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newsletter

CSANA

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

Book Review

Folklore of Wales. By Anne Ross. Stroud: Tempus, 2001. 159p. 50 illus. paperback £12.99.
ISBN 0 7524 1935 8.

This book represents the first full-length study of Welsh folklore since T Gwynn Jones's work originally published in 1930. Unfortunately the subject is ill-served by this carelessly researched and old-fashioned book. For the most part the author simply rehashes material from older printed sources, often with considerably less detail than the originals. For example the chapter on 'The Church and Oral tradition in Wales' consists of summaries of anecdotes from Gerald of Wales with a bit of Thomas Pennant. Elsewhere, Henry Rowlands work (presumably his *Mona Antiqua Restaurata* published in 1723) is cited as if it were current and acceptable research and not neo-druidic romanticism (p. 21). Only two books in the rather meagre bibliography are contemporary folklore studies, namely Trefor Owen's book on custom (1989) and Chris Grooms's study of giants (1993). There are excellent references in the bibliography to be sure, such as Rachel Bromwich's work on the medieval triad tradition, but by limiting herself to medieval and older folklore studies, the author simply reinforces her preconceptions that Welsh folklore consists of survivals from the mysterious Celtic past. There are a number of these assumptions which really should be put to rest (and have been by an extensive body of excellent scholarship which for some reason the author is unwilling to take on). For example, the idea of a Celtic fire festival is dependent on material from John Rhys and Marie Trevelyan. Rhys was and still is of major importance in Welsh folklore, but some of his theoretical background popular over a century ago has been modified by more recent scholarship and the Frazerian assumptions which informed Rhys's analysis need to be challenged in modern research. Likewise the author is still suggesting that folk plays recall ancient sacrifices and seasonal battles between good and evil (p.25). This pre-Christian survival idea has been demolished by folklorists such as Roy Judge (*Jack in the Green*, rpr. 1999) and many others. Most of these plays are derived from relatively modern chapbooks, and even the Mari Lwyd cannot be dated much earlier than the late medieval period.

The author cites some of her own field-work, but omits all references to the collections at the Museum of Welsh Life at St Fagans. Indeed the book says virtually nothing about the founding or the work of what is the major institution for folklore study in Wales. The archives at the Museum contain both material culture and folk narrative, and their holdings frankly contradict many of the neo-druid and survivalist statements with which the author is so free. While the book touches on a number of key topics, there is little research (except for giants) which might balance the assumption of the Welsh are an ancient, rural, and Celtic people whose folk traditions are in decline. Many recent articles and studies of Welsh folklore have been published in journals such as *Folklore* and *Folk life* and by well-known Welsh publishers such as the University of Wales Press. It is difficult, therefore, to see how the author can have missed them or felt that a book entitled 'Welsh Folklore' could be credible without reference to such work. Studies which might well have been considered include the following work: on the subject of folk narrative (Gwyndaf, Davies, Henken), Taliesin (Ford, Wood, Haycock), the Nanteos cup (Morgan), fairies (Huws), witches (Gruffydd), saints (Henken, Cartwright), the Anglesey 'old' religion (Hutton), marriage customs (Stevens), Mari Lwyd (Saer, Wood), death customs (Stevens), plygein (Saer), Llyn y Van Vach (Davies, Wood). The author may disagree with any or all of these scholars, but to ignore so much scholarship creates a serious flaw in the scholarly credibility of this book.

The substantial section on heads recalls the author's own seminal work, but even here, the material is treated as a survival of Celtic religious behaviour with no acknowledgement that some of the heads may be modern with possible apotropaic functions quite independent of supposed ancient religious belief. For a book on Welsh folklore, there are a number of inconsistencies (Bedith y mamau in the text, Bendydd in the Index; Dwynwen in the text, Dwynven in the Index), and some outright inaccuracies in the way the language is rendered. However this would merely produce another list. Welsh folklore studies provides sufficient material for a contemporary synthesis which would extend the work begun by T Gwynn Jones, but sadly this book represents an opportunity missed.

Juliette Wood
University of Wales, Cardiff

CSANA
Annual Meeting
Notre Dame 2002
May 9-12

The 26th annual conference of CSANA, at Notre Dame, May 9 to 12 this year, was organized in grand style by the gracious Aideen O'Leary. The proceeding took place in the airy and regal McKenna Hall which was notable for its peculiar and labyrinthine desk arrangement, and for the fact that it was apparently named after the grand dame of Celtic Studies herself, Doctor Professor Catherine McKenna (it seems St. Brigit appeared to the president of the University and insisted it be so).

Brigit, in fact, was featured prominently in the first session of papers at the conference. Dorothy Bray spoke about "The Body of Brigit," Thomas Torma about "Saint Brigit and the Druids," and Amy Eichhorn-Mulligan discussed "Cú Chulainn's Fantastic Body." The next session brought us papers "Women and the Power of the Word: *Geis* and Satire in the Old Irish Sagas" by Rosalind Clark, "From the Cradle to the Criminal: the Position of Children in Medieval Ireland" by Bronagh Ní Chonail, and "Imarchaigh sund ar *gach saidh*: a Late Medieval Synchronistic Poem" by Peter J. Smith.

The first guest lecture of the day was meant to have been presented by the redoubtable David Dumville; however, both because he had been held overnight in the city of the big shoulders by a flight re-routing, and because he was a bit piqued that it was Cú Chulainn's body, rather than his own, which had been singled out as "fantastic", Professor Dumville deferred to John Hines of Cardiff University, who gave a nominally diminutive paper "A Short History of Wales: An Early Medievalist's View." The body of Dr. Hines's paper, despite its title, was well proportioned and elegant – no knees back to front, or plumes of blood from head. After the coffee break, the conference resumed with Megan McGowan of Christ's College Cambridge, who gave an unbrazen paper, "Revisiting Royal Succession in Earlier Mediaeval Ireland: the Fiction of Tanistry." Edgar Slotkin from the University of Cincinnati, spoke, in a paper with no apparent tan lines, on "Guair, Maelgwn and St. Kentigern." Daniel Melia, however, from Berkeley, was at his brassiest in his paper "The Crimes of St. Patrick."

The reception that followed, hosted by the Medieval Institute, launched the exhibit "The Dawn of Celtic Studies: Investigations until 1800" in the Department of Rare Books and Special Collections, Hesburgh Library.

The Friday session began with the ageless Toby D. Griffen of Southern Illinois University, Edwardsville, who spoke on "The Age of Ogam" and later declaimed in ancient Greek at an upstart questioner. A well-turned out Peter McQuillan then gave a nuanced paper which sailed between the reductionism of Pinker and the romanticism of Whorf, "On the Syntax of 'Right' in Irish." The second guest lecture, "Blood, Dust, and Cucumbers: Constructing the World of Hisperic Latinity," was given by a cool, calm, and collecting Anthony Harvey of the Royal Irish Academy, Dublin. Method trumped madness and badness too in the after-lunch seminar, a discussion of "Aipgitir Chrábad" ("The Alphabet of Piety") which was lead by the red-lettered Donnchadh Ó Corráin of the National University of Ireland, Cork.

After the CSANA business meeting, the nature of which was oddly prefigured in the title of Anthony Harvey's paper, a reception at McKenna Hall allowed Celticists to try to avoid eating too many of those delicious bacon-wrapped scallops. The booze was free too by golly, and so the ample bowls/bowels of demons and of men were well filled, and the next day the swivel chairs of McKenna Hall seemed less spacious than before.

Saturday was inclement. The conference hotel and McKenna Hall, however, had conspired to build an underground concourse which allowed us all to stay dry, and/or dry out a little. Having survived the infernal underground passage, Marina Smyth of Notre Dame started out our day with "*De ordine creaturarum* and Perceptions of the Afterlife in Seventh-Century Ireland," and Herold Pettiau of Girton College, Cambridge, spoke on "The Letters of St. Columbanus and the Papacy in the Sixth and Seventh Centuries, and gave us a handout so thick it could also be used as a flotation device, for braving the threatening flood outside.

David Dumville approached the dais next. Untroubled by the lack of sun, he presented a bright and lively

paper on the “Vikings in Scotland: Strathclyde’s Destruction and Revival.” More scholarly attention will no doubt shine down upon Medieval Strathclyde because of Professor Dumville’s good look.

Patrick Ford was honored in the 1:30 session with papers by friends, colleagues, and former students. Leslie Ellen Jones, wearing the second most fashionable pair of spectacles at the conference, read a paper on “The Boy in the Box: A Welsh Motif of (Re)Birth.” Then the dashing Tomás Ó Cathasaigh discussed “Cú Chulainn, the Poets and Giolla Brighde Mac Con Midhe,” and Catherine McKenna (for whom others say McKenna Hall was built because no other hall was high enough to contain her) spoke on “Vision and Revision, Iteration and Reiteration in *Aislinge Meic Conglinne*.” Professor Ford having been honored and Derrida somewhat derided, Joseph Nagy, in all his magnificence even, took the stage. Instead of giving a paper on “Heroic Poets and Poetic Heroes,” Professor Nagy presented an action-packed multimedia *canu diolch* for Professor Ford (see article on the forthcoming *CSANA Yearbook*). He proved to us with visual evidence that Professor Ford was more fantastic looking than either Cú Chulainn or James Coburn. Pictures of Professor Ford, tweedy and erect, monogram barely visible on his shirt cuff, delighted us all. Women in the audience swooned, and at least one junior Celticist considered throwing his bra on the stage.

Our passions excited, we looked forward to the next panel on that sexiest of subjects, law texts. Granted, it doesn’t sound sexy, but really it was the best panel at the conference. Sara E. Roberts, from Oxford, read on “Educating Lawyers in Medieval Wales,” Robin Chapman Stacey of the University of Washington then presented an authoritative paper, “What He Said: The Rhetoric of Authority in Medieval Welsh Pleading,” and Lisi Oliver, of Louisiana State University, discussed “Personal Injury in Early Celtic Law.” These papers cohered more than those of any other session at the conference, and the discussion of skull slivers during question time had us on the edge of our seats.

A raucous banquet and céili ensued Saturday’s proceedings. A pride of Samuel Johnson scholars harrumphed their way into the banquet, unseating a number of bloody-minded Celticists. The shouts of “up Johnson, down Macpherson” from one side, and “Up Macpherson, down Johnson” from the other rumbled throughout the hall. A fight would surely have ensued,

but we Celticists banded together and made a wall and turret out of Dr. Pettiau’s handouts and kept the Johnsonians at bay. Then we danced cunning céili dances to our credit and their shame.

Sunday began dry but grey, with Andy Orchard, from the University of Toronto, giving a “bravura” performance. His paper “Looking for a Man of Letters: Who Wrote the *Versus de alphabeto*” was a fascinating and rather high-tech affair. Dr. Orchard, whose charming family was in attendance, sparkled. Toronto seems to have agreed with him. In Cambridge he’d had a Harry Potter Hagrid sort of beard, but Orchard of Toronto is a clean-shaven, lean, and handsome chap, who has, as became clear in his paper, fallen in with the method over madness and badness crowd. Adding to the entertainment value of the paper, were Dr. Orchard’s slightly profane expostulations which escaped him when his computer repeatedly shut down while he was discussing his fantastic multicolored powerpoint slides of the *Versus de alphabeto*.

Hardy survivors of the conference who stayed for the last session, after which the meteorologically challenged South Bend Airport closed down altogether, tell us of papers from Andrew Breeze of the University of Navarra (on his theories concerning the authorship of the Mabinogi), Frederick Suppe of Ball State University (on the historical background to the frame tale of the “Dream of Rhonabwy”), and Michael Terry of the University of Toledo (on rhetorical techniques in Irish and other literary traditions). As the conference came to an end, its organizer Professor O’Leary graciously thanked the CSANAites for coming and sadly wished us well on our voyages home, some of which proved downright Odyssean in their length and difficulty. But they added to the stories we can tell our grandchildren about the time CSANA came to Notre Dame. . . .

24th Annual UCCSC

St. Patrick’s weekend saw the 24th annual meeting of the University of California Celtic Studies Conference, this year organized by Joseph Falaky Nagy and the UCLA Colloquium, with thirty papers on a rich assortment of topics. The Los Angeles spring weather alternated sunny and overcast, as the four-day gathering unfolded in cathedral-like Royce Hall—with

Saturday's papers, for a change of pace, at the Autry Museum of Western Heritage in Griffith Park. In honor of the 25th anniversary of the publication of Patrick K. Ford's translation of the *Mabinogi*, the weekend showed a strong p-Celtic presence, but the q-side was also well represented.

Professor Ford, returning from Harvard to his old UCLA haunts, lived up to the occasion with a discourse on poet and pig. Other *Mabinogi* papers included Dylan Foster Evans on patronage in medieval Herefordshire, Paula Powers Coe on the archaeological and mythological significance of the color blue in the Third Branch, Leslie Ellen Jones on the mythological structure of the *Mabinogian*, Carolyne Larrington on the punishment of Gilfaethwy and Gwydion and the role of shame in the Fourth Branch, Ned Sturzer on what the internal inconsistencies in the *Mabinogion* reveal about the methods of transmission and redaction, and Catherine McKenna on Math, footholders in Welsh law, and weak kingship. There were other Welsh topics, as well: Katharine Olson analyzed Elis Gruffydd's depiction of the Third Crusade, Annalee Rejhon followed Charlemagne on his Welsh pilgrimage, and Diana Luft examined a number of distichs not translated from Cato. Mary-Anne Constantine looked at Ossian's travels through Welsh and Breton literature, while Eve Sweetser stayed with Brittany for a look at Jakez Riou's incorporation of folk storytelling elements into his novels.

On the Goidelic side, there were several papers on the Ulster Cycle, and several more on the saints. David Fickett-Wilbar used the episode of the Ulster women baring their breasts to Cú Chulainn to explore mythological themes of warrior-as-ravaging-wolf, Thomas Owen Clancy looked at the Ulster death tales as a collection expressing unified themes, Gene Haley showed how one list of placenames in the TBC showed influences from the direction of Dublin, and Tomás Ó Cathasaigh spoke on how the order of speaking among the Ulaid is demonstrated in Sualtaim's warning. Ruairí Ó hUiginn discussed late medieval and early modern developments of the Ulster Cycle, and the tradition was brought forward still further in Kathryn Stelmach's remarks on Cú Chulainn in modern Irish literature. Charles McQuarrie also spoke on medieval Irish tradition in modern literature, describing the surprisingly uncelebrated influence of Suibne Geilt on T.S. Eliot's Sweeney.

There were two Brigit papers: Victoria Simmons looked at the connections between St. Brigit's removable eye, evil eye traditions, and tricksterism, while Lisa Bitel discussed the historical cult of St. Brigit. James Emmons showed how the author of the *Life of Áed mac Bricc* used elements from the work of Sulpicius Severus to shape his vision of Áed's vita. More recent folk culture was not forgotten: Lillis Ó Laoire used the song traditions of Western Ireland to explore the notion of "correct" versions and Jacqueline Fulmer took a literary look contrasting the Irish figure of the silent woman with Peig Sayers as the woman who talks.

Scotland also made an appearance, in Wilson McLeod's paper on how Irish Jacobite poets celebrated Scottish Gaeldom while filtering their knowledge of it through English sources, and in Maria Teresa Agozzino's look at the development of Isabel of Buchan from a vague historical figure of fourteenth century Scotland to a national heroine. Linguistic papers included Peter McQuillan's discussion of the habitual aspect in Irish and Roibeard Ó Maolalaigh's demonstration of how neighboring dialect differences reinforce themselves through the need to maintain a sense of local identity.

The conference was as full of sight and sound as interesting ideas. Heather Larson's special presentation on medieval harp traditions was accompanied by her own playing, as she showed how the traditions have been interpreted and reconstructed, while Gwenno Ffrancon used clips from a variety of films, some rare, to illustrate her talk on the (mis)representations of the Welsh in movies from 1935 to 1951. The proceedings were further enlivened by a Chinese banquet, a movie double-feature (*How Green Was My Valley* and *Asterix*), and a tour of the Autry Museum of Western Heritage, where the Celtic path through the American West might be traced.

**27th Annual Meeting of CSANA
&
25th UCCSC**

The following announcement comes to us from the Celtic Colloquium of the University of California, Berkeley: The 27th annual meeting of CSANA will be held in conjunction with the 25th University of

California Celtic Studies Conference on the UC Berkeley campus April 3-6, 2003. Our invited speakers include Sioned Davies (Cardiff University), Patrick Ford (Harvard University), William Gillies (University of Edinburgh), Proinsias Mac Cana (Dublin Institute for Advanced Studies), Joseph F. Nagy (University of California, Los Angeles), Diarmuid Ó Giolláin (University College Cork), and Oliver Padel (University of Cambridge). We anticipate posting a call for papers in September 2002.

Vernam Hull Lecture and Twenty-second Annual Harvard Celtic Colloquium

The Celtic Department will present a **Vernam Hull Lecture** on Thursday, October 10, 2002 at 5:00 p.m. in the Harvard Faculty Club Library, 20 Quincy Street, Cambridge. The talk by **John Waddell**, Professor of Archaeology, National University of Ireland, Galway, is entitled "**Rathcroghan: Surveying a Ritual Landscape**". This event is open to the public.

The Department of Celtic Languages and Literatures at Harvard University will hold its **Twenty-second Annual Harvard Celtic Colloquium**, scheduled this year from Friday, October 11 to Sunday, October 13, 2002 in the Thompson Room, Barker Center, 12 Quincy Street, Cambridge. Featured are works-in-progress in Celtic languages, literatures, and cultural, historical or social-science topics directly related to Celtic Studies by students, faculty, friends and colleagues of the Harvard Celtic Department. These events are free-of-charge and open to the public. For updates on the Colloquium and schedule, visit the Colloquium website at:

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

CSANA YEARBOOKS

YEARBOOK NEWS FROM THE EDITOR

CSANA Yearbook 2--entitled *Identifying the "Celtic"*--will be appearing in late Summer or Fall 2002, published by Four Courts Press of Dublin. CSANA members are invited to purchase the volume at the discounted (50%) price of \$25.00. To order a copy,

please send a \$25.00 check, made out to "CSANA," to Elissa R. Henken, Secretary-Treasurer of CSANA, Department of English, Park Hall, University of Georgia, Athens GA 30602. Articles in *CSANA Yearbook 2*, which also features an editor's introduction and an index, include:

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"

Maria Tymoczko, "What Questions Should We Ask in Celtic Studies in the New Millennium?"

All who use the terms "Celt" and "Celtic," and especially those who wisely agonize over their and others' usage, will find much from which to learn and benefit here. Like its well-received predecessor, *CSANA Yearbook 2* presents a wide array of provocative, interdisciplinary, and high-octane scholarship, of compelling interest to Celticists and scholars in related fields (Literary, Religious, and Cultural Studies, Linguistics, Folklore, History, and others).

Members may also order copies of *CSANA Yearbook 1 (The Individual in Celtic Literatures)*, with articles by Helen Fulton, Elva Johnston, Catherine McKenna, Aideen O'Leary, and Brynley F. Roberts, at the discounted price. For more information about the *Yearbook* and past/future issues, please contact the editor, Joseph Nagy, at jfnagy@humnet.ucla.edu.

CSANA Yearbook 3--At the CSANA meeting in South Bend, amidst a panel of papers given in tribute to him, Patrick K. Ford, the first President of CSANA, was presented with (and, we hope, pleasantly surprised by) a Festschrift, which will be published as *CSANA Yearbook 3, Heroic Poets and Poetic Heroes in Celtic Traditions: Studies in Honor of Patrick K. Ford*. This special issue, co-edited by Leslie Ellen Jones and Joseph Nagy, will appear in 2003 from Four Courts Press of Dublin and contain articles by students, colleagues, and classmates of Professor Ford of Harvard University, and formerly of the University of

California, Los Angeles. Orders for the *CSANA Yearbook 3* (at the "members' discount" price of \$25.00) may be placed in the same way as described above for *CSANA Yearbook 1* and *2*. The following is a list of contributors and their contributions.

- 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 Roí"
 R. Geraint Gruffydd, "'The Praise of Tenby': A Late-Ninth-Century Welsh Court Poem"
 Joseph Harris, "North-Sea Elegy and Para-Literary History"
 Marged Haycock, "'Sy abl fodd, Sibyl fain': Sibyl in Medieval Wales"
 Máire Herbert, "Becoming an Exile: Colum Cille in Middle-Irish Poetry"
 Barbara Hillers, "Poet or Magician: Mac Mhuirich Mór in Oral Tradition"
 Jerry Hunter, "Poets, Angels and Devilish Spirits: Elis Gruffydd's Meditations on Idolatry"
 Colin Ireland, "The Poets Cædmon and Colmán mac Lénéni: The Anglo-Saxon Layman and the Irish Professional"
 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 Iudicælo rege historia* and its Implications for the Welsh Taliesin"
 Heather Feldmeth Larson, "The Veiled Poet: *Liadain and Cuirithir* and the Role of the Woman-Poet"
 Catherine McKenna, "Vision and Revision, Iteration and Reiteration, in *Aislinge Meic Con Glinne*"
 Daniel F. Melia, "On the Form and Function of the 'Old-Irish Verse' in the *Thesaurus Palaeohibernicus*"
 Tomás Ó Cathasaigh, "Cú Chulainn, The Poets, and Giolla 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"
 Eve E. Sweetser, "The Metaphorical Construction of a Poetic Hero and His Society"
 Maria Tymoczko, "Sound and Sense: Joyce's Aural Esthetics"
 Calvert Watkins, "The Old Irish Word for 'Flesh-Fork'"
 Donna Wong, "Poetic Justice/Comic Relief: Aogán Ó Rathaille's Shoes and the Mock-Warrant"

A complete bibliography of Professor Ford's published work, and an introduction by co-editor Joseph Nagy, will also be included in this issue.

CSANA Yearbook 4

At the 2002 CSANA Business Meeting in South Bend, it was proposed by the editor, and accepted by the assembled body, that the announced theme and title for *CSANA Yearbook 4* (appearing in 2004) be *The Celtic Imagination in the Eighteenth Century*. Papers on topics pertaining to innovations in Celtic literatures, cultures, and languages in the eighteenth century, or to eighteenth-century notions about the Celts and Celtic cultures, are hereby invited for submission. On how and where to submit, please contact the editor, Joseph Nagy, at jfnagy@humnet.ucla.edu.

CSANA at Kalamazoo, 2002

Frederick Suppe organized two sessions sponsored by CSANA for the thirty-sixth International Congress on Medieval Studies at Kalamazoo during May 3-6, 2001. Frederick C. Suppe from Ball State University chaired the first session, entitled "Sin and Death in Medieval Brittany." Only two papers were presented because Jaclyn Piudik from the University of Toronto was sick. Claude Evans, also from Toronto, read a paper called "The Devil in Brittany." The second paper, "Dead for Their Sins: The Eonites, Followers of a Madman, a Communist, a Cathar, or a Breton?" by Marie-Madeleine Stey from Capital University, was warmly received and stimulated a lot of discussion both during the question and answer period and afterwards. Fourteen people attended this session.

Christopher Snyder from Marymount University chaired the second session, entitled "Definitions of 'Celtic,'" and he also formally responded to the two papers presented. Oliver Davies of the University of Wales-Lampeter gave a good paper, "Inside Out: Some Anthropological Perspectives on Celtic Identity." The second scheduled paper, "How Welsh is Giradus Cambrensis?--A Linguist's View" by Stefan Zimmer of the University of Bonn was withdrawn at the last minute, and another paper by Lloyd Laing was substituted in its place, though because the latter could not attend in person, Dr. Fred Suppe read the paper in his place. Discussion of this paper was limited since

Dr. Laing was not there to answer questions. The general discussion among the 28 people present of the overall theme of the session--is the term *Celtic* an apt descriptor and a useful term in medieval studies today--was good although it did first have to work its way through the usual objections that *Celtic* is a recent application of a term that the people referred to never called themselves. The general consensus was that *Celtic* is a useful term for describing various groups of peoples linked by language, customs, lifestyles, or whatnot. It is useful in that it can provide a beginning point for discussion which can lead to more depth and specificity and bring students and others into the discourse. The session was adjourned and everyone got drunk.

CSANA at Kalamazoo, 2003

Fred Suppe has agreed to organize two sessions on behalf of CSANA for next year's international medieval studies congress at Kalamazoo, which is scheduled for May 8-11, 2003. The themes for these two proposed sessions are: 1. "Translations, translating, and translators," and 2. "Celtic kings, rulers, and lordship." both of these themes may be construed quite broadly. Each of these sessions can accommodate 3 twenty-minute papers, or two papers and a commentator. CSANA members are asked to send short written proposals for papers (a title and a short paragraph will suffice) or suggestions about their students, colleagues, and other scholars who might be good candidates to present papers at this conference to Fred Suppe, either by mail or by e-mail. Fred must have enough proposals to fill these two sessions by September 16, 2002 in order to forward this information to the conference organizers.

A proposal should include a title, a short paragraph describing the paper's topic, contact information (e-mail address, postal address, telephone number), and a statement about whether the author would need any audio-visual presentation equipment (slide projector, over-head transparency projector). Fred Suppe's new e-mail address (as of May 30, 2002) will be fsuppe@bsu.edu, his office telephone number (with answering machine) is (765) 285-8783, he can receive FAX messages at (765) 285-5612, and his postal address is:

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

Fred will probably be out of town for several weeks early in June, so there may be some delay in his responses to any communications during that period.

CSANA at Leeds, 2002

Call for Papers/Sessions for IMC 2003

The International Medieval Congress, which will take place in Leeds, from **14-17 July 2003**, aims to provide a forum for interdisciplinary discussion of all aspects of the European Middle Ages, 300-1500. For 2003, the IMC will dedicate a special thematic strand to *Power and Authority*, comprising 24 sessions. Scholars from all disciplines and countries working within the medieval field are invited to submit sessions and papers dealing with this theme. Please note, however, that *Power and Authority* is not intended to be an exclusive theme, but that sessions and papers will be welcomed, as always, on **all aspects** of Medieval Studies.

For more information visit their website at:
<http://www.leeds.ac.uk/imi/imc/imc2003/imc2003.htm>

CSANA at MLA, 2002

Dara Hellman will be chairing the CSANA session at the 2002 MLA in New York City. The session topic will be Comparing Celticities:

Jacqueline Fulmer (Dept. of Rhetoric, UC Berkeley)
"Éilís Ní Dhuibhne and Mary Lavin: 'What matters but the good of the story?' or Sly Civility, Folklore, and Humor as Strategies of Indirection"

Michael Thurston (Dept of English Smith College)
"Digging Ireland, Washing Away Wales: Excavating the Celtic Past in Contemporary Irish and Welsh Poetry"

Dara Hellman

“Comparing Celticities: a medieval pattern of multi-cultural literarity”

Two Other Conference Announcements

1. Tenth International Conference on Scottish Literature and Language, Middle Ages and Renaissance

The tenth international conference on Scottish Language and Literature, Middle Ages and Renaissance, will be held in the Netherlands, between 13 and 19 July, 2002. It is organised under the aegis of the University of Groningen, the organisers being Prof. Alasdair MacDonald and Dr Kees Dekker. The conference will be held not in Groningen, however, but in Rolduc, a modern conference centre (formerly a monastery). Rolduc is close to Kerkrade, in the south-east of the Netherlands, near the town of Heerlen. The most convenient airports are Amsterdam, Brussels, Köln-Bonn, Düsseldorf, and Frankfurt. For further travel advice, see www.Rolduc.com

The three plenary speakers will be: Prof. Alastair Fowler (emeritus professor of English Literature, Edinburgh); Dr Margaret Mackay (Director of the School of Scottish Studies, Edinburgh); and Dr Sally Mapstone (St Hilda's College, Oxford; President of the Scottish Text Society). For information write to: scotconf@let.rug.nl

2. Celtic Popular Culture Conference

The Center for Celtic Studies at the University of Wisconsin-Milwaukee invites papers for a one-day conference on the theme of the Celtic influences on popular culture on October 12, 2002. The conference will be a broad examination of the everyday life of Celtic societies past and present. This conference is designed to bring together the academic and the lay scholar in an exploration of the ways in which a cultural group's expression of quotidian experience survives and thrives through changing times, politics and geographies. What are the links between popular culture and history, politics, economics, language, and

psychology in the Celtic regions and those countries influenced by them?

The conference will address such questions as how do Celtic traditions survive and percolate through to the present? In what ways do the cultures of Celtic societies differ between and within each other? In a globalizing world, what is the relevance of maintaining notions of Celtic identity? How has Celtic popular culture been transformed in its encounters with other, often radically different societies, both in America and elsewhere? What does the future of Celtic Studies hold?

We invite papers from scholars and practitioners in all disciplines who are interested in exploring and discussing the above-mentioned themes. Work is especially invited from graduate students and independent scholars. All papers will be considered for publication in *e-Keltoi*, the electronic journal of the Center for Celtic Studies at the University of Wisconsin-Milwaukee.

The featured keynote speaker is Lawrence McCaffrey. The event will be held at the [Irish Cultural and Heritage Center](#) in Milwaukee, and will include lively musical and artistic performances. Registration is \$25.00.

Paper topics could include but are not limited to the following areas: film, sport, food, clothing, books, music, dance, language, television, painting and advertising.

Send brief abstracts (300 words or less) and biographical information by August 21 to: akincaid@uwm.edu.

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A Word from the Editor

Apologies for confusion about the expiration date on a number of the labels from the Samhain 2001 Newsletter. Books for review, and items of information for the next newsletter should be sent to Dr. Charles MacQuarrie, CSUB-AV, 43909 30th Street West, Lancaster, CA 93536-5426. E-mail: cmacquarrie@csub.edu.