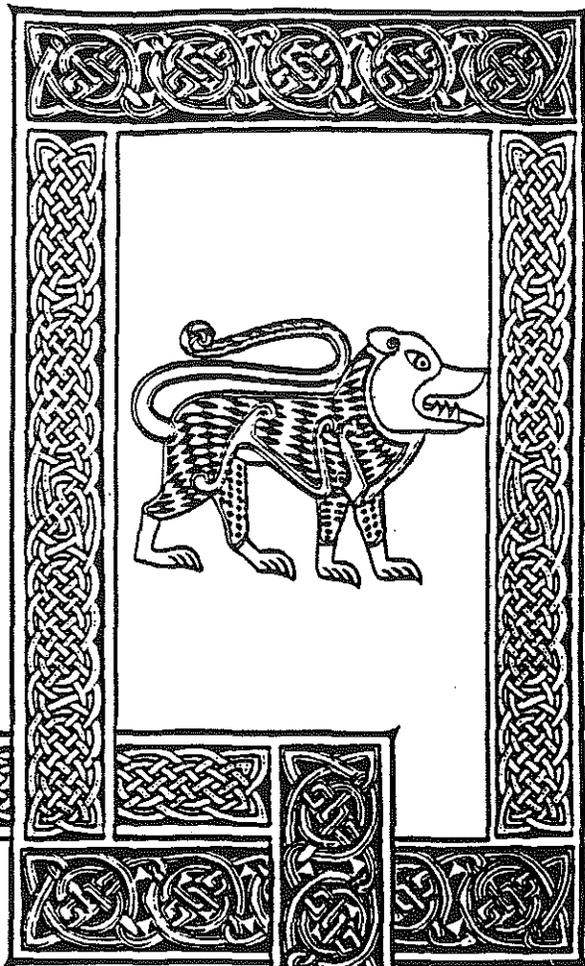
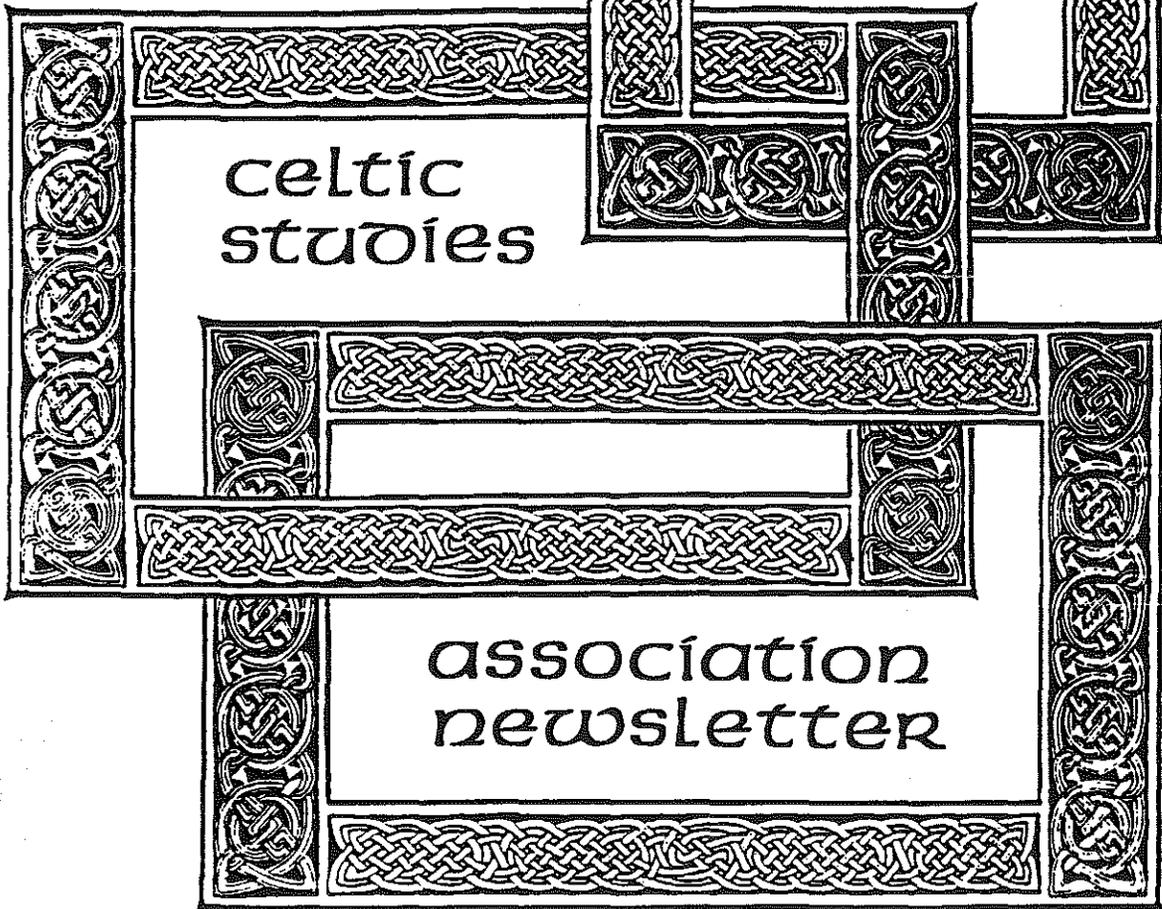


Bealtaine 1998

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CSANA NEWSLETTER

The Celtic Studies Association of North America

15.2

Bealtaine, 1998

1999 CSANA Annual Meeting

The 1999 CSANA Annual Meeting will be held in New York City, under the auspices of the Graduate School and University Center of the City University of New York and of Glucksman Ireland House at New York University. Conference dates are April 8-11, 1999. The topic of the CSANA seminar will be the *Passio* of the Cornish Ordinalia. A call for papers will be issued later in the fall. For more information, please contact Professor Catherine McKenna at The Medieval Studies Certificate Program, The Graduate School and University Center, City University of New York, 33 West 42nd Street, New York, NY 10036 (telephone: 212-642-2314; email: cmckenna@email.gc.cuny.edu or cmckenna@cuny.campus.mci.net).

Report on the 1998 CSANA Annual Meeting

The Annual Meeting of CSANA was held in conjunction with the Twentieth Meeting of the University of California Celtic Studies Conference at UCLA on May 21-24, 1998. There were 35 papers presented on all facets of Celtic Studies. The annual seminar was held on the *Bethu Brigitte*; after four short presentations, there was lively group discussion about the text.

Other special events included a tribute to the founders of the University of California Celtic Colloquium, a gala reception on Thursday, a trip to the new Getty Center/Museum on Friday, a concert at the Armand Hammer Museum on Saturday afternoon featuring vocal music of and about Celts from the Middle Ages to the present, and the annual CSANA Chinese banquet on Saturday evening. The meeting was a wonderful opportunity to share research, to meet like-minded scholars, and to renew old friendships.

Many thanks to Joseph Nagy and the others at UCLA who worked so hard to organize this excellent conference and to make it so successful! Thanks as well to the UCLA Humanities Division, the English Department, and the Center for Medieval and Renaissance Studies, for their generous support.

The CSANA Bibliography

One of the main scholarly accomplishments of CSANA as an organization is the development and maintenance of the CSANA Bibliography, the most complete bibliography in Celtic Studies. Two volumes of the bibliography have already been published (1983-85 and 1985-87), and at the 1998 Annual Business Meeting plans to publish future volumes of the bibliography were discussed. The current bibliography is accessible and searchable electronically, or alternately members can purchase a hard copy at cost (approximately \$35.00). The majority of monies collected from CSANA dues are used to defray expenses associated with the CSANA bibliography. At the business meeting in Los Angeles, the membership reaffirmed the importance of the bibliography for the field of Celtic Studies and also reaffirmed the organization's commitment to continue this effort.

Update on the Online CSANA Bibliography

In January 1998 the Internet homepage for CSANA's online bibliography was completely redesigned. The bibliography's new Internet address is

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

Users can now search the bibliography via the WWW. A link has also been established to CSANA's own homepage and a response mechanism has been added to enable online bibliography users to contact the editor of the bibliography by email. UCLA has terminated access through its email system.

The bibliography's database continues to grow thanks to the efforts of bibliographers Antone Minard, Victoria Simmons, and editor Karen Burgess, as well as the bibliographic contributions of CSANA members. Additions include the *Proceedings of the Royal Irish Academy* (Section C), the *Journal of the National Library of Wales*, *Llên Cymru*, *Annales de Bretagne et des Pays de l'Ouest*, and *Studia Celtica Japonica*, which have been indexed from 1989 through the present. Articles from the most recent available issues of such journals as *CMCS*, *Cornish Studies*, *Ériu*, *Éigse*, *Peritia*, *Studia Celtica*, and *ZCP* have also been added, as have numerous books, collections, and selected articles from other journals. The result is a database that is 37% larger than last year.

During the upcoming year more material published prior to 1989, including the entries in CSANA's previously published bibliographies, will gradually be added to the database. CSANA members are again encouraged to submit bibliographic data about their publications for inclusion in the bibliography. Send hard copy to Professor Joseph Nagy, Department of English, UCLA, Box 951530, Los Angeles, CA 90095-1530 (or email: jfnagy@humnet.ucla.edu).

Karen Burgess, Editor
CSANA Online Bibliography

REMINDERS

CSANA Web Site

Visit the CSANA Web site at

www.cis.upenn.edu/~csana

CSANA List Serve

Join CSANA-L by contacting Professor Joseph Eska at

eska@vtaix.cc.vt.edu

CSANA Brochures

If you are going to a professional meeting and would like to take along a small supply of brochures about CSANA, contact

coe@usc.edu

A BRIEF HISTORY OF CSANA

CSANA was founded in the 1970s by North America Celticists. At the time there was no professional organization for scholars and others interested in and working in Celtic Studies. The primary goal of the organizers was to establish an annual meeting where work being done in Celtic Studies in North America could be presented and shared, where those working in the field could meet in a setting open to interdisciplinary work.

Those modest goals have been more than amply reached. At present there are three meetings each year in North America where work in Celtic Studies is presented: CSANA, the University of California Celtic Colloquium, and the Harvard Celtic Colloquium. In addition several other national meetings include sessions on Celtic Studies, as is indicated in the conference information below.

Moving beyond that initial goal, CSANA next turned to working on the bibliographical needs of the field, particularly for North Americans who often work across disciplines. This goal resulted in the CSANA Bibliography.

Most recently, CSANA has joined the electronic age, sponsoring a Web site and a List Serve. At present, too, the group is exploring the publication of an annual which will have its own editorial mission, rather than being the proceedings of the Annual Meeting.

As intellectual and academic life changes and grows, so will Celtic Studies change and grow. CSANA aims to develop accordingly, serving the needs of those working in Celtic Studies in North America and elsewhere in the world.

A CSANA Journal

At the 1997 CSANA business meeting, it was decided to form a committee, chaired by Joseph Nagy, to explore the possibility of CSANA's launching a journal in time for the millenium. In addition to publishing articles and reviews, this journal would be a venue for publishing the CSANA Bibliography on a regular basis.

The following report was presented to the 1998 Annual Meeting by the chair of the 1997-98 journal committee, Joseph Nagy:

During the past year a committee constituted to explore the feasibility of a refereed CSANA journal gathered information from members about this enterprise. A questionnaire was circulated and approximately twenty responses collated. The results were analyzed and discussed by the committee. Three members of the committee met and formulated the following proposal, which was presented to the CSANA Executive Committee.

In 1998-99 CSANA should work toward launching a flexibly defined refereed annual scholarly publication with the goal of having it in operation during the year 1999-2000. During 1998-99 more advice will be sought from the membership, while a new committee appointed by the President of CSANA will work on questions pertaining to the finances of and publicity for this publication. At present it is envisioned that the annual will normally be "hard copy", approximately 100-125 pages in length. The "publication" need not be in a book form every year, however--there is, for instance, the possibility of occasionally issuing a CD-ROM. The cost for this initial publication (500 copies) would be kept under \$4000.00, including postage. The editor should have institutional support and be willing to make a commitment of 6-8 years. The editorial board will include scholars representing a wide range of Celtic Studies, especially as the discipline is practiced in North America.

The annual will feature publications reflecting the state of Celtic Studies in North America. It will welcome submissions from CSANA members, including younger scholars, and the pieces published in it ought to reflect new scholarly perspectives, interdisciplinary approaches, and/or innovative applications of other disciplines to Celtic Studies. The journal will try not to duplicate the mission of other Celtic journals. It might occasionally contain a review article focussing on a area of study relevant to Celticists, particularly how the area has been developed by North American scholars. The annual's relationship to the CSANA Bibliography is another matter to be explored by the publication committee, which will prepare a ready-to-go proposal, including a recommendation for the editorship, to be submitted at the 1999 Annual Meeting of CSANA.

This report was endorsed by the membership at the Annual Meeting. Many thanks to the committee that worked on the question of the journal in 1997-98: Toby Griffen, Amy Hale, John Koch, Catherine McKenna, Joseph Nagy, Robin Chapman Stacey, and Maria Tymoczko.

If you have any ideas about the journal, please contact Professor Joseph Falaky Nagy, English Department, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90095 or Professor Maria Tymoczko, 28 Pomeroy Terrace, Northampton, MA 01060 (tymoczko@complit.umass.edu). Professor Tymoczko will chair the 1998-99 journal committee.

CSANA

Celtic Studies Association of North America

Officers:

Maria Tymoczko, President
Dorothy Bray, Vice President
Elissa R. Henken, Secretary-Treasurer

Members at large:

Karen Burgess
Morgan Davies
Michael Meckler

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 (1983-85 and 1985-87) may be ordered from the Secretary-Treasurer, Elissa R. Henken, Dept. of English, Park Hall, University of Georgia, Athens, GA 30602 (email: ehenken@arches.uga.edu). A new electronic CSANA bibliography has been established (see CSANA Newsletter, Bealtaine 1998, for instructions) and will be made 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 list CSANA-L (see CSANA Newsletter, Bealtaine 1997, for instructions), invitations to the annual meeting, for which registration fees are nil or very low, the right to purchase the CSANA mailing list at cost, and 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. Members outside the U.S. should send a check or international money order for the equivalent of the dues as stated in U.S. dollars; dues can also be paid in British Sterling by sending a check to Elissa R. Henken for £10.50 (Student) or £17.50 (Member).

Student Member	\$15.00
Member	\$25.00
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.

Reviews

N.B. Aitchison. *Armagh and the Royal Centres in Early Medieval Ireland: Monuments, Cosmology, and the Past*. x + 356 pp., figs., photographs, maps, bibl., index. Woodbridge, Suffolk: Boydell and Brewer for Cruithne Press, 1994. \$71.00. ISBN 1-873448-02-3.

Post-structuralist theory has taught us that reality is a construct constituted of language, and in the last twenty-five years historians have taught us that in medieval Ireland the Uí Néill were the construction crew. Aitchison's book is a contribution to the growing body of argument that much of what we once thought we knew about early Irish institutions and traditions was deliberately crafted by the literati associated with expanding political and ecclesiastical enterprises in order to provide ideological support for the ambitions of their patrons.

The first part of the book addresses itself to the old riddle of the *coiceda*--the provinces known as "fifths," of which there seem to have been throughout most of Irish history only four. Instead of embracing the idea of two Munsters (Tuadmumu and Desmumu or Aurmumu and Iarmumu) or MacNeill's two Leinsters (Laighean Tuadh Gabhair and Laighean Deas Gabhair), Aitchison stands with O'Rahilly and the Rees brothers behind the claim of Mide to be the original fifth *coiced*. However, he goes beyond the Reeses' interpretation of Irish quinqupartition in his contention that the *coiceda* actually originated in a consciously crafted abstract scheme, rather than as political realities of any sort. They represent a deliberate notional mapping of Ireland as four quarters surrounding a dominant center--sometimes identified with Tara, sometimes with Uisneach. This overarching Uí Néill conceptualization of Ireland with their own high kingship at its geographical and ideological center was borrowed by lesser dynasties in aid of their ambitions to carve out larger kingdoms for themselves: in other words, the provincial kingships arose only after the Uí Néill and their propagandists had invented the provinces.

It is from this perspective that Aitchison looks at the "royal centres" of his title -- Navan Fort, Knockaulin, Cashel, Rathcroghan, and Tara. Like the *coiceda*, these sites pose some fairly basic questions for the historian: What went on there? Were they at any time royal residences? And if not, where did the kings live? He simplifies the problem by situating the saga literature firmly in the category of "mythology" and bracketing it while he examines the archaeological

and annalistic evidence. He concludes that all five royal centers were already "monuments"--sites perceived as belonging to the past--when they were reinterpreted and mythologized within the Uí Néill conceptualization of the *aimser na cóicedach*. The mystery of the abandonment of Navan Fort, the question of whether there was a pre-Christian settlement at Cashel, the lack of adequate archaeological analysis of Tara--none of these inherently interesting issues is critical to an understanding of the role that the "provincial capitals" played in the symbolic geography promulgated by the Uí Néill. Their constructed past as royal centres sufficed to render them semiotically potent as sites of *óenaige* and objects of military conquest.

The final section of the book deals with Armagh and its own employment of a spatial scheme in support of its primatial pretensions. Aitchison believes that metaphysical, ecclesiastical, and political order is mapped in the layout of the old city. One of the several schemata that he reads in street plans of various vintages is a microcosmic replication of the quinquartite division of Ireland. St. Patrick's Church occupies the geographical and symbolic center in this adaptation of the scheme, with Leinster represented by a church dedicated to St. Brigid in the southeastern quadrant of the city and Ulster by St. Columba's church in the northeastern quadrant, sometimes referred to as *Trián Conchobair*.

Aitchison's claims are far from self-evident--where he finds four quarters in Armagh, for example, traditional usage finds three thirds--but they offer an intriguingly cogent vision of the symbolic configuration of physical space in early medieval Ireland and they deserve the attention and careful evaluation of other scholars. *Armagh and the Royal Centres in Early Medieval Ireland* affords plenty of food for thought. In his use of the work of theoretical historians like Eric Hobsbawm, theoretical anthropologists like Edmund Leach, theoretical archaeologists like Ian Hodder, and architectural historians like Spiro Kostof, moreover, Aitchison does a fine job of locating early Irish studies in their proper place within the cross-currents of contemporary intellectual life. The book itself can be thought of in spatial terms as linked by a series of radiating roads to the theoretical centres of a number of other disciplines.

Catherine McKenna
City University of New York

Thomas Rain Crowe, ed., with Gwendal Denez and Tom Hubbard. *Writing the Wind: A Celtic Resurgence: The New Celtic Poetry: Welsh, Breton, Irish Gaelic, Scottish Gaelic, Cornish, Manx*. 335 pp., illus. Cullowhee, NC: New Native Press, 1997. \$19.00.

Writing the Wind: A Celtic Resurgence represents 53 contemporary poets writing in Welsh, Breton, Irish Gaelic, Scots Gaelic, Cornish, and Manx. The poetry is translated into English, with one or two poems by each author given in the original language as well as in translation. Thomas Rain Crowe's introduction describes the book's genesis and provides readers with a cultural and historical context for the poetry that follows. Crowe was diligent in seeking advice from a number of prominent figures within the literary traditions represented and took on as co-editors Gwendal Denez from Brittany and Tom Hubbard from Scotland. Prefaces by knowledgeable writers and critics precede the individual sections: Bobi Jones for Wales, Gabriel Fitzmaurice for Ireland, Aonghas MacNeacail for Scotland, Per Denez for Brittany, Tim Saunders for Cornwall, and Brian Stowell for the Isle of Man.

The book's title--*Writing the Wind*--will put off many readers, especially Celticists, by its tonal relationship to the old, stale Celtic twilight. The book's cover, showing the Callandish standing stones in a gray-blue tint at sunrise (or perhaps sunset)--along with other, similar photographs provided on the section title pages--such as the Pentre Ifan burial chamber for the Welsh section, or an inscribed Newgrange stone for the Irish section--similarly refer the reader to the misty past rather than the dynamic present. Suggestions of a sentimentalized, even essentialized, understanding of Celtic history and culture never entirely disappear from the introduction; we see them, for example, in Crowe's unnerving reference to "true Celts": "there was a hushed silence from true Celts: the speaker/writers of Gaelic, Welsh, Breton, Cornish and Manx". But as one progresses through the introduction, the section prefaces, and the poetry, it becomes clear that the book is in fact largely concerned with the present rather than the past.

The great strength of *Writing the Wind* is that it collects some of the best contemporary poetry written out of the various Celtic traditions, including outstanding poems by Bobi Jones, Menna Elfyn, Nuala Ní Dhomhnaill, Sorley MacLean, and Iain Crichton Smith, among others. And it does so in the context of shared cultural and historical experience. The most accomplished poems are by Welsh and Irish writers, which comes as no surprise in view of the fact that those writers currently work within the most

developed system of Celtic-language magazines and presses and receive the greatest support from universities, grant-giving arts councils, and engaged critics. Those poets are also blessed by accomplished translators, some of whom are themselves poets, such as Joseph Clancy and Tony Conran (in the Welsh section) and Paul Muldoon (in the Irish section).

But *Writing the Wind* also contains a number of sentimental, obvious, and banal poems, even allowing for the difficulty of retaining freshness and distinction in translation. The opening lines of "125th Street" by Breton poet Youenn Swernig, for example, a poem influenced by American cultures of the 1950s and 1960s, come across as flat and unintentionally comic: "There is something there, man, something you can feel / there's something blowing in the wind, man, / of long awaited spring". Nothing in the poem suggests that this is an attempt at parody. *Writing the Wind* should have been a third shorter to include only poems that meet a uniformly high standard.

With the stabilization and, in certain areas, the modest growth, of some Celtic languages and with the possibility of greater support for Celtic-language culture from the European Union, as well as the Welsh Assembly and the Scottish and Northern Irish parliaments, there are signs that a resurgence of Celtic cultural and political vitality is occurring. *Writing the Wind* reflects that vitality in much of the poetry included. One should not, however, be overly confident about the present or future of poetry in Celtic languages. Many writers must share poet Nuala Ní Dhomhnaill's profound anxiety about Irish Gaelic language and literature, expressed in her fine poem "The Language Issue" (translated by Paul Muldoon). For Ní Dhomhnaill, a poem in Irish Gaelic is set in a frail vessel, a curragh that carries hope, not certainty, into the world:

I place my hope on the water
in this little boat
of the language, the way a body might put
an infant

in a basket of intertwined
iris leaves...

then set the whole thing down amidst
the sedge
and bulrushes by the edge
of a river

only to have it borne hither and thither,
not knowing where it might end up...

David T. Lloyd
Le Moyne College

Michael Lapidge, ed. *Columbanus: Studies on the Latin Writings*. x + 315 pp., bibl., index. Woodbridge, England: Boydell Press, 1997. \$89.

Scholars have long agreed more readily on the general significance of Columbanus to the Latin culture of the West than on the nature and extent of his actual contributions. G.S.M. Walker's *Sancti Columbani Opera* (1957) made the works of the saint easily available for the first time, but was widely criticized for its uncritical acceptance of works deemed spurious by other reputable scholars. Moreover, Walker's extravagant assessment of the range of classical authors and poets being taught in the schools of sixth- and seventh-century Ireland inspired numerous wrong-headed accounts of Irish learning in the period, of which Thomas Cahill's *How the Irish Saved Civilization* is but a particularly well selling example.

Michael Lapidge's collection of essays seeks to remedy many of the defects in Walker's influential commentary and to set the entire field of Columbanus studies on a modern footing for the first time. Each chapter in the collection focuses on a particular writing or set of writings attributed to Columbanus, and the underlying intention of the book is to determine, using modern statistical analysis, which writings are authentically Columban and which are not. Thus Neil Wright examines the disputed *Epistula VI* of the Columban corpus and finds it rhetorically and syntactically consistent with the widely accepted *Epistulae I-V*. Clare Stancliffe engages in complex linguistic and historical detective work to argue that the *Instructiones* are indeed to be attributed to Columbanus instead of to an otherwise unknown pupil of Faustus of Riez. And Dieter Schaller and Michael Lapidge argue for the authenticity of (respectively) the rhythmical verse pieces "De mundi transitu" and "Precamur Patrem," and of the prayer *Oratio S. Columbani*.

Not every essay in the book is concerned exclusively with the issue of authenticity. Jane Barbara Stevenson's essay on the monastic rules of Columbanus stresses the remarkable rigor of his monastic practice and his willingness to depart from his primary models (Gildas, the Egyptian fathers, and Martin of Tours). Thomas Charles-Edwards examines the entire corpus of penitential texts, including those incorporated into the *Regula coenobialis*, arguing that these texts are perhaps best understood as files of documents rather than a single text. When taken together, he suggests, they give us insight into the manner in which penitential practice within the Columban monasteries developed in the century between 550-650, helping to bridge the gap between

what he terms the "particular" and the "comprehensive" penitential.

Several general points recur throughout these essays that might serve as themes for the volume as a whole. It becomes clear through an analysis of his language and references that Columbanus had little or no knowledge of Latin verse or of the classical poets. The metrical poems previously attributed to him cannot possibly be his work, and it is on these poems alone that Walker's portrayal of classical learning in the Irish schools ultimately rests. However, the rhetorical sophistication of the Columban corpus is striking: Columbanus emerges as a master of late Latin prose and as the composer of some fine rhythmical verse. His major intellectual debts are identified as the Bible, Jerome, Rufinus, Gregory the Great, and (particularly) Gildas, whose *De excidio Britanniae* he appears to have known quite well. And the character of Columbanus that emerges from these essays is one that the Frankish queen Brunhild would surely have recognized--a man forceful in his beliefs, independent in his way of thinking, and not at all bashful in his own defense.

Robin Chapman Stacey
University of Washington

Barry Cunliffe. *The Ancient Celts*. vi + 324 pp., illus., figs., maps, bibl. Oxford: Oxford University Press, 1997. \$45.00. ISBN 0-19-815010-5.

In recent years a growing number of books and exhibition catalogues of varying quality have been published about the Celts, including many fine volumes by Barry Cunliffe. *The Ancient Celts* is a stimulating and informative book which I would recommend to anyone interested in the history, archaeology, and linguistics of the ancient Celts. It is beautifully finished with many high-quality color plates and drawings, as well as many fine maps which are both integrated into the text and included in a map section at the end of the book (pp. 281-314). Cunliffe has managed to strike a careful balance between producing a book for the general public and the academic audience. *The Ancient Celts* is clearly divided into 14 self-explanatory chapters which follow a logical progression, raise unusual and informative points, and incorporate vital new information from such recent discoveries as Hesse. Each chapter includes a solid bibliography which is well displayed and discussed. One of the great strengths of this book is to include classical, archaeological, and linguistic evidence within a framework that makes the material easily accessible

to the reader. Another strength is Cunliffe's emphasis on the relations between the Celts and the peoples of the Mediterranean basin, a subject that is becoming increasingly popular in the fields of Celtology, ancient history, archaeology, and Classics.

The general tone of Cunliffe's preface is reminiscent of the romanticism that accompanied the Breton nationalist movement of the 1970s and it is interesting how he has incorporated this part of Celtic history into a relevant and interesting perspective for contemporary historians of the ancient Celts and their world. Some may think that Cunliffe has chosen to be overly conservative in his approach insofar as his text at times borders on a reiteration of earlier books, such as Simon James's *Exploring the World of the Celts* (1993). Cunliffe has not proposed a hypothesis for the origin of the Celts in his third chapter, "Barbarian Europe and the Mediterranean 1300-400 B.C." (pp. 39-68), and he waits until the fourteenth chapter, "Retrospect", to include a few vague formulaic sentences concerning Celtic roots in the Bronze Age (pp. 270-71). Cunliffe skirts the identity problem of the Hallstatt C and D periods, suggesting that the Hallstatt Celts were different from those of the La Tène period. Cunliffe's linguistic analysis (pp. 21, 137, 145-46) is surprisingly weak for a book of this caliber. He has chosen not to discuss the controversy between Renfrew, *Archaeology and Language* (1987), and Mallory, *In Search of the Indo-Europeans* (1989), in his text, and Waddell's work ("The Celticization of the West" in Chevillot and Coffyn, *L'âge du Bronze Atlantique*) is likewise omitted. Cunliffe refers to "the Celtic language" without defining this term and the reader is left wondering if Cunliffe is writing about Common Celtic. Most linguists who have studied Celtic languages would concur that there may have been a theoretical Common Celtic stage, but never a unified "Celtic language". Cunliffe writes that the division between the two types of Celtic "may be less significant than first was originally believed" (p. 22, cf. 155), but he doesn't state why he is questioning the traditional hypotheses which argue that Q-Celtic is older than P-Celtic and that the two branches divided early on in Celtic linguistic history.

Cunliffe gives only cursory attention to the linguistic material from northern Italy, southern France, and the Luso-Hispanic peninsula, which predates the La Tène period. He writes of Lepontic that "these early examples significantly predate the migration of Celts from the North of the alps in the early fourth century B.C." (p. 24), but does not argue that the individuals who used Golasecca material culture and who spoke Lepontic were Celts. On the contrary, he asserts that Lepontic was "only closely

related to Celtic". Cunliffe does, however, inform the reader that Celtic languages were spoken over much of western Europe during the Hallstatt period, but fails to supply any evidence to support his claim. It is a pity that Cunliffe refrains from citing Hecataeus of Miletus (Jacoby, *FGrH* 1F56), who mentioned Hallstatt Celts living near Marseille, and Herodotus (2.33.3, 4.49.3), who wrote about Hallstatt period Celts of the Danube in central Europe and, possibly, of the Luso-Hispanic peninsula, to give his claim documentary force. Cunliffe also writes that if several Hallstatt period groups (Iberia, Lepontic, perhaps Ireland) were Celtic-speaking before the advent of La Tène material culture, this does allow the "uncoupling of 'Celt' from the archaeologically defined La Tène culture" (pp. 25, 133, 136, 271, 273), thereby recognizing that Celtic material culture changed according to the different phases of Celtic development, a point against which many historians and archaeologists remain firmly entrenched despite available evidence.

A persistent and strongly worded hypothesis runs through the book, suggesting that the civilizations of the Mediterranean were the "core" and every other European civilization, including the Celts, were part of the "periphery", until p. 271, where Cunliffe appears to become more doubtful about this assertion. He does not mention that the Celts were also a Mediterranean people (Iberia, southern France, Ionian Sea) and implies that the Celtic world was underdeveloped until it was subjugated by Rome (ch. 11, pp. 200-14, and *passim*). Cunliffe fails to highlight Celtic inventions or to refer to Celtic civilization as being essentially different from those of Greece and Rome. It could be argued that this core/periphery model may have blunted Cunliffe's critical evaluation of classical texts (the story of Brennus's suicide on p. 82 is a glaring example). Chapter 10, "Religious Systems", is particularly interesting and well-written, as it takes a fresh and novel look at Celtic religious material from a systems approach and makes the classical source material mesh rather well with the archaeological evidence.

Overall, *The Ancient Celts* is readable, informative, and interesting. Cunliffe has succeeded in including anecdotes which provide insightful and entertaining material concerning the development of archaeology and archaeological discoveries, thereby completing otherwise sketchy material found in other books on the Celts.

Timothy P. Bridgman
Trinity College Dublin

Conference Report

Colloque International:
Gaulois et celtique continental
Université Blaise-Pascal (Clermont II)
13-16 May 1998

The second meeting devoted specifically to Continental Celtic—the first was held in Innsbruck in the spring of 1993—broadened its scope to include papers on history and archaeology, as well as linguistics and philology. The lively meeting, organized in exemplary fashion by Georges-Jean Pinault and Pierre-Yves Lambert, included field trips to view a number of inscriptions and several local sites of archaeological and architectural interest.

Papers on textual topics were delivered by Fredrik Otto Lindeman (Oslo), who offered thoughts on resegmenting the well known sequence *toncnaman toncsijontio* from the inscription of Chamalières, and Wolfgang Meid (Innsbruck), who attempted interpretations of the pseudo-Gaulish inscription from Rom and some other late and/or mixed language texts. Pierre-Yves Lambert (EPHE) and Francisco Villar (Salamanca) also presented the texts of recently discovered inscriptions. Papers on phonology were presented by Joseph F. Eska (Virginia Tech), who attempted to account for variation in homo-organic stops in Gaulish on phonetic grounds, Peter Schrijver (Leiden), who attempted to cast light on sound change in Continental Celtic by drawing on what we know of Insular Celtic, and Pierre-Yves Lambert on the reduction of vowels before nasal plus stop.

The area of morphology was addressed by Patrizia de Bernardo Stempel (Mainz), who surveyed nominal flexional morphology, and Pierre-Yves Lambert, who offered an interpretation of Gaulish *lilous* as a 3rd. sg. reduplicated future, a category not otherwise known in Continental Celtic hitherto. Syntax was addressed by Joseph F. Eska, who offered diagnostic evidence that the configuration of the Gaulish clause could not have been verb-initial or verb-second but was probably SVO with *pro*-drop as in modern Spanish and Italian, and Eric P. Hamp (Chicago), who proposed that ETI in the sequence ETIC GOBEDBI in the famous Alise-Sainte-Reine inscription is an inflected noun on the way to becoming a preposition which triggered an instrumental case ending on the following noun.

Etymological papers were read by Charles de Lamberterie (Paris), who proposed that *vercobretos/vergobretus* is to be segmented as *ver-kobreto*, and Georges-Jean Pinault (Clermont II), who derived the form *dona* in the Larzac inscription from

**donona* by haplogy. Papers on various aspects of onomastics were read by Stefan Zimmer (Bonn) on the Gaulish cognates of the names attested in the Old Welsh Surexit Memorandum, Peter Anreiter and Ulrike Roider (Innsbruck) on placenames of Celtic origin in Austria, Pierre-Henri Billy (Toulouse) on the reflexion of Gaulish dialectology in French placenames, Laurent Lamoine (Clermont II) on the use of names of Gaulish origin in administrative records of Gallo-Roman cities, and Eugenio Luján (Complutense, Madrid) on the linguistic information that can be drawn from the onomastic records of the Vettones. Other language-oriented papers were read by Patrick Sims-Williams (Aberystwyth) on methodological concerns in the reconstruction of proto-Celtic and the Celtic family tree; Francisco Villar, who argued in favor of an early and deep Gaulish language intrusion into the southwest of the Iberian Peninsula; Javier de Hoz (Complutense, Madrid), who examined institutional vocabulary of the Continental Celtic and found substantial differences between Iberia and Gaul; and Jürgen Uhlich (Trinity College, Dublin), who examined the linguistic position of Lepontic and proposed to establish various strata in the corpus of inscriptions.

Non-linguistic papers were read by Renée Carré (Clermont II) on the Gaulish stake in Gallo-Roman politics, Anne-Marie Romeuf (Clermont II) on the archaeological site at which the Chamalières inscription was found, and Erzsébet Jerem (Budapest) on the archaeological evidence for Celtic religion. Participants in this highly enjoyable meeting found the local environs particularly amenable for discussion and other extra-curricular activities. It now appears that this meeting will take place at regular intervals, especially as Continental Celtic becomes increasingly important for early Celtic studies.

Joseph F. Eska
Virginia Tech

Election Update

At the 1998 Business Meeting Professor Maria Tymoczko was elected President, Professor Dorothy Bray was elected Vice-President, and Karen Burgess was elected At-Large Member of the Executive Committee. Our greatest thanks to outgoing President Robin Chapman Stacey and outgoing At-Large Member Paula Powers Coe for their many important contributions to CSANA during their terms of office!

Upcoming Conferences

The Institute of Cornish Studies of the University of Exeter is hosting a conference entitled "New Directions in Celtic Studies", to be held November 13-14, 1998, at County Hall, Truro, Cornwall. For more information contact Dr. Amy Hale at a.hale@exeter.ac.uk or FAX to 01872-223449.

The University of California at Berkeley is hosting a Continental Celtic Workshop to be held October 23-25, 1998, with 8 major presentations, several respondents, and discussions. For more information contact Eve Sweetser (sweetser@cogsci.berkeley.edu).

The Celtic Discussion Group for the MLA will sponsor a panel entitled "Saints, Gods, and Goddess: The Morphology of the Celtic Tale" at the 1998 MLA meetings to be held this December in

The Annual Meeting of the American Conference for Irish Studies will be held May 12-15, 1999, at the Hotel Roanoke, Roanoke, Virginia. Sponsored by the English Department and College of Arts and Sciences, Virginia Tech, the ACIS conference will include many presentations of interest to Celticists. Inquiries should be addressed to Professor Johann Norstedt, Department of English, Virginia Tech, Blacksburg, VA 24061-0112 or jnorsted@vt.edu or 540-231-8446.

It's not too early to register for the Southern Regional ACIS 2000 Cruise Conference in the Caribbean, to be held February 4-7, 2000, from Miami-Nassau. For additional information please contact Professor James E. Doan, Department of Liberal Arts, Nova Southeastern University, Ft. Lauderdale, FL 33314 or doan@polaris.acast.nova.edu.

Items for the Newsletter

Please send items for the next issue of the newsletter to Professor Dorothy Bray at The Department of English, McGill University, 853 Sherbrooke Street West, Montreal, Quebec, Canada H3A 2T6 or at indy000@musicb.mcgill.ca

Electronic Guide to Irish Studies

James Doan reminds CSANA members that the *Electronic Guide to Irish Studies* can be accessed on the ACIS Web Page: <http://athena.english.vt.edu/ACIS/irishstudies/guide.HTML>. People are urged to send him their listings using the format found in the *Guide* or email him at doan@polaris.acast.nova.edu or write to Professor James E. Doan, Department of Liberal Arts, Nova Southeastern University, Ft. Lauderdale, FL 33314.

Irish Electronic Texts on the Internet

University College Cork is sponsor of CELT, a project to make textual material of Irish cultural and historical interest--in Irish, Latin, Old Norse, Anglo-Norman French, and English--available worldwide in computerized form on the Internet for scholarly use. The current collection online comprises just over 2M words, and scholars are invited to contribute to the growing project. Visit the Web pages at <http://www.ucc.ie/celt/> or use the email address celt@www.ucc.ie for more information.

Sourcebook on Pre-Revival Irish Writers

Some Irish-language writers do not as yet have contributors for their entries in a Greenwood Press publication to be entitled *Pre-Revival Irish Writers: A Biocritical Sourcebook*. For more information contact Bernard McKenna, 8349c, SW 107th Avenue, Miami, Florida, 33173. Essays will be 1500-2000 words and will include bibliographies of literary texts and criticism.

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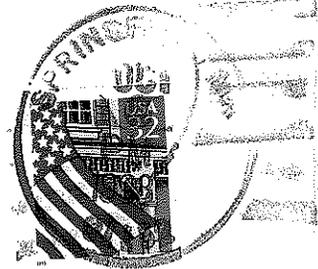
The LOCUS Project

The aim of the LOCUS Project is to produce a new historical dictionary of Irish placenames and tribal names to replace Edmund Hogan's *Onomasticon Godelicum*. LOCUS is located in the Department of Early and Medieval Irish, under the directorship of Professor Pádraig Ó Riain. The project is currently completing a complete bibliography of all known works on Irish placenames and will be grateful for any additions to this bibliography, particularly of works not in the mainstream journals of Irish Studies. Please contact the project at their email address (arem6003@bureau.ucc.ie), visit the Web site (<http://www.ucc.ie/locus>), or write to LOCUS Project, c/o Roinn na Sean- agus na Meán-Ghaeilge, Coláiste na hOllscoile, Corcaigh, Ireland.

News of Members

Outgoing President of CSANA, Robin Chapman Stacey, has been the recipient of many honors this year. She has been awarded both an ACLS grant and a Guggenheim Fellowship. Her research project is entitled "Law and Performance in Early Ireland". Moreover, her book was awarded the 1998 John Nicholas Brown prize of the Medieval Academy for the best "first book". Congratulations Robin!

John Koch was also the recipient of a Guggenheim Fellowship during the academic year 1997-98. John has also been appointed to the Center for Advanced Welsh and Celtic Studies, National Library of Wales, Aberystwyth. Congratulations John!



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