a once-productive bronze foundry. Information gleaned from this dig has allowed archaeologists to reassess the nature of Little Woodbury-type settlements. In the final selection on Salisbury Plain, David McOmish (1996) discusses the East Chisenbury Midden, which consists of “deliberately curated accumulations of feasting debris” rather than general domestic rubbish (215). Based on this and other evidence, McOmish concludes that the construction of the midden was connected to the conspicuous consumption of food, likely as part of some seasonal rituals. His findings have prompted the reassessment of known middens at other locations.

The final section deals with the Scottish Iron Age and focuses exclusively on brochs, the remnants of some five hundred of which survive. These structures make their appearance in the first millennium B.C. and consist of circular dry-stone towers with hollow walls that enclose the domestic space of Iron Age farmsteads. Readers unfamiliar with this aspect of Scottish archaeology might well begin with the last of the four studies included in this section, an article by Mike Pearson, Niall Sharples and Jacqui Mulville (1996). This article provides a précis of broch scholarship as of its original publication date together with the authors’ stance on particular controversies. It is well

organized, exhaustively researched, and generally accessible. The other three contributions, however, are much more specialized. They include two preliminary reports on landmark excavations -- Dun Mor Vaul, Tiree by Euan MacKie (1965) and Bu Broch, Stromness by John Hedges & Bernard Bell (1980) -- as well as Sally Foster's (1989) application of "the theory and technique of access analysis" to study of the Orkney brochs. Unfortunately, like many theorists in literary studies, Foster employs needlessly complex jargon to explore a simple, even common-sensical, idea: that the demarcation of physical space through the construction of walls and doorways affects how people interact within that space. While her conclusions are not without merit, the application of access analysis to incomplete archaeological data is open to criticism on a number of levels, as Foster herself acknowledges. Even so, hers is the most thought-provoking piece in this section.

Celts from Antiquity is primarily designed for Celticists and archaeologists of different specialties who wish to add greater depth to their knowledge of the topics covered, and it serves that audience well. With few exceptions, the studies in this collection are accessible to anyone who has read one or more of the standard syntheses of Celtic prehistory, though it is unsuited for use in the undergraduate classroom. It is the sincere hope of this reviewer that the efforts of Carr & Stoddart will not go unnoticed, but will set a precedent in the field leading to the publication of similar collections drawn from the pages of other journals.

Dan M. Wiley
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CSANA Annual Section
at Kalamazoo May 6-9, 2004

"Interdisciplinary Approaches to Celtic Studies"

Presiding: Frederick Suppe, Ball State University

Ronald Hicks, Ball State University "Using
Archaeological Reconnaissance Dates to
Identify Oenach Sites"

Maire Niamh Johnson, University of Toronto
"Head to HEAd: Heroes, Saints, and the
Motif of 'Recapitulation' in the
Hagiography of Medieval Ireland"

Bridgette Slavin, University of Buffalo
"Hagiographic Evidence for Monastic
Clientship in Early Medieval Ireland: the
Example of Kildare"

Call for Papers

CSANA
Annual Conference 2004
April 15-18

The next CSANA conference will be held at the University of Toronto from 15 to 18 April 2004, under the co-sponsorship of the Centre for Medieval Studies and the Program in Celtic Studies, St. Michael's College. Twenty-minute papers are invited on all aspects of Celtic Studies; abstracts should be sent by 31 January 2004 to:

Prof. David N. Klausner,
Centre for Medieval Studies,
39 Queen's Park Cresc. E.,
Toronto ON M5S 2C3,
Canada

or by email to: klausner@chass.utoronto.ca
Please cite "CSANA 2004" on the envelope or
in the subject heading.

CALL FOR PAPERS

The Tenth Maple Leaf and Eagle
Conference on American Studies

“The Celtic Connection in North America”

UNIVERSITY OF HELSINKI
5-7 MAY 2004

The University of Helsinki North American Studies Program is happy to join forces with the British and Irish Studies Programme to Conference on North American Studies on May 5-7, 2004.

Focusing on the Celtic Connection in North America, we are seeking proposals for presentations on the general conference theme. Contributions are welcome from all fields related to American and Canadian Studies. The contributors are also encouraged to interpret the conference theme in wide and imaginative sense. Please send your one page proposals with a short introduction of yourself by November 30, 2003 to Pirkko Hautamäki, Secretary General of the Conference. E-mail is preferred.

For more information about the conference, please see the Renvall Institute website at www.helsinki.fi/hum/renvall or contact

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Markku Henriksson
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CALL FOR PAPERS

The International Association for the
Study of Irish Literatures

“Writing Ireland 2004: Past, Present and Future”

National University of Ireland, Galway
20 - 24 July 2004

The International Association for the Study of Irish Literatures invites you to attend its 2004 conference at the National University of Ireland, Galway. The conference theme acknowledges the literary anniversaries which occur in 2004, while also exploring the present state of Irish writing, and looking to the future, perhaps including the new media which are expanding the range of literary creativity.

The Conference activities will take place on the campus of the university, which is situated on the banks of the River Corrib, close to the city centre. Accommodation choices will include student apartments in Corrib village, and a range of local hotels. There will be an opportunity to explore the city and countryside during the conference, and an optional post-conference weekend trip to County Clare. The conference will coincide with the Galway Arts Festival, and will conclude shortly before Galway's famous Race Week.

Proposals for papers of 20 minutes' duration (approx 2,800 words) are welcome on any aspect of the literatures of Ireland, especially those that focus on the conference theme. Speakers must be members of IASIL-membership information is available at <http://www.iasil.org>. A selection of papers may be published, though this has not yet been confirmed.

The conference organizers particularly welcome proposals from graduate research students, for whom special consideration and assistance may be available. Initial enquiries and paper proposals should be addressed to conference@iasil.org
Deadline for Paper Proposals: 15 December 2003. The conference homepage may be viewed on: <http://www.iasil.org/galway>

**Testing the Pen:
Medieval Celtic Manuscripts
16-17 AUGUST 2004, UNIVERSITY OF
ABERDEEN**

Contributions on the following topics would be particularly welcome:

Celtic manuscripts as evidence for cultural contact, Scribal networks, Learned families and their libraries, Medical manuscripts, Relationships between extant manuscripts, The movement of books and scribes

Proposals for papers (20 minutes) should be submitted before December 31 2003 to:

Sharon Arbuthnot
Department of Celtic
University of Aberdeen
Taylor Building
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Aberdeen, AB24 3UE
s.j.arbuthnot@abdn.ac.uk

e-Keltoi
***Journal of Interdisciplinary
Celtic Studies***

Interdisciplinary Celtic Studies, which has already begun to be published at www.uwm.edu/Dep/celtic/ekeltoi will issue a special issue on "The Celts of the Iberian Peninsula", Vols. I and II, M. Alberro and B. Arnold, eds., which is the first comprehensive publication on the Celts of Spain and Portugal in the English language.

The Celts of the Iberian Peninsula

- "Introduction", Barry Cunliffe
- "The Celts in the Iberian Peninsula: an overview", A. Lorrio and G. Ruiz Zapatero
- "The Celtiberians", F. Burillo Mozota
- "The Hispano-Celtic inscriptions of the Botorrita bronze tablets", J. Eska
- "The Hispano-Celtic language", C. Jordán
- "Celtiberian ideologies and religion", G. Sopena

- "Celtiberian settlements and towns", María Angeles Magallón
- "The military organization and structures of the Celtiberians", Pilar Ciprés
- "Celtic legacy in the NW of the Iberian Peninsula", M. Alberro
- "Celtic elements in pre-Roman NW Spain", Marco V. García Quintela
- "Iron Age Archaeology of the NW of the Iberian Peninsula", C. Parcero
- "The Celts in the SW of the Iberian Peninsula", Luis Berrocal-Rangel
- "The Celts in Portugal" Teresa Judice Gamito
- "Religion and religious practices of the ancient Celts of the Iberian Peninsula", F. Marco Simón
- "Celtic Mythology of the Iberian Peninsula", R. Sainero
- "Celtic place- and personal-names in Spain and the socio-political structure and evolution of the Celtiberians", L. García Moreno

Manuel Alberro, Uppsala

**CSANA
YEARBOOKS**

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** (coming to a theater near you soon). 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), *Heroic Poets and Poetic Heroes in Celtic Tradition*, a Festschrift in Honor of Patrick K. Ford, a former President of CSANA and a charter member of our organization. The "Fordschrift" is bursting at the seams with over two dozen meaty articles from

leading scholars in their fields--you won't want to miss out on all it has to offer (see table of contents below).

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* and the next planned volume, on the "Celtic Literary Imagination in the Early Modern Period," please contact the editor,

Joseph Falaky Nagy, at jfnagy@humnet.ucla.edu

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 Tradition: Studies in Honor of Patrick K. Ford (forthcoming; co-edited by Leslie Ellen Jones and Joseph Falaky Nagy): Anders Ahlqvist, "*Is acher in gaith . . . ua 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 Roi*"; 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, "'Sy abl fodd, Sibli 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: *Líadain 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 Brighde Mac Con Midhe"; Brynley F. Roberts, "*Breuddnyd 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 Aesthetics"; 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)**

<p>12^{fed} GYNGRES ASTUDIAETHAU CELTAIDD RYNGWLADOL PRIFYSGOL CYMRU, ABERYSTWYTH 24-30 AWST 2003</p>		<p>12th INTERNATIONAL CONGRESS OF CELTIC STUDIES UNIVERSITY OF WALES, ABERYSTWYTH 24-30 AUGUST 2003</p>
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CSANA would like to express thanks and congratulations to the organizers of the 12th International Congress of Celtic Studies in Aberystwyth. Delegates were delighted by the brilliant papers and the superlative hospitality at the Congress. Patrick Sims-William and Dana Edwards should be especially congratulated. It is tempting to single out other individuals, members of CSANA and otherwise, for their brilliant papers or their plenary addresses or their fashionable eye-glasses, but truly the honorable mention list alone would take up the bulk of this newsletter (look for further details in our next issue). There was so much that was excellent – the academics, the conference banquet, the plenary sessions, the National library, the book exhibits, the claret at Harry's Bar, the bearded men bathing in their long long white underwear in the early morning bay. We were honored and amused and amazed, and we are sincerely thankful for being allowed to participate. The 2007 ICCS will be in bon ton Bonn.

Call for Papers

California Celtic Conference

The UCLA Celtic Colloquium sends forth a CALL FOR PAPERS in anticipation of the twenty-sixth annual University of California Celtic Studies Conference, to be held MARCH 4-7, 2004, here at UCLA. Those wishing to give twenty-minute presentations at the Conference are invited to submit proposals--300-500 words, accompanied by a title, the author's name and academic affiliation if any, and some indication of audio-visual needs--via e-mail to Professor Joseph Nagy of UCLA, the Chair of the Program Committee, at jfnagy@humnet.ucla.edu. The deadline for receipt of paper proposals is

FRIDAY, JANUARY 9. The authors of the proposals will be contacted by the Program Committee shortly thereafter. Invited guests of the Conference include Patrick Ford, Colum Hourihane (in a talk on medieval Irish art and architecture to be hosted by and at USC), Kathryn Klar, Damian McManus, Bernhard Maier, Jennifer Miller, Gerald Morgan, Donncha Ó hAodha, Tomás Ó Cathasaigh, and Kristen Over. In addition to the trip to USC and other events, there will be a reception late Thursday afternoon and a Saturday-night banquet, at a restaurant and for a price to be announced.

CSANA Newsletter

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