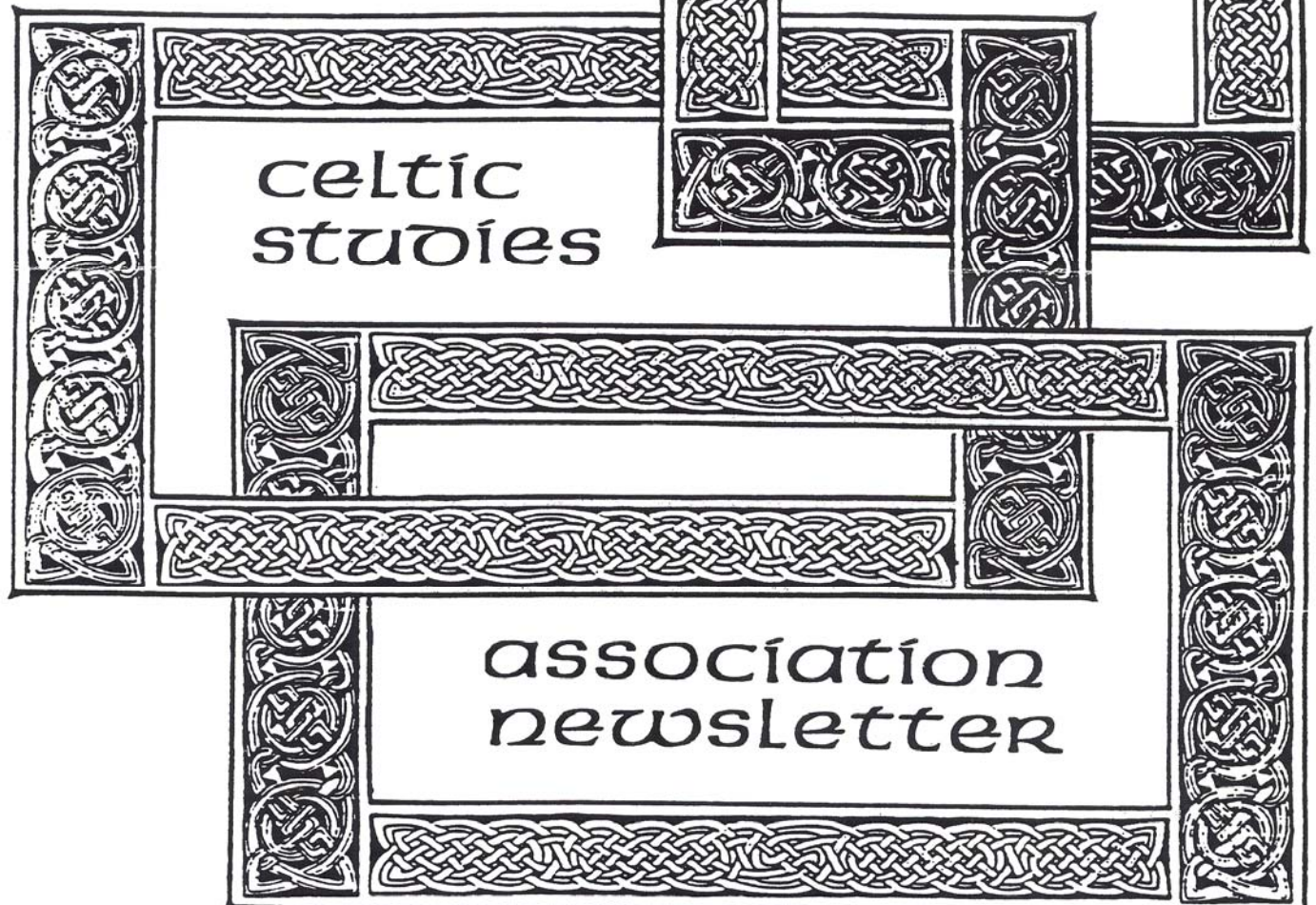


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CSANA
CELTIC STUDIES ASSOCIATION OF NORTH AMERICA

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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@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@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.

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**2nd Annual
John V. Kelleher
Memorial Lecture
and 25th Annual Harvard Celtic Colloquium**

October 7-9, 2005

This year marked the ‘silver anniversary’ of the Harvard Celtic Colloquium. The Colloquium has grown and changed considerably over the quarter-century of its history, and this year’s conference—organized by Jennifer Dukes, Samuel Jones, and Christina Chance of Harvard’s Department of Celtic Languages and Literatures—covered perhaps a broader range of topics than ever before. Over the course of three days, thirty-three presenters from eight countries on four continents came together to discuss subjects ranging from the earliest historical records of the Continental Celts in the first millennium B.C. to the state of Insular Celtic languages and literatures in the third millennium A.D.

As in 2004, the Friday morning opening of the Colloquium was heralded by Thursday night’s John V. Kelleher Lecture, inaugurated last year in memory of the late Harvard professor. This year’s speaker was Philip O’Leary of Boston College, whose paper “Who’s Irish? Whose Irish?: Writers of Irish, Writers of English, Writing in Ireland” discussed the controversy surrounding the status of Anglo-Irish literature (as opposed to Gaelic Irish literature) in the Free State. Following the lecture, a reception was held at the Harvard Faculty Club, where Colloquium attendees mingled with alumni of the University of Wales, Bangor, whose reunion was scheduled to coincide with the Celtic conference.

After Thursday night’s revelry, Friday morning began on a more somber note with Tadhg Ó Dushláine’s analysis of “Corkery’s Critique on *Caoine Airt Uí Laoire*” and Shamus MacDonald’s “Death and Dying in Gaelic Nova Scotia”. Moving from the commemoration of death to the celebration of violence, David Ingle’s study of “Recreational Fighting in 19th Century Ireland” documented this peculiar pastime as depicted in Irish drinking songs and ballads from the period. Later in the day, Whitney Papailiou examined links between Irish and Indic texts in his paper on “Amairgen Gluingel and Pre-Christian Ideology”, while Yasuko Kazama-Takaba discussed the motifs used by the artists who helped illustrate and illuminate the Book of Kells.

There were no fewer than four papers on linguistic topics at the Colloquium this year, ranging from Joseph Eska’s discussion of the interface between orthography and phonology in a Celtiberian inscription to Chao Li’s analysis of the nature of verbal noun in modern Celtic languages. Marie Clague and Jennifer Kewley Draskau of the Institute of Manx Studies at the University of Liverpool both presented papers on topics in Manx linguistics, a subject about which as a rule we hear all too little in North America. Clague discussed “Cross Linguistic Discourse Markers” in the speech of bilingual children attending a Manx immersion school, and Kewley Draskau

spoke on the rise and fall of periphrastic verb tenses in Manx Gaelic through the course of “Language Death and Resurrection in the Isle of Man”.

History and historiography were also well-represented: Laurance Maney presented a paper “Rethinking John Vincent Kelleher’s Theory of Revision to the Early Irish Annals”, and Timothy Bridgman’s “*Keltoi, Galatai, Galli*” explored even older sources, tracing the use of these three terms for Celtic people (or peoples) in Classical texts. Amélie Ghesquière took up the complexities of the political relationship between France and Ireland during the Second World War, while Sarah McGarrell treated an earlier period of Irish history in her paper “Assessing the *Airgialla* and the Ecclesiastical Power Structure”. Welsh history was the topic of Nia Powell’s study of “Taxation and the ‘Acts of Union’”, in which Powell suggested that the so-called ‘Acts of Union’ were intended not to unite Wales legally with England, but rather simply to create legal uniformity within Wales itself. Welsh pseudo-history and oral tradition were also examined in Marion Löffler’s paper on the use of “traditionary evidence” in the 19th century debates on Iolo Morgannwg’s claim to have heard eyewitness accounts of the 17th century battle of St. Fagan’s.

Friday concluded with three papers on Scottish topics, progressing chronologically from Cynthia Neville’s “Knights, Knighthood and Chivalric Culture in Gaelic Scotland, 1050-1300” through Roxanne Reddington-Wilde’s analysis of the rise of the Highland “clan system” in the 16th-18th centuries to Bob Purdie’s study of the 20th century Scottish poet Hugh MacDiarmid. On Saturday, a fourth paper by David Morris

explored “The Rise of Christian Nomenclature in Medieval Scotland”.

Saturday’s sessions featured a number of papers on legal topics, beginning with Charlene Shipman’s comparison of an early Irish and an Anglo-Saxon code regarding violations of the Sabbath laws. In “*Feis, Fled, Oenach*: What the Laws Reveal”, Angie Gleason examined what Irish law texts have to say about Irish festivals and feasts. Finally, Robin Chapman Stacey explored the implications of “absence” in the medieval Welsh law texts—specifically, their silence on violent crime when compared with contemporary English works.

Moving from literal courts to fictional ones, Máire Ní Annracháin examined the use of metonymy in Brian Merriman’s poem *The Midnight Court*. Other speakers on Irish poetry included Peg Aloï, who analyzed “Echoes of the Otherworld in the Poetry of Nuala Ní Dhomhnaill” and Mary O’Donoghue, who addressed the “[Un]Principled Pleasure” some writers have taken in the act of translating Irish poetry into English. Modern Irish prose was also featured in two papers: Brían Ó Conchubhair discussed the marginalia in Brían Ó Nualláin’s copy of Tomás Ó Criomthain’s *An tOileanach* and their possible significance to Ó Nualláin’s own *An Beal Bocht*, while Brían Ó Broin presented a paper on Máirtín Ó Cadhain’s troubled relationship with the Irish government and its institutions during and after the Second World War.

Saturday closed with a session focusing on modern critical approaches to medieval texts. Morgan Franck’s study of “Gendered Postcolonial Discourse in the Mabinogi”

reinterpreted the representation of women in the traditional Welsh tales in light of post-colonial theory, and Jon Williams suggested a new reading of the episode of the oldest animals in *Culhwch and Olwen*. Aled Llion Jones applied modern literary theory to the *Gododdin*, through a close reading of the phrase “Hwn yw e gododin, Aneirin ae cant”.

Religion was, appropriately, the subject of Sunday morning’s first session, in which Anthony Watson spoke on the “Theology of Celtic Martyrdom”, while Annie Donahue

discussed the representation of monogamous marriage in the *Acallam na Senórach*. The conference concluded later that afternoon with a musical coda: Paul-André Bempéchat’s analysis of Breton composer Guy Ropartz’ opera *Le Pays*, complete with excerpts from a new recording of this little-known work. After a light lunch, the conference-goers went our separate ways, with thanks to the students and staff who for the past twenty-five years have made the Harvard Celtic Colloquium such a success.

Benjamin Bruch

Book Reviews

The First English Empire: Power and Identities in the British Isles 1093-1343

R. R. Davies. Oxford: Oxford University Press, 2000 (paperback, 2002). 213 pp.

Five years after its initial publication, R. R. Davies’ *The First English Empire: Power and Identities in the British Isles 1093-1343* remains fresh, rewarding reading for scholars of medieval and early modern studies interested in sorting through “the problem that is the British Isles” (3). In seven chapters (all but one part of the Ford Lecture series delivered at Oxford in 1998), Davies focuses on the 250-year period that shaped the relationship between England and the British Isles, and throughout the book he explores why that relationship was not ultimately an integrative one. An equally salient theme exposes the “essential Englishness of English political culture,” and Davies calls our attention to the enduring tradition of an “English-trained”

approach to the politics of the western British Isles (111; 65). Along with *Domination and Conquest: The Experience of Ireland, Scotland, and Wales 1130-1300* and his multi-part series addressed to the Royal Historical Society on “The Peoples of Britain and Ireland,” this book reaffirms that objective and thorough examination of the question of medieval Britain is Davies’ domain.

The *distinction* of Englishness rather than its fusion with a larger sense of Britishness preoccupies each of Davies’ chapters. In his analysis (chapter 1), English overlordship and its eventual triumph as undisputed central power of the British Isles depended in large part on exclusivity, on a fierce and

separate sense of English superiority. From the 1090s, the period of Norman advancement into outer Britain, English kings—against both the ideological precedent set by tenth-century Wessex and the ecclesiastical politics of an “all-Britain”—opted *not* to style or title themselves rulers of Britain (8-10). No dream of a unitary and integrated Britain directed England’s earliest relations with its “outer zones” (18). The British Isles formed instead “the zone of Anglicization” into which “self-consciously and aggressively English” settler communities “exported” Englishness (19). The closest possibility for “a single British political nation” was in effect Edward I’s “English take-over of the British Isles” (25, 30).

Superior strength made Englishness as such possible. Charting the far from predetermined course by which England became the sole “orbit of power” in the British Isles, chapter 3 credits as England’s greatest success “the illusion that [the concepts of ‘England’ and ‘the English’] were inevitable, even immemorial realities” (61). Before lines of power and loyalty had “settled into a four-countries mode”—before any local vision of Scotland, Wales, or Ireland as unitary nation-states—England had already become “more than a geographical expression” (74). Its brand of single and direct kingship, its “military gusto,” and its “insatiably acquisitive aristocracy” differentiated England.

The political contraction of Britain into England was mirrored on an ideological front. In “Island Mythologies” (chapter 2), Davies recounts the battle for “Britain” as an English defeat-turned-victory: when efforts to appropriate “Britain” and to include England in a “pan-British ideology” failed (44-48), the solution was to eliminate British terminology altogether, to replace it with terms of state and ecclesiastical power that were indisputably English—*Engla-lond, Anglia, ecclesia anglicana*. The “triumph” was to define English identity as separate and to fix an irremediable “disjunction” between England and the idea of Britain (52).

Combative rhetoric pitting “heartland” against “backwater” and civility against barbarity is the focus of chapters 4 and 5, and the “Anglicization” of the British Isles (“the triumph of the fashionable, the innovative, the exciting, the technologically more advanced, the wealth-creating, the transformative,” 170) occupies chapter 6. Each lays bare the “profound fissures” of a seismic “fault-line”—the metaphor of core instability with which Davies emphasizes economic, sociopolitical, cultural, and ethnic “incompatibilities” (140, 141-2, 189). A central, reiterated lesson of the book, and the focus of chapter 7, is not one of inevitable but of constructed disjunction, a disjunction created largely by “an English identity and power which had defined itself in such an exclusive fashion” (210).

Kristine Over

North Eastern Illinois University

Royal Inauguration in Gaelic Ireland, c.1100–1600: a cultural landscape study.

Elizabeth Fitzpatrick. Woodbridge: The Boydell Press, 2004. 294 pp.

It is not often that one can classify a new study as truly groundbreaking. This latest offering from Elizabeth Fitzpatrick, however, fits comfortably into this category. Fitzpatrick deals with a feature of the Irish landscape that, despite its relatively wide distribution, has proved an elusive subject, principally on account of the disappearance of many of its distinguishing characteristics over time.

Fitzpatrick uses the prologue to detail the distinguishing characteristics of the inauguration ceremony in late medieval Gaelic Ireland, explaining that there are just three texts available for this period that deal significantly with this event, in addition to the many minor references to be found in Irish chronicles and the observations of Tudor administrators. Despite this, Fitzpatrick manages to identify at least five distinct rites that constituted the ceremony: a robing ceremony, the performance of a clockwise ceremonial turn, the bestowal of the rod of kingship (*slat na rígh*) on the candidate, proclamation / acclamation and the surrendering of the king's horse and garments. In addition, rituals of bathing or drinking may have been performed during the ceremony in addition to the recitation of the candidate's genealogy or the performance of a eulogy. Each, in turn, is discussed in the light of similar practices in Europe. This welcome approach places Gaelic inauguration practices clearly in the wider context of similar practices and ideas about kingship and authority found elsewhere, something that Fitzpatrick continues throughout the book.

The book is divided into six chapters. The first sets out to recover knowledge of the location and use of inauguration sites from written records, both Irish and English, in addition to Tudor and early Stuart maps. Place-names, of course, feature prominently in this quest as do later folk traditions collected by antiquarians in the eighteenth, nineteenth and twentieth centuries. In commenting on the demise and loss of assembly places, Fitzpatrick notes that in the period of the Nine Years War political expedience had made the charting of inauguration sites by the Tudor government a necessity; however, when the threat had passed, this was no longer the case. The disappearance of these sites from the maps coincided with the lament for their disappearance found in many contemporary bardic poems. The downfall in status that was to be the lot of these sites led to an equally devastating loss of significance in the popular consciousness, as evidenced by the fact that these traditional meeting places were overlooked as locations for assembly by the Catholic rebel leaders in 1641. The work of identifying inauguration sites from both the written record and from the landscape itself is not straightforward. Fitzpatrick notes that these sites defy easy classifications and are far from homogenous. The number thus far identified is relatively small when one considers that early medieval Ireland consisted of some one hundred and fifty petty kingdoms and later medieval Ireland approximately ninety lordships.

The second chapter explores possible explanations for the choice of certain

locations as inauguration mounds. Some of the earliest associations of mounds with medieval royal assembly date from the tenth century (e.g. Magh Adhair, assembly site of the Dál gCais). Fitzpatrick argues that the contribution of the Viking assembly practices to Irish ideas regarding royal meeting places, while little understood, must, nevertheless, have been significant. For instance, the custom of holding royal ceremonial assemblies on sepulchral mounds also features prominently in Scandinavia during the time of the Viking invasions while there is no evidence to suggest that there was a custom of inaugurating Irish kings on mounds in late prehistory upon which later practices might be based. The role that myth and tradition (even hastily-invented tradition) played in the legitimization of certain sites is also discussed here. This chapter, in addition, deals with stone cairns and mottes (arguing that the interpretation of some mounds as Anglo-Norman mottes may require re-evaluation).

The third chapter centres on the role of the kingship *leac* in inauguration ceremonies and here – quite literally – Fitzpatrick does not leave a stone unturned. Sources trawled for this chapter include literary texts, chronicles, place-names, material remains, folk tradition and the comments of antiquaries. The creation of suitable myths projected many of these features back into prehistory when actually most *leaca*, with the exception of the *Leac na Ríogh*, mentioned under the year 1432 in the *Annals of Ulster*, make their appearance in documentation of the seventeenth and eighteenth centuries. The rite of kingship was not immutable and changes in personnel and furniture appear as early as the fourteenth century and increase as the

concept of kingship changes to that of lordship. Fitzpatrick examines the possible significance of the inauguration stone, comparing Irish examples with the *Fürstenstein* in southern Austria. Footprint impressions and their relationship with inauguration stones are next explored. These elusive features, for which little archaeological evidence exists to connect them to later inauguration rites but which loom large in Irish mythology, may have been a feature of the early rather than later medieval period, suggests Fitzpatrick, who points to the significant number of these stones found at early ecclesiastical sites in support of her argument. The rite of the single shoe, on the other hand, dates from a much later period – the fifteenth and sixteenth centuries. Fitzpatrick sets out to discover the purpose behind the shoe, which she claims was a gesture of support by leading vassals for the authority of their overlords. In her discussion of the symbolism of the single shoe (and the rite of *monosandalisme* in general), Fitzpatrick is not afraid to venture not only into the world of classical mythology but also into anthropological studies by scholars such as Marc Bloch for answers (see especially pp 125–7). This approach is both welcome and refreshing.

Chapter four continues Fitzpatrick's discussion of inauguration furniture, this time centering on the inauguration chair and its symbolism. Special attention is given to Tulach Óg and the inauguration chair of Ó Néill. The significance of the throne is explored with reference to Scottish royal inauguration ceremonies. Fitzpatrick places particular significance on the apparent progression in late medieval Ireland from an inauguration *leac* to a 'chair' or 'throne', perhaps influenced by contemporary models

of European monarchy. Chapter five proceeds to examine ecclesiastical influence on inauguration practices, particularly during the twelfth and thirteenth centuries which manifested itself at times in the movement of location to a church site. The final chapter examines the relationship between the location of assembly sites and the residences of kings and chiefs in the early and later medieval period. The epilogue focuses on the end of a tradition and the effect of the Nine Years War on assembly places. The appendixes, detailing attested and possible inauguration sites and footprint stones form an immensely valuable

starting point for future research. One noticeable typographical error can be found at the bottom of p.26 where the sentence beginning ‘Hore’s list of inauguration sites [...]’ is replicated on the top of p.27.

This is a hugely important book on an area that has been neglected for far too long. Fitzpatrick is meticulous in her treatment of her subject and her breadth of learning is evident throughout. Her discussion of the rite of the single shoe alone exemplifies this perfectly.

Salvador Ryan,

National University of Ireland Maynooth

Old World Colony: Cork and South Munster 1630-1830

David Dickson. Cork, Ireland: Cork University Press, 2005. 726 pp.

In this masterful study of Cork and south Munster during the years 1630-1830, David Dickson weaves an intricate tapestry of a colorful region with a fascinating history. Dickson integrates analysis of significant economic issues with a discussion of crucial historical events to create a captivating and informative study. In one chapter, the reader may discover a detailed and illustrative treatment of potato cultivation as well as of the spade utilized by the potato farmer—all set within the context of a discussion of socio-economic motives leading to civil agitation and even religious strife. In other chapters, the reader may encounter compelling portraits of such characters as Richard Boyle, the Englishman who as a pioneer of the plantation system astutely obtained Munster land in the sixteenth and seventeenth centuries, beginning his family’s rise to prominence as earls of Orrery and later Burlington—or of such characters as the Roman Catholic Bishop Moylan, who warned his flock against

participation in the violence of the late eighteenth century. Throughout the book, the reader cannot avoid the tortuous and torturing thread of inter-sectarian antagonism during this two-hundred-year period.

As Dickson notes, his aim in focusing on the Cork and south Munster region is not to compose “a social history of Ireland in miniature” (xi). Instead, he focuses on the area in such a way that “the aim has been more of a search for the elements that went into the creation of this region as a region, the factors driving change, and the possible explanation for the distinctive outcomes” (xi). From the very beginning of the English foray into Ireland, Dickson points out, “Henry II made the conquest of the small town of Cork one of his immediate objectives” (xi). In subsequent centuries, this area remained Ireland’s southern exposure to other nations, like France and Spain, with mercantile and political

interests. This fact, combined with “the perception of outsiders that it contained untapped riches” contributed to “the strategic importance” of this region (xii). Therefore, south Munster in the 1580’s was chosen at “the site for the English state’s first programme of settler colonization” (xii)—a decision which was to have repercussions in subsequent centuries.

In any case, through developments “within a greatly strengthened exchange economy,” Cork became “one of the great ports of the Atlantic world” (xii). As Cork grew, so did the surrounding area, with Cork’s “growing commercial muscle helping to transform landscape, social relations and material culture in the ‘back country’ with all its inherited cultural and ecological variety” (xii). Economic developments, however, offer only “one perspective” for the changes in this area of Ireland “between the early seventeenth and early nineteenth centuries” (xiii). Noting that south Munster, like the rest of Ireland, was torn apart “in the ‘long’ seventeenth century by civil war and the expropriation of the existing landowner elite,” Dickson describes in his book the formation of a “new elite”: “Between the 1580s and the 1690s political and economic power passed for the most part to an entirely new elite, which was installed in the wake of the great reconquest, whose ideology and culture was freshly English and whom we label as ‘New English’ “ (xiii). Shaping this group was its “largely Protestant allegiance” in the midst of a people adhering to Catholicism (xiii). Dickson analyzes “the severe reverses” of this “new elite” during the 1590’s, the 1640’s, and the 1680’s—reverses that “profoundly shaped their sense of mission and their view of the indigenous community over which they had at least nominal control” (xiii). Dickson does not

hesitate to call this group “colonial”: “But by any definition the victors in the struggle for control of south Munster were a colonial group insofar as the region (like the province of Ulster) experienced heavy, varied and sustained immigration, principally but not exclusively from England, over a period of seventy years” (xiii). This group possessed “economic power in the region” and “constituted a self-defined community with colonial characteristics” (xiii).

Dickson divides his book into three sections. In the first part, he takes up the period from 1630 to 1770. In the first two chapters, he traces “the totality of seventeenth-century developments” with the year 1641 as a dividing line (xiv). In later chapters, he concentrates on “social and economic change between the mid-seventeenth century and the 1760s,” taking into account “land ownership and the world of the gentry,” “commercial change,” and “the rural estate system and the working out of agricultural change” (xiv). In the second part, Dickson discusses “the surface tranquility of south Munster before the late eighteenth century,” while considering “evidence of profound underlying tensions” (xiv). In the third part, he studies “thematic developments between 1770 and 1830,” including metamorphoses in “agriculture and demography,” “changing power relationships in rural society,” “trade and manufacturing,” “urbanization and infrastructure” (xiv). In the last two chapters, he delineates “the origins of the crisis of the 1790s” and “the bitter post-Union period” which ends “in the dénouement of 1829” (xiv). Dickson in this study of Cork and south Munster has chosen to work within the context of the “long” eighteenth century in order “to address some of the limitations in current historiographical

convention, both as to periodization and to theme” (xiv).

In his Afterword, Dickson considers post-1830 issues in the light of earlier history. Most salient among these issues is the Famine of the 1840’s, the “memory” of which for Dickson is imbued with “elements of a deeper past”: “The terrible years of sickness, death and displacement passed into collective memory. But in the process, elements of a deeper past were

compressed into the political aspects of that memory” (499).

In this detailed, well-researched study of Cork and south Munster, well provided with charts, tables, bibliography, illustrations, index, and copious notes, Dickson has clarified some factors involved in “the creation of this region as a region” in the hope that others will be motivated to advance the study of what for him is “an endlessly fascinating region of surprise” (xiv).

Gregory Darling

Call for Papers
Annual Meeting of CSANA 2006
and the 28th Annual
California Celtic Studies Conference

The UCLA Celtic Colloquium in conjunction with CSANA invites paper proposals for the Twenty-Eighth Annual University of California Celtic Studies Conference, to be held in conjunction with the annual meeting of CSANA, on the UCLA campus (Humanities Conference Room, Royce Hall 314), March 16-19, 2006. Among our invited speakers are Edel Bhreathnach, Jacqueline Borsje, Sioned Davies, Angela Gleason, John Montano, Niall Ó Ciosáin (with the kind sponsorship of USC), Micheal Ó Flaithearta, Ann Parry Owen, Geraldine Parsons, and Sara Elin Roberts. A banquet (price per person to be determined) and field trip are being planned. There will be no registration fee.

Proposals of papers (twenty minutes in length) are due Friday January 13; they should be sent via e-mail and include a title, a 250-word abstract, and some indication of AV needs. The program committee vetting the proposals will be in touch with the proposers by February 1. All those whose papers are accepted for presentation must be members of CSANA in good standing by the time of the event.

The official hotel of the conference is the Century Wilshire (800 421-7223). On this and other hotels in the UCLA area, see <http://www.cho.ucla.edu/housing/hotels.htm>. More information about the conference and sundry details will be forthcoming. In the meantime, if you have any questions, please contact the organizers (Lisa Bitel, Karen Burgess, Malcolm Harris, Charles MacQuarrie, and Joseph Nagy) at jfnagy@humnet.ucla.edu.

Call for Papers
Rannsachadh na Gàidhlig:
18-21 July 2006

Rannsachadh na Gàidhlig is a biennial academic conference on matters relating to Gaelic. Previous conferences have taken place at the universities of Aberdeen, Glasgow and Edinburgh. The fourth conference will take place at Sabhal Mòr Ostaig, Skye, in July 2006.

Research papers on both traditional and innovative areas of scholarship will be welcomed and these may be delivered in Scottish Gaelic or in English.

Papers of 20 minutes' duration, with additional time for discussion, will be run in parallel sessions. Abstracts of around 200 words of proposed papers are kindly requested before 31 January 2006. These should be sent to sm00rng@groupwise.uhi.ac.uk.

Abstracts selected for the conference will be displayed on the conference website at www.smo.uhi.ac.uk/rng2006 where further information on registration, costs, accommodation, childcare and tourism can be found.

13th International Celtic Congress in Bonn
July 23-27, 2007:
<http://www.celtic-congress-2007.com/index.html>

Under the high patronage of the President of the Federal Republic of Germany, Horst Köhler, Celticists from around the world meet for the XIII International Congress of Celtic Studies in Bonn, July 23-27, 2007: for the first time in Germany. Its general theme is „The Celts on the Rhine“. Papers may deal with all aspects of Celtic culture and civilization from the beginnings to the present day. You are warmly invited already now to participate. Please send your registration as soon as possible: figures of participants are important for future planning. Furthermore, you'll profit from interesting rates for fees and boarding (see link web site for further details).

Besides the congress papers, a big special exhibition on „Celts, Romans, and Germans“ will be organized by the Rheinisches LandesMuseum, and a number of public speeches as well as a rich choice of cultural events of all kind, organized within the “Celtic Summer” of the City of Bonn, await you.

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 Yearbook 1* (2001, *The Individual in Celtic Literatures*), *2* (2002, *Identifying the 'Celtic'*), and the massive double volume *CSANA Yearbook 3-4* (2005, *Heroic Poets and Poetic Heroes in Celtic Tradition*, with co-editor Leslie Ellen Jones), **as well as pre-ordering the forthcoming *CSANA Yearbook 5*** (2006, see below). 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, 2, or 5** (list price: \$50.00), and **\$50.00** for the double volume **3-4** (list price: \$85.00), 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 features peer-reviewed articles, often based on papers given at CSANA meetings. To order copies of issues, 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.

Pre-publication orders (\$25.00 for CSANA members) are being accepted for *Yearbook 5: Memory and the Modern in Celtic Literatures*, which will be published by Four Courts Press in Spring 2006. Contents of *CSANAY 5*, dedicated to the late Máirtín Ó Briain, include:

Mícheál Mac Craith, "Fun and Games among the Jet Set: A Glimpse of Seventeenth-Century Gaelic Ireland" Catherine McKenna, "Aspects of Tradition Formation in Eighteenth-Century Wales" Damian McManus, "'The smallest man in Ireland can reach the tops of her trees': Images of the King's Peace and Bounty in Bardic Poetry" Máirtín Ó Briain, "Satire in Seventeenth- and Eighteenth-Century Gaelic Poetry" Ruairí Ó hUiginn, "Growth and Development in the Late Ulster Cycle: The Case of *Táin Bó Flidais*"

The theme of *CSANAY 6* (to appear in 2007) will be **Celtic mythology**. Those interested in submitting papers for possible publication should contact the editor at jfnagy@humnet.ucla.edu.

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

Evanesence: The Fortunes of Saint Brigit in the Nineteenth and Twentieth Centuries"; Aideen 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 (2005, co-edited by Joseph Falaky Nagy and Leslie Ellen Jones): Anders Ahlqvist, "*Is acher in gaith . . . 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 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, "*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 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 is also included.)

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 must be received by May 15.

History of Music at Christ Church Cathedral, Dublin, by Barra Boydell. Boydell and Brewer; (April 2004).

Revival: The Abbey Theatre, Sinn Fein, the Gaelic League, and the Co-Operative Movement (Critical Conditions, Vol 12). Univ of Notre Dame; (January 2004).

Ruling Ireland, 1685-1742: Politics, Politicians and Parties, by D.W.Hayton. Boydell and Brewer (June 2004)

Celtic Studies Bibliography

<http://www.humnet.ucla.edu/humnet/celtic/csanabib.html>

Be sure to visit the bibliography and to contact Karen Burgess with further updates. kburgess@ucla.edu

Renewed Journal *Yorkshire Celtic Studies*

Yorkshire Celtic Studies is to be relaunched after a hiatus of nearly fifty years. Six volumes of this scholarly journal were published between 1938 and 1958; these included articles on a broad range of topics by such distinguished scholars of the time as Rachel Bromwich, Nora Chadwick, and Eoin MacNeill, to name a few.

The new *Yorkshire Celtic Studies* will be a peer-reviewed journal focused in the first instance on the literatures written in the Insular Celtic languages, of all periods. Linguistic, historical, legal, lexicographical, archaeological, art historical, onomastic or folklore studies which draw on Insular Celtic-language sources (written

or oral) will also be welcome. The editorial board of between fifteen to twenty scholars, covering the range of languages and disciplines mentioned above, will help ensure that the articles published in *Yorkshire Celtic Studies* are of the highest quality. It is hoped that *YCS* will be a forum for work on the Celtic literatures that will bring new perspectives to bear upon the material and that can speak to scholars outside our discipline as well as within (comparative and cross- or interdisciplinary studies will be particularly welcome).

Yorkshire Celtic Studies will be an annual publication. It will appear in print format (the feasibility of an electronic version as well,

available through paid subscription, is currently being investigated).

In addition, the **Yorkshire Society for Celtic Studies**, under whose auspices the journal was originally published, is also to be revived, with a programme of lectures and seminars open to the public.

If you have a paper you wish to submit to **YCS**, or simply wish to be kept informed of future developments concerning either the journal or the society, please contact Dr. Kaarina Hollo, School of English, University of Sheffield, S10 2TN.

e-mail to k.hollo@shef.ac.uk

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There is an updated **CSANA** website at the above address which includes e-mail addresses, old newsletters, calls for papers, and announcements. Please contact cmacquarrie@csub.edu with any corrections, suggestions, or items to be included.

CSANA Newsletter

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