

Yr XVI^{eg}

Gyngres

Astudiaethau

Celtaidd

Ryngwladol



The XVIth
International
Congress
of Celtic
Studies



BANGOR 2019



Logo a chynllun y clawr

Cynlluniwyd logo'r XVIeg Gyngres gan Tom Pollock, ac mae'n seiliedig ar Frigwrn Capel Garmon (tua 50CC-OC50) a ddarganfuwyd ym 1852 ger fferm Carreg Goedog, Capel Garmon, ger Llanrwst, Conwy. Ceir rhagor o wybodaeth ar wefan Sain Ffagan Amgueddfa Werin Cymru:

https://amgueddfa.cymru/oes_haearn_athrawon/gwrthrychau/brigwrn_capel_garmon/?_ga=2.228244894.2013091070.1562827471-35887991.1562827471

Cynlluniwyd y clawr gan Meilyr Lynch ar sail delweddau o Lawysgrif Bangor 1 (Archifau a Chasgliadau Arbennig Prifysgol Bangor) a luniwyd yn y cyfnod 1425–75. Mae'r testun yn nelwedd y clawr blaen yn cynnwys rhan agoriadol Pwyll y Pader o Ddull Hu Sant, cyfieithiad Cymraeg o *De Quinque Septenis seu Septenariis Opusculum*, gan Hu Sant (Hugo o St. Victor). Rhan o ramadeg barddol a geir ar y clawr ôl.

Logo and cover design

The XVIth Congress logo was designed by Tom Pollock and is based on the Capel Garmon Firedog (c. 50BC-AD50) which was discovered in 1852 near Carreg Goedog farm, Capel Garmon, near Llanrwst, Conwy. Further information will be found on the St Fagans National Museum of History website:

https://museum.wales/iron_age_teachers/artefacts/capel_garmon_firedog/?_ga=2.228244894.2013091070.1562827471-35887991.1562827471

The cover design, by Meilyr Lynch, is based on images from Bangor 1 Manuscript (Bangor University Archives and Special Collections) which was copied 1425–75. The text on the front cover is the opening part of Pwyll y Pader o Ddull Hu Sant, a Welsh translation of *De Quinque Septenis seu Septenariis Opusculum* (Hugo of St. Victor). The back-cover text comes from the Bangor 1 bardic grammar.

Cysodwyd gan Aled ab Ifan.

Argraffwyd gan Uned Argraffu a Rhwymo Prifysgol Bangor

YR XIV^{EG} GYNGRES
ASTUDIAETHAU CELTAIDD RYNGWLADOL
22–26 GORFFENNAF 2019
PRIFYSGOL BANGOR

XVITH INTERNATIONAL CONGRESS
OF CELTIC STUDIES
22–26 JULY 2019
BANGOR UNIVERSITY



RHAGLEN
PROGRAMME

SWYDDOGION A PHWYLLGORAU

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CYNNWYS

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GAIR O GROESO GAN IS-GANGHELLOR DROS DRO PRIFYSGOL BANGOR

Pleser o'r mwyaf yw eich croesawu'n ffurfiol i'r XVI^{eg} Gyngres Geltaidd Ryngwladol ym Mhrifysgol Bangor eleni. Hwn fydd pedwerydd ymweliad y Gyngres â Chymru ers y digwyddiad cyntaf a gynhaliwyd yn Nulyn ym 1959, a dyma'r tro cyntaf iddi ddod i Fangor. Gwahoddwyd y Gyngres yn ffurfiol i Fangor dros bedair blynedd yn ôl gan fy rhagflaenydd, yr Athro John G. Hughes, ac rwyf yn ddiolchgar i bwyllgor rhyngwladol y Gyngres am dderbyn y gwahoddiad hwnnw. Heb frwdfrydedd a chefnogaeth lwyr yr Athro Hughes, gwn y byddai trefnu digwyddiad mor fawr ac amlweddol wedi bod hyd yn oed yn fwy o her i'm cydweithwyr nag y bu. Ac yntau'n siarad Gwyddeleg a Chymraeg yn rhugl, deallai'n iawn arwyddocâd cynnal y Gyngres ym Mangor, a gwyddai y byddai hwn yn ddigwyddiad o bwys yn hanes y brifysgol.

Bydd y XVI^{eg} Gyngres yn gyfle gwych i ysgolheigion ym maes Astudiaethau Celtaidd sgwrsio, trafod a chydymwneud â'i gilydd unwaith yn rhagor. Caiff hen gyfeillion – a hen elynion, hyd yn oed! – ddod eto ynghyd; caiff syniadau blaengar eu gwyntyllu; caiff ysgolheigion ifanc gyfle i dorri tir newydd; a diau y caiff sawl hen ragdybiaeth ei herio hefyd. Trwy ymgom academiaidd yn ogystal â thrwy gymdeithasu, daw cyfle i feithrin cysylltiadau a chreu cyfeillion newydd – a hyn i gyd yng nghysgod tirwedd odidog Eryri. Wrth gwrs, mae ysgolheictod yn croesi ffiniau o bob math, ac yn y dyddiau ynysig sydd ohoni, dathlwn y ffaith fod Astudiaethau Celtaidd yn ddisgyblaeth wirioneddol ryngwladol ac y bydd Bangor, am wythnos y mis Gorffennaf hwn, yn gyrchfan i gymuned ddisglair o ysgolheigion Celtaidd o bedwar ban byd.

I'r rhai ohonom sy'n gweithio ym Mhrifysgol Bangor, mae'r Gyngres hefyd yn gyfle inni ddathlu cyfraniad hir a nodedig Bangor i faes Astudiaethau Celtaidd. Carwn annog yr holl gyfranwyr i ymweld â'r arddangosfa 'Astudiaethau Celtaidd ym Mangor' a drefnwyd yn arbennig gan uned Archifau a Chasgliadau Arbennig ein Gwasanaeth Llyfrgell i gyd-fynd â'r Gyngres. Bwrw golwg yn ôl ar hanes a llwyddiannau'r gorffennol a wna'r arddangosfa hon, o reidrwydd, ond mae'r Gymraeg ac Astudiaethau Celtaidd mor hyfyw ag erioed ym Mangor. Dangosodd Fframwaith Rhagoriaeth Ymchwil 2014 fod Ysgol y Gymraeg ac Astudiaethau Celtaidd yn cynhyrchu ymchwil o'r radd flaenaf, ac o blith holl ysgolion Prifysgol Bangor, hi sy'n perfformio'n gyson orau yn Arolwg Cenedlaethol y Myfyrwyr a gynhelir drwy'r Deyrnas Unedig bob blwyddyn.

Mewn meysydd fel archaeoleg, hanes, ieithyddiaeth a cherddoriaeth, atgyfnerthir arbenigedd Celtaidd Prifysgol Bangor gan ein cydweithwyr mewn ysgolion academiaidd eraill, ac amlygir y berthynas ddeinamig rhwng ymchwil ac effaith yn gryf mewn meysydd fel ysgrifennu creadigol, astudiaethau cyfieithu, cynllunio ieithyddol a thechnolegau iaith.

Wrth ddod i Fangor, mae'r Gyngres, wrth gwrs, yn dod i ran o Gymru lle siaredir iaith Geltaidd – y Gymraeg – yn ddyddiol gan fwyaf y boblogaeth. Nododd Cyfrifiad 2011 bod 65.4% o bobl Gwynedd yn siarad Cymraeg, ac mewn ardaloedd fel Caernarfon roedd y ganran mor uchel â 85.6%. Mae'n destun balchder mawr i ni ym Mangor mai yma y mae'r polisi dwyieithrwydd mwyaf pellgyrhaeddol a deinamig o blith holl brifysgolion y D.U. ac Iwerddon. O'r holl fyfyrwyr yng Nghymru sy'n astudio ar gyfer graddau trwy gyfrwng y Gymraeg, mae eu hanner yn fyfyrwyr yma ym Mhrifysgol Bangor. Ni sydd â'r nifer fwyaf o ddarlithwyr a all ddyngu trwy gyfrwng y Gymraeg; ac mae cyfran sylweddol o'n gweinyddu mewnol hefyd yn digwydd yn yr iaith. Trwy ein polisi iaith, rydym nid yn unig yn arddel amrywiaeth, ond yn ei ymgorffori'n ymarferol, ac wrth wneud hynny, down yn rhan o gymuned academiaidd ehangach y mae dwyieithrwydd ac amlieithrwydd yn rhannau creiddiol a naturiol ohoni.

Gobeithio y byddwch yn mwynhau eich ymweliad â Bangor ac y bydd y Gyngres, yn academiaidd ac yn gymdeithasol, yn llwyddiant ac yn ysbrydoliaeth i chi. Os mai dyma'r tro cyntaf i chi ddod i Fangor, brysiwch yn ôl eto, er mwyn i chi gael manteisio ar y cyfoeth o bethau sydd gennym i'w gynnig yma.

A WORD OF WELCOME FROM THE INTERIM VICE-CHANCELLOR OF BANGOR UNIVERSITY

It gives me immense pleasure to formally welcome the XVIth International Congress of Celtic Studies to Bangor University. Since the first meeting in Dublin in 1959 this will be the Congress's fourth visit to Wales and its first visit here to Bangor. At an institutional level, the Congress was formally invited to Bangor, more than four years ago, by my predecessor Professor John G. Hughes. I'm grateful to the Congress's international committee for accepting his invitation and I'm acutely aware that organising such a complex event during the intervening years would have posed even greater challenges for my colleagues were it not for Professor Hughes's enthusiasm and sterling support. As a speaker of both Irish and Welsh, he fully realised that the Congress's visit to Bangor would be a truly significant event for the institution.

The XVIth Congress will be an opportunity for dialogue, debate and interaction in the field of Celtic. Old friendships – and, dare I say, some old rivalries – will be rekindled; new ideas will be explored and challenged; young scholars will emerge and make their mark; orthodoxies will be overturned, and, through academic deliberation and the opportunity to socialise, I hope that new and lasting friendships will also be forged here in the shadow of Snowdonia. A glance at the academic affiliations of delegates shows the truly worldwide reach of Celtic studies. Scholarship, of course, transcends boundaries, and in these days of dangerous insularity it is a cause for celebration that Bangor, for one week, will be hosting such a brilliant community of scholars from all corners of the world to discuss all things Celtic.

For those of us who work in the institution, the Congress's visit is also an occasion to celebrate Bangor's notable and longstanding scholarly contribution to the field. I would urge all delegates to visit the exhibition 'Celtic Studies in Bangor', which has been especially curated to coincide with the Congress's visit by the Archives and Special Collections unit of our Library service. The exhibition is, of course, retrospective in nature and a celebration of notable achievements in the past. However, Welsh and Celtic studies continue to be as intellectually vibrant as ever here in Bangor. The Research Excellence Framework of 2014 highlighted the outstanding quality of research produced by our School of Welsh and Celtic Studies, and the School is also Bangor's most persistent high performer in the annual UK-wide National Student Survey. In fields such as archaeology, history, linguistics and musicology, the area of Celtic is further supported in our institution by colleagues in other academic schools and the dynamic relationship between research and impact is exemplified in areas such as creative writing, translation studies, language planning and language technologies.

In coming to Bangor, the Celtic Congress will, of course, be visiting a part of Wales where a Celtic language – Welsh – continues to be the living language of the majority. The 2011 census recorded that 65.4% of the people of Gwynedd were Welsh speakers and in areas such as Caernarfon it was as high as 85.6%. It is a source of great pride to us at Bangor that we have the most thorough and dynamic bilingual language policy of any university in the UK and Ireland. Of all the students in Wales who are studying a degree course through the medium of Welsh, almost half of them are students at Bangor University. We also boast the largest number of lecturers who can teach through the medium of Welsh. Through our language policy we not only preach diversity but also practice it, and, in doing so, we form a seamless part of a wider academic community for which bilingualism and multilingualism are the norms rather than the exceptions.

I do hope that you will enjoy your visit to Bangor and that the Congress, both academically and socially, will be a fulfilling and uplifting event. If this is your first experience of Bangor, I do hope that it will be the first of many more visits in the future and that you will return to taste the wealth of experiences we have to offer.

Yr Athro Graham Upton
Is-Ganghellor Dros Dro
Prifysgol Bangor

Professor Graham Upton
Interim Vice-Chancellor
Bangor University



LLYWYDDION ANRHYDEDDUS A NODDWYR

Dr Haydn E. Edwards

Cadeirydd Bwrdd Cyfarwyddwyr y Coleg Cymraeg Cenedlaethol

Mae Dr Haydn E. Edwards wedi gweithio mewn nifer o sefydliadau addysg uwch a phrifysgolion ym Mhrydain, yr Unol Daleithiau a Siapan ac mae'n Gymrawd o'r Gymdeithas Gemeg Frenhinol. Bu'n Bennaeth a Phrif Weithredwr Coleg Menai rhwng 1994 a 2009, a chymerodd rôl arweiniol wrth sefydlu'r Ganolfan Dysgu Cymraeg Cenedlaethol yn 2016. Fe'i penodwyd yn Gadeirydd Bwrdd Cyfarwyddwyr y Coleg Cymraeg Cenedlaethol yn 2017.

Sefydlwyd y Coleg Cymraeg Cenedlaethol yn 2011 i weithio gyda phrifysgolion Cymru, er mwyn datblygu cyrsiau ac adnoddau cyfrwng Cymraeg i fyfyrwyr. Mae'n nodi darpariaeth cyfrwng Cymraeg mewn ystod eang o feysydd gan gynnwys y Gyfraith, Meddygaeth, Ieithoedd Modern, Gwyddorau Cymdeithas, Bioleg a Gwyddorau'r Amgylchfyd, ac mae'n cynnig ysgoloriaethau sy'n galluogi myfyrwyr israddedig ac ôl-raddedig i ddilyn cyrsiau addysg uwch drwy gyfrwng y Gymraeg. Mae dros 1,000 o wahanol gyrsiau gradd bellach yn cynnwys modiwlau cyfrwng Cymraeg, ac mae gan y Coleg gyfrifoldebau hefyd ym maes addysg bellach a phrentisiaethau erbyn hyn. Nid oes gan y Coleg ei gampws ei hun, ond mae'n gweithio trwy nifer o 'ganghennau' ar draws sefydliadau addysg yng Nghymru. Cyfnodolyn y Coleg yw *Gwerddon*, sy'n cyhoeddi ymchwil ysgolheigaidd yn y celfyddydau, y dyniaethau a'r gwyddorau ddwywaith y flwyddyn.

Mae trefnwyr y Gyngres yn eithriadol o ddiolchgar am y nawdd ariannol hael a dderbyniwyd gan y Coleg Cymraeg Cenedlaethol.

Marian Wyn Jones

Cadeirydd y Cyngor, Prifysgol Bangor

Mae Marian Wyn Jones yn Gyn-Bennaeth Canolfan y BBC yng Ngogledd Cymru ac yn Is-Gadeirydd Bwrdd Iechyd Prifysgol Betsi Cadwaladr. Fe'i penodwyd yn Gadeirydd Cyngor Prifysgol Bangor yn 2018, a hi yw'r ferch gyntaf i gadeirio'r Cyngor ers sefydlu'r brifysgol yn 1884.

Sefydlwyd y brifysgol dan yr enw Coleg Prifysgol Gogledd Cymru ym 1884 o ganlyniad i ymgyrch i sicrhau gwell darpariaeth addysg uwch yng Nghymru. Cyfrannodd chwarelwyr Chwarel y Penrhyn, yn ogystal â chwareli llechi eraill gogledd orllewin Cymru, dros £1,200 tuag at gost sefydlu'r brifysgol. Derbyniodd ei siarter frenhinol yn 1885, ac roedd yn un o gyrff Prifysgol Cymru hyd at y flwyddyn 2007 pan ymwahanodd oddi wrth brifysgol ffederal Cymru a chael ei henwi'n Brifysgol Bangor.

Lleolwyd y Coleg Prifysgol gwreiddiol yn hen westy'r Penrhyn Arms ac roedd ganddo 58 o fyfyrwyr a 12 aelod o staff. Ym 1911 symudodd i adeilad newydd a gynllunwyd gan y pensaer nodedig, Henry Hare, a lleoliad yr adeilad eiconig hwn sy'n gyfrifol am lysenw'r brifysgol hyd heddiw, sef 'Y Coleg ar y Bryn'. Roedd yr adeilad hwn yn cynnwys neuadd fawreddog Prichard-Jones a enwyd ar ôl Syr John Prichard-Jones, gŵr lleol a ddaeth yn un o bartneriaid siop enwog Dickins & Jones yn Llundain ac a gyfrannodd yn hael at gostau codi'r adeilad. Yn y flwyddyn 2016 symudwyd Undeb Myfyrwyr Prifysgol Bangor i ganolfan gelfyddydau ac arloesi Pontio sy'n cynnwys theatr, sinema, darlithfeydd, bwyta i a mannau cyfarfod a chymdeithasu. Mae rhyw 10,000 o fyfyrwyr bellach yn astudio yn y brifysgol.

Syr Emyr Jones Parry

Llywydd Cymdeithas Ddysgedig Cymru

Bu Syr Emyr Jones Parry'n Gyfarwyddwr Gwleidyddol y Swyddfa Dramor a'r Gymanwlad ac yn Llysgennad y DU i'r Cenhedloedd Unedig a NATO. Mae'n gyn-Ganghellor Prifysgol Aberystwyth ac mae'n Llywydd Cymdeithas Ddysgedig Cymru er 2014.

Cymdeithas sy'n bodoli i ddathlu, cydnabod, amddiffyn ac annog rhagoriaeth ym mhob un o'r disgyblaethau ysgolheigaidd yw Cymdeithas Ddysgedig Cymru. Fe'i sefydlwyd yn y flwyddyn 2010 gan ugain o ysgolheigion Cymreig amlwg, ac erbyn hyn mae ganddi dros 500 o gymrodyr. Mae cymrodoriaeth y gymdeithas yn agored i rai sy'n byw yng Nghymru, a aned yng Nghymru neu sydd â chyswllt neilltuol â Chymru mewn rhyw fodd arall, sydd wedi 'arddangos cofnod o ragoriaeth a chyrhaeddiadd' yn y byd academiaidd, neu a wnaeth gyfraniad disglair i ddysg yn eu maes proffesiynol. Amcanion y gymdeithas yw hyrwyddo ysgolheictod ac ymchwil ragorol yng Nghymru, bod yn ffynhonnell arbenigedd annibynnol, lleisio barn ar faterion yn ymwneud â lles Cymru a'i phobl, yn ogystal ag arwain trafodaethau cyhoeddus ar faterion o bwysigrwydd cenedlaethol a rhyngwladol.

Mae trefnwyr y Gyngres yn eithriadol o ddiolchgar am y nawdd ariannol hael a dderbyniwyd gan Gymdeithas Ddysgedig Cymru.

HONORARY PRESIDENTS AND PATRONS

Dr Haydn E. Edwards

Chair of the Board of Directors, Coleg Cymraeg Cenedlaethol

Dr Haydn E. Edwards has worked in various higher education institutions and universities in Britain, the United States and Japan and is a fellow of the Royal Society of Chemistry. He was Chief Executive of Coleg Menai between 1994 and 2009 and took a leading role in the establishment of the National Centre for Learning Welsh in 2016. He was made Chair of the Board of Directors of the Coleg Cymraeg Cenedlaethol in 2017.

The Coleg Cymraeg Cenedlaethol (Welsh National College) was established in 2011 by the Welsh Government to work with universities in Wales in order to develop Welsh-language courses and resources for students; it also promotes Welsh-medium courses, scholarship and research by funding Welsh-medium provision in a range of subjects including Law, Medicine, Modern Languages, Social Sciences and Biosciences, and by offering undergraduate and postgraduate scholarships for students. Although headquartered in Carmarthen, the Coleg does not have its own campus, but works through a number of ‘branches’ across institutions in Wales. There is also a Welsh-medium academic journal called *Gwerddon* which is a platform for academic research in Welsh and is published twice a year. There are currently over 1,000 different degree schemes which contain Welsh-medium provision for students, and the Coleg Cymraeg has also been given responsibilities in the field of further education and apprenticeships.

The organisers of the Congress are extremely grateful to the Coleg Cymraeg Cenedlaethol for its generous financial support.

Marian Wyn Jones

Chair of Council, Bangor University

Marian Wyn Jones is former Head of Centre for the BBC in North Wales and is currently Vice Chair of Betsi Cadwaladr University Health Board. She was elected Chair of Bangor University Council in 2018, the first woman to hold the position since the university was founded in 1884.

The university was founded as the University College of North Wales (UCNW) in 1884, the result of a campaign for better provision of higher education in Wales. Quarrymen from Penrhyn Quarry and other local slate quarries subscribed more than £1,200 towards the cost of its establishment. The university received its Royal Charter in 1885, its students receiving degrees from the University of London until 1893, when UCNW became a founding constituent institution of the federal University of Wales. (It became Bangor University, independent from the University of Wales, in 2007.)

The original University College was based in an old coaching inn, the Penrhyn Arms Hotel, which housed its 58 students and its 12 teaching staff. In 1911 it moved to a new building designed by Henry Hare. The iconic building, which occupies a highly visible position overlooking Bangor, gave the college its Welsh nickname *Y Coleg ar y Bryn* (‘The College on the Hill’). It included the large Prichard-Jones Hall, named after Sir John Prichard-Jones a local man who became a partner in the London department store Dickins & Jones, and who was a substantial benefactor of the building. It became a Grade I listed building in 1949. In 2016 Bangor University’s Students’ Union was relocated to the brand new Arts and Innovation centre, Pontio, which includes a theatre, a cinema, a studio theatre and social facilities. Around 10,000 students currently study at the university.

Sir Emyr Jones Parry

President of the Learned Society of Wales

Sir Emyr Jones Parry was formerly Political Director of the FCO and UK Ambassador to the UN and to NATO. He is a former Chancellor of Aberystwyth University and in 2014 was elected President of the Learned Society of Wales.

The Learned Society of Wales is Wales’s national scholarly academy. A Registered Charity, it is an independent, self-governing, pan-disciplinary and bilingual organisation operating throughout the country. The society was established in 2010 when a group of some twenty independent scholars representing the major academic disciplines came together to make good the lack of a learned academy in Wales and to elect the Society’s sixty Founding Fellows. Fellowship of the Society is open to Welsh residents, those born in Wales or who otherwise have a particular connection to Wales, who have a demonstrable record of excellence and achievement in all of the scholarly disciplines (science, technology and medicine, and the arts, humanities and social sciences), as well as the professions, industry and commerce, the arts and public service. The society describes its mission thus: to encourage excellence in scholarship and learning, to act as an independent source of expert advice on matters affecting the research, scholarship and well-being of Wales and its people, and to advance public discussion and interaction on matters of national and international importance.

The organisers of the Congress are extremely grateful to the Learned Society of Wales for its generous financial support.



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CYMDEITHAS DDYSGEDIG CYMRU
THE LEARNED SOCIETY OF WALES



Coleg
Cymraeg
Cenedlaethol

ASTUDIAETHAU CYMREIG A CHELTAIDD YM MANGOR

Ar ôl i Goleg Prifysgol Gogledd Cymru agor ei ddrysau ym Mangor ym 1884 hysbysebwyd darlithyddiaeth Gymraeg. Ond, yng ngeiriau Ysgrifennydd y Coleg ar y pryd, 'nid oedd y gystadleuaeth yn un foddhaol'. Ymdrechwyd eto ym 1889 a phenodwyd gŵr ifanc 24 oed o'r enw John Morris Jones (1864–1929) a oedd newydd ddychwelyd i Fôn o Rydychen. Gradd mewn Mathemateg oedd ganddo a'i unig gymhwyster ar gyfer y swydd oedd ei astudiaethau anffurfiol o'r maes Celtaidd yn Rhydychen gyda Syr John Rhŷs, a'r flwyddyn ychwanegol a dreuliodd yno ar ôl graddio yn darllen Cymraeg Canol a Gwyddeleg, eto o dan gyfarwyddyd Rhŷs.

Ni ddaeth ond chwech o swyddogion y Coleg, dau fyfyrwr a dau ddieithryn i ddarlith agoriadol Morris-Jones (ymddangosodd y cysylltnod yn ei enw yn sgil ei urddo'n farchog ym 1918). Paratoi myfyrwyr ar gyfer graddau allanol Prifysgol Llundain a wnaï Bangor ar y pryd ac ni chydabuwyd y Gymraeg yn bwnc gradd nes sefydlu Prifysgol Cymru ym 1893. Ym 1895 gwnaed Morris-Jones yn Athro Iaith a Llenyddiaeth Gymraeg, a chadarnhaodd hynny ei statws fel un o brif ysgogwyr dadeni llenyddol a deallusol dechrau'r 20g. yng Nghymru. Mae *Cerdd Dafod* (1925), ei ddadansoddiad o'r gynghanedd a'r mesurau caeth, yn parhau'n waith safonol; roedd yn fardd ac yn feirniad eisteddfodol; ac yn ymhlgy yn ei astudiaethau ieithyddol, gan gynnwys ei *Welsh Grammar, Historical and Comparative* (1913), roedd ymdrech ddiwyro i greu safoniad newydd ar gyfer Cymraeg ysgrifenedig ei oes.

Roedd John Morris-Jones yn ymgorfforiad o'r ysbryd gwladgarol newydd a ddylanwadodd ar lawer o ddeallusion Cymreig ifanc o'r 1880au ymlaen. Un arall ohonynt oedd J.E. Lloyd (1861–1947) a benodwyd yn Gofrestrydd ac yn ddarlithydd hanes Cymru ym Mangor ym 1892. Ym 1899 daeth Lloyd yn Athro hanes a thrwy ei gampwaith *A History of Wales from the earliest time to the Edwardian Conquest* (1911) gosododd y gwaith o astudio hanes Cymru ar sylfeini proffesiynol a modern. Ef, ym marn Saunders Lewis yn ei farwnad iddo, oedd 'lusernwyr y canrifoedd coll'. Yn ychwanegol at ei waith academiaidd, parhaodd Lloyd i fod yn Gofrestrydd y Coleg hyd at 1919, ac yn ei hen ddyddiau byddai'n cellwair ynghylch patrwm triphlyg ei ddyletswyddau: 'darlithydd yn y bore, cofrestrydd yn y prynhawn ac ymchwilydd fin nos'. Bu'n flaenllaw hefyd mewn sawl menter bwysig i hybu ysgolheictod Cymreig – er enghraifft, fel Cadeirydd cyntaf Bwrdd Gwybodaeth Celtaidd Prifysgol Cymru (1919–40), a golygydd gwreiddiol *Y Bywgraffiadur Cymreig hyd 1940* (1953). O ran yr arloeswyr eraill ym maes hanes Cymru ym Mangor, ni ddylid anghofio am gyfraniad Thomas Shankland (1858–1927), a greodd Lyfrgell Gymreig y Coleg (y daeth ei chasgliadau i gwmpasu'r holl wledydd Celtaidd) ac awdurdod ar hanes Anghydfurfiaeth yng Nghymru, a'r Llyfrgellydd Thomas Richards ('Doc Tom', 1878–1962), a gyhoeddodd nifer o gyfrolau ar Biwritaniaeth yng Nghymru'r 17g. Er nad oedd ym Mangor Adran Gerddoriaeth ar y pryd, un maes pellach y gwnaed cyfraniad clodwiw iddo oedd cerddoreg Geltaidd. Darlithydd mewn Botaneg oedd J. Lloyd Williams (1854–1945), ond ef hefyd oedd Cyfarwyddwr Cerdd y Coleg, ac ym 1906 bu'n gyd-gyfrifol am sefydlu Cymdeithas Alawon Gwerin Cymru i hybu casglu ac astudio alawon Cymreig traddodiadol. Yn llawer diweddarach byddai Bangor yn dod yn gartref i Archif Cerddoriaeth Draddodiadol Cymru yn ogystal ag i gasgliad organolegol Peter Crossley-Holland (1916–2001), arloesydd mewn ethnogerddoreg yr oedd ei ddiddordebau yn cynnwys cerddoriaeth werin Gymreig a Cheltaidd.

Wedi marwolaeth John Morris-Jones yn 1929 fe'i holynwyd yn y Gadair Gymraeg gan Ifor Williams (1881–1965), cyn-fyfyriwr iddo ac un a fu'n darlithio ym Mangor er 1907. O'i ddyddiau cynnar fel darlithydd roedd Ifor Williams yn ymwybodol o'r diffyg testunau Cymraeg golygedig ar gyfer ei fyfyrwyr, ac ymdrechion brys i wneud iawn â'r diffyg hwn oedd ei olygiadau cynnar o weithiau'r Cywyddwyr ac o destunau rhyddiaith Cymraeg Canol, gan gynnwys *Pedeir Keinc y Mabinogi* (1930). Ei gyfraniad godidocaf i ysgolheictod Cymraeg oedd ei waith testunol ar y canu Cymraeg cynnar a gellir ystyried *Canu Aneirin* (1938) yn un o binaclau dysg Geltaidd yr 20g. Yn Saesneg y darlithiai Morris-Jones i fyfyrwyr Cymraeg Bangor. Mabwysiadodd Ifor Williams y Gymraeg, ac yn Gymraeg y cyhoeddodd y cyfan ymron o'i weithiau ysgolheigaidd gan osod patrwm i'r dyfodol ar gyfer y ddisgyblaeth. Meithrinodd hefyd genhedlaeth newydd o ysgolheigion, yn eu plith Idris Foster, A.O.H. Jarman, Enid Pierce Roberts a J.E. Caerwyn Williams, a denwyd ato i Fangor ymchwilwyr ifanc megis Rachel Bromwich (née Amos) a Kenneth H. Jackson – roedd *Early Welsh Gnomie Poems* (1935) Jackson yn hynod o ddyledus mewn gwirionedd i nodiadau dosbarth Ifor Williams. Cyd-weithiwr i Ifor Williams, ac un a rannai ei amser rhwng yr Adran Allanol a'r Adran Gymraeg, oedd y bardd R. Williams Parry (1884–1956). Yn y 1930au aeth i'r drafferth i lunio nodiadau anghofiedig ar Lydaweg Canol ar gyfer *Bwletin y Bwrdd Gnybodaeth Celtaidd* (Cyfrol VIII) yn y gred gyfeiliornus fod ei awen ddisglair yn ddirmygedig yn nhyrau dysg.

Thomas Parry (1904–85), a ddysgwyd gan Morris-Jones ac Ifor Williams, a lanwodd y Gadair Gymraeg wedi ymddeoliad yr olaf ym 1947 a golygiad testunol oedd ei brif orchest ysgolheigaidd yntau, sef *Gwaith Dafydd ap Gwilym* (1952). Fel y dengys ei *Hanes Llenyddiaeth Gymraeg hyd 1900* (1944) roedd gan Thomas Parry fwy o hydeimledd llenyddol nag Ifor Williams ac adlewyrchir hynny yn y newidiadau a wnaeth i'r cwrs Cymraeg. Yn wahanol i Abertawe – lle bu Saunders Lewis ac yna Hugh Bevan yn arloesi gyda beirniadaeth lenyddol – parhâi ieithgeg gymharol a hanesyddol i dra arglwyddiaethu ym Mangor ac o safbwynt ieithgegol yn bennaf yr astudid llenyddiaeth. Cymaint oedd rhwystredigaeth rhai myfyrwyr gyda'r diffyg cyfle i astudio llenyddiaeth fel y gwrthodasant fynychu arholiad Hen Wyddeleg yn haf 1952. Ar wahân i gyflwyno cyrsiau llenyddol newydd, ymateb mwyaf mentrus Thomas Parry fu penodi'r dramodydd a'r beirniad John Gwilym Jones (1904–88) yn ddarlithydd ym 1953.

Bu newidiadau hefyd ym maes hanes Cymru. Ar ôl ymddeoliad J.E. Lloyd penodwyd dau ysgolhaig yn 1930 i lenwi ei esgidiau, sef A.H. Dodd (1891–1975) i'r Gadair Hanes ac R.T. Jenkins (1881–1969) yn ddarlithydd yn yr Adran Hanes

Cymru oedd newydd ei sefydlu (fe'i dyrchafwyd yn Athro Hanes Cymru ym 1945). Yn aelod o'r Adran Hanes ers 1919, cyfrannodd Dodd i dri maes yn arbennig: y chwyldro diwydiannol yng ngogledd Cymru; Cymru'r cyfnod modern cynnar; ac ymfudo o Gymru i America. Athro ysgol yng Nghaerdydd oedd R. T. Jenkins cyn dod i Fangor. Gyda'i gyfuniad arbennig o ysgolheictod cysâct a dawn lenyddol roedd eisoes wedi cyhoeddi, fel arfer yn Gymraeg, ar sawl agwedd ar hanes Cymru gan gynnwys *Hanes Cymru yn y Ddeunawfed Ganrif* (1928), ac roedd ehangder ei ddysg a'i ddiddordebau'n gaffaeliad mawr yn ei swydd newydd, er mai cyfnod y diwygiad Methodistaidd oedd ei brif faes. Cydweithiwr iddo rhwng 1930 a 1945, cyn iddo symud i swydd yng Ngholeg Aberystwyth, oedd T. Jones Pierce (1905–64), awdur astudiaethau arloesol ar y gymdeithas Gymreig ganoloesol a modern cynnar.

Yn dilyn ymadawiad Thomas Parry i fod yn Llyfrgellydd Cenedlaethol Cymru, dyrchafwyd J.E. Caerwyn Williams (1912–99) – a fu'n darlithio ym Mangor er 1945 – i'r Gadair Gymraeg ym 1953. Ef oedd yr ysgolhaig Gymraeg lletaf ei ddiddordebau ymchwil a gynhyrchodd Bangor yn yr 20g. Gan fod ganddo ddealltwriaeth o'r holl ieithoedd Celtaidd roedd yn ysgolhaig Celtaidd yn ystyr lawnaf y term hwnnw, a chwmpasai ei waith ymchwil yr ieithyddol a'r llenyddol, y testunol yn ogystal â'i beirniadol. Cafwyd fersiynau Gwyddeleg (1978) a Saesneg (1992) o'i arolwg cynhwysfawr o hanes llenyddiaeth Wyddeleg, sef *Traddodiad Llenyddol Iwerddon* (1958), a phrin fod unrhyw gyfnod yn hanes llenyddiaeth Gymraeg nad aeth â'i sylw ar ryw adeg yn ei yrfa. Ysgolhaig llydanddysg arall a fu'n darlithio ym Mangor (1947–82) oedd Brinley Rees (1917–2001) a bu'r gyfrol *Celtic Heritage: ancient tradition in Ireland and Wales* (1961), a gydysgrifennwyd â'i frawd Alwyn Rees, yn ddylanwadol iawn yn ei dydd. Penodwyd Enid Pierce Roberts (1917–2010) ar y staff dysgu flwyddyn o flaen Brinley Rees a hi oedd y ferch gyntaf i fod yn ddarlithydd Gymraeg ym Mhrifysgol Cymru. Y Cywyddwyr oedd prif faes ei harbenigedd a dengys ei golygiad meistraidd o waith Siôn Tudur (1980), un o feirdd mwyaf toreithiog oes Elizabeth, drylwyred ei dealltwriaeth o gefndir cymdeithasol y canu. Fe'i cofir hefyd gan ei myfyrwr – ymddeolodd ym 1978 – am y profion gramadeg y mynnai eu cynnal ar foreau Sadwrn.

O'r 1950au ymlaen bu ehangu cyffredinol yn hanes sefydliadau addysg uwch ym Mhrydain. Ym 1960 dechreuwyd dysgu Archaeoleg ym Mangor gyda phwyslais ar Gymru a gwledydd Celtaidd eraill, gan roi hwb i ymchwil yn y maes hwnnw, fel y dengys cyfrol Frances Lynch, *Prehistoric Anglesey* (1970). Yn fuan wedyn sefydlwyd Adran Ieithyddiaeth a gwelwyd datblygiadau cyffrous mewn ymchwil i dafodieitheg Gymraeg. Eisoes, ym 1913, fe gafwyd cyfraniad gan Fangor yn y maes hwn, sef *The Welsh Vocabulary of the Bangor District* gan O.H. Fynes-Clinton (1869–1941), Athro Ffrangeg y Coleg ar y pryd. O'r 1960au ymlaen, Alan R. Thomas (1935–2005) oedd y prif ysgogydd ac mae ei atlas ieithyddol, *The Linguistic Geography of Wales* (1973), yn garreg filltir nodedig yn y maes. Ef hefyd oedd golygydd *The Welsh Dialect Survey* (2000). O ganol yr 20g. gwelwyd twf yn ogystal yn nifer yr haneswyr ym Mangor a arbenigai ar hanes Cymru. Olynwyd R. T. Jenkins yng Nghadair Hanes Cymru gan Glyn Roberts (1904–62), cyn-fyfyriwr i Lloyd a Dodd, a gyhoeddodd ar sawl agwedd ar hanes y cyfnod o'r oesoedd canol diweddar hyd y 19g. Ei olynydd yntau yn y gadair oedd J. Gwynn Williams (1924–2017), a oedd hefyd wedi ei ddysgu gan Dodd ac a gofiai Lloyd. Yn ogystal â goleuo cymdeithas yr 17g., gan gynnwys hanes gwrachyddiaeth a'r Crynwyr, cyhoeddodd J. Gwynn gyfrolau awdurdodol ar hanes cynnar Coleg Bangor a hanes Prifysgol Cymru a bu hefyd yn Llywydd Llyfrgell Genedlaethol Cymru. Yn gydweithwyr iddo yr oedd dau hanesydd canoloesol. Penodwyd Keith Williams-Jones (1926–79) i'r Adran Hanes Cymru ym 1963. Fe'i cofir yn arbennig am ei olygiad pwysig, *The Merioneth Lay Subsidy Roll 1292–3* (1976) y mae ei ragymadrodd helaeth yn astudiaeth allweddol o gymdeithas ac economi Cymru'r oesoedd canol. Penodwyd A. D. (Tony) Carr (1938–2019) i'r Adran ym 1964. Ar ôl uno'r Adrannau Hanes a Hanes Cymru bu'n bennaeth ar yr adran newydd rhwng 1990 a 1993 ac fe'i dyrchafwyd yn Athro Hanes Cymru'r Oesoedd Canol ym 1999. Canolbwyntiai llawer o'i waith ar hanes yr uchelwyr – gwaith a grisialwyd yn ei gyfrol olaf, *The Gentry of North Wales in the Later Middle Ages* (2017) – ond roedd ganddo ddiddordeb ym mhob haen o'r gymdeithas yn ogystal ag yn y cysylltiadau rhwng Cymru a Ffrainc, fel y dengys ei gyfrolau *Medieval Anglesey* (1982; ail argraffiad 2011) ac *Owen of Wales* (1991).

Ym 1965 denwyd J.E. Caerwyn Williams i Aberystwyth i fod yn ddeiliad cyntaf y Gadair Wyddeleg, a phenodwyd Grafton Melville Richards (1910–73) i'w olynu. Un o ddisgyblion Henry Lewis yn Abertawe oedd Melville Richards. Cystrawennau'r Gymraeg oedd ei faes ymchwil cyntaf, ond erbyn 1965, ar ôl cyfnodau'n darlithio yn Abertawe a Lerpwl, roedd wedi troi ei olygon at enwau lleoedd Cymru. Er na lwyddodd i gyhoeddi'r *onomasticon* uchelgeisiol a gynlluniwyd ganddo, gadawodd ar ei ôl archif ryfeddol o 328,778 o slipiau ymchwil. Mae'r archif hon i'w chael erbyn hyn ar-lein yn sgil prosiect a arweiniwyd ym Mangor gan Hywel Wyn Owen, cyn-fyfyriwr i Melville Richards yn Lerpwl a chyd-awdur (gyda Richard Morgan) *Dictionary of the Place-Names of Wales* (2007).

Bu Melville Richards yn ffodus yn ei gyd-weithwyr ym Mangor. Yn ychwanegol at Enid Roberts, Brinley Rees a John Gwilym Jones, roedd yr amryddawn R. Geraint Gruffydd (1928–2015) wedi'i benodi'n ddarlithydd ym 1955. Byddai Geriant Gruffydd yn ymadael am Aberystwyth ym 1970, ond roedd eisoes wedi gwneud enw iddo'i hunan fel awdurdod ar lenyddiaeth Gymraeg cyfnod y Diwygiad Protestannaidd a'r Dadeni Dysg yng Nghymru. Penodiadau eraill a wnaed yng nghyfnod Caerwyn Williams wrth y llyw oedd Bedwyr Lewis Jones (1933–92) – un o drefnwyr y streic Hen Wyddeleg – a Gwyn Thomas (1936–2016). Melville Richards ei hunan a benododd y beirniad ifanc Dafydd Glyn Jones ar staff yr adran ym 1966, ac yn y man byddai ef yn cydweithio â Bruce Griffiths, darlithydd Ffrangeg ym Mangor, i gynhyrchu *The Welsh Academy English-Welsh Dictionary* (1995), cyfrol a ddisgrifiwyd ym 2007 gan y geiriadurwr Gareth Bevan – a fu ei hunan am gyfnod byr ar staff Bangor (1971–5) – fel 'y dylanwad unigol mwyaf ar eirfa'r Gymraeg heddiw'.

Erbyn y 1960au roedd y tirlun ieithyddol yn newid yng Nghymru a gwelwyd yr angen i greu cynllun gradd ar gyfer myfyrwyr ail iaith ynghyd â dosbarthiadau ar gyfer dechreuwyr. Drwy gyflwyno meysydd fel cyfieithu proffesiynol, ysgrifennu creadigol a beirniadaeth ffilm, byddai newidiadau pellach i'r cwricwlwm wedi i Bedwyr Lewis Jones ddod yn Athro ym 1974. Roedd Bedwyr – felly y'i gelwid gan bawb – yn ysgolhaig amlochrog a'i ddiddordebau academaidd

yn rhychwantu holl gyfnodau llenyddiaeth Gymraeg. Yn sgil ei allu i drafod meysydd fel enwau lleoedd mewn modd hygyrch câi alwadau cyson i ddarlithio i gynulleidfaoedd lleyg a throdd stiwdio'r BBC ym Mangor yn ail gartref iddo. (Esgorodd ei farwolaeth annhymig ym 1992 ar un o farwnadau Cymraeg gorau'r 20g. gan Gerallt Lloyd Owen.) Ei olynnydd, Gwyn Thomas, oedd ysgogydd llawer o'r newidiadau a wnaed i'r cwricwlwm yn ystod y 1970au a'r 1980au. Roedd yntau'n ysgolhaig amlochrog; mae ei gyfrol *Y Bardd Cwsg a'i Gefndir* (1971) yn astudiaeth ddiffiniedig o waith Ellis Wynne o'r Lasynys, a daeth *Y Traddodiad Barddol* (1976) yn llyfr gosod dylanwadol ar gyfer y cwrs Cymraeg Safon Uwch. Ond fel bardd a drawsnewidiodd y tirlun llenyddol Cymraeg o'r 1960au y gwnaeth ei brif gyfraniad, a hynny o ran iaith, arddull a themâu. Pedwar a fu'n cyd-ddarlithio ag ef o'r 1970au ymlaen oedd Branwen Jarvis, William R. Lewis, Gruffydd Aled Williams a Derec Llwyd Morgan. Dyrchafwyd yr olaf yn Athro Cymraeg Aberystwyth ym 1989, a Gruffydd Aled Williams yr un modd ym 1995. Branwen Jarvis a olynodd Gwyn Thomas yn y Gadair yn 2001, y ferch gyntaf i fod yn Athro Cymraeg ym Mangor a'r gyntaf hefyd o raddedigion Aberystwyth i dderbyn y frain.

Wrth i'r XVI^{eg} Gyngres Astudiaethau Celtaidd Ryngwladol ymweld â Phrifysgol Bangor, y mae cryfder hanesyddol y sefydliad ym maes astudiaethau Cymreig a Cheltaidd yn parhau a chenhedlaeth newydd o ysgolheigion wedi bod yn ymroi i'r maes dros yr ugain mlynedd diwethaf gan gwmpasu archaeoleg, cerddoreg, hanes Cymru, ieithyddiaeth a chynllunio ieithyddol, llenyddiaeth ac ysgrifennu creadigol. Er mwyn hybu a chydlynu'r gwaith rhagorol hwn ymhellach lansiwyd Canolfan Ymchwil Cymru yn 2018.

I gyd-fynd ag ymweliad y Gyngres trefnwyd yr arddangosfa 'Astudiaethau Celtaidd ym Mangor' gan uned Archifau a Chasgliadau Arbennig y Llyfrgell. Y mae i'w gweld ar Rodfa Ystafell y Cyngor.



Syr John Morris-Jones (ail o'r chwith) a'i deulu yng nghwmni teulu David Lloyd George, a gwahoddedigion eraill, ar achlysur agor adeilad 'Y Coleg ar y Bryn' ym 1911. Llun: Archifau a Chasgliadau Arbennig Prifysgol Bangor

WELSH AND CELTIC STUDIES AT BANGOR

After opening its doors in 1884, the University College of North Wales decided to advertise a lectureship in Welsh. However, in the words of the College Secretary at the time, ‘the competition was not satisfactory’. Another attempt was made in 1889, and a young man, 24 years old at the time, who had recently returned to Anglesey from Oxford, was appointed. This was John Morris Jones (1864–1929). His degree was in Mathematics, and his only qualifications for the job were his informal studies of the field of Celtic in Oxford with Sir John Rhŷs and the additional year he had spent there reading Middle Welsh and Irish after graduating, again under the direction of Rhŷs.

The only ones present at Morris-Jones’s inaugural lecture were six College officials, two students and two unknown members of the public. At the time, students at Bangor studied for University of London external degrees, and Welsh was not recognized as a degree subject until the founding of the University of Wales in 1893. Morris-Jones (the hyphen appeared after he was knighted in 1918) was appointed Professor of Welsh Language and Literature in 1895, a role that confirmed his status as one of the driving forces of the literary and intellectual renaissance in Wales at the beginning of the twentieth century. *Cerdd Dafod* (1925), his analysis of *cynghanedd* and the strict metres, remains definitive. He was a poet and an influential literary critic and eisteddfod adjudicator, and underlying his linguistic studies, including his *Welsh Grammar, Historical and Comparative* (1913), was an unswerving attempt to achieve a new standardization of the written Welsh of the period.

Morris-Jones embodied the new patriotic spirit that influenced many young Welsh intellectuals from the 1880s onwards. Another of these was J.E. Lloyd (1861–1947), who in 1892 was appointed Registrar and a Lecturer in Welsh History at Bangor. In 1899 Lloyd became Professor of History, and through his masterpiece, *A History of Wales from the Earliest Time to the Edwardian Conquest* (1911), he succeeded in placing the study of the history of Wales on modern and professional foundations. In the words of Saunders Lewis in his elegy for him, Lloyd was the ‘lantern-bearer of the lost centuries’. In addition to his academic work, Lloyd continued to serve as the College’s Registrar until 1919, and in old age he would joke thus about the tripartite nature of his responsibilities: ‘a lecturer in the morning, registrar in the afternoon and a researcher in the evening’. Lloyd was also prominent in several ventures to promote Welsh scholarship – as the first Chair of the University of Wales Board of Celtic Studies (1919–40), for example, and the original editor of *Y Byngraffiadur Cymreig hyd 1940* (1953). Other pioneers in the field of Welsh History at Bangor include Thomas Shankland (1858–1927), who created the College’s Welsh Library (whose collections came to encompass all the Celtic nations) and who was an authority on Nonconformity in Wales; and the Librarian Thomas Richards (‘Doc Tom’, 1878–1962), who published several volumes on Puritanism in seventeenth-century Wales. Although the College did not at the time have a Music Department, another field to which Bangor made an important contribution was Celtic musicology. J. Lloyd Williams (1854–1945) was a Lecturer in Botany, but also served as the College’s Music Director, and in 1906 he was jointly responsible for establishing Cymdeithas Alawon Gwerin Cymru, the Welsh Folk-Song Society, to promote the study and collection of traditional Welsh songs. Bangor would in time become the home of the Archive of Welsh Traditional Music and also of the organological collection of Peter Crossley-Holland (1916–2001), a pioneer in ethnomusicology whose interests included Welsh and Celtic folk music.

After John Morris-Jones’s death in 1929, it was Ifor Williams (1881–1965), a former student of Morris-Jones and a lecturer at Bangor since 1907, who assumed the Chair of Welsh. From early on in his academic career, Ifor Williams was acutely aware of the lack of edited Welsh texts available to his students, and his early editions of the works of the *Cynyddwyr* and of Middle Welsh prose texts, including *Peder Keinc y Mabinogi* (1930), were hasty attempts to remedy the situation. His most notable contribution to Welsh scholarship was his textual work on early Welsh poetry, and his *Canu Aneirin* (1938) can fairly be considered as one of the pinnacles of twentieth-century Celtic scholarship. Morris-Jones’s lectures to Welsh students at Bangor were delivered in English; Ifor Williams chose to do so in Welsh, and it was in Welsh that he published nearly all his scholarly work, thereby establishing a pattern for the future within the discipline. He also nurtured a new generation of scholars, including Idris Foster, A.O.H. Jarman, Enid Pierce Roberts and J.E. Caerwyn Williams, and his expertise drew to Bangor young researchers such as Rachel Bromwich (née Amos) and Kenneth H. Jackson (the latter’s *Early Welsh Gnommic Poems* (1935) was in fact heavily indebted to Ifor Williams’s seminar notes). A colleague of Ifor Williams was the poet R. Williams Parry (1884–1956), who divided his time between the Welsh Department and the Extra Mural Department. In the 1930s he went to the trouble of writing now forgotten notes on Middle Breton for the *Bulletin of the Board of Celtic Studies* (Volume VIII) in the mistaken belief that his brilliant poetical gift was being treated with disdain in academia’s ivory towers.

When Ifor Williams retired in 1947, the Chair of Welsh passed to Thomas Parry (1904–85). He had been taught by both Morris-Jones and Ifor Williams, and his *magnum opus* as a scholar was *Gwaith Dafydd ap Gwilym* (1952). As his *Hanes Llenyddiaeth Gymraeg hyd 1900* (1944) attests, Parry had a stronger literary sensibility than Ifor Williams, and this was reflected in the changes he made to the Welsh degree course. In contrast to Swansea – where Saunders Lewis and, subsequently, Hugh Bevan had placed a pioneering emphasis on literary criticism – comparative and historical linguistics continued to dominate as far as the Welsh course at Bangor was concerned, with literature being studied primarily from the linguistic standpoint. Such was the frustration of some students at the lack of opportunities to study literature that they refused to attend an Old Irish examination in the summer of 1952. Apart from introducing new literary courses, Thomas Parry’s most enterprising response was to appoint the dramatist and literary critic John Gwilym Jones (1904–88) to a lectureship in 1953.

There were changes also in the field of Welsh History. Following the retirement of J.E. Lloyd, two scholars were appointed in 1930 to fill his place, namely A.H. Dodd (1891–1975) to the Chair of History, and R.T. Jenkins (1881–1969) to a lectureship in the newly established Welsh History Department (Jenkins was appointed Professor of Welsh History in 1945). Dodd had been a member of the History Department since 1919, and contributed to three fields in particular: the industrial revolution in north Wales, emigration from Wales to America, and Wales in the early modern period. R.T. Jenkins had been a schoolteacher in Cardiff before coming to Bangor. He had already published, primarily in Welsh, on numerous aspects of Welsh history, including *Hanes Cymru yn y Ddeunawfed Ganrif* (1928) ('A History of Wales in the Eighteenth Century'). His work is characterized by a winning blend of scrupulous scholarship and literary skill, and the breadth of his scholarship and interests were put to good use in his new post (although his main field of expertise was the period of the Methodist Revival). One of Jenkins's colleagues between 1930 and 1945, before he moved to a post at Aberystwyth, was T. Jones Pierce (1905–64), the author of ground-breaking studies of Welsh society in the medieval and early modern periods.

After the departure of Thomas Parry to take up the post of National Librarian of Wales, J.E. Caerwyn Williams (1912–99), who had been at Bangor since 1945, was appointed to the Chair of Welsh in 1953. Caerwyn Williams had the broadest range of research interests of any Welsh scholar produced by Bangor in the twentieth century. Since he had a detailed understanding of all the Celtic languages, he was a Celtic scholar in the fullest sense of that term, and his research encompassed the linguistic and the literary, the textual and the critical. His comprehensive survey of Irish literature, *Traddodiad Llenyddol Iwerddon* (1958), appeared in Irish in 1978 and in English in 1992, and scarcely any period of Welsh literature remained unexplored by him over the course of his career. Another wide-ranging scholar at Bangor in this period was Brinley Rees (1917–2001), whose study *Celtic Heritage: Ancient Tradition in Ireland and Wales* (1961), co-written with his brother Alwyn Rees, was an influential volume in its day. A year prior to Brinley Rees's arrival, Enid Pierce Roberts (1917–2010) was appointed to the teaching staff at Bangor; she thus became the first woman to become a Lecturer in Welsh in the University of Wales. Her main field of study was the poetry of the *Cynyddwyr*, and her masterful edition of the work of Siôn Tudur (1980), one of the most prolific poets of the Elizabethan period, is proof of the depth of her understanding of the poetry's social context. Roberts retired in 1978, and is also remembered by her students for the grammatical tests she insisted on arranging on Saturday mornings.

From the 1950s, higher education institutions in Britain experienced a period of general expansion. In 1960, Bangor started to teach Archaeology, with an emphasis on Wales and other Celtic countries, thus giving impetus to research in that field, as attested by Francis Lynch's volume, *Prehistoric Anglesey* (1970). Soon afterwards a Linguistics Department was established, which resulted in exciting developments in research into Welsh dialectology. Bangor had already contributed to this field as far back as 1913, in the form of the study *The Welsh Vocabulary of the Bangor District* by O.H. Fynes-Clinton (1869–1941), who was at the time Professor of French at the College. From the 1960s, the main instigator in this discipline was Alan R. Thomas (1935–2005), whose atlas, *The Linguistic Geography of Wales* (1973), was a notable milestone in the field. Thomas was also the editor of *The Welsh Dialect Survey* (2000). The second half of the twentieth century saw an increase in the number of historians at Bangor specialising in Welsh history. R.T. Jenkins's successor as Professor of Welsh History was Glyn Roberts (1904–62), a former student of Lloyd and Dodd, who published on periods ranging from the late middle ages to the nineteenth century. He in turn was succeeded by J. Gwynn Williams (1924–2017), who also had been taught by Dodd and who remembered Lloyd. In addition to shedding light on the society of the seventeenth century – including aspects such as the history of witchcraft and the Quakers – J. Gwynn published authoritative studies on the early history of the College and of the University of Wales, and also served as President of the National Library of Wales. Among his colleagues were two medieval historians. Keith Williams-Jones (1926–79) was appointed to the Department of Welsh History in 1963, and published in 1976 *The Merioneth Lay Subsidy Roll 1292–3*. That volume's substantial introduction constitutes a crucially important study of the society and economy of medieval Wales. The second of these medieval historians was A.D. (Tony) Carr (1938–2019), who was appointed in 1964. After History merged with Welsh History at Bangor, Carr served as Head of the new department between 1990 and 1993, and was made Professor of Welsh Medieval History in 1999. Much of his work focused on the history of the *uchelwyr*, the Welsh landed gentry – research that he crystallised in his last book, *The Gentry of North Wales in the Later Middle Ages* (2017). However, Carr's research interests extended to every stratum of the society of the period, and also included the lines of connection between Wales and France, as demonstrated by his *Medieval Anglesey* (1982; second edition 2011) and *Owen of Wales* (1991).

In 1965 J.E. Caerwyn Williams moved to Aberystwyth as the first holder of the Chair in Irish there, and Grafton Melville Richards (1910–73) was appointed to succeed him at Bangor. Melville Richards was one of Henry Lewis's students at Swansea. Welsh syntax was his initial field of research, but by 1965, after periods lecturing in Swansea and Liverpool, he had turned his attention to the place names of Wales. Although he did not succeed in publishing the ambitious onomasticon he had planned, he left an astonishing archive of 328,778 research slips. This archive is now available online – the result of a project at Bangor led by Hywel Wyn Owen, a former student of Melville Richards, and the co-author (with Richard Morgan) of the *Dictionary of the Place-names of Wales* (2007).

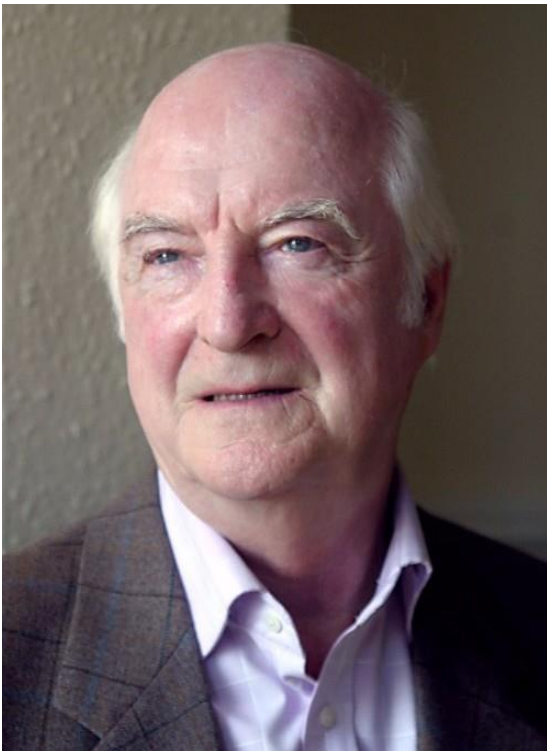
Melville Richards worked with some eminent colleagues at Bangor. In addition to Enid Roberts, Brinley Rees and John Gwilym Jones, Bangor had by 1955 appointed that versatile scholar, R. Geraint Gruffydd (1928–2015), who had already established himself as an authority on the literature of the Protestant Reformation and the Renaissance in Wales (Gruffydd would leave for Aberystwyth in 1970). Other appointments made during Caerwyn Williams's tenure were Bedwyr Lewis Jones (1933–92) – one of the orchestrators of the Old Irish strike – and Gwyn Thomas (1936–2016). It was Melville Richards himself who appointed to the staff of the Welsh Department in 1966 the young scholar and

critic Dafydd Glyn Jones, who would go on to produce, with Bruce Griffiths, a Lecturer in French at Bangor, *Geiriadur yr Academi / The Welsh Academy English-Welsh Dictionary* (1995), a volume described in 2007 by the lexicographer Gareth Bevan – who was himself for a short time on the staff at Bangor (1971–5) – as ‘the single greatest influence on the vocabulary of Welsh today’.

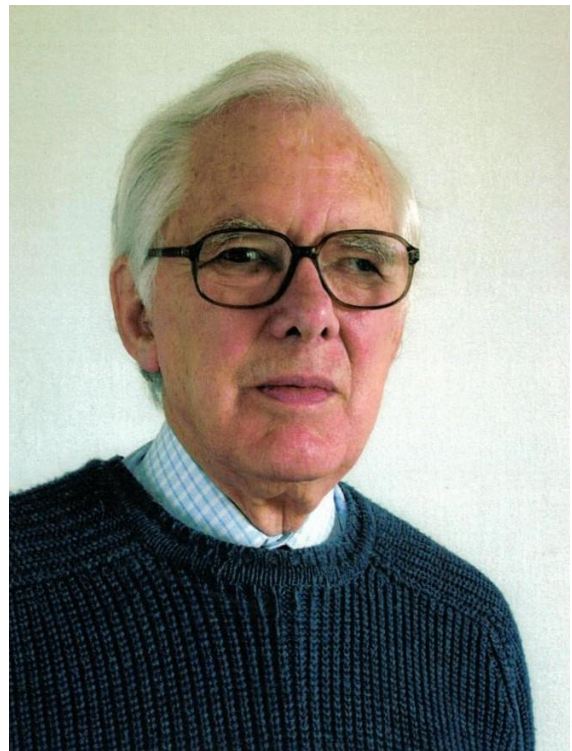
By the 1960s the linguistic landscape in Wales was changing, and the need was felt for degree schemes for second-language and ab initio students. Fields of study such as professional translation, creative writing and film criticism were introduced to the curriculum after Bedwyr Lewis Jones became Professor of Welsh in 1974. Bedwyr – as he was known to all – was a multifaceted scholar whose research interests spanned the full range of Welsh literature. His ability to discuss subjects such as place names in a stimulating and accessible way meant that he was constantly in demand as a lecturer to lay audiences. Indeed, the BBC studio in Bangor became something of a second home for him. (His untimely death in 1992 occasioned one of the finest Welsh elegies of the twentieth century, by Gerallt Lloyd Owen.) His successor, Gwyn Thomas, was the motivating force behind many of the changes in the curriculum during the 1970s and 1980s. He too was a scholar of astoundingly varied interests. His monograph *Y Bardd Cwsg a'i Gefndir* (1971) is the definitive study of Ellis Wynne of Y Lasynys, and *Y Traddodiad Barddol* (“The Bardic Tradition”) became an influential set text on the A Level Welsh Course. But it is as a poet who transformed the Welsh literary landscape in the second half of the twentieth century that he made his greatest contribution, invigorating the language and its literature with new themes and modes of expression. Among the members of staff who worked with Thomas from the 1970s were Branwen Jarvis, William R. Lewis, Gruffydd Aled Williams and Derec Llwyd Morgan. The latter was appointed Professor of Welsh at Aberystwyth in 1989, as was Gruffydd Aled Williams in 1995. Gwyn Thomas was succeeded by Branwen Jarvis in 2001, the first woman to be appointed Professor of Welsh at Bangor, and the first graduate of Aberystwyth to receive that honour.

As the XVIth International Congress of Celtic Studies visits Bangor University, the historical strength of the institution in the field of Welsh and Celtic studies continues. A new generation of scholars have enhanced the discipline over the last twenty years, in areas such as archaeology, musicology, Welsh history, linguistics, language planning, literature and creative writing. In 2017 Research Centre Wales was established at Bangor University to promote and coordinate the excellent work being carried out in these fields.

To coincide with the visit of the Congress, the exhibition ‘Celtic Studies at Bangor’ has been organized by the University’s Archives and Social Collections Unit. It can be viewed in the Council Chamber corridor in the Main Arts Building.



Gwyn Thomas (1936–2016). Llun: Marian Delyth



A.D. (Tony) Carr (1938–2019). Llun: Llyfrau Magma

CYNGRESAU'R GORFFENNOL
PAST CONGRESSES

1959
Baile Átha Cliath

1963
Caerdydd

1967
Dùn Èideann

1971
Roazhon

1975
Pennsans

1979
Gaillimh

1983
Rhydychen – Oxford

1987
Abertawe

1991
Paris

1995
Dùn Èideann

1999
Corcaigh

2003
Aberystwyth

2007
Bonn

2011
Maigh Nuad

2015
Glaschu

RHAGLEN ACADEMAIDD ACADEMIC PROGRAMME

DYDD LLUN 22 GORFFENNAF

10–11AM

SEREMONI AGORIADOL A LLUN – OPENING CEREMONY AND PHOTO
PONTIO PL5

11:30AM–12:10PM

PRIF DDARLITH 1 – KEYNOTE LECTURE 1
PONTIO PL5

Yr Athro /An tOllamh Ailbhe Ó Corráin

THE HOUNDS OF LOVE: COURTSHIP AND CONCEPTION IN IRISH BARDIC POETRY

2–3:30PM

Sesiwn 1: Ystafell 1
LLENYDDIAETH GYMRAEG FODERN

Theodore Robin Chapman ‘Pwy ddarllen dy ddifendith rith eiriau?’: adnabod cynefin y nofel Gymraeg, 1865–95

Gerwyn Williams Y Frenhiniaeth, yr Orsedd a ‘Phroblem Gogledd Cymru’, 1939–46

Jason Walford Davies Ailymweld â ‘Cherdd Fach Seml’ Waldo Williams

Sesiwn 2: Ystafell 2
STUDIES ON THE *TÁIN BÓ CÚAILNGE*


Dhanya Baird A comparison of the role of foster-brothers in Recensions 1 and 2 of *Táin Bó Cúailnge*


Aaron Griffith Emending without changing: a case study of a problematic passage from the *Táin Bó Cúailnge*

Garrett Olmsted The *Táin* and the *Enûma Eliš*

Sesiwn 3: Ystafell 3
GRAMADEGAU BARDDOL A’R LLAWYSGRIFAU
BARDIC GRAMMARS AND THE MANUSCRIPTS

Gruffudd Antur ‘Herwydd llyfr Davydd Ddu Athraw’: goleuni newydd ar ramadegwr cynnar

‘Herwydd llyfr Davydd Ddu Athraw’: new light on a fourteenth-century Welsh grammarian **ST** 

Michaela Jacques Copïau darniog o ‘Gramadegau’r Penceirddiaid’ / *Fragmentary copies of the Bardic Grammars* **ST** 

Myriah Williams Reading the (orthographic) signs: abbreviations in the Black Book of Carmarthen and the Black Book of Chirk

Sesiwn 4: Ystafell 4
OLD IRISH AND CELTIC LINGUISTICS

Cormac Anderson Hiatus vowels in Old Irish

Joseph Eska Cartography and Continental Celtic

Elisa Roma Valency Patterns of Old Irish verbs

Sesiwn 5: Ystafell 5
LINGUISTIC STUDIES OF LITERARY WORKS, MANX AND WELSH

Christopher Lewin The Manx Bible translation as a source for linguistic features and variation in vernacular eighteenth-century Manx

George Broderick The Manx Bible transcripts and their linguistic revelations

Júda Ronén *Dyna fy mynydd*: text-linguistic analysis of autobiographical anecdotes

LLUN / MON

SESYNAU 1–5

Sesiwn 6: Ystafell 6

THE POWER OF WORDS 1: NARRATIVE AND VERBAL POWER

Maxim Fomin ‘He shook me off his back and that is why I am here tonight’: disfigurement in one eye as a means of telling the truth in Irish folktales

Geert Van Iersel Perceval in the modern age: the *Parzival* of Emiel Vandeveld

Sesiwn 7: Ystafell 7

**NEWLY DISCOVERED POEMS IN WELSH AND IRISH ON THE LIFE OF ODOARDO FARNESE (1573–1626),
CARDINAL PROTECTOR OF THE VENERABLE ENGLISH COLLEGE, ROME, 1626**

Maurice Whitehead; Geraint Evans; Mícheál MacCraith

Sesiwn 8: Ystafell 8

SUICIDE, DEATH AND BURIAL IN MEDIEVAL IRISH LITERATURE

Helen Imhoff Burial in medieval Irish literature

Kicki Ingridsdotter Suicidal ideation and death-wishes in Early Irish literature

Sesiwn 9: Ystafell 9

LATIN IN CELTIC AND GAELIC IN ENGLISH

Joseph Flahive *Treginae apud Vrlas Celticas Latinitatis*: How many miles to Paris?


Anthony Harvey Manx Latin: a further distinctive of the island?


Katrin Thier The story of ‘Gaelic’ in English: news from the *Oxford English Dictionary*

Sesiwn 10: Ystafell 10

TERMINOLEG: CYMRAEG A CHERNYWEG


TERMINOLOGY IN WELSH AND CORNISH

Tegau Andrews Sylfeini modern safoni termau y byd addysg cyfrwng Cymraeg / Modern foundations of terminology standardization in Welsh-medium education **ST** 

Delyth Prys Addasu arf rheoli terminoleg Cymraeg ar gyfer datblygu geiriadur Cernyweg / Adapting a Welsh terminology management tool to develop a Cornish dictionary **ST** 

Sesiwn 11: Ystafell 11

**FROM PRINT TO PIXELS: CURRENT WORK AT THE ROYAL COMMISSION ON THE
ANCIENT AND HISTORICAL MONUMENTS OF WALES**

Scott Lloyd, Adam N. Coward, Rita Singer, James January-McCann **ST** 

Sesiwn 12: Ystafell 12

IRISH AND GAELIC FOLKLORE, AND THE ROLE OF WOMEN

Roxanne Reddington-Wilde *Gach bean bhon tàinig mi*: highland women’s roles and social identities in the Early Modern era and beyond

Nina Zhivlova Saint Patrick and the baptism of the sons of Amalgaid

Courtney Selva Bhí sé an-fhurast fearg a chur air: Colm Cille’s short temper in Irish and Gaelic folklore

4–5.30PM

Sesiwn 13: Ystafell 1


ORAL HISTORIES AND THE IRISH LANGUAGE IN GREATER BOSTON: FORMING A DIGITAL ARCHIVE

Brian Frykenberg, Natasha Sumner, Gregory Darwin

Sesiwn 14: Ystafell 2
CERDDORIAETH WERIN A BARDDONIAETH: PERFFORMIO A CHYMUNED
FOLK MUSIC AND POETRY: PERFORMANCE AND SOCIETY

Irfan Rais Hunaniaeth Gymreig a Gwyddelig yng ngherddoriaeth werin Bangor: y mudiad cerddorol rhwng Bangor a Baile Uí Bheacháin

Michael Walsh Once we were Celts? The simple system transverse wooden flute and identity constructions in the contemporary Asturian folk scene

Judith Musker Turner Cyffwrdd â cherddi: gwybyddiaeth ymgorfforol a'r broses o farddoni / Touching poems: embodied cognition and the process of writing poetry **ST** 

Sesiwn 15: Ystafell 3
LLÊN GYMRAEG GANOLOESOL...
MEDIEVAL WELSH LITERATURE...

Bryn Jones 'Rann gyreifyeint'? Rhufain a'r babaeth yng nghanu'r Gogynfeirdd

Frederick Suppe 'English' and 'Irish' Welshmen: a comparative analysis of the ethnic nicknames 'Sais' and 'Gwyddel' in Wales, 1050–1450

Harald Gropp Easter dates now and then: from 2019 back to Bangor in the sixth century

Sesiwn 16: Ystafell 4
CHRONOLOGICON HIBERNICUM

Bernhard Bauer How to tag an Old Irish word

Elliott Lash Oblique subjects with adverbial predicates in Old Irish

Fangzhe Qiu Diachronic variations of passive and deponent verbal forms in Old Irish: a quantitative survey

Sesiwn 17: Ystafell 5
CYMRU A'R AMERIG
WALES AND THE AMERICAS

Celeste L. Andrews Welsh Families in the Quaker Community of Early Pennsylvania

Gareth Hugh Evans-Jones 'I ddwyn y gaethglud fawr yn rhydd': Cysyniadau Beiblaidd a Diddymiaeth y Cymry Americanaidd

Tudur Hallam 'Yng nghysgod yr Anglo': profiadau trawsatlantig llenyddiaeth Gymraeg a Latino

Sesiwn 18: Ystafell 6
SEINTIAU A DIWINYDDIAETH
SAINTS AND THEOLOGY

Ali Bonner The influence of Lérins in the Insular world: context and transmission

Jessica Cooke Alcuin and the *Virtutes* of St. Fursa

Amy Reynolds St Tysilio and the community of Meifod church: saints' cults and identity in twelfth-century Wales

Sesiwn 19: Ystafell 7
LITRÍOCHT NA NUA-GHAEILGE
MODERN IRISH LITERATURE

Liam Mac Mathúna Situating the compositions of Pádraig Phiarais Cúndún (east Co. Cork and New York State, 1777–1857) in the life writings of Irish in the pre-Revival period

Mícheál Briody Gerard Murphy and Séamus Ó Duilearga: a symbiotic (scholarly) friendship

Katie Ní Loingsigh A fresh look at the correspondence between An tAthair Peadar Ua Laoghaire and Eoin Mac Néill

Sesiwn 20: Ystafell 8
THE BODY AND HUMAN FORM IN MEDIEVAL IRISH LITERATURE

Mary Leenane Making clothing meaningful in early Irish literature

Geraldine Parsons 'Not of the same size nor of the same time': giants in *Fíanaíocht* literature

Sesiwn 21: Ystafell 9
WELSH AND CELTIC LINGUISTICS

Steve Hewitt Welsh ‘syntactic mutation’ and Arabic indefinite accusative: case or configuration?
Johannes Heinecke A syntax-treebank for Welsh, compatible with universal dependencies
Patrick Sims-Williams The search for Celtic origins: false starts and signs of progress

Sesiwn 22: Ystafell 10
GRIEF, MOURNING, AND LAMENT IN MEDIEVAL IRISH LITERATURE

Kristen Mills Lament as genre / lament in genre
Mariamne M. Briggs Speeches of mourning and consolation in the Middle Irish *Thebaid*
Kate Louise Mathis The translation of grief from Statius’ *Thebaid* to *Togail na Tebe*

Sesiwn 23: Ystafell 11
MEDIEVAL LEGAL TEXTS AND GLOSSES

Charlene Eska Aiddred, Muirbretha, and heptad 64
Chantal Kobel Hitherto unidentified glossed extracts in TCD MS H 3.18 (1337)
Joe Wolf Old Breton glosses and their legal context

DYDD MAWRTH 23 GORFFENNAF

9.30–11AM



Sesiwn 25: Ystafell 1
DIALECT AND STANDARD IN IRISH AND GAELIC

Cassie Smith-Christmas ‘Saibhreas’ versus standard: resolving potential ideological tensions in Corca Dhuibhne
Feena Tóibín Dubhghlas de hÍde, ‘Gwaelic’ agus canúint Ros Comáin
Charles Wilson ‘An t-ainnmear gun an tairbhe’: regional variation of nominal morphology in Scottish Gaelic

Sesiwn 27: Ystafell 3
BARDDONIAETH Y CANOL OESOEDD: CYMRU AC IWERDDON
MEDIEVAL POETRY: WALES AND IRELAND

Bleddyn Owen Huws Agweddau ar y corff ym marddoniaeth Gymraeg yr Oesoedd Canol Diweddar
Shannon Rose Parker Marwnadau Madog ap Maredudd: agweddau cudd y beirdd
Simon Rodway Golwg newydd ar addysg beirdd yng Nghymru ac Iwerddon yn yr Oesoedd Canol

Sesiwn 28: Ystafell 4
Y GYMRAEG: SAFONAU A NEWID
STANDARDISATION AND CHANGE IN WELSH

Dewi W. Evans *Ti a chi – a ni a nhw / Ti a chi* – and them and us **ST** 
Marta Listewnik ‘It’s lazy but a part of everyday talk’ – the acceptability of Welsh phrasal verbs among professional speakers of Welsh
Robat Trefor Iaith Môn: y tad a’r ferch / The language of Anglesey: the father and the daughter **ST** 

Sesiwn 29: Ystafell 5
GAELIC AND WELSH: EXPANDING AUDIENCES AND NEW COMMUNITIES

Ellen Beard The Rob Donn Trail, the Rob Donn Songbook, and expanding the audience for Celtic scholarship
Gordon Cameron ‘[F]or the language will flourish best in its own native environment’: Gaelic and contemporary sustainability
Karolina Rosiak Beliefs and ideologies of Poles in Aberystwyth concerning learning Welsh.

Sesiwn 30: Ystafell 6

THE POWER OF WORDS 2: NARRATIVE, RITUAL, AND VERBAL POWER

Barbara Hillers Super Petram: the Irish fortunes of a European narrative charm

Willem de Blécourt The power of pins

Morgan Elizabeth Moore ‘Henw a gair hwy nog arian’: wordpower and performance in medieval Welsh request poetry


Sesiwn 31: Ystafell 7

HUNANIAETHAU CELTAIDD A CHYMREIG Y 19G/20G

WELSH AND CELTIC IDENTITIES IN THE 19C/20C

Satoko Ito-Morino Essays on the racial origin of Britain submitted to the Welsh National Eisteddfod in the 1860s: their social context and significances

Michiko Kato Modern scientific approaches to the populations of the Celtic regions

Angelika Heike Rüdiger Damcaniaethau John Rhys ynghylch cynhanes Prydain: defnyddio llên gwerin fel tystiolaeth hanesyddol / John Rhys’ theories of British pre-history : using folklore as historical evidence **ST** 

Sesiwn 32: Ystafell 8

MIDDLE BRETON LITERATURE AND MODERN INTERPRETATIONS

Sonja Schnabel King Dioscorus’s conscience: a unique concept in the Breton *An bubez sante Barba*

Myrzinn Boucher-Durand Dialectal traits in the Middle Breton verse literature

Matthieu Boyd What’s new in Ker-Is, so far this century

Sesiwn 33: Ystafell 9

‘THE CELT’ – REPRESENTATIONS AND REINVENTIONS

Erick Carvalho de Mello Celtic festivals: a cultural memory approach

Juliette Wood The esoteric Celt: historical and contemporary perspectives on the Celtic tarot

Sesiwn 35: Ystafell 11

MEDICINE AND HEALING IN IRISH AND GERMAN TEXTS

Anna Matheson Diagnosing mental infirmity in medieval Irish legal scholia

Ulrike Roider ‘Bone to bone, blood to blood’: an ancient Celtic healing spell and its Indo-European parallels

Emmet Taylor The rôle of the physician in the political authority of medieval Irish kings

Sesiwn 36: Ystafell 12

BI-ANNUAL GENERAL MEETING OF THE SOCIETAS CELTOLOGICA EUROPAEA

Cadeirydd / Chair: Karin Stüber

11.30AM – 1PM

Sesiwn 37: Ystafell 12

A MORE EQUAL WAY FORWARD FOR WOMEN IN ACADEMIA: THE VIEW FROM CELTIC STUDIES

Katherine Forsyth, Abigail Burnyeat; Liz Fitzpatrick;

Jerry Hunter; Elva Johnston; Geraldine Parsons

Sesiwn 38: Ystafell 2
MANUSCRIPTS AND GENRES: IRISH, GAELIC, WELSH

- Myra Booth-Cockcroft** Popular European narrative and ‘native tales’ in Llyfr Coch Hergest: a consideration of manuscript context
- Danielle Fatzinger** Manuscript production in Kintyre: Eoghan Mac Gilleoin and his Clan Campbell patrons (c.1690–1700)
- Caitríona Ó Dochartaigh** The ‘impossibilia’ genre in medieval Irish poetry

Sesiwn 39: Ystafell 3
MEDIEVAL WELSH POETRY
 Noddir gan / Sponsored by: CSANA

- Jenny Day** The steel claw, the ash-spear and the ‘Welsh knight’: contextualizing the lance-rest in late-medieval Welsh poetry
- Jessica Hemming** Of rain & cuckoos: further explorations in englynion & Japanese traditional verse
- Stefan Schumacher** The prehistory of the Book of Aneirin corpus: towards a new approach

Sesiwn 40: Ystafell 4
CELTIC LINGUISTICS: WELSH AND GAELIC

- Sabine Asmus** Aspect – a linguistic category in Insular Celtic? The case of Welsh
- Donald Alasdair Morrison** Accent and metrical structure in Scottish Gaelic
- Claire Nance** An ultrasound study of Scottish Gaelic sonorant consonants

Sesiwn 41: Ystafell 5
HAGIOGRAPHY AND MYTHOLOGY

- Jennifer Bell** Here, there or nowhere: the school of St Illtud
- Jeanne Mehan** Civic hagiography: shaping concepts about the Welsh saints
- Patrick McCafferty** A tale of two cultures: transmigration of the soul in ancient Egyptian and medieval Irish/Welsh narrative tales

Sesiwn 42: Ystafell 6
MEDIEVAL IRISH TEXTS AND TRANSMISSION

- Jacopo Bisagni** Textual transmission between Ireland, Brittany and Francia in the Carolingian age: the computistical evidence
- Sarah Corrigan** Textual transmission between Ireland, Brittany and Francia in the Carolingian age: the exegetical evidence
- Laura McCloskey** The Influence of the *Aipgitir Chrabaid* on medieval Irish visual exegesis in the Book of Durrow and the Book of Kells

Sesiwn 43: Ystafell 7
Y CYFNOD MODERN CYNNAR – 16G, 17G
EARLY MODERN WELSH LITERATURE AND SCHOLARSHIP

- Paul Bryant-Quinn** ‘Pendefig Mawrddysgedig’: the life and work of Gruffydd Robert, Milan
- Oliver Currie** Reassessing the hypothesis of poetic stylistic influence on the language of the sixteenth-century Welsh Bible translations
- Eurig Salisbury** Huw Morys (1622–1709): golwg newydd ar farddoniaeth cyfnod ‘y dirywiad’

Sesiwn 44: Ystafell 8
MEDIEVAL IRISH LITERATURE

- Thomas Owen Clancy** The political geography of *Scéla Cano meic Gartnáin*
- Rebecca Shercliff** Seeking revenge for the *Táin*
- Nicholas Thyr** ‘Pouring out joy’: welcomes and status in *Fingal Rónáin*

Sesiwn 45: Ystafell 9
CELTICITY AND CONTESTED IDENTITIES/IDEOLOGIES

Richard Glyn Roberts Celtic Studies from below: Celticity and the Welsh linguistic group
Simon Brooks Celtic Studies and the Roma: crossings in the borderlands of Celtic Studies at Liverpool
Thomas Fidler and John Ault Identity politics in the Isle of Man General Election 2016

Sesiwn 46: Ystafell 10

CYFIEITHU'R GYMRAEG A GWLEIDYDDIAETH: TRI CHYFNOD
THE POLITICS OF WELSH TRANSLATION: THREE PERIODS

Elena Parina The position of translations within the Welsh literary polysystem of the sixteenth century
Marion Löffler Translation and Politics 1800–1871–1914: The Historian's Tale
Angharad Price The politics of literary translation in present-day Wales

Sesiwn 47: Ystafell 11

LAW AND POLITICS: IRISH, SCOTTISH, CELTIC

Andrew Ó Donnghaile Joint liability and enforcement in interterritorial law
Nicholas John Evans Comparing kingdoms and the political development of Ireland and Scotland in the first millennium A.D.
Joám Evans Pim Towards an understanding of Celtic Common Law

Sesiwn 48: Ystafell CR2

EDIL: THE ELECTRONIC DICTIONARY OF THE IRISH LANGUAGE

Sharon Arbuthnot Content changes in eDIL 2019
Marie-Luise Theuerkauf Using the new eDIL: a how-to guide
Máire Ní Mhaonaigh Looking Outwards: eDIL and Irish loanwords

2:30 – 4PM

Sesiwn 49: Ystafell 1

CYMRU'R UGEINFED GANRIF A LLENYDDIAETH GYM HAROL
TWENTIETH-CENTURY WALES AND COMPARATIVE LITERATURE

Catherine Elizabeth Jones Côr Merched y Streic: Women and choral activities during The Great 'Bethesda' Strike (1900–1903)
Lelyzaveta Walther 'In coal we trust': coal miners in twentieth-century Welsh and Donbassian novels
Hannah Sams 'Eu gwahaniaeth fydd eu grym': Aled Jones Williams a Sergi Belbel

Sesiwn 50: Ystafell 2

MEDIEVAL IRISH LITERATURE AND MANUSCRIPTS

John Carey The floruit of Gilla Cóemáin
Alice Taylor-Griffiths Extraction and expansion: the *Aidbringh* and *Adbmad* glossaries
Gregory Toner Linguistic dating and the revision of Lebor na hUidre


Sesiwn 51: Ystafell 3

CHWEDLAU CYMRU AC IWERDDON
LEGENDS MEDIEVAL TO MODERN: WALES AND IRELAND

Sioned Davies A new edition of *Breuddwyd Rhonabwy*
Joan Marie Gallagher Conflicting concerns? Courtly commitments and kedyndeith in *Chwedyl Iarlls y Ffynnawn*
Rebecca Try It's Mac Cumhaill to be kind: an examination of the use of 'pite' in the Fenian cycle

Sesiwn 52: Ystafell 4

SEMANTEG A THAFODIEITHOEDD: GWYDDELEG A CHYMRAEG PATAGONIA *SEMANTICS AND DIALECTS: IRISH AND PATAGONIAN WELSH*

Marina Shatunova (neé Snasareva) Irish pausing: when dialect matters
Eibhlín Ní Fhallamhain The functions of the genitive case in Irish
Iwan Wyn Rees Tafodieithoedd Cymraeg y Wladfa heddiw ac effaith Prosiect yr Iaith Gymraeg arnynt / The Patagonian dialects of Welsh today and the influence of the Welsh Language Project **ST** 

Sesiwn 53: Ystafell 5

MAPPING IRISH MARTYROLOGIES: CREATION, COMPOSITION, AND MANUSCRIPT COPIES

Nicole Volmering Irish Saints between past and future: the language of memory and Identity in the *Félire Óengusso*
Elva Johnston Mapping the saints: Máel Muire Ua Gormáin and the Irish martyrological tradition
Nike Stam Michel Ó Cleirigh's Commentary to the *Félire*: the two Brussels manuscripts

Sesiwn 55: Ystafell 7

EARLY MODERN LITERATURE: IRISH AND GAELIC

Deirdre Nic Mhathúna From Dún Chaoin to Antarctica – the role of place in the poetry of Piaras Feiritéar (c.1600–c.1652)
Deirdre Nic Chárthaigh Plé ar thraidisiún lámhscríbhinní *Bodach an Chóta Lachtna*
Martina Maher Alasdair Mac Mhaighsdir Alasdair's 'Cath Finntrágha'

Sesiwn 56: Ystafell 8

CELTIC AND NORSE: LITERATURE, CULTURE AND SOCIETY

Barry Lewis Rognvaldr, king of Man and the Isles, and the Welsh Charlemagne stories
Gerit Schwenzer Cultural borders overcome?! Vikings and the Gaelic-speaking population on the Western Isles and the Isle of Man
Alasdair Whyte Gaelic society in Argyll and the southern Hebrides in the 'Norse Age'




Sesiwn 57: Ystafell 9

MABINOGI, MABINOGION, CELTIC LEGEND

Emma Watkins Calumniated storytellers: the precedent for female re-telling in the *Mabinogi*
Lucie Vinsova Animal names in the *Mabinogion*
André Pena Graña The three steps of the Sun and the Matres: Celtic religion and its influence on the Christian present

Sesiwn 59: Ystafell 11

MAPIO A MEDDIANNU – TIRLUNIAU'R DYCHYMYG MAPPING AND POSSESSION— LANDSCAPES AND IMAGINATION

Elan Grug Muse Yn 'wreiddiol Batagonaidd': Y Cymry a'r brodorion mewn llenyddiaeth deithio Gymraeg am America Ladin / The 'original Patagonians': the Welsh and native peoples in Welsh travel literature in Latin America **ST** 
Llŷr Titus Hughes 'Tyda ni'm yn bod go iawn i'r rhain, mach i': perchnogaeth yn naratifau'r Cymry am Lydaw / 'They don't see us as real, dear': ownership in Welsh narratives of Brittany **ST** 
G. Angharad Fychan Y Gŵr Drwg a'i gartrefi yng Nghymru / The Devil and his dwellings in Wales **ST** 

Sesiwn 60: Ystafell 6

SOCIOLINGUISTICS AND NEW SPEAKERS: BRETON AND GAELIC

Fañch Bihan-Gallic Second-language acquisition and endangered languages: a Celtic perspective
Adam Dahmer Gaelic Mudes: language use and attitude among Scottish Gaelic undergraduate degree holders

PRIF DDARLITH 2 – PLENARY LECTURE 2
PONTIO PL5

Dr Rióna Ní Fhrighil

WRITER AS RIGHTER? IRISH-LANGUAGE POETRY AND HUMAN RIGHTS IDEALS

DYDD IAU GORFFENNAF 25

Sesiwn 61: Ystafell 1

GAELIC: COMPARATIVE APPROACHES TO LITERATURE AND REVIVAL

Nathaniel Harrington Nòtaichean a dh'ionnsaigh litreachas coimeasach Gàidhlig / Notes towards a Gaelic comparative literature

Martina Reiterová The Czech national revival: a source of inspiration for Gaelic revivalists?

Sesiwn 62: Ystafell 2

FOLK MUSIC: GAELIC

James Hind Exploring hybridisation and Gaelic: a prolegomenon to a practice-based musical approach

Iain Howieson From *cèilidh* to page ... and back again!


Sesiwn 63: Ystafell 3

CYMRU'R OESOEDD CANOL AC YN FUAN WEDYN

MEDIEVAL AND EARLY MODERN WALES

Byron Tomos Huws Gwenllïan ferch Gruffudd ap Cynan, and the significance of the battle of Cedweli

Sadie Jarrett 'Cymro glân o waed coch cyfran': the cymricization of a medieval English settler family in early modern Wales

Gruffydd Aled Williams Ailystyried yr 'History of Owen Glendower' / The 'History of Owen Glendower': a reconsideration **ST** 

Sesiwn 64: Ystafell 4

LINGUISTICS: MIDDLE AND OLD IRISH

Oksana Dereza Automatic dating of medieval Irish texts with cluster analysis

Ariana Malthaner In search of dialects of Old Irish: collecting variations from the glosses

Sesiwn 65: Ystafell 5

SOCIOLINGUISTICS AND LANGUAGE SHIFT: IRISH AND GAELIC

Eileen Sorcha Áine Coughlan Local and national identity in teenagers' attitudes to the Irish language

Aengus Ó Fionnagáin Language shift in the Irish midlands 1600–1950: the case of Co. Westmeath

Conchúr Ó Giollagáin Language death revisited: a new analytical approach to data from the Gaelic languages

Sesiwn 66: Ystafell 6

EARLY IRISH RELIGIOUS TEXTS

Dorothy Ann Bray The commentary to Broccán's Hymn, and Brigidine tradition

Mark David L. Gibbard *De Causa Peregrinationis*: Uí Néill 'Propaganda' in Latin

Mikhail Kiselev 'Is ferr fo-cëllamar inda cōic dala...': some notes on the Irish context of the Last Things

Sesiwn 67: Ystafell 7

THE IRISH LANGUAGE IN ANTIQUARIANISM AND POETRY, 19C AND 20C

Ciaran McDonough 'A language without a mouth': antiquarianism and the Irish language in the nineteenth century
Eimear Nic Conmhaic *Fréambacha an fhile*: an teanga i bhfilíocht Choilm Bhreathnaigh

Sesiwn 68: Ystafell 8

POLITICS, GENDER AND PLACE IN MEDIEVAL IRISH LITERATURE

Eivor Bekkhus The other half of the story: women in medieval Irish politics
Tatiana Shingurova Mog Ruith, Mog Corb and Eimhne – evidence of Fir Maige Féne and Dál Cais relations?
Patrick McCoy The various uses of 'Greece' in medieval Irish literature

Sesiwn 69: Ystafell 9

ARCHAEOLOGY: WALES, SCOTLAND, FRANCE

John Collis The Celtic archaeology of the Auvergne, central France
Raimund Karl Meillionydd and the beginning of medieval Welsh society in c.6th cent. BC
Tiffany Treadway Analysis of wetland deposition in Iron Age Wales and Scotland

Sesiwn 70: Ystafell 10

EARLY MODERN WALES AND SCOTLAND

Ffion Mair Jones '[M]y grateful countrymen ...': Thomas Pennant's Welsh connections
Anastasia Llewellyn Saviour of the language? The rôle and impact of the Welsh Bible
Domhnall Uilleam Stiùbhart The unknown Gaelic Dictionary: the work of the first Gaelic Society, 1767–1780

Sesiwn 71: Ystafell 12

ONOMASTICS AND LEXICOGRAPHY: WALES AND SCOTLAND

Jacob King Researching Scottish Gaelic place-names: The work of *Ainmean-Aite na h-Alba*
Andrew Breeze 'Sabrina', the name of the River Severn
Andrew Hawke *Geiriadur Prifysgol Cymru*: continuity, compromise, and change

11:30AM–1PM

Sesiwn 73: Ystafell 12

NO MORE HEROES: REFLECTIONS ON MASCULINITY IN CONTEMPORARY IRISH LITERATURE

Máire Ní Annracháin Changed but not beyond recognition: fresh growth from old tropes of masculinity in contemporary Irish poetry
Stiofán Ó Briain 'Easpa gaisce ár linne le buillí beaga á cúiteamh' – Toxic masculinity and the loss of the heroic ideal in *Beatha Dhónaill Dhuibh* by Séamus Barra Ó Súilleabháin
Dean Farrell Gendered and genderless voices: the conflicted masculine voice in the literature of Máirtín Ó Cadhain

Sesiwn 74: Ystafell 2

BANNAL FRANGAG – A CELEBRATION OF FRANCES TOLMIE'S SONG COLLECTION

Priscilla Scott; Ainsley Hamill; Mary Ann Kennedy

Sesiwn 75: Ystafell 3

MEDIEVAL WELSH POETRY

Lauran Toorians 'Penn a borthaf...': cephalophore by proxy
Kit Kapphahn Genderbending bards and the political patriarchy in medieval Welsh literature
Daniel Redding-Brielmaier Dark topographies of the mind: night and landscape in *Canu Heledd*

Sesiwn 76: Ystafell 4
CORNISH: LINGUISTICS AND PEDAGOGY

Samuel Brown The usage and teaching of post-SWF Cornish
Ken George Quantifying the development of post-tonic vowels in Cornish
Piotr Szczepankiewicz The Cornish Standard Written Form: a discourse analysis

Sesiwn 77: Ystafell 5
SOCIOLINGUISTICS: WELSH, IRISH AND BRETON IN LAW AND EDUCATION

Riwanon Gwenn Callac A linguistic invisibility: Breton in healthcare
Robert Douglas Dunbar Language law in contemporary Wales and Ireland: unexpected radicalism?
Seán Ó Conaill Language in Celtic legal documents – cultural expression or legal meaning?

Sesiwn 78: Ystafell 6
MEDIEVAL IRISH RELIGIOUS/ASTRONOMICAL TEXTS

Phillip Bernhardt-House Making wildmen and faking werewolves: St(s). Rónán (and Rumon) in Ireland and Brittany (and Cornwall)
Helen Elizabeth Ross The Sun illusion in a medieval Irish astronomical tract
Henar Velasco-López The external soul: waifs and strays in Irish tradition

Sesiwn 79: Ystafell 7
EARLY MODERN IRELAND AND SCOTLAND

Simon Egan A force to be reckoned with? The Gaelic world and the making of the Early Modern ‘British’ state
Aonghas MacCoinnich Raiders or traders? The cattle trade in Gaelic Scotland during the seventeenth century

Sesiwn 80: Ystafell 8
MEDIEVAL IRISH LITERATURE AND NORSE INFLUENCE

Elizabeth Gray (MacKay) Dían Cécht’s murder of Míach: medical practice and intergenerational norms
Mikael Males Irish-Norse cultural exchange and the diagnostic value of likeness
Ina Tuomala Pseudo-history and cultural identity: interaction and integration in *Cath Maige Tuired*

Sesiwn 81: Ystafell 9
**ENCLAVES OF ANGLICISATION? REASSESSING THE CULTURAL IDENTITIES
OF COUNTRY HOUSES IN IRELAND, SCOTLAND AND WALES**

Annie Tindley Bastions of anglicisation or protectors of the nation? The Scottish country house and cultural, linguistic and national identities from 1746
Ian d’Alton ‘Receptacle of illusion’: was the Irish country house alien or native?
Shaun Evans Identifying the Welsh in the country houses of Wales

Sesiwn 82: Ystafell 10
IRISH LINGUISTICS AND LEXICOGRAPHY

Liam Mac Amhlaigh An examination of Irish-language terminography in the twentieth century
Charles Dillon *Corpas Stairiúil na Gaeilge 1600–1926*: a new resource for research in Modern Irish
Theodorus Fransen Parsing the Old Irish verb: computational challenges and future applications

Sesiwn 83: Ystafell 1
VITAE SANCTORUM CAMBRIAE: WELSH SAINTS ON THE ROAD

David Callander Testunau Cymraeg mewn antholeg dairieithog: Yale, Llyfrgell Beinecke, Osborn fb229
David Parsons The limits of *llan*: the Anglo-Saxons and the saints of the early Welsh Church
Paul Russell The after-life of Melangell/Monacella

Sesiwn 85: Ystafell 1
LLENYDDIAETH YR UGEINFED GANRIF

Elis Dafydd John Rowlands, *Arch ym Mbrág*

Lowri Havard Gwyn Thomas: y cysur a gynnig yng nglyn cysgod angau

Sesiwn 86: Ystafell 2
IRISH FOLKLORE AND STORYTELLING

Gregory R. Darwin ‘Ná cain a thuilleadh mé’: Peig’s Mermaid

Kelly Fitzgerald The parish priest, curate and friar; form and function in Irish folk narratives

Laoighseach Ní Choistealbha Gender, disability, and infanticide: changelings in Irish storytelling

Sesiwn 87: Ystafell 3
CERDDI DAFYDD AP GWILYM
THE POETRY OF DAFYDD AP GWILYM

Nicolas Jacobs Amrywiadau testunol mewn traddodiad llafar: astudiaeth o destun ‘Marwnad Angharad’

Dafydd Johnston ‘Fy nyn bychanigyn bach’: ieithwedd fachigol Dafydd ap Gwilym

Jenny Rowland ‘The Little Hunchback?’

Sesiwn 88: Ystafell 4
LINGUISTICS: CELTIC AND IRISH

A.J. Hughes A fresh look at ‘son’ and ‘daughter’ in Insular and Continental Celtic

Tatiana Smirnova Irish constructions with *téigh i* ‘go in’

Leo Yamada Irish: an attempt at morpheme analysis

Sesiwn 90: Ystafell 6
HAGIOGRAPHY AND ECCLESIASTICAL HISTORY

Jane Cartwright Buchedd Gwenfrewy: the Life of St Winefride in NLW MSS Peniarth 27ii and Llanstephan 34

Patrick McAlary A curious omission: Bede and the Constitution of Lindisfarne

Polina Sedova Milk symbolism in *Bethu Brigitte*

Sesiwn 91: Ystafell 12
RE-READING THE REVOLUTION: WRITING AND RESEARCHING A MULTILINGUAL HISTORY
OF BRITAIN AND IRELAND, 1630–60

Catherine McKenna; Jerry Hunter; Brendan Kane;
 Aonghas MacCoinnich; Síle Ní Mhurchú; Geraldine Parsons

Sesiwn 92: Ystafell 8
EARLY MEDIEVAL IRISH

Alderik Blom The ‘Old Irish Treatise on the Psalter’: towards a new edition

Nicolai Egjar Engesland The *Auraicept na nÉces* and Carolingian alphabet compendia

Daniel Frederick Melia Prosper of Aquitaine and the Irish annalists (again)

Sesiwn 93: Ystafell 9
‘CELTIC’: ARCHAEOLOGY, LINGUISTICS, GENETICS

John Koch Celtic origins reconsidered in the light of the ‘archaeogenetics revolution’

Harald Flohr The development of phrasal verbs in the Celtic languages – a review

Caoimhín P. Ó Donnaíle *Bunadas* – an online network database of cognates in Celtic and other languages

Sesiwn 94: Ystafell 10
TRANSLATION IN MEDIEVAL WALES

Luciana Cordo Russo Translational procedures in *Rhamant Otuel*

Erich Poppe Beyond 'word-for-word': Gruffudd Bola (c.1270/80) and Robert Gwyn (c.1583/84) on translating into Welsh

Raphael Sackmann Translational strategies in *Perl mewn adfyd* (1595)

Sesiwn 95: Ystafell 7
MEDIEVAL IRISH LAW AND HISTORY

Riona Doolan Where are you from? Status and origin as a marker for fines in late medieval legal material.

Annie C. Humphrey *Danair* and *Lochlannaigh* in Irish semi-historical literature c.1100

Kathryn O'Neill 'Essentially a chronicle of North Connacht': a reassessment of the Cottonian Annals

4:30–5:10PM

PRIF DDARLITH 3 / PLENARY LECTURE 3
PONTIO PL5

Yr Athro Juan-Luis García-Alonso

FROM PRE-INDO-EUROPEAN TO PROTO-CELTIC AND BEYOND: SOME OF THE POSSIBLE PHONETIC AND PHONEMIC EFFECTS OF LANGUAGE SHIFTS IN CENTRAL, SOUTHERN AND WESTERN EUROPE

DYDD GWENER 26 GORFFENNAF

9:30 – 11AM

Sesiwn 98: Ystafell 2
THE WELSH HARP AND FOLK SONG


Kathryn Hockenbury The influence of the modern pedal harp on the Welsh triple harp in the nineteenth century

Stephen Rees 'Welsh Songcraft': the songs of J. Glyn Davies (1870–1953) and the Welsh folk tradition

Sesiwn 99: Ystafell 3
BARDDONIAETH GYMRAEG GANOLOESOL
MEDIEVAL WELSH POETRY
Noddir gan / Sponsored by: CSANA

Joseph Shack Constructing enigma in Early Welsh gnomic poetry

Catherine McKenna Productive ambiguity in the Poetry of the Princes

Ann Parry Owen Ar drywydd y *tawddgyrch cadwynnog*, *tour de force* y beirdd / In pursuit of the *tawddgyrch cadwynnog*, the poets' *tour de force* **ST** 

Sesiwn 100: Ystafell 4
CELTIC LINGUISTICS, WITH CONTINENTAL RELEVANCE

Hervé Le Bihan Expression du neutre et syntaxe des mutations en breton moyen et moderne

Peter Schrijver The etymology of Welsh *pridd* and the language of the earliest Frisians

Oleg Zotov Woods, wildlands and fences: the development of borderland terms in Celtic, Baltic and Slavic languages

Sesiwn 101: Ystafell 5
Y GYMRAEG: GWAHANIAETHAU DAEARYDDOL AC ARFERION DYSGWYR
WELSH: GEOGRAPHICAL VARIANCES AND LEARNERS' HABITS

Deborah Arbes Patterns of pluralization in northern, southern and Patagonian Welsh

Meinir Olwen Williams Astudiaeth o ynganiad llafariad unsain Cymraeg gogleddol gan oedolion sy'n dysgu'r iaith

Sesiwn 102: Ystafell 6
HAGIOGRAPHY AND DEVOTION: WALES, IRELAND, SCOTLAND

Judith Bishop *Noeb Filia*: comparative contextualized sanctity in the Brigidine corpus

Martin Crampin Celtic saints by Celtic Studios: saints in stained glass

Kathleen Reddy Bantighearna nan Eilean: Cràbhadh don Òigh Mhoire anns na h-Eileanan Siar mu dheas anns an fhicheadamh linn / Our Lady of the Isles: Marian devotion in the Southern Hebrides in the twentieth century

Sesiwn 103: Ystafell 7
READING EARLY MODERN IRISH: A PRACTICAL WORKSHOP
 Noddir gan / Sponsored by: CSANA

Andrea Palandri; Gregory Darwin, Wes Hamrick,
 Brendan Kane, Síle Ní Mhurchú, Deirdre Nic Chárthaigh

Sesiwn 104: Ystafell 8
BIRTH-TALES, DEATH-TALES AND THE *TÁIN*

Anna Pagé Conchobar's birth: revisiting the texts

Abigail Burnyeat Violence, rhetoric and emotion in *Táin Bó Cuailnge's Breslech Mór Maige Muirthemne*

Anouk Nuijten Aspects of an anthology of death-tales: two *aideda* from Edinburgh, NLS, Advocates Library MS 72.1.40

Sesiwn 105: Ystafell 9
PERFORMING THE PAST IN MEDIEVAL WALES
 Noddir gan / Sponsored by: Grŵp Ymchwil y Cronicleau Cymreig

Rebecca Thomas Nid yw Cymru'n bod namyn fel rhan o ... Loegr?: Asser a Hanes Cymru

Owain Wyn Jones Ystrad Fflur a'r Arglwydd Rhys: cofnodi'r presennol yn y Deheubarth

Ben Guy Looking back from the twelfth century: Madog ap Maredudd, Cynddelw Brydydd Mawr, and the recreation of early medieval Powys

Sesiwn 106: Ystafell 12
A ROUNDTABLE DISCUSSION TO PROMOTE A STRATEGIC VISION FOR CELTIC LANGUAGE TECHNOLOGIES

Delyth Prys; Teresa Lynn; Caoimhín O Donnaile; Kevin Scannell; Colin Batchelo

Sesiwn 107: Ystafell 1
READING PLACES AND LANDSCAPES OF POWER AND COMMEMORATION IN IRELAND AND SCOTLAND

Elizabeth FitzPatrick; Sofia Evemalm; Sarah Kuenzler

11:30AM – 1PM

Sesiwn 109: Ystafell 1
BARDDONIAETH DDIWEDDAR O GYMRU
RECENT WELSH POETRY

Non Mererid Jones 'Ydych chi wedi colli rhywbeth – dan yr eira?': T. James Jones a'r ymgyrch i adfer Cymreictod Dylan Thomas

Rhiannon Marks Angau ar ymweliad: Mihangel Morgan, T.H. Parry-Williams a rhyngdestunoldeb

Llion Pryderi Roberts Bywyd y bardd: y persona barddol mewn testunau cofiannol cyfoes

Sesiwn 110: Ystafell 2
THE RECEPTION AND INFLUENCE OF OROSIUS IN MEDIEVAL IRELAND

Cameron Wachowich Orosius Hibernicus: notes on the transmission of the *Historiae adversus Paganos* in a Hiberno-Latin context

Daniel Watson Orosius, divine punishment by thunderbolt and early Irish literature

Elizabeth Boyle Orosian historiography and the city of Babylon in Middle Irish poetry

Sesiwn 111: Ystafell 3
IN SEARCH OF NORTH ATLANTIC GAELS

Jonathan M. Wooding Historiographies of early medieval Irish settlement in Iceland
Kristján Ahronson A multi-disciplinary approach to the problem of Iceland's medieval caves
Tobias Heron Do you want payment in iron or salt? The economic basis of societal development in the European Iron Age

Sesiwn 112: Ystafell 4
IRISH AND GAELIC LITERATURE, BETWEEN EARLY MODERN AND MODERN

Andrea Palandri The Early Modern Irish versions of Pseudo Turpin's *Historia Karoli Magni*
Duane Long The Loathly Lady and *Bruidheann* aspects of *Laoi na Mná Móire*
Conal Mac Seáin 'Beatha Chríost': an Ulster poem on the life of Christ

Sesiwn 113: Ystafell 5
SOCIOLINGUISTICS: BRETON

Holly Kennard Lenition and spirantisation in Breton: variability in mutation patterns across age-groups
Erwan Le Pipec Language-maintenance or language-reshaping? What are the language skills in a Breton-French bilingual class?
Jean-François Mondon Breton masculine animate plurals: locality, and readjustment rules

Sesiwn 114: Ystafell 6
THE POWER OF WORDS 3: NARRATIVE, RITUAL, AND VERBAL POWER

Tatyana Mikhailova Klosterneuburg lorica: lonely wanderers, wanton women, and words of power
Jacqueline Borsje Nightmare-creatures: narrative motifs and verbal-power rituals
Bernhard Maier 'The World of the Wise Man' revisited: Kate Bosse-Griffiths's *Byd y Dyn Hysbys* and recent research on magic in social anthropology and comparative religious studies

Sesiwn 115: Ystafell 7
WOMEN'S POETRY IN IRELAND, SCOTLAND AND WALES 1400–1800

Wes Hamrick Grief and grievance in eighteenth-century Irish elegy
Cathryn Charnell-White 'Dan y niwl rwy'n dwyn y nych': elegy by Welsh women poets

Sesiwn 116: Ystafell 8
MEDIEVAL IRISH LITERATURE AND THE CHURCH

Darcy Ireland The role of *lebedán* in *Togail Bruidne Dá Derga*
Viktoriia Krivoshechekova Bishops, high priests, and the vocabulary of episcopal authority in the early Irish Church
Brid Eimear Williams *De shil Chonairi Moir*: an allegorical tract

Sesiwn 117: Ystafell 9
DEATH, BURIAL AND EXHIBITION

Ciara O'Brien Butler Identifying kin groups in Early Medieval Welsh cemeteries
Brigid Ehrmantraut Of mice and mounds: tumuli in the medieval Welsh literary imagination
Veronika Gufler Human remains in museums: visitor interaction with 'sensitive collections'

Sesiwn 118: Ystafell 10
LOVE AND WONDER: GAELIC ACROSS LANGUAGES

Robbie MacLeod Love in Old Gaelic texts
Mark Ó Fionnáin Irish and Scottish Gaelic as presented in Peter Simon Pallas' *Сравнительные Словари*
Alan Titley *Alice in Wonderland* in three Irish/Gaelic Languages

Sesiwn 119: Ystafell 12

NEW WORK ON MEDICINE AND MEDICAL TEXTS IN THE CELTIC LANGUAGES (I)

Eystein Thanisch Medicine as philosophy: The Beaton medical manuscripts

Ranke de Vries Medical material in early Irish literary sources

Siobhán Barrett Remedies for disorders of the ear in a medieval Irish medical compendium

2:30 – 4PM

Sesiwn 121: Ystafell 1

HUNAN(IAETH) A CHOF YNG NGHYMRU'R CANOLOESOEDD A'R CYFNOD MODERN CYNNAR *SELF AND MEMORY IN MEDIEVAL AND EARLY MODERN WALES*

Thomas Lee Davies The Welsh princes of Glamorgan and Gwent: exploring cross-cultural integration in medieval south east Wales

Dewi Alter Cof rhanbarthol a thwf y Methodistiaid Calфинаidd / Regional memory and the rise of Calvinistic Methodism in Wales **ST** 

Britta Irslinger The functions of Welsh *X bun(an)* in sixteenth- and seventeenth-century texts

Sesiwn 122: Ystafell 2

MANUSCRIPTS AND COLLECTORS ON THE MEDIEVAL MARCH OF WALES

James Clark The book culture of the Cistercians on the March of Wales

Helen Fulton Texts and politics in fifteenth-century Marcher manuscripts

Dylan Foster Evans Hiwmor a hunaniaeth yn Llyfr Cyffredin Syr Siôn Prys

Sesiwn 123: Ystafell 3

SEX, DESIRE AND MARRIAGE: MEDIEVAL IRISH

Doris Edel Sexual relations in the *Acallam na Senórach*: from casual flirts to church-approved marriages

Joanne Findon What she wants: female desire and agency in *Táin Bó Froích* and *Aislinge Óenguso*

Natasha Sumner [A] *dbiongbála do mhnaoi agus do bhaincheile*: nuptial negotiations in *Tóruigheacht Dhiarmada agus Ghráinne*

Sesiwn 125: Ystafell 5

THE CELTS AND THEIR NEIGHBOURS IN THE MIDDLE AGES

Noddir gan / Sponsored by: CSANA

Georgia Henley The Welsh past in the *Romance of Fouke le Fitz Waryn*

Joshua Byron Smith Bede's Books in *Kadeir Kerrituen*

Patrick Wadden Law and identity in *Araile felmac féig don Mumain*

Sesiwn 126: Ystafell 6

MYRDDIN, LAILOKEN, WILD MAN/GOD

Noddir gan / Sponsored by: Canolfan Astudiaethau Arthuraidd Prifysgol Bangor
Bangor University Centre for Arthurian Studies

Brian Frykenberg Perspectives on the legends of Lailoken

Gilles Boucherit Wild man – king god

Sesiwn 127: Ystafell 7

BEDDAU, ENGLYNION AC ARYSGRIFAU, CYMRU, IWERDDON A NOVA SCOTIA *MURDER, GRAVES AND INSCRIPTIONS: WALES, NOVA SCOTIA, IRELAND*

Michael Linkletter and Laurie Stanley-Blackwell Gaelic and the grave: murder in nineteenth-century Nova Scotia

Guto Rhys Yr englyn bedd, 1570–2018

Nora White Ogham: the present state of research and future directions

Sesiwn 128: Ystafell 8
MEDIEVAL IRISH LITERATURE: *ETYMOLOGIES* AND LANDSCAPE

Brianna Daigneault Reception of Isidore's *Etymologies* in Early Medieval Ireland

Joey McMullen Landscape as spiritual state in early Irish 'Nature Poetry'

Kevin Murray The reworking of traditional materials on the *dinnſenchas* corpus

Sesiwn 131: Ystafell 4
NEW WORK ON MEDICINE AND MEDICAL TEXTS IN THE CELTIC LANGUAGES (II)

Diana Luft The flesh that consumes: medieval Welsh treatments for gangrene

Katherine Leach The *in principio* as a charm text in late medieval Wales

Deborah Hayden A survey of charms in a sixteenth-century Irish medical compendium

4:30–5:10PM

PRIF DDARLITH 4 – PLENARY LECTURE 4
PONTIO PL5

Dr Siwan Rosser

POSIBILIADAU LLÊN PLANT – THE POSSIBILITIES OF CHILDREN'S LITERATURE **ST** 

5:10–5:50PM


PRIF DDARLITH 5 – PLENARY LECTURE 5
PONTIO PL5

Dr Katherine Forsyth

FEELIN' GROOVY: INTERDISCIPLINARY PERSPECTIVE ON THE ORIGIN, NATURE, AND USES OF THE OGHAM SCRIPT

5:50PM

SEREMONI GLOI – CLOSING CEREMONY
PONTIO PL5

ST  = Welsh/English simultaneous translation

CRYNODEB O'R RHAGLEN

DYDD SUL 21 GORFFENNAF

4–7pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
8:30–10pm	Cerddoriaeth Fyw: Elidyr Glyn, Bar Ffynnon, Pontio (AM DDIM)

DYDD LLUN 22 GORFFENNAF

8:30am–5:30pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
10–10:50am	Seremoni Agoriadol (Pontio PL5)
10:50–11am	Llun y Gyngres
11–11:30am	Coffi (Pontio)
11:30am–12:10pm	Prif Ddarlith 1: Yr Athro Ailbhe Ó Corráin (Pontio PL5)
12:30–2pm	Cinio (rhaid talu ymlaen llaw): Neuadd Prichard–Jones
2–3:30pm	Sesiynau 1–12
3:30–4pm	Coffi (Neuadd Prichard–Jones)
4–5:30pm	Sesiynau 13–24
5:30–7pm	Derbyniad (Cymdeithas Ddysgedig Cymru), Neuadd Prichard–Jones (AM DDIM)
8:30–10:00pm	Cerddoriaeth Fyw: Tant Canol a Meinir Gwilym, Bar Ffynnon (AM DDIM)

DYDD MAWRTH 23 GORFFENNAF

9am–5:30pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
9:30–11am	Sesiynau 25–36
11–11:30am	Coffi (Neuadd Prichard–Jones)
11:30am–1pm	Sesiynau 37–48
1–2:30pm	Cinio (rhaid talu ymlaen llaw): Neuadd Prichard–Jones
1:30pm	Gwasg Carreg Gwalch: lansiad llyfr John K. Bollard ac Anthony Griffiths, <i>Cymru Dafydd ap Gwilym / Dafydd ap Gwilym's Wales</i> (Neuadd Powis)
2:30–4pm	Sesiynau 49–60
4–4:30pm	Coffi (Neuadd Prichard–Jones)
4:30–5:10pm	Prif Ddarlith 2: Dr Ríona Ní Fhrighil (Pontio PL5)
5:30–6:30pm	Cyflwyniadau poster myfyrwyr Canolfan Hyfforddiant Doethurol Ieithoedd Celtaidd yr AHRC: Neuadd Powis (RSVP yn unig)
7:45–8:30pm	Cerddoriaeth Fyw: Gwenan Gibbard, Bar Ffynnon (AM DDIM)
9:30–10pm	Cerddoriaeth Fyw: Gwenan Gibbard, Bar Ffynnon (AM DDIM)

DYDD MERCHER 24 GORFFENNAF

8am–5pm	Gwibdeithiau'r Gyngres
3–5:30pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
7–9:30pm	Cinio'r Gyngres (bar am 7, cinio am 7:30): Neuadd Prichard–Jones (£25 ymlaen llaw), a pherfformiad gan Gôr Seiriol

DYDD IAU 25 GORFFENNAF

9am–5:30pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
9:30–11am	Sesiynau 61–72
11–11:30am	Coffi (Neuadd Prichard–Jones)
11:30am–1pm	Sesiynau 73–84
1–2:30pm	Cinio (rhaid talu ymlaen llaw): Neuadd Prichard–Jones
1:30pm	Gwasg Prifysgol Cymru: lansiad llyfr David Callander, <i>Dissonant Neighbours: Narrative Progress in early Welsh and English Poetry</i> (Neuadd Powis)
2:30–4pm	Sesiynau 85–96
4–4:30pm	Coffi (Neuadd Prichard–Jones)
4–4:30pm	Hela'r Twrch Trwyth, o Neuadd Prichard–Jones i ddarlithfa PL5
4:30–5:10pm	Prif Ddarlith 3: Yr Athro Juan-Luis García-Alonso (Pontio PL5)
9–10:30pm	Cerddoriaeth Fyw: Gwilym Bowen Rhys, Bar Ffynnon, Pontio (AM DDIM)

DYDD GWENER 26 GORFFENNAF

9:30am–6:30pm	Desg Gofrestru ac Ymholiadau: Cyntedd Prif Adeilad y Brifysgol
9:30–11am	Sesiynau 97–108
11–11:30am	Coffi (Neuadd Prichard–Jones)
11:30am–1pm	Sesiynau 109–120
1–2:30pm	Cinio (rhaid talu ymlaen llaw): Neuadd Prichard–Jones
2:30–4pm	Sesiynau 121–132
4–4:30pm	Coffi (Neuadd Prichard–Jones)
4:30–5:10pm	Prif Ddarlith 4: Dr Siwan Rosser (Pontio PL5)
5:10–5:50pm	Prif Ddarlith 5: Dr Katherine Forsyth (Pontio PL5)
5:50pm	Seremoni Gloi

PROGRAMME SUMMARY

SUNDAY 21 JULY

- 4–7pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
8:30–10pm Live Music: Elidyr Glyn, Bar Ffynnon, Pontio (FREE)

MONDAY 22 JULY

- 8:30am–5:30pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
10–10:50am Opening Ceremony (Pontio PL5)
10:50–11am Congress Photo (Pontio)
11–11:30am Coffee (Pontio)
11:30am–12:10pm Plenary Lecture 1: Professor Ailbhe Ó Corráin (Pontio PL5)
12:30–2pm Lunch (pre–payment essential): Prichard–Jones Hall
2–3:30pm Sessions 1–12
3:30–4pm Coffee (Prichard–Jones Hall)
4–5:30pm Sessions 13–24
5:30–7pm Reception (Learned Society of Wales), Prichard–Jones Hall (FREE)
8:30–10:00pm Live Music: Tant Canol a Meinir Gwilym, Bar Ffynnon (FREE)

TUESDAY 23 JULY

- 9am–5:30pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
9:30–11am Sessions 25–36
11–11:30am Coffee (Prichard–Jones Hall)
11:30am–1pm Sessions 37–48
1–2:30pm Lunch (pre–payment essential): Prichard–Jones Hall
1:30pm Gwasg Carreg Gwalch: book launch, John K. Bollard ac Anthony Griffiths, *Cymru Dafydd ap Gwilym / Dafydd ap Gwilym's Wales* (Powis Hall)
2:30–4pm Sessions 49–60
4–4:30pm Coffee (Neuadd Prichard–Jones)
4:30–5:10pm Plenary Lecture 2: Dr Ríona Ní Fhrighil (Pontio PL5)
5:30–6:30 Poster presentations by students of AHRC CDT in Celtic Languages (RSVP only): Powis Hall
7:45–8:30pm Live Music: Gwenan Gibbard, Bar Ffynnon (FREE)
9:30–10pm Live Music: Gwenan Gibbard, Bar Ffynnon (FREE)

WEDNESDAY 24 JULY

- 8am–5pm Congress Excursions
3–5:30pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
7–9:30pm Congress Dinner (bar opens at 7, dinner served at 7:30): Prichard–Jones Hall (£25 pre–payment essential), and entertainment by Côr Seiriol

THURSDAY 25 JULY

- 9–5:30pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
9:30–11am Sessions 61–72
11–11:30am Coffee (Prichard–Jones Hall)
11:30–1pm Sessions 73–84
1–2:30pm Lunch (pre–payment essential): Prichard–Jones Hall
1:30pm University of Wales Press: Gwasg Prifysgol Cymru: lansiad llyfr David Callander, *Dissonant Neighbours: Narrative Progress in early Welsh and English Poetry* (Neuadd Powis)
2:30–4pm Sessions 85–96
4–4:30pm Coffee (Prichard–Jones Hall)
4–4:30pm Hunting the Twrch Trwyth, from Prichard–Jones Hall to lecture room PL5
4:30–5:10pm Plenary lecture 3: Professor Juan–Luis García–Alonso (Pontio PL5)
9–10:30pm Live Music: Gwilym Bowen Rhys, Bar Ffynnon, Pontio (FREE)

FRIDAY 26 JULY

- 9:30am–6:30pm Registration and Enquiry Desk: Main University Building (Main Arts) foyer
9:30–11am Sessions 97–108
11–11:30am Coffee (Prichard–Jones Hall)
11:30am–1pm Sessions 109–120
1–2:30pm Lunch (pre–payment essential): Prichard–Jones Hall
2:30–4pm Sessions 121–132
4–4:30pm Coffee (Prichard–Jones Hall)
4:30–5:10pm Plenary Lecture 4: Dr Siwan Rosser (Pontio PL5)
5:10–5:50pm Plenary Lecture 5: Dr Katherine Forsyth (Pontio PL5)
5:50pm Closing Ceremony

RHAGLEN GYMDEITHASOL A CHELFYDDYDOL

Bydd Bar Ffynnon yng nghanolfan Pontio yn gweithredu fel canolbwynt cymdeithasol y Gyngres o nos Sul 21 Gorffennaf, ymlaen. Trefnwyd perfformiadau cerddorol di-dâl yno ar gyfer y cynadleddwyr a bydd digwyddiadau celfyddydol eraill yn ystod yr wythnos yn Stiwdio a Sinema Pontio ac yn y prif awditoriwm, sef Theatr Bryn Terfel. Darparwyd manylion llawn am weithgareddau Pontio yn ystod yr wythnos ym mag y cynadleddwyr.

Bydd dau dderbyniad di-dâl ar gyfer cynadleddwyr – y naill am 5:30 ar nos Lun 22 Gorffennaf (noddur gan Gymdeithas Ddysgedig Cymru) yn Neuadd Prichard–Jones, a'r llall am 5:30 ar nos Iau 25 Gorffennaf (noddur gan y Coleg Cymraeg Cenedlaethol) hefyd yn Neuadd Prichard–Jones. Cawn ein diddanu ar y nos Lun gan gôr telynuau Tant Canol (a fydd yn perfformio'n ddiweddarach ym Mar Ffynnon). Yn ystod Cinio'r Gyngres – nos Fercher 24 Gorffennaf yn Neuadd Prichard–Jones – ceir perfformiad cerddorol gan Gôr Seiriol.

DYDD SUL 21 GORFFENNAF

7:30–8:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 myfyrwyr a dan 18)
8:30–10pm	Cerddoriaeth Fyw: Elidyr Glyn, Bar Ffynnon, Pontio (AM DDIM)
10–10:15pm	Arddangosfa Dân: Circo Pyro, Tu Allan i Pontio (AM DDIM)
10:15–10:30pm	Tafluniad ABYSSINIA: Double Take Projections, ar adeilad Pontio (AM DDIM)

DYDD LLUN 22 GORFFENNAF

4:45pm	Dyfodiaith/Iaith Bwystnon: Ffilm (23m) Paul Eastwood, Sinema Pontio (AM DDIM)
5:30–7pm	Derbyniad (Cymdeithas Ddysgedig Cymru), Neuadd Prichard–Jones (AM DDIM)
7:30–8:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 myfyrwyr a dan 18)
8:30–9:15pm	Cerddoriaeth Fyw: Tant Canol, Bar Ffynnon (AM DDIM)
9:15–10:00pm	Cerddoriaeth Fyw: Meinir Gwilym, Bar Ffynnon (AM DDIM)
10pm–10:15pm	Arddangosfa Dân: Circo Pyro, Tu Allan i Pontio (AM DDIM)
10:15–10:30pm	Tafluniad ABYSSINIA: Double Take Projections, ar adeilad Pontio (AM DDIM)

DYDD MAWRTH 23 GORFFENNAF

4:45pm	Dyfodiaith/Iaith Bwystnon: Ffilm (23m) Paul Eastwood, Sinema Pontio (AM DDIM)
6pm	Drudwen: Cibera, Stiwdio Pontio (£10.50/8.50 myfyrwyr a dan 18)
7:45–8:30pm	Cerddoriaeth Fyw: Gwenan Gibbard, Bar Ffynnon (AM DDIM)
8:15pm	Dyfodiaith/Iaith Bwystnon: Holi ac ateb Paul Eastwood, Sinema Pontio (AM DDIM)
8:30–9:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 myfyrwyr a dan 18)
9:30–10pm	Cerddoriaeth Fyw: Gwenan Gibbard, Bar Ffynnon (AM DDIM)
10–10:15pm	Arddangosfa Dân: Circo Pyro, Tu Allan i Pontio (AM DDIM)
10:15–10:30pm	Tafluniad ABYSSINIA: Double Take Projections, ar adeilad Pontio (AM DDIM)

DYDD MERCHER 24 GORFFENNAF

8am–5pm	Gwibdeithiau'r Gyngres
2:30pm	Drudwen: Cibera, Stiwdio Pontio (£10.50/8.50 myfyrwyr a dan 18)
4:45pm	Dyfodiaith/Iaith Bwystnon: Ffilm (23m) Paul Eastwood, Sinema Pontio (AM DDIM)
7pm	Drudwen: Cibera, Stiwdio Pontio (£10.50/8.50 myfyrwyr a dan 18)
7–9:30pm	Cinio'r Gyngres (bar am 7, cinio am 7:30), Neuadd Prichard–Jones (£25 ymlaen llaw), a pherfformiad gan Gôr Seiriol

DYDD IAU 25 GORFFENNAF

1:30–2pm	Jam Syrcas: Gai Toms, Patrick Rimes a Gwenan Gibbard, Stiwdio Pontio (AM DDIM)
4–4:30pm	Hela'r Twrch Trwyth, o Neuadd Prichard–Jones i ddarlithfa PL5 (AM DDIM)
4:45pm	Dyfodiaith/Iaith Bwystnon: Ffilm (23m) Paul Eastwood, Sinema Pontio (AM DDIM)
8–9pm	Bardd: Martin Daws, Ed Holden and Henry Horrell, Stiwdio Pontio (£8/6 myfyrwyr a dan 18)
9–10:30pm	Cerddoriaeth Fyw: Gwilym Bowen Rhys, Bar Ffynnon, Pontio (AM DDIM)

RHAI PERFFORMWYR AC ARTISIAID

Daw cwmni **Circus Abyssinia** o Ethiopia ac mae eu sioe wefreiddiol Ethiopian Dreams, sy'n cynnwys pob math o gampau trawiadol a dawns acrobatig, yn dathlu diwylliant anhygoel Ethiopia. Mae **Elidyr Glyn** yn aelod o'r grŵp lleol Bwncath ac yn enillydd Cân i Gymru 2019. Cwmni teuluol wedi'i leoli yn Eryri yw **CircoPyro** sy'n arbenigo ar greu perfformiadau tân o ansawdd uchel ar gyfer gwyliau a digwyddiadau. Bydd Cwmni **Double Take Projections**, o'r Alban, yn cyfuno diwylliant a threftadaeth Cymru gyda diwylliant Ethiopia mewn darn wedi'i gomisiynu'n arbennig ar gyfer wal allanol Pontio. Mae **Tant Canol** yn gôr o delynau teires sy'n chwarae alawon traddodiadol Cymreig, gan roi bywyd newydd i offeryn sydd mor enwog yn hanes cerddoriaeth Cymru. Y celtaidd, yr acwstig, roc gwerin a phop – daw'r cwbl ynghyd yn seiniau unigryw **Meinir Gwilym**, un o gantoresau mwyaf poblogaidd Cymru. Mae Drudwen gan gwmni **Cimera** yn sioe newydd gyffrous sy'n dwyn ynghyd syrcas, theatr gorfforol, y gair llafar a cherddoriaeth mewn stori dylwyth teg fodern, dywyll a gaiff ei hadrodd yn Gymraeg a Saesneg. **Gwenan Gibbard** yw un o artistiaid gwerin amlycaf Cymru. Mae wedi perfformio'n helaeth mewn gwyliau yng Nghymru a thramor, gan gyflwyno ei threfniannau ffres a chyfoes o'n caneuon a'n halawon traddodiadol. Sefydlwyd **Côr Seiriol** ym 1991 ac o dan arweiniad Gwenant Pys daeth yn un o gorau merched amlycaf Cymru gan ennill droeon yn yr Eisteddfod Genedlaethol a'r Wyl Gerdd Dant. Wrth hela'r **Twrch Trwyth**, cewch gip ar y chwedl Arthuraidd hynaf drwy gyfrwng theatr weledol drawiadol gan y gwneuthurwr pypedau Ruby Gibbens a'i thîm. Bydd y sioe **Bardd** yn mynd â'r gynulleidfa ar daith o ddechreuadau'r traddodiad barddol Cymraeg hyd at ddisgo ffync rhyddid. Canwr gwerin o Eryri yw **Gwilym Bowen Rhys**. Ers bron i ddegawd mae wedi bod yn ymchwilio i ganeuon traddodiadol Cymreig ac yn eu cyflwyno a'u canu yn ei arddull fywiog ac unigryw ei hun. Wrth wyllo'r ffilm fer Dyfodiaith/Iaith Bwystnon gan **Paul Eastwood** bydd yn rhaid i chwi ddychmygu ynys unig, ddieithr lle mae'r Frythoneg yn bodoli o hyd... Waw!



Gwenan Gibbard

SOCIAL AND ARTISTIC PROGRAMME

From Sunday evening 21 July onwards, for the duration of the Congress, Bar Ffynnon in the Pontio Arts and Innovation Centre will act as a social hub for delegates. Free musical performances will be staged in the bar area and there will be numerous other artistic events during the week in Pontio's Studio and Cinema and in Theatr Bryn Terfel, its main auditorium. Full details regarding Pontio events during Congress week have been provided in the Congress bag.

All delegates are warmly invited to two receptions during the week – the first at 5:30 on Monday 22 July (sponsored by the Learned Society of Wales) in Prichard-Jones Hall, and the second at 5:30 Thursday 25 July (sponsored by Y Coleg Cymraeg Cenedlaethol) also in Prichard-Jones Hall. We will be entertained on the Monday evening by the Tant Canol harp ensemble (who will also be performing later in Bar Ffynnon). During the Congress Dinner – Wednesday evening 24 July in Prichard-Jones Hall – musical entertainment will be provided by Côr Seiriol.

SUNDAY 21 JULY

7:30–8:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 students and under-18s)
8:30–10pm	Live Music: Elidyr Glyn, Bar Ffynnon, Pontio (FREE)
10–10:15pm	Fire Display: Circo Pyro, outside Pontio (FREE)
10:15–10:30pm	ABYSSINIA Projection: Double Take Projections, onto the Pontio building (FREE)

MONDAY 22 JULY

4:45pm	Dyfodiaith/Iaith Bwystnon: Film (23m) Paul Eastwood, Pontio Cinema (FREE)
5:30–7pm	Reception (Learned Society of Wales), Prichard-Jones Hall (FREE)
7:30–8:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 students and under-18s)
8:30–9:15pm	Live Music: Tant Canol, Bar Ffynnon (FREE)
9:15–10.00pm	Live Music: Meinir Gwilym, Bar Ffynnon (FREE)
10–10:15pm	Fire Display: Circo Pyro, outside Pontio (FREE)
10:15–10:30pm	ABYSSINIA Projection: Double Take Projections, onto the Pontio building (FREE)

TUESDAY 23 JULY

4:45pm	Dyfodiaith/Iaith Bwystnon: Film (23m) Paul Eastwood, Pontio Cinema (FREE))
6pm	Drudwen: Cimera, Pontio Studio (£10.50/8.50 students and under-18s)
7:45–8:30pm	Live Music: Gwenan Gibbard, Bar Ffynnon (FREE)
8:15pm	Dyfodiaith/Iaith Bwystnon: Q&A with Paul Eastwood, Pontio Cinema (FREE)
8:30–9:30pm	Ethiopian Dreams: Circus Abyssinia, Theatr Bryn Terfel, Pontio (£15/10 students and under-18s)
9:30–10pm	Live Music: Gwenan Gibbard, Bar Ffynnon (FREE)
10–10:15pm	Fire Display: Circo Pyro, outside Pontio (FREE)
10:15–10:30pm	ABYSSINIA Projection: Double Take Projections, onto the Pontio building (FREE)

WEDNESDAY 24 JULY

8am–5pm	Congress Excursions
2:30pm	Drudwen: Cimera, Pontio Studio (£10.50/8.50 students and under-18s)
4:45pm	Dyfodiaith/Iaith Bwystnon: Film (23m) Paul Eastwood, Pontio Cinema (FREE)
7pm	Drudwen: Cimera, Pontio Studio (£10.50/8.50 students and under-18s)
7–9:30pm	Congress Dinner (bar opens at 7:00, dinner served 7:30), Prichard-Jones Hall (£25), performance by Côr Seiriol

THURSDAY 25 JULY

1:30–2pm	Syracas Jam: Gai Toms, Patrick Rimes and Gwenan Gibbard, Pontio Studio (FREE)
4–4:30pm	Hunting the Twrch Trwyth, from Prichard-Jones Hall to PL5 (FREE)
4:45pm	Dyfodiaith/Iaith Bwystnon: Film (23m) Paul Eastwood, Pontio Cinema (FREE)
8–9pm	Bardd: Martin Daws, Ed Holden and Henry Horrell, Pontio Studio (£8/6 students and under-18s)
9–10:30pm	Live Music: Gwilym Bowen Rhys, Bar Ffynnon, Pontio (FREE)

SOME PERFORMERS AND ARTISTS

The **Circus Abyssinia** group is from **Ethiopia** and their stunning production, *Ethiopian Dreams*, full of acrobatic daring and dance, celebrates the extraordinary culture of that country. **Elidyr Glyn** is a member of the local band *Bwncath* and winner of the 2019 *Cân i Gymru*. **CircoPyro** are a family-run circus based in Snowdonia focussing on creating high quality fire performances for festivals and events. Scotland based **Double Take Projections** will bring together Welsh culture and heritage and the culture of Ethiopia in a specially commissioned projection for the exterior of the Pontio building. **Tant Canol** are an ensemble of triple harps that perform traditional Welsh melodies in a manner that gives new life to an iconic instrument in the history of Welsh music. Celtic, acoustic, folk rock and pop – they all interweave through the unique sounds of *Meinir Gwilym*, one of Wales's best-known singers. *Drudwen*, by **Cimera**, is a new exciting production that brings together circus, physical theatre, the spoken word and music in a dark modern fairytale told in Welsh and English. **Gwenan Gibbard** stands at the forefront of today's thriving Welsh traditional music scene. She has represented Wales at several festivals, at home and abroad, performing her unique, contemporary arrangements of Welsh traditional music and songs. **Côr Seiriol** was established in 1991. Conducted by *Gwenant Pyrs*, it has become one of Wales's foremost women's choirs, winning many accolades in the National Eisteddfod and the *Gŵyl Gerdd Dant*. In hunting the **Twrch Trwyth**, you will encounter the earliest Arthurian tale by means of striking visual theatre by puppet maker *Ruby Gibbens* and her team. The show **Bardd** will take the audience on a journey from the earliest Welsh poetry to a freedom funk disco. **Gwilym Bowen Rhys** is a folk singer from Snowdonia. For more than a decade he has been recreating traditional Welsh songs and introducing them in his own unique and lively style. In viewing the short film *Dyfodiaith/Iaith Bwystnon* by **Paul Eastwood** you will have to imagine a strange, isolated island where Brittonic still exists Wow!



Gwilym Bowen Rhys



Hela'r Twrch Trwyth. Llun: Ruby Gibbons

CRYNODEBAU ABSTRACTS

Rhestrir crynodebau papurau unigol yn ôl cyfenwau'r cyflwynwyr. Mewn cromfachau yn dilyn pob teitl nodir rhif sesiwn y papur. Gweler yr amserlen am fanylion pellach ynghylch y sesiynau.

Yn dilyn y papurau unigol ceir manylion trafodaethau bord gron, gweithdai a phaneli arbennig eraill. Rhestrir y rhain mewn trefn gronolegol.

Individual paper abstracts are listed in order of presenters' surnames. In parentheses following the titles are the numbers of the relevant sessions. Please consult the timetable for further session details.

Following the individual papers are details of round-table discussions, workshops and other special panels. These are listed in order of presentation.

PRIF DDARLITHOEDD – *PLENARY SESSIONS*

FORSYTH, Katherine, Oilthigh Ghlaschu (Glasgow)

FEELIN' GROOVY: INTERDISCIPLINARY PERSPECTIVE ON THE ORIGIN, NATURE, AND USES OF THE OGHAM SCRIPT (PRIF DDARLITH 5/PLENARY 5)

... Invoke my name!
Place your fingers
In the ice-cold notches
Hear me speak ...

(From 'Ogham', by Susan Connelly, *The Poetry Ireland Review*, 68 (Spring 2001), 83-84.)

Ogham is known to Celtic scholars primarily as the vehicle for the earliest evidence for the Irish language. Celticists tend, however, to have a low opinion of the script itself, typically dismissing it as 'cumbersome', 'crude', and 'strange'. This is a misapprehension. Viewed in the wider context of historical writing systems, ogham is, in fact, something of a marvel: a radical departure from the scripts which inspired it, brilliant in its practical simplicity, yet intellectually sophisticated.

The ingeniousness of ogham becomes evident when we widen our gaze beyond the fifth-, sixth- and seventh-century monumental stone pillars which dominate the archaeological record, and take in the script's diverse applications throughout its entire period of use, starting perhaps as early as the second or third century AD (the 'prehistory' of ogham) and continuing to the dawn of antiquarian interest in the eighteenth century. This requires critical attention to the too-often overlooked examples found on diverse media other than stone, in and beyond Ireland, and to the various references to ogham inscriptions in early Irish literature. It also requires an appreciation that to write and read ogham was not an abstract process but an embodied experience.

From these perspectives it becomes easier to gain traction on some fundamental questions which have hitherto remained unanswered: Why was ogham invented? What was it used for? How widespread was ogham literacy? Why does the script look the way it does? Why does it read vertically? Why is the order of the letters so different from the standard alphabet? The result is a new appreciation of just how special is 'virgular quinquecostate ogham writing' (James Joyce *Ulysses* ch 17.771-3).

GARCÍA-ALONSO, Juan-Luis, Prifysgol Salamanca

FROM PRE-INDO-EUROPEAN TO PROTO-CELTIC AND BEYOND: SOME OF THE POSSIBLE PHONETIC AND PHONEMIC EFFECTS OF LANGUAGE SHIFTS IN CENTRAL, SOUTHERN AND WESTERN EUROPE (PRIF DDARLITH 3/PLENARY 3)

Exploring phonological resemblances between languages of different genetic origin in roughly the same geographical area will not lead us to counter-propose a different genetic affiliation. The idea is that all or most of them have replaced former languages existing in their respective areas. Language shift, necessarily, results in the incorporation of a few traits from the language replaced into the new one replacing it. This substratum phenomenon is well known in the context of language shift and has been extensively researched. When and if we are able to identify specific linguistic traits (the more specific the better) that imply neat and significant divergence between particular languages and other languages of their respective families, it could be indicative that these traits in particular were triggered by some characteristics of the languages they geographically replaced. If more than one language group in the same geographical area share some of these traits, there is a greater possibility that something discernible relating to the replaced language of that area has been left behind and that we might be able to glean indirect information about some of the characteristics of the language(s) once spoken there and later replaced. In this presentation we will be exploring how the effects of the shift to Proto-Celtic from an unknown pre-Indo-European language (or languages) could have affected Proto-Celtic, and also how the shift to late Latin from various Celtic dialects could have affected Western Romance languages. We also aim to demonstrate how the substratum phenomenon could have

implications about our views concerning the historical geographic position of different languages; Basque, for example – or lost languages with phonetic similarities to Basque, not necessarily genetically related to it – sharing borders with Celtic, Lusitanian, Italic and other languages or language groups (even Germanic?).

NÍ FHRIGHIL, Rióna, Ollscoil na hÉireann, Gaillimh (Galway)

WRITER AS RIGHTER? IRISH-LANGUAGE POETRY AND HUMAN RIGHTS IDEALS (PRIF DDARLITH 2/PLENARY 2)

Drawing on Seamus Heaney's espousal of the "writer as righter" (2010), this paper will discuss the role of the poet in an interconnected world. Literary devices such as metaphor, allegory and metonymy are regularly employed to discuss human rights issues and concerns. The potential for use and misuse by those who wish to inform public opinion, obliges us to deepen our understanding and appreciation of literary modes of expression that can cultivate transnational solidarity or conversely, arouse suspicion of 'dangerous others' and incite transnational discord and conflict. What role does the contemporary Irish-language poet play in this context?

Ó CORRÁIN, Ailbhe, Ulster University

THE HOUNDS OF LOVE: COURTSHIP AND CONCEPTION IN IRISH BARDIC POETRY (PRIF DDARLITH 1/PLENARY 1)

Bardic poetry has often been portrayed as a genre that is entirely resistant to change and the bardic poet has even been depicted as a figure whose mindset differed little from that of the pagan priest or druid. It is asserted that this extreme conservatism is manifest in seemingly arcane beliefs such as the notion of the prince being married to his kingdom, the depiction of the poet and his prince as lovers and the entitlement of the poet to share his lord's bed. This paper will argue that such a characterization ignores the social and political significance of these concepts and overlooks the prevalence of corresponding ideas in late medieval and early modern Europe. Particular attention will be paid to a bardic poem that throws much light on the poet-patron relationship, offers insights into the notion of bardic courtship and presents a novel view of how bardic poetry itself is conceived and created. The contention is that poems such as this must be read within their contemporary cultural and intellectual milieu rather than being seen as shadows of a dim pre-Christian past.

ROSSER, Siwan Prifysgol Caerdydd (Cardiff)

POSIBILIADAU LLÊN PLANT (PRIF DDARLITH 4/PLENARY 4)

THE POSSIBILITIES OF CHILDREN'S LITERATURE

Gellid tybio mai dianc i fyd hudol y dychymyg a wna'r ysgolhaig sy'n ymddiddori mewn llenyddiaeth plant. Wedi'r cyfan, gall ymdrochi yn swyn a chyfaredd llenyddiaeth â'i bryd ar ddenu darllenwyr sydd eto'n ddigon ifanc i brofi'r syndod a gweld y wyrth. Ond dengys y papur hwn fod astudio llenyddiaeth plant, mewn gwirionedd, yn clymu'r ymchwilydd yn sicr at bethau'r byd hwn. Mae'r hyn y mae pob cenhedlaeth yn ei thro yn ei ddweud wrth blant, a'r dull o fynegi hynny, ynghlwm wrth gysyniadau'r oes ynghylch plentyndod a'r normau diwylliannol a chymdeithasol y disgwylir i blant eu mabwysiadu. Yn achos llenyddiaeth plant yn yr ieithoedd Celtaidd, mae'r normau hynny, ynghyd ag amodau'r diwydiant cyhoeddi i blant, hefyd wedi eu siapio gan ffactorau'n gysylltiedig â'u cyd-destun lleiafrifol. Ar y naill law, gall diffyg adnoddau a buddsoddiad gyfyngu ar yr hyn sy'n bosibl ei gyflawni. Ond ar y llaw arall, gall testunau i blant mewn iaith lleiafrifol (a hwythau'n aml y tu hwnt i sylw'r brif ffrwd lenyddol) gyflwyno bydolwg amgen i blant sy'n mynd i'r afael â hunaniaethau ieithyddol a diwylliannol amrywiol. Gall astudiaethau llenyddiaeth plant, felly, roi'r cyfle inni archwilio'n feirniadol y modd y lleolir y plentyn yn y disgwrs ynghylch iaith a hunaniaeth. Drwy fanylu ar enghreifftiau o lenyddiaeth Gymraeg i blant dros y ganrif a hanner ddiwethaf, bwriad y papur hwn fydd amlygu'r potensial hwnnw gan ddangos sut y mae testunau i ddarllenwyr ifanc yn ymateb i'r presennol er mwyn dadlennu posibiliadau'r dyfodol.

One could easily accuse scholars of children's literature of escaping into a world of fantasy, of immersing themselves in the magic of a literature which appeals to readers still young enough to experience wonders and marvel at miracles. This lecture shows otherwise: indeed, the study of children's literature ties the researcher very concretely to the things of this world. What each generation tells its children, and the way it chooses to tell it, are very much connected to current conceptions of childhood, as well as the social and cultural norms that are fostered in the child.

Children's literature in the Celtic languages, equally affected by such norms, is also shaped by factors related to the 'minority' context. On the one hand, a lack of resources and investment can limit possibilities. But on the other, minority-language texts for children (often overlooked by mainstream literary culture), can present children with alternative world views which engage with a variety of linguistic and cultural identities. The study of children's literature can therefore provide us with an opportunity to analyse the place of the child within the discourses of language and identity. By examining specific instances of Welsh literature for children over the last century and a half, this lecture will reveal how works written for young readers deal with the present in order to reveal possibilities for the future.

AHRONSON, Kristján, Wolfson College, Oxford

A MULTI-DISCIPLINARY APPROACH TO THE PROBLEM OF ICELAND'S MEDIEVAL CAVES (111)

In and around the broad *sandur* plain of southern Iceland, around 200 artificial caves of uncertain provenance may be found today. Traditionally these sites are associated with *papar*—who are in Icelandic tradition the legendary Irish precursors of Viking-Age Scandinavian settlers. Perhaps the most remarkable of these artificial cave complexes are at Seljaland-farm (V-Eyjafjallahreppur). Rock-cut cross sculpture in these caves as well as at other cave sites and on the adjacent island of Heimaey (Westman Islands), makes a persuasive case for connections with the cross sculpture of early medieval Britain and Ireland, with a suite of shared typological features indicating particular affinities between the Seljaland cave complexes and sites in western Scotland. A project presently underway since 2017 builds on Ahronson's *Into the Ocean: Vikings, Irish and Environmental Change in Iceland and the North* (University of Toronto Press, 2015), by seeking to establish criteria for dating and understanding cave use at these sites, and to extend these criteria to caves in adjacent regions. This presentation will consider the results of using photogrammetry in the investigations at Seljaland and at the Hetta cliff-site on Heimaey. It will also consider the potential of innovations in tephrochronology for revealing new data and tantalising insights into woodland management and farm life at what appears to be the very earliest settlement in Iceland.

ALTER, Dewi, Prifysgol Caerdydd (Cardiff)

COF RHANBARTHOL A THWF Y METHODISTIAID CALFINAIDD (121)

REGIONAL MEMORY AND THE RISE OF CALVINISTIC METHODISM IN WALES (121)

Bwriad y papur hwn yw archwilio sut y mae Robert Jones Rhoslan - aelod amlwg o'r Methodistiaid Calфинаidd yng Nghymru - yn creu naratif o'r gorffennol yn ei lyfr hanes *Drych yr Amseroedd* (1820) i fynegi cof rhanbarthol i'r Fethodistiaid Calфинаidd yng ngogledd Cymru yn ei gyfnod. Cof sy'n pwysleisio arwyddocâd ac yn dyrchafu'i enwad ydyw gyda Christnogaeth yn chwarae rol flaenllaw. Dadl greiddiol y papur yw bod cof cenedlaethol a hanes cenedlaethol ill dau'n cyfrannu at hunaniaeth gyfunol yn y presennol. Gan dynnu ar waith Jan ac Aleida Assmann ar *Gof Dinylliannol* (1996), dengys fod yna berthynas agos rhwng cof cenedlaethol a naratif cenedlaethol o'r gorffennol (sef: hanes). Dadleuir y cyflwynir y gorffennol mewn ffordd sy'n mynnu perchnogaeth ohono, gan gynnig gwybodaeth am hunaniaeth i'r anghydfurfwyr newydd. Yn pontio rhwng cof cyfathrebol a chof traws-genedliadol, crea Robert Jones ei ddrych er mwyn adlewyrchu'i brofiad personol o dwf yr enwad i Fethodistiaid o'r drydedd a'r bedwaredd genhedlaeth. Cyfranna'r papur hwn at astudiaethau'r cof, maes byw a thraws-ddisgyblaethol bellach, ac yn benodol at ein dealltwriaeth o'r berthynas rhwng hanes a'r cof. Bydd hyn o ddiddordeb i'r rheini sy'n astudio hanes, hunaniaeth ranbarthol, a'r cof gan ddangos fod y berthynas rhwng y tri chysyniad yn un holistaidd.

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This paper analyses how Robert Jones of Rhoslan (1745-1829) – a prominent member of the Calvinistic Methodist Church in Wales – creates a narrative of the recent past in his national history book *Drych yr Amseroedd* (1820). I argue that he attempts to create a national memory emphasising the centrality and brilliance of the Welsh Calvinistic Methodists. One of my main theses will be that national history and national memory both contribute to collective identity in the present. Benefiting from Jan and Aleida Assmann's concept of Cultural Memory (1996), this paper will show the close relationship between national memory and national narratives of the past: in other words, national history. I argue that Robert Jones attempts to reveal the past to the new Welsh Nonconformist nation in such a way that demands ownership of it by providing crucial information for an independent religious identity. Bridging the gap between communicative memory and transgenerational memory, Jones creates a mirror to reflect his lived experiences of the rise of this denomination to third- and fourth-generation Methodists. This paper will contribute to the lively and inter-disciplinary field of memory studies, especially our understanding of the relationship between history and memory. This will be of interest scholars of history, the nation and nationalism, and memory, arguing that a holistic relationship exists between the three concepts.

ANDERSON, Cormac, MPI-SHH, Jena

HIATUS VOWELS IN OLD IRISH (4)

Old Irish permits vowels in hiatus, provided that the first of the two vowels is stressed. There is even a class of hiatus verbs, in which vowels in hiatus alternate with long vowels or diphthongs in different forms in the paradigm. Hiatus vowels are also found in the nominal system, in some cases alternating with short vowels. This paper gives a phonological account of these alternations and proposes a new classification of hiatus verbs in Old Irish.

Until recently, standard accounts of Old Irish phonology have described a consonant system of around forty members, with a two-way 'colour' contrast between palatalised and non-palatalised pervading the entire system. The vowel system, meanwhile, was analysed as consisting of *eight* short vowels and diphthongs and up to twelve long vowels and diphthongs. However, recent work has revived the earlier postulate of a *three*-way distinction in consonant colour, which in some accounts is framed in the context of a *two*-member vertical short vowel system.

Assuming such a vertical vowel system, the alternation between vowels in hiatus and long vowels/diphthongs provides evidence for the phonological structure of the latter. In parallel to other languages with vertical vowel systems, long

vowels and diphthongs can be analysed as /VØ/ sequences, in which /Ø/ is a consonant specified only for colour. Vowels in hiatus can be seen as /VØV/ sequences. This allows us to restate alternations between vowels in hiatus and long vowels or diphthongs (or in other cases short vowels) as phonological rather than morphonological.

ANDREWS, Celeste L., Harvard University

WELSH FAMILIES IN THE QUAKER COMMUNITY OF EARLY PENNSYLVANIA (17)

The Quaker community that founded Philadelphia and the surrounding areas of Pennsylvania in the late seventeenth century included a sizable proportion of men and women who hailed from Wales and were Welsh-speaking. However, this population became assimilated into the more dominant English culture around them and today they are little remembered in the modern Quaker community and by historians. Perhaps their biggest legacy is in the names of two Quaker institutions of higher education, Bryn Mawr College and Haverford College, and in genealogical work.

This paper is an examination of the George family and the Foulke family, two prominent Welsh Quaker families living in Pennsylvania near the turn of the eighteenth century whose papers are preserved in the Swarthmore Friends Historical Library housed at Swarthmore College, Pennsylvania. I will discuss the “Welshness” of these families, and how their Welsh identity changed over the course of generations. To what extent did they maintain their use of the Welsh language and in what contexts? How, and to what extent, did they differentiate themselves from their English Quaker neighbors? And at what point did these differences evaporate? More broadly, I would like to bring this interesting and little-known subset of the Welsh diaspora to the attention of scholars working in Celtic Studies.

ANDREWS, Tegau, Prifysgol Bangor

SYLFEINI MODERN SAFONI TERMAU Y BYD ADDYSG CYFRWNG CYMRAEG (10)

MODERN FOUNDATIONS OF TERMINOLOGY STANDARDIZATION IN WELSH-MEDIUM EDUCATION (10)

Bydd y papur hwn yn trafod datblygiad gwyddor safoni termau Cymraeg fel maes ymchwil newydd yng Nghymru o ddegawdau olaf yr ugeinfed ganrif hyd y presennol. Bydd yn canolbwyntio’n arbennig ar y datblygiadau ym maes terminoleg ar gyfer addysg ddwyieithog yng Nghymru, gan gyfeirio’n benodol at safoni termau Cymraeg mewn nifer helaeth o bynciau ar lefel prifysgol, gan gynnwys y gwyddorau, y dyniaethau a’r celfyddydau, ar gyfer y Coleg Cymraeg Cenedlaethol. Enghreifftir y defnydd o ddiffiniadau o fewn Geiriadur Termau’r Coleg Cymraeg Cenedlaethol, a’u cyfraniad at addysg uwch cyfrwng Cymraeg.

Eglurir y gwahaniaeth rhwng gwyddor geiriadura fel astudiaeth ddisgrifiadol o iaith ar y naill law, a gwyddor ragnodol terminoleg ar y llaw arall sy’n ymdrin ag egwyddorion safoni, bathu a hybu’r dewis o ffurfiau a ddewiswyd i’w harddel ar gyfer cyfathrebu technegol manwl. Sonnir hefyd am wyddor terminoleg fel gwyddor sy’n cychwyn o’r cysyniad, ac nid o’r gair, yn wahanol i wyddor geiriadura.

Disgrifir sut y mabwysiadwyd safonau rhyngwladol ISO er mwyn safoni termau Cymraeg, a sut y defnyddir y dechnoleg ddiweddaraf er mwyn eu trin a’u datblygu mewn amgylchedd digidol gyda thîm gwasgaredig o olygyddion ac arbenigwyr pwnc. Disgrifir sut y dosberthir y cynnyrch terminolegol sy’n deillio o hyn drwy sawl cyfrwng gwahanol, yn wefannau, pyrh ac apiau, gan gyflwyno rhai ystadegau defnydd, ac adrodd ar ei bwysigrwydd i hwyluso gweddill y gweithgaredd cyfrwng Cymraeg mewn parthau technegol ac arbenigol.

This paper will discuss the development of terminology standardization in the Welsh language as a new field of research within Wales from the last decades of the twentieth century until the present. It will focus particularly on developments in terminology for bilingual education in Wales, with specific reference to the terminology standardization work carried out for the Coleg Cymraeg Cenedlaethol in a wide range of university subjects, including the sciences, humanities and arts. The use of definitions in the Coleg Cymraeg Cenedlaethol Terminological Dictionary will be explored, as well as the way in which they contribute to Welsh-medium higher education.

The paper will also examine the difference between lexicography as a descriptive study of language and the prescriptive nature of terminology science, where principles exist for the standardization, coining and promotion of terms used in detailed technical communication. The terminological approach of working from the concept, rather than the word, as is the case with lexicography, will also be discussed.

The adoption of international ISO standards in Welsh terminology standardization work will be described, as will the use of the latest technology to manage and develop terms in a digital environment with a geographically dispersed team of editors and subject experts. The distribution of terminological products through different media, such as websites, portals and apps, will also be reported upon, and statistics presented for their usage. The importance of terminology resources for facilitating other Welsh-medium activity in technological and specialist domains will also be discussed.

ANTUR, Gruffudd, Prifysgol Bangor

‘HERWYDD LLYFR DAVYDD DDU ATHRAW’: GOLEUNI NEWYDD AR RAMADEGWR CYNNAR (3)

‘HERWYDD LLYFR DAVYDD DDU ATHRAW’: NEW LIGHT ON A FOURTEENTH-CENTURY GRAMMARIAN (3)

Ar sail tystiolaeth Robert Vaughan o’r Hengwrt, wrth gopio llawysgrif ganoloesol sydd bellach wedi’i cholli, cysylltir un fersiwn o’r gramadeg barddol â Dafydd Ddu Athro o Hiraddug, gŵr na wyddys odid ddim amdano ac y tyfodd peth

chwedloniaeth yn ei gylch. Credai cyfoeswr Robert Vaughan, Dr John Davies o Fallwyd, mai Dafydd Ddu oedd yn gyfrifol am y cyfieithiad o Wasanaeth Mair ('hyd y mae pawb yn tybied'), ac yn llawysgrif Peniarth 20 rhoddir y clod i Ddafydd am 'ddychmygu' tri mesur newydd. Credid gynt fod Peniarth 20 yn perthyn i'r bymthegfed ganrif, ond mae'r gwaith a wnaed ar y llawysgrif yn ddiweddar gan Daniel Huws a Gifford a T. M. Charles-Edwards wedi dangos ei bod yn bur sicr fod y llawysgrif wedi'i llunio tua 1330 gan ddwy brif law a weithiai yn abaty Glyn-y-groes, yn fuan ar ôl i Ddafydd adolygu'r gramadeg. Yn ogystal â gramadeg Dafydd Ddu, fe gynnwys y llawysgrif bwysig hon gopi o'r *Bibyl Ynghymraec* a'r copi cynharaf o *Frut y Tynysogion*; ceir hefyd lawysgrif yn y Llyfrgell Brydeinig (Cotton Cleopatra B.v) gan yr union ddwy law sy'n cynnwys fersiynau pwysig o *Brenhinedd y Saesson* ac *Ystoria Dared*. Yng ngoleuni tystiolaeth newydd a chyffrous, a chan adeiladu ar waith R. Geraint Gruffydd, bydd y papur hwn yn taflu goleuni newydd ar Ddafydd Ddu, gan archwilio arwyddocâd y darganfyddiad hwn yng nghyd-destun ein dealltwriaeth o amgylchiadau llunio llawysgrifau Peniarth 20 a Cotton Cleopatra B.v a'r testunau pwysig a geir ynddynt.

At the end of his transcription of a no-longer extant manuscript of the Welsh Bardic Grammar, Robert Vaughan of Hengwrt asserts that the Grammar was the work of one Dafydd Ddu Athro of Hiraddug, a man shrouded in mystery and myth. Vaughan's contemporary, Dr John Davies of Mallwyd, believed that it was Dafydd who translated the Office of the Virgin Mary into Welsh, and in NLW, Peniarth MS 20, Dafydd is credited with 'imagining' three new bardic metres. Peniarth 20 was formerly believed to be a fifteenth-century manuscript, but recent work done by Daniel Huws and Gifford and T. M. Charles-Edwards on the manuscript has shown that it is the work of two contemporary scribes working about 1330, no doubt at Valle Crucis abbey. Besides Dafydd Ddu's Grammar, Peniarth 20 also contains a copy of *Y Bibyl Ynghymraec* and the earliest extant copy of *Brut y Tynysogion*; a manuscript kept in the British Library (Cotton, Cleopatra B.v), by the same two scribes, contains highly important texts of *Brenhinedd y Saesson* and *Ystoria Dared*. In light of an exciting new discovery, this paper will build on R. Geraint Gruffydd's ground-breaking work on Dafydd Ddu and examine the relationship between medieval Welsh texts and the manuscripts in which they are preserved.

ARBES, Deborah, Universität Bremen

PATTERNS OF PLURALIZATION IN NORTHERN, SOUTHERN AND PATAGONIAN WELSH (101)

The proposed paper introduces the first part of a PhD project which analyses the system of grammatical number in contemporary spoken Welsh in three communities, which are located in north and south Wales and in the diasporic community in Patagonia. For this presentation I will focus on nouns which have multiple ways to form the plural, e.g. *llythyr* 'letter', *llythyr-au* or *llythyr-on* 'letters'. Stolz (2008) has identified more than 500 nouns with multiple plurals in the dictionaries *Geiriadur Mawr* and *Geiriadur Prifysgol Cymru*. An analysis of how nouns with multiple possible plural forms have emerged historically has been put forth by Nurmio (2010). The proposed paper aims at demonstrating what patterns of pluralization are used by speakers in the three regions nowadays. The data I present was collected in August 2018 through recorded interviews with 29 fluent speakers of Welsh, who live in and around Cardiff and Caernarfon. Additionally, the results are compared with the findings from a field research in the Welsh community in Chubut, Argentina in 2017. The paper discusses which nouns are more likely than others to have multiple plurals, what social variables play a role in the choice of different plural suffixes, and what patterns of pluralization are used by New Speakers and native speakers from different communities.

ARBUTHNOT, Sharon, Queens University Belfast

CONTENT CHANGES IN eDIL 2019 (48)

The second revised edition of the *electronic Dictionary of the Irish Language (eDIL)* will be released in Summer 2019. This will incorporate around 5,000 additions, deletions and corrections made to the content of the dictionary since the last update in 2013. In the intervening period, entirely new entries have been created, ghost-words have been excised, previously unrecognised forms, uses and senses have been added, definitions have been emended, tenuous entries have been supported, and grammatical information has been supplied. Through a series of case studies, the present paper examines changes to the content, discussing both lexicographical considerations and the academic rationale behind these revisions. The second revised edition of the *electronic Dictionary of the Irish Language (eDIL)* will be released in Summer 2019. This will incorporate around 5,000 additions, deletions and corrections made to the content of the dictionary since the last update in 2013. In the intervening period, entirely new entries have been created, ghost-words have been excised, previously unrecognised forms, uses and senses have been added, definitions have been emended, tenuous entries have been supported, and grammatical information has been supplied. Through a series of case studies, the present paper examines changes to the content, discussing both lexicographical considerations and the academic rationale behind these revisions.

ASMUS, Sabine, Uniwersytet Szczeciński & Universität Leipzig

ASPECT – A LINGUISTIC CATEGORY IN INSULAR CELTIC? THE CASE OF WELSH (40)

The category of aspect is a popular research topic whose usefulness has been explored with regard to various languages. A classical approach to this grammatical category is normally the assumption that aspect should be seen as the depiction of an act(ion) as a whole (perfective) or as a duration (imperfective). This seems to be prototypically encoded in Slavic, most apparently in Russian, predominantly the by prefixation of verbs, in which the perfective is normally seen as marked, but most clearly by suffixation. Such suffixation triggers pairs of verbs, as for instance in the following:

On otkryval okno, no ne otkryl.

He opened_ip window, but not opened_p.

‘He tried to open the window, but did not manage.’

When looking at Welsh, it seems difficult to identify the concept of aspect within a verb-based framework. When, however, opting for the concept of aspectuality, a more universally applicable system takes shape. If we define aspectuality as a cognitive domain referring to a time structure of situations, we may include aspect, lexical aspect (*Aktionsart*) and verb semantics (*Verbalcharakter*) as subconcepts which may be encoded in paradigm-like form. This is seen in the following Welsh examples:

Yr nyf yn canu ‘I am singing’.

Yr nyf wedi canu ‘I have sung’.

Yr nyf ar fin canu ‘I am about to sing’.

Yr nyf newydd ganu ‘I have just sung (finished singing)’.

Yr nyf heb ganu ‘I have not sung/I did not sing (did not even start singing)’.

Yr nyf wedi ben ganu ‘I have long sung’, etc.

On the basis of field research, this system is further developed and explained in detail, and parallels are shown with other languages.

AULT, John, gweler **FIDLER, Thomas**

BAIRD, Dhanya, Oilthigh Dhùn Èideann (Edinburgh)

A COMPARISON OF THE ROLE OF FOSTER-BROTHERS IN RECENSIONS 1 AND 2 OF *TÁIN BÓ CÚAILNGE*

In early Irish society, fosterage played an important role, providing fostered children with a natural set of allies and strengthening political alliances between families (Kelly 2016, Patterson 1991, Ní Chonail 1997, Parkes 2004). Cú Chulainn has a plethora of *comaltai* (foster-brothers) mentioned in Recensions 1 and 2 of *Táin Bó Cúailnge*, and much academic thought has gone into exploring Cú Chulainn’s relationships with these *comaltai* (Rutten 2013, 231-239; Sheehan 2009, 54-65; Hollo 1998, 13-22; Wong 1993). However, not much has been written on the different ways in which Cú Chulainn’s *comaltai* are related to him and how these differences in relationship affect their behaviour and loyalties during Medb’s cattle raid. And while O’Donnell explores some general differences in the *comalta* tie in Recension 1 compared with Recension 2, there are no comprehensive examinations of these differences (O’Donnell 2016). In this paper, I will compare Cú Chulainn’s relationships with his *comaltai* in Recensions 1 and 2 of the *Táin*. I will examine the idea that in Recension 1 *comalta* relationships are often of quite low priority, with agreements between larger political units taking precedence over ties between individuals, while in Recension 2 the *comalta* relationship has more variability in its place in a loyalty hierarchy, and it is frequently chosen above other loyalty considerations. This emphasis leads to a greater centering of the narrative around Cú Chulainn in Recension 2.

BARRETT, Siobhán, Maynooth University

REMEDIES FOR DISORDERS OF THE EAR IN A MEDIEVAL IRISH MEDICAL COMPENDIUM (119)

This paper will discuss remedies for various ear disorders that are found in RIA MS 24 B 3. This manuscript contains part of a medical compendium that consists largely of herbal recipes for various ailments, broadly arranged in head-to-toe order. A prose section describing over thirty recipes to treat ear disorders takes up sixty-six lines of text. In other sections of this compendium recipes are found in verse form, but initial findings seem to indicate that this section contains only prose. The ingredients listed include plants, animal parts and animal products. Most of the cures are topical applications. Disorders of the ear described include infection, deafness, tinnitus, worm infestation and overhearing. This paper will examine the cures recommended for diseases of the ear in this and other medieval medical texts, with a view to determining the nature of the ingredients used, the sources of the text and its place within the broader medieval medical tradition.

BAUER, Bernhard, Ollscoil Mhá Nuad (Maynooth)

HOW TO TAG AN OLD IRISH WORD (16)

Part-of-speech (POS) tagging forms an important part of computational linguistics. Comprehensively tagged corpora are vital for refining the diachronic linguistic profiles of languages. *Chronologicon Hibernicum* aims at a chronological framework of the linguistic changes (phonology, morphology, syntax) that can then be used to date literary texts within the Early Irish period. So far, however, a fully functional POS-tagger is still lacking for Old Irish. This paper will discuss the theoretical and technical framework for building an automatic tagger. It will then focus on the steps involved, where issues arise and how to possibly solve them and give an outlook on future applications.

BEARD, Ellen

THE ROB DONN TRAIL, THE ROB DONN SONGBOOK, AND EXPANDING THE AUDIENCE FOR CELTIC SCHOLARSHIP (29)

This paper will discuss two recent efforts to expand the audience for Gaelic scholarship beyond the walls of the academy. The Rob Donn Trail is a community heritage project centred on eighteenth-century poet Rob Donn Mackay, using bilingual signage and background materials to position his words in their original landscape, give voice and physical presence to the past, and educate visitors and residents alike about Gaelic poetry, history and music. The songbook, *100 Òran le Rob Donn MacAoidh*, is a new edition of all his songs for which tunes could be located, with music in staff notation, complete Gaelic texts in updated orthography, and complete English translations. This publication is also intended for multiple audiences, including Gaelic singers, learners, and scholars, as well as English-only readers such as Scottish historians and members of the Scottish diaspora.

BEKKHUS, Eivor, Universitetet i Oslo

THE OTHER HALF OF THE STORY: WOMEN IN MEDIEVAL IRISH POLITICS (68)

How might a royal wife influence her surroundings? In this paper, I will explore the role of women in the ruling elite. Compared to literary and mythological constructs, scholarship on medieval Ireland has neglected actual, historical women. While it is not surprising, as real lay women are rarely afforded the in-depth information bestowed on literary women, saints, and historical men, historical sources still allow for the connecting of many dots. Narrowing the scope to the twelfth century and the circumstances of Connacht being elevated to the stage of high politics, I will focus on the kin-group Uí Fhiachrach Aidne. Though the formal power of the Aidne family was greatly diminished by the twelfth century, its members may have sought to exert influence in more covert ways, and marriage may have been one such way. Positioned between Munster and Connacht, the family appear to have implemented marriage alliances between themselves and their powerful neighbours. Through a marriage to Toirdelbach ua Conchobair, at least one daughter, Cailleach Dé ní hEidhin, may have influenced long-term consequences as mother of Ruaidrí ua Conchobair, at one point king of Connacht and high-king of Ireland. By looking at history from a less traditional viewpoint, I would like to accentuate the role of women in political developments.

BELL, Jennifer, Prifysgol Bangor

HERE, THERE OR NOWHERE: THE SCHOOL OF ST ILLTUD (41)

St Illtud was a saint from sixth-century south Wales, and is unique among the Welsh saints in that he appears in written sources right across the early medieval period. It is well documented that St Illtud was the head of a religious school, with several prominent saints like Samson and David reportedly having attended. The school appears in several Breton saints Lives, most notably those of Samson, Gildas and Paul Aurelian. Llanilltud Fawr on the south coast of Glamorgan is the main foundation of the cult of St Illtud in Wales, however the site does not match many of the descriptions of the early school of St Illtud. This paper aims to show that Llanilltud Fawr was not the place that was represented as the school of St Illtud in the early hagiography and to explore possible locations. In the eleventh century Llanilltud Fawr was undoubtedly the main foundation of the cult of St Illtud: the paper will examine possible reasons why the cult moved, and when this may have taken place.

BERNHARDT-HOUSE, Phillip, Skagit Valley College

MAKING WILDMEN AND FAKING WEREWOLVES: ST(S). RÓNÁN (AND RUMON) IN IRELAND AND BRITTANY (AND CORNWALL) (78)

Two saints called Rónán are known from both Irish and (possibly pseudo-Irish) Breton tradition, with very little connecting them other than their shared names. A third saint found in Cornish tradition is called Rumon, who is fundamentally the same in his extant hagiography as the Breton St. Rónán. This Breton Rónán and Rumon share an attribution that each was accused of being a werewolf after doing miracles involving wolves, but each of them proved they were not. The Irish St. Rónán dealt with in the present case is most famous for appearing in the medieval tale *Buile Shuibhne*, cursing Suibhne the king to become a *geilt* (“wildman”) after the king offends the saint. Across a variety of traditions, werewolves and wildmen share certain characteristics, and can perhaps be imagined (in at least some of their manifestations) as two potential ends of a spectrum involving human interaction with “battle-spirits,” in which these spirits either inspire battle fury (werewolves) or put people to flight to such an extent that it changes their mental state and even their nature (wildmen). But, what might these saints with similar names have which might connect them to either of these phenomena beyond the occurrence of these separate motifs in their literary appearances? Building upon Daniel F. Melia’s study “The *Grande Troménie* at Locronan: A Major Breton Lughnasa Celebration,” what can be demonstrated is that the dating of both the Irish and the Breton Rónán’s feast-days also connect with larger traditions related to canid-connected astrological events around the star Sirius and its related constellations.

BIHAN-GALLIC, Fañch, Oilthigh Obar Dheathain (Aberdeen)

SECOND-LANGUAGE ACQUISITION AND ENDANGERED LANGUAGES: A CELTIC PERSPECTIVE (60)

Research in endangered languages often points out the key role that so-called ‘new-speakers’ and learners of the target languages can play in reversing language shift (RLS). This has been particularly true in research relating to Breton, Scottish Gaelic and Irish, where family language transmission is highly threatened, if not interrupted. However, while questions of identity and ideology have been explored by Celtic scholars, broader research in second-language learning

(SLL) and acquisition (SLA) has not yet informed the field to any satisfying degree. This paper offers an exploration of SLA in the context of Celtic languages, in particular Scottish Gaelic. I will look at the limitation of SLL and SLA research when studying Celtic languages, and try to propose an approach of these fields for RLS. A particular focus will be placed on questions of input and output in a context where total immersion is virtually impossible; I shall also consider motivation and investment, and how discourses concerning the target language can affect learning.

This work is based on original research carried out for my PhD project at the University of Aberdeen on informal language-learning spaces for adult learners of Scottish Gaelic.

BISAGNI, Jacopo, Ollscoil na hÉireann, Gaillimh (Galway)

TEXTUAL TRANSMISSION BETWEEN IRELAND, BRITTANY AND FRANCIA IN THE CAROLINGIAN AGE: THE COMPUTISTICAL EVIDENCE (42)

This is the first of two papers (with Corrigan) presenting the main research questions and preliminary findings of the project *Ireland and Carolingian Brittany: Texts and Transmission* (IRCABRITT), started in September 2018 and funded by the Laureate Scheme of the Irish Research Council.

This joint paper will focus on a newly discovered group of highly distinctive early medieval texts on *computus* (the science of time reckoning). While showing clear links with both Ireland and Brittany (including the presence of words in Old Breton and Old Irish), these works are mostly preserved in manuscripts written in prominent Carolingian *scriptoria* such as Fleury, Corbie and Cologne (the core witnesses are Paris, BNF, Lat. 6400B; Laon, Bibliothèque Municipale, 422; Cologne, Dombibliothek, 83-II): for this reason, the texts in question open interesting new perspectives in relation to the role played by Brittany in the Continental transmission of Hiberno-Latin works.

Hitherto, research on Irish *computus* has focussed mostly on its earliest phase: i.e., prior to the composition of Bede's influential *De temporum ratione* in AD 725. The texts discussed in this paper significantly improve our understanding of the development of the Irish computational thought *after* the age of Bede, demonstrating the formative contribution of medieval Irish learning to the development of science in Brittany and Francia between the eighth and the ninth century.

BISHOP, Judith, Mills College

NOEB FILLA: COMPARATIVE CONTEXTUALIZED SANCTITY IN THE BRIGIDINE CORPUS (102)

In *The Dialogic Imagination*, Mikhail Bakhtin writes “Language is not a neutral medium; it is populated—over populated—with the intentions of others.” This paper examines language use in episodes common to the three oldest Brigit *vitae*: the *Vita S. Brigitae* by Cogitosus, the Anonymous Latin *Vita*, and the bilingual *Bethu Brigitte*.

A close comparative study of common elements in the three texts indicates a dynamic cultural understanding of female sanctity. Which elements of Brigit's hagiographical corpus are repeated, which are adapted, and which are occluded in the separate textual constructions? In hagiography, the social perception of sanctity often has a direct relationship to the granting of social and religious authority. Thus, in conjunction with an analysis of sanctity indicators, it is helpful to conduct a comparative survey of the way in which miracles and other indicators of sanctity and religious authority position Brigit with respect to other powerbrokers in the text — both religious and ‘secular’ — and the manner in which those indicators change over time — or not — in the various *vitae*. The analysis of the three different but related texts indicates a variety of constituencies constructing localized versions of a shared religious tradition and emphasizes the role of local agency in the process of religious conversion.

BLOM, Alderik, Philipps-Universität Marburg

THE ‘OLD IRISH TREATISE ON THE PSALTER’: TOWARDS A NEW EDITION (92)

The so-called ‘Old Irish Treatise on the Psalter’, commonly dated to the early ninth century, comprises a fragment of the first-known commentary on the Psalms in the Irish vernacular. It is known from two manuscripts, dated respectively to the fifteenth and sixteenth century. The sole edition to date, that of Kuno Meyer, presents a balanced text that standardises and translates the manuscript texts, and adds a minimum of commentary. However, since its publication much work has been done on Hiberno-Latin exegesis, and a new edition would have to integrate more recent scholarship as well as include a much more extensive commentary on the sources used in the text. In addition, there are linguistic inconsistencies in Meyer's revised text. Frequently, divergent, non-standard or later forms are either edited or left unchanged at various points in the text. For a new edition a stricter methodology would be an asset, involving either a clearer and more rigorous standardisation of the minor inconsistencies, or instead fewer revisions with further commentary. This paper will present and discuss several text-critical and linguistic issues arising from a proposed new edition of the text.

BONNER, Ali, University of Cambridge

THE INFLUENCE OF LÉRINS IN THE INSULAR WORLD: CONTEXT AND TRANSMISSION (18)

This paper will explore the transmission of texts from Lérins to the Insular milieu, looking also at possible routes of transmission. It will discuss the content of texts such as *Amra Coluim Cille*, and also evidence in manuscripts, as well as specific collections of texts that may indicate an association with Lérins. The paper will also address distinctive theological standpoints and their presence in texts from the Insular milieu.

BOOTH-COCKCROFT, Myra, Oilthigh Ghlaschu (Glasgow) & Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru

POPULAR EUROPEAN NARRATIVE AND 'NATIVE TALES' IN LLYFR COCH HERGEST: A CONSIDERATION OF MANUSCRIPT CONTEXT (38)

It is usual in modern scholarship, when examining the medieval Welsh texts contained in the late fourteenth-century Llyfr Coch Hergest, to separate and categorise the prose tales. Perhaps the biggest distinction made is that between the 'native' Welsh material (customarily referred to as the *Mabinogion*, following the title given by Lady Charlotte Guest in the nineteenth century) and the translations into Welsh of texts which are known to have been popular on the continent – such as the Charlemagne cycle, or 'Bevis of Hampton'. The result of this separation is that the texts are removed from their manuscript context and studied without consideration of any potential editorial decision on the part of patron or scribe. This paper intends to re-examine a selection of the prose narratives contained in Llyfr Coch Hergest, taking into account their manuscript context. In doing so, it will investigate Llyfr Coch Hergest as a product of specific linguistic, political and literary networks, contemplating questions such as: how do the texts fit alongside one another in the manuscript? Are they complimentary? How did the manuscript's patron, Hopcyn ap Tomas, see himself, his peers (the *uchelwyr* of colonial Wales) and the traditions of his country's history and culture, as fitting into the learned milieu of medieval Europe?

BORSJE, Jacqueline, University of Amsterdam

NIGHTMARE-CREATURES: NARRATIVE MOTIFS AND VERBAL-POWER RITUALS (114)

After a pig-hunt in a deserted area, Satan is said to fall like a rock on Saint Patrick which leaves him paralyzed for a while. To his own surprise, Patrick shouts an enigmatic word which expels the dark oppression. After a bird-hunt, the warrior Cú Chulainn lies down on a rock and is beaten half-dead by laughing women. Being struck and 'bound', he remains speechless and powerless for a long time. Both Patrick and Cú Chulainn lose and, in the end, regain agency. This paper discusses these narrative motifs while putting them in a broader context of nightmare-traditions, and verbal-power rituals of expulsion. For this aim, the medieval Irish details are explored against a broader, Eurasian and North-African cultural background of succubus/incubus- and male and female lilit- traditions. The verbal-power genres and rituals that will be examined for this exploration concern expulsion, oath, vow, adjuration, binding, loosening, divorce, exorcism, and healing. The nightmare-creatures can be read and interpreted in various ways; on this occasion, I will follow a mainly demonic reading.

BOUCHER-DURAND, Myrzinn, Harvard University

DIALECTAL TRAITS IN THE MIDDLE BRETON VERSE LITERATURE (32)

Were there dialects in Middle Breton, or were there none, as has been argued by Emile Ernault? In the intricate literature of the period, rhymes and religion seem to be central to the message--indeed, there can sometimes be up to five different internal rhymes in some poetic lines, showing that assonance, alliteration and the alignment of sounds in general was a central feature of poetic composition. And yet sometimes there are no end-rhymes. How can such an otherwise rhyme-focused tradition, obviously crafted with great care, seemingly forgo rhymes in some instances? Could it be that they were meant to be read with a specific accent in mind whereby they *would* rhyme? And are those rhymes we are missing the echoes of dialectal traits? I will argue that the occasional absence of rhyme in Middle Breton is not a mistake or lack, but rather can be understood through the lens of dialectology as the traces of existing dialects in the literary language, notwithstanding the highly standardized nature of the latter. I pay particular attention to where the texts were copied or printed and to the provenance of the texts, when it can be ascertained.

BOUCHERIT, GILLES, KEBK Roazhon

WILD MAN – KING GOD (126)

Jarman in 'The Merlin Legend and the Welsh Tradition of Prophecy' writes that "There was [...] no direct link between the tales preserved in Celtic sources and those found in eastern or Asiatic countries". These were all literate societies, and a parallel situation exists between the Akkadian state and Roman empire.

During the Sumerian period (2600-2400), the king marrying the goddess Inanna, appearing as a heroic 'lady of the battle' helped him to achieve supreme office. Naram-Sin (2254-2218), the supreme ruler after conquering Sumer was divinized as the 'god of Akkad' while still alive: consequently Enkidu, Gilgamesh's friend in the Sumerian period, is treated as a wild man in the following third dynasty of Ur (2150-2020).

In Rome, the temporal and spiritual powers had merged. Constantine became the head of the Church. As a state religion, christian government was unequivocal everywhere. In Ireland, archaic kingship was tribal and sacral.

Ireland's tripartite social structure would not merge temporal power with spiritual authority. The king represented his people in war, treaties and with the Otherworld. Symbolically he would wed to a goddess representing the territory. Politically, the high-kingship of Ireland was the creation of the Uí Neill dynasty, not tribe. Adomnan (624-704) states categorically that Niall's great-grandson Diarmait mac Cerbaill was 'ordained by God, ruler of all Ireland'.

Consequently, Lailoken (Arfderydd, 573) and Suibne (Mag Rath, 637) were treated as wild men in romance.

BOYD, Matthieu, Fairleigh Dickinson University
WHAT'S NEW IN KER-IS, SO FAR THIS CENTURY (32)

The legend of Ker-Is, the drowned city, is a monument in the literary landscape of Brittany: the subject of everything from Middle Breton mystery plays to modern screenplays. Almost every major Breton writer in history has touched on it somehow. I have been studying the legend for many years. The results of this research were published most recently in *Fabula* 54.3-4 (2013), 235-62. Since then the legend has continued to develop and diversify in interesting ways. This paper discusses recent trends in the reception and retelling of the legend, inside and outside Brittany, in genres from children's literature to graphic novels, and offers selected close readings of the most influential and unusual items arising this century, with an eye to what we might expect to see develop in the future.

BOYLE, Elizabeth, Ollscoil Mhá Nuad (Maynooth)
OROSIAN HISTORIOGRAPHY AND THE CITY OF BABYLON IN MIDDLE IRISH POETRY (110)

A relatively large corpus of Middle Irish poetry deals with the history, geography and architecture of the ancient city of Babylon. Some, but not all, of this poetry contains information which is ultimately derived from Orosius's *Histories against the Pagans*. However, some independent – and contradictory – traditions can also be identified amongst its sources. This poetry forms a sub-genre within the broader corpus of verse concerned with the historical empires (Babylonian, Persian, Greek and Roman) which lie at the heart of Orosian historiography. Much of this verse has not been studied in detail and, indeed, much of it has not previously been edited or translated. This paper will attempt to build a picture of the various and conflicting images of Babylon in eleventh- and twelfth-century Irish verse in order to establish the status of Orosius as an authority on Babylonian history. In so doing, it is hoped that the richness and complexity of medieval Irish ideas concerning the 'imagined geography' of Babylon will also be elucidated.

BRAY, Dorothy Ann, McGill University
THE COMMENTARY TO BROCCÁN'S HYMN, AND BRIGIDINE TRADITION (66)

Broccán's Hymn (c. 9C) is a 'biographical' hymn to St. Brigit of Kildare, which relates in verse many of the same miracles found in Cogitosus' Life of St. Brigit (c. 650). A commentary composed in the early 12C. exists in only one of the two manuscript versions of the Irish *Liber Hymnorum* and includes anecdotes from other sources in St. Brigit's tradition to accompany the verses. The commentator also includes material of no known source, or variations on events in Brigit's hagiography, thereby adding further material to Brigit's hagiographical dossier. The commentary often seems connected to the verse that it accompanies, taking up an allusion in the verse, but sometimes not.

What is the connection between the Hymn and the commentary? What kind of information was the commentator giving and for what purpose? What hints does the commentary give regarding St. Brigit's cult and tradition in the early 12C.?

In a previous paper (delivered at ICCS 2015), I explored in detail the first of the anecdotes in the commentary, the story of Plea, and its connection to tales of drowned cities, sea voyages, St. Brendan the Navigator, and monastic rules. This paper proposes to examine the commentary a bit more broadly in the context of Brigidine tradition, the Hymn itself, and the rumbles of reform as the Irish Church entered the 12C. and perhaps find some answers to the above questions.

BREEZE, Andrew, Universidad de Navarra
'SABRINA', THE NAME OF THE RIVER SEVERN (71)

'Sabrina', the British-Latin name of the river Severn, has been problematic, despite discussion by A.L.F. Rivet and Colin Smith in their *The Place-names of Roman Britain* (Princeton, 1979). Analysis in the light of Indo-European languages yet suggests an interpretation as 'flooder', referable to the Severn's well-known tidal bore, which figures in early Welsh and Welsh-Latin literature.

BRIGGS, Mariamne M., University of Edinburgh
SPEECHES OF MOURNING AND CONSOLATION IN THE MIDDLE IRISH *THEBAID* (22)

The twelfth-century Middle Irish *Thebaid* is a prose translation of Statius' Latin epic (c. AD 92) relating the ancient Greek myth of the civil war between Oedipus' sons, Eteocles and Polynices, for the sovereignty of Thebes. William Dominik (1994) observed that the speeches in Statius' *Thebaid* 'play a critical role in the narrative technique of the poet and [in] the structural arrangement and thematic design of the epic'. Speeches in the Middle Irish translation (*Togail na Tebe*), however, were typically abbreviated or omitted from the narrative entirely. In light of Dominik's argument for the speeches' central importance to Statius' text, this paper will summarise its translator's approach to his material, and explore the variety of ways in which the speeches' rendition in *Togail na Tebe* may affect its readers' interpretation of the narrative. Two key examples of speeches focused on mourning, commemoration, and consolation will be discussed, namely Polynices' lament for Tydeus, and the lament of Argia, Polynices' wife, for her husband's death.

BRIODY, Mícheál, Helsingin Ylipisto - Helsingfors Universitet

GERARD MURPHY AND SÉAMUS Ó DUILEARGA: A SYMBIOTIC (SCHOLARLY) FRIENDSHIP (19)

The late Donnchadh Ó Corráin in an article published in 1994, speaking of the Celtic Scholar Gerard Murphy (1901-1959) and his views on early Irish literature, claims that the 'influential' folklorist Séamus Ó Duilearga (1899-1980) was instrumental in the moulding of Murphy's views on the nature of early Irish literature. He says: 'Murphy found his [Ó Duilearga's] work and his ideas attractive and they greatly influenced his general view of Irish literature as an essentially oral tradition, poorly recorded by medieval monastic scribes.' While there is no doubt Ó Corráin's description of Ó Duilearga as being 'influential' is correct, it is not at all certain that Ó Duilearga played the role Ó Corráin ascribes to him in respect of Murphy. It would, perhaps, be more correct to say that both of these contemporaries and friends influenced and reinforced each other in their respective views; but it is a complex issue.

In this paper I will scrutinise the literary evidence that may have led Ó Corráin to make the above assertion, some of which he reproduces in his article. In doing so I will contrast the scholarly output of both men and in particular look at where the forte of each lay. In addition I will utilise the personal correspondence of both Murphy and Ó Duilearga to each other over some two decades, as well as other primary sources, to try to determine the nature of their friendship, and who influenced whom most, particularly in respect of research and ideas.

BRODERICK, George, Universität Mannheim

THE MANX BIBLE TRANSCRIPTS AND THEIR LINGUISTIC REVELATIONS (5)

This paper will look at the contribution made by the Manx Bible Transcripts to our better understanding of spoken Manx during the eighteenth to twentieth centuries.

BROOKS, Simon, Prifysgol Abertawe/Swansea

CELTIC STUDIES AND THE ROMA: CROSSINGS IN THE BORDERLANDS OF CELTIC STUDIES AT LIVERPOOL (45)

This paper looks at the connections between scholars of Celtic Studies and Romani Studies at the University of Liverpool at the end of the 19th and beginning of the 20th centuries. Although scholars at the University like John Sampson, author of *The Dialect of the Gypsies of Wales* (1926), and J. Glyn Davies of the Celtic Department, made their contribution in fields identified today as Romani and Celtic Studies, they had interests in both disciplines and these often converged. Other key figures at Liverpool, such as Kuno Meyer and T. Gwynn Jones, also contributed to this discourse on both Celtic and Romani linguistics and anthropology. Furthermore, all these scholars knew each other well, and often assisted one another in their studies. Working out from this very specific starting point, the paper will suggest that, in many ways, academic Celtic and Romani Studies might be thought of as branches of the same discipline, namely the study of marginalised non-metropolitan, and often non-Anglophone, ethnic groups within the context of Britain. It is true to say that this discipline belonged to the realm of the Romantic. However, the involvement of Welsh scholars in the discourse belies the suggestion that there is nothing here but a localised form of orientalism. Rather the disciplines might be thought of as important staging posts in the development of the politics of recognition for their associated groups.

BROWN, Samuel, Uniwersytet im. Adama Mickiewicza w Poznaniu

THE USAGE AND TEACHING OF POST-SWF CORNISH (76)

The revived Cornish language has met many obstacles since the publication Henry Jenner's 1904 *Handbook of the Cornish Language*, one of which is corpus planning and the standardization of its orthography. This is clear in the plurality of orthographies which exist for Cornish: Unified Cornish (Nance 1929), Kernewek Kemmyn (George 1986), Late Cornish (Gendall 1988) and Unified Cornish Revised (Williams 1995). Additionally, the governmentally-supported Standard Written Form was created in 2008 and revised in 2013. While there is research regarding the extent of the usage of these Cornish varieties pre-SWF (McKinnon 2000, Wimmer 2007, Burley 2008), the post-SWF situation is not at all clear with the single existing survey not being interested in this issue (Cornish Language Partnership 2013). To begin to address this problem, Szczepankiewicz and Brown have conducted a preliminary survey directed at teachers of the Cornish language. Disseminated to individual teachers as well as language organizations, the questionnaire attracted 34 responses. The questions regarded the teachers' age, nationality, place of residence, their knowledge, usage, and teaching of Cornish as well as their opinions regarding existing pedagogical materials. The results show that, while SWF has gained some ground, it is by no means dominant in either usage or teaching.

BRYANT-QUINN, Paul, University of Exeter

'PENDEFIG MAWRDDYSGEDIG': THE LIFE AND WORK OF GRUFFYDD ROBERT, MILAN (43)

Gruffydd Robert (c.1527–1598), priest, grammarian and author, holds a place of distinction in the history of 16th-century Welsh scholarship and literature. His discussion of the language, the first part of which was printed in Milan in 1567 (*Dosparth byrr ar y rhann gyntaf i ramadeg cymraeg*), was a pioneering work of its kind in Welsh, as was the anthology of poetry and translations he authored or edited, such as the *Athravaeth Gristnogawl* of 1568 compiled by his uncle, Morys Clynnog (Morys ab Ieuan).

Robert's pastoral service in the Archdiocese of Milan during the episcopates of Carlo Borromeo, Gaspare Visconti and Federico Borromeo must by any standard be considered remarkable, and the post of *theologus* of the cathedral of that city was created with him in mind. This paper will discuss the initial findings of archival research into the life and

work of one of the most intriguing and significant Welsh writers of his generation. It will also consider Robert's possible involvement in a hitherto overlooked publication, and attempt to shed light on aspects of earlier scholars' studies which have remained unresolved, notably the problematic *impedimentum linguae* referred to in the *carteggio* of Carlo Borromeo.

BURNYEAT, Abigail, Oilthigh Dhùn Èideann (Edinburgh)

VIOLENCE, RHETORIC AND EMOTION IN *TÁIN BÓ CUAILNGE'S BRESLECH MÓR MAIGE MUIRTHEMNE* (104)

The 'great slaughter' of Mag Muirthemne forms a narrative centre-point to *Táin Bó Cuailnge*, showing Cú Chulainn taking terrifying revenge for the killing of the hundred and fifty youths of Ulster who replaced him while he recuperated at the *síd* of Lerga. In recent discussions, Michael Clarke, Brent Miles and Erich Poppe have explored the rhetorical analogues and antecedents of this episode's spectacular descriptions of Cú Chulainn and his catastrophically violent attack on the men of Ireland, contextualising them in the technical practices of late antique rhetorical training and their transfer into vernacular literary practice in Ireland.

In this paper I will develop this approach to consider the function and purpose of the *Breslech's* elaborate rhetorical technique, and to explore ways in which a better understanding of the construction of these passages may shed light on the aesthetic and moral purposes of episodes of extreme violence in medieval Irish narrative. The rhetorician's use of ekphrasis and other descriptive techniques is designed to provoke imaginative and emotional engagement in their audience, creating powerful visualisations put to work for persuasive purposes. Drawing on a variety of comparative examples, I will suggest that we can read the *Breslech* not just as rhetorical stylistics but also as rhetorical argument, a potential guide to the response the text was designed to provoke in its medieval audience. Centering the affective aspects of the rhetorical tropes and techniques at work in the *Breslech* opens up new prospects for 'reading violence' in the text, offering the potential to bring emotional and moral dimensions of the narrative into sharper focus.

BUTLER, Ciara O'Brien, Prifysgol Caerdydd (Cardiff)

IDENTIFYING KIN GROUPS IN EARLY MEDIEVAL WELSH CEMETERIES (117)

This research will investigate the structure and populations of Early Medieval Welsh cemeteries. The project is in its early stages and this poster presents an introduction.

In previous years, the representation of family groups in Welsh cemeteries of the Early Medieval has been hypothesised based on patterns in cemetery organisation. I will assess the osteological evidence for kin groups within cemeteries, and investigate whether this evidence relates to aspects of burial culture such as grave structure or location. Focal features (for example, elaborate graves or mortuary enclosures), around which later burials cluster, have been identified as a key element of Early Medieval burial in Wales. Spatial organisation of graves can be used by living communities to emphasize a particular identity, through a connection with individuals or lineages. The osteological analysis will establish any biological basis for these connections. The question of identities will be considered within a wider frame of mobility and migration. This will be achieved through a comparison of the burial archaeology to that of other areas around the Irish Sea, which have evidence of a shared 'Celtic' identity.

This research will be grounded in analysis of biodistance based on dental metrics. This will assess relatedness between individuals within a cemetery population and will be combined with targeted isotope analysis to further investigate population mobility. These analyses on the growing corpus of Early Medieval cemeteries from Wales will make a valuable contribution to our understanding of these communities.

CALLAC, Riwanon Gwenn, Skol-veur Breizh Uhel, Roazhon 2 (Rennes)

A LINGUISTIC INVISIBILITY: BRETON IN HEALTHCARE (77)

The Breton language has an literary medical tradition, from Leyde's manuscript to Guy Etienne's *Geriadur ar vezekniezh*. However this is not evidence that the language is in day-to-day use in care situations.

Nowadays, more than half of Breton speakers are over seventy. This sometimes leads to institutionalization and thus a significant change in the social and linguistic context. For example, *in extremis*, the denial of the right to speak Breton reveals the sociolinguistic features of common public situations. Prejudices about the minoritised language seen at various times in history arise again. In Wales, by contrast, some training careers take the Welsh language into account, and language policies do exist for healthcare. It is thus beneficial to compare not only the linguistic practices of Wales and Brittany in the healthcare services, but also the sociolinguistic similarities and different language policies. This paper will examine the attitudes towards the language of mother-tongue Breton speakers, and what this implies in the context of health and care. How do language policies and language prejudices influence people's images of their languages, and to what extent does this change linguistic and medical practices? The main data sources for this study are observations in retirement homes and hospitals in Brittany, as well as structured interviews with professionals and specialists in both countries.

CALLANDER, David, St Catharine's College, Cambridge

TESTUNAU CYMRAEG MEWN ANTHOLEG DAIRIEITHOG: YALE, LLYFRGELL BEINECKE, OSBORN FB229 (83)

Mae llawysgrif Yale, Llyfrgell Beinecke, Osborn fb229 yn gasgliad tairieithog (Lladin, Cymraeg, a Saesneg) o ddeunydd hagiograffaid sy'n dyddio o hanner cyntaf yr 17eg ganrif. Nid oedd y llawysgrif yn hysbys o gwbl i ysgolheigion

Cymraeg nes imi ddod o hyd iddi'n gynharach eleni. Yn y papur hwn, rwyf am ganolbwyntio'n benodol ar destunau Cymraeg y llawysgrif, sef y bucheddau Cymraeg ar ei dechrau a'r farddoniaeth Gymraeg ar ei diwedd. Rwy'n ystyried sut mae'r ysgrifydd neu eraill wedi newid a diweddaru'r testunau Cymraeg Canol hyn, a gofynna beth yw pwysigrwydd y newidiadau. Rwy'n ceisio hefyd esbonio rôl y testunau yn y casgliad tairieithog hwn - pam dewis cynnwys y gweithiau Cymraeg hyn ynghyd â deunydd mewn ieithoedd eraill, a pham rhoi'r deunydd Cymraeg mewn dau grŵp, ar ddechrau a diwedd y llawysgrif?

CAMERON, Gordon, Oilthigh na Gàidhealtachd agus nan Eilean (Highlands and Islands)

'[F]OR THE LANGUAGE WILL FLOURISH BEST IN ITS OWN NATIVE ENVIRONMENT': GAELIC AND CONTEMPORARY SUSTAINABILITY (29)

Based on ongoing doctoral research into a sustainable socioeconomic market for Gaelic, focusing primarily on its numerically healthiest speaker-group in Scotland's Western Isles, this paper will examine the idealistic fissure between what is necessary to support Gaelic where, geographically, it remains strongest (at least, that is the picture we have until the outcome of the 2021 Census is known) and what is being done to promote Gaelic as a national asset.

Gaelic development, a child of dealing with the so-called 'Highland Problem', underwent notable changes in the 1980s as the result of political support and increased funding, and during the 1990s when Gaelic came to be seen as an economic asset with the potential to benefit individuals and communities in both its rural heartland as well as in urban settings where sizeable numbers of Gaelic speakers resided.

This paper will examine the naïve assumption that cultural regeneration and language revitalisation would create a mutually supportive cycle against past and present projected outcomes for Gaelic, and how or if priorities for Gaelic development have changed – from speaker numbers and financial targets, to an opaque, pan-Scottish civic asset.

Attitudes to Gaelic in Scotland often depict little more than a passive awareness of its fragility, or interest in its fate, and this paper will consider notions such as landscape and social justice in examining which pathways could provide a sustainable future for Gaelic in the social geographies where it currently battles to remain a language of daily communication.

CAREY, John, Coláiste na hOllscoile, Corcaigh (Cork)

THE FLORUIT OF GILLA CÓEMÁIN (50)

That the Middle Irish poet Gilla Cóemáin was active in the year 1072 has been generally accepted on the strength of a poem attributed to him, in which this is given as the date of composition. But the poet does not name himself, and the attribution to Gilla Coemáin appears to depend on a heading in a single medieval copy. This paper will examine this evidence afresh, and will attempt to determine whether there are any other indications that speak for or against Gilla Cóemáin authorship.

CARTWRIGHT, Jane, Prifysgol Cymru y Drindod Dewi Sant (Llanbedr Pont Steffan)

BUCHEDD GWENFREWY: THE LIFE OF ST WINEFRIDE IN NLW MSS PENIARTH 27II AND LLANSTEPHAN 34 (90)

St Gwenfrewy (or Winefride as she is known in English) is effectively a Welsh super saint. With the exception of St David, of all the saints whose Welsh prose Lives will appear on the AHRC-funded website 'Saints in Wales: the Welsh-language sources and their transmission' Gwenfrewy has the most substantial hagiographical dossier. This includes two twelfth-century Latin *vitae*, various Middle English Lives and a fifteenth-century Welsh *buchedd*, as well as numerous medieval Welsh poems. Although some versions of her Life have previously been published, her Middle Life has hitherto attracted relatively little scholarly attention. This paper will consider the various versions of her Life and focus on the Middle Welsh Life of Gwenfrewy paying particular attention to two manuscripts kept at the National Library of Wales: Peniarth 27ii (compiled by an unknown scribe in the second half of the fifteenth century) and Llanstephan 34 (a recusant manuscript compiled by Roger Morris of Coed-y-talwrn in Llanfair Dyffryn Clwyd at the end of the sixteenth century).

CARVALHO DE MELLO, Erick, Universidade Federal do Estado do Rio de Janeiro

CELTIC FESTIVALS: A CULTURAL MEMORY APPROACH (33)

I analyse institutional festivals as social and symbolic performativity, arguing that in the European Celtic fringe, Celtic festivals constitute an organized form of consumption allied with personal belonging. It is not the case – as often claimed – that such festivals are a repository of ancestral customs. They publically express the conditions under which the ethnic group under consideration may integrate with a large and modern Celtic fringe, but while this fringe exists beyond the political state, the ethnic group may yet not exist apart from the state itself. I demonstrate how this process demands an invention of memory that allows us to engage in a more intense debate on post-colonial topics within the European Celtic fringe, and also in academic debate on Celticity on many levels.

CHAPMAN, Theodore Robin, Prifysgol Aberystwyth

'PWY DDARLLEN DY DDIFENDITH RITH EIRIAU?': ADNABOD CYNEFIN Y NOFEL GYMRAEG, 1865-95 (1)

A oes modd darganfod sut beth oedd y profiad o ddarllen nofelau Cymraeg yn negawdau clo'r bedwaredd ganrif ar bymtheg pan fo'r dystiolaeth uniongyrchol – ar ffurf beirniadaeth ac adolygiadau a chofnodion mewn hunangofiannau,

er enghraifft – mor brin? Drwy ystyried, ymhlith pethau eraill, y diwylliant materol a chrefyddol y troent ynddo, y rhagdybiaethau a goleddent am ymddygiad ac uchelgais a theyrngarwch a chwaeth, a'r hyn a gredent am berthynas y Gymraeg a'r Saesneg, rhoddir cynnig yma ar fapio *habitus* neu gynefin darllenwyr gwreiddiol ffuglen Gymraeg yn niwedd Oes Fictoria.

CHARNELL-WHITE, Cathryn, Prifysgol Aberystwyth

'DAN Y NIWL RŴY'N DWYN Y NYCH': ELEGY BY WELSH WOMEN POETS (115)

Elegies form a statistically high percentage of women's Welsh-language poetry up to 1800, including mothers' laments for their children, and elegy for close relatives and public figures. In a nation whose Crown Loyalists are more numerous and visible than its political radicals, the Welsh elegies by women, unlike those by their counterparts in Ireland and Jacobite Scotland, are essentially local and domestic, and have no overtly political agenda beyond the 'bardic' function. This paper considers the national/bardic and domestic dynamics of Welsh women's elegy in the broader context of authorial voice and authority.

CLANCY, Thomas Owen, Oilthigh Ghlaschu (Glasgow)

THE POLITICAL GEOGRAPHY OF *Scéla Cano meic Gartnáin* (44)

Although the exemplary analysis of Tomás Ó Cathasaigh has long placed *Scéla Cano meic Gartnáin* within the literary canon of well-crafted early Gaelic tales, the setting of the story, with a cast of characters highly manipulated away from their roots in historical figures, has caused more problems. In the view of D.A. Binchy (1975), the text's most recent editor, 'the author has played fast and loose with the facts of history'. This paper seeks to go beyond the mere observation of the text's anachronisms which has dominated to date, and to examine the context in which such anachronisms might have been fruitful in making commentary on a contemporary world. It will examine the Scottish as well as Irish dimensions of the tale, as well as the lengthy poem on the beers of the insular world at the end. Although the paper does not seek a precise contextualisation as 'historical propaganda', it will nonetheless suggest a framework within which the political geography would have resonated with a contemporary audience.

CLARK, James, University of Exeter

THE BOOK CULTURE OF THE CISTERCIANS ON THE MARCH OF WALES (122)

The paper examines the Latin books and learning of some of the Cistercian houses on the Welsh border and south-east Wales, including Margam, Tintern, and Dore.

COLLIS, John, University of Sheffield

THE CELTIC ARCHAEOLOGY OF THE AUVERGNE, CENTRAL FRANCE (69)

The Auvergne area of central France played a key role in the history of the Ancient Celts, and is one of the best documented areas with major characters such as Luernios, Bituitos, Vercingetorix, Avitus and Sidonius Apollinaris from the second century BC to the fifth century AD. Since the 1970s the archaeology of this area has been revolutionised by both research and rescue excavations: the changing nature of the Celtic society, the art, religious practices, the character of the settlement patterns, and the location of sites mentioned in the texts. I wish to draw attention to the results of these excavations and place them in both their historical and environmental context: Aulnat/Clermont-Ferrand, Corent, Gondole, Gergovia, Chamalières, Pessat and Avitacum/Aydat.

COOKE, Jessica, Ollscoil na hÉireann, Gaillimh (Galway)

ALCUIN AND THE *VIRTUTES* OF ST. FURSA (18)

Fursa was a seventh-century Irish saint famous for experiencing visions of the afterlife. Around the year 630 he left Ireland to settle first in East Angia, and then at Lagny in northeastern France. He was buried in Peronne, where his *Vita Prima* was composed around 656, and a second life was collated at Lagny in the late eleventh century. A third text, known as the *Virtutes* or *Miracula*, concerned with Fursa's wonder-working during and after his life, appears in ninth-century manuscripts and later. In fact, two distinct versions of the *Virtutes* exist, one often associated with the *Vita Prima* and a second included with the *Vita Secunda*. How did these two distinct versions come about? A ninth-century manuscript in The Hague, KB: MS 71 H 66, containing Alcuin's Life of St. Richarius, also contains a copy of the *Vita Prima* of Fursa followed by one version of the *Virtutes*, attributed to Alcuin by the Hague catalogue. Peronne indeed participated in the Carolingian effort to renew books, but was Alcuin, or his circle, responsible for reshaping an earlier version of the *Virtutes* of Peronne's patron, Fursa? This paper will outline the evidence.

CORDO RUSSO, Luciana, Instituto Multidisciplinario de Historia y Ciencias Humanas

TRANSLATIONAL PROCEDURES IN *RHAMANT OTUEL* (94)

The Middle Welsh translation of the Old French epic poem *Otinél*, known as *Rhamant Otuel* or *Tale of Otuel*, is the most understudied of the intervernacular translations that form part of the so-called 'Charlemagne compilation'. This collection of tales also comprises renditions of two other French *chansons de geste*, namely, *La chanson de Roland* (*Cân Rolant*) and *Pèlerinage de Charlemagne* (*Pererindod Siarlymaen*), and of the Latin *Historia de Vita Caroli Magni et Rotholandi* (the *Pseudo-Turpin Chronicle*) which serves as narrative arch for the majority of the texts in the eight medieval extant manuscripts. As part of a recently-begun and broader research project that will undertake a philological, literary, and

socio-historical study of *Otuel*, this paper will analyse the translation of several stylistic and literary features that readily set this tale apart from the other intervernacular renditions. *Otuel* differs markedly in its treatment of terms of address and politeness, and of epic techniques such as battlefield insults and interjections.

This analysis will build on Cordo Russo's preliminary general study on *Otuel*, and recent previous literature on the Charlemagne compilation by Poppe, Petrovskaia and Rejhon. It will reveal to what degree *Otuel* follows traditional Middle Welsh narrative conventions such as those examined by Sioned Davies, and also how it innovates. Consideration will be given to the different ways in which some epic techniques are treated. These translational procedures will be compared to other findings from Middle Welsh translations, such as those of Poppe and Reck.

CORRIGAN, Sarah, Ollscoil na hÉireann, Gaillimh (Galway)

TEXTUAL TRANSMISSION BETWEEN IRELAND, BRITTANY AND FRANCIA IN THE CAROLINGIAN AGE: THE EXEGETICAL EVIDENCE (42)

This is the second of two papers (with Bisagni) presenting the main research questions and preliminary findings of the project *Ireland and Carolingian Brittany: Texts and Transmission* (IRCABRITT), started in September 2018 and funded by the Laureate Scheme of the Irish Research Council.

This paper will focus on an as-yet unpublished compilation of Latin commentary and glosses on the Old and the New Testament in Orléans Médiathèque (formerly Bibliothèque Municipale), MS 182. The codicological unit in which the compilation appears was copied in the tenth century, perhaps at Fleury, from a lost Breton exemplar and contains vernacular glosses in both Old English and Old Breton. An initial investigation of the text has established that it is the product of a long and complex process of composition and transmission that evidences the influence of the work of Frankish, Breton, and Insular scholars. The heterogeneous nature of this material is invaluable in its potential to disclose information about the intertextual networks extending around the work. Its diverse sources and analogues, identifiable through a detailed philological analysis of its structure and content, will inform our understanding of the provenance and transmission of scholarly knowledge generally, and biblical exegesis more specifically, in Brittany, Ireland, Britain and Continental Europe during the Carolingian era.

COUGHLAN, Eileen Sorcha Áine, University of Oxford

LOCAL AND NATIONAL IDENTITY IN TEENAGERS' ATTITUDES TO THE IRISH LANGUAGE (65)

Ireland's language policy has long distinguished between 'Gaeltacht' areas, where Irish remains the main community language, and the rest of the country, where English is the community language. This paper explores the importance of local and national identity in the attitudes of teenagers in two Irish-medium secondary schools, one located in a strongly Irish-speaking Gaeltacht area and one outside the Gaeltacht, to the Irish language, based on ethnographic fieldwork.

Recent research suggests a sharp decline in the level of use of Irish among young people in Gaeltacht areas and there has been an increasing focus in research and policy on the role of Irish-speakers outside the Gaeltacht. There is also evidence of levelling across dialects on a regional and national level. However, this study shows that significant differences remain between the way young people in the Gaeltacht perceive the language and relate it to their own identity and the way their peers outside the Gaeltacht do so.

The Gaeltacht teenagers showed a strong sense of local identity, to which the Irish language was integral. The local dialect was prized and contrasted with the 'book Irish' they felt was imposed on them by the educational system. In contrast, for students attending an Irish-medium school outside the Gaeltacht, local identity played no role in their relationship to Irish, and national identity was more likely to come up in discussions on this theme. For them, 'book Irish' was normal, whereas Gaeltacht Irish was difficult to understand and even comical.

CRAMPIN, Martin, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru (CAWCS)

CELTIC SAINTS BY CELTIC STUDIOS: SAINTS IN STAINED GLASS (102)

Celtic Studios was by far the most important firm making stained glass in Wales in the twentieth century, having been established in the late 1940s by the cousins Howard Martin and Hubert Thomas. The studio made hundreds of windows between 1948 and 1993 for churches in Wales, England and overseas, although the majority of their work is found in the southern half of Wales.

Prominent among the subjects of their windows were Welsh saints, reflecting the importance of local and regional saints among church congregations in the period. Many of these saints are represented simply as standing figures, individually and in groups, but some windows also include scenes illustrating scenes from the Lives of the saints, and figures sometimes have iconographic emblems alluding to the Lives. Celtic Studios' depiction of saints combines Arts and Crafts tradition in the making of stained glass with an increasing instinct (particularly in the late 1950s and 1960s) for bold, modern draughtsmanship, creating a contrast with depictions of saints more typical of the late Gothic Revival. Their work marked, as one commentator said, 'such a change from the anaemic gentlemen that we have seen portrayed in so many of our churches.'

CURRIE, Oliver**REASSESSING THE HYPOTHESIS OF POETIC STYLISTIC INFLUENCE ON THE LANGUAGE OF THE SIXTEENTH-CENTURY WELSH BIBLE TRANSLATIONS (43)**

This paper seeks to reassess two often repeated views concerning the language of the sixteenth century Welsh Bible translations, in particular the 1588 Bible: first, that it was modelled on that of *cynydd* metre poetry (as argued by R. Geraint Gruffydd, Thomas Parry, J. Lloyd-Jones and Isaac Thomas) and second, that it was conservative in maintaining predominantly subject-verb order (e.g., R. Geraint Gruffydd; Robert A. Fowkes; David W.E. Willis), compared to the characteristic verb-initial order of Modern Welsh. Despite being of key interest to understanding the development of the modern standard language, these assumptions have not generally been systematically investigated.

We will show that, contrary to the traditional view, the Welsh sixteenth-century Bible translations were innovative in comparison with contemporary prose texts. Some of these, in particular Old Testament books translated from Hebrew poetry (e.g. Psalms, Song of Songs, Isaiah) were the first continuous prose texts in Welsh to show frequent verb-initial order in positive declarative main clauses. This innovative use of verb-initial order, as well as being an indicator of language change in progress, may reflect poetic influence. Verb-initial order was common in contemporary and earlier poetry but rare in prose and could thus have been perceived as a poetic linguistic feature and in turn exploited by the Bible translators to give a poetic quality to a prose translation of Hebrew poetry. We will also examine briefly William Morgan's linguistic changes when revising the 1567 New Testament and Psalms to shed light on whether he may have selected higher register variants using poetry as a model.

D'ALTON, Ian, Coláiste na Tríonóide, Baile Átha Cliath**'RECEPTACLE OF ILLUSION': WAS THE IRISH COUNTRY HOUSE ALIEN OR NATIVE? (81)**

This paper is an exploration of the 'psychology' of the Irish country house in the late nineteenth and early twentieth centuries. The premise is that the Big House in Ireland has been generally seen as a sentry in hostile territory, occupied as it was by a gentry class that had been grafted onto Ireland, and whose roots had apparently not run deep enough. This treats the house as an externality, both to Ireland and to those who inhabited and moved around and within it. The paper will take a somewhat different approach. Using historical and literary sources, it will interrogate the house itself as an organic part of how the gentry saw its place in Ireland. It will look at the house's centrality to the gentry's cultural world as a sort of a permanent member of the family. It will examine how the house, as a physical form, symbol and literary construct, formed and moderated the Irish gentry's sense of belonging, patria and national consciousness – even if that national consciousness was, for them, a form of 'Britishism'.

DAFYDD, Elis, Prifysgol Bangor**JOHN ROWLANDS, *ARCH YM MHRÁG* (85)**

Treuliodd John Rowlands (1938-2015), y nofelydd a'r beirniad llenyddol dylanwadol, y rhan helaethaf o'i yrfa yn ddarlithydd yn Adran y Gymraeg ym Mhrifysgol Cymru, Aberystwyth. Roedd ef a'i wraig yn digwydd bod ym Mhrág yn Awst 1968 pan oresgynnwyd Tsiecoslofacia gan wledydd Cytundeb Warsaw er mwyn rhoi diwedd ar Wanwyn Prâg, proses o ryddfrydoli'r gyfundrefn Gomiwnyddol. Hyn oedd y sbardun iddo ysgrifennu ei chweched nofel, *Arch ym Mhrág* (1972).

Mae'r nofel uchelgeisiol hon yn darlunio ymateb dau ddyn ifanc o Tsiecoslofacia a dau ddyn ifanc o Gymru i'r goresgyniad ac i'r sefyllfa wleidyddol ar y pryd. Mae'n dangos y gwahaniaeth rhwng safbwyntiau trigolion Prâg ac ymwelwyr â'r ddinas, ynghyd â'r gwahaniaeth barn rhwng pobl sy'n rhannu'r un cefndir a'r un safbwynt sylfaenol. Trafodir pynciau sy'n amserol heddiw, megis dyletswydd rhywun at ei genedl, a rhan yr unigolyn o fewn y genedl, mewn cyfnod gwleidyddol cythryblus.

Dyma nofel wahanol iawn i rai blaenorol Rowlands: mae'n nofel wleidyddol ar gynfas eang yn hytrach na stori am un unigolyn yn delio ag argyfwng dirfodol personol. Roedd felly'n gam mawr ymlaen yng ngyrfa Rowlands fel nofelydd. Cymerwyd camau breision o ran ieithwedd ac arddull hefyd, a defnyddir technegau Ôl-fodernaidd, blaengar sy'n cael eu cysylltu fwy â'r awduron iau a fu'n fyfyrwyr i Rowlands yn dilyn cyhoeddi'r nofel hon.

Bydd y papur yn rhoi trosolwg o'r nofel a'r ymateb iddi, a fu, o safbwynt y feirniadaeth lenyddol, yn ffyrnig iawn mewn un achos.

DAHMER, Adam, Oilthigh Dhùn Èideann (Edinburgh)**GAELIC MUDES: LANGUAGE USE AND ATTITUDE AMONG SCOTTISH GAELIC UNDERGRADUATE DEGREE HOLDERS (60)**

After centuries of minoritisation, the Scottish Gaelic language has begun at last to receive the institutional care necessary for its revitalisation. It enjoys cross-party support in the Holyrood parliament which secured its formal recognition as an official language of Scotland in 2005; Gaelic language learning now exists at least to some extent at all levels of Scottish education, including tertiary provision; and increasing numbers of *ab initio* learners commence studies in the language annually.

These statements, although true, belie evidence of ongoing, intensifying language shift. The overall number of Gaelic speakers continues to decline, with geographically bounded, Gaelic-dominant communities disproportionately

affected; and diminishing rates of domestic intergenerational transmission have raised concerns that Gaelic's full transition to a network language could occur in the near future.

Relying on data from questionnaires and ethnographic interviews involving the graduates of undergraduate degree programmes in Gaelic studies between 1990 and 2006 at what are today four Scottish universities (the University of Aberdeen, the University of Glasgow, the University of Edinburgh and two colleges now affiliated with the University of the Highlands and Islands), this paper presents research examining the role of institutions of higher learning and their degree-earners in efforts to reverse Scottish Gaelic language shift. Subtopics include student motivations for undertaking Gaelic undergraduate degrees, graduates' linguistic competencies during and after their time at university, participants' reflections on the workplace applicability of their degrees, and attitudes concerning the future viability of the Gaelic language.

DAIGNEAULT, Brianna, University of Toronto

RECEPTION OF ISIDORE'S *ETYMOLOGIAE* IN EARLY MEDIEVAL IRELAND (128)

Building on work done by scholars such as Ann Dooley, Michael Herren, Jocelyn Hillgarth and Marina Smyth, this paper proposes to examine early manuscripts of Isidore in Ireland. Specifically, it aims first to detail the manuscript witnesses of the *Etymologiae*, since we know this work today in its complete form with all twenty books, but in the Middle Ages they often circulated separately or in halves (Books I-IX tended to travel together, as did Books X-XX). The principal Irish manuscripts with this text are: Laon Bibliothèque municipale 447, Wiltshire Longleat House NMR 10589, St Gall Stiftsbibliothek Sangallensis 13999 NrI, and a fragmentary grouping of eighteen folia across three manuscripts (Munich Staatsbibliothek clm. 29051b + Cheltenham Philipps Collection 20688 + New York Columbia University Plimpton Library 127). None of these copies have the full twenty books, so scholars must know what to make of the parts of the text we have. Furthermore, the content was far from uniform, not only due to the process of copying, but also because Isidore penned different versions of his writings within his lifetime, so the shape of the text is of interest. Finally, the paper will discuss its reception in Ireland, particularly the Old Irish glossing of the manuscripts. Also, given my research focus on animals, I will discuss the relationship of the *Etymologiae* to texts such as the *Liber de ordine creaturarum* and the *Liber de mensura orbis terrae*.

DARWIN, Gregory R., Harvard University

'NÁ CAIN A THUILLEADH MÉ': PEIG'S MERMAID (86)

The migratory legend known in Ireland as 'The Mermaid Legend' (ML 4080) recounts how a human man captures an aquatic female being (mermaid, selkie, etc) by stealing her magical garment or skin. She remains with him on land, often marrying and having children with him, until one day she recovers her skin and returns home to the sea. This story has been collected throughout Ireland, Scotland, Iceland, the Faeroe Islands, and continental Scandinavia from as early as the end of the eighteenth century, and continues to be told up until the present day. As part of my doctoral research, I have compiled a catalogue of over 400 individual versions of the story taken from oral tradition, the vast majority of which were collected in Ireland.

The first half of my presentation will give an overview of the distribution of the story, and its patterns of regional variation, with particular attention paid to forms from West Kerry, where this legend is particularly richly-attested. In the second half, I will focus on one well-documented folklore informant, Peig Sayers of Dún Chaoin, Co. Kerry, from whom this legend was collected multiple times. Drawing on Joan N. Radner and Susan S. Lanser's influential discussion of 'coding' in oral traditions, I suggest that Peig Sayers' performances of this legend are a covert autobiography, and that she uses this traditional material to explore feelings of isolation, maladjustment, and loneliness stemming from her status, like the titular mermaid, as a foreigner who married into the Blasket community.

DAVIES, Jason Walford, Prifysgol Bangor

AILYMWELD Â 'CHERDD FACH SEML' WALDO WILLIAMS (1)

Yn y papur hwn byddir yn ailymweld â 'cherdd fach seml Waldo Williams', chwedl Saunders Lewis, sef 'Wedi'r Canrifoedd Mudan' (1948). Cerdd yw hon a esgorodd ar drafodaethau brwd ymhlith beirdd a beirniaid, fyth er pan ddefnyddiwyd hi gan Saunders Lewis, yn *Baner ac Amserau Cymru* yn 1950, fel modd o ateb haeriadau o du J.M. Edwards a T. Glynne Davies ynglŷn â 'diffyg moderniaeth' barddoniaeth Gymraeg y cyfnod. Cafwyd dadansoddiad manwl o'r gerdd gan Gruffydd Aled Williams mewn ysgrif yn 1972, a chyfrannwyd at y drafodaeth arni, y tro hwn ar lefel destunol, gan J. Eirian Davies mewn ysgrif yn *Barddas* yn 1989. Yn 2014 cynhwysodd Alan Llwyd a Robert Rhys, yn y nodiadau i'w golygiad *Waldo Williams: Cerddi 1922-1970*, destun drafft cynnar tra diddorol o'r gerdd, a ddarganfuwyd yng nghasgliad David Williams, nai i'r bardd. Un o brif gyfraniadau ysgrif Gruffydd Aled Williams (gan ddilyn trywydd a awgrymwyd gan J.M. Edwards mewn ymateb i sylwadau Saunders Lewis yn *Baner ac Amserau Cymru*) yw'r sylw a rydd i'r hyn a wêl fel perthynas ryngdestunol 'Wedi'r Canrifoedd Mudan' â barddoniaeth Henry Vaughan, ac yn benodol â '[th]rosiadau golueni' cerddi'r Siluriad. Dyma drosiadau sydd, fe ddadleuir gan yr awdur, yn ddylanwad allweddol ar ddelweddau Waldo Williams yn y gerdd hon. A chymryd hyn oll fel cyd-destun, fy mwriad yn y papur hwn yw cynnig gwedd newydd ar 'Wedi'r Canrifoedd Mudan', gan ddadlau, er cryfed yw'r cyswllt â Henry Vaughan, mai cerdd benodol gan fardd arall a ysgrifennai yn Saesneg fu'r prif gatalydd llenyddol yn achos testun, delweddaeth a syniadaeth y gerdd. Dolen gyswllt yw hon a fydd, fe obeithir, yn cynnig dealltwriaeth lawnach inni o ideoleg cerdd fawl Waldo Williams i dri o'r merthyron Catholig, a hefyd o 'brosiect' barddol Waldo yn gyffredinol, wrth iddo gynnig dadansoddiad yma – yn dawel ond eto'n gystwyol – o'n hunaniaeth grefyddol-ddiwylliannol.

DAVIES, Sioned, Prifysgol Caerdydd
A NEW EDITION OF *BREUDDWYD RHONABWY* (51)

Over seventy years have passed since the publication of the only edition of *Breuddwyd Rhonabwy*, namely Melville Richards' Welsh edition (Cardiff: University of Wales Press, 1948). As a new (English) edition is being prepared, questions are raised as to how the latest research has influenced our understanding and interpretation of the tale, and what challenges exist as the text is introduced to a twenty-first-century audience. Does *Breuddwyd Rhonabwy* continue to be an enigma?

DAVIES, Thomas Lee, Prifysgol Bangor
THE WELSH PRINCES OF GLAMORGAN AND GWENT: EXPLORING CROSS-CULTURAL INTEGRATION IN MEDIEVAL SOUTH EAST WALES (121)

This paper is based on a research project considering the adoption of Anglo-Norman culture in south east Wales between the eleventh and fourteenth centuries, exploring how Welsh and Anglo-Norman cultures in south-east Wales – an area of particularly intense Anglo-Welsh contact – clashed, coexisted, and blended. South-east Wales is an area where studies of the native Welsh have been limited in comparison with studies of their Anglo-Norman counterparts, and the research hopes to explore this in more detail.

This paper will trace the careers of a number of prominent individuals from south-east Wales, using as sources chronicles, charters, pipe rolls, genealogies, and the writings of Gerald of Wales. These individuals – primarily local princes – include members of the most prominent families of Caerleon, Afan and Senghenydd. Through several case studies, the paper will introduce themes such as the attitude of these princes towards their neighbours, how they wished to be seen by their peers, and how far they became involved in the wider Anglo-Norman world beyond the confines of south-east Wales. Above all, the paper will consider what these themes reveal about cultural interaction in this region from the earliest Norman incursions until the period after the Edwardian Conquest.

DAY, Jenny, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru (CAWCS)
THE STEEL CLAW, THE ASH-SPEAR AND THE 'WELSH KNIGHT': CONTEXTUALIZING THE LANCE-REST IN LATE-MEDIEVAL WELSH POETRY (39)

The lance-rest (Welsh *rest*, *rhest* or *arést*), used to help support a couched lance and prevent it from rebounding on impact, was eagerly adopted by late-medieval Welsh poets into their vocabulary of praise, along with other aspects of 'chivalric' material culture. First mentioned by Iolo Goch in a poem addressed to Owain Glyndŵr, lance-rests become more prominent in fifteenth-century and later praise poetry. The context is usually general and perhaps stereotypical praise of martial prowess, but two fifteenth-century poets mention a lance-rest in request poems, a genre in which the poet asks a patron for a specific gift, often on behalf of another patron. Guto'r Glyn asks for a brigandine, of which the lance-rest is just one desirable feature, whilst Gutun Owain asks for a lance and rest. This latter poem includes an extensive description of the lance-rest, using the allusive *dyfalu* technique and describing it as, amongst other things, a 'steel claw' (*ewin o ddur*) and a 'piece of ice' (*iäen*). This paper presents a new edition and translation of this poem, discussing the evidence it provides for the form and function of the lance-rest and the significance (poetical, symbolic and practical) of these items in contemporary Welsh society. The question of how, whether and in what context the poets' patrons might have fought with a couched lance is addressed with reference to the documented military activities of some patrons, the role of the tournament, and the wider literary tradition of the 'Welsh knight'.

DE BLÉCOURT, Willem
THE POWER OF PINS (30)

In 1660 in a small town in County Cork, the wife of a local baron was reported to have vomited pins, nails, wood and straw. Her affliction coincided with the acquittal of a 'witch'. The baron asked for the witch to be rearrested, and when she was gaoled once more, the wife's symptoms were alleviated. This rare example of spitting pins in Ireland needs to be understood in a wider cultural context.

There are two major opinions circulating about people vomiting pins and other household items. One: it is a feature of possession by the devil. Two: it is fake. I will argue that the first is careless and that presumed human agency, namely bewitchment, needs to be taken into consideration, too. The second opinion, albeit historically correct, is also misleading because by labelling it as fraud, it ignores the vomiting as an expression of those who acted it out. Vomiting pins was similar to emitting words; what was inside the body became known by what was exuded. The pins were also out of place. One of the ways they ended up in a body, it was thought, was through the nefarious actions of a witch. By comparing the Irish case with several early-modern English and Dutch cases, I will attempt to establish a culturally specific vocabulary of vomiting. It will show, for instance, that people seldom spat out wood under these circumstances. Did this have any special bearing on the Cork case or should we see this as purely coincidence?

DE VRIES, Ranke, St. Francis Xavier University
MEDICAL MATERIAL IN EARLY IRISH LITERARY SOURCES (119)

This paper will examine a number of references to medical conditions and medicine in non-medical manuscript sources (e.g., references in saga literature, annals, *dindsenchas*-texts, and legal texts). It is part of a larger investigation into medical material present in medieval Irish literary sources which has as its chief aims: (1) to provide an overview of

medical vocabulary present in non-medical texts; (2) to attempt to identify medical conditions and ailments, leading to more accurate translations of the terminology used; (3) to help provide a more complete overview of the types of afflictions present in medieval Ireland; (4) to contribute to an overview of disease patterns prevalent in medieval western Europe.

DEREZA, Oksana, Moscow State University

AUTOMATIC DATING OF MEDIEVAL IRISH TEXTS WITH CLUSTER ANALYSIS (64)

As more and more medieval texts are being digitized, it becomes reasonable to use computational methods which have proved reliable for modern languages in various NLP tasks such as morphological analysis, topic modelling or stylometry. This paper describes a series of experiments using cluster analysis for automatic dating of medieval Irish texts, comparing different algorithms of clusterisation and drawing special attention to the correspondence of automatically obtained results with those stemming from human judgement.

The texts used for the research are digitised editions of Early Irish narrative published on UCC's Corpus of Electronic Texts (CELT) website. The results of the experiments include similarity trees, which show how close the texts are to each other, and feature sets, which represent distinctions between texts and serve as a basis for assigning a chronological label to each of them. Texts were analysed both at word level and character level. In the case of words, we cannot distinguish between temporal and topical differences, while going down to the level of characters allows us to concentrate on orthographic features which play a very important role in text dating (leaving aside semantics). Both configurations reveal interesting tendencies, probably invisible to the human eye.

DILLON, Charles, Acadamh Ríoga na hÉireann (RIA)

CORPAS STAIRIÚIL NA GAELIGE 1600-1926: A NEW RESOURCE FOR RESEARCH IN MODERN IRISH (82)

Corpas Stairiúil na Gaeilge 1600-1926 (www.corpas.ria.ie) is a new online digital resource for scholarship relating to the Irish language. The corpus comprises over 3000 Irish texts and a search tool allows searches of varying types (among which is a search returning forms based on a lemma or headword) across a corpus of nearly 20 million tokens. It will return KWIC results and further allows selection and reading from a database of Irish texts. This paper will discuss the main features of *Corpas*, and will expand on the technical and linguistic challenges which remain in developing its scope and capacity. This recent, significant lexicographical milestone will also be contextualised within the broader project ongoing in the Royal Irish Academy, which aims to produce a dictionary, on historical principles, of the Irish of the modern period.

DOOLAN, Riona, Coláiste na hOllscoile, Corcaigh (Cork)

WHERE ARE YOU FROM? STATUS AND ORIGIN AS A MARKER FOR FINES IN LATE MEDIEVAL LEGAL MATERIAL (95)

In early Irish legal material, fines are calculated according to the rank of the person receiving the payment. The higher a person's status, the higher the amount that they are entitled to receive. Variations in payment can also occur according to gender or dependence on a male relation. The later medieval commentaries on arson pay particular attention to the fines that must be paid if a fire breaks out. However, the fines are not calculated according to the usual ranks of society from noble to slave. Instead, the fines are listed according to the status of the victim in relation to the *túath*, i.e. whether or not they are native to the *túath*. Along with restitution, if the victim of a fire is an (*a*)*urrad* (native to the *túath*) they are entitled to a full fine, a *deorad* (outsider) is entitled to a half fine, a *murchuirthe* is entitled to a quarter fine, while someone reckoned as *daer* (unfree) is entitled to restitution alone. The relative status relationship of this quartet has not been examined to date and this unusual division of fines appears to be found in later legal commentaries only. In this paper, I intend to explore the connections between these four types of status and why they come to be associated with each other in later medieval legal material.

DUNBAR, Robert Douglas, Oilthigh Dhùn Èideann (Edinburgh)

LANGUAGE LAW IN CONTEMPORARY WALES AND IRELAND: UNEXPECTED RADICALISM? (77)

A fundamental aspect of most legislative regimes in support of minoritised languages is the focus on the individual speaker, and approaches to legislation in support of minoritised languages is generally conceived of in terms of individual rights which are claimed in relation to services from the state. Typically, these include minority language public services, minority language education, and participation through the minority language in the legal system and in local regional and even national political institutions. One feature of the legislative models developed in Wales and the Republic of Ireland is a relative lack of explicit rights to such services; instead, the mechanism of language schemes, and now language standards, have been used to regulate provision of certain minority language services. The extent to which these mechanisms are weak substitutes for rights regimes will be critically assessed. A fundamental criticism of all dominant approaches to minority language legislation, however, is that their focus on the individual speaker fails to address the social and communal aspects of minority language use, and the impact of a variety of policy areas which are not explicitly language-related on the vitality of language communities. The presentation will conclude with a consideration of recent legislative developments in Wales: the Welsh Language (Wales) Measure 2011, the Well-being of Future Generations (Wales) Act 2015, and the Planning (Wales) Act 2015. These will be considered alongside similar developments in Ireland. It will be argued that these are both highly innovative and have the potential to address the weakness in existing legislative approaches, referred to above.

EDEL, Doris, Universiteit Utrecht

SEXUAL RELATIONS IN THE *ACALLAM NA SENÓRACH*: FROM CASUAL FLIRT TO CHURCH-APPROVED MARRIAGE (123)

The *Acallam* contains a great diversity of sexual relations: between humans, humans and supernaturals, and supernaturals. Interestingly, in two of the four canonical marriages one partner is a Connacht royal and the other a being from the Otherworld. Since the beginning of this century scholars have become increasingly interested in the impact of the 12th-century church reform on the work. The Church had two demands: monogamy and *consensus*. Especially in the highly feudalized societies of northern France and Norman England, the latter demand led to tensions and fantasies that fuelled the emergence of a literature about the various aspects of love, marriage and adultery, beginning in Norman England with Marie de France. The author of the *Acallam* reacted to the new developments by larding the *Acallam* with a selection of comparable stories from his own background, highlighting the strong points of his repertoire vis-à-vis the foreign competition.

EGAN, Simon, Oilthigh Ghlaschu (Glasgow)

A FORCE TO BE RECKONED WITH? THE GAELIC WORLD AND THE MAKING OF THE EARLY MODERN 'BRITISH' STATE (79)

Over the course of the later middle ages (c.1300–c.1500), a series of political and environmental factors saw English and Scottish royal power retreat in their respective spheres of interest: the Lordship of Ireland and the Highlands and Islands of Scotland. This vacuum was soon filled by resurgent Gaelic-speaking families in both Ireland and Scotland including the O'Donnells of Tyrconnell, O'Neills of Tyrone, and the MacDonalds of the Hebrides. Between them, these dynasties controlled nearly half the landmass of the Atlantic archipelago. Capable of raising considerable military resources, families such as the O'Briens of Thomond and Campbells of Argyll could exert a considerable degree of influence upon the course of 'British' politics and were courted as valued allies of the competing English and Scottish monarchies c.1300–c.1550. For instance, many Irish lords viewed the Stewart court as a source of legitimacy alternative to England. The advent of the Reformation however, placed great strain upon pre-existing Hiberno-Scottish connections. The Gaelic world's capacity to negotiate with European Counter-Reformation rulers meant that much of Ireland and the Hebrides now posed a serious security threat to the integrity of the increasingly Protestant English and Scottish states. This paper therefore, explores the relationship between the autonomous Gaelic-speaking world and the emergence of the Early Modern 'British' State. Central to this is (i) an examination of how a desire to secure the Reformation within the archipelago forged closer ties between England and Scotland and (ii) a consideration of how the Gaelic nobility reacted to these drastically changed circumstances.

EHRMANTRAUT, Brigid, University of Cambridge

OF MICE AND MOUNDS: TUMULI IN THE MEDIEVAL WELSH LITERARY IMAGINATION (117)

This paper will analyze depictions of prehistoric landscape features and structural remains in Latin and vernacular literature from Medieval Wales. I will begin by discussing the *Vita Cadoci's* mysterious 'pulcherrima subterranea domus, antiquitus fabricata' ('very beautiful, underground house, constructed long ago') inside of a *tumulus* where a mouse helps the saint find grain during a famine. The literary structure has numerous archaeological analogues, both in terms of Roman grain storage facilities and, at least externally, prehistoric burial mounds in the vicinity of Llanspyddid, where the episode takes place. Both *tumulus* and mouse have parallels in the Third Branch of the Mabinogi when Manawydan threatens to hang the mouse that has been plundering his crops atop Gorsedd Arberth, as well as in a short leonine hexameter by Rhygyfarch, 'Carmen de messe infelici'. I will also examine instances of the earth swallowing evil-doers in hagiography (invariably alluding to the Biblical story of Dathan and Abiron), often end with the creation of new landscape features (such as the visible *fossa* or 'ditch' in the *Vita Cadoci*). Ultimately, I will question medieval Welsh attitudes towards the instantiation of cultural memory in physical geography and the mythologization of earlier monuments in the landscape.

ENGESLAND, Nicolai Egjar, Universitetet i Oslo

THE *AURAICEPT NA NÉCES* AND CAROLINGIAN ALPHABET COMPENDIA (92)

The grammatical treatise *Auraicept na nÉces* is preserved in manuscripts that date from the late fourteenth century onwards. Anders Ahlqvist dated the oldest core of the text to the late seventh or early eighth century. The *Auraicept* represents an attempt at appropriating Latinate grammatical concepts to the vernacular language and is the earliest preserved text from the medieval West to do so. It has hence been seen as a vernacular reflex of Hiberno-Latin grammatical writing, and is highly innovative as such.

The *Auraicept* contains a section on the three sacred alphabets, Latin, Greek and Hebrew, to which it adds the local vernacular alphabet. This section of the text is not included in the standard edition, but provides a point of departure for placing the text against a plausible cultural backdrop. The mytho-grammatical profile of the *Auraicept* might not be easily explained by comparison with Hiberno-Latin grammatical texts. While it could be seen as the result of myth being channeled into the text through glossing or through merger between originally separate compositions, this paper will look at possible parallels in grammatical compendia and treatises on alphabets such as we have preserved from monastic milieux on the Continent.

ESKA, Charlene, Virginia Polytechnic Institute & State University
AIDBRED, MUIRBRETHA, AND HEPTAD 64 (23)

This paper examines three medieval Irish legal texts, *Aidbred* 'Claiming', *Muirbretha* 'Sea-Judgments', and heptad 64, all of which deal with how one can get back one's lost or stolen property after it has been found. While none of the texts deals with every aspect of the process, for example, *Muirbretha* does not concern itself with livestock, an examination of all three texts provides a complete picture. The texts cover a wide range of legal scenarios, including shipwreck, fencing stolen goods, wandering cattle, and items which wash up on the shore, and taken together further our knowledge of both the early Irish legal system and the workings of medieval Irish society.

ESKA, Joseph, Virginia Polytechnic Institute & State University
CARTOGRAPHY AND CONTINENTAL CELTIC (4)

This paper presents the principal findings of a monograph now nearing completion on the syntax of the Continental Celtic languages which is conducted within the parameters of Syntactic Cartography, an approach which provides a direct link between syntactic movement/configuration and the encoding of pragmatic/semantic information. Among the topics that will be addressed are: (a) the architecture of the left periphery and the vP periphery, i.e., the positions in which different types of topics and foci are encoded; (b) the existence of post-syntactic movement, i.e., movement that takes place within the phonological component of the grammar, and its function; and (c) the fact that Vendryes' Restriction, i.e., the restriction the verb functioning as the host of certain clitics, is apparent, but not real. This approach leads to an understanding of the considerable variation possible in the surface configurations of these languages and, thus, aids in philological analysis. Some attention will be paid to how the syntactic structures attested in the Continental Celtic languages anticipate subsequent developments in Insular Celtic.

EVANS, Dewi W., An Coláiste Ollscoile, Baile Átha Cliath (UCD)
TÍ A CHI – A NI A NHW / TÍ A CHI – AND THEM AND US (28)

'Arglwydes,' heb ef, ay kyscu yd wyt ti?' 'Nac ef, Arglwyd,' heb hi. 'Mi a gyskeis, a phan doethost ti y mywn mi a deffroeis.' [Teirnon Twryf Uliant a'i wraig yn chwedl 'Pwyll'].

'Ydach chi'n cofio ni yma'r Sulgwyn hwnnw ers talwm? ... Ydach chi'n cofio am be oeddann ni'n siarad?' 'Ydw'n iawn. Mi ddeudis i fod yn well gin i chi na'r byd.' [Ted ac Annie Williams yn *Rhigolau Bynydd* Kate Roberts].

Yn nhreigl y canrifoedd rhwng pytau'r ddwy sgwrs yna mae'r Gymraeg wedi gweld datblygiad pur arwyddocaol, sef mabwysiadu ffurfiau'r ail berson lluosog i gyfarch dim ond un person, er mwyn cyfleu rhyw gymaint o barch. Er bod y pâr priod cyntaf yn cyfarch ei gilydd fel 'Arglwydd' ac 'Arglwyddes', 'ti' a alwant ar ei gilydd, ond 'chi' yw'r rhagenw erbyn dechrau'r ugeinfed ganrif.

Mae hwn yn ddatblygiad cyffredin mewn nifer fawr o ieithoedd, a digwyddodd i ryw raddau neu'i gilydd ym mhob un o'r ieithoedd Celtaidd heblaw am yr Wyddeleg. Newid graddol fu hwn yn Gymraeg, wrth gwrs – ac mae pethau'n dal i ddatblygu – ond ganol yr ail ganrif ar bymtheg cafwyd cais i roi terfyn arno. Cododd gwrthwynebiad chwynr ymhlith cenhedlaeth gynharaf y Crynwyr i ddefnyddio ffurfiau megis 'you' a 'chi' i un person yn unig ar dir crefydd a chydwybod. Mynnent ddefnyddio ffurfiau 'thee' a 'ti' i'r byd a'r betws yn ddiwahân, gan godi mur rhyngddynt â gweddill cymdeithas, ac ennyn y fath ddig a arweiniai at gosb a dioddefaint yn aml.

Mewn llyfr hynod gan dri Chrynwyr o Sais, *A battle-door for teachers & professors to learn singular & plural you to many, and thou to one* ... [1660] rhoir enghreifftiau o amrediad eang o ieithoedd i geisio cyfiawnhau'r gwrthwynebiad, a'r Gymraeg yn eu plith. Yn y sgwrs hon edrychir ychydig ar yr adran hon (a'i hawdur), ac yna ar beth tystiolaeth arall o ganlyniadau'r arbrawf ieithyddol byrhoedlog ond diddorol hwn.

'Arglwydes,' heb ef, ay kyscu yd wyt ti?' 'Nac ef, Arglwyd,' heb hi. 'Mi a gyskeis, a phan doethost ti y mywn mi a deffroeis.' ('Lady,' said he, 'art thou asleep?' 'Not so, lord,' said she, 'I was asleep, but as thou camest in I awoke.') [Teirnon Twryf Uliant and his wife in the tale of 'Pwyll'].

'Ydach chi'n cofio ni yma'r Sulgwyn hwnnw ers talwm? ... Ydach chi'n cofio am be oeddann ni'n siarad?' 'Ydw'n iawn. Mi ddeudis i fod yn well gin i chi na'r byd.' ('Do you remember us here that Whitsun long ago? ... Do you remember what we were talking about?' 'Yes, clearly. I said I preferred you to the world') [Ted and Annie Williams in Kate Roberts's *Rhigolau Bynydd*].

In the centuries between those two snatches of conversations Welsh has seen a quite significant development, namely the adoption of the second person plural forms to address a single person, in order to convey a degree of respect. Although the members of the first married couple use the titles 'Lord' and 'Lady' they call each other 'ti' ['thou/thee'], but 'chi' [you] is the pronoun used by the early twentieth century.

This is a common development in many languages, and can be seen to some degree in all the modern Celtic languages except Irish. This was, of course, a gradual change in Welsh – and developments continue – but during the mid-seventeenth century there was an attempt to halt it in its tracks. The first generation of Quakers were fiercely opposed to the use of forms such as 'you' and 'chi' to a single person on the basis of religion and conscience. They insisted on

using ‘thee’ and ‘ti’ without distinction, raising a linguistic barrier between themselves and the rest of society, and provoking such intense antagonism that it often led to punishment and suffering.

In a very peculiar book by three English Quakers, *A battle-door for teachers & professors to learn singular & plural you to many, and thou to one...* [1660], examples to support the objection are given of a wide range of languages, Welsh among them. In this talk I’ll look at this particular section and its author, and then explore some further material on the results of this short-lived but interesting linguistic experiment in Welsh.

EVANS, Nicholas John, Oilthigh Obar Dheathain (Aberdeen)

COMPARING KINGDOMS AND THE POLITICAL DEVELOPMENT OF IRELAND AND SCOTLAND IN THE FIRST MILLENNIUM A.D. (47)

This paper will set out some of the issues, evidence and debates which relate to kingship and the political history of Ireland and Scotland in the first millennium A.D., placing this in a European context. It will explore the question of why a large kingdom of the Picts (and later Alba) developed in Scotland, but not in Ireland, and whether these countries, which were never occupied fully by the Romans, were thereby fundamentally different in how kingship evolved compared to areas which had been Imperial Roman provinces. It will consider the idea of ‘state formation’ and how scholars have judged these Celtic societies in relation to their European counterparts.

It will introduce Aberdeen University’s interdisciplinary ‘Comparative Kingship: the early medieval Kingdoms of Northern Britain and Ireland’ Project, which utilises archaeological, environmental and textual approaches to understand power centres and their hinterlands in Scotland and Ireland. This project studies particular case studies and sites in Ireland and Scotland: the province of Munster (especially Cashel), Dál Riata in western Scotland and County Antrim in Northern Ireland (in particular Dunseverick), and Pictland in Scotland (studying Burghead and Rhynie), focussing on power centres and their hinterlands, to build up a picture of the landscape of governance and change over the first millennium A.D.

As the project’s research is on-going, the paper will not provide answers to many questions, but will highlight areas of society that might have been significant for the development of power structures, and how we might re-think and re-examine this subject.

EVANS, Shaun, Sefydliad Ymchwil Ystadau Cymru (Institute for the Study of Welsh Estates), Prifysgol Bangor

IDENTIFYING THE WELSH IN THE COUNTRY HOUSES OF WALES (81)

Peter Mandler famously called the country houses of England the ‘quintessence of Englishness’ and a ‘unique embodiment of the English character’. Reapplying these statements to the *plastai* of Wales is problematic. Few would see the country houses of Wales as the ‘quintessence of Welshness’. Indeed, from the second half of the nineteenth century the owners of these powerhouses were characterised by an influential radical nonconformist press as ‘anglicised’: Tory, English-speaking, Anglican and often absentee. This was contrasted with the idealised image of *y werin*, the true custodians of Welsh national consciousness as marked by their language, religion, politics and culture. However, against this virulent political backdrop many landowners in Wales retained a clear sense of Welsh identity, which they continued to present as an important part of their self-image (alongside an attachment to Britishness, and indeed Englishness). These displays and performances of Welsh identity usually revolved around ideas of ancestral patriotism, and formed a conspicuous element in the visual, material and performative culture of Welsh country houses.

EVANS PIM, Joám, Ábo Akademi

TOWARDS AN UNDERSTANDING OF CELTIC COMMON LAW (47)

Celtic Europe shares more than demonyms and theonyms. Insights from institutional ethnoarchaeology provide a new understanding of common political institutions that were likely derived from panceltic centres for druidic learning. Such centres brought together the noble younger sons from all Celtic tribes of Europe (‘ad hos magnus adulescentium numerus disciplinae, causa concurrit [...]’ [Caesar *BG* VI, 13, 10]), were characterized by their excellence in teaching and teachers (‘Disciplina in Britannia reperta atque inde in Galliam translata esse existimatur’ [*BG* VI, 13, 6]) and multidisciplinary, including public and private law. Common learning centres are the basis for the existence of a Celtic Common Law that regulated key aspects of Celtic polities such as the consecration and enthronement of new kings in the ‘stone altar of the tribe’ (*Crougin Toudadigo*; *Trebo Pala*; *Toudo Pala*) and the *circumambulatio* the inauguration ceremony of the king around the territorial borderlands of the tribe. The power of Druids to consecrate kings, but also to interdict, excommunicate, or deprive them of their kingdoms, was part of a ritual oversight that also symbolized, in *conspectu populi*, the mystical union between the king and the tribe. The continuity of such practices after the advent of Christianity and the fragmentation of Celtic Europe allow for a reconstruction the basic elements of a Celtic Common Law, as suggested by Mac Cana (2011), Pena Granha (2004) and others.

EVANS-JONES, Gareth Hugh, Prifysgol Bangor

‘I DDWYN Y GAETHGLUD FAWR YN RHYDD’: CYSYNIADAU BEIBLAIDD A DIDDYMIAETH Y CYMRY AMERICANAIDD (17)

Nod y papur hwn yw archwilio’r modd y defnyddiodd y Cymry yn America hanes a geir yn y Pumlllyfr i ymateb i gaethwasiaeth y 19g, sef y Gaethglud ym Mabilon.

Dechreuir trwy ystyried yn gryno gyd-destun y cyfnod 1838-1868 yn yr Unol Daleithiau, a'r modd y tyfodd caethwasiaeth i fod yn bwnc mor llosg nes rhannu barn trigolion y Taleithiau. Wrth ganolbwyntio ar y Cymry a'u gweithgarwch llenyddol yn y wasg gyfnodol, ystyrir y modd y defnyddiant hanes y Gaethglud ym Mabilon fel cymhariaeth â sefyllfa'r Affricaniaid yn eu 'caethglud' yng Ngogledd America. I'r diben hwn, cyfeirir at erthygl newyddiadurol, traethawd diwinyddol, ac ambell gerdd. Wedi ymdrin â'r defnydd a wnaed o hanes y Gaethglud ym Mabilon, trafodir y defnydd creadigol a wnaed o gysyniad y 'gaethglud' yn ei ystyr ehangaf. Drachefn, cyfeirir at ddetholiad o destunau i werthfawrogi arwyddocâd a dylanwad y cysyniad hwn wrth drafod y caethion cyfoes yn yr Unol Daleithiau.

Yn ogystal, crybwyllir y defnydd a wnaed o gysyniad y 'Jiwbili' (sy'n seiliedig ar Lefiticus 25), yn arbennig, felly, yng nghyd-destun y Gaethglud. Gyda hyn, nodir fel y daeth y 'Jiwbili' yn fath o arwyddair i'r genhadaeth ddiddymol wrth i'r Rhyfel Cartref ddynesu, a'r modd y daeth diwedd y Rhyfel â rhyddid y 'jiwbili' i'r 'gaethglud fawr' yn America.

Bwriad y papur, felly, yw darlunio dylanwad cysyniadau Beiblaidd penodol ar feddwl a gweithgarwch y Cymry Americanaidd yn ystod yr ymgyrch yn erbyn caethwasiaeth.

FARRELL, Dean, An Coláiste Ollscoile, Baile Átha Cliath (UCD)

GENDERED AND GENDERLESS VOICES: THE CONFLICTED MASCULINE VOICE IN THE LITERATURE OF MÁIRTÍN Ó CADHAIN (73)

This paper is an examination of different aspects of masculinities in the work of the iconic twentieth-century writer Máirtín Ó Cadhain with significant reference to *Cré na Cille*. The notion of the hero was once presented as a masculine ideal in Irish language literature but is deconstructed in Ó Cadhain's work revealing attitudes favouring gender neutrality or fluidity. In this paper a fresh insight to *Cré na Cille* is given by exposing masculinity in the text. This paper shows that is perceived and understood by the characters as heroic but is exposed in reality to be hegemonic. Ó Cadhain's male characters belittle the women in their lives and gossip about them; they criticise the women harshly for having a tendency to gossip which is ironic. They boast about their political status and wealth. Their moral code is greatly distanced from that of the chivalrous hero and we see that they value brutality over compassion. Ó Cadhain's work can be viewed as actively questioning these complex masculinities i.e. antiheroic or hegemonic masculinities by making use of modernist features such as genderless voices as seen with *Stoc na Cille*, and the chorus of songs throughout his texts.

FATZINGER, Danielle, Oilthigh Ghlaschu (Glasgow)

MANUSCRIPT PRODUCTION IN KINTYRE: EOGHAN MAC GILLEOIN AND HIS CLAN CAMPBELL PATRONS (C.1690-1700) (38)

On occasion, the seventeenth-century Campbells are characterised as a Highland lineage at pains to turn their backs on Gaelic culture. Yet the cultural identity, or at least cultural consumption, of some branches of Clan Campbell included engagement with both Scottish Gaelic and wider pan-Gaelic manuscript tradition. At the end of the seventeenth century, Eoghan Mac Gilleoin, a schoolmaster at Kilchenzie in Kintyre (Argyll), compiled four manuscripts: NLS Adv MS 72.1.36 and TCD 1362 (H.4.21) for Colin Campbell of the Campbells of Kilberry, Knapdale; TCD 1307 (H.2.12 No.6) for Rev Lachlan Campbell from Kildalloig, Kintyre; and NLS 14873. These manuscripts are an important source of Gaelic prose texts, particularly Romantic Tales from an identifiably Scottish context. This paper will offer a close reading of the contents of the three manuscripts compiled for Campbell patrons. An examination of both the scribe and patrons/recipients gives us a window onto the relationships between these men and their wider communities. The manuscripts also allow for a deeper understanding of the production of Gaelic manuscripts in Kintyre within the context of contemporary pan-Gaelic and Scottish Gaelic social, literary, and manuscript culture in the late seventeenth century. A study of these three manuscripts will show the preliminary results of my ongoing research into the intersection between the lives of the patrons (primarily their occupations) and the contents of their personal manuscripts. Thus, this paper will add further nuance to our knowledge of the relationship between these branches of Clan Campbell and Gaelic culture.

FIDLER, Thomas and Ault, John, University of Exeter

IDENTITY POLITICS IN THE ISLE OF MAN GENERAL ELECTION 2016 (45)

Using both qualitative and quantitative methodologies of the election manifestos of candidates from the 2016 general election, alongside media coverage in the lead up to the election that contributed to the personal image constructed by candidates seeking election and the extent to which their policies and image may be considered 'Celtic'. Analysis of both the policies and the language used is provided as to whether the 'Celtic' brand of politics brings a greater level of electoral success.

Described as a 'quiet revolution', the Isle of Man General Election saw a significant turnover in Man's elected representatives. The House of Keys, the elected body for this Celtic nation of Britain, saw a number of long-standing representatives opt not to seek re-election. Constituency boundary changes added to the atmosphere of change on the Isle of Man.

Rogers, Fox and Gerber have emphasised that 'voting is not merely a decision, but it is also an expression of one's identity', though in an election largely composed of independents, what is the delineating factor that separates one candidate from another in the selection process for the voter in the Isle of Man?

FINDON, Joanne, Trent University, Ontario

WHAT SHE WANTS: FEMALE DESIRE AND AGENCY IN *TÁIN BÓ FROÍCH* AND *AISLINGE ÓENGUSO* (123)

The shorter *remscéla* associated with the *Táin* have not received as much sustained attention as the great medieval Irish epic, and yet they remain of interest for their depictions of female actors. Both *Táin Bó Froích* and *Aislinge Óenguso* depict young women who choose the men they will love and who take action to bring about unions with them. Despite its problematic double structure, *Táin Bó Froích*'s depiction of Findabair's determination to obtain Froích as a husband in the first section is striking for her focus on obtaining Froích's love and her refusal to accede to parental control. Similarly, Caer in *Aislinge Óenguso* pursues the young man of her choice through actions (rather than words), and manages to dictate the terms of their union when he finally finds her. Both women collude with or support the men they desire, deploying their own bodies (Caer inserts herself into Óengus's dreams, Findabair swims to Froích with a sword) to obtain their chosen mates. Moreover, each woman's pursuit of her own desires has repercussions beyond the narratives of these *remscéla*. This paper will analyze the speech and action of these two women to explore the ways in which the tales' representations of women intersect and contrast with those in the *Táin* itself.

FITZGERALD, Kelly, An Coláiste Ollscoile, Baile Átha Cliath (UCD)

THE PARISH PRIEST, CURATE AND FRIAR; FORM AND FUNCTION IN IRISH FOLK NARRATIVES (86)

The role of the Roman Catholic Church has had a lasting impact on Irish society and this has been captured through vernacular traditions. Religious narratives as collected by the Irish Folklore Commission offer glimpses into society beyond the pious nature conveyed through the story. The image of the priest, curate or friar as found in Irish oral tradition is as ubiquitous as fellow generic characters such as 'widow', 'farmer's daughter', and 'the king's son'. There are a number of functions in which male religious figures fill throughout a variety of plots and narratives. Their position as antagonist or protagonist is decided by their fellow characters. In a variety of folktales and legends every aspect of human emotion may be expressed whereby the priest is playing the central role. Are his choices and decisions vindicated and he is a parishioner's hero or does he realise his actions have left him to be damned? Folklore does not offer any simplistic answers but does offer a more nuanced and deeper understanding of the social world. This paper will examine a number of Irish narratives in relation to this material.

FLAHIVE, Joseph, Acadamh Ríoga na hÉireann (RIA)

TREGINAE APUD VRLAS CELTICAS LATINITATIS: HOW MANY MILES TO PARIS? (9)

Although Mediaeval Latin was a language that was the mother tongue of no one, Latin's vitality lived in its evolving offspring, the Romance languages, which were spoken by a large proportion of the population of mediaeval Europe, and the development of Continental mediaeval Latinity reflects the Romance vernaculars that Latin authors spoke. In the Celtic-speaking countries, which also used Latin as a written and liturgical language of prestige, other vernaculars dominated. Nevertheless, Celtic Latinity certainly did not exist in isolation, and it was therefore not immune from international Romance-influenced trends in Latin in the first millennium; and the spread of Old French as a language of prestige in Brittany, and then in our Islands, later expanded this influence. This paper examines the spread of Romance vocabulary and usage in the Latin-language literature of Ireland, Scotland, Wales, Man, and Brittany.

FLOHR, Harald

THE DEVELOPMENT OF PHRASAL VERBS IN THE CELTIC LANGUAGES – A REVIEW (93)

Previous research on phrasal verbs in Celtic is limited to separate articles on phrasal verbs and their genesis for individual Celtic languages. Their genesis is often seen as influenced by English, and intuitively justifiably so: phrasal verbs lend themselves readily to contact-induced change (in their most transparent version); the emergence of most modern language variety phrasal verbs post-dates the emergence of their English equivalent or at least the general phenomenon in English; and a large overlap of individual attestations of phrasal verbs between the dominant language (English) and their Celtic counterparts exists.

However, after a close look, the situation is more complex and a number of questions remain:

1. Was the initial propensity to create phrasal verbs, which, in the case of Old Irish, plausibly predates the time of substantial English influence on the language, connected to internal tendencies or external factors?
2. How does the genesis in Celtic compare to that in Germanic?
3. Is there any structural connection between the formation of modern phrasal verbs and those in older stages of the language in question?
4. Can a comparison be drawn between the extant phrasal verbs in the various Celtic languages and with what deductions (specifically Breton with little or no English influence)?
5. What were the intermediate steps from the old system (old equivalents of modern phrasal verbs) to the modern system (phrasal verbs proliferation)?

The paper will discuss possible answers based on sources from the four main continuously surviving representatives of Insular Celtic.

FOMIN, Maxim, Ulster University

‘HE SHOOK ME OFF HIS BACK AND THAT IS WHY I AM HERE TONIGHT’: DISFIGUREMENT IN ONE EYE AS A MEANS OF TELLING THE TRUTH IN IRISH FOLKTALES (6)

The paper will look at the wide-spread motif ST Q451.7.0.1. *Loss of one eye as punishment* found in Irish folktales when a protagonist explains how he lost an eye. His physical disfigurement serves as the means to prove the truth of his story, and the protagonist’s power of judgement brings various kinds of magical events to life through his own words. Primarily found in Irish adaptations of the ‘Tale of the Three Calenders’ from *The Arabian Nights Entertainments*, the motif is also widespread in native Gaelic folktales and legends.

FOSTER EVANS, Dylan, Prifysgol Caerdydd

HIWMOR A HUNANIAETH YN LLYFR CYFFREDIN SYR SIÔN PRYS (122)

Ysgrifennodd Syr Siôn Prys ei Lyfr Cyffredin yn hanner cyntaf yr unfed ganrif ar bymtheg ac mae’r llawysgrif bellach yn llyfrgell Coleg Balliol yn Rhydychen. Bydd y papur yn disgrifio cynnwys y llawysgrif, gan gynnwys detholiad Prys o farddoniaith Gymraeg, ac yn amlinellu rhai o brif ddiddordebau y cymeriad pwysig hwn.

FRANSEN, Theodorus, Coláiste na Tríonóide, Baile Átha Cliath

PARSING THE OLD IRISH VERB: COMPUTATIONAL CHALLENGES AND FUTURE APPLICATIONS (82)

This paper presents computational approaches to historical Irish with the aim to facilitate a more systematic study of the diachronic changes in verb morphology. Due to the low-resourced status of Early Modern Irish (c. 13th-16th centuries) and the fact that state-of-the-art computational methods (Uí Dhonnchadha et al., 2014) are already being employed for 1600-2000 texts (*Foclóir Stairiúil na Gaeilge*) it was decided to focus on Old Irish (c. 7th-9th centuries). Unlike Middle Irish (c. 10th-12th centuries), Old Irish can be considered a comparatively stable and normative language phase (McCone 1997) and has received, and continues to receive, much (digital) scholarly attention (e.g., *Chronologicon Hibernicum*).

The author will document the developmental stages of a rule-based morphological parser for Old Irish verbs, based on the finite-state two-level formalism (Koskenniemi 1983). The associated challenges will be discussed. An Early Irish lemmatiser (Dereza) is expected to successfully deal with grammatical and orthographical variation in Early Irish. A future goal is to link up lexicographical resources for Early and Modern Irish, not only benefitting historical linguists but also philologists working on historical texts representing widely diverging genres and linguistic norms.

FRYKENBERG, Brian, et al.

ORAL HISTORIES AND THE IRISH LANGUAGE IN GREATER BOSTON: FORMING A DIGITAL ARCHIVE (13)

Presentation by Greg Darwin, Brian Frykenberg and Natasha Sumner

Boston and the Irish Language: Fifty Years of Cultural Connection in Oral History commenced in 2017 sponsored by Cumann na Gaeilge i mBoston and a grant from Mass Humanities (NEH). Inspired by extensive personal interviews undertaken by the late Prof. Kenneth Nilsen, the project documents the life stories of recent immigrants from Ireland to the greater Boston area whose first language is Irish. Hosted and disseminated by the Open Archives at University of Massachusetts, Boston, *Boston and the Irish Language* explores the shared experiences of emigration, assimilation, employment, and the challenge that Irish-speaking Americans undergo in maintaining cultural memory and contact with communities in the homeland and in the United States. Each interview in the collection is presented with a brief biographical summary, an Irish-language transcription, and an English translation.

We will present an overview of the history of this project and of challenges faced in conducting the interviews and preparing them for the collection through a selection of excerpts that indicate the range of material contained within this archive. We will conclude by discussing the future of the project and the value of this growing electronic resource for teachers and specialists in the Celtic languages.

FRYKENBERG, Brian

PERSPECTIVES ON THE LEGENDS OF LAILOKEN (126)

The figure of ‘Lailoken’ or ‘Laloecen’ appears under various guises in two short tales (‘Lailoken and Kentigern’ and ‘Lailoken and Meldred’) inserted within the fifteenth-century manuscript BL Cotton-Titus A 19 between a copy of Geoffrey of Monmouth’s *Vita Merlini* and a fragmentary early life of St. Kentigern written before 1164, as well as in Jocelin of Furness’s copious life of the saint written ca. 1185. Just as Kentigern’s fragmentary life, the two Lailoken tales look to be results of the early twelfth-century ecclesiastical reorganisation of Glasgow as an episcopal see by David, Prince of Cumbria and later King of Scotland. However, the stories that these tales and Jocelin’s anecdotes relate vary markedly from one another in both their selection and their presentation of local legends, international motifs, and moralistic, theological or political themes. Taking into account the development of ‘Lailoken B’, Jocelin’s anecdotes, and their contemporary comparanda and later echoes, I will focus upon ‘Lailoken and Kentigern’, and propose a likely compositional context and motivation for that tale.

FULTON, Helen, University of Bristol

TEXTS AND POLITICS IN FIFTEENTH-CENTURY MARCHER MANUSCRIPTS (122)

This paper surveys the production of mainly fifteenth-century multilingual manuscripts on the March of Wales and considers the likely audiences for such texts in the context of the Wars of the Roses.

FYCHAN, G. Angharad, Geiriadur Prifysgol Cymru

THE DEVIL AND HIS DWELLINGS IN WALES (59)

Ceir nifer helaeth o enwau lleoedd ar hyd a lled Cymru, yn Gymraeg ac yn Saesneg, sy'n cynnwys elfenau megis *uffern*, *diafol*, *diawl*, *satan*, a'r *gŵr drwg*, a bwriad y papur hwn yw rhoi detholiad o'r enwau hynny o dan y chwyddwydr. Bydd y dystiolaeth wedi ei chasglu o amrediad eang o ffynonellau amrywiol megis Archif Enwau Lleoedd Melville Richards a chronfeydd enwau lleoedd eraill, mapiau print a llawysgrif (gan gynnwys y Mapiau Degwm), Llyfrau, Papurau Newydd, a Chylchgronau, heb anghofio pwysigrwydd y dystiolaeth a drosglwyddwyd o un genhedlaeth i'r llall ar lafar yn unig.

Bwriedir edrych yn fanwl ar nodweddion daearyddol y mannau dan sylw er mwyn sefydlu beth sy'n arbennig yn eu cylch a beth sy'n gyffredin rhyngddynt, gan edrych am gymariaethau mewn enwau lleoedd gwledydd eraill. Gobeithir archwilio'r coelion, traddodiadau, chwedlau gwerin, a'r straeon onomastig sy'n gysylltiedig ag amryw o'r enwau hyn, gan asesu a ydynt yn adlewyrchu traddodiadau a themâu a arddelir yn ehangach ar draws Ewrop. I orffen, bwriedir ystyried y gwahanol resymau posibl dros fabwysiadu enwau o'r fath am y lleoliadau yma. Ond fe ddaw'n amlwg bod rhai o'r enwau wedi eu benthycu neu eu trosglwyddo i'r mannau hyn o leoedd eraill sy'n nodedig am nodweddion tebyg.

There are many place-names across Wales, in both Welsh and English, containing elements such as *uffern* 'hell', *diafol*, *diawl*, *satan*, and *gŵr drwg* 'devil', and this paper will put a selection of these names under the microscope. The evidence has been collected from a wide range of sources such as the Melville Richards Place-Name Archive and other place-name databases, manuscript and printed maps (including the Tithe Maps), Books, Newspapers, and Journals, without forgetting the importance of material transferred orally from one generation to the next.

The paper intends to examine the geographical features of these places closely in order to establish what is special about them and what features they may have in common, whilst also looking for comparisons with place-names in other countries. Beliefs, traditions, tales, and onomastic stories connected with a number of these names will be examined, assessing if they reflect traditions and themes recognized across Europe. To conclude, the different possible reasons for adopting such names will be considered. But it will become evident that some of them have been borrowed or transferred from other places noted for similar features.

GALLAGHER, Joan Marie, Oilthigh Ghlaschu (Glasgow)

CONFLICTING CONCERNS? COURTLY COMMITMENTS AND *KEDYMDEITH* IN *CHWEDYL IARLLES Y FFYNNAWN* (51)

Tension stemming from one's courtly commitments are evident from the opening scenes of *Chwedyl Iarlles y Ffynnawn*, when Cai is reluctant to carry out his courtly duties as the Court's Steward. This sets a precedence for what is to come. This paper will examine the conflict between the Laws of the Court and the bonds of friendship that can be seen between the Countess, Luned and Owain. This dissension is particularly apparent when Luned chooses to ignore her Court's *diaspedein* (shoutings, cryings, bawlings, shriekings) to look after Owain instead. If this passage is read alongside two Welsh legal triads, in which the *diaspedein* of the court signifies the three incitements of revenge and the three shames of a corpse, then the magnitude of Luned's actions, perverting the course of justice in favour of a possible friendship with Owain, are driven home. These tensions are further emphasised when the tale is contrasted with its French counterpart *The Knight with the Lion*. This paper will demonstrate that by taking this approach we can make significant headway in identifying not only one of the key themes of *Chwedyl Iarlles y Ffynnawn*, but also in explaining why the tale is often viewed as a 'native tale'.

GARCÍA DE ALBA, Sonia

FROM THE OLD NORTH TO IBERIA: ADAPTATIONS OF THE WELSH MYRDDIN IN MEDIEVAL SPANISH LITERATURE (126)

The evolution of the character Myrddin, the legendary prophet and wild man of the Old North in medieval Welsh poetry, presents a unique opportunity to study the diffusion and appropriation of early Welsh material in continental Europe. References to Merlin as early as the first half of the twelfth century in the Iberian Peninsula suggest not only that the character could have been introduced in Spain independently of the French tradition—which would later serve as the model for the well-known fourteenth-century Arthurian texts produced in Spain—but also hint at a familiarity with the Welsh Myrddin material that is unique outside of Britain. Evidence of this is provided by one of the songs in the *Cantigas de Santa María*, composed in the second half of the thirteenth century in the Kingdom of Castile. Cantiga 108 explicitly locates Merlin in Scotland, in a context devoid of Arthurian references. In contrast, *El Baladro del Sabio Merlin con sus Profecías*, first published in Burgos in 1498, presents a significantly different characterization of the prophet, ultimately derived from the Galfridian tradition. This paper will analyse how the roles of the two distinct characterizations of Merlin in the Medieval Spanish texts compare to those found in the Welsh texts and will explore how Myrddin's ambiguous configuration allowed this literary figure to migrate from the sphere of the Old North,

where he was first revered as a source of authority, to England and beyond, where he was adapted to serve various political and religious agendas.

GEORGE, Ken, Kesva an Taves Kernewek (Cornish Language Board)
QUANTIFYING THE DEVELOPMENT OF POST-TONIC VOWELS IN CORNISH (76)

Almost all cases of post-tonic vowels in the corpus of traditional Cornish were extracted from the texts and placed in a series of spreadsheets. Their development was then traced from Old Cornish through Middle to Late Cornish, by counting the numbers of cases in each text.

The analysis shows that the number of post-tonic vowels was progressively reduced through a series of mergers, until in Late Cornish only two were left. The nature and dating of the mergers is examined in detail, which throws light on the date of the play *Beunans Ke*.

This picture of progressive reduction in the inventory of post-tonic vowels is in direct contrast to that presented by Nicholas Williams, who maintains that after the twelfth century ‘all unstressed vowels tended to become schwa’.

GIBBARD, Mark David L., University of Toronto
DE CAUSA PEREGRINATIONIS: UÍ NÉILL ‘PROPAGANDA’ IN LATIN (66)

De causa peregrinationis de sancti Columbe is a short tract appearing in the life of St. Colum Cille in the *Vitae sanctorum Hiberniae* (VSH) collection of saints’ lives in the Rawlinson, B. 485 copy of VSH. It also appears as a separate fragmentary text, unattached to Colum Cille’s ‘Vita Secunda’ in the *Codex Salmanticensis*. The tract presents itself as having been written by Adomnán of Iona, but this is highly unlikely, and Hugh Jackman Lawlor considered it likely a later insertion to the life (Cathach of St Columba, *Proceedings of the RIA* 33 C, 408). Despite being a text of obvious ecclesiastical importance, it contains flourishes and rhetoric reminiscent of Irish saga text, as well as being an example of Uí Néill ‘propaganda’ in Latin. At the battle of Cúl Dreimhne, popularly known as the ‘Battle of the Book’, the text likens the Cenél Conaill fighting for Colum Cille to the Israelites and Moses, while king Diarmait mac Cerbaill and the Laigin are directly compared to Pharaoh and the Egyptians. The text clearly serves to glorify the Cenél Conaill for their support of St. Colum Cille and de-legitimise the Laigin for opposing him. This paper will therefore discuss the possible origins of the text and compare it to typical Irish language examples of praise for the Uí Néill.

GRAY (MACKAY), Elizabeth, Harvard University
DÍAN CÉCHT’S MURDER OF MÍACH: MEDICAL PRACTICE AND INTERGENERATIONAL NORMS (80)

In *Cath Maige Tuired* (9C X 11C), after the Tuatha Dé physician Dían Cécht replaces the severed arm of their king with a silver prosthesis, Dían Cécht’s son Míach reattaches Nuadu’s own arm. Dían Cécht then attacks his son with a sword and ultimately kills him. When healing herbs grow from Míach’s buried body arranged according to their properties, Dían Cécht mixes them so that their benefits are no longer obvious. As paradigm, the interaction between Dían Cécht and Míach establishes what is possible in medical practice and what is not, explaining “how things came to be as they are” in regard to the healing of traumatic injury and the use of herbal medicine. At the same time, Dían Cécht’s murderous response to his son invites consideration of the characters’ motives and actions as reflecting (or breaking) social norms, perhaps both at once. How might this complex tale’s anonymous authors and intended readers/audiences have viewed the interaction between Dían Cécht and Míach in the context of intergenerational relationships found elsewhere in medieval Irish law and literature (including relevant Latin material), especially those between father and son, master practitioner and student?

GRIFFITH, Aaron, Universiteit Utrecht
EMENDING WITHOUT CHANGING: A CASE STUDY OF A PROBLEMATIC PASSAGE FROM THE *TÁIN BÓ CÚAILNGE* (2)

In the well-known section of the *Táin Bó Cúailnge* known as the boyhood deeds of Cú Chulainn, there appears an odd sentence (text from the *Stories from the Táin*):

coṭn-éicnigedar Cú Chulainn iar suidiu co táirled forsin sligid do chelebrad donaib maccaib ‘7 condom bendachtais in maicc’

Cú Chulainn compels him [the chariot-driver] then to go on the road in order to bid farewell to the boys ‘and so that the boys might bless me.’

The switch from indirect to direct speech is rather awkward, as is the fact that the verb in the direct speech is in the past subjunctive. This paper explores these difficulties and then offers a very simple solution to them. Though it sounds too good to be true, the solution does not even require a different reading of the text, simply a different interpretation of what is already there.

GROPP, Harald
EASTER DATES NOW AND THEN: FROM 2019 BACK TO BANGOR IN THE SIXTH CENTURY (15)

Easter Sunday was in 2019 celebrated on the wrong Sunday, apart from by those who as an action of protest celebrated on ‘true Easter Sunday’ (March 24). The official dates were April 21 for the Western world and April 28 for the Orthodox. Considering possible reforms (e.g. the Aleppo document of 1997) this talk will lead us back through the centuries, discussing particular events in the Easter date debates.

While the sixteenth-century Gregorian calendar reform led to double Easter dates until at least 1700 in Western Europe (and longer in worldwide Christianity), a particular focus will be on the Celtic countries and regions which were more or less influenced by Celtic culture. Not only because of the special event of this year's ICCS in Bangor, we shall try to get back as far as the sixth century AD in Bangor or in the two Bangors.

While mathematical and astronomical features are a necessary basis for the discussion, the talk will not be particularly technical: I focus on religious and cultural aspects.

GUFLER, Veronika

HUMAN REMAINS IN MUSEUMS: VISITOR INTERACTION WITH 'SENSITIVE COLLECTIONS' (117)

Museum visits are among the most important leisure activities, and sometimes unexpected confrontations between visitors and human remains in a variety of manifestations are common. My talk concerns the methods of presenting human remains in museums, especially in archaeological (and Celtic) contexts.

I am less interested in the long-running ethical debate as to whether such objects and 'sensitive collections' should be displayed at all (as objects of research or entertainment), but more in clarifying what 'appropriate' presentation and meaningful education might look like, and to establish how this affects communication with, and the perception of, the visitors. A further question is how 'new media' affects the perception of human remains, following the principle, 'the right presentation is the reference base for all further activities'.

GUY, Ben, Department of Anglo-Saxon, Norse and Celtic, University of Cambridge

LOOKING BACK FROM THE TWELFTH CENTURY: MADOG AP MAREDUDD, CYNDELW BRYDYDD MAWR, AND THE RECREATION OF EARLY MEDIEVAL POWYS (105)

What was 'Powys' in the Middle Ages? The question is more difficult to answer than one might initially assume. Our evidence for Powys in the early Middle Ages is fragmentary, self-contradictory, and resistant to interpretation. Much more evidence survives from the twelfth century. In his 2016 monograph, David Stephenson cast welcome light on the activities of the kings, princes, and lords associated with Powys in this later period. A question less directly addressed in Stephenson's work, though, concerns the perceived nature of the link between the twelfth-century rulers of Powys (who primarily belonged to a dynasty descended from an eleventh-century king of Gwynedd, Bleddyn ap Cynfyn) and the early medieval kingdom of Powys. It is the contention of this paper that the view of the early medieval kingdom of Powys propounded in twelfth-century literature is not a passive reflection of widespread collective memory regarding the early history of the area, but rather the product of a deliberate policy of historical reorientation pursued by the powerful twelfth-century king of Powys Madog ap Maredudd (d. 1160). During his reign, Madog was confronted with the problem of how to provide historical legitimacy for a kingdom that had not existed only two generations earlier. The problem was addressed with the help of Madog's court poet Cynddelw Brydydd Mawr, who helped Madog to remould early medieval Powys in the image of Madog's new twelfth-century realm, casting Madog's kingdom as the natural continuation of the ancient realm.

HALLAM, Tudur, Prifysgol Abertawe

'YNG NGHYSOD YR ANGLO': PROFIADAU TRAWSATLANTIG LLENYDDIAETH GYMRAEG A LATINO (17)

Saif y Cymry yn y Deyrnas Unedig, fel y saif Latinos a'r Latinas yn Unol Daleithiau'r Amerig, yng nghysgod diwylliant dominyddol y Saesneg, gan fod yn rhan ohono ond gan fod yn wahanol iddo hefyd, a chan fod yn her i'r sawl nad yw'n hoffi amrywiaeth ieithyddol a diwylliannol. Yn y naill achos a'r llall, mae'r gwaith o adfer treftadaeth a datblygu gweithgarwch diwylliannol ym meysydd adloniant ac addysg yn rhan o symudiad gwleidyddol ehangach i adennill grym, a gellir canfod patrymau tebyg rhwng twf y dadeni llenyddol Gymraeg a'r un Chicano yn yr ugeinfed ganrif hyd at y sefyllfa wleidyddol bresennol. Wrth reswm, nid termau cytras yn y ddwy lenyddiaeth mo 'Sais' y Cymro a'r Gymraes ac 'Anglo' y Latino a'r Latina, ond yr un yw'r berthynas rym rhwng y mwyafrif a'r lleiafrif, rhwng y Saesneg a'r iaith arall. Os yw stori'r ddau arall yn wahanol i'w gilydd, tebyg yn aml yw'r tensiynau a'r profiadau wrth i un diwylliant gysgodi un arall, ac wrth i lenorion ddygymod â'r profiad hwn yn eu gwaith, weithiau mewn modd heriol, weithiau mewn modd cyfaddawdus. Edrychir yn y papur hwn ar rai o brif themâu llenyddiaeth Latino a Latina, gan gyfeirio at amrywiol gerddi a nofelau nodedig sy'n amlygu'r tyndra diwylliannol hwnnw sy'n ddigon cyfarwydd hefyd i'r 'dynion a Brydeiniwyd', chwedl Gerallt Lloyd Owen.

HAMRICK, Wes, University of Connecticut

GRIEF AND GRIEVANCE IN EIGHTEENTH-CENTURY IRISH ELEGY (115)

One of the more common ways that women participated in eighteenth-century Irish-language poetic culture was in the form of elegies written on the death of a close relative. As a consequence, the Irish *caoineadh* ('keen') often focused, in part, on family relationships, lineage and the quotidian details of everyday life in the household. However, as deeply rooted as these poems were in the local and the domestic, they just as often commented on national politics. Indeed, in some cases the poet's commentary on the material aspects of domestic life served as indirect commentary on much broader issues concerning Catholic dispossession in post-Williamite Ireland. In poems such as Éibhlín Dubh Ní Chonail's 'Caoineadh Airt Uí Laoghaire' ('Keen for Art O'Leary') and Cáit de Búrca's poem on her brother, Father Nicholas Sheehy, the *caoineadh* enabled Irish-language women poets to combine the national and domestic in one of the most potent political genres of the eighteenth century.

HARRINGTON, Nathaniel, University of Toronto

NÒTAICHEAN A DH'IONNSAIGH LITREACHAS COIMEASACH GÀIDHLIG (61)

NOTES TOWARDS A GAELIC COMPARATIVE LITERATURE (61)

'S e raon gu h-ìomraiteach doirbh a mhineachadh a tha san litreachas choimeasach, no *comparative literature*; gheibhear tuairisgeul eadar-dhealaichte air bho gach neach-coimeis, no *comparatist*, dhèanadh faighnichear. Sa phàipear seo, an àite a bhith a' strì ris an raon air fad a mhineachadh, feuchaidh mi sgeids ro-ìreach a dhèanamh air raon nas lugha air am b' urrainn duinn 'litreachas coimeasach na Gàidhlig' a thoirt.

Mar a chuimhnichas Pàdraig MacAoidh agus Niall O'Gallagher sinn, 'cha robh litreachas na Gàidhlig a-riamh na eilean, na aonar, gun cheanglaichean ri litreachasan eile'. Leis a' chuimhneachadh sin mar thoiseach tòiseachaidh, molaidd mi ceithir pròiseactan, bhon fhear as fharsainghe chun an fhìr as mionaidiche, a sheallas oir-loidhnichean raon an litreachais choimeasach Ghàidhlig. 'S i mo phrìomh-cheist: dè ar dàimh, ann an saoghal breithneachadh litreachas na Gàidhlig, ri cultaran, cànanan (gu sònraichte), agus coincheapan a thig à co-theacsaichean (cultural, cànanach, coincheapail) eadar-dhealaichte bho shaoghal na Gàidhlig fhèin? Dè an t-àite a tha aig a' Ghàidhlig, a cultar, agus a litreachas anns an *t-saoghal*, seach (direach) ann an Alba, no fiù 's ann an Alba Nuadh? Agus ciamar a tha sinn gar suidheachadh fhìn san t-saoghal mar luchd-breithneachaidh litreachas na Gàidhlig?

Comparative literature is a notoriously difficult field to define; any comparatist who is asked will give a different explanation of it. In this paper, instead of struggling to define the field as a whole, I will attempt to make a preliminary sketch of a smaller field that we might call 'Gaelic comparative literature'.

As Pàdraig MacAoidh and Niall O'Gallagher remind us, '[Gaelic literature was never an island, alone, without links to other literatures]'. With that reminder as a starting point, I will suggest four projects, from the broadest to the most specific, that can show the outlines of the field of Gaelic comparative literature. My primary question is: what is our relationship, in the world of Gaelic literary criticism, to cultures, languages (especially), and concepts that come from (cultural, linguistic, conceptual) contexts other than the Gaelic world itself? What is the place of Gaelic, its culture, and its literature in the *world*, rather than (just) in Scotland, or even in Nova Scotia? And how do we situate ourselves in the world as Gaelic literary critics?

HARVEY, Anthony, Acadamh Ríoga na hÉireann (RIA)

MANX LATIN: A FURTHER DISTINCTIVE OF THE ISLAND? (9)

Over the past two generations, scholars of Manx including Thomson, Broderick and Lewin have worked patiently to rehabilitate scholarly appreciation of traditional Manx as a fully valid Gaelic language; it was not merely an aberrant version of the tongues known from Ireland and Scotland, nor had it lost its integrity through anglicization (as O'Rahilly and others scornfully suggested). The question is now whether the Island's extant latinity deserves an analogous reappraisal. Since the *Dictionary of Medieval Latin from Celtic Sources* (DMLCS) project adopted into its corpus the Manx synodal statutes of the 13th/14th centuries, the choice of wording found therein has repeatedly turned out to be different from that selected for parallel ecclesiastical legislation elsewhere, even when the intended meaning was similar. This shows up in the semantics of specific items of vocabulary but also, most strikingly, in these texts' readiness to use rare Latin words, including ones apparently unique to Mann. The paper will apply DMLCS methods of systematic word-searching and analysis to Cheney's definitive 1984 edition in an attempt to determine just what philological position the Statutes occupy within the spectrum of Celtic and wider medieval latinity.

HAVARD, Lowri, Prifysgol Abertawe

GWYN THOMAS: Y CYSUR A GYNNIG YNG NGLYN CYSGOD ANGAU (85)

Canolbwyntir yn aml ar yr ochr ysgfan, chwareus, herfeiddiol o waith Gwyn Thomas, ond wrth roi gormod o sylw i'r elfen hon, y mae perygl y cawn ein gadael â chamargraff o werth ei farddoniaeth, oherwydd ys dywed Bobi Jones, 'yn y cyfanwaith cytbwys y ceir llawnder haeddiannol fawrhydige ei greadigaeth'. Mae'r papur hwn yn cychwyn ar y gwaith o unioni'r fantol, gan ymdrin â thema gwbl ganolog yng ngwaith y bardd nad yw wedi dderbyn y sylw haeddiannol hyd yma – angau a meidroldeb. Bydd hyn yn fodd o ddyfnhau'n gwerthfawrogiad o yrfa farddol yr un a elwid gan Llion Jones yn 'fardd mwyaf arwyddocaol ei genhedlaeth'. Trwy edrych yn fanwl ar dair enghraifft o gerddi gobeithiol, a thynnu ar groestoriad eang o gerddi wrth wneud hynny, amlygir y prif gysuron a gynnig Gwyn Thomas i'w ddarllenwyr i'w cysuro yn wyneb angau – cylch bywyd, adfywiad natur, plant, Cristnogaeth a choffadwriaeth - ynghyd â'r dyfeisiau a ddefnyddia i ddarbwyllo ei ddarllenwyr o'u hapêl. Crybwyllir wedyn gerddi sydd yn gwrthddweud neu danseilio'r gobeithion hyn er mwyn ystyried effaith anghysoder y safbwyntiau sydd yn ei waith ar ddilysrwydd gwaelodol y cysur a gynnig i ni yn wyneb ein meidroldeb. Cynnig amddiffyniad o'r elfen obeithiol yng ngwaith y bardd a wneir yn y papur yn y bôn, gan ddadlau mai cryfder yn hytrach na gwendid yw anwadalrwydd ei gysuron.

HAWKE, Andrew, Geiriadur Prifysgol Cymru

GEIRIADUR PRIFYSGOL CYMRU: CONTINUITY, COMPROMISE, AND CHANGE (71)

As *Geiriadur Prifysgol Cymru*, the University of Wales historical dictionary of the Welsh language, approaches its centenary, this paper will discuss the extent to which its editorial principles have changed over the course of the project's history. Practical historical lexicography requires certain compromises to be made in order to enable a huge

project of this type to be completed within an acceptable timespan. For most of its existence, *GPC* has been published in a traditional printed format which necessitated a number of space-saving and readability strategies. Now that the work is available online and as an app, many opportunities present themselves to improve the user experience and to facilitate access to more of the dictionary's content and to add additional features. Online access has also changed the dictionary's user base, and it is now used by a far more diverse set of users, as well as being used for many different purposes and with various expectations.

The paper will also examine some possible future changes and consider to what extent continuity and consistency are important considerations when contemplating possible changes. The question of freedom of access and public funding will also be considered in the context of the financial sustainability of large lexicographical projects.

HAYDEN, Deborah, Ollscoil Mhá Nuad - University of Maynooth

A SURVEY OF CHARMS IN A SIXTEENTH-CENTURY IRISH MEDICAL COMPENDIUM (131)

This paper will examine the nature and function of several charms that are found in an Irish medical compendium of mainly herbal recipes for various ailments, broadly arranged in the head-to-toe order typical of medical manuals throughout the medieval period. The text, which was copied at the turn of the sixteenth century by a member of the Mac an Leagha medical family, is preserved in what was originally a single manuscript, but now survives as fragments in two separate, composite manuscripts, namely RIA MS 24 B 3 (445) and RIA MS 23 N 29 (467). While its contents consist primarily of recipes written in either prose or verse form, at least sixteen charms have been included at various places throughout the work. The discussion will present the first comprehensive catalogue of these charms and identify some parallels for them in other medical manuscripts, with a view to shedding light on the transmission of this material among Irish scholarly circles during the medieval period. It will also consider the distribution of charms within the compendium as a whole, and their significance in relation to the overall purpose of the text as a manual of practical medicine.

HEINECKE, Johannes, Orange Labs

A SYNTAX-TREEBANK FOR WELSH, COMPATIBLE WITH UNIVERSAL DEPENDENCIES (21)

Welsh syntax has been researched using different frameworks during the last decades: e.g., HPSG by Borsley, and LFG by Sadler. Dependency syntax as such, however has been less frequently applied to Welsh (though it has been used by Tesnière).

In computational linguistic, dependencies syntax is gaining momentum, since dependency trees can be the starting point for further, semantic, analysis such like semantic role labelling. Many tools (based on machine learning) exist to produce correct dependency trees from raw text. In order to do so, however, these tools need to be trained on annotated corpora, or treebanks.

The Universal Dependency initiative under Nivre has defined a set of 19 part-of-speech categories as well some 30 syntactic relations like 'nominal subject', 'direct object' or 'determiner' in order to be able to annotate sentences of different languages in a coherent manner. Evidently some of the syntactic relations do not apply for all languages, and some languages need more specific relations. For instance the Welsh predicative *yn* (as in *mae hi'n dda* or *bu Gwyn yn athro*) is not a prepositional relation, or an auxiliary relation.

For the time being 80 different treebanks in about 50 language have been annotated by linguists. Currently the Celtic languages are represented by an Irish version (1020 sentences) and a Breton one (888). Since Welsh is the most widely spoken Celtic language, with the largest number of native speakers, a Welsh treebank seems indispensable.

This paper will present the state of the work, the way how sentences are chosen and preprocessed (including lemmatisation and part-of-speech tagging). The linguistic modelisation, as well as similarities and differences (like infinitives, verbs or composite tenses).

HEMMING, Jessica, Corpus Christi College, Vancouver

OF RAIN & CUCKOOS: FURTHER EXPLORATIONS IN *ENGLYNION* & JAPANESE TRADITIONAL VERSE (39)

It has been noted by various scholars over the last 100 years (usually just in passing), that some of the Welsh *englynion*—especially those labelled 'gnomic' or 'nature' poems—are curiously reminiscent of haiku. At the 2018 CSANA conference I presented a preliminary paper examining exactly *how* these englynion were like haiku, and arguing that the equally long but much better documented Japanese verse tradition could provide valuable comparative insights to help illuminate aspects of the non-panegyric, non-narrative englynion. This next paper builds on that first step, looking more particularly at the *englyn*-sequences and at the repetition of specific phrases, both within and across such sequences. Here the medieval Japanese *renga* ('linked verse'), a non-narrative additive genre which itself gave rise to haiku, offers an intriguing possible analogue, while the formal element called *makura kotoba* ('pillow-words') may lead to a more appreciative understanding of 'conventional' phrases in the Welsh stanzas. The fact that Japanese literary commentary dates back to at least the tenth century allows modern scholars to see the medieval tradition through the eyes of its contemporaries, with an enviable abundance of detail about the circumstances of composition and performance. Some of the resulting information may be cautiously compared to those englynion for which we have minimal context, thus suggesting new angles of approach to a body of poetry often regarded as enigmatic.

HENLEY, Georgia, Saint Anselm College, NH, USA
THE WELSH PAST IN THE ROMANCE OF *FOUKE LE FITZ WARYN* (125)

The early fourteenth-century Anglo-Norman French *Romance of Fouke le Fitz Waryn* has received attention for its depiction of outlawry in the genre of 'ancestral' romance and for its place in the corpus of texts copied by the famous Middle English Ludlow scribe. Set initially in Shropshire, *Fouke* depicts the disinheritance of Fouke III de Waryn during the reign of King John and Fouke's adventures during exile on the continent and in native Wales, where he receives assistance from his childhood companion Llywelyn ab Iorwerth. Analyses typically draw parallels with other Anglo-Norman romances of the day such as *Gui de Warewic* and *Boeve de Haumtone*. This paper sheds new light by offering a Celtic and Marcher perspective. I argue that *Fouke* is occupied by Marcher concerns, including land rights in the march of Wales, the independence of Marcher lords, and the English crown's jurisdictional limits. These themes are consistent with other literary works (chronicles and genealogies), commissioned by Marcher families. The failure of previous critics to recognize key references to Geoffrey of Monmouth's *De gestis Britonum* and *Prophetiae Merlini* has resulted in an underappreciation of the depth of synthesis the author achieves between this family romance and contemporary adaptations of Geoffrey. Placing *Fouke* in the milieu of Marcher literary production allows for a more focused articulation of Marcher interests during this period and draws attention to the text as a witness to Marcher preoccupations with the Welsh historical past in a post-1282 world.

HERON, Tobias, Prifysgol Bangor

DO YOU WANT PAYMENT IN IRON OR SALT? THE ECONOMIC BASIS OF SOCIETAL DEVELOPMENT IN THE EUROPEAN IRON AGE (111)

The study of European economic development has ordinarily been the topic for historians investigating the immediate antecedent preconditions of the transformation of feudalism to mercantilism through to capitalism and industrialism, and works like Marx's *Kapital* have outlined a theoretical framework for explaining the internal processes, but generally, such research seldom extends much farther back than the Roman period. Attempts have been made to trace the roots of economic development back into antiquity, and to place it in a wider global framework. This has led to many important theoretical developments in archaeology by way of development and utilisation of centre-periphery, peer-polity, and world-systems approaches. The societies of early Iron Age central Europe north of the Alps have typically been viewed through as a peripheral region to a dominant Mediterranean-centred economic system on which the development and success of the centres of the princely chiefdoms in the West Hallstatt zone were reliant. This paper outlines the foundation of an alternative hypothesis, utilising a complex systems approach to explain the development of society in central Europe north of the Alps from an indigenous basis, built upon the development of a regional economic system which was primarily based on the materials of iron and salt.

HEWITT, Steve

WELSH 'SYNTACTIC MUTATION' AND ARABIC INDEFINITE ACCUSATIVE: CASE OR CONFIGURATION? (21)

Welsh marks indefinite direct objects with lenition: *Gwelodd Mair dŷ* [Saw^o Mair house (tŷ)] 'Mair saw a house'. Welsh also applies 'syntactic mutation' in a number of other circumstances: *gwelwyd tŷ ar y bryn* [was.seen^o house on the hill], but with the prepositional phrase interposed: *gwelwyd ar y bryn dŷ* [was.seen^o on the hill house] 'a house was seen on the hill'.

Formal Arabic marks indefinite direct objects with *-an* (indefinite accusative): *ra'at miryam bait.an* [saw^of Miryam house.indef.acc] 'Miryam saw a house'. "Faulty indefinite accusative" is applied frequently by proficient users of Formal Arabic where there should be indefinite *nominative*: *ru'iya 'alā t-tall bait.(un)* [was.seen^om on the-hill house.(indef.nom)] → *ru'iya 'alā t-tall bait.an* [was.seen^om on the-hill house(indef.acc)] 'a house was seen on the hill'. Every time 'faulty indefinite accusative' is found in Arabic, the Welsh equivalent would have 'syntactic mutation', which seems to be the result of an identical head-trigger-dependent rule marking the dependent, accounting for all cases of syntactic mutation in Welsh, and for both correct *and* faulty indefinite accusative in Arabic.

Welsh appears to have gone from sandhi to object-marking (case) to intercalated trigger (configuration). Arabic, too, appears to have gone from case to configuration, with the same trigger rule. A widely studied rule of Welsh thus helps to explain a persistent, but little studied 'faulty' pattern in Formal Arabic, and the likely evolution of that 'faulty' rule in Arabic, in turn, may shed light, in this typological exercise, on the origin and development of the Welsh rule.

HILLERS, Barbara, Indiana University at Bloomington

SUPER PETRAM: THE IRISH FORTUNES OF A EUROPEAN NARRATIVE CHARM (30)

The toothache charm known as *Super Petram* is one of the most common European healing charms. The earliest extant Latin versions of the charm in Europe date to the tenth and eleventh centuries, and it appears to have been rapidly vernacularised throughout Europe. In this encounter charm, Christ meets Peter, who is sitting on a stone (*super petram*) and suffering from the toothache. After asking Peter what ails him, Christ commands him to be well.

This paper examines the Irish evidence for *Super Petram*. No medieval Irish version of the charm appears to have come to light, but a number of versions are attested in C18 and C19 Irish manuscripts, and it is one of the three most common narrative charms in oral tradition; over one hundred versions of the charm have been collected from oral sources and are preserved in the archives of the National Folklore Collection at University College Dublin.

The charm is found in both Irish- and English-language tradition. Based on the archival evidence I would like to argue that the charm became popular in Ireland at an early date. While the English-language versions show signs of direct influence from England, Irish-language versions show no trace of having been mediated through the English language and are likely to go back directly to Latin versions of the charm, which we may presume to have reached Ireland, as they did other parts of Europe, through ecclesiastical channels.

HIND, James, Edinburgh Napier University

EXPLORING HYBRIDISATION AND GAELIC: A PROLEGOMENON TO A PRACTICE-BASED MUSICAL APPROACH (62)

Scottish Gaelic ‘folk’ music is in vogue. Professional ‘folk’ musicians are unofficially tasked with promoting Gaelic culture through its music; often by exploring new contexts and modalities in which to present these works. Regardless, while there are practical examples of ‘hybridised’ Scottish Gaelic ‘traditional’ music, there are few if any studies examining the causality, practicalities, demographics, or artistic rationale of such shifts. This paper therefore aims to examine potential pathways towards the development of a new compositional praxis, specifically centred on the ‘hybridisation’ of this predominately orally-transmitted musical tradition. Focus will be on defining hybridisation through examples of original composition material and detailing its implications and importance for Gaelic music.

The importance of examining these lies in the fundamental necessity of understanding the state of a minority culture’s vernacular—or ‘folk’—music. Furthermore, within the broader field of ethnomusicology, it has been observed that there is a dearth of ‘studies dealing specifically with the musical characteristics and the manner in which the music of various origins, forms, and structures are combined to develop original products’ (Arom). These gaps in both Scottish Gaelic related, and ethnomusicological research are yet to be adequately explored by conventional theoretical research. However, this paper argues that a practice-based approach would be more appropriate towards contextualising and understanding this ‘evidently new phenomenon’ (Nettl) through a new theoretical framework.

HOCKENBURY, Kathryn, Prifysgol Bangor

THE INFLUENCE OF THE MODERN PEDAL HARP ON THE WELSH TRIPLE HARP IN THE NINETEENTH CENTURY (98)

Instruments are made to fit the needs of musicians. As the musicians’ needs change, the instrument making changes. In the seventeenth century, the triple harp was invented in Italy to cater to the need for musicians to adapt to increasing chromatism (the ability to play in different keys). In the eighteenth century, Welsh harpists required lightweight instruments to accommodate their constant travelling. By the nineteenth century, the triple harp was changed to compete with the rising competition: the pedal harp. While others widely argued for the greater chromatic possibilities of the pedal harp, Wales persisted, solidifying the triple harp as an instrumental part of Welsh culture.

This paper will examine the influence of the invention and popularisation of pedal harps on the Bassett Jones’ 1842 Prince of Wales harp and 1851 Great Exhibition harp. I will compare these two iconic Welsh triple harps with equivalent triple harps from the eighteenth century, as well as compare these harps to equivalent nineteenth century pedal harps. By exploring the iconography, weight, measurements, and overall appearance, it can be determined how the Welsh triple harp adapted to meet the needs of musicians in the nineteenth century. While these are outliers, these changes can still be noted in other triple harps of the time.

HOWIESON, Iain, Sabhal Mòr Ostaig (UHI)

FROM CÈILIDH TO PAGE ... AND BACK AGAIN! (62)

For centuries, in the Gaelic-speaking communities of the Highlands and Islands of Scotland, the oral tradition of song was vital. The songs provided entertainment and news, they celebrated success and marked disaster or loss, they made heavy work lighter and repetitive tasks less dull, and they reflected the history and the values of the communities that produced them.

It was in the convivial, social setting of the cèilidh-house that these songs would often be shared, and great respect could be earned by the bards who made them. As literacy became more widespread, many of the popular songs already in existence were written down and circulated to a larger audience, and new songs were composed by literate poets, using similar conventions to those of the oral tradition.

In the twentieth century, the work of so-called ‘township bards’ was seen by some scholars as parochial, limited and of dubious quality. But were such judgements based on sound analysis, using valid criteria? My research has been focussed on a consideration of the poetic techniques used in Gaelic ‘township poetry’ – especially that produced in the nineteenth century – and of the degree to which the work of scholars such as Hymes, Foley and Ong can illuminate such analysis. In my paper, I shall offer an update on my work so far.

HUGHES, A.J., Ollscoil Uladh

A FRESH LOOK AT ‘SON’ AND ‘DAUGHTER’ IN INSULAR AND CONTINENTAL CELTIC (88)

Insular Celtic dialects provide relatively lean pickings for the old inherited Indo-European words

(i) **sūyo-* / **sūnu-* ‘son, male descendant’ and

(ii) **dʰugʰHtʰer* ‘daughter, female descendant’ (forms which are alive and well in English *son* and *daughter*).

This paper will examine the alternative terms used for ‘son’ and ‘daughter’ in the living dialects of Goedelic and Brittonic. In addition to the lexical items in dictionaries and literary texts, our coverage for the lexemes ‘son’ and ‘daughter’ in Insular Celtic is, of course, greatly enhanced thanks to the minute geographical coverage available to us in the various linguistic atlases conducted in Wales, Brittany, Ireland, Scotland and the Isle of Man.

The wealth of material for Insular Celtic will be contrasted to the more meagre remnants available to us for Insular Celtic. It will, nevertheless, be possible to come up with an interesting set of data for the ‘son’ and ‘daughter’ in Continental Celtic sources.

HUGHES, Llŷr Titus, Prifysgol Bangor

‘TYDA NI’M YN BOD GO IAWN I’R RHAIN, MACH I’: PERCHNOGAETH YN NARATIFAU’R CYMRY AM LYDAW (59)

‘THEY DON’T SEE US AS REAL, DEAR’: OWNERSHIP IN WELSH NARRATIVES OF BRITTANY (59)

Bwriad y papur hwn yw trafod y portread o Lydaw a’i thrigolion yn yr ugeinfed ganrif, a sut y meddiannwyd agweddau ar Lydaw mewn naratifau Cymreig at ddibenion amrywiol (boed yn bersonol, yn wleidyddol neu grefyddol). Canolbwyntir ar dri llyfr taith — *Tro yn Llydaw* gan O. M. Edwards (1921) *O Ben Tir Llydaw* gan John Dyfnallt Owen (1937) a *Pererindodau* Ambrose Bebb (1941) — gan dynnu ar waith awduron eraill megis Robin Llywelyn, ffynhonnell y dyfyniad yn y teitl. Cymherir y rhain â gwaith Matthew Arnold a’i bortread o’r gwledydd Celtaidd, gan drafod y cymhlethdod sy’n perthyn i dueddiad rhai awduron i gyflwyno agweddau Arnoldaidd. Creir deuoliaeth amlwg wrth bortreadu’r Cymry mewn safle uwchraddol i’r Llydawyr tra ar yr un pryd yn pwysleisio cysylltiad brawdgarol, ‘Celtaidd’ sy’n deillio o’r syniad bod y ddau grwp yn yr un cwch lleiafrifol.

This paper will discuss the portrayal of Brittany and its people in the twentieth century and how some aspects of Breton life and culture were appropriated in Welsh narratives for various reasons, be they personal, political or religious. Three volumes of travel literature will be discussed: *Tro yn Llydaw* (Touring Brittany) by O. M. Edwards; *O Ben Tir Llydaw* (From the Edge of Brittany) by John Dyfnallt Owen and *Pererindodau* (Pilgrimages) by Ambrose Bebb. I will also draw from other works such as that of the novelist Robin Llywelyn, and comparisons will be drawn with the work of Matthew Arnold and his portrayal of Celtic countries. Complexities arise due to the tendency of the Welsh authors to appropriate Arnoldian perspectives, and there is an obvious in portraying the Welsh in a more favourable light than the Bretons while maintaining the idea of a ‘Celtic’ brotherhood.

HUMPHREY, Annie C., Trinity College Dublin

DANAIIR AND LOCHLANNAIGH IN IRISH SEMI-HISTORICAL LITERATURE C.1100 (95)

The Norse feature in medieval Irish annals, and in semi-historical literature including the *Cogadh Gáedhel re Gallaibh*. In the latter texts, a heroic ancestor is shown as the enemy of the Vikings, including annal entries that support this agenda while ignoring or minimising disreputable events. The Norse are given designations with the prefixes *dub-* or *finn-*, which appear synonymous with the terms *Danair* and *Lochlannaigh* respectively. Traditionally, *Danair* and *Lochlannaigh* have been understood as ‘Danes’ and ‘Norwegians’ when translating and interpreting Middle Irish material. This anachronistic nationalism has affected lay and academic interpretation of these sources to the present day.

While current scholarship considers alternative explanations for the *dub-/finn-* divide, the annals and same sources are examined, limiting the application of these theories across the corpus of medieval Irish literature. The early twelfth-century *Cathréim Cellacháin Caisil*, for instance, mixes *dub-/finn-* and *Danair/Lochlannaigh* terminology within its narrative. This is problematic because *Cathréim* was written as a direct response to *Cogadh* and is meant to occupy the same milieu. Why was the *Danair/Lochlannaigh* distinction important to the author of the *Cogadh*, but had become irrelevant to the author of the *Cathréim*?

This paper considers the *Danair* and *Lochlannaigh* in the *Cogadh*, *Cathréim*, and the Cerball of Osraige saga preserved in the Fragmentary Annals of Ireland.

HUWS, Bleddyn Owen, Prifysgol Aberystwyth

AGWEDDAU AR Y CORFF YM MARDDONIAETH GYMRAEG YR OESOEDD CANOL DIWEDDAR (27)

Er bod trafodaethau niferus i’w cael yn Saesneg ar y corff mewn llenyddiaeth ganoloesol, prin fu’r trafod ar dystiolaeth llenyddiaeth Gymraeg. Oddi ar ganol y 1990au, cafwyd sawl ymdriniaeth yn Saesneg ar wahanol agweddau ar hanes diwylliannol y corff dynol, yn cwmpasu maes hanes crefydd, diwinyddiaeth a meddygaeth, yn ogystal â llenyddiaeth yn gyffredinol. Bydd y papur hwn megis yn agor cil y drws ar y maes drwy grybwyll rhai o’r agweddau ar y corff ym marddoniaeth Gymraeg y cyfnod rhwng tua 1350 a 1500. Er bod rhai disgrifiadau corfforol yn y cerddi yn amlycach na’i gilydd (yr enghraifft amlwg yw’r disgrifiadau o brydferthwch y corff benywaidd), canolbwyntir yn benodol yn y papur hwn ar ddwy thema arall ym marddoniaeth y cyfnod, sef (1) y corff materol, darfodedig a (2) y corff anafus ac archolledig.

Gan fod y ddwy thema’n gorgyffwrdd, bydd y drafodaeth yn trafod y cerddi sy’n cyfeirio’n benodol at henaint a’r corff ffaledig ochr yn ochr â’r cerddi sy’n cyfeirio at anafiadau corfforol a’r moddion i’w hiacháu, ac yn crybwyll y defnydd metafforaidd o’r corff dynol. Yn y bôn, yr hyn a geir yw cyflwyniad cryno i’r ymateb dynol i’r corff mewn llenyddiaeth o safbwynt y Cymry, gyda golwg arbennig ar swyddogaeth geiriau mewn perthynas â’r corfforol neu’r anianol.

HUWS, Byron Tomos

GWENLLIAN FERCH GRUFFUDD AP CYNAN, AND THE SIGNIFICANCE OF THE BATTLE OF CEDWELI (63)

An attempt to recover the life, reputation and historical significance of Gwenllian ferch Gruffudd ap Cynan in fact and fiction, and to propose a date for and the circumstances surrounding the battle of Cedweli.

Giraldus Cambrensis tells us in 97 words or just three and a third tweets, that, as fact, Gwenllian led an army of Deheubarth against the Normans at Cedweli. He names the Norman commanders and her fate at the end of the battle. This would make her the only woman to have led a British army in battle in the last 1000 years. Such a brief reference is not a great deal to go on but his words are pregnant with detail and authenticity. Giraldus was well connected, highly educated and intensely interested in the history of his native part of Britain, the territories of the Cymru, and especially his native Deheubarth from his privileged position as a Cambro-Norman, a status of which he was proud. But put into the context of what we know of the history of the time and her contemporaries, and even a second battle reference, a great deal more can be said of the historical Gwenllian and the battle in which she perished. Factual references may not be the only source for recovering her story. There may be further clues hiding in the literature of the period which have never before been connected to her story.

IMHOFF, Helen

BURIAL IN MEDIEVAL IRISH LITERATURE (8)

Burial features in many medieval Irish texts and is a theme found both in connection with particular burial grounds, as in *Senchas na relec*, and in narratives about particular events or people, as for example in *Cath Cairnd Conaill*. While burial has been examined from a historical and archaeological perspective, it has received very little attention as a literary theme. In my proposed paper, I will examine the use to which burial is put in a range of different texts in order to illustrate the importance this subject had to those who produced the medieval Irish texts that survive.

INGRIDS DOTTER, Kicki, Afdeling Scandinavistiek en Noord-Europakunde, Universiteit Gent

SUICIDAL IDEATION AND DEATH-WISHES IN EARLY IRISH LITERATURE (8)

This paper discusses the narrative functions of suicidal ideation and death-wishes in Early Irish literature. Situations in which a character utters their intention, desire, need or wish to die, actual or hypothetical, belong to a motif-continuum ranging from an implied or expressed desire to die, to an actual fulfilled suicide or death. These motifs fill a range of narrative functions from expressions of grief and loyalty to manipulation of events, and from simple wishes, hyperbole or emotional statements to actions intervening in and changing the course of the narrative. They can be based in experiences of the same emotions as those that motivate fulfilled suicides or an event of death (predominantly because the subject is experiencing a traumatic event or strong emotion) or uttered in an acute situation in which a choice is found between continued life, and death on a battlefield or in another heroic situation. The underlying reasons for the death-wish or ideation is more often than not gender-specific, with different motivating factors and results for female and male characters; these are deeply embedded in the characters' function within the narrative and in early Irish literature at large.

IRELAND, Darcy

THE ROLE OF LEBE DÁN IN TOGAIL BRUIDNE DÁ DERGA (116)

Togail Bruidne Dá Derga (*The Destruction of Dá Derga's Hostel*; TBDD) of the Ulster Cycle is considered among the finest exemplars of the Old and Middle Irish saga literature, the absence of a physical razing of a hostel notwithstanding. The literary recollection of the birth, life, and death of the monarch Conaire Mór mac Eterscéle is found in three recensions, the second of which is an inconsistent amalgam but nonetheless has been paid the most scholarly attention.

This study is primarily invested in the motivation behind the employment of the Judaeo-Christian mythological sea-beast Leviathan as a device to heighten the climactic tension that ensues as Conaire is quizzed about the quaking of Dá Derga's hostel caused by the boats of the sons of Donn Désa outside its walls. The curious choice by Conaire to suggest that Leviathan is behind the shaking of the *bruiden* is difficult for him to make without the author(s) of the first two recensions of TBDD having knowledge of Leviathan through the Christian dispensation. Moreover, both the context of the immediate scene and the literary context of TBDD suggest that the Christian dispensation influences TBDD, even though it is not likely driving the telling of the story overall for any ulterior purpose.

IRSLINGER, Britta, Sächsische Akademie der Wissenschaften zu Leipzig

THE FUNCTIONS OF WELSH *X HUN(AN)* IN SIXTEENTH- AND SEVENTEENTH-CENTURY TEXTS (121)

In Modern Welsh, the intensifier *X hun(an)* is also used as a reflexive pronoun. The same is true for the English intensifier *X-self*, which started to be used as a reflexive marker from the fifteenth century onwards. For a long time the Welsh marker has been discussed as the model of this use. This hypothesis implies, however, that the English intensifier acquired the reflexive function due to linguistic convergence with Brittonic or Welsh, where the same development took place earlier.

Recent research has disproved this latter assumption, however. An analysis by Irslinger (forthcoming) has shown that up to the year 1425 examples of reflexive *X hun(an)* are extremely rare. Thus the corpora *Rhyddiaith y 13eg Ganrif* and

Rhyddiaith Gymraeg / *Welsh Prose 1300-1425* contain only fourteen instances of reflexive *X hun(an)*, some of which are even controversial.

The present paper will examine *X hun(an)* in sixteenth- and seventeenth-century texts, focussing on William Salesbury, *Testament Newydd* (1567), William Morgan, *Beibl Cymraeg* (1588) and Rhosier Smyth, *Theater du Mond / Gorsedd y byd* (1615). The instances of *X hun(an)* contained in these texts will be analysed according to their semantics, functions and frequency. Special attention will be paid to the increasing productivity of *X hun(an)* as a reflexive marker.

ITO-MORINO, Satoko, Shizuoka University, Japan

ESSAYS ON THE RACIAL ORIGIN OF BRITAIN SUBMITTED TO THE WELSH NATIONAL EISTEDDFOD IN THE 1860S: THEIR SOCIAL CONTEXT AND SIGNIFICANCES (31)

The nineteenth-century English concept of the ‘Celtic race’ appears imbued with prejudices and stereotypes, as indicated by the ape-like caricatures of the Irish which appeared in Victorian illustrated magazines. But racial discourses on the Celts were not produced and circulated by the English only. The racial origin of the inhabitants of the British Isles was repeatedly proposed as a subject of prize essays in *eisteddfodau* from 1860 until 1868, when the prize was ultimately handed to the English anthropologist John Beddoe from Bristol.

With this in mind, the paper intends to reveal how and why the Welsh National Eisteddfod came to serve as a discursive site for investigating the racial constituents of Victorian Britain. Also, it tries to prove that Beddoe’s triumph marks a significant turning point in the Welsh academic world, a shift of the protagonists from clerical literati and antiquaries to a more scientifically-oriented generation of students with a mission of building up the Welsh nation as an equal partner of the English under the Union Flag.

JACOBS, Nicolas

ARMYWIADAU TESTUNOL MEWN TRADDODIAD LLAFAR: ASTUDIAETH O DESTUN ‘MARWNAD ANGHARAD’ (87)

Traddodiad llafar, i raddau helaeth, sydd y tu ôl i’r amrywiadau yn nhestun gwaith y Cywyddwyr. Y mae ‘Marwnad Angharad’ Dafydd ap Gwilym yn unigryw oherwydd bodolaeth testun ysgrifenedig cynnar iawn ohoni, ac er nad Dafydd (yn ôl pob tebyg) oedd y copiyydd, y mae’r testun yn Llyfr Hendregadredd yn debygol o fod yn bur agos at y testun gwreiddiol, ac felly yn cynnig safon y gellir cloriannu’r amrywiadau diweddarach yn ei herbyn. Wrth wneud hyn, bwriedir dadansoddi’r amrywiadau sylweddol yn y testun a rhoi cynnig ar lunio dosbarthiad o’r prosesau sydd yn gyfrifol amdanynt.

JACQUES, Michaela, Prifysgol Harvard

COPĪAU DARNIOG O ‘GRAMADEGAU’R PENCEIRDDIAID’ (3)

FRAGMENTARY COPIES OF THE BARDIC GRAMMARS (3)

Mae ‘Gramadegau’r Penceirddiaid’ yn esbonio, yn fras, sut i ysgrifennu barddoniaeth ganoloesol Gymraeg: maent yn cynnwys disgrifiadau (gweddol Ladinaidd) o’r iaith Gymraeg farddonol, a rhestrau o’r amryw fesurau. Fe’u ffurfiwyd yn gyntaf — mae’n debyg — yn y drydedd ganrif ar ddeg (< c.1330), a chafodd testunau eu hailgopïo a’u hailolygu yn rheolaidd hyd y ddeunawfed ganrif. Mae’r gwahanol gopïau yn cynnwys nifer o amrywiadau pwysig, sy’n awgrymu bod copiwyd a golygyddion yn meddu ar farn tra gwahanol ynghylch natur y gwaith, ac yn gweithio i gyfeiriad gwahanol amcanion.

Er bod llawer o’r fersiynau yn destunau cyflawn, erbyn canol y bymthegfed ganrif mae rhai adrannau yn dechrau teithio yn annibynnol ar y lleill. Cynigïaf yn y cyflwyniad hwn arolwg bras o’r fersiynau darniog hyn o’r Gramadegau, gan ganolbwyntio ar lawysgrifau papur o’r bymthegfed a’r unfed ganrif ar bymtheg. Mae’r rhain yn llai adnabyddus ar y cyfan na’r enghreifftiau cynharaf, ond cyflwynir ganddynt dystoliaeth bwysig ynghylch sut y defnyddiwyd y testunau. Gan astudio’r fersiynau hyn a’r gwahaniaethau pwysicaf sydd rhyngddynt, cawn well syniad o bwrpas y Gramadegau yn yr oesoedd canol diweddar a’r cyfnod modern cynnar.

The texts known as ‘Gramadegau’r Penceirddiaid’ (‘Grammars of the Chief Bards’) explain, essentially, how to compose poetry in Welsh, including a description of the bardic Welsh language, and a list of the twenty-four metres. Probably first compiled in the thirteenth or early fourteenth century (but certainly before c.1330), the grammars were regularly recopied and re-edited through to the nineteenth century. The later copies contain a number of important variations, a fact which suggests that the various editors of the text could conceive of it in completely different ways, and for completely different purposes.

Although many of these re-edits contain complete texts, by the mid-fifteenth century, some sections began to travel independently from the rest, and thus we get ‘fragmentary’ or partial copies of the grammars surviving in manuscripts from that period on. In this presentation, I will offer a rough survey of these ‘fragmentary’ copies. I will focus on the paper manuscripts of the fifteenth and sixteenth centuries, which are less well-known than the earliest examples, but which provide us with important evidence about how the texts were actually used. By examining these partial copies, and by considering how and why they were intentionally abbreviated, we can form a clearer idea of the changing purposes of the bardic grammars over the course of the late medieval and early modern periods.

Jarrett, Sadie, Prifysgol Bangor

‘CYMRO GLÂN O WAED COCH CYFRAN’: THE CYMRICIZATION OF A MEDIEVAL ENGLISH SETTLER FAMILY IN EARLY MODERN WALES (63)

The Salesburys of Rhug and Bachymbyd were one of the many English families attracted to the new garrison towns of north Wales following the 1282/3 Edwardian Conquest. They settled in the marcher lordships of Denbigh and Dyffryn Clwyd, an area particularly interesting for its strong English administration and the concurrent flourishing of a Welsh cultural renaissance. Despite their origins as medieval English settlers, the Salesburys became a prominent early modern Welsh gentry family, portraying themselves as pure Welshmen. Using the family’s extensive estate paper collections, family correspondence, and Welsh praise poetry, this study examines how the Salesburys transformed their sense of identity. It looks at evidence of Welsh identity in the family before the so-called Acts of Union, particularly bardic patronage, and assesses how the family responded to the legal and political restrictions on the native Welsh. The paper finds that the Salesburys’ intermarriage with native Welsh families enabled the Salesburys to engage with their culture. As a Welsh family, the Salesburys gained power and authority in their local area, limiting the effects of the English government’s restrictive policies towards the Welsh. As a result, this paper provides a valuable case study of how the settler population responded to the Welsh culture of their locality. It undermines the narrative of Wales’ Anglicization after the Conquest and demonstrates how and why English settlers absorbed native Welsh culture.

JOHNSTON, Dafydd, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru (CAWCS)

‘FY NYN BYCHANIGYN BACH’: IEITHWEDD FACHIGOL DAFYDD AP GWILYM (87)

Bydd y papur hwn yn trafod y geiriau a’r ffurfiau morffolegol a ddefnyddir yng ngherddi Dafydd ap Gwilym i gyfleu bychander a distadled. Mynegi dirmyg yw pwrpas y rhan fwyaf o’r rhain, ond mae naws rhai yn ddeublyg, gydag awgrym o anwylddeb hefyd, yn enwedig yn achos y gair *bach* ei hun. Mae nifer o’r geiriau hyn wedi eu cofnodi am y tro cyntaf yng ngwaith Dafydd, a dadleuir ei fod yn tynnu ar gywair llafar anffurfiol yn hyn o beth, cywair sy’n brigo i’r wyneb mewn canu dychan hefyd.

JOHNSTON, Elva, University College Dublin

MAPPING THE SAINTS: MÁEL MUIRE UA GORMÁIN AND THE IRISH MARTYROLOGICAL TRADITION (53)

Máel Muire Ua Gormáin (d. c.1181), abbot of Knock Abbey in Co. Louth, was the author of an extensive verse martyrology, generally known as the *Martyrology of Gorman*. Fortunately, Máel Muire identified two of his key sources, the ninth-century *Martyrology of Tallaght* and *Félire Óengusso*; others can be inferred from his text. An analysis of Máel Muire’s work shows that while he was deeply indebted to earlier martyrologies, especially the *Martyrology of Tallaght*, indebtedness did not extend to merely copying. In particular, his interest in locating cult sites shows that Máel Muire did not hesitate to diverge from his sources, reinterpret them or provide additional onomastic detail. Moreover, it is arguable that the martyrology was a product of the reform of the Irish Church and subsequent ecclesiastical and political events. Máel Muire’s vision of an Isle of Saints was a powerful demonstration of the antiquity and ongoing vitality of the Irish Church, as refracted through its holy men and women.

JONES, Bryn

‘RANN GYREIFYEINT’? RHUFAIN A’R BABAETH YNG NGHANU’R GOGYNFEIRDD (15)

Cydnabuwyd pwysigrwydd y babaeth ar gyfer tywysogion Gwynedd ac eraill, megis yr urddau crefyddol, yng Nghymru’r canol oesoedd cyn goresgyniad Edward I (1272–1307) ers peth amser, ond ni fu trafod am bwysigrwydd Rhufain yng ngwaith y beirdd o’r un cyfnod. Priodolir pwysigrwydd cynyddol y babaeth i wladwriaethau Ewrop yn y canol oesoedd i’r cyfnod wedi diwygio’r sefydliad oddeutu canol yr unfed ganrif ar ddeg ymlaen. Bu’n destun dadl, fodd bynnag, pa mor bellgyrhaeddol y bu effeithiau’r diwygiad hwn ar wladwriaethau a chymdeithasau ar ymylon Ewrop ymhell o ganolfannau’r diwygiad. Roedd gan y beirdd le amlwg yng nghymdeithas Cymry’r cyfnod; neilltuwyd hawliau’r beirdd yn y Gyfraith, roedd rhai beirdd yn rhan o fiwrocratiaeth Gwynedd a chymerodd sawl bardd fantais o’i swyddogaeth gyhoeddus er mwyn cynghori’r tywysogion. Dengys nifer o’r beirdd bod ganddynt dealltwriaeth o gysyniadau diwyddol a defosiynol cyfredol. Teg felly yw holi beth all cerddi’r beirdd ei ychwanegu at ein gwybodaeth o’r berthynas rhwng y Cymry a’r babaeth? Trafodir y cyfeiriadau at Rufain a’r babaeth yng nghanu’r ddeuddegfed ganrif a’r drydedd ganrif ar ddeg, gan ystyried pwysigrwydd pererindod, y saint, yn enwedig Pedr, a swyddogaeth Rhufain yn y canu i’r tywysogion. Ystyrir y cyfyngiadau ar y defnydd y gellid ei wneud o’r cerddi, a chynhigir gwerthusiad o gyfraniad y beirdd i’n gwybodaeth o’r berthynas rhwng y Cymry a’r babaeth hyd y drydedd ganrif ar ddeg.

JONES, Catherine Elizabeth, Prifysgol Bangor

CÓR MERCHED Y STREIC: WOMEN AND CHORAL ACTIVITIES DURING THE GREAT ‘BETHESDA’ STRIKE (1900–1903) (49)

During the nineteenth and early twentieth centuries the Penrhyn Quarry in Bethesda, Gwynedd, was the largest slate quarry in the world. At the height of its production, it employed upwards of 3000 workmen, most of whom lived in Dyffryn Ogwen (Ogwen Valley). Following years of industrial unease between quarrymen and aristocratic quarry-owner, George Sholto Gordon Douglas-Pennant, 2nd Baron Penrhyn (1836–1907), tensions reached breaking point, resulting in The Great Strike (1900–1903). Due to the unparalleled employment opportunities offered by the quarry, industrial action had a detrimental effect throughout the locality, plunging thousands of families into extreme poverty.

Such destitution, inflicted on the entire region, had several consequences, one of which was an increased dependence on the charity of others, which forced a greater reliance on the work of local musicians who had a long-standing tradition of collaborating in support of their neighbours. The years of The Great Strike were no different. A unique feature at the time, however, were the widespread activities of a local choir of women, *Côr Merched y Streic* ('The Women's Strike Choir') which consisted of some of Dyffryn Ogwen's leading female vocalists who travelled to many of England's industrial cities raising funds for the strikers and their families. This was the first women's choir of its kind in Bethesda, capitalising on the increased performance opportunities which innovators such as Clara Novello Davies (1861–1943) had brought to the Welsh choral tradition during the latter part of the nineteenth century.

This paper aims to highlight the unique role of the 'Women's Strike Choir' (*Côr Merched y Streic*), exploring their use of music to raise money for their cause, how they brought attention to the difficulties of their workmen back home in Wales, and to evaluate the impact that their activities had on musical development in early twentieth-century Dyffryn Ogwen.

JONES, Ffion Mair, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru (CAWCS)
'[M]Y GRATEFUL COUNTRYMEN ...': THOMAS PENNANT'S WELSH CONNECTIONS (70)

Embedded in a letter to the lexicographer and prominent London-Welshman, William Owen [Pughe] in October 1794, Pennant's description of his fellow countrymen is full of bitter irony. Here, it relates to his unacknowledged favours to the Welsh school, a charitable institution in the capital, but the sentiment, it appears, was deep-rooted. This paper proposes to examine Pennant's relationship with his Welsh contacts, which developed alongside European-wide recognition, as he received acknowledgement of his scientific achievements from 1757 onwards. It will look, firstly, at Pennant's legacy among the Welsh establishment. Why was such an illustrious person so long left unexplored by successive generations of Welsh people; the breadth of his contribution to learning, of which his scientific work was a crucial feature, so blatantly discarded; and even his travels through his 'native land' only introduced in a Welsh translation under the guise of 'antiquities' in a flurry of interest in such matters at the close of the nineteenth century? The fact that, when a couple of new letters belonging to the Morris brothers of Anglesey were found in 1949, surprise was expressed that one of them was addressed to Pennant, suggests that a great deal of the story of the latter's interaction with the bearers of Welsh Enlightenment thought and activity had been consigned to oblivion. This brings us to the second aim of this paper: to explore the real interaction between Pennant and his countrymen, in particular through his links to the Morris brothers and their society, the Cymmrodorion.

JONES, Non Mererid, Prifysgol Bangor
'YDYCH CHI WEDI COLLI RHYWBETH – DAN YR EIRA?': T. JAMES JONES A'R YMGYRCH I ADFER CYMREICTOD DYLAN THOMAS (109)

Yn y papur hwn byddir yn craffu ar ddylanwad Dylan Thomas, yr *enfant terrible* o Abertawe sy'n gyfuniad o fwgan ac eicon yng Nghymru, ar yrfa farddol T. James Jones, y Prifardd a'r cyn-Archdderwydd o Gastellnewydd Emlyn. Y mae Dylan Thomas, yn anad neb, wedi bod yn ddylanwad mawr ar T. James Jones ers y 1950au. Dangosir yn y papur hwn ei fod yn cynnal deialogau â Thomas ar hyd yr yrfa. Ar ôl ennill ei Goron gyntaf (a honno'n Goron am gerdd Saesneg a gyfieithwyd o'r Gymraeg) yn 1957, aeth Jones ati yn ystod y 1960au i drosi *Under Milk Wood* i'r Gymraeg. Cyhoeddwyd ei drosiad, *Dan y Wenallt*, gan Wasg Gomer yn 1968. Fe'i hailargraffwyd yn 1992, 1996 a 2006 ac fe gyhoeddwyd fersiwn newydd yn 2014 fel rhan o ddathliadau canmlwyddiant Dylan Thomas. Yn ddiweddarach yn ei yrfa, aeth T. James Jones rhagddo hefyd i drosi barddoniaeth a rhyddiaith enwocaf Dylan Thomas. Byddir yn dadlau yn y papur mai ei brif nod wrth gyfieithu gwaith y bardd Eingl-Gymreig hwn yw amlygu'r elfennau Cymreig, os nad Cymraeg, yn ei waith. Y mae fersiynau Cymraeg T. James Jones o waith Thomas yn amlwg wedi cael eu dylanwadu gan ei agenda fel cyfieithydd, sef 'adfer' Cymreictod y bardd hwn a throi 'Dillon' yn 'Dylan'.

JONES, Owain Wyn, Prifysgol Bangor
YSTRAD FFLUR A'R ARGLWYDD RHYS: COFNODI'R PRESENNOL YN Y DEHEUBARTH (105)

Cynhyrchwyd nifer o destunau yn y blynyddoedd oddeutu marwolaeth yr Arglwydd Rhys, tywysog Deheubarth yn 1197. Tueddai'r rhain fod yn Lladin, fel y marwnadau i Rhys, ond mae rhai o'r defnydd bellach ddim ond yn bodoli mewn cyfieithiadau Cymraeg Canol, megis y fersiynau o'r cronicl *Brut y Tynysogion*. Gellir cysylltu rhai o'r testunau yma, yn enwedig y cronicl sy'n sail i'r *Brut*, gydag Ystrad Fflur, abaty yr oedd Rhys ei hun yn noddi. Bydd y drafodaeth yma yn ystyried natur a phwrpas y testunau yma, yn enwedig y croniclau a'r marwnadau i Rhys, gan geisio ffocysu ar gwestiynau am gynulleidfa, noddiant a pherfformiad. Pwy oedd yn noddi, yn darllen neu wrando ar, ac yn elwa o gynhyrchu, testunau o'r fath? Mae'n hynod o anodd i ateb gyda sicrwydd cwestiynau fel rhain yn y Gymru Ganoloesol, ond trwy ffocysu yn benodol ar y cyfnod ansefydlog wnaeth ddilyn marwolaeth Rhys ac hefyd ceisio tuag at gymhariaeth eang ar lefel Ewropeaidd, y gobaith yw i gynnig rhai atebion posib.

KAPPAHN, Kit
GENDERBENDING BARDS AND THE POLITICAL PATRIARCHY IN MEDIEVAL WELSH LITERATURE (75)

Representations of poets in Welsh literature and history reflect an expectation that bards alone are both able and expected to traverse the boundaries of gender: while their bodies are most often (but not exclusively) male, they are found as both fathers and mothers, wives and husbands, in both martial and domestic spheres. This hybrid model incorporates aspects of warrior masculinity, accompanying his lord on battles and journeys; a clerical masculinity based

on mastery of knowledge which leads to competition between poets and clergy; and feminine attributes such as speechcraft and a responsibility for the transmission of societal codes and ethics. This creates a figure with significant literary and semiotic potential who can migrate between texts performing polyvalent functions. By looking at three examples in medieval Welsh literature – Taliesin, Gwydion and Heledd – this paper will examine the way medieval redactors construct and use this model to question, uphold or subvert the dominant ethical system of the texts in which they appear.

KARL, Raimund, Prifysgol Bangor

MEILLIONYDD AND THE BEGINNING OF MEDIEVAL WELSH SOCIETY IN C.6TH CENT. BC (69)

The excavations of Bangor's School of History and Archaeology at Meillionydd on the Llŷn peninsula shed a light on the emergence of the kinds of societies which would dominate Wales for (at least) the next two millennia. Sometime around the 6C BC, societies in Wales are fundamentally transformed: the first llysoedd appear, in the shape of enclosed homesteads like Meillionydd.

These residences of an emerging social elite are characterised by strong enclosures, creating a separate, private space for the privileged few. This space is internally structured, indicating social differences between the lord and his immediate family, his wider *tenlu*, and his menial servants. Its construction is a communal effort, with manpower provided by taeogion farming the land owned by the lord. As structured depositions of material culture, and particularly structured burial practices – weapon burials in the ditches surrounding the enclosure, burials with spindlewhorls and other domestic items in its interior – demonstrate, the *llys* also serves as both a physically and spiritually (and, related to this, legally) protected space. It not only serves as both a stage for court proceedings and other courtly activities, but also as a place where food-rents are received and consumed in sumptuous communal feasts.

The transformative process that changes Welsh societies so fundamentally is both utterly locally determined and surprisingly rapid: starting roughly in the 7C-6C BC, several sites on Llŷn seem to be transformed into such *llysoedd* contemporarily with each other within just about two centuries, culminating in elaborately designed double ringworks with impressive gates and drystone-faced banks by c.500 BC. In this paper, we examine how this new social order emerged and became embedded in Wales, even though it only becomes apparent in extant manuscripts in the Middle Ages.

KATO, Michiko, Kyoto University of Foreign Studies

MODERN SCIENTIFIC APPROACHES TO THE POPULATIONS OF THE CELTIC REGIONS (31)

In this paper, I trace the scientific understanding of the human populations of the British Isles, with focus on the Celtic regions, from the middle of the nineteenth century to the first half of the twentieth century. The earlier period saw work by ethnologists and physical anthropologists from various perspectives, such as the work of J. Beddoe, and over the turn of the twentieth century, some scientists engaged in serological discussion. In examining their thoughts and understandings of the Celtic regions of Britain, I hope to discover some positive elements in their work.

KENNARD, Holly, University of Oxford

LENITION AND SPIRANTISATION IN BRETON: VARIABILITY IN MUTATION PATTERNS ACROSS AGE-GROUPS (113)

This paper examines mutation in Breton following the numerals *daou/div* 'two' and *tri/teir* 'three'. Descriptions of Breton (e.g., Press 2009; Ternes 1992) state that lenition is used following *daou/div* and spirantisation following *tri/teir*. However, it has also been noted that lenition is expanding at the expense of spirantisation, including following *tri/teir*. Hennessey (1990) argues that this is not language attrition, but rather normal language change, attested in Le Roux's (1924-1963) linguistic atlas, and beginning in the eighteenth century. Today, Standard Breton maintains spirantisation after *tri/teir*, but regional varieties may not. Fieldwork was undertaken in southwest Brittany to investigate this variation, and to examine the usage of younger Breton speakers who have acquired Breton through immersion schooling. Three groups of speakers were interviewed: older, traditional speakers, younger adults, and teenagers currently in Breton-medium education. Lenition following *daou/div* is largely well-maintained by all adult speakers, but there is more variation among the teenagers. Mutation following *tri/teir* shows a much greater degree of variation. Older speakers use lenition, as expected from the literature. Younger speakers may use the Standard Breton spirantisation, or use lenition (especially if they have older family members who speak Breton). Alternatively, they may use a combination of both mutation types. The teenaged speakers omit the mutation entirely in a larger proportion of cases than the adult groups. This high degree of inter- and intra-speaker variation is not surprising given the variation that younger speakers acquiring Breton receive in their linguistic input, and the tendency for lenition to replace spirantisation.

King, Jacob, Sabhal Mòr Ostaig UHI

Researching Scottish Gaelic place-names: The work of Ainmean-Àite na h-Alba (71)

Ainmean-Àite na h-Alba (AÀA) is the national advisory partnership for Gaelic place-names in Scotland. Our remit is to provide correct and authoritative forms of Gaelic place-names throughout Scotland for use mainly on signage and other published materials. Gaelic orthographic conventions are applied where appropriate and these forms are promoted through an online database available to the general public.

The research process takes three main paths: Historical written forms of the place-name, for instance on maps, medieval charters or anywhere else. Information gathered by reliable scholars. Spoken forms of the names as given by local people, where appropriate.

The treatment and interpretation of place-names can present serious methodological problems, particularly in a minority language milieu such as in Scotland. In many cases the original Gaelic form may not be directly in evidence and must be deduced from the incomplete evidence. Alternatively, conflicting evidence may be present, or there may be uncertainty about the exact referent of a given name. AÀA are also aware of people with pro- and anti-Gaelic feeling, both with strong ideas about how Gaelic place-names and bilingual signage should be presented to the public.

This paper will discuss the work carried out by AÀA, with a demonstration of their online resources as well as some of the primary sources used in research.

KISELEV, Mikhail, Moscow State University

‘IS FERR FO-CÈLLAMAR INDA CÒIC DALA...’: SOME NOTES ON THE IRISH CONTEXT OF THE LAST THINGS (66)

In my PhD thesis, ‘An interpretation of the Christian anthropology in *Apgitir chrábaid*’ I develop the research of V. Hull, P. Ó Néill, W. Follett and others, who previously studied the *Apgitir chrábaid*, an Old Irish monastic wisdom tract written c.7th-8th centuries

One of the goals of my thesis is to develop a list of authentic sources that could have influenced the author/authors or compiler/compilers of the *Apgitir chrábaid*. It seems especially profitable to identify the influence of the Christian Scriptures, ideas of European theology and Continental monastic wisdom tradition on *Apgitir chrábaid*.

In my paper, I present my preliminary results and concentrate on the concept *còic dala* ‘five trysts’: i.e., ‘a tryst with groaning, a tryst with death, a tryst with the household of God, a tryst with devils, [and] a tryst with resurrection on Doomsday’ (translated V. Hull). I discuss the origins of this concept in Early Irish literature as well as its relations with anterior and posterior Christian tradition, particularly that of the Last Things.

KOBEL, Chantal, Scoil an Léinn Cheiltigh, DIAS

HITHERTO UNIDENTIFIED GLOSSED EXTRACTS IN TCD MS H 3.18 (1337) (23)

TCD MS H 3.18 (1337) is a large composite manuscript containing not only legal texts, but also numerous glossaries and glossed extracts, as well as a selection of poetry and narrative prose. Although the larger glossaries in this manuscript have received scholarly attention, some of the fragmentary glossaries and isolated glossed extracts still require attention, with material still remaining to appear in print. In this paper I will present editions and translations of a brief selection of hitherto unidentified and unnoticed glossed extracts to *Bretha Nemed Toísech* preserved on p. 87 of this manuscript. I will discuss their content as well as the significance of the manuscript context in which they are found.

KOCH, John, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru

CELTIC ORIGINS RECONSIDERED IN THE LIGHT OF THE ‘ARCHAEOGENETICS REVOLUTION’ (93)

In 2016 full-genome sequencing of four prehistoric individuals by a team at Trinity College Dublin became the basis for a hypothesis that a migration of Indo-European speakers entered Ireland between the Middle Neolithic and Early Bronze Age (so roughly the Irish Beaker Period, 2400–2100 BC) and their language then evolved *in situ* to become Gaelic. In brief, the evidence for this proposal was (1) a Neolithic woman (dated 3343–3020 cal BC) from Ballynahatty, near Belfast, whose DNA could be traced to the ancient Near East and was similar to that of many other early European farmers and modern Sardinians, and also showed admixture from western European hunter-gatherers; (2) three men from an Early Bronze Age cist burial (dated 2026–1534 cal BC) from Rathlin Island, whose DNA, unlike that of the Ballynahatty woman, contained high levels of ancestry from the Pontic–Caspian steppe with central European admixture. The Neolithic and EBA samples also differed in that the latter showed detailed similarities with the modern Irish population absent from the older genome. Subsequent studies have found similar transformations of populations—from gene pools lacking the steppe component to those with it substantially present—occurring during the period 2500–2000 BC in other parts of western Europe, including Britain and the Iberian Peninsula. The paper uses linguistic, archaeological, and archaeogenetic evidence to consider the hypothesis that the Proto-Indo-European that became the attested Celtic languages reached Europe’s Atlantic façade with the mass migration of groups with steppe ancestry at the beginning of the Bronze Age.

KRIVOSHCHEKOVA, Viktoriia, Ollscoil Mhá Nuad (Maynooth)

BISHOPS, HIGH PRIESTS, AND THE VOCABULARY OF EPISCOPAL AUTHORITY IN THE EARLY IRISH CHURCH (116)

As scholarship has acknowledged a more prominent episcopal presence in an early Irish ecclesiastical landscape which was previously considered to be predominantly monastic, it seems appropriate to examine in more detail the symbolic and liturgical significance of episcopal office in texts produced by Irish churchmen between c.600–900. This is to be done by analyzing the main points of reference on which the image of a bishop was built and which could be used to convey liturgical authority.

One of the most common and effective narrative devices used to that end is the imagery of the Temple which allows for fruitful comparisons between bishops and high priests. This trope can be used by applying the Latin title of the Ancient Hebrew office, such as *summus sacerdos* or *pontifex*. The paper explores the semantic connotations implied by the use of these terms such as their significance in establishing the specifics of episcopal rituals. As far as the charismatic affiliations of episcopal office are concerned, the figure of Aaron was of utmost importance as it, on the one hand, conveyed the idea of lawful priesthood, and on the other, provided Christian bishops with rich cultic imagery.

The questions raised in the paper make a relevant contribution to the larger discussion on the reception of Jewish tradition in early medieval Ireland.

LASH, Elliott, Maynooth University

OBLIQUE SUBJECTS WITH ADVERBIAL PREDICATES IN OLD IRISH (16)

This paper discusses oblique subjects marked with *doin* Old Irish copular expressions involving ‘adverbial’ predicates. This kind of construction is exemplified by (1) and (2), below. Such oblique subjects are widespread in the Old Irish with various kinds of predicates. For instance, Le Mair *et al.* (2017) discuss possible oblique subjects in nominal/adjectival predicates, as in (3). This analysis, however, depends on the view that nominative marked items such as *cobirín* (3) are not subjects. In contrast, examples like (1) and (2) are intrinsically interesting because there is no other item in the sentence beside the predicate and the oblique phrase that could be analyzed as a subject. This paper develops a formal syntactic approach to understanding the oblique subjects with such adverbial predicates. The paper makes use of data tagged within the ChronHib project such as the Poems of Blathmac, the minor glosses, Wb., Ml., Sg., and various Old Irish prose and poetic texts attested in contemporary manuscripts (see Thes. i and ii).

- (1) *huare ní in óen diaithir doib*
‘since they are not in one orbit’ (Thes. ii 13, fol.18d5)
- (2) *Is arafia dom*
‘I have it in my power’ (Thes. i 3.9, fol. 4a)
- (3) *isgnáth docobir cach lobir bifoibidib*
‘He is wont to help every feeble one in tribulations’ (Wb. 16a31)

LE BIHAN, Herve, Université Rennes 2

EXPRESSION DU NEUTRE ET SYNTAXE DES MUTATIONS EN BRETON MOYEN ET MODERNE (100)

Dans ce papier nous proposons d’examiner ce qui semble être des traces de l’ancien neutre en breton (disparu très tôt en tant que tel dans les langues brittoniques, Fleuriot (1964), Lewis & Pedersen (1961), etc). Ces traces que nous examinerons sont révélées par une syntaxe des mutations qui peut être caractérisée par une instabilité apparente. Nous examinerons également ce qui semble être une autre expression du neutre : l’utilisation de certaines prépositions au S3f dans certaines expressions (que d’aucuns nomment "meteorological"), utilisation qui a un parallèle en gallois.

Pour ce faire nous pre,drons appui sur le corpus moyen-breton (XVIe siècle), ainsi que sur le corpus du breton moderne, tant écrit qu’oral.

LE PIPEC, Erwan, Université de Bretagne Occidentale

LANGUAGE-MAINTENANCE OR LANGUAGE-RESHAPING? WHAT ARE THE LANGUAGE SKILLS IN A BRETON-FRENCH BILINGUAL CLASS? (113)

Because of the collapse of family transmission of Breton over the last few decades, bilingual schooling through the medium of Breton now appears to be the main opportunity for the language to be preserved and to gain speakers in a substantial number (Broudic 2009, Moal 2009). Fortunately, a societal demand for such Breton education does exist: in September 2018, some 18,000 pupils were attending an immersive or bilingual institution, from kindergarten to high school. Furthermore, this trend is supported by public administration: the regional council of Brittany has implemented a language policy since 2003, strengthened in 2015 by a new agreement between the Region and the French central State.

Even though more and more researchers are working upon the revitalization of Breton, most studies focus on quantitative and external aspects (Adam 2015, Chantreau 2017, Chauffin 2015, Planche 2002). Just a handful of studies analyse Breton as it is actually spoken by children in the educational system (Davalan 2000, Kennard 2014, Madeg 2010). This is a particularly important field of investigation however: the Canadian experience has revealed that due to the pressure of the children’s first language, there may be significant differences between the language spoken in a classroom and the language heard among native speakers (Baker 2011: 268). Moreover, even when the correctness of the target-language is not in question, Mari C. Jones (1998) has proved that schooling, by reinforcing standardization, can result in dialect-loss in the youngest’s speech. At the extreme, young educated and traditional local speakers may not be able to speak one to another, which in turn challenges the legitimacy of such bilingual schools in public opinion.

I have chosen to study the Breton spoken by a group of children attending a bilingual class in central Brittany. In a region where Vannetais Breton is still spoken on a daily basis, the local speakers are indeed facing pressure on two

fronts: that of language death, to the benefit of French, and that of dialect replacement by a new School-standard variety. Following a few preliminary attempts, during the spring of 2017 a limited group of eleven pupils, aged 7 to 11, passed a broad series of tests aimed at describing internal aspects of their Breton, on the grounds of phonology and grammar. For comparison, the same tests were later given to an older traditional speaker who had no knowledge of written Breton. The children were also interviewed about their perception of Breton spoken by dialect or standard speakers, to evaluate their ability to socialize through the medium of Breton. Not surprisingly, the first results show the clear influence of French, through the dominance of S+V syntactic patterns or in the loss of opposition between long and short vowels, a feature that schoolteachers may not be fully aware of.

LEACH, Katherine, Harvard University

THE *IN PRINCIPIO* AS A CHARM TEXT IN LATE MEDIEVAL WALES (131)

Sotheby MS C.2, is a small Welsh medical manuscript from c.1500. It contains a handful of charms, mostly in Welsh. One charm text is the Prologue to the Gospel of John, in Latin but orthographically Welsh. Previous scholars have simply classified this text as a fragment of a religious text. This text was used throughout Europe as a charm to drive out demons and bad dreams, and as a cure against epilepsy, often referred to as *morbus Sancti Johannis*.

This paper will consider the use of the *in principio* as a charm. Despite its inclusion in Welsh manuscripts also featuring Latin, this charm was never fully recorded in Latin. Nor was the text translated into Welsh when it functioned as a healing charm, despite the fact that it indeed existed in Welsh religious texts. Rather, the Latin verses were written in Welsh orthography regardless of the language of the texts surrounding it. Was this simply because it, as a charm, circulated orally, and among practitioners who could not write Latin? Or does it indicate a particular way in which the vernacular was preferred over Latin for healing, even when the text itself remained at least partly in Latin?

This text has the potential to reveal insights into the ways in which the vernacular was used in healing practices. Additionally, in unveiling this unpublished hybrid text, with its distinct Welsh orthography, I hope to present scholars with a new source for Latin pronunciation in fifteenth- and sixteenth-century Wales.

LEENANE, Mary

MAKING CLOTHING MEANINGFUL IN EARLY IRISH LITERATURE (20)

The attestation of broadly contemporaneous clothed human forms in a wide variety of mediums in early Irish society is particularly noteworthy. These iconographies are to the fore on stone artefacts, like the Cross of the Scriptures at Clonmacnoise and Muiredach's Cross at Monasterboice, in manuscripts, such as the Book of Mulling, Book of Dimma and the Book of Kells with descriptions of the physical appearances and apparel of various characters manifesting across early Irish literature. Looking a little closer, all these imageries are largely the products of monastic houses and thus embedded and influenced by not only local but also wider discourses. This paper will endeavour to provide insight into the way in which seemingly mundane items of dress are infused with deeper symbolisms as a component of narrative creation. This will include a focused study of these kinds of representations at seemingly pivotal narrative moments for figures, such as Cú Chulainn, Lóegaire Búadach, and Finn mac Cumail. The creation and possible similarities in these kinds of iconographies will also be considered briefly.

LEWIN, Christopher, Oilthigh Dhùn Èideann (Edinburgh)

THE MANX BIBLE TRANSLATION AS A SOURCE FOR LINGUISTIC FEATURES AND VARIATION IN VERNACULAR EIGHTEENTH-CENTURY MANX (5)

This paper will examine the genesis and development of the Manx Bible translation, and seek to evaluate the extent to which the text (or rather texts) can be taken as representative of spontaneous spoken usage and contemporary linguistic variation in eighteenth-century Manx.

The first installment of the Bible, the gospel of Matthew, was published in 1748 and the final section of the Old Testament appeared in 1772. The task of translation was shared among the island's Anglican clergy, who were generally native speakers of Manx, with an editorial team overseeing the work and seeking to standardize orthography and terminology, but seemingly less so morphology and syntax. Substantial sections of the manuscript drafts of the translation survive and are preserved in the Manx National Heritage Library in Douglas (MS 5690C). The present study will investigate two samples from this manuscript corpus, from both the Old and New Testaments, analysing the editorial emendations on four dimensions: grammatical conservatism, closeness to the English text, idiomaticity, and verbosity.

Especially when the manuscript corpus is taken into account, it will be concluded that the language of the Manx Bible translation provides reasonably reliable testimony to contemporary spoken usage, if analysed judiciously. Indeed, Manx texts may offer one of the best insights available into the linguistic development of a vernacular Gaelic variety in the Early Modern period, unobscured by the inherent conservatism of a long-established pre-existing literary tradition.

LEWIS, Barry, Institiúid Ard-Léinn Bhaile Átha Cliath (DIAS)

RŌGNVALDR, KING OF MAN AND THE ISLES, AND THE WELSH CHARLEMAGNE STORIES (56)

Some manuscripts of the Welsh Charlemagne cycle contain what appear to be dedications to one Ranallt vrenhin yr Ynysed. Dismissed as nonsense by the editor, Stephen J. Williams, these passages were partially rehabilitated by Ronald

Walpole and Annalee Rejhon, who showed that Ranallt was Rǫgnvaldr/Reginald, king of Man and the Isles (d. 1229). However, the precise role of Rǫgnvaldr in the making of the Welsh texts has not been properly understood. In this paper I review the passages and seek an economical explanation of their presence. I cast doubt on whether Rǫgnvaldr had any role in commissioning the Welsh text. Nevertheless, the translator did use an exemplar that had reached him through Rǫgnvaldr in some way, and this fits with other evidence for links between Man and Wales around the turn of the twelfth and thirteenth centuries.

LINKLETTER, Michael and STANLEY-BLACKWELL, Laurie, St Francis Xavier University
GAELIC AND THE GRAVE: MURDER IN NINETEENTH-CENTURY NOVA SCOTIA (127)

In 1848 and 1886 respectively, the Nova Scotian communities of Blue Mountain, Pictou County, and Orangedale, Cape Breton, were each rocked by a violent murder. Although these murders were unrelated in terms of locale and time period, they share a striking commonality. The first tragedy involved a perpetrator, a Crown witness, and interpreters, all Gaelic speakers, and the second inspired the creation of a lengthy forty-three verse Gaelic lament. Clearly, the Gaelic voices of Nova Scotia's Scots during the nineteenth century found self-expression at both ends of life and death's continuum, from the cradle to the grave, and beyond. This talk will be contextualized within the broader matrix of Gaelic's role in Nova Scotia's deathways, as well as in Nova Scotia's legal system, both much overlooked aspects of the history of the province's Highland immigrants.

LISTEWNİK, Marta, AMU w Poznaniu

'IT'S LAZY BUT A PART OF EVERYDAY TALK' – THE ACCEPTABILITY OF WELSH PHRASAL VERBS AMONG PROFESSIONAL SPEAKERS OF WELSH (28)

Phrasal verbs (PVs) have been largely absent from the linguistic description of Welsh or treated as a marginal phenomenon. Although Welsh possesses a number of native verb-particle constructions, contact with English has been found to significantly reinforce their usage and productivity. For that reason, some Welsh scholars have described PVs as substandard elements of the colloquial. Numerous teaching materials and some dictionaries strive to sensitise Welsh native speakers and learners to the phenomenon of calquing, presenting PVs as incorrect, careless translations from English. These norms are in obvious disagreement with the wide-spread usage of phrasal verbs not only in spoken, but also written varieties of Welsh.

Bearing in mind that direct translations of PVs occur at a deeper level of interference than obvious lexical borrowings, it was considered worth investigating whether language-aware users of Welsh perceive PVs as tokens of interference from English and how deeply the monolingual-orientated standardisation processes permeate. The paper will present results of a field study conducted in the years 2015-2016, which comprised interviews with 55 professional speakers of Welsh accompanied with questionnaires on the acceptability of phrasal verbs. The study has demonstrated that the selected PVs were considerably well integrated in informal spoken Welsh, while in the written registers the acceptability was much lower depending on a number of intra- and extralinguistic factors. In general, the phenomenon of calquing phrasal verbs was not perceived as unacceptable or threatening for Welsh and a number of these constructions have been shown to be integrated into the standard language.

LLEWELLYN, Anastasia, Université Concordia, Montréal

SAVIOUR OF THE LANGUAGE? THE RÔLE AND IMPACT OF THE WELSH BIBLE (70)

Although translation played a critical role in the survival of the Welsh language, Wales has been sorely underrepresented in the field of translation studies. The publication of the 1588 Welsh Bible, the result of a political gamble by Elizabeth I, was a turning point in the survival of the Welsh vernacular. At a time when Welsh was banned from use in public life, the Welsh Bible played a fundamental part in the development of Welsh language and culture. In assessing the cultural, political, and religious reverberations of the Welsh Bible, we espouse an approach similar to those of Delisle and Woodsworth, and Berman, taking into consideration the importance of the socio-political context in which a translation occurs. We touch briefly on Tudor language policy, and its rationale. We examine more specifically the results of Elizabeth I's decision to prioritize religious uniformity over linguistic uniformity. In affording Welsh-speakers a crucial venue for the use of their own language, Elizabeth inadvertently ensured that Welsh would continue to play a role in daily life in Wales. Owing in no small part to the quality of the translation and the background of the translators, the Welsh Bible, and its ubiquity, were vital in securing the continued existence of the language, through normalization and codification, and, further, were key to redefining the Welsh literary system. Drawing on Jauss's notion of the horizon of expectation and Toury's work on polysystem theory, we evaluate the lasting impact of this translation on Wales.

LÖFFLER, Marion, Prifysgol Caerdydd

TRANSLATION AND POLITICS 1800–1871–1914: THE HISTORIAN'S TALE (46)

While researchers of Celtic Studies have long attempted to utilise early and high medieval literature as a windows to earlier social, cultural and political realities, and international entanglements, we have been shy to apply such paradigms to more recent periods. This paper will compare form, function and performances of three Welsh versions of one of the most famous cultural artefacts emerging from the French Revolution of 1789, 'La Marseillaise', in order to chart Welsh political and cultural continuities, disruptions and international contexts in the long nineteenth century. Written as a 'war song' in 1792, it was first translated into Welsh as 'Cân Rhyddid' by Unitarian Thomas Evans (Tomos Glyn

Cothi) in 1796, and performed around 1800. This first version will be set against ‘Hymn Marseillaise’, a version created by romantic poet Richard Davies (Mynyddog) for large choirs and eisteddfodau in 1871, and ‘Udgorn y Gad’ by ‘R.O.’, the successful entry in a competition advertised in 1914 to create ‘simple, memorable and patriotic’ war songs for Welsh soldiers, and performed by children on St. David’s Day.

LONG, Duane, Ollscoil Uladh (Ulster)

THE LOATHLY LADY AND *BRUIDHEANN* ASPECTS OF *LAOI NA MNÁ MÓIRE* (112)

The seventeenth-century Ossianic lay known as *Laoi na Mná Móire* (The Lay of the Big Woman) is the most widely attested lay in the oral tradition of twentieth-century Ireland. Versions have been recorded in Donegal, Cork, Kerry, Waterford, Mayo, Galway and Meath. It appears frequently in later manuscripts and has been published, in heavily edited form, in *Leabhar na Laoitheadh* and *Laoithe na Féinne*.

Laoi na Mná Móire is, in many aspects, a simple lay which applies a number of stock-Ossianic scenarios and portrays each member of the Fianna in terms of his most essential characteristic. The dominating motif, however, is that of the *Loathly Lady* (D732 in Stith Thompson’s motif index), though there are a number of variances from the motif’s traditional form.

This paper, by looking at manuscript versions and later oral developments, aims to discuss the portrayal of the large woman and her band of female warriors. Observations from the *Bruidheann* scenario will be incorporated in order to ask what we can read into the variances from the norm. It will be argued that the portrayal of the loathly lady creates a burlesque humour that would appeal to the Irish people of its period and ensure lasting popularity.

LUFT, Diana, Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru (CAWCS)

THE FLESH THAT CONSUMES: MEDIEVAL WELSH TREATMENTS FOR GANGRENE (131)

The medical recipe collections found in the four fourteenth-century manuscripts which comprise the earliest medical texts in Welsh, include remedies for conditions described variously as cancer, bad flesh, dead flesh, wild fire, and consuming flesh. Through comparison with analogues for these recipes in contemporary Middle English, Anglo-Norman, and Latin recipe collections, it becomes clear that all of these remedies are actually meant to treat one illness, that is gangrene. Many of these remedies may appear strange, and it is difficult to see how they would treat this intractable condition. Nevertheless, these remedies are informed by contemporary beliefs about the nature of this disease, and they do make sense when understood in this context.

In this paper I will look at these remedies for gangrene, their sources and analogues, and the theories behind them. I will demonstrate how the various Welsh terms for this disease came to be, and how different methods of interpreting these texts in the past may have contributed to the erasure of these sources and analogues from discussions of them. I will show how their appearance in the four fourteenth-century manuscripts can help us to understand the relationship between these sources. Lastly, I will discuss how these remedies for gangrene can help us to understand the relationship between the corpus of medieval Welsh medical recipes and the larger European medical culture of which they were a part.

MAC AMHLAIGH, Liam, Ollscoil Mhá Nuad (Maynooth)

AN EXAMINATION OF IRISH-LANGUAGE TERMINOGRAPHY IN THE TWENTIETH CENTURY (82)

The twentieth century saw a rapid growth in the publication of bilingual Irish-language dictionaries. The foundation of the State brought this impetus through from Revival times. Much of this growth occurred in an *ad-hoc* manner, and was brought about by individual lexicographers be they working in ‘private’ or ‘public’ projects. Alongside these publications, lexicography blossomed in a far more expansive and structured way in the area of terminological dictionaries.

This paper will take a cursory glance over the six time-periods of Modern-Irish terminography in the twentieth century, and will analyse the continuity and success of much of the State-sponsored work in the field. The connections back to the work that also occurred on the larger State-led bilingual dictionary projects will also be referenced.

The evolution of the thought process behind term-creation will be examined, as will the necessity of the creation of the Standing Committee on Terminology and how these factors led to a far more cohesive publication of lexicographic material within this specialist area than any other. Finally, the suggestion of a specialist term ‘an teamfhoclóireacht’ to describe this work within the language will be mooted.

MAC GABHANN, Peadar, Ollscoil Uladh (Ulster)

DOMHNALL GORM MAG LACHLAINN, POET AND CHURCH OF IRELAND MINISTER (79)

Domhnall Gorm Mag Lachlainn, poet and minister, presided over the Church of Ireland congregation of Cluain Maine / Clonmany in the Inis Eoghain Peninsula in county Donegal in the early eighteenth century. His career and that of his brother, Peadar, reflect the situation that is recounted in the well-known eighteenth-century song, ‘Pill, a Rúin’ whereby one brother converted to the Established Church while another became a Catholic priest. It is worth noting that Domhnall Gorm’s church at Clonmany is currently being restored.

A small body of the poetic works of Domhnall Gorm has survived. It will be discussed in the context of Domhnall Gorm’s life and times. The present talk will focus, however, on three poems of welcome that are addressed to a visiting

historian-cum-genealogist called Mac Con who was a *dalta* ‘fosterling and pupil’ of one of the Four Masters, namely, Cú Coigcríche Ó Cléirigh. The trilogy can be dated to the period extending from the Battle of Aughrim in July 1691 when the Irish Jacobites suffered a defeat which ended all hopes of a revival of Gaelic Ireland and the death of Domhnall Gorm in 1709.

The corpus under discussion is significant for four reasons. Firstly, it contains one of a very small number of eighteenth-century texts in Irish that have survived from the Inis Eoghain Peninsula in North-East Donegal. Secondly, it is an illustration of the continued attachment to Irish of converts to Protestantism. Thirdly, it describes how Irish historians practised their profession c.1700. Fourthly, it highlights the continued hereditary nature of Gaelic scholarship as late as the first half of the eighteenth century

MAC MATHÚNA, Liam, An Coláiste Ollscoile, Baile Átha Cliath (UCD)

SITUATING THE COMPOSITIONS OF PÁDRAIG PHÍARÁIS CÚNDÚN (EAST CO. CORK AND NEW YORK STATE, 1777–1857) IN THE LIFE WRITINGS OF IRISH IN THE PRE-REVIVAL PERIOD (19)

There is a marked contrast between the pre-eminence of life writing in Irish in the twentieth century (e.g., in the genres of autobiography and memoir), and its marginal role in the literature of the pre-Revival period. For example, only a handful of early diaries are extant, while even letter writing was not widely practised. Pádraig Phiarais Cúndún, from Shanakill, near Ballymacoda in east Co. Cork, is exceptional in that he not only wrote Irish-language letters while living at home in Ireland, but also did so after emigrating to the United States about 1826, beginning in 1834 and continuing until a year before his death in 1857. This talk will seek to situate Cúndún’s compositions in the bigger picture of Gaelic life writings in the period 1600–1900, as well as assess the vagaries of transmission and scholarly interaction with the paper trail he left behind.

MAC SEÁIN, Conal, Coláiste San Aingeal, Sligeach (Sligo)

‘BEATHA CHRÍOST’: AN ULSTER POEM ON THE LIFE OF CHRIST (112)

The corpus of eighteenth- and nineteenth-century Irish-language religious poetry is teeming with poems that discuss a broad range of religious ideas and concepts. Many of these poems can offer an insight into the religious sensibilities of the era as well as furthering our understanding of how such poetic artefacts were disseminated in order to propagate the views of various faith denominations. This paper proposes to discuss one example of a lengthy religious poem which offers a detailed description of the life and death of Christ. The discussion will endeavour to place the poem in its cultural context as well as examining the various versions of the text that survived. It is hoped that this information will further our understanding of the interplay between the manuscript and the oral traditions during the nineteenth century.

MACCOINNICH, Aonghas, Oilthigh Ghlaschu (Glasgow)

RAIDERS OR TRADERS? THE CATTLE TRADE IN GAELIC SCOTLAND DURING THE SEVENTEENTH CENTURY (79)

A seventeenth-century Gaelic song, revived and popularised in recent years, recalls Dòmhnall mac Iain ‘ic Sheumais, a Macdonald warrior and his role in Battle of Càirinis, 1601, while tradition remembers his later years as a grey haired cattle farmer. Yet the best known work on the Highland cattle trade (Haldane’s, *Drove Roads of Scotland*, 1952) asserts that there was little by way of cattle movement within and outwith the Highlands prior to the Union of Scotland and England 1707 beyond theft and brigandage. Cattle lifting was certainly prevalent, even celebrated in Gaelic culture but what of trade? More recent scholarly work on stocking and sheiling and practices together with work on public records, hints at more intensive cattle rearing than Haldane allowed but there is little specific detail on the nature or extent of this work in the Highlands. To whom did Highlanders sell cattle prior to 1707? What were the effects of this trade on the Highlands but also on the Lowlands. What part did Highland cattle play in the Lowland economy? Were there identifiable networks of buyers, drover, traders and fleshers? This paper will use ‘new’ manuscript sources and argue that there was more intensive cattle production and trade in the Highlands than has hitherto been realised and consider the effects that this growing contact and commercial interaction had on Gaelic society during the seventeenth century.

MACLEOD, Robbie, Oilthigh Ghlaschu (Glasgow)

LOVE IN OLD GAELIC TEXTS (118)

Love, in all its complexities, is an under-studied concept in medieval Gaelic scholarship. The dismissal of love as a relevant theme by certain twentieth-century scholars of medieval Gaelic tales may have hindered progress in the study of the phenomenon, though more recent scholarship shows a fuller engagement with the emotional worlds of these texts. We are also hindered by the catch-all nature of the English term ‘love’ when dealing with texts in translation.

This paper will examine key words often simply translated as ‘love’. Bringing together observations based primarily on secular prose material in Old and Middle Gaelic, the paper will discuss the nuances that are often lost in translation. Approaching love from the point of view of language is one way to better understand and analyse how love exists in these tales, and will impact upon our understanding of love as a theme of medieval Gaelic literature.

MAHER, Martina, Faclair na Gàidhlig, Sabhal Mòr Ostaig, UHI
ALASDAIR MAC MHAIGHSDIR ALASDAIR'S 'CATH FINNTRÁGHA' (55)

Edinburgh, National Library of Scotland, Adv. MS 72.2.11 is an 18th-century version of the tale 'Cath Finntrágha' ('The Battle of Ventry'), in the hand of the well-known poet and scholar Alasdair MacDonald, better known as Alasdair Mac Mhaighsdir Alasdair, with a strong element of Scottish Gaelic. This text is of interest as the only distinctly Scottish, rather than Irish, version.

In this paper, having edited this tale, I will examine the distinctive Scottish Gaelic features of the text and why it is of interest to the Faclair na Gàidhlig project. Arising from the examination of the text's language, some initial findings on literary aspects of the tale will also be presented. The editor of Oxford, Bodleian Library, MS Rawlinson B 487's text of 'Cath Finntrágha' (1962), Cecile O'Rahilly, does not discuss Adv MS 72.2.11 in the introduction to the text. Consequently, some similarities with and differences from other (particularly 18th-century) versions of 'Cath Finntrágha' will be explored to investigate if and how this corresponds to the groups into which the other copies of the tale fall, as well as considering whether the lay of Cath Finntrágha, as preserved in the Book of the Dean of Lismore, appears to have had any influence on this Scottish version of the prose tale. Furthermore, if a relationship can be established between this and other versions of the tale, it becomes possible to examine whether we may thus obtain an insight into eighteenth-century Gaelic scribal networks.

MAIER, Bernhard, Eberhard Karls Universität Tübingen
'THE WORLD OF THE WISE MAN' REVISITED: KATE BOSSE-GRIFFITHS'S *BYD Y DYN HYSBYS* AND RECENT RESEARCH ON MAGIC IN SOCIAL ANTHROPOLOGY AND COMPARATIVE RELIGIOUS STUDIES (114)

The paper takes a fresh look at the study *Byd y Dyn Hysbys: swngyfaredd yng Nghymru* (The World of the Wizard: sorcery in Wales) by Kate Bosse Griffiths (1910–1998). Published in 1977, the book built on the earlier monograph *Rhai o Hen Ddeiniad Cymru* (1901) by John Humhreys Davies (1871–1926) and numerous studies on Welsh history, literature and folklore. At the same time, the author also looked much further afield, incorporating comparative material not only from other parts of Britain, but also from the world of the pagan Celts, classical antiquity, Ancient Egypt and modern Africa. This paper will focus on the wizards' use of powerful words, paying special attention to recent works on magic, sorcery and comparable phenomena in the disciplines of social anthropology and comparative religious studies.

Applying a comparative perspective, I shall consider to what extent new findings and new theories by social anthropologists and comparative religionists may throw additional light on the Welsh material or pose new questions for further studies on the history of the Welsh wizards, their social setting, the heterogeneous influences that contributed to the shaping of their beliefs and practices and – last but not least – the premises and assumptions of those who have attempted to interpret their activities.

MALES, Mikael, Universitetet i Oslo
IRISH-NORSE CULTURAL EXCHANGE AND THE DIAGNOSTIC VALUE OF LIKENESS (80)

Some indisputable factors, such as Irish loanwords in Old Norse, make it clear that there was a profound degree of cultural exchange between Ireland and Scandinavia. In many other cases, however, it is unclear whether a perceived similarity is due to influence or coincidence. This paper discusses the methodology for establishing the presence or absence of literary influences between cultures, with a primary focus on Irish-Norse relations but with comparative outlooks to Irish-Welsh and Irish-English. It will address the interpretation of Irish loan words framed as part of the pagan past, how to determine whether the motif of a saga hero using a sling for his weapon is borrowed or not, and if Scandinavian innovations of poetic form in the ninth century are likely to have been influenced by Irish poetic conventions.

The reconstruction of cultural influences based on comparison necessitates a synthetic approach. Literary forms and motifs may be similar in a general or a specific way, and they may be marked or unmarked within their cultural setting. The same is true of constellations of formal features and motifs: The items involved may be common, but a particular constellation may nonetheless be rare. This paper argues that an explicit discussion of the diagnostic value of likeness, taking specificity and markedness into account, is a crucial ingredient in the analysis of cultural influences, in tandem with considerations of whether the proposed dates of influence fit accepted models of cultural contact.

MALTHANER, Ariana, Coláiste na Tríonóide, Baile Átha Cliath
IN SEARCH OF DIALECTS OF OLD IRISH: COLLECTING VARIATIONS FROM THE GLOSSES (64)

The relative uniformity of Old Irish has led some scholars to believe that the language as it appears in extant manuscripts conforms to a strict literary standard that was not representative of the spoken language. This suggestion accounts for the lack of obvious dialectal evidence in the Old Irish corpus that would naturally be expected from a language that was so geographically widespread. Yet, despite this assertion, ample variations are present, with persistent oddities that cannot be explained by diachronic or other linguistic change. In his *Grammar of Old Irish*, Rudolf Thurneysen briefly addresses the question of dialects and provides a handful of these variations from the Old Irish glosses as potential dialectal evidence. His comments have served as the basis of further investigations into the question of dialects, though as of yet no firm conclusions have been reached.

My current doctoral work broadly concerns synchronic language-variation in Old Irish, specifically within the glosses of Würzburg, Milan and St Gall, with a view to identifying evidence of dialectal variation within Old Irish, using Thurneysen's suggestions as a starting point. This paper will discuss a selection of variations found in the Old Irish glosses, their relative frequencies within the glosses, and the implications of these variations on the possibility of dialect or, perhaps, register. The paper will likewise discuss the challenges faced when attempting to categorise a set of variants as evidence of dialect, or register.

MARKS, Rhiannon, Prifysgol Caerdydd (Cardiff)

ANGAU AR YMWELIAD: MIHANGEL MORGAN, T.H. PARRY-WILLIAMS A RHYNGDESTUNOLDEB (109)

Eir ati yn y papur hwn i ystyried goblygiadau ôl-foderniaeth yng nghyd-destun llenyddiaeth Gymraeg gan edrych yn benodol ar ffuglen fer y llenor toreithiog Mihangel Morgan (1955-). Rhoddir sylw penodol i *Kate Roberts a'r Ystlum* (2012), cyfrol chwareus sy'n troedio'r ffin rhwng 'ffaith' a 'ffuglen' wrth gynnig gwedd newydd ar y traddodiad llenyddol Cymraeg. Gan fod y gyfrol yn ei chyfanrwydd yn amlygu llu o gysylltiadau rhyngdestunol, eir ati yma i ddadansoddi'r gydberthynas rhwng testunau Mihangel Morgan a thestunau creadigol y llenor a'r ysgolhaig Syr T.H. Parry-Williams (1887-1975).

Canolbwyntir ar y stori 'Ymwelydd Syr Thomas' lle y darlunnir cyfarfyddiad y llenor o Ryd-Ddu â chymeriad sy'n honni mai 'Angau' yw ei enw. Er mor ddoniol yw'r ddeialog rhyngddynt ar un wedd, y mae'n arwyddocaol o safbwynt rhyngdestunol gan ei bod yn ymdrin â phynciau sy'n ganolog i waith Parry-Williams: marwolaeth a meidroldeb. Eir ati yn y papur, felly, i ystyried y modd y mae straeon o'r math hwn yn *Kate Roberts a'r Ystlum* yn dadadeiladu testunau modernaidd, ac eto ar yr un pryd yn aildatgan eu bodolaeth a'u harwyddocâd. Rhydd hyn gyfle i ystyried y cysylltiadau rhwng moderniaeth ac ôl-foderniaeth, a goblygiadau hynny i ddiwylliant lleiafrifol y Gymraeg.

MATHESON, Anna, Université de Tours

DIAGNOSING MENTAL INFIRMITY IN MEDIEVAL IRISH LEGAL SCHOLIA (35)

This paper will present a much-needed compendium of the different signs and characteristics that are indicative of mental infirmity in medieval Irish legal and literary sources. The latter half of the paper will focus on a curious legal commentary, found in sixteenth-century Trinity College Dublin MS H 3 17 (1), explaining how to diagnose different forms of mental impairment. I will offer a translation of the commentary and a discussion of its date. By identifying the sources (both native and non-native) from which some of the citations were drawn, I will show how this text is indicative of the state of medical learning in late fifteenth-century Ireland.

MATHIS, Kate Louise, Oilthigh Ghlaschu (Glasgow)

THE TRANSLATION OF GRIEF FROM STATIUS' *THEBAID* TO *TOGAIL NA TEBE* (22)

Togail na Tebe, the twelfth-century Middle Irish rendition of Statius' *Thebaid*, refers frequently to the activities of grieving women as makers of *post-mortem* lament for husbands, parents, or siblings killed in battle, and to male warriors' verbal and performative commemoration of their fallen comrades. While certain forms of Classical mourning behaviour described by Statius' text would have been familiar to a Medieval Irish audience (chiefly, the celebration of significant characters' funeral games), other gestures or verbal expressions of grief have been replaced throughout *Togail na Tebe* by motifs of lamentation more typical of Medieval Irish mourners' common practice (beating of hands, disheveling of hair, imbibing a corpse's blood). This paper will contrast the examples of Statius' Antigone, Jocasta, and the wives of Polynices and Tydeus with their Middle Irish equivalents, and will assess the extent to which this 'translation' of mourning behaviour is shared by contemporary examples of translated Classical literature (e.g. *Imtheachta Aeniasa*, the Middle Irish *Aeneid*). The expression, via lament, of self-blame for bringing about another's death – by design or accident – will also be considered, comparing Polynices' prolonged lamentation of Tydeus, and Oedipus' paternal regret for the mutual, mortal wounding of Polynices and Eteocles, with Cú Chulainn's famous, self-critical elegy for the death of his foster-brother, Ferdia, at his own hand.

MCALARY, Patrick, University of Cambridge

A CURIOUS OMISSION: BEDE AND THE CONSTITUTION OF LINDISFARNE (90)

According to Bede, Lindisfarne's foundation can be traced back to a request made by King Oswald of Northumbria to the Irish monastery of Iona for a bishop. After a false start, Bishop Aidan was sent and to Northumbria and Oswald granted him the Lindisfarne for his episcopal see. In his prose *Vita Cuthberti* Bede includes a digression on the constitution of the monastery of Lindisfarne. This in itself is not overly surprising, the *vita*, having been commissioned by the community at Lindisfarne, and focusing on the patron saint of the site, necessarily spends a good deal of time discussing Lindisfarne. As part of this digression Bede outlines the system of abbatial succession practiced at Lindisfarne, where filling the abbatial office was the prerogative of the bishop (with the advice of the brethren). However, in a similar discursion in the *Historia Ecclesiastica* which bears marked similarities to the passage in the *Vita Cuthberti*, Bede curiously does not include this outline of abbatial succession. This paper will consider why Bede omitted this note in the *Historia Ecclesiastica*, and the connected question of how abbatial succession actually functioned at Lindisfarne. At a wider level this will also deal with the relationship between Lindisfarne and Iona, which provided the impetus for the foundation of Lindisfarne in the first place. Ultimately, Bede's accounts will be set into their proper context and using various textual clues from both the *Vita Cuthberti* and the *Historia Ecclesiastica* it will be argued that

Bede's account deliberately obfuscates the reality of Lindisfarne's succession practices in the period before the Synod of Whitby (664).

MCCAFFERTY, Patrick, Universität Leipzig

A TALE OF TWO CULTURES: TRANSMIGRATION OF THE SOUL IN ANCIENT EGYPTIAN AND MEDIEVAL IRISH/WELSH NARRATIVE TALES (41)

The Egyptian story *The Tale of Two Brothers* was written on the Papyrus d'Orbiney c.1200 BCE. Classified both as 'the earliest folktale' and as an early example of literature, it partly owes its origins to Egyptian religious concepts from an earlier time (Hollis 1996).

Surprisingly, the tale contains a number of motifs that bear a striking resemblance to some Irish and Welsh medieval tales: characters who are reincarnated in different forms; the artificial wife who betrays her husband; and the hero who can only be killed when his external soul is destroyed in a manner akin to ritual. Not only do such similarities point to a hitherto unexplored source for Irish and Welsh medieval tales, but they also demonstrate the longevity of mythological motifs in insular literature. They further suggest that underlying Irish and Welsh medieval tales lies the concept of reincarnation, at odds with the Christian milieu in which the tales were composed.

The fact that similar motifs related to reincarnation can be found in tales associated with Newgrange, such as *Tochmarc Étaíne*, indicates that medieval insular narratives may even contain remnants of Neolithic religious tradition.

MCCLOSKEY, Laura, Coláiste na Tríonóide, Baile Átha Cliath

THE INFLUENCE OF THE *AIPGITIR CHRABÁID* ON MEDIEVAL IRISH VISUAL EXEGESIS IN THE BOOK OF DURROW AND THE BOOK OF KELLS (42)

My paper explores the rich heritage of Irish medieval writing related to devotion and liturgical practice as exemplified in the seventh century *Aipgitir Chrabaid*. Written in Irish, the manuscript serves as a significant indicator of the Insular exegetical experience of Christianity. Informed by Christian teachings brought in by missionaries and the import of texts from the Mediterranean world, Irish writers were keen to apply philosophical and theological principles from the rest of Christendom into their own language. This practice facilitated large-scale education of Irish monks and likewise influenced artist-scribes of the period. Creators of early Irish illuminated manuscripts such as the *Book of Durrow* and the *Book of Kells* took particular care to visually reference the exegetical teachings of the Church while simultaneously contributing to the innovative Insular style of decoration. The unification of text and image as exegetical literary device in *Durrow* and *Kells* reflected mnemonic and allegoric proliferated in Ireland via the Columban monastic network. Far from being mere textual decorations, elaborately interlaced carpet pages, stylized initial lettering, and zoo-anthropomorphic motifs echoed emerging theological understanding of spiritual consciousness and demonstrated Irish monastic facility in adapting cross-cultural artistic influences. Through a detailed comparative study of the evolution of *meditatio* in Ireland in the *Aipgitir Chrabaid* and related folios in both *Durrow* and *Kells*, I construct a framework for understanding the function of devotional texts and decorated bibles in the early Christian period in Ireland.

MCCOY, Patrick, Harvard University

THE VARIOUS USES OF 'GREECE' IN MEDIEVAL IRISH LITERATURE (68)

Every story has a setting. It may be set in a specific location, recognizable from certain specific geographic details; the *dindsenchas* literature of medieval Ireland would be one example of this. Other medieval Irish tales are set in otherworldly locations: found through the mists, in *síd*-mounds, under bodies of water, or across the sea as far-away islands. In addition to these two options, one also finds what I term a non-geographic' use of place, wherein a medieval author would use a place-name as a conceptual rather than concrete location. Rather than intending to describe a real-world, contemporary location, an author might employ certain place-names, such as Greece, to coopt preconceived ideas surrounding those places, thereby adding an extra layer of meaning to the story.

While one might easily think that these three designations would be mutually exclusive, the distinctions between them are sometimes quite fluid, and geographic locations can easily be used in otherworldly or non-geographic ways. In my paper I will examine the various uses of 'Greece' in medieval Irish literature, tracing its 'geographic' use in such texts as *Togail Troit* (The Destruction of Troy) and suggesting some possible conceptions of 'Greece' that an author might have wished to coopt in a 'non-geographic' usage.

MCDONOUGH, Ciaran, Ollscoil na hÉireann, Gaillimh (Galway)

'A LANGUAGE WITHOUT A MOUTH': ANTIQUARIANISM AND THE IRISH LANGUAGE IN THE NINETEENTH CENTURY (67)

In 1846, the antiquarian and publisher John O'Daly brought out *Féin-theagasc Gaoidheilge: self instruction in Irish: or, the rudiments of that language brought within the comprehension of the English reader, without the aid of a teacher* – one of the numerous Irish grammars and learning aids that were published during the nineteenth century in Ireland. Though he had devoted time and effort to this endeavour, O'Daly remarked to John Windle that it should have been subtitled 'a language without a mouth.' This paper outlines what was known about Irish in nineteenth-century Ireland – particularly from a scholarly standpoint. It examines accounts about the language's origins and its relationship to other languages before demonstrating that O'Daly's fears for the future of Irish as a spoken language were not unique and were shared by many of his fellow antiquarians.

The second part of the paper argues that this antiquarian interest in the modern language spurred on the shift from a preservation stage to revival, which I refer to as ‘the antiquarianisation of the Irish language’. By devoting their attention to Irish, I argue that Irish antiquarians and, especially, their continental counterparts made the language respectable enough for it to warrant greater public interest, which would be necessary for any revival activity to take place. This, combined with the aforementioned predictions for the language’s future and hints that Irish in Ireland would soon be as historical as medieval Irish – a particular subject of antiquarian activity – can be seen as inspiring the determination for later revivalist organisations to succeed where none of the preservation societies had.

MCKENNA, Catherine, Harvard University
PRODUCTIVE AMBIGUITY IN THE POETRY OF THE PRINCES (99)

Since the publication in 1930 of William Empson’s *Seven Types of Ambiguity*, modern and postmodern literary criticism has been interested in questions of ambiguity, plurisignation, polysemy, and other conceptualizations of simultaneous multiple meaning in literature. This kind of approach lends itself particularly well to the study of *Barddoniaeth y Tywysogion*. There is nothing anachronistic about the notion that twelfth-century poets were capable of the conscious use of creative ambiguity, as the phenomenon of polysemy was well recognized in that period by writers such as John of Salisbury.

Several aspects of the syntax employed by the Poets of the Princes in their verse—the pre-position of dependent genitives, the adjectival use of substantives, the neologistic formation of compounds, the preference for verbal nouns rather than conjugated verb forms—are famously difficult to decode with anything like unequivocal certainty. This paper will argue that productive ambiguity is fundamental to the art of the Beirdd y Tywysogion, and not merely a by-product of the metrical demands of their craft. It will be suggested that readers and critics need to concentrate their efforts more on reading their poems, and less on paraphrase and translation, necessary as these exercises may be. Passages from the poetry of Cynddelw will constitute most of the evidence offered, although the techniques under discussion are by no means unique to him.

MCMULLEN, Joey, Centenary University
LANDSCAPE AS SPIRITUAL STATE IN EARLY IRISH ‘NATURE POETRY’ (128)

Despite Donnchadh Ó Corráin’s efforts to have the genre variously known as ‘nature’ or ‘hermit’ poetry be read as ‘works of art’ (rather than historical documents attesting to the lives of actual hermit-poets), these poems still remain relatively underexplored from a literary perspective. In this paper, I will re-read the paradisiacal landscapes in these poems, particularly the ninth- and tenth-century works *A Marbáin, a díthruaig* and *Dúthracar, a Maic Dé bí*, as a literary device which mirrors the spiritual state of the religious figure (and very possibly the scribe writing the poem down or the audience which might have enjoyed it). The poets explain at great length all of the flora and fauna, the abundance and wealth of their secluded dwellings, known only to the hermit and God. Marbán and Manchán are at home in their woodland retreats, which provide for them and whose inhabitants keep them company. While this may, in part, be an elaborate poetic conceit contrasting the delights of a rural life with a secular one, I will argue—following thinkers such as Ambrose and Eriugena—that the landscapes in these poems need not be read solely as a remote woodland but rather as the spiritual garden of the soul built up by good deeds and belief in order to be protected from vice.

MEHAN, Jeanne, Prifysgol Cymru Y Drindod Dewi Sant (Trinity Saint David’s)
CIVIC HAGIOGRAPHY: SHAPING CONCEPTS ABOUT THE WELSH SAINTS (41)

Visitors to religious sites in Wales rely on signs, brochures, and other descriptions posted by civic authorities. These messages shape to some extent our understanding of past veneration at former religious shrines, but they are not scholarly texts with footnotes and bibliographies, and whatever information is presented is by definition both selective and abbreviated. Using examples from dedications to the twenty-four saintly daughters of Brychan Brycheiniog, this presentation looks at how this ‘civic hagiography’ shapes our understanding of the saints. For example, one sign at Ynys Llanddwyn does not refer to the medieval veneration of the saint or its abandonment after the Reformation, but makes much of a nineteenth-century legend of Dwywnwen recorded in *The Iolo Manuscripts* by Taliesin Williams. Another example is the recent revival of an annual St Eluned’s Fair in Brecon, where new elements to the celebration co-exist alongside traditions reported in the twelfth century by Gerald of Wales, in the seventeenth century by herald Hugh Thomas, and in the early twentieth century by historian and Brecon mayor Gwenllïan Morgan.

MELIA, Daniel Frederick, University of California, Berkeley
PROSPER OF AQUITAINE AND THE IRISH ANNALISTS (AGAIN) (92)

Apparently, working on St. Patrick undermines one’s sense of logic. Aside from more extreme claims, such as that he was a Breton, even the soberest of commentators tend to go off the rails. In his pathbreaking 1968 methodological essay, ‘St. Patrick and his Biographers, Ancient and Modern,’ Daniel Binchy argued that we cannot rely on anything at all we find in the annals or in Muirchu and Tirechan as representing any direct evidence of anything relating to St. Patrick. Having judged that nothing in the Irish Annals of the seventh century can be trusted, he then goes on to use the clustering of death dates of Patrick’s alleged disciples in the early 520s as evidence for the 491 death date for Patrick. Recently, Daniel McCarthy in his pathbreaking work on the Annals has bolstered the case for the existence of locally produced fifth-century annalistic material, but he, too, embarks on a complicated and entirely speculative chain of events to explain why some annalists purposely recorded confusing dates connected with Patrick’s life.

Wading back into this morass, I will re-examine the content and rhetoric of Patrick's own writings and the status of the famous 'Palladius' entry of AD 431 in Prosper's Chronicle with an eye to detaching our knowledge of Patrick from the story concocted by the seventh-century annalists and exorcising the ghost of 432 that still haunts our views of the historical Patrick.

MIKHAILOVA, Tatyana, Moscow State University

KLOSTERNEUBURG LORICA: LONELY WANDERERS, WANTON WOMEN, AND WORDS OF POWER (114)

The incantation from the Klosterneuburg Monastery (Austria) is practically absent in studies devoted to medieval Irish monastic poetry and the early monastic charm-tradition. Consideration is limited to the work of Zeuss (1853), Stokes (1873) and Stifter (2007). The analysis of this text and its sophisticated metaphors could give unexpected results for the study of Irish monastic poetic language in general and the study of the magic power of women specifically, called by the author *ar upthaib ban mbáeth* 'against spells of wanton women'. The lorica mentions male and female aggression, while offering protection against aggressive men and bewitching women (*claíd ferga fer* 'it subdues the fury of men' ~ *soid uptha na mban* 'turns the spells (?) of women'; cf. *náram-gonat f(a)ir* / *náram millet mná* 'will men not wound me / will women not destroy me'). The same juxtaposition occurs in the lorica 'Cétnad n-aíse' (*Ním-millethar teól* / *ná cuire ban*, / *ná cuire buiden*. 'May no thief destroy me, nor a company of women, nor a company of warriors'). What kind of danger is represented by 'a company of women'? Temptation, perhaps, or something else? I will argue that female magic could represent a double danger: seduction (wanton women) and disease or death. My paper discusses and classifies different cases of Early Irish women's charms. I will analyze the well-known poem 'The bell' that also mentions *mná báeth*, to reveal the general conception of the 'power of foolishness' and to argue that this short text could be regarded as a lorica.

MILLS, Kristen, University of Oslo

LAMENT AS GENRE / LAMENT IN GENRE (22)

One of the issues in studying the practice of *cained* ('keening') as it may have existed in medieval Ireland is the scarcity of accounts and lack of detailed descriptions of the process of ritualized lament for the dead. The relationship of *cained* to its representation in literary texts is also problematic, when elegiac poems are presented as examples of extempore lament, or embedded in longer prose narratives. It is likely, moreover, that medieval literary depictions of lament, and of the oral poetic art of *cained* in practice – where sources do exist – were sometimes symbiotic, given the compelling evidence for the continuity of certain formulae or motifs of grieving between the Medieval and Early Modern period (e.g., Bromwich 1947-8). Significant influence on Irish 'literary' laments from Classical literature, as well as insular Welsh, Old Norse, and Anglo-Saxon examples, is also likely. This paper will consider the available evidence for the development of the literary lament in medieval Ireland, in light of methodologies employed fruitfully in studies of lament and elegy in Old English and Old Norse literature.

MONDON, Jean-François, Minot State University

BRETON MASCULINE ANIMATE PLURALS: LOCALITY, AND READJUSTMENT RULES (113)

Determining the limitations of phonological and morphophonological rules has long been a driving force in linguistic research. One such proposed curtailment is the restriction of (morpho)phonological rules to apply only to locally adjacent elements. Breton masculine animate plural nouns appear to violate this locality.

Masculine animate plural nouns are lenited following the definite article:

paotr *boy* **paotred** *boys* **ar baotred** *the boys*

However, masculine animate plurals which take the plural ending **-(i)où** are not lenited:

pried *husband* **priedoù** *husbands* **ar priedoù** *the husbands*

The definite article and the plural desinence are not in a local relationship and therefore one should not be able to influence the other.

Adopting a Distributed Morphology framework (Halle & Marantz 1993, Embick 2015), a solution is possible. Data from Latin (Embick 2000; 2015: 100-9) show that during Spell Out, the syntacticosemantic features are still present on a terminal node even after it has been given phonological substance via Vocabulary Insertion. Specifically, by the time the Latin pluperfect **laud-ā-ve-rā-m** *I had praised* selects the 1sg. past exponent **-m** (as opposed to the 1sg. non-past exponent **-ō**), the other exponents have already been inserted: **laud-ā-ve-rā-**. However, **-m** is conditioned by the syntacticosemantic feature [+past] and not by the phonological form **-rā-** since **-m** occurs in the imperfect too: **laud-ā-ba-m** *I was praising*. Therefore, the feature [+past] must still be present in an adjacent node at the time that the person/number terminal node is spelled out.

Since syntacticosemantic features are still present after Vocabulary Insertion, it is reasonable that they be subject to readjustment rules. It is proposed that the feature [+animate] is deleted when immediately local to the plural exponent **-où**.

Readjustment Rule: [+animate] > ø / _____-où

With the loss of the feature [+animate] from the noun, it no longer satisfies the environment for lenition triggered by the definite article.

Heretofore, Readjustment Rules have been triggered by and have targeted only the phonological content of morphemes and not their features (Embick 2013, Shwayder 2015). Impoverishment Rules, on the other hand, affect features and not phonological content. It is argued that the Breton rule cannot be an Impoverishment Rule since such a rule would miss the generalization that it is not a random assortment of nouns which fail to undergo lenition, but precisely only those with the plural ending **-où**.

Few animate nouns take the plural ending **-(i)où**. It is proposed that these nouns were so anomalous on the animacy-inanimacy cline that in time they were viewed as sharing the morphological qualities of the large class of nouns with plurals in **-(i)où**. As a result, they lost the syntacticosemantic feature [+animate] in the plural and failed to undergo lenition after the definite article.

MOORE, Morgan Elizabeth, University of Toronto

‘HENW A GAIR HWY NOG ARIAN’: WORDPOWER AND PERFORMANCE IN MEDIEVAL WELSH REQUEST POETRY (30)

Request poems, *cannu gofyn*, compose a significant portion of surviving later medieval Welsh poetry; this widely practiced genre has been the subject of prior book-length study. Yet before the genre was widely adopted and its familiar structure established in the sixteenth century, Welsh court poetry was already making requests, both veiled and explicit. In this paper, I plan to discuss requests in a variety of poems from poets Dafydd ap Gwilym, Iolo Goch, and Guto'r Glyn, and to examine how the resulting impression of poetic power aligns with the notions of ‘wordpower’ developed by performance theorists John Miles Foley and John D. Niles. These fourteenth- and fifteenth-century poems reveal poets acutely aware of their poetry as a valuable, even tradable commodity, and harnessing it to request horses, armor, healing, and love. I argue that this power was the result of culturally-specific beliefs regarding the prophetic or incantatory powers of poetic utterances, in conjunction with certain qualities of performance itself. I will highlight how the structure and language of the poems as they have been preserved goes hand in hand with their public, performed context, and look at how contemporary cultural expectations surrounding performance are suggested by these works. There was an understanding in medieval Wales of poetry as containing real-world power—and this is intrinsically linked to its having been performed.

MORRISON, Donald Alasdair, University of Manchester

ACCENT AND METRICAL STRUCTURE IN SCOTTISH GAELIC (40)

A number of languages of northern Europe display a suprasegmental contrast that is realised by means of either tone, glottalisation or overlength. For example, contrastive tones occur in Swedish and Franconian, glottalisation in Danish, and overlength in Estonian. As shown in (1), all three are employed in different dialects of Scottish Gaelic (ScG) to distinguish words belonging to two accent classes, *Class 1* and *Class 2*.

(1)		Lewis	Islay	Applecross	
	a. Class 1:				
	<i>aran</i>	[ˈáran]	[ˈaːˈran]	[ˈaran]	‘bread’
	<i>dubhan</i>	[ˈtúan]	[ˈtuːˈan]	[ˈtuan]	‘hook’
	<i>bodha</i>	[ˈpoː]	[ˈpoːu]	[ˈpoː]	‘submerged rock’
	b. Class 2:				
	<i>arm</i>	[ˈarám]	[ˈarə̃m]	[ˈaraːm]	‘army’
	<i>uan</i>	[ˈuán]	[ˈuan]	[ˈuaːn]	‘lamb’
	<i>bò</i>	[ˈpoː]	[ˈpou]	[ˈpoː]	‘cow’

Overlength in Estonian has long been analysed as reflecting contrastive metrical structure (Prince 1980), and similar analyses have recently been proposed for Swedish (Morén-Duolljá 2013), Danish (Iosad 2016) and Franconian (Köhnlein 2016). Metrical structure has also been invoked for the ScG accent contrast in various ways (Oftedal 1956; Bosch & de Jong 1998; Ladefoged et al. 1998; Smith 1999; Iosad 2015; 2018). Using evidence from phonetics, morphophonology and speaker intuitions I argue for a specific analysis where the ScG accent contrast reflects a difference in the extent of the stressed syllable in the surface representation. Setting this apart from existing analyses of Swedish etc., however, I claim that the accent class of a word in ScG is predictable from its underlying segmental content. ScG therefore represents an intermediate step on the diachronic pathway that led to lexically contrastive metrical structure in those languages.

MURRAY, Kevin, Coláiste na hOllscoile, Corcaigh (Cork)

THE REWORKING OF TRADITIONAL MATERIALS ON THE *DINNSENCHAS* CORPUS (128)

It has long been recognised that the *dinnſenchas* corpus re-uses and reworks materials which are found elsewhere in medieval Irish literature. With regard to this constituent material, tales from the Mythological Cycle are by far the most numerous as we have at least thirty *dinnſenchas* items citing characters from the Túatha Dé Danann. However, the authenticity of this reworked *dinnſenchas* tradition has been repeatedly questioned; it has been described as being composed of ‘artificial learning rather than genuine traditional mythology’, and the suggestion has been made that it ‘may well represent no more than perfunctory *ad hoc* fabrication’. The purpose of this talk is to submit the sources underpinning the *dinnſenchas* to additional scrutiny and to engage further with the ways this material has been reworked in order to see if more light may be cast on the nature and creation of this important element of medieval Irish literary culture.

MUSE, Elan Grug, Prifysgol Abertawe

YN ‘WREIDDIOL BATAGONAIDD’: Y CYMRY A’R BRODORION MEWN LLENYDDIAETH DEITHIO GYMRAEG AM AMERICA LADIN (59)

THE ‘ORIGINAL PATAGONIANS’: THE WELSH AND NATIVE PEOPLES IN WELSH TRAVEL LITERATURE IN LATIN AMERICA (59)

Bydd y papur hwn yn canolbwyntio ar bortreadau o lwythi brodorol Patagonia (Y Mapuche a’r Tehuelche) yng ngwaith Eluned Morgan (1870-1938) ac R. Bryn Williams (1902-1981). Bydd yn canolbwyntio ar eu cyfrolau o lenyddiaeth deithio, sef *Dringo’r Andes* (1904) gan Morgan, a *Cynydro Patagonia* (1960) gan Williams.

Gan dynnu ar waith Geraldine Lublin ar theori trefedigaeth ymsefydlol (*‘settler colonial theory’*) yng nghyswllt lenyddiaith Wladfaol, byddaf yn archwilio i’r modd y mae awduron Gwladfaol a Chymreig yn darlunio’r brodorion yn eu gwaith. Ystyriaf sut mae’r angen i feddiannu’r Wladfa a chreu hunaniaeth Batagonaidd ddilys ar y naill law yn gwrthdaro â hunan-welediad fel grŵp lleiafrifol, sy’n sylfaenol wahanol i’r Sbaenwyr ymerodraethol.

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This paper will focus on the portrayal of native tribes in Patagonia (the Mapuche and Tehuelche) in the work of Eluned Morgan (1870-1938) and R. Bryn Williams (1902-1981) and will discuss their volumes of travel writing *Dringo’r Andes* ‘Climbing the Andes’ (1904) by Morgan and *Cynydro Patagonia* ‘Roaming Patagonia’ by Williams.

By drawing on the work of Geraldine Lublin concerning settler colonial theory in the context of ‘Gwladfa’ literature, I will examine the ways that settlers and Welsh authors portray the native people in their work, and how their need to possess Patagonia and to create a valid Patagonian identity clashes with their self-identity as a minority group that is fundamentally different to the imperialist Spanish.

MUSKER TURNER, Judith, Prifysgol Caerdydd

CYFFWRDD Â CHERDDI: GWYBYDDIAETH YMGORFFOROL A’R BROSES O FARDDONI (14)

TOUCHING POEMS: EMBODIED COGNITION AND THE PROCESS OF WRITING POETRY (14)

Bwriad y papur hwn yw rhannu casgliadau prosiect ymchwil sy’n archwilio agweddau o’r proses o farddoni o safbwynt gwybyddiaeth ymgorfforol, gan ddefnyddio dull ymchwil celfyddydol.

Dadleuaf fod safbwyntiau ymgorfforol â photensial i gynnig mewnwelediadau newydd i’r proses o farddoni, a ellid eu defnyddio i ddatblygu ffyrdd newydd o ysgrifennu a dadansoddi barddoniaeth. Defnyddiwyd dull ymchwil celfyddydol yn ganolbwynt i’r prosiect, ar ffurf cyfres o gerddi rwyf wedi’u hysgrifennu a’u gwnio ar wrthrych tecstil tri dimensiwn i’w wisgo. Gan ddefnyddio dull ysgrifennu awtoethnograffig ynghyd â damcaniaethau am wybyddiaeth ymgorfforol o feysydd gwyddoniaeth wybyddol a beirniadaeth lenyddol, gellir ymdrin â’r profiad o greu’r gwrthrych hwn fel proses ymholi systematig.

Cynigaf fod ymdrin â goddrychedd yr ymchwilydd yn uniongyrchol yn arwain at ddealltwriaeth ddyfnach o ryngweithio’r bardd, y testun a’r gynulleidfa, a bod safbwyntiau ymgorfforol yn galluogi ymdriniaeth o agweddau llenyddol na thrafodir fel arfer gan eu bod yn ymwneud â theimladau goddrychol y darlennydd. Trafodir sut y mae’r profiad ymchwil hwn, o fod yn fardd ac ymchwilydd ar yr un pryd, wedi goleuo’r cysondebau rhwng y weithred greadigol o farddoni a’r weithred o ddadansoddi. Yn olaf, archwilir y berthynas rhwng safbwyntiau gwybyddol ymgorfforol a swyddogaeth y bardd a’r ymchwilydd, a’u gwerth cymdeithasol yng nghyd-destun barddoniaeth Gymraeg.

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This paper aims to share conclusions from a research project which explores aspects of the process of writing poetry from an embodied cognitive perspective, using an artistic research method.

I argue that embodied perspectives have the potential to offer new insights into the process of writing poetry, which could be used to develop new ways of writing and analysing poetry. The use of an artistic research method was central to the project, in the form of a series of poems I have written and sewn onto a three-dimensional wearable textile object. By using an autoethnographic writing method as well as theories about embodied cognition from the fields of cognitive science and literary criticism, the experience of creating this object can be treated as a systematic process of enquiry.

I suggest that engaging directly with the subjectivity of the researcher leads to a deeper understanding of the interaction between poet, text and audience, and that embodied perspectives enable treatment of literary aspects which are not usually discussed because they concern the subjective feelings of the reader. I discuss how this research experience, of being poet and researcher simultaneously, has highlighted the consistencies between the creative act of writing poetry and the act of analysis. Finally, I explore the relationship between embodied cognitive perspectives and the role of the poet and the researcher, and their social value in the context of Welsh language poetry.

NANCE, Claire, Lancaster University

AN ULTRASOUND STUDY OF SCOTTISH GAELIC SONORANT CONSONANTS (40)

Scottish Gaelic sonorants have been described as participating in a three-way contrast between palatalised phonemes, velarised phonemes and ‘plain’ phonemes with no secondary articulation (Ladefoged et al. 1998). Here, we report an ultrasound analysis of the tongue shapes used in this contrast, in order to better understanding the phonetic implementation of phonological contrast in Scottish Gaelic (see also Sung et al. 2015).

Data were collected from eight speakers of Lewis Gaelic aged 40-60 who grew up in Gaelic-speaking environments. Participants read a word list containing sonorant phonemes surrounded by both front vowels and back vowels in all word positions. Audio recordings were made using a microphone attached to the ultrasound headset. Ultrasound data were recorded using a high-speed ultrasound system (SonoSpeech) at ~100 Hz and synchronised with the audio signal at each frame of the ultrasound image. Splines were fitted to the tongue contour on the ultrasound image across the entire duration of the vowel+sonorant+vowel interval. We conducted two analyses: (1) a comparison of tongue shapes during the production of each sonorant phoneme; (2) a dynamic analysis of the entire vocalic and sonorant intervals.

Results suggest robust articulatory distinctions between palatalised, velarised and plain laterals and nasals, but no distinct velarisation for the rhotics. Contrasts are realised through tongue body fronting or backing but also tongue root displacement (Bennett et al. 2017). These data contribute to the articulatory description of Gaelic, work towards a better understanding of phonological typology in palatalised sonorants, and provide the basis for future socio-articulatory investigations.

Ní Annracháin, Máire, An Coláiste Ollscoile, Baile Átha Cliath (UCD)

CHANGED BUT NOT BEYOND RECOGNITION: FRESH GROWTH FROM OLD TROPES OF MASCULINITY IN CONTEMPORARY IRISH POETRY (73)

Representations of masculinity have changed dramatically in Irish literature in the modern and post-modern world. This paper will examine some of the strategies for rethinking masculinity in a world in which traditional faith in heroes has been lost. One such approach, frequently encountered, particularly among women writers, is a mocking tone designed to puncture self-importance, but this is not the only strategy. Men and women explore ways of shifting the balance of power between humans and the natural world, of reconfiguring of power and wealth, and of demonstrating a willingness to embrace gender fluidity and uncertainty.

One of the salient feature of post-Revival literature over the past century has been an acute awareness among writers of the importance of imaginative tradition they have inherited or within which they choose to work. Their energetic engagement with that tradition is sometimes expressed in ironic terms, but sometimes too in tentative, less astringent, tones of exploration and openness.

This paper will consider poems by Colm Breathnach, Michael Davitt, Dòmhnall MacAmhlaigh and Seán Ó Curraoin, all of whom have produced fresh and engaging poems of masculinity, and all of whom have found the Irish heroic tradition to be a rich and malleable source for contemporary re-imaginings.

Ní CHOISTEALBHA, Laoighseach, Ollscoil na hÉireann, Gaillimh

GENDER, DISABILITY, AND INFANTICIDE: CHANGELINGS IN IRISH STORYTELLING (86)

Changelings have haunted the folklore of many of the Celtic languages, but to this day, despite admirable work by researchers such as Susan Schoon Eberly, much uncertainty reigns about the true nature of the changeling. What does it represent, and what does the changeling child, or indeed, changeling adult, say about the pre-capitalist notions of humankind? What did the changeling folk tales hope to teach their listeners?

It seems to be generally understood that the changeling infant represents an ailing child, a child suffering from a severe illness, or a disability. In this paper, these ideas will be further developed; could the changeling child represent a parent’s ‘othering’ of their own offspring in order to committ infanticide, either by violent or neglectful means? Irish historiography itself has recorded many instances, usually in the 19th century, of the killing of infants by parents or carers, under the guise, or belief, that the child had been taken. Was this a genuine reason, or a mere excuse?

The paper will touch briefly on the much-studied life and death of Bridget Cleary, a young woman who was murdered by reason of her husband’s belief that she was a fairy, and that by killing her, his real wife would return. Is this a credible defence, or was it an exploitation of Irish folk belief in order to murder his wife? Such questions may never be properly answered. In this paper, however, these issues will be examined and developed with examples from Irish folk tales, many of which attempted to teach a sociological lesson to their listeners.

An anthropological slant will also be applied to the study, which shall root the folktales within the study of liminality. Through the examination of these folk tales, and through the lens of the changeling-tale, this paper endeavours to uncover some more of the folk understandings surrounding women, children, and those with disabilities - those liminal beings upon whom many Celtic folktales focused.

Ní FHALLAMHÁIN, Eibhlín, Coláiste na Tríonóide, Baile Átha Cliath
THE FUNCTIONS OF THE GENITIVE CASE IN IRISH (52)

The genitive in Irish very complex paradigmatically and has an apparently dizzying array of functions. The uses of the genitive especially those relating to modification have not been studied in detail. This paper aims to shed some light on the many functions of the genitive and discern patterns or systematicity. This paper takes a functional approach to linguistic analysis. The clause and noun phrase structures of Role and Reference grammar are used, along with a compatible approach to nominal decomposition used in computational linguistics. The Role and Reference Grammar approach to syntax and morphology emphasises the role of semantics. In RRG the structural formal aspects of language can be explained only with reference to semantics and pragmatics. The approach to nominal semantics used in this paper is drawn from the work of computational linguist Pustejovsky. These functional methodologies prove very useful in aiding the interpretation of the functions of the genitive case in Irish and the traditionally defined list of functions was greatly simplified. The genitive case in Irish can be analysed as having three major semantic functions, and these functions are distinguished syntactically. The basic function of the genitive case in Irish is to link a modifying noun to the noun it is modifying. The syntactic construction used to encode attribution/modification is also used to encode quantification, and to encode an event as an attribute of an argument.

Ní LOINGSIGH, Katie, Ollscoil na hÉireann, Gaillimh (Galway)
A FRESH LOOK AT THE CORRESPONDENCE BETWEEN AN tATHAIR PEADAR UA LAOGHAIRE AND EOIN MAC NÉILL (19)

This paper aims to provide a fresh insight into the correspondence between two major personalities of the Gaelic revival period An tAthair Peadar Ua Laoghaire and Eoin Mac Néill. Peadar Ua Laoghaire is recognised as one of the primary Irish-language authors of the Gaelic revival period and his writings left an indelible mark on the Irish language and on a generation of students during the twentieth century. Eoin Mac Néill was a key figure in both the language revival and nationalist political movements of the early twentieth century and purposefully promoted Peadar Ua Laoghaire as a writer following the establishment of the Gaelic League in 1893.

A new collection of letters ('Bertie Troy Collection') which came to light in 2018 form the basis of analysis in this paper. This new collection of letters complements the original correspondence between Peadar Ua Laoghaire and Eoin Mac Néill retained in the National Library of Ireland (Eoin McNeill Papers, MS 10,879). This paper intends to re-examine the short-lived friendship between Peadar Ua Laoghaire and Eoin Mac Néill through the personal letters of two of the major personalities of the Gaelic revival movement.

Ní MHAONAIGH, Máire, University of Cambridge
LOOKING OUTWARDS: eDIL AND IRISH LOANWORDS (48)

This paper will discuss how eDIL can be used to assess the various linguistic influences that form part of Ireland's multilingual history, focussing in particular on the legacy of Old Norse. How representative and reliable are the 134 words allegedly from Old Norse currently recorded in eDIL and what can they reveal about the interaction between Norse and Irish speakers in the post-Viking period? How eDIL deals with words of Germanic origin more generally will be examined, in the light of recent research on Scandinavian influence on English vocabulary being carried out as part of the Cambridge-based Gersum project (www.gersum.org). Words of this type which are new in eDIL 2019 will be brought to the fore.

Ní CHÁRTHAIGH, Deirdre, Coláiste na Tríonóide, Baile Átha Cliath
PLÉ AR THRAIDISIÚN LÁMHSCRÍBHINNÍ *BODACH AN CHÓTA LACHTNA* (55)

Tá béim á leagan ag scoláirí le deireanaí ar an ngné chruthaitheach a bhain le ról na scríobhaithe i seachadadh théacsanna próis na Nua-Ghaeilge Moiche. Déanfar plé sa pháipéar seo ar choincheap an scríobhaí-eagarthóra (Ní Úrdail, 2011) trí anailís a dhéanamh ar sheachadadh théacs fiannaíochta ar an dtugtar *Bodach an Chóta Lachtna*. Tá traidisiún fairsing lámhscríbhinne ag an téacs seo, agus é ar caomhnú i mbreis agus 50 lámhscríbhinn a breacadh idir tús an ochtú haois déag agus deireadh an naoú haois déag. Tá an chóip is luaithe den scéal atá tagtha anuas chugainn le fáil in LS *ARÉ 23 M 23*, a breacadh i mBaile Átha Cliath sa bhliain 1731.

Is beag idir an chuid is mó de leaganacha lámhscríbhinne an scéil, agus iad ag teacht lena chéile ó thaobh bhunstruchtúr an téacs de. Léiríonn leaganacha eile, áfach, leibhéal ard d'ionchur agus de shamhlaíocht na scríobhaithe. Dhá leagan go háirithe, inar cuireadh sléachta próis agus filíochta leis an bpríomhinsint, a léiríonn an claonadh seo chun téacs a athrú agus a mhúnlú ar bhealach nua. Déanfar cur síos sa pháipéar seo ar thraidisiún lámhscríbhinne an téacs, agus ar an gcaoi a léiríonn scéal a sheachadta gur bhain idir chruthaitheacht agus choimeádachas le próiseas na scríobhaithe sa tréimhse iarchlásaiceach.

Nic CONMHAIC, Eimear, Coláiste na Tríonóide, Baile Átha Cliath
FRÉAMHACHA AN FHILE: AN TEANGA I BHFILÍOCHT CHOILM BHREATHNAIGH (67)

File agus úrscéalaí Gaeilge is é Colm Breathnach a bhfuil ocht gcnuasach filíochta foilsithe aige go dtí seo. Tá an-mhachnamh déanta ag an mBreathnach ar an teanga agus ar choincheap na Bé ó tháinig an chéad chnuasach aige amach ag tús na nóchaidí.

Sa pháipéar seo, caithfear súil ar fhréamhacha an Bhreathnaigh agus ar an tslí a dtéann siad i bhfeidhm ar a thuairimí i leith na teanga agus i leith thraidisiún na Bé in Éirinn. Tá iniúchadh déanta ag an bhfile féin ar na fréamhacha sin sa luathshaothar aige, go háirithe in *An Fearann Breac* (1992), *Croí agus Carraig* (1995) agus *An Fear Marbh* (1998). Tabharfar léargas sa pháipéar seo ar thionchar na gcaidreamh daonna agus an phobail dúchais ar an ngaol idir an file agus an teanga agus labhrófar ar na laigí a bhíonn ag baint leis an teanga chéanna.

Nic MHATHÚNA, Deirdre, Ollscoil Chathair Bhaile Átha Cliath (DCU)
FROM DÚN CHAOIN TO ANTARCTICA – THE ROLE OF PLACE IN THE POETRY OF PIARAS FEIRITÉAR (c.1600 - c.1652) (55)

This paper will examine the role of place in the poetry of Piaras Feiritéar (c.1600 – c.1652), poet and military leader. A descendant of Anglo-Norman settlers to the Dingle peninsula, Co. Kerry, Feiritéar's poetry displays a keen sense of attachment to his native area. Many place names from Counties Kerry, Cork and Limerick are employed, as are the names of historical and mythological figures from the Irish tradition. However, Feiritéar's outlook extends beyond Munster and Ireland, reflecting his immersion in the cultural and intellectual life of contemporary Western Europe. Geographical allusions range from the local (Dún Chaoin) to the global (Antarctica). Detailed knowledge of the English aristocracy is evident in the courtly love poem 'Tugas annsacht d'óigh Ghallda' ('I loved an English maiden'), while the elegy 'Mo thraochadh is mo shaoth léim ló thu' ('You are the cause of my lifelong exhaustion and distress') commemorates a friend who died while serving in the Spanish army in Flanders. In addition to these concrete examples of connections with the wider world, Feiritéar's corpus of poetry reveals an outlook that is, at times, humanist in character. It will be argued that references to place and to figures associated with specific areas and cultures reflect both Feiritéar's deep connection with Gaelic literary tradition and his affinity with contemporary European intellectual thought.

Nuijten, Anouk, University of Cambridge
ASPECTS OF AN ANTHOLOGY OF DEATH-TALES: TWO *AIDEDA* FROM EDINBURGH, NLS, ADVOCATES LIBRARY MS 72.1.40 (104)

This paper will present an exploration of two understudied late medieval Ulster Cycle death-tales within their manuscript context. *Aided Cheit maic Mágach* ('the Death-Tale of Cet mac Mágach') and *Goire Conaill Chernaig 7 Aided Ailella 7 Conaill Chernaig* ('The Cherishing of Conall Cernach and the Death-tale of Ailill and Conall Cernach') are both found in the late medieval manuscript Edinburgh, NLS, Advocates Library MS 72.1.40. This manuscript consists of five distinct layers or gatherings, written in different periods and with various provenances. The first gathering consists of a collection of seven Ulster Cycle *aideda* or death-tales. Thomas Owen Clancy has argued that the contents of this section are unique in that it contains a collection of *aideda* or 'death-tales' and that the tales have to be read as an anthology of *aideda*. Building on this idea, I will explore various aspects of this anthology, focussing mainly on *Aided Cheit* and *Goire Conaill Chernaig*. First, the compilation and transmission of the group will be considered. Of specific interest here is the order of the tales, as the placement of *Aided Chonchobair* at the head of the group is crucial to the interpretation of the remaining six tales in the anthology. The second half of the paper will examine the relations between the two aforementioned *aideda*, since they show textual borrowings that may indicate that the tales were supposed to be read in conjunction with each other.

Ó Briain, Stiofán, An Coláiste Ollscoile, Baile Átha Cliath (UCD)
'EASPA GAISCE ÁR LINNE LE BUILLÍ BEAGA Á CÚTEAMH' – TOXIC MASCULINITY AND THE LOSS OF THE HEROIC IDEAL IN *BEATHA DHÓNAILL DHUIBH* BY SÉAMUS BARRA Ó SÚILLEABHÁIN (73)

The foundational understandings of society and culture of previous generations have undergone radical change in the past two centuries. The pace of this change has increased rapidly in the last two decades and now these foundational assumptions are being re-assessed and re-imagined. Out of this reassessment comes conflict, and this conflict raises new issues and figures. One of these issues is the concept of masculinity, which has shifted radically from the heroic warrior ideal of the past.

This paper will assess the presentation of masculinity in the poetry of the young Irish-language poet Séamus Barra Ó Súilleabháin, focusing on his first collection *Beatha Dhónaill Dhuibh* (The Life of Black Dónall). It will focus on the concept of toxic masculinity, as depicted by the collection's titular character, Dónall Dubh. The traits associated with toxic masculinity in Dónall Dubh will be explored and this dark figure will be analysed in the context of recent scholarship on gender and masculinity.

The paper will argue that the aggression, violence, and misogyny of Dónall Dubh can be viewed as symptoms of the marginalisation and alienation of the individual in a modern capitalist society. It will explore how the perceived loss of the heroic masculine ideal contributes to this male alienation and it will examine the response of the poet to the cause and effect of this toxic masculinity.

Ó CONAILL, Seán, Coláiste na hOllscoile Corcaigh (Cork)

LANGUAGE IN CELTIC LEGAL DOCUMENTS – CULTURAL EXPRESSION OR LEGAL MEANING? (77)

Among the legal systems of Celtic jurisdictions of the Republic of Ireland, Scotland and Wales there exists constitutional documents (in the English and Celtic languages) which place an emphasis on the role that the language of those respective jurisdictions plays. In Ireland's case this takes the form of a bilingual Constitution and in the case of Wales and Scotland it comes by way of devolution legislation which is provided in the Celtic languages to varying degrees.

The Irish Constitution while primarily thought of as a legal document is much more than that. Mr Justice Geoghegan of the Irish Courts noted that a constitution is more than a mere legal document but also serves as an expression of the emotions, aspirations and feelings of the people who enacted it. The Irish Constitution contains many elements which are not necessarily there as legal instruments but rather there to express in a collective voice the feelings of the Irish people.

This paper will examine the English language and Irish language texts of the 1922 and 1937 Constitution not as a legal documents but as pieces of literature sending a cultural message. The significance of particular terminology and tone will be assessed with a focus on the religious, nationalistic and gender constructions which are to be found in the text. The paper will discuss how the Constitution was a document of its time but also focus on the enduring legacy of the Constitution with a view to the impact of the language of 1937 in modern Ireland. The comparative perspective of Wales and Scotland will be examined to further investigate the point.

Ultimately this paper will investigate what the cultural and societal factors are which lead to the enacting of provisions in legal documents and whether the populations who enacted them mean for the Celtic language versions to have genuine legal meaning and consequences. It is not intended that this paper will be a blackletter legal academic paper but rather a paper of more general interest with a light legal focus.

Ó DOCHARTAIGH, Caitríona, Coláiste na hOllscoile, Corcaigh (Cork)

THE 'IMPOSSIBILIA' GENRE IN MEDIEVAL IRISH POETRY (38)

Adynata, paradigms of the impossible, are an ancient literary topos, extant in European literature as early as the poetry of Virgil. Classical poets used *adynata* as a rhetorical device but as antiquity gave way to the literary tastes of the early Middle Ages, these impossibilities or wonders grew into a fully-formed comic genre in which sequences of *impossibilia* are strung together. The high point of the genre are the humorous *fatrasies* of thirteenth-century France which were popularised and disseminated by wandering troubadours. In addition, pictorial expression of the *impossibilia* are widespread in the margins of medieval manuscripts, particularly from the thirteenth to the fifteenth centuries, where snails attacking knights, reading monkeys and armed hares abound. The theme is also strong later in popular ballads (e.g., 'chansons de menteries') and folktales. In Modern Irish, the motif reaches a highpoint in the *Ambrán Bréagach* genre, examples of this song-type were collected in a number of Gaeltacht areas in the twentieth century. However, the topos is also extant in medieval Irish poetry: one of the most striking examples is an obscure little poem beginning with the words *Feochair mo luan* conserved in Stowe manuscript B.iv.2, RIA and in manuscript H.3.18, TCD. The survival of this poem raises the age-old question puzzled over by narratologists, folklorists, and medievalists: can this motif or topos be borrowed from culture to culture or are the attestations independent of outside influence. I.e., is this a case of monogenesis or polygenesis?

Ó DONNAILE, Caoimhín P., Sabhal Mòr Ostaig

BUNADAS - AN ONLINE NETWORK DATABASE OF COGNATES IN CELTIC AND OTHER LANGUAGES (93)

Bunadas (<https://www.smo.uhi.ac.uk/gaidhlig/faclair/bunadas/>) is an online network database of cognates, currently containing over 53,000 words and morphemes with the emphasis currently on the Celtic languages. It is a resource for both language learners and researchers, including etymologists, historical linguists and lexicographers. Its facilities include the display of a list of cognate words in any pair of languages; and the display in tree form (minimal spanning tree) of the cognates in other languages of any particular word, with each word colour-coded by family and language. The network structure (network with distance metric) makes for superb flexibility in adding additional material, and allows the representation of word relationships within languages as well as between languages. Homonyms are distinguished. Whether a word makes up a major, partial or tiny (for morphemes) component of another word is flagged, so that the English word 'claymore', for example, does not provide a false link between the Gaelic words 'claidheamh' and 'mór'. The drag-and-drop editing interface makes it easy to alter connections between words. All words are linked via Multidict to multiple dictionaries, including eDIL, GPC, DASG, Etymonline, Wiktionary. The interface is multilingual, currently in a choice of English, Gàidhlig, Gàeilge. *Bunadas* is continually expanding, but currently contains over 14,500 Old Irish words, 13,800 Irish, 2300 Scottish Gaelic, 1800 Manx, 2100 Welsh, 1400 Cornish, 1300 Breton, 350 Gaulish, 1000 Proto-Celtic, 2200 Latin, 700 French, 750 Ancient Greek, 1300 Proto-Germanic, 1000 German, 1000 Old English, 2500 English, 200 Norse, 3000 Proto-Indo-European including wordforms, and another 22 languages.

Ó DONNGHAILE, Andrew, Ollscoil na hÉireann, Gaillimh (Galway)
JOINT LIABILITY AND ENFORCEMENT IN INTERTERRITORIAL LAW (47)

Joint liability for offences features in various legal texts concerning interterritorial disputes in early medieval Ireland. These texts often differ in their treatment of joint liability; some distinguish between and proscribe different penalties for simple onlookers at the scene, accessories to an offence, and active participants, while others do not. Joint liability generally affected how fines were levied for such group offences, while the method of fine distribution reveals much about the enforcing figures involved in levying the fines. Since the precise mechanisms of enforcement are still not well understood, I intend to illuminate how these aspects in *Cáin Adomnáin*, *Cáin Domnaig*, *ritb na cānann*, texts concerning *cairde*, and other texts on interterritorial law illustrate the kinds of cross-border activities envisioned therein, either by those transgressing law or those enforcing it. This will contribute to a greater understanding of the legal administration and interactions within and between kingdoms and overkingdoms. Moreover, this approach may reveal clues to differences in time or place in the methods of interterritorial dispute settlement.

Ó FIONNAGÁIN, Aengus, Ollscoil Luimnigh (Limerick)
LANGUAGE SHIFT IN THE IRISH MIDLANDS 1600-1950: THE CASE OF CO. WESTMEATH (65)

The midlands of Ireland are popularly considered long anglicised, and Irish, as a natively spoken community language, a distant memory. In truth, there was a scattering of native speakers in Cos. Longford, Westmeath, Offaly, and Meath, as recently as the early twentieth century (Piatt 1936 & 1952; Finnegan 2013). In the vicinity of Athlone, Co. Roscommon, a sound recording was made of a native speaker in 1964.

This paper focuses on the interaction of the English and Irish languages in Co. Westmeath, during and immediately after the plantation period (seventeenth century). It will also seek to provide an overview of language use and transmission in the eighteenth and nineteenth centuries in that county, and in other areas of central and eastern Ireland, drawing on the limited sources available, with inferences from recent and contemporary parallels in the *Gaeltacht*.

I will argue that the framing of Irish since the revival of period of 1893-15 as a ‘national language’, its established position in the education system post 1922, as well as the emergence of the concept of the *Gaeltacht* (Ó Torna, 2005), have tended to diminish, if not obscure, the local significance of Irish as a ‘heritage language’ in many parts of Ireland. This has important implications for learner motivation, as well as popular attitudes towards the language.

Without a clear understanding of language usage in the recent past, at a local and regional level, the movement towards increased provision of services for Irish speakers, and the increased visibility of the language, might meet resistance, or come to be perceived as an imposition, along the lines of the ‘never spoken here’ trope in Scotland.

Ó FIONNÁIN, Mark, Katolicki Uniwersytet Lubelski Jana Pawła II (Lublin)
IRISH AND SCOTTISH GAELIC AS PRESENTED IN PETER SIMON PALLAS’ *СРАВНИТЕЛЬНЫЕ СЛОВАРИ* (118)

In the 1780s a multilingual dictionary was published in Saint Petersburg, Russia, under the editorship of the German Peter Simon Pallas (1741–1811). As its title – *Сравнительные Словари Вѣсьхъ Языковъ и Нарѣчій* ‘A Comparative Dictionary of all Languages and Dialects’ – explains, it was a comparative dictionary containing almost 300 headwords and numbers in Russian and their equivalents in 200 languages and dialects from all over Europe and Asia. Amongst these languages are the Celtic languages, including both Irish and Scottish Gaelic. This dictionary is thus a snapshot of Irish and Scottish Gaelic from the 1780s and the aim of this talk is to give some background to the history of the dictionary itself and to look at the entries for the two Gaelic languages, comparing them and looking at some of the inaccuracies presented but also at the historical value of the words recorded.

Ó GIOLLAGÁIN, Conchúr, Oilthigh na Gàidhealtachd agus nan Eilean (Highlands and Islands)
LANGUAGE DEATH REVISITED: A NEW ANALYTICAL APPROACH TO DATA FROM THE GAELIC LANGUAGES (65)

The living Gaelic languages of Scotland and Ireland are at an advanced stage of social collapse (Ó Giollagáin *et al.* 2007; Ó Giollagáin and Charlton 2015; Taylor 2016; MacKinnon 2011; Ó Giollagáin and Ó Curnáin 2016; Ó Curnáin 2016; Ó Giollagáin *et al.*, forthcoming). This paper proposes a new theoretical framework underpinning the societal processes of language death based on the current condition of the Gaelic languages. The analysis builds on the tipping point/critical mass perspective of Dorian (1981), the examination of status disadvantage in Gal (1978) and the societal/institutional deficit approach of Crystal (2000). Drawing on current demographic, sociolinguistic and linguistic data, this paper posits that the penultimate societal phase of language death is primarily marked by a loss of normative function in the language spoken by the minoritised group in a contracting social habitat, i.e. the process of habitat loss is mirrored in the pragmatic redundancy of the minority language. The social-linguistic constraints of the younger generations in establishing a normative function for the minority language, in comparison with older generations raised in higher minority-speaker group densities, is an indicator of the demolingistic contraction of the speaker group. This new analysis of sociolinguistic function in the spatial extent of the speech community demonstrates the central importance of protecting a high threshold of speaker density in supporting normative processes in minority language practice. Given the contraction of the spatial/demolingistic extent of the Celtic languages, mitigating measures are proposed for the speaker groups falling below this high threshold.

O'NEILL, Kathryn, Harvard University

'ESSENTIALLY A CHRONICLE OF NORTH CONNACHT': A REASSESSMENT OF THE COTTONIAN ANNALS (95)

This paper will reassess the text known as the Cottonian Annals,[□] which narrates the history of Ireland from Abraham to 1270 CE, and includes the most complete extant text of the so-called Pre-Patrician Material, as well as a collection of seemingly historical annal entries whose provenance remains the subject of debate. This text has interested scholars for its potential to shed light on the early history of the North Connacht dialect of Irish, but individual attention to the text has rarely gone beyond this to its broader significance. In fact, scholarly neglect of these annals has left a number of intriguing questions unanswered or under-examined. These gaps in scholarly attention include this set of annals' relationship to the Chronicle of Ireland, its place of origin, and the networks of patronage that lay behind its production, networks which seem unusually to have joined both the learned Ó Maelconaire family and the regular canons of the Premonstratensian order. There is thus much to be gained from renewed scholarly consideration of this often-overlooked text, and this paper will be an in-depth assessment of the text as it relates to these questions.

OLMSTED, Garrett, Bluefield State College

THE *TÁIN* AND THE *ENŪMA ELIŠ* (2)

Many of the Cassite king names are relatable to the names of Vedic deities. In Šagarakti-Šuriaš (1245—1233 BC) the name of the Cassite sun god Šuriyaš is transparently cognate with the name of the Vedic sun god Sūriyaḥ. The king name Nazi-Maruttaš (1307-1328 BC) gives a further cognate equation for the Cassite and Vedic gods. Although the Cassites did not speak an Indo-European language their rulers may have. The fact that the Enūma Eliš has been dated to around 1250-1150 BC makes it credible that the epic was "composed" during a period when an Indo-European speaking king ruled in Babylon. Perhaps it would be better to suggest that rather than being composed, the epic was adapted into Babylonian repertoire at this date to advance the theogony of Marduk. If so it would not be far-fetched to see it as a variant of another Indo-European epic preserved in seventh-century Archaic Irish poetry, Táin Bó Cuailnge. I have argued elsewhere that this epic is given narrative portrayal on a great silver bowl of Venetian origin dating to 70 BC, the Gundestrup cauldron. The Babylonian New Year Festival occurred for 11 days around the first day of spring. The festival reenacted Marduk's role in the Creation of the Universe as outlined in the Enūma Eliš. Here I shall argue that Tablets 2-5 of the Enūma Eliš actually are taken from an Ur-Indic version of the tale which crops up later in Ireland as the Táin, culminating on the first day of spring.

OWEN, Ann Parry, Canolfan Uwchefrydiau Cymreig a Cheltaidd

AR DRYWYDD Y TAWDDGYRCH CADWYNOG, *TOUR DE FORCE* Y BEIRDD (99)

IN PURSUIT OF THE TAWDDGYRCH CADWYNOG, *THE POETS' TOUR DE FORCE* (99)

Niwlog iawn yw ein gwybodaethamaddysg a chydberthynas y beirdd yng Nghymru'r Oesoedd Canol. Er y gallwn gysylltu ambell fardd ag athro barddol penodol, yn anaml y ceir prawf sicr o'r fath berthynas. Gan mai ystrydeb gan y beirdd yw cyfeirio at gyd-fardd, yn enwedig un hŷn, fel *athro*, ni allwn roi gormod o goel ar eu geiriau eu hunain. Nid yw natur a chynnwys yr addysg farddol yn eglur ychwaith, ac yn sicr nid yw'r gramadegau barddol sydd wedi goroesi yn cynnig 'addysg gyflawn' i brentis o fardd, nac yn rhoi i ni ddisgrifiad cyflawn o'u crefft.

Mewn gwirionedd ceir llawer gwell syniad am 'reolau' tybiedig cerdd dafod drwy astudio arferion y beirdd eu hunain yn eu cerddi, a defnyddio'r dystiolaeth honno i atgynhyrchu'r rheolau, neu eu gramadeg os mynnir, fel y gwnaeth John Morris Jones i raddau helaeth yn achos ei ddisgrifiad o'r mesurau a'r gynghanedd yn *Cerdd Dafod* (1925).

Bwriad y papur hwn yw gweld beth (os unrhyw beth) y gallwn ei ddysgu am addysg a chydberthynas y beirdd drwy gyfyngu ein sylw i un nodwedd benodol, sef y tawddgyrch cadwynog, *tour de force* y beirdd, a dilyn hynt a datblygiad y mesur hwnnw yn eu canu ar hyd y cenedlaethau, o ddechrau'r 14g (pan ddyfeisiwyd ef gan Einion Offeiriad) hyd hanner cyntaf yr 16g.

Our knowledge about the education and inter-relationships of medieval Welsh poets is very unclear. Although we can associate some poets with particular poetic teachers, those relationships can rarely be proven, especially as a poet would often refer to a fellow poet, especially an older one, as his teacher (*athro*). The nature and content of a poet's education is also unclear, and we can be certain that the surviving bardic grammars do not offer a 'complete education' for an apprentice poet, nor do they provide us with a comprehensive description of the bardic craft.

A much better idea of the 'poetic rules' can be achieved by studying the poets' own practices in their poems and then using that evidence to reproduce their poetic grammar, as John Morris Jones did as regards the description of metres and *cynghanedd* in his *Cerdd Dafod* (1925).

The aim of this paper is to see what we can learn (if anything) about the education and inter-relationships of the poets by focussing on one particular feature, namely the *tawddgyrch cadwynog* metre, the poets' *tour de force*, and by following its development from the beginning of the fourteenth century (when it was devised by Einion Offeiriad) until the first half of the sixteenth century.

There are three distinct but related accounts of Conchobar's birth: two in texts bearing the title *Combert Conchobuir* and a third embedded within the text known as *Scéla Conchobair meic Nessa*. There have been few comparative discussions of the three versions, and they have focused primarily on the content of the stories rather than on issues of textual history or manuscript context. The relationships between the texts of these three versions of Conchobar's birth and their component parts is complex and has yet to be fully described. The existing editions may enumerate some or all manuscripts of a text, but generally do not discuss the relationships between these texts or their contexts in any detail, and in some cases not all extant manuscript versions are identified or included in the editions. In addition, in some discussions of the manuscripts there are inaccuracies regarding which versions of the story are present in various manuscripts. As there is currently no full account of the manuscript witnesses of these texts, this paper will offer a catalogue of all known copies of these texts and clarify the relationship between the three versions of the story with particular attention to their manuscript contexts and how their component parts have been combined and recombined in various ways.

PALANDRI, Andrea, Scoil an Léinn Cheiltigh (DIAS)
THE EARLY MODERN IRISH VERSIONS OF PSEUDO TURPIN'S *HISTORIA KAROLI MAGNI* (112)

This paper will discuss the textual relationship between the three Early Modern Irish translations of *Historia Karoli Magni* (*HKM*), all of which were made during the fifteenth century, and their relationship to the copies of *HKM* that survive from England, Wales and Ireland. After having discussed the principal textual differences between the surviving Irish translations of the text, this paper will focus on the version known as *Gabbáltais Shéarlais Mhóir*, under which title the text was edited by Douglas Hyde in 1917 (ITS 19), who however was unaware of the existence of the other two independent translations of the text. This particular translation (henceforth *GSM-1*) is perhaps the most interesting of the three adaptations for the study of Irish prose during the late fifteenth century. The language of *GSM-1* is in fact mostly current to the time in which it was written and contains few of the archaising features common to other fifteenth century prose texts (e.g., *The Irish Marco Polo*, *Stair Ercuil* or *Lorgaireacht an tSoidhgh Naombtha*). Since *GSM-1* survives in four fifteenth-century manuscripts, all written within the same half century and in different parts of the island, close examination of the textual divergences between copies of the text and a discussion of orthographical and morphological variants will allow this paper to consider whether dialect features are discernible in the text and, more broadly speaking, to reflect on the cultural and linguistic context that produced *GSM-1*.

PARINA, Elena, Prifysgol Marburg
THE POSITION OF TRANSLATIONS WITHIN THE WELSH LITERARY POLYSYSTEM OF THE SIXTEENTH CENTURY (46)

The sixteenth century was a time of radical change in Welsh society and in Welsh literature. This paper sets out to discuss the profound influence of translations on the culture and language within the framework of the polysystem theory proposed by Itamar Even-Zohar. He argues that translations may become central in the literary polysystem in a situation 'when there are turning points, crises, or literary vacuums in a literature' (Even-Zohar 1990: 47). Another implication of the polysystem theory also suggests that 'the socio-literary status of translation [is not only] dependent upon its position within the polysystem, but the very practice of translation is also strongly subordinated to that position' (Even-Zohar 1990: 51). As is well known, the sixteenth century witnessed a number of different attitudes and practices of translation. The paper will analyse some translations of this period and evaluate their linguistic profiles in order to extract information on the practices adopted by their translators. This will result in a more detailed picture of the Welsh literary polysystem of this crucial period of Welsh culture.

PARKER, Shannon Rose, Harvard University
MARWNADAU MADOG AP MAREDUDD: AGWEDDAU CUDD Y BEIRDD (27)

Cyn marw Madog ap Maredudd, Tywysog Powys, ym 1160, cyflogwyd ganddo ddau fardd yn ei lys, sef Gwalchmai ap Meilyr a Cynddelw Brydydd Mawr. Canodd y ddau bedair marwnad iddo (un gan Walchmai a thair gan Gynddelw), ac mae'r rhain yn awgrymu bod y beirdd yn dra ymwybodol o'i gilydd. Pwrpas y papur hwn, drwy ddadansoddi iaith y cerddi yn fanwl, yw dangos beth oedd barn y beirdd ar ei gilydd, er iddynt guddio'r farn honno y tu ôl i gonfensiynau llenyddol. Bydd yr astudiaeth hon yn taflu goleuni ar ddiwylliant llys Madog a'r diwylliant barddol yn gyffredinol.

PARSONS, David, Canolfan Uwchefrydiau Cymreig a Celtaidd, Aberystwyth
THE LIMITS OF *LLAN*: THE ANGLO-SAXONS AND THE SAINTS OF THE EARLY WELSH CHURCH (83)

This paper will consider the early history of the place-name element *llan* in ecclesiastical usage, and especially in combination with the names of saints. Used in this way *l(l)an* is common to the three principal branches of Brittonic (though interestingly absent from Cumbric). I will sketch this background and consider various approaches to understanding the term's early development. My main focus, however, will be to investigate the appearance and non-appearance of the type in and on the edges of Anglo-Saxon England. There are contrasting patterns up and down the Anglo-Welsh border, potentially conditioned by the date and nature of Anglo-Saxon conquest. These distributions can be usefully compared with the comparable line between Cornwall and Devon. There are then a handful of possible survivals further east, including the extraordinary (apparent) record of an instance from central southern England (Sherborne). Are there chronological and typological clues in this material which might help throw light on early usage further west?

PARSONS, Geraldine, Oilthigh Ghlaschu (Glasgow)

‘NOT OF THE SAME SIZE NOR OF THE SAME TIME’: GIANTS IN *FÍANAIGECHT* LITERATURE (20)

Perhaps the most enduring aspect of the physicality of the *fíán* as it has been imagined in from the Middle Ages to today is giant stature. While the figure of the giant has attracted a great deal of attention in comparable traditions, it remains under-analysed in relation to Old and Middle Irish literature as a whole and, in particular, in relation to medieval *fíanaigecht* works. This paper will suggest that the depiction of *féinnidí* as giants may have been conventional before c. 1200, based on how these characters are depicted as interacting with the landscape. Yet it will also be argued that the first text to bring gigantism into focus as an attribute of the *fíán* was *Acallam na Senórach*, written c.1200. How that work presents complex categories of ‘giant’ and ‘non-giant’ will be considered and it will be shown that this work constitutes an early assertion of the ambiguity surrounding the physicality of the *fíán* that persists in modern tradition.

PENA GRAÑA, André, Concello de Narón

THE THREE STEPS OF THE SUN AND THE MATRES: CELTIC RELIGION AND ITS INFLUENCE ON THE CHRISTIAN PRESENT (57)

The Celts from insular and continental Atlantic Europe left as a legacy a common pantheon and a common theology. This was in essence a Trinitarian monotheistic religion that encompassed a feminine lunar trinity (the *Matres*) and a masculine solar trinity embodying the three steps of the Sun: Sky, Sea, and the Other World in the *orbe tripartito*.

The *Matres*, characterized as three virgins through the seasonal cycle, also embody the Celtic political system. The young virgin that chooses the king that is to rule the Treba or Toudo remained as Saint Brigid or the Blessed Virgin Mary commemorated in Candlemas (*Candelária* or *da Luz*); when she married him and gave birth she became Mater (the ‘mother’ of the dying god Esus); and, after the death of the king, she assumes his soul (as an old virgin, *cailleach*, builder of the landscape); finally rejuvenating, she reinitiates the cycle with a new king that is to rule the land.

The masculine trinity represents the three steps of the Sun in the Earth’s orbit. In the first step it takes possession of the sky, in the second it takes possession of the sea, and in the third it takes possession of the Earth, the Underworld. It is conceived as a child and a teenager in the first step (with the related epithets sometimes shared in roman *interpretatio* by the same deities); as a psychopomp, guide of souls, in the second step; and as dying God and a judge of the afterlife in the third, symbolized by the Orbe Tripartito and the triskelion.

This presentation explores the continuity of these basic elements of Celtic religion in the new Trinitarian monotheistic religion that followed (Christianity) with its imposition by the Emperors of a decaying Rome after the crisis of the 3rd century CE.

POPPE, Erich, Philipps-Universität Marburg

BEYOND ‘WORD-FOR-WORD’: GRUFFUDD BOLA (c.1270/80) AND ROBERT GWYN (c.1583/84) ON TRANSLATING INTO WELSH (94)

Gruffud Bola and Robert Gwyn stand out among medieval and early modern Welsh translators because they commented on their approaches to the translation into Welsh of Biblical and religious texts. My paper will analyse and compare their theoretical concepts, within their wider scholarly contexts, and exemplify their translational practice.

Gruffudd Bola explains in the introduction to his translation of the Athanasian Creed for Efa ferch Maredudd that he sometimes turned one word into the other and at other times gave the sense for the sense, namely when the former will not preserve ‘the proper nature of the [Welsh] language and the sense of the diction’. He argues within the established framework of a difference between word-for-word and sense-for-sense translations and hopes to achieve linguistic adequacy in the target language. About three centuries later, the question of an appropriate and effective translation of religious and Biblical texts, or passages, is taken up by Robert Gwyn in the preface to his tract *Y Drych Kristnogawl* (‘The Christian Mirror’). He positions strategies of translation in explicit relation to the intended audiences. Word-for-word translations are suitable for learned audiences, but may remain opaque for wider audiences with ‘little understanding’. Since he wants to reach these, he prefers a format of translation that will successfully communicate the meaning of the source text to his target audience. I will explore how he hopes to achieve this communicative adequacy and how it compares to the linguistic adequacy advocated by Gruffudd Bola.

PRICE, Angharad, Prifysgol Bangor

THE POLITICS OF LITERARY TRANSLATION IN PRESENT-DAY WALES (46)

In the late nineteenth and early twentieth century, key works of Welsh literature were translated into English as part of Wales’s nation-building project, as a means of bringing together its two linguistic communities. Indeed, throughout the twentieth century literary translation became a way of strengthening national identity and of creating an international profile for Welsh culture.

The post-devolution period has seen greater institutional support for literary translation than ever before, especially with the establishing of the Wales Literature Exchange in 1999. This paper examines some of the controversies surrounding the rise in literary translation from Welsh in recent years, and will analyse key texts in order to address issues such as self-translation, bilingual publishing, the commissioning and reception of translations, the role of public policy and the market, Wales in an international context, as well as possible reasons, both artistic and political, for resisting translation. As in all areas of intercultural negotiation, translation has been a platform for contention and

creativity in post-devolution Wales and it is hoped that the paper will be of interest to scholars of translation studies, as well as to students of non-state cultures in general and Wales in particular.

Prys, Delyth, Prifysgol Bangor

ADDASU ARF RHEOLI TERMINOLEG CYMRAEG AR GYFER DATBLYGU GEIRIADUR CERNYWEG (10)

ADAPTING A WELSH TERMINOLOGY MANAGEMENT TOOL TO DEVELOP A CORNISH DICTIONARY (10)

Crëwyd system Maes T yn wreiddiol fel offeryn i safoni termau Cymraeg. Mae'n system ddigidol sy'n gweithio dros y we er mwyn galluogi tîm gwasgaredig o olygyddion ac arbenigwyr pwnc i weithio gyda'i gilydd ar gofnodion geiriadurol. Mae ganddi ryngwyneb cyfeillgar i'r defnyddiwr, gyda chronfa ddata y tu cefn iddo sy'n cydymffurfio i'r safonau ISO perthnasol ar gategoreiddio data. Gweithreda fel storfa ac archif, gyda rhai meysydd wedi'u neilltuo ar gyfer sylwadau a thrafodaethau mewnol, ac eraill wedi'u bwriadu i gael eu cyhoeddi. Ar hyn o bryd ceir dros 20 geiriadur termau yn Maes T, gyda'r geiriaduron a gyhoeddwyd i'w gweld ar-lein ar drwy Borth Termau Cenedlaethol Cymru. Fe'i haddaswyd hefyd ar gyfer cyhoeddi'r fersiwn digidol ar-lein o Eiriadur yr Academi.

Roedd aelodau o baneli geiriadurol yr Akademi Kernewek wedi profi problemau tebyg i'r rhai a gawsai terminolegwyr ac arbenigwyr pwnc Cymru wrth weithio mewn amgylcheddau gwasgaredig, heb brosesau llif gwaith esmwyth, na dulliau hwylus i archifo a chyhoeddi'n ddigidol. Daeth Cyngor Sir Cernyw felly at dim Maes T i gomisiynu addasiad ar gyfer yr Akademi Kernywek. Gwnaed addasiadau i'r system gan gynnwys ychwanegu meysydd ar gyfer enwau torfol, nad oedd eu hangen mewn geiriaduron termau Cymraeg, a ffyrdd o ddangos gwahanol dermau cymeradwy ar gyfer ffurfiau gwahanol, ond yr un mor ddilys, o Gernyweg. Y nod yn y tymor hir yw adeiladu arbenigedd a phrofiad yn y tîm yng Nghernyw, fel y byddant yn gallu cymryd drosodd pob cyfrifoldeb am gynnal a datblygu'r system yno.

The Maes T system was originally developed as a tool to standardize Welsh terminology. The system works over an internet connection and aids a dispersed team of editors and subject specialists to work collaboratively on dictionary entries. It has a user-friendly interface, with a database at the back-end that conforms to the relevant ISO standards on data categorization. It operates both as a repository and archive, with some data fields dedicated to internal comments and discussions, with other fields intended also for publication. At present there are over 20 terminology dictionaries in Maes T, with the published dictionaries visible on-line through the Welsh National Terminology Portal. The Maes T system was also adapted in order to publish on-line the digital version of the Welsh Academy Dictionary.

Members of the Akademi Kernewek Dictionary Panel had experienced similar problems to those encountered in the Welsh terminology work, including challenges of working in a dispersed environment, without streamlined work processes, or convenient ways of archiving and publishing on-line. Cornwall County Council therefore approached the Maes T team to commission an adaptation of Maes T for the Akademi Kernywek and their Cornish dictionary. Changes were made to the system including introducing new fields e.g. for collective nouns, not needed in Welsh terminology dictionaries, and ways of displaying different preferred terms for different varieties of Cornish. The aim in the long term is to build up expertise and experience in the team in Cornwall, so that they can take over all responsibility for development and maintenance of their version of Maes T.

QIU, Fangzhe, Maynooth University

DIACHRONIC VARIATIONS OF PASSIVE AND DEPONENT VERBAL FORMS IN OLD IRISH: A QUANTITATIVE SURVEY (16)

This paper will look at a few linguistic variations that began to occur in the Old Irish period, especially those related to the passive and deponent verbal forms, for instance, non-deponent inflection for originally deponent verbs, deponent forms for active inflectional forms, and pres.ind.pass.sg. -ar/- (a)ir > -thar, -th(a)ir in strong verb inflection. These variations are tagged in the corpus built by the *Chronologicon Hibernicum* project that hosts more than 100,000 tokens from Old Irish texts, including the Milan and St. Gall Glosses, Stowe Missal, Poems of Blathmac, the Book of Armagh, etc. Quantitative data are retrieved from the occurrence of the variations across different Old Irish texts, and statistical analysis will show when these variations happened and how they spread during the Old Irish period. The result will contribute to the overall endeavour of the ChronHib project to achieve a refined diachronic linguistic profile of the Old Irish language.

RAIS, Irfan, Prifysgol Bangor

HUNANIAETH GYMREIG A GWYDDELIG YNG NGHERDDORIAETH WERIN BANGOR: Y MUDIAD CERDDOROL RHWNG BANGOR A BAILE UÍ BHEACHÁIN (14)

Bydd y papur hwn yn archwilio sut mae cerddoriaeth werin yn cael ei hailddiffinio ar hyd y Fenai, a hynny mewn perthynas â chyd-destun 'Celtaidd' ehangach.

Cenir cerddoriaeth werin ar hyd y Fenai mewn sesiynau, mewn amryw o fannau cyhoeddus fel tafarnau, bwytaï a chlybiau chwaraeon. Mae'r gymuned o gerddorion werin, ac yn arbennig yr aelodau sydd yn mynychu'r sesiwn yng ngwesty'r Waverley ym Mangor, yn cynnal cysylltiadau neilltuoł â grŵp mwy o gerddorion o Iwerddon, Yr Alban ac Ynys Manaw. Maent yn cyfarfod deirgwaith y flwyddyn: unwaith ar y penwythnos agosaf i ddydd San Ffolant yn Baile Uí Bheacháin yn Iwerddon, a ddwywaith eto ym Mangor ar benwythnosau olaf Hydref ac Ebrill. Mae'r cerddorion sy'n cyfrannu i'r digwyddiadau hyn yn tueddu i ganu llawer mwy o alawon Gwyddelig nag ydyw'r rhai nad ydynt yn cymryd rhan yn y digwyddiadau hyn.

Bydd y papur yn taflu goleuni ar y modd y mae'r sesiynau hyn yn peri i hunaniaeth gael ei hailystyried yng ngherddoriaeth y cerddorion sy'n cyfranogi o'r mudiadau hyn. Edrychir ar eu repertoire, arddull ac offeryniaeth, a'u cymharu ag eiddo cerddorion o Fangor nad ydynt yn rhan o'r mudiadau dan sylw.

REDDING-BRIELMAIER, Daniel, University of Toronto

DARK TOPOGRAPHIES OF THE MIND: NIGHT AND LANDSCAPE IN *CANU HELEDD* (75)

The group of poems collected by modern scholars under the name *Canu Heledd* are remarkable for, among many qualities, the pathos of the poems' speaker (or perhaps speakers). The speaker is, of course, a fictive construct, and the affectiveness of her speech can be attributed to many of the poems' elements, among them their carefully chosen imagery presented persistently through the incremental repetition that is characteristic of the saga *englynion*. This paper focuses on two particular visual elements, the darkness of night and the surrounding landscape.

In medieval North Atlantic verse, darkness is often a setting in which the self and its subjectivity are represented as being in crisis. In dark spaces, the speaking-subject confronts, contemplates, and negotiates radical changes in their subject-position. Heledd is such a speaker, wrestling *beno*, tonight, with the great changes that the destruction of her community have wrought upon her status and identity; once an aristocrat at the centre of society, now she is a fugitive and exile, with no status at all, mourning the death of her family. In this paper, I argue that a key element in the successful rendering of Heledd's struggle (and failure) to reconcile herself to her new subject-position is the nighttime landscape. With Heledd's perception significantly altered by her traumatic experience, the landscape makes its presence felt not through sight, but through sound, memory, and imagination, augmented in an echo chamber of sorts by the poets' relentless exploitation of incremental repetition.

REDDINGTON-WILDE, Roxanne, Cambridge College

GACH BEAN BHON TÀINIG MI: HIGHLAND WOMEN'S ROLES AND SOCIAL IDENTITIES IN THE EARLY MODERN ERA AND BEYOND (12)

Gach bean bhon tàinig mi — All the women I'm descended from (lit. 'Each woman from whom I came'): How have Scottish Highland women understood their social selves through time? This paper examines the cultural continuity of the many gendered, social roles and accompanying skill sets that women enjoyed, from *bean-tighe* or 'mistress of the house' to poet to henwife, not to mention the old kinship chestnuts of mother/wife/daughter. Though focusing on the Early Modern Era, most of these roles have been consistent from the Early Irish era through to the nineteenth Century with significant outliers continuing into the twentieth. Establishing a grid of women's social responsibilities, the paper also overlays the additional lens of social class, birth order and other factors men and women shared which cross-cut women's roles. It illustrates women's positions and views with multimedia examples drawn from legal documents, poetry, song, letters, images and more. While I acknowledge the influence of individual personality and the more historically important factor of time and social change, this paper is consciously wide-ranging and aggregates individual lives into what the Early Modern Highlands perceived as essentially 'timeless' constants of women's social roles.

REDDY, Kathleen, Oilthigh Ghlaschu (Glasgow)

BANTIGHEARNA NAN EILEAN: CRÀBHADH DON ÒIGH MHOIRE ANNS NA H-EILEANAN SIAR MU DHEAS ANNS AN FHICHEADAMH LINN (102)

OUR LADY OF THE ISLES: MARIAN DEVOTION IN THE SOUTHERN HEBRIDES IN THE TWENTIETH CENTURY (102)

Tha faireachdainn aig Gàidheil Chaitligeach ann an Uibhist a Deas, Beinn a' Bhaoghla, Èirisgeigh agus Barraigh ann an Eileanan Siar na h-Alba gu bheil dlùth cheangal aca ris an Òigh Mhoire, agus gur e rud a tha sònraichte mun chràbhadh aca a tha seo.

Le bhith a' cleachdadh agallamhan san latha an-diugh, cunntasan co-aimsireil, agus leabhraichean-cràbhaidh Gàidhlig, bheir am pàipear seo suil air eachdraidh cràbhadh na h-Òighe Moire am measg muinntir nan eileanan seo air feadh na ficheadamh linn, a bharrachd air an cràbhadh seo a chur ann an co-theagsa ghluasadan air taobh a-staigh na h-Eaglais Caitligich san fhicheadamh linn. Gu h-àraidh, chìthear mar a chaidh an cràbhadh seo a chur gu feum gus seasamh an aghaidh iomairt raon rocaidean a stèidheachadh ann an Uibhist a Deas anns na 1950an. Le bhith a' cur thùsan bho bheul-aithis (an leithid agallamhan a chùmh luchd Sgoil Eòlais na Alba le muinntir nan eilean) agus tùsan sgrìobhte (an leithid na leabhraichean *Iùl a' Chrìostaidh* agus *Lochran an Anna*) fon phrosbaig, chìthear mar a tha cleachdaidhean cràbhadh na h-Òighe Moire anns na h-Eileanan Siar mu dheas air atharrachadh on a thòisich luchd-cruinnichidh bheul-aithris a thighinn dha na h-eileanan aig deireadh na naoidheamh linn deug.

The Catholic Gaels of South Uist, Benbecula, Eriskay, and Barra in the Western Isles of Scotland feel that they have an especially strong devotion to the Virgin Mary, and consider this an important aspect of their religious practice.

Drawing upon new interviews, contemporary accounts, and printed Gaelic devotional resources, this paper will examine the history of Marian devotion among the people of these islands during the twentieth century, as well as placing this devotion in the wider context of movements within twentieth-century Catholicism. Of particular interest is the use of aspects of Marian devotion to protest the planned establishment of a rocket range in South Uist in the 1950s. Through an examination of oral accounts (such as interviews with islanders conducted by the School of Scottish

Studies) and printed resources (such as the Gaelic prayer books *Iùl a' Chrìostaidh* and *Lochran an Anna*), this paper will aim to show how Marian devotion in the Southern Hebrides has developed since the advent of folklore collection in these islands in the late nineteenth century.

REES, Iwan Wyn, Prifysgol Caerdydd (Cardiff)

TAFODIEITHOEDD CYMRAEG Y WLADFA HEDDIW AC EFFAITH PROSIECT YR IAITH GYMRAEG ARNYNT (52)

THE PATAGONIAN DIALECTS OF WELSH TODAY AND THE INFLUENCE OF THE WELSH LANGUAGE PROJECT (52)

Er bod canmlwyddiant a hanner y Wladfa Gymreig ym Mhatagonia wedi derbyn cryn sylw ar y cyfryngau yng Nghymru, a bod rhai astudiaethau sosioieithyddol wedi eu cyflawni yn sgil 'adfywiad' y Gymraeg yn Nhalaith Chubut oddi ar y 1990au, mae'n syndod na wnaed unrhyw waith maes sylweddol ar ddatblygiad tafodieithoedd Cymraeg y Wladfa ers dechrau'r 1970au, dros ddeugain mlynedd yn ôl bellach.

Prif amcan y papur hwn felly yw llenwi'r bwlch sylweddol hwnnw drwy daflu goleuni newydd ar ddatblygiadau diweddar yn amrywiadau cyfoes y Wladfa. Gan ddibynnu ar ddata newydd a gasglwyd yn 2018 drwy gyfrwng holiaduron (dros 140 ohonynt) a chyfweliadau un-wrth-un (â thros 30 siaradwr), eir i'r afael â'r cwestiynau canlynol:

- Sut y mae tafodieithoedd traddodiadol y Wladfa, h.y., iaith y garfan honno o siaradwyr a gafodd fagwraeth Gymraeg, wedi datblygu ers y 1970au?
- I ba raddau y mae cyrsiau Prosiect yr Iaith Gymraeg (o dan nawdd British Council Cymru, Llywodraeth Cymru a Chymdeithas Cymru-Ariannin) wedi arwain at greu amrywiadau tafodieithol newydd yn y Wladfa?
- Faint o wahaniaeth a geir rhwng 'dysgwyr' na chawsant fagwraeth Gymraeg a dilynwyd eraill y cyrsiau a gawsai (beth) Cymraeg ar yr aelwyd?

Yr astudiaeth hon felly fydd y gyntaf i ddadansoddi effaith Prosiect yr Iaith Gymraeg ar batrymau ieithyddol sawl carfan o siaradwyr Cymraeg yn y Wladfa. Gan hynny, codir cwestiynau ynghylch natur a dyfodol 'Cymraeg y Wladfa'.

Although some recent sociolinguistic studies have been inspired by the revitalisation of Welsh in Chubut Province in Argentina since the 1990s, it is still surprising that no detailed analyses of Chubut's contemporary dialects of Welsh have been conducted since the early 1970s.

The aim of this paper therefore is to address this lacuna by investigating the variation found today in Patagonia's varieties of Welsh. Founded on some new linguistic data obtained in 2018 from questionnaires and sociolinguistic interviews, the following research questions will be explored:

- How has the traditional Welsh dialect of Patagonia (spoken by those who acquired Welsh during their upbringing) evolved since the 1970s?
- To what extent has Chubut's Welsh Language Project (sponsored by British Council Wales, the Welsh Government and the Wales-Argentina Society) led to the emergence of new Welsh varieties in Patagonia?
- What differences arise between true 'learners', i.e. those who had a monolingual Spanish upbringing, and other enrolled students which were exposed to (some) Welsh during their childhood.

This study will be the first to examine the effects of the Welsh Language Project on the variation and change patterns seen today among Chubut's Welsh speakers, and consequently, questions relating to the future of 'Patagonian Welsh' will be probed.

REES, Stephen, Prifysgol Bangor

'WELSH SONGCRAFT': THE SONGS OF J. GLYN DAVIES (1870–1953) AND THE WELSH FOLK TRADITION (98)

How does a composed song become 'traditional'? The Welsh-language songs published by J. Glyn Davies during the 1920s and 1930s offer a fascinating perspective on this question. Davies was born in Liverpool in 1870 to a Welsh-speaking family. Although he was highly regarded as a Celtic scholar at the University of Liverpool, it is for his songs – in particular sea-songs and shanties – that Davies is best known today. He produced three collections between 1923 and 1936, for which he wrote the words and provided the music. The melodies were drawn mainly from Wales, England and Scandinavia, both from oral tradition and published volumes; most were adapted in some way, and a few were composed. An introductory section to his first publication, Cerddi Huw Puw (1923) [Poems of Huw Puw] – entitled 'Notes on Welsh Songcraft' – provides perceptive (and sometimes acerbic) commentary on musical and literary scholarship.

His songs soon entered oral tradition, and are still widely known and sung in Wales. This paper examines the development of J. Glyn Davies's musical and literary aesthetics; explains how his views were shaped by antipathy to the folk-song movement and to academic scholarship within Wales; and traces some of the ways in which his songs became rapidly institutionalised and absorbed into the Welsh folk tradition.

REITEROVÁ, Martina, Univerzita Karlova (Prague)

THE CZECH NATIONAL REVIVAL: A SOURCE OF INSPIRATION FOR GAELIC REVIVALISTS? (61)

The present paper deals with the relationship between the Czech National Revival and the Gaelic revivalist movement in Scotland at the end of the nineteenth century and beginning of the twentieth. It is well known that the European national movements were initially strongly inspired by the Scottish romanticism personified by James Macpherson and his Ossian cycle. However, researchers rarely study European continental nationalism as a source of inspiration for Celtic revivalist movements. The Scottish *An Comunn Gàidhealach* did, at the turn of the century show an interest in the experiences of the so-called small nations of Europe, following the climax of their national endeavors, and it commented on them in its publications.

In this study, we focus on the Czech national revival and how it was represented in Gaelic revivalist publications. Key questions are the following: what was the attitude of the Gaelic revivalists towards the Czech national movement; did they consider it to be inspirational, or did they rather dismiss it? These questions are particularly intriguing considering the fact that the English intelligentsia in the same period made considerable appeal to the example of Hungarian emancipation.

REYNOLDS, Amy, Prifysgol Bangor / Bangor University

ST TYSILIO AND THE COMMUNITY OF MEIFOD CHURCH: SAINTS' CULTS AND IDENTITY IN TWELFTH-CENTURY WALES (18)

Many historians have commented on the early medieval importance of Meifod church, few, however, have produced a comprehensive study of the native *clas* church. This paper attempts to fill some gaps in the historiography by exploring the importance of Meifod church and the promotion of the cult of St Tysilio in mid-Wales in the twelfth century. It will assess how the community at Meifod church created and promoted a dual identity as an important native mother church in mid-Wales, but also as a 'European' church belonging to the larger community of western Christendom without the need for a Norman intercessory.

The twelfth century was a time of religious change in medieval Wales with the development of a diocesan and parochial system and the spread of the reformed monastic orders. In the face of ecclesiastical change, the community at Meifod, like other Welsh churches, legitimised their importance through the promotion of the church as the cult centre of the local saint Tysilio. The paper will demonstrate this is particularly evident through a study of the twelfth century *gogynfeirdd* poem *Canu Tysilio* which places praise for Tysilio amongst descriptions of Meifod's majesty. The paper will also explore other multi-disciplinary sources including dedications and onomastic evidence, architecture and later taxations to demonstrate the extent of Meifod's importance in mid-Wales.

This paper analyses how the community, under the patronage of Madog ap Maredudd, promoted Meifod's importance both as a 'European' church, with the additional dedication to St Mary and the development of Romanesque architecture, and as a pre-eminent native mother church, by retaining the Welsh dedications and promoting the cult of the prominent mid-Welsh saint Tysilio.

RHYS, Guto

YR ENGLYN BEDD, 1570-2018 (127)

Er 1570 bu'r Cymry yn naddu englynion marwnadol ar gerrig bedd ac mae hwn yn draddodiad a bery'n rymus hyd heddiw. Mae'r englynion hyn yn britho ein mynwentydd a chladdfeydd pellennig y Wladfa, Lloegr a'r Unol Daleithiau, heb sôn am fynwentydd milwrol y ddau Ryfel Byd. Y mae eisoes rhyw ddeng mil ohonynt ar gael mewn gwahanol gyhoeddiadau neu gasgliadau preifat ond amcangyfrifir bod rhyw ddeng mil o hyd yn aros i'w cofnodi. Digwydant ym mhob ardal lle siaredid y Gymraeg yng nghanol y bedwaredd ganrif ar bymtheg ac mae'n draddodiad sydd ag elfennau trawiadol, arloesol a chignoeth iddo ar brydiau. Coffeir bonedd a gwreng gyda'r rhan fwyaf o'n beirdd mawr wedi llunio o leiaf un englyn bedd. Mae'n gofnod unigryw o agweddau'r Cymry at farw, byw, crefydd, colled, gwaith, diwylliant a chymdeithas yn gyffredinol. Mae'n draddodiad amrywiol tu hwnt sy'n ymwneud â chyn gaethweision, lladdedigion y Rhyfel Mawr, damweiniau mewn glofeydd a chwareli, gwŷr a gollwyd ar y môr, bydwreidd, cerddorion modern, prif-weinidog ac ati. Ar y meini eu hunain yn unig y digwydd y rhan fwyaf o'r englynion ac yr ydym yn prysur golli llawer ohonynt i draul yr hin ac mae'r wybodaeth gefndir anghenrheidiol yn diflannu o'r tir. Bydd y cyflwyniad darluniadol lliwgar hwn yn darparu gorolwg cronolegol o ddatblygiad y traddodiad o'r cychwyn cyntaf hyd heddiw ac yn egluro rhediad y datblygiad trwy ffocysu ar englynion trawiadol a nodweddiadol.

ROBERTS, Llion Pryderi, Prifysgol Caerdydd

BYWYD Y BARDD: Y PERSONA BARDDOL MEWN TESTUNAU COFIANNOL CYFOES (109)

Yn Hydref 2018, gwelir cyhoeddi cyfrol gofiannol gan un o feirdd a chofianwyr amlycaf y cyfnod diweddar, Alan Llwyd. Mae'r gyfrol yn gweld golau dydd mewn blwyddyn sydd eisoes yn nodedig am gyhoeddi cnwd o gyfrolau barddoniaeth Gymraeg a nifer o gyfrolau cofiannol, yn gofiannau, hunangofiannau ac atgofiannau. Yn wir, gellir ystyried mai'r gyfrol *Dim ond Llais* yw'r cyfraniad diweddaraf i duedd nid anarwyddocaol ym maes ysgrifennu cofiannol Gymraeg diweddar i ddarlunio bywyd y bardd – ffigwr a chanddo statws nodedig yn ein llenyddiaeth ddod heddiw.

Nod y papur hwn fydd archwilio dehongliadau cysylltiedig â'r bardd, a'r pwyslais ar ddarlunio gwrthrychau o safbwynt eu persona barddol, ym maes ysgrifennu cofiannol cyfoes. Bydd y papur yn ystyried ystod o naratifau cofiannol y mae

persona'r bardd yn greiddiol i'r portreadau – hunangofiant Gerallt Lloyd Owen (*Fy Nghawl fy Hun*, 1999), cofiant Alan Llwyd i Robert Williams Parry (*Bob*, 2013) a'r llên-gofiant diweddar a luniwyd gan Menna Elfyn (*Cennad*, 2018) – gan archwilio'r modd y defnyddir y persona hwn i gynnal a hyrwyddo dehongliadau penodol ar y portreadau hynny. Bydd y papur yn mynd ati i herio rhagdybiaethau poblogaidd parthed testunau cofiannol Cymraeg drwy ddadansoddi'r naratifau o safbwynt ystyriaethau megis y berthynas rhwng lluniwr testun a'i wrthrych, a'r berthynas rhwng awdurdod y testun cofiannol a'i oddrychedd neu ei greadigrwydd, ynghyd ag archwilio'r ffiniau rhwng ffurfiau cofiannol nodedig megis y cofiant a'r hunangofiant.

ROBERTS, Richard Glyn

CELTIC STUDIES FROM BELOW: CELTICITY AND THE WELSH LINGUISTIC GROUP (45)

This paper presents a *histoire croisée* of Celtic Studies and the Welsh linguistic group, focussing on the disparity between the perpetual recourse to the concept of *celticity* in scholarly discourse and the much more sparing use of the concept in the cultural production of one of the groups it claims to define. In the course of the nineteenth century the points of interface between Celtic Studies and nonconformist culture – the Baptist and Methodist missions to Brittany, commentaries on the Epistle to the Galatians, and the exposure of candidates for the ministry to linguistic science in German universities – provided the *minimal* conditions for the diffusion of a *minimal* awareness of celticity. Towards the end of the century, shared political objectives within the state gave rise to the hitherto unprecedented expression of Welsh-Irish celticity, in the context of expanding anglophony on which this solidarity was also contingent. In the twentieth century celticity served as a rare marker of cultural distinction but otherwise remained a marginal, sometimes derided, feature in Welsh culture. Conversely, celticity is central to scholarly discourse on the Welsh linguistic group and constitutes the first step in its cultural and linguistic expropriation.

RODWAY, Simon, Prifysgol Aberystwyth

GOLWG NEWYDD AR ADDYSG BEIRDD YNG NGHYNMRU AC IWERDDON YN YR OESOEDD CANOL (27)

Golwg newydd ar y dystiolaeth am addysg beirdd proffesiynol yng Nghymru ac Iwerddon yn yr Oesoedd Canol, gan edrych ar dystiolaeth am ysgolion, prentisiaeth, addysg mewn sefydliadau crefyddol etc. A ellir canfod olion addysg beirdd Celtaidd yr hen gyfnod yn y dystiolaeth ganoloesol?

ROIDER, Ulrike, University of Innsbruck

'BONE TO BONE, BLOOD TO BLOOD': AN ANCIENT CELTIC HEALING SPELL AND ITS INDO-EUROPEAN PARALLELS (35)

In the nineteenth century, the German comparative philologist Adalbert Kuhn drew attention to an Old High German healing spell and a striking parallel in a Vedic hymn. Was this an elementary parallel that was used by healers in Europe as well as in Asia or could it be derived from a common Indo-European basis? The answer to this question is not easy and scholars came to diverging conclusions. In this paper the focus is on an Old Irish myth. The Celtic healing formula found in this mythological text was still widely used in Scotland up to modern times, with variants in other Northern European countries. In Indo-European tradition there existed a learned class whose members were experts in myths, poetry, and law as well as astronomy and medicine. There is evidence from archeological data that surgical procedures for the healing of bone fractures were already used in the Neolithic age. It can be shown by comparing textual passages from Sanskrit, Ancient Greek, and Celtic that the method for healing broken bones and injuries caused by weapons was based on three components: surgery, herbal healing, and reciting healing spells or prayers. Medical knowledge was passed on over a long period of time. Languages changed but ancient medical practices and the old spells lived on in modernized form.

ROMA, Elisa, Università di Pavia - Dipartimento di Studi Umanistici

VALENCY PATTERNS OF OLD IRISH VERBS (4)

This paper reports the results of an ongoing project on transitivity and argument structure. It supplies a description of the argument structures of a choice of Old Irish verbs which relies on the framework of the Leipzig Valency Patterns Project (Hartmann, Haspelmath and Taylor 2013). An example of a coding frame for the Old Irish verb *ad-gládathar* 'to address' is given in (1) below:

(1) **ad-gládathar** V.subj[1] > 1-nom [speaker] > 2-acc [addressee]

The frames were extracted from databases (Griffith 2013, Bauer 2015) and all attested frames are taken into account. In order to match preferences among the coding sets of finite and non-finite forms with semantic or syntactic factors such as the degree of transitivity, the frames with finite verbs are compared with those attested with non-finite forms (verbal nouns). An example of coding frames for a non-finite form is given in (2).

(2) **accaldam** 2-gen [addressee][speaker controlled]; 2-nom [addressee] > do+VN [generic speaker]

RONÉN, Júda, The Hebrew University of Jerusalem

DYNA FY MYWYD: TEXT-LINGUISTIC ANALYSIS OF AUTOBIOGRAPHICAL ANECDOTES (5)

While other text-types have received some scholarly attention with regards to their specific linguistic regularities and constitutive features in Welsh (e.g. Shisha-Halevy (2005) for epistolary texts), to the best of my knowledge the anecdote

has received none. This paper aims at describing the use Kate Roberts makes of the rich Welsh linguistic toolbox in writing anecdotes in her memoir, *Y Lôn Wen* 'The White Lane' (Gwasg Gee, 1960).

In this memoir Roberts portrays her childhood and childhood environment through diverse literary techniques and text-types, of which the anecdote is a central one, with more than 120 occurrences. These anecdotes, interwoven into the fabric of the text, usually illustrate and support by example points made in the text. This paper describes relevant text-linguistic properties and shared structural features of the anecdotes, based on recurrent linguistic constructions and patterns: both constructions and patterns which signal the internal structure of the anecdotes and those which have to do with the interface between them and the text.

Understanding anecdotes better can contribute to our understanding of Welsh narrative grammar in general, as they provide minimal, 'bare-bones' examples of narrative. The anecdotes in *Y Lôn Wen* are literary texts written by an author known mainly for her short stories. Being extremely short in length, these anecdotes offer a glimpse into the essence of narrativity.

ROSIK, Karolina, UAM w Poznaniu

BELIEFS AND IDEOLOGIES OF POLES IN ABERYSTWYTH CONCERNING LEARNING WELSH (29)

I present the findings of an ethnographic study into language repertoires and the language practices of Polish migrants in Aberystwyth. Aberystwyth is an academic town of 13,000 inhabitants in Ceredigion, one of the heartlands of the Welsh language. Since 2004 the town has attracted Polish migrants seeking employment. In addition, the town's university has attracted Polish students on a large scale with the help of Polish recruiting agencies. Having only rudimentary knowledge of Wales, its languages and culture, it is upon arrival in Aberystwyth that most Poles learn of the Welsh language. This paper discusses the participants' first impressions of Welsh and their beliefs about the usefulness of learning it for future careers. Data was obtained in May and June 2018 by means of a questionnaire completed by 54 people, and ethnographic case study interviews with 28 Polish migrants.

ROSS, Helen Elizabeth, University of Stirling

THE SUN ILLUSION IN A MEDIEVAL IRISH ASTRONOMICAL TRACT (78)

The sun (or moon) illusion refers to the apparent enlargement of celestial bodies when near the horizon compared to higher in the sky, despite their constant image size. Many classical authors incorrectly ascribed the illusion to atmospheric refraction. Other authors realised that it was a perceptual phenomenon, and proposed explanations based on apparent distance, relative size or the angle of regard. The refraction explanation persists in folk science.

The Irish Astronomical Tract is a 14C-15C Gaelic document, based mainly on a Latin translation of the Jewish astrologer Messahala (8C-9C). The Irish text has been translated into English by Power (1914) and Williams (2002). The passage about the sun illusion occurs in chapter 7, entitled 'The rotundity of the earth and the knowledge of day and night'. Here the author denies that the change in size is caused by a change in the sun's distance, and instead ascribes it to magnification by atmospheric vapours, likening it to the bending of light when looking from air to water or through glass spectacles. This section does not occur in the Latin version of Messahala. The Irish author may have based the vapour account on Aristotle, Ptolemy or Cleomedes. He seems to have been unaware of alternative perceptual explanations offered by these and other authors. The Tract does not tell us much about the state of late medieval Irish science, except that Irish scholars remained in touch with some aspects of mainstream science.

ROWLAND, Jenny, An Coláiste Ollscoile, Baile Átha Cliath (UCD)

'THE LITTLE HUNCHBACK?' (87)

The most prominent love triangle in Dafydd ap Gwilym's poetry involves the poet, Morfudd and her husband, known by the nickname *Y Bwa Bach*. Since the time of Iolo Morganwg and William Owen Pughe, *Y Bwa Bach* – literally 'the little bow' – has overwhelmingly been interpreted as 'the little hunchback', despite other possibilities. This paper will look at the various interpretations, ask why 'the little hunchback' has gained such currency in critical studies of Dafydd ap Gwilym, and argue that it may not be the most likely interpretation of the name.

RÜDIGER, Angelika Heike, Prifysgol Bangor

DAMCANIAETHAU JOHN RHYS YNGHYLCH CYNHANES PRYDAIN: DEFNYDDIO LLÊN GWERIN FEL TYSTIOLAETH HANESYDDOL (31)

JOHN RHÏS' THEORIES OF BRITISH PRE-HISTORY: USING FOLKLORE AS HISTORICAL EVIDENCE (31)

Roedd Syr John Rhys, Athro Astudiaethau Celtaidd cyntaf Rhydychen, yn gasglwr llên gwerin brwdfrydig ac yn is-lywydd ar y *Folklore Society*. Mae ei ddamcaniaethau ynghylch cynhanes Prydain yn ddylanwadol hyd heddiw, ac yn arbennig ar lenyddiaeth. Gwelir ôl ei syniadau mewn nofelau poblogaidd, a hwythau felly'n dylanwadu ar syniadau poblogaidd ynghylch cynhanes Prydain a chynhanes Cymru yn arbennig.

Mae'r papur hwn yn dadansoddi elfennau naratifol y llên gwerin a ddefnyddiwyd gan Rhys i lunio'i ddamcaniaethau. Dangosir bod ei syniadau wedi eu seilio ar Ddarwiniaeth gymdeithasol ac ar y gred gyfoes bod llên gwerin yn ddrych i ddigwyddiadau cyn-hanesyddol (rhyw gof cymunedol o amserau cynt). Dangosir sut mae Rhys yn defnyddio motifffau naratifol-storiol o draddodiadau gwerin y Tylwyth Teg: troir y straeon hyn yn dystiolaeth hanesyddol.

Dangosir fel y ceisiai Rhys amddiffyn diwylliant Cymru rhag cyhuddiadau cyfoes bod diwylliant Cymru a'r iaith Gymraeg yn israddol. Mae damcaniaethau Rhys ynghylch cynhanes Prydain yn caniatáu iddo gymryd pob cyhuddiad (e.e., bod Cymru'n gadarnle i ymarferiadau ofergoelus) a'u taflunio ar bobl gyn-hanesyddol, gyn-Geltaidd. Drwy ddechongli'r traddodiadau gwerin fel tystiolaeth hanesyddol, mae'r Tylwyth Teg yn cael eu troi'n bobl gyntefig sy'n meddu ar ddiwylliant israddol.

Sir John Rhys, the first professor of Celtic Studies at Oxford was an eager collector of folklore who served as vice-president for the Folklore Society. Rhys' theories about the pre-history of Britain are still influential: in particular his ideas influence literature, and show up in popular novels. They thus exert influence on popular ideas about the pre-history of Britain and Wales.

This paper analyses the narrative folklore motifs used by Rhys to develop his theories. It can be shown that Rhys' ideas are based on social Darwinism and on the belief that folklore mirrors pre-historic events (forming a folk memory of ages past). The paper shows especially how Rhys used the narrative motifs of folklore connected with the *Tylwyth Teg*, the Welsh fairies. Tales about the fairies were turned into a source of historical evidence by Rhys. Furthermore Rhys tried to defend Welsh culture against the charge that it and the Welsh language were an obstacle to cultural development. Rhys' theory of prehistory makes it possible to deflect any prejudice against Wales (e.g., that it was a stronghold of superstitious customs) onto a prehistoric, pre-Celtic people. By taking folk traditions to be historical evidence, the *Tylwyth Teg* are turned into an aboriginal people of primitive culture.

RUSSELL, Paul, Dept of ASNC, University of Cambridge
THE AFTER-LIFE OF MELANGELL/MONACELLA (83)

The life of Melangell/Monacella is known to us from one relatively brief narrative, *Historia Divae Monacellae* ed. Huw Pryce (1994). But we also know that on 7 May 1714 a play was put on by the pupils of St Omer's College in northern France on the subject of Monacella. It has generally been thought that the play was lost (Cartwright 2008), but a book of plays containing a copy has recently surfaced in Stonyhurst College in Lancashire, the modern successor of St Omer's. This paper sets out to consider the context of the play and how knowledge of the cult and relics of Monacella (and also of Gwenfrewy/Winifrede) found its way to St Omer.

SACKMANN, Raphael, Philipps-Universität Marburg
TRANSLATIONAL STRATEGIES IN *PERL MEWN ADFYD* (1595) (94)

Although medieval Welsh translations from Latin are generally supposed to contain ample traces of the source texts' syntactic, and lexical, features, those 'traces' could, as has been argued recently, as well be part of a specific literary register. Less is known about the language and register of, and possible traces of translation in, Early Modern Welsh texts translated from English, and my paper will therefore examine as an example the religious treatise *Perl mewn adfyd*, translated into Welsh by Huw Lewys (1562–1634) from Miles Coverdale's *A spyrytuall and moost precyouse pearle* (1550), which itself is known to be a translation of Otto Werdmüller's *Ein Kleinot Von Trost und Hilf in allerley Trübsalen* (1548). Comparing *Perl mewn adfyd* with its source text will provide clues about the conditions and circumstances which lead Lewys to choose, in certain cases, literal translation over a looser, but meaning-oriented one, or why and where he alternatively tended to implement 'Welsh' idiomatic devices when formulating his sentences, e.g. constructions with *sef* or with *gwnenthur* and a verbal noun. Relevant linguistic phenomena taken into account will also include word order in general, agreement of subject and verb, formation of relative clauses, and loanwords.

SALISBURY, Eurig, Prifysgol Aberystwyth
HUW MORYS (1622–1709): GOLWG NEWYDD AR FARDDONIAETH CYFNOD 'Y DIRYWIAD' (43)

Ystyrir Huw Morys (1622–1709) yn brif fardd yr unfed ganrif ar bymtheg. Ychydig iawn o sylw, fodd bynnag, a roddwyd i'w farddoniaeth nac, yn wir, i farddoniaeth y Cyfnod Modern Cynnar yng Nghymru. Mae hynny'n bennaf am fod y cyfnod wedi ei warthnodi fel cyfnod o ddirywiad digymar yn hanes llenyddiaeth Gymraeg. Diau fod rhywfaint o wir i'r honiad, yn arbennig o ran y canu a fu ar y mesurau caeth traddodiadol, ond y mae'n hen bryd herio'r dybiaeth ac ystyried y cyfnod o'r newydd fel un a ddaeth â lleisiau newydd i'r amlwg. Y cam cyntaf yn y gwaith mawr o ddod â barddoniaeth y cyfnod i olau dydd yn ei holl amrywiaeth yw ailmweld â'i bardd mwyaf, gyda golwg ar gyflwyno golygiad o'i waith – neu o'r hyn lleiaf gyfran ohono – erbyn pedwar canmlwyddiant ei eni yn 2022. Darperir yn y ddarlith hon drosolwg o'r cerddi yn eu cyfanrwydd, ynghyd â 40 testun a ddiogelwyd yn llaw'r bardd ei hun. Cynigir at hynny bortread o law'r bardd a dadansoddiad cychwynnol o bwysigrwydd Huw Morys o ran datblygiad y gynghanedd yn y Cyfnod Modern Cynnar. Trafodir hefyd arwyddocâd y gwaith o ran datblygiad y traddodiad nawdd, lleisiau merched yn y canu serch, yr elfen berfformiadol a hanes cythryblus yr ail ganrif ar bymtheg.

SAMS, Hannah, Prifysgol Abertawe
'EU GWAHANIAETH FYDD EU GRYM': ALED JONES WILLIAMS A SERGI BELBEL (49)

Nid yw edrych tua Chatalwnia yn beth newydd gan academyddion yng Nghymru. Yn wir, mae'n rhywbeth a wneir yn fynych mewn cyd-destunau sosieithyddol a gwleidyddol. Er hynny, prin yw'r cymariaethau diwylliannol sy'n amlygu'r potensial hwnnw, a phrinnach fyth ydynt yn nhermau'r theatr Gymraeg. Pwysleisiodd y diweddar R.M. Jones yn *Ysbryd y Cnwllwm* (1998) un o fanteision posibl cyflwyno lens gymharol newydd trwy edrych tua Chatalwnia gan esbonio, '[fod]

gan genhedloedd o'r fath [cenhedloedd lleiafrifol] wybodaeth arbennig am fywyd, a dylai'r hyn sy ganddyn nhw i'w ddweud fod o ddidordeb cyffredinol, ac nid lleol yn unig.' Nododd ymhellach mai '[e]u gwahaniaeth fydd eu grym.' Gobaith y papur hwn yw cynnig cip o botensial edrych trwy'r lens newydd honno a'r modd y gallai hynny gyfrannu at ehangu gorwelion cymharol ym maes beirniadaeth y ddrama Gymraeg gyfoes. Eir ati i wneud hynny trwy graffu'n benodol ar waith dau ddramodydd sef Sergi Belbel o Gatalwnia ac Aled Jones Williams o Gymru gan ddangos mai eu gwahaniaeth yw eu grym a'r gwahaniaeth hwnnw hefyd sy'n golygu bod yna debygrwydd rhwng y ddau ddramodydd hyn.

SCHNABEL, Sonja, Philipps-Universität Marburg

KING DIOSCORUS'S CONSCIENCE: A UNIQUE CONCEPT IN THE BRETON *AN BUHEZ SANTE BARBA* (32)

The Middle Breton mystery play *An Bubez sante Barba* 'The Life of Saint Barbara' is transmitted in three print versions dated to 1557, 1608 and 1647. It is a unique piece of art for which the author has drawn on a multitude of sources. My paper will concentrate on the figure of Barbara's father, who emerges as an unusually complex and contradictory character for a Medieval play. One feature of the Breton play is especially intriguing. It includes a unique episode the structure of which is familiar from the genre of morality plays. Dioscorus' conscience (appearing as a character) and Beelzebub both attempt to influence him when he is about to kill his daughter. The two medieval French plays about Barbara do not contain this scene. Using these as well as a late-fourteenth century Latin *Life of Barbara* by John of Wakkerzeel as comparative background, my paper will illustrate king Dioscorus' personality and draw attention to the features of the Breton play that lend the king a depth of character that distinguishes it from the other medieval versions of Barbara's legend.

SCHRIJVER, Peter, Universiteit Utrecht

THE ETYMOLOGY OF WELSH *PRIDD* AND THE LANGUAGE OF THE EARLIEST FRISIANS (100)

While it is clear that Welsh *pridd* 'clay, soil' is cognate with Breton *pri*, Cornish *pry*, Irish *cré* and probably also with Latin *creta*, the historical phonology underlying its reconstruction is problematic. I argue that the reconstruction that presents least problems is (pre-Proto-Celtic) **kwre:s-j-et-*.

In Schrijver (2017) I presented material that is relevant to determining the linguistic situation in the north of the Netherlands in the Roman period, where, among others, a tribe called the *Frisii* was located. There is some evidence in favour of the hypothesis that the medieval Frisian language, which is of Germanic stock, arose when a population that spoke a Celtic language switched to speaking Germanic. That evidence is mainly based on changes in the vowel system which occurred at the earliest stages of the (Germanic) Frisian language.

That hypothesis will be developed further along two routes:

(1) The Celtic stem **pri:s-jo-* (< **kwre:s-jo-*) may well underlie the name of the Frisians, which hitherto lacks a presuasive etymology; the name makes sense as a reference to the 'terp' builders that inhabited the coastal areas along the Waddenzee from the Iron Age onwards.

(2) The population history of the Low Countries between the third and sixth centuries AD suggests that the Celtic substratum that potentially underlies (Germanic) Frisian was located in the Central Dutch river area rather than in the north of the country.

SCHUMACHER, Stefan, University of Vienna

THE PREHISTORY OF THE BOOK OF ANEIRIN CORPUS: TOWARDS A NEW APPROACH (39)

After *Canu Aneirin* appeared in 1938, Ifor Williams's hypothesis of how the heroic poetry contained in the Book of Aneirin had come into existence and how it had eventually found its way into the manuscript known as the Book of Aneirin soon became standard doctrine in Wales and outside. It was all but forgotten that there had been different views beforehand, such as that of Saunders Lewis. Subsequent scholars such as Kenneth Jackson basically followed Williams but tried to explain more precisely how the poetry came to Wales. Common to most of these explanations is the assumption that the missing link between North Britain and Wales was an early (seventh-century) northern manuscript, a copy of which eventually found its way into Wales. Even John Koch's explanation does not differ essentially from this, the main difference being that he assumes that even two manuscripts came to Wales and that they did so at different times.

In my paper, I will approach the question of the prehistory of the Book of Aneirin from a different angle. So far, the question of where the subject matter comes from has always been lumped together with the question of how the heroic poetry in the Book of Aneirin came into existence. By contrast, I hope to show that these questions can and should be separated from each other. I will then go on to present a new hypothesis dealing with all details of the prehistory of the Book of Aneirin corpus.

SCHWENZER, Gerit

CULTURAL BORDERS OVERCOME?! VIKINGS AND THE GAELIC-SPEAKING POPULATION ON THE WESTERN ISLES AND THE ISLE OF MAN (56)

In the medieval period, the Western Isles of Scotland and the Isle of Man were occupied by both Vikings and descendants from Irish immigrants. Evidences of settlements and burial grounds of both cultures are known and documented. The question of co-existence or peaceful communal life of the two parties is not settled yet.

In the archaeological record hints of evidence for both types of cases can be found. This paper focuses on the possibility of a peaceful community life shared by Vikings as well as the Gaelic-speaking population using specifically archaeological evidence, but also contemporary historical evidence and linguistics. These include notes in chronicles as well as place names. Considering the archaeological records, settlements, burial grounds and hoards are looked at regarding features and finds that might indicate an intercultural life in a variety of categories, from family life to community and maybe even trade.

A choice of archaeological sites on the Western Isles and the Isle of Man will be introduced and discussed. The time span covered is around 800-1200 A.D. In that time frame the social development in these chosen communities, as far as it is possible, shall be demonstrated as well as compared.

SEDOVA, Polina, Moscow State University

MILK SYMBOLISM IN *BETHU BRIGTE* (90)

The image of Saint Brigit of Kildare, one of the most important Irish saints, is known to combine both Christian and pagan features that in many cases are difficult to distinguish from each other. The ninth-century Old Irish Life of Saint Brigit, *Bethu Brigte*, seems to be a quite well-detailed source of our knowledge of religious and mythological aspects of worldview in Ancient and Early Medieval Ireland.

There are forty-six paragraphs in *Bethu Brigte*, most of which describe a particular simple or double miracle. My research focuses on the three paragraphs that describe miracles where milk appears and on an episode that tells a story about a miracle involving fresh butter. Besides, two miracles that Saint Brigit performs with milch cows are examined. The paper aims to investigate what influence the 'milk miracles' had on the image of Brigit, what details define her as a specifically Irish saint and to explain why the compiler of the Life highlights the fact that Brigit uses to perform miracles is cow milk. The research draws attention to the parallels with the Bible, Irish and European hagiographical texts, literary and legal sources of Early Medieval Ireland, folk customs associated with Saint Brigid's Day, evidence of Pre-Christian beliefs of the Irish as well as recent biological data regarding the importance of milk for the population of Ancient Europe.

SELVAGE, Courtney, University of Toronto

BHÍ SÉ AN-FHURAST FEARG A CHUR AIR: COLM CILLE'S SHORT TEMPER IN IRISH AND GAELIC FOLKLORE (12)

Since his founding of Iona, Colum Cille has been known as an illustrious leader of insular Christianity and viewed by his followers as an absolute model of perfection with regard to asceticism and penance. This can be seen not only in Adomnán's *Vita Columbae*, but also in the poetry composed about the abbot following his death, as well as within the Middle Irish and early modern lives of Colum Cille, both of which adapt the character of the saint and more closely associate him with Derry. Despite this, within hagiography, saints often exhibit traits and participate in activities that may not automatically be associated with 'saintly' behaviour – as one example, punishing their followers or individuals. Some representations of Colum Cille in folklore deriving from Donegal and the Scottish Hebrides seem to exemplify this 'darker' side of the saint. One example of this may be seen in a story collected from Na Cruacha (Donegal), *Combra Cholm Cille*, in which Colum Cille, spurned by a man who pretends to be asleep so as to not to speak to him, responds by punishing him so that he remains asleep for seven years. Another story from the same area describes Colum Cille as having an extremely short temper and lashing out at those responsible for angering him - 'Bhí sé an-fhurast fearg a chur air agus nuair a bheadh an fhearg sin air bhéarfadh sé a mhallacht do achán seort.' This paper will compare the characterization and adaption of Colum Cille within medieval literature and modern folklore from Donegal and the Hebrides; and consider how these examples reflect his role in the cultural identity of these areas.

SHACK, Joseph, Harvard University

CONSTRUCTING ENIGMA IN EARLY WELSH GNOMIC POETRY (99)

Medieval gnomonic poetry, comprised of short, seemingly simplistic universal statements, remains a contentious subject, with nearly as many theories regarding its function, meaning, and structure as there are articles and monographs on the subject. Although formative works by Jackson and Higley have contributed much to our understanding of the genre, concentrated studies on the medieval Welsh reflex of the tradition encompass only a small subset of such scholarship, and much work remains to be done. By examining the lexical ambiguity and specific syntactic structures deployed in two key gnomonic poems, the *Bidiau* and *Llym Awel*, this paper will examine the ways in which medieval Welsh poets cultivated the opacity that characterizes the gnomonic genre. Despite the seemingly straightforward statements that such poems convey, ambiguity and complication seethe just below the surface of their respective texts. For example, the form of *bot* used in gnomes such as, 'Bit avwy unbenn a bit lew' (*Bidiau* I), can function as a consuetudinal present verb, a future, and imperative, producing three possible meanings and communicating various tenses and aspects within an economically-constructed line. Similarly, the lack of a complementary copula in, 'Oer

[guely] lluch rac brythuch gaeaw' (*Llym Aweh*) conveys an ineffable timelessness that gestures toward a universalizing ethos. My paper will argue that such constructions were intentionally deployed by the poets who composed them, and by means of lexical, structural, and semantic ambiguities, medieval Welsh gnomic poetry might be viewed as cultivating an intentionally opaque or enigmatic aesthetic.

SHATUNOVA (née SNESAREVA), Marina, Moscow State University

IRISH PAUSING: WHEN DIALECT MATTERS (52)

Spontaneous speech differs greatly from pre-planned talking. It is usually marked by relatively fast tempo, reduction of sounds, omission of words and extensive pausing. Pauses can be silent (full cessation of phonation) or filled with schwa-like sounds, other repeated sounds and their sequences. Although pausing can be described purely a hesitation phenomenon, in some cases it acquires other functions as well, depending on the speaker's intention (Snesareva 2013).

Even though there are universal rules regarding the use of pauses, in Irish pausing may be dialect-specific. In Connacht Irish, for example, pauses frequently occur on the prosodic boundary, when preceded by a word with a long final vowel (*clár* 'programme', *gasúir* 'children'), whereas Munster Irish speakers use pauses in the same phonetic environment quite rarely, substituting them in a number of cases by the preceding word vowel lengthening. This difference in pause distribution may be connected with the stress pattern the dialects employ.

In this paper pause distribution in Irish dialects is further investigated. The material used includes spontaneous speech samples of different length, produced by native speakers of the dialects. These samples are mainly extracted from Raidió na Gaeltachta podcasts – *Iris Aniarfor* Connacht Irish, *An Saol Ó Dheas* for Munster Irish, and *Barrscéalta* for Ulster Irish. This ensures all informants are native Irish speakers from the Gaeltacht area.

SHERCLIFF, Rebecca, University of Cambridge

SEEKING REVENGE FOR THE *TÁIN* (44)

This paper will offer a comparison of two undeservedly neglected texts, the late medieval Irish tales *Tochmarc Ferbe* and *Cath Ruis na Ríg*, both seemingly composed in order to depict an opportunity for the Ulaid to take vengeance on the other provinces of Ireland for *Táin Bó Cúailnge*. While *Cath Ruis na Ríg*, as might be expected, takes the form of a 'sequel' to *Táin Bó Cúailnge*, *Tochmarc Ferbe* is more unusually presented as a 'prequel', in which Conchobar is motivated by 'pre-revenge' for the *Táin*. The manner in which both tales are embedded into the interconnected network of material surrounding the *Táin* is therefore of great interest and worthy of further exploration. Moreover, the textual history of these tales is intriguingly similar. Both texts are attested in the Book of Leinster (LL) and in later manuscripts. Mac Gearailt has argued that the LL-version of *Cath Ruis na Ríg* represents a new composition, reworking an earlier tale which is more closely reflected in the later surviving version. This corresponds strikingly to the situation that may have existed in the textual development of *Tochmarc Ferbe*, where the LL-version again seems to be an expansion of a shorter version attested elsewhere. This paper has been developed on the basis of a new edition and translation of *Tochmarc Ferbe*, and will provide new insights into the relationship between these two texts, which have hitherto been largely overlooked by scholars, while also drawing broader conclusions relating to methods of narrative composition and reworking in late medieval Ireland.

SHINGUROVA, Tatiana, University of Aberdeen

MOG RUITH, MOG CORB AND EIMHNE – EVIDENCE OF FIR MAIGE FÉNE AND DÁL CAIS RELATIONS? (68)

According to the Middle Irish text *Forbhais Droma Damghaire*, the druid Mog Ruith, the legendary ancestor of Fir Maige Féne, receives lands and privileges from the Munster king Fiacha Muillethan as a reward for his service. In the text, he demands Mog Corb (the son of Cormac Cais, who was the ancestor of the Dál Cais) to come and pledge on behalf of Munster that everything that was promised to him would be fulfilled. Moreover, as part of his reward, the druid requests that Eimhne, the daughter of Aonghus, Mog Corb's student to become his wife. Later in the text, Mog Ruith prophesies to Mog Corb that no one of his descendants would ever fall in combat, if only they bear the arms of a man of the Fir Maige Féne. He also foretells that Mog Corb will occupy the throne of Munster.

These numerous references to the good relations between Mog Ruith and Mog Corb, absent from earlier versions of the story, could reflect certain historical realities of the 11C-12C (when the text was presumably composed). Mog Corb was obliged to protect the descendants of Mog Ruith – Fir Maige Féne, their land and their rights. Consequently Mog Corb's offspring – the Dál Cais – should inherit this responsibility. Was this a message that the anonymous writer wanted to forward to Dál Cais? My paper will analyze the historical context behind the triangle of Mog Ruith, Mog Corb, and Eimhne, as well as attempt to answer the question posed above.

SIMS-WILLIAMS, Patrick, Prifysgol Aberystwyth

THE SEARCH FOR CELTIC ORIGINS: FALSE STARTS AND SIGNS OF PROGRESS (21)

My illustrated talk will reconsider the evidence behind the conflicting hypotheses, put forward by historians, archaeologists and linguists, about where a distinct Celtic dialect first emerged from Indo-European. I hope to concentrate on the most recent research, up to 2019.

Irish has a multitude of idiomatic constructions whose meanings cannot be derived with certainty from their components, but depend on their combination. I present a qualitative analysis of the construction *téigh i X* lit. ‘go in X’ where X is a predicate noun.

In general, the verb *téigh* ‘go’ is used with prepositions of direction: *go* ‘to’ and *chuig/chun* ‘to’. However, in certain constructions it can also be used with the preposition *i* ‘in’ which does not indicate direction, but rather location. The meaning of ‘he went into a room’ would be rendered as *chuaigh sé isteach i seomra* lit. ‘went he insidewards in room’, so that the motion meaning is expressed by the adverb *isteach* ‘insidewards’. The combination of a motion verb *téigh* ‘go’ with a locational preposition *i* ‘in’ alone must signal non-compositional, metaphoric meaning:

•	<i>na coiscéimeanna</i>	<i>ag</i>	<i>dul</i>	<i>i</i>	<i>léig</i>
DEF	footstep.PL	PROG	go.VN	in	neglect

‘[One hears] the footsteps fading’

I aim to distinguish a number of semantic types of nouns typically occurring in this construction. Then, it will be discussed whether these semantic types are coherent with the transitive/intransitive status of the construction and, in the case of transitive constructions, the way they govern an object. Finally, any other verbs which could possibly combine with the prepositional phrase will be detected in order to ascertain whether different types of this construction demonstrate an equal degree of boundedness or not.

Thus, I will show the types of the *téigh i* ‘go in’ constructions and how they differ semantically, syntactically and in the degree of cohesion.

This paper argues that the reference to *llyfrau Beda* (Bede’s books) in the Middle Welsh poem *Kadeir Kerrituen* should be understood as part of the larger Insular ‘old book’ topos. I first survey this Insular topos, offering examples in Irish, Latin, English, and French. These references have never been studied together in a multilingual context; in particular, vernacular Irish and Welsh literature have generally been excluded from studies of this trope. From my survey, it becomes clear that the old book topos took on new life in the twelfth and thirteenth centuries. Indeed, invoking an old book became one of the preferred ways that writers could invent stories about the ancient British past. Moreover, authors also began to invoke nonexistent works of Bede in order to claim even more authority for the supposed old book in question. Layamon, for example, cites a fictional book by Bede as one of his three main sources for his *Brut*.

With this in mind, I briefly examine two other references to Bede in Welsh poetry, one from Gruffudd ap Maredudd (‘Marwnad Hywel ap Goronwy, archddiacon Môn’), and another from the poem ‘O Saith Weddi y Pader.’ I then turn to *Kadeir Kerrituen*, a playful, allusive poem from the Book of Taliesin. The poem is self consciously literary, invoking the fourth branch of the *Mabinogi*, as well as some literary traditions that have been subsequently lost. I argue that the reference to ‘Bede’s books’ towards the end of the poem is a clever use of the old book topos, designed to subvert a Bedan/English version of the ancient British past. This playful use of Bede fits better with earlier interpretations of this passage, which simply views this line as a straight reference to one of Bede’s own works. The Insular context brings this subversive reading to life.

This project draws from ethnographic data collected as part of the project ‘The Intersection of Language and Community in Corca Dhuibhne’, exploring how facilitators at the Oidhreacht Corca Dhuibhne language centre navigate potential ideological tensions between standard Irish and dialectal forms within their pedagogy and practice. Within this exploration, the paper discusses how local conceptions of ‘*saibhreas teanga*’ (‘language richness’) relate to the use of particular dialectal forms and the role of these conceptions in how intergenerational language transmission is discursively framed, as well as in designing and implementing specific support mechanisms for intergenerational language transmission. The paper will focus in particular on participant observation of a training day for the *cúntóir teanga* scheme (language assistants programme at primary school level) in the Munster Gaeltachts, held in February 2019, as well as two week-long courses for adults in July and August 2019. I argue that ultimately, the success of the Oidhreacht Corca Dhuibhne in terms of these schemes lies in part in equal acknowledgement of the standard for pedagogical purposes on the one hand and the valorisation of dialectal forms due to their role in connecting the language to a particular place (i.e., Corca Dhuibhne). The concludes by framing the latter in terms of wider discussion of the relation of language to place, and in doing so, will specifically draw on previous ethnographic work carried out in the Isles of Lewis and Harris in Scotland as a comparative element.

STAM, Nike, Institiúid Ard-Léinn Bhaile Átha Cliath (DIAS)

MÍCHEL Ó CLEIRIGH'S COMMENTARY TO THE *FÉLIRE*: THE TWO BRUSSELS MANUSCRIPTS (53)

The Commentary to the *Féire Óengusso* is found in seven Irish manuscripts, covering the period between 1400 and 1500. It is, however, also found in two manuscripts of the seventeenth century, both of them by the hand of Mícheál Ó Cleirigh: KBR 5100-4 and KBR 5057-5059. While Whitley Stokes included 5100-4 in both his editions of the *Féire* (Stokes 1880: 3; 1905: viii) and used its variant readings to reconstruct the calendar proper, he never used it to augment the readings of the commentary. The fragments of the commentary that occur in 5057-5059 he did not use at all, apart from briefly noting their existence in his edition of the Martyrology of Gorman (1895: xv). This makes the material found in these paper manuscripts all the more intriguing: it is, for example, unknown exactly what type of notes they contain. It is also unknown what their relation is to each other and to the earlier tradition of the *Féire* as found in the fifteenth- and sixteenth-century manuscripts. This paper will present the first findings of ongoing research into these questions.

STIÙBHART, Domhnall Uilleam, Sabhal Mòr Ostaig UHI

THE UNKNOWN GAELIC DICTIONARY: THE WORK OF THE FIRST GAELIC SOCIETY, 1767–1780 (70)

Following the publication of the Scottish Gaelic translation of the New Testament in 1767, there was need for a Gaelic grammar and dictionary: to assist new readers; to facilitate further religious translations; and, on a wider scale, to polish and refine Gaelic for the world of the Enlightenment.

The religious poet Dugald Buchanan apparently commenced a Gaelic grammar, cut short by his untimely death. The project was taken up by the first Gaelic Society, an ad hoc alliance of ministers and a tacksman-bard under the leadership of an exiled Jacobite carpenter and an impoverished Highland chief then running a notorious Fife sex club. Members not only divided the alphabet among themselves, but also contributed to a grammar and collected Gaelic song exemplars through correspondence and field tours.

Using newly discovered Gaelic manuscript sources, I shall for the first time sketch out the rise and fall of this groundbreaking dictionary project: how this pioneering indigenous scholarly network deepened ties and fostered mutual affinity amongst participants; how its energies were dispersed into anti-Johnsonian animus in one case, and further Biblical translation projects in another; and how it was blighted by a lack of solid financial backing and an individual director, as well as by the unwelcome publication of William Shaw's rival, Johnson-backed, *Galic and English Dictionary* (1780). Nevertheless, the Society's exertions were not in vain, bearing fruit in the Rev. Alexander Stewart's benchmark *Elements of Gaelic Grammar* (1801) and as an unrecognised foundation for the Highland Society of Edinburgh's major *Dictionarium Scoto-Celticum* (1828).

SUMNER, Natasha, Harvard University

[A] DHIONGMHÁLA DO MHNAOI AGUS DO BHAINCHÉILE: NUPTIAL NEGOTIATIONS IN *TÓRUIGHEACHT DHIARMADA AGUS GHRÁINNE* (123)

Tóruigheacht Dhiarmada agus Ghráinne enjoys a privileged place within the canon of Early Modern Irish literature. It is often (e.g., Ó Cathasaigh) characterized as a tragic love story—albeit one that is subsumed within a larger biographical narrative about Diarmaid. This is undoubtedly because, while the scope of the narrative is wide, among the most compelling aspects of the story are those concerning Gráinne's betrothal to an aging Fionn and her orchestrated elopement with the younger and more attractive Diarmaid. That these particular plot points should draw attention is unsurprising; as the cause of Fionn's unquenchable jealousy, which ultimately leads to Diarmaid's death, they are pivotal to the story. But they also hold the focus of some modern readers on account of the apparent incomprehensibility of Gráinne's actions. Kinsella, for instance, balks at the 'cryptic' language with which Gráinne responds to Fionn's initial proposal, seeing it and subsequent actions as reflective of a manipulative and ultimately selfish personality.

Lacking contextualization, Gráinne's actions may appear less comprehensible and consequently more objectionable to modern readers than they would have to a contemporary audience. This paper seeks to elucidate the nature of Gráinne's interactions with men through an examination of the text from the dual perspectives of common narrative tropes and Gaelic marriage customs. With regard to the latter, I use Gaelic historical and legal evidence alongside the comparative evidence of the modern folklore record to frame the nuptial negotiations and their breakdown. When examined from these perspectives, Gráinne's actions—including her 'cryptic' language—appear both comprehensible and contingent.

SUPPE, Frederick, Ball State University

'ENGLISH' AND 'IRISH' WELSHMEN: A COMPARATIVE ANALYSIS OF THE ETHNIC NICKNAMES 'SAIS' AND 'GWYDDEL' IN WALES, 1050–1450 (15)

To distinguish between persons who had identical or similar names medieval Welsh communities often bestowed nicknames (llysenwau). Two of the most interesting examples of such nicknames are 'Sais' (meaning 'English') and 'Gwyddel' (meaning 'Irish'). These were frequently combined with distinctively Welsh personal names to produce names like Hywel Sais or Ieuan Wyddel. This onomastic phenomenon provides a tool to explore medieval Welsh ideas about ethnic identities. Comparative prosopographical analysis of the distribution of these two nicknames over geographic regions, chronological periods, and social classes reveals Welsh attitudes about these ethnic labels during a period when Welsh identity and the labels used for it were changing. The period 1050 to 1450 includes a generation

before the 1066 Norman invasion of Britain, the English military conquest of all of Wales, and the aftermath of the uprising of Owain GlynDwr. In some individual cases it is possible to discern the specific reasons why particular persons had these nicknames. Although the names listed in medieval documents are preponderantly male, there are a few examples of women with the nicknames 'Saesnes' and 'Gwyddeles.'

SZCZEPANKIEWICZ, Piotr, AMU w Poznaniu

THE CORNISH STANDARD WRITTEN FORM: A DISCOURSE ANALYSIS (76)

The status of a language in Western civilization is often judged based upon the existence of its standard orthography (Anderson 2006). It is in this socio-political context that the revival of the Cornish language began. It has met many obstacles. A state of multigraphia (Lüpke 2011) persisted up until the twenty-first century but was considered untenable. The development of the Standard Written Form began in 2007 and ended in 2008, with a revision of the orthography carried out in 2013. The aim of the new orthographical project was to develop a standard orthography for the use of the government but the help of the whole community was enlisted. Throughout the development process users of the www.cornwall24.co.uk message board commented on their expectations and hopes regarding the new standard orthography as well as voiced their opinions on the quality of work and community collaboration of the Commission responsible for the process. Drawing upon Coupland's framework of authenticity (2003, 2010) as well as discourse analysis theory (Fairclough and Wodak 1997; Van Dijk 2001) the author analyzed the posts written between 2005 and 2013 by Cornish language users and activists. The posts elicit the bones of contention regarding the new governmental orthography as well as how the target user base felt disheartened by the way the process proceeded. In the context of a language revival process, it is of paramount importance to observe community reactions to a top-down language planning process.

TAKAKI, Tomoko, Kumamoto University

RELATIONSHIPS BETWEEN FAIRIES AND HUMANS IN IRISH FOLKTALES (POSTER)

In this poster presentation, the origins of fairies in Irish folktales are considered by showing the concrete data on how fairies and humans interact or have relations between them.

The origins of fairies in Irish folktales are variously considered. Antient Celtic beliefs on ancestors' souls or the dead are thought to influence the nature of fairies and their habitat largely. Gods and goddesses are also said to have changed into fairies when they lost wars and started to live underground. Furthermore, memories of a more primitive race, fallen angels, or just a human creation are considered as fairy origins. The author has been researching Irish folktales from several viewpoints by collecting concrete terms/expressions used. The viewpoints are terms for fairies, their appearance, supernatural powers, habitats, and the plot patterns of tales. Using these results, how fairies and humans have relationships with each other can be considered.

From the research above mentioned, three viewpoints can be thought to figure out more powerful origins of fairies. They are fairy abduction, human helpers in fairy regions, and marriages between fairies and humans. By collecting detail examples and showing the numbers of particular expressions, the general view of the relationships between humans and fairies are figured out and therefore fairy origins can be illustrated concretely.

TAYLOR, Emmet, Saint Francis Xavier University

THE RÔLE OF THE PHYSICIAN IN THE POLITICAL AUTHORITY OF MEDIEVAL IRISH KINGS (35)

This paper explores the relationship that existed between the professional physicians of early medieval Ireland, the *legai*, and the political authority of kings. Though little is definitively known about the medical procedures used by these physicians, their social position and relationship to the kinship system is addressed in several different saga texts such as *Aided Chonchobuir*, *Tochmarc Étaíne*, and *Cath Maige Tuired* as well as in the legal tracts *Bretha Crólige* and *Bretha Déin Chécht*. Both literary works and legal tracts show that the *legai* were instrumental to the political authority of Irish kings. Minor plastic surgeries and other medical treatments allowed kings to minimize the risk of damage to their bodies (and thus their kingship) while participating in socially expected martial activities. This paper emphasizes the benefits of finding points of intersection between the literary works of early Ireland and other historical documents to help substantiate some of the information found within the saga texts, as well as adding to the growing field of historical research on medieval medical practices. This paper also increases our knowledge of the medical practices of the *legai*, highlighting a potential historic tradition of cosmetic surgery in early medieval Ireland distinct from Classical medical tradition.

TAYLOR-GRIFFITHS, Alice, University of Cambridge

EXTRACTION AND EXPANSION: THE *AIDBRIUGH* AND *ADHMAD* GLOSSARIES (50)

Glossaries are an intriguing and understudied area of medieval Irish legal literature. They were designed to aid comprehension and engagement with difficult or important texts, by citing a headword from the main text and providing a brief explanation, and were intended to be read alongside the main text. Ultimately some were absorbed into larger glossaries, eventually structured in alpha-order. The *Aidbriugh* (TCD H 3.18 pp. 61a–62b) and *Adhmad* (TCD H 3.18 pp. 422a–b) glossaries reflect two different interim stages in this process.

In both glossaries, most of the entries are in textual order. They focus on different parts of the same poetico-legal text, *Bretha Nemed Dédenach* (BND), and may have formed part of the same glossary in origin. Both contain additional

material, and this provides a point of comparison in the process of how a fragmentary glossary moves away from its primary textual focus. In *Aidbriugh*, we see the first stage of a growing glossary: additional material from *BND* has been added in the margins. In *Adhmad*, we see a later stage of development, where material which may once have been marginalia has been incorporated into the main text. The material in *Adhmad* is also not restricted to *BND*, but rather reflects a variety of sources and cites poetical stanzas and categories, showing a wider interest in poetry.

Together, they provide an insight into a work in progress, and this paper will explore the process and rationale behind these glossaries.

THANISCH, Eystein, Faclair na Gàidhlig, Sabhal Mòr Ostaig, UHI
MEDICINE AS PHILOSOPHY: THE BEATON MEDICAL MANUSCRIPTS (119)

Classical writers and their medieval transmitters compared medicine to philosophy, on the basis that it requires knowledge of all other disciplines, the difference being that philosophy heals the soul and medicine the body. The manuscripts produced or commissioned by members of the Beaton family, the leading physicians of Gaelic Scotland in the Middle Ages, show a breadth and interconnection of interests that implies they conceived of medicine in a similar way. Alongside Gaelic translations (from Latin) of core medical textbooks and treatises, their manuscripts also include works on logic, chronology, astrology, and more, all for the support of medical study. Individual texts therein also draw on a comparable range of subjects and comment explicitly on how they interrelate.

The diversity of material in the Beaton medical manuscripts has already been noted by John Bannerman, who ascribes it to the family's participation in a wider Classical Gaelic literate culture. This paper explores how the resources of Classical Gaelic were not only of literary or linguistic relevance to the Beatons. They were also evidence used by this family and the scholars with whom they worked to develop and support medical study as philosophy, in both scope and underpinning, with the complex scholarly requirements that this entailed. Thus, while the level of medieval Gaelic medical scholars' Latinity has been questioned, their understanding of Graeco-Latin learned medical tradition is arguably acute, if selection of texts and material is considered as well, and also proved to be productive.

THEUERKAUF, Marie-Luise, University of Cambridge
USING THE NEW EDIL: A HOW-TO GUIDE (48)

This workshop will guide users through the advanced functions of the *electronic Dictionary of the Irish Language (eDIL)*, showing them how to use options within 'advanced search', such as searching for definitions, translations, words in other languages, etc. It will also showcase the utility of the 'wildcard' search in contrast to searching with 'browse' and will discuss in what way both ways of searching can yield useful results. The new and improved usability of *eDIL* will be highlighted as well.

THIER, Katrin, Oxford English Dictionary
THE STORY OF 'GAELIC' IN ENGLISH: NEWS FROM THE OXFORD ENGLISH DICTIONARY (9)

In the course of the last few years, the ongoing revision of the *Oxford English Dictionary* has dealt with a variety of aspects of the Celtic world, including the entries for GAELIC, GOIDELIC, and similar words relating to the Celtic languages and culture of Scotland, Ireland, and the Isle of Man.

This paper will share some of the results of the underlying research, focussing on the emergence of the English word *Gaelic* in the early modern period (as well as the related concept of the *Gael*), and on the later development of linguistic terminology, with words like *Gadhelic* and *Goidelic*. It will look at aspects of spoken and written transmission in both contexts and how these shaped the spelling and pronunciation of the modern words. It will close with a look at the interaction of these with other English names for Goidelic languages, such as *Erse* and *Irish*, at various times.

THOMAS, Rebecca, Department of Anglo-Saxon, Norse and Celtic, University of Cambridge
NID YW CYMRU'N BOD NAMYN FEL RHAN O ... LOEGR?: ASSER A HANES CYMRU (105)

Gan dynnu ar ddyfyniad enwog Saunders Lewis am bwysigrwydd cyd-destun Ewropeaidd Cymru, mae'r cyflwyniad hwn yn archwilio i ganfyddiad un awdur o'r nawfed ganrif o hanes Cymru a'i pherthynas arbennig â Lloegr. Asser, mynach o Dyddewi a ysgrifennodd fywgraffiad y brenin Alfred Mawr yn 893, yw'r awdur dan sylw, ac rwyf am edrych yn benodol ar fel y mae'r bywgraffiad hwn yn ymdrin â hanes Cymru. Er bod nifer helaeth o gyfeiriadau at Gymru yn y gwaith, prinnach yw'r disgrifiadau o hanes Cymru nad ydynt yn canolbwyntio ar berthynas Cymru â Lloegr. Yn wir, yng ngwaith Asser, mae Cymru a Lloegr yn ymddangos fel petaent wastad wedi eu clymu wrth ei gilydd, sy'n ystyriaeth bwysig gan fod Asser yn cyflwyno Alfred fel arweinydd holl Gristnogion Ynys Prydain, arweinydd y dylai'r Cymry fod yn ffyddlon iddo. Mae'r cyflwyniad yn canolbwyntio ar y agwedd hon ar waith Asser, gan edrych ar y ffynonellau a ddefnyddiodd ac fel y newidiodd (ac, yn bwysicach o bosibl, y cadwodd) hanes Cymru fel y'i ceid yn y rheiny. Bydd hyn yn cynnig cipolwg newydd ar waith Asser a thaflu rhagor o oleuni ar ddadleuon ynghylch hunaniaeth a gwleidyddiaeth Gymreig yn y 9fed ganrif.

THYR, Nicholas, Harvard University

‘POURING OUT JOY’: WELCOMES AND STATUS IN *FINGAL RÓNAÍN* (44)

Through the prism of the common phrase *feraid fáilti fri*, used, typically, to welcome arriving guests, this paper will investigate the importance of welcoming and welcomes in the ninth-century Irish prose narrative *Fingal Rónáin*. In particular, I will examine how the specific rituals surrounding the four welcomes in the text transmit information regarding the relative statuses of the welcomer, and the one welcomed. Using the early Irish law-texts as support, I will argue that the travails of *Fingal Rónáin*’s protagonist, Mael Fothartaig, demonstrate a certain perception of ‘status’: that is, as a dynamic personal quality, one that relied on the successful performance of a given societal role.

TINDLEY, Annie, Newcastle University | Centre for Scotland’s Land Futures

BASTIONS OF ANGLICISATION OR PROTECTORS OF THE NATION? THE SCOTTISH COUNTRY HOUSE AND CULTURAL, LINGUISTIC AND NATIONAL IDENTITIES FROM 1746 (81)

Much of Scottish historiography on the subject of the landed and aristocratic classes, and their houses, argues that they were in the vanguard of anglicisation from the mid-eighteenth century, promoting English culture and values as the force for modernity. While this is the case to some extent, and an aspect of their cultural activity this paper will discuss, it is also the case that some families and houses promoted particular historical, linguistic and cultural activities and identities wholly ‘Scottish’ or ‘Highland’. Clans, tartans, Scottish Gaelic and Scottish historical episodes were designed and displayed well before the Union came under increasing pressure in the late twentieth century. This shifting balance between Scottish and British will be examined up to the present day.

TITLEY, Alan

ALICE IN WONDERLAND IN THREE IRISH/GAELIC LANGUAGES (118)

Alice in Wonderland is recognised as one of the great, but unusual, books of world literature. It has been translated into hundreds of languages because of its own intrinsic value as a tale and as a philosophical conundrum. It is a story replete with word play, nonsense, puns and ludic wonder. Consequently, it has presented its translators with challenges unbounded. Maybe quite unusually, it has been translated six times into the Irish/Gaelic languages: twice into Irish, twice into Gaelic, and twice into Manx. What is interesting is the varied manner in which each translator approached his or her work, and how the linguistic difficulties were managed, or at least wrestled with. This paper will look at the broad cultural context in which the works appeared as well as interrogating the minutiae of how exactly or inexactly the translation problems were resolved – or not.

Alice was first translated into Irish by Pádraig ÓCadhla in 1922, and completely redone by Nicholas Williams in 2003. Brian Stowell’s *Contoyrtysen Ealish ayns Cheer ny Yindyssyn* appeared in Manx in 2010, although he had published an earlier version some years before; and while Moray Watson’s Gaelic *Eachdraidh Ealasaid ann an Tír nan Iongantas* was only published in 2012, there had been a previous abbreviated version published in Australia. Each of these translations demonstrate a different approach and consequently show up the particularities and limitations of theory when confronted with the actuality of linguistic flexibility in each of our Irish/Gaelic languages.

TÓIBÍN, Feena, Coláiste na hOllscoile, Corcaigh (Cork)

DUBHGHLAS DE HÍDE, ‘GWAELIC’ AGUS CANÚINT ROS COMÁIN (25)

Is i Ros Comáin a tógadh Dubhghlas de híde, agus ann a d’fhoghlaim sé a chuid Gaeilge. Dá bhrí sin tugann a chuid dialann léargas ar an dteanga, mar a bhí ina cheantar dúchais, i dtreo dheireadh an 19ú haois. Díreoidh an páipéar seo ar a chéad dialann, ina bhfuil na hiontrálacha breactha síos ina chóras féin, a léiríonn fuaimeanna na teangan dar leis, agus é á fhoghlaim ar a chluais ó chainteoirí na háite.

TONER, Gregory, Ollscoil na Banríona, Béal Feirste (Queens, Belfast)

LINGUISTIC DATING AND THE REVISION OF *LEBOR NA HUIDRE* (50)

This paper will examine the evidence for the dating of the revisions in the twelfth-century manuscript, *Lebor na hUidre*. The name of only one scribe, Máel Muire, is given in the manuscript and the identity of H, recently split into six distinct hands by Duncan, remains unknown. Most recent scholarly opinion places it firmly in the twelfth century. Breatnach, who has carried out the first detailed linguistic survey of the H material, places it in the first quarter of the twelfth century, whereas Duncan would place the later scribes on palaeographical grounds in the last quarter of the twelfth century and into the thirteenth. In this paper, I will re-examine the linguistic arguments for the dating of H through a more detailed analysis of the texts concerned. This investigation raises questions about scribal practice, the representation of linguistic change, and the theory and practice of linguistic dating methods.

TOORIANS, Lauran

‘PENN A BORTHAF...’: CEPHALOPHORE BY PROXY (75)

Why? Why did Llywarch Hen (or whoever the speaker in the poem is) take Urien’s head and feel at once obliged to do so, sorry and deeply painful about this act? Every (modern) reader senses the various emotions embedded in the wording of the ‘Penn a borthaf...’ englynion. The poem (or cycle) is well known, but not very well understood. Interpretations of what the speaker describes and explanations for his emotions vary widely, but the consensus is that the main question remains: Why?

In this paper I will try add an explanation to those already given and explore the possibilities of a religious motivation for this act of decapitation. I will argue that these englynion are essentially Christian, are concerned with proper burial and look forward to the day of Resurrection.

TREADWAY, Tiffany

ANALYSIS OF WETLAND DEPOSITION IN IRON AGE WALES AND SCOTLAND (69)

Wetland studies dating to the Iron Age have been limited in scope until the contemporary. Studies of these landscapes are usually focused on a singular variant (i.e., singular wetland type, settlement, object type, or mortuary traditions). Objects and sometimes even settlements are usually regarded as votive (e.g., Green 2001, Fitzpatrick 1984, Van de Noort 2000, Grant 1989), but this theory has yet to be re-examined in a holistic manner in seventy to eighty years. This project aims to re-analyse all recorded objects found within wetland contexts, dating the Iron Age from Wales and Scotland. The project will achieve its aim through defining wetland landscapes for the two regions; collect records from museums, archaeological units, and online databases; and apply comparisons based on various patterns found within the data. Through this holistic approach, the project serves to challenge preconceived theories of deposition. By delineating mundane performances from the significant, in terms of continual to singular object placement, the project will provide definitive evidence for depositional practices during the Iron Age and compare this to the preceding Bronze Age and proceeding Roman Period traditions. The objective of the project is to create a comprehensive dataset that could be the baseline for wetland artefacts dating to the Iron Age in Wales and Scotland, and thereby define or clarify cultural practices of the two regions.

TREFOR, Robat, Prifysgol Bangor

IAITH MÔN: Y TAD A'R FERCH (28)

Ystyrir John Morris-Jones, athro Cymraeg cyntaf Bangor, fel prif safonwr Cymraeg llenyddol diweddar o hyd, a thraethawd MA ei ferch, Angharad Morris-Jones, ar The Spoken Dialect of Anglesey, yw'r ymdriniaeth academaidd helaethaf hyd yma â thafodiaith Ynys Mon.

Edrychwn ar ddiddordeb y JMJ cynnar yn yr iaith lafar ac yn ei dafodiaith ei hun, ac ar y modd y mae'n dal i gyfeirio at arferion yr iaith lafar at ddibenion profi pwyntiau gramadegol hyd yn oed yn *A Welsh Grammar* (1913), uchafbwynt ei yrfa fel safonwr.

Y mae Angharad Morris-Jones yn patrymu'r rhan gyntaf yn ei thraethawd ar forffoleg a gramadeg iaith Mon ar lyfr gramadeg mawr ei thad, a'r ail adran ynddo am eirfa'r dafodiaith ar y llyfr hynod arall hwnnw a gyhoeddwyd yn 1913, *The Welsh Vocabulary of the Bangor District* gan O.H. Fynes-Clinton.

Yng ngoleuni'r uchod, edrychir hefyd ar rai nodweddion gramadeg a ffurfdroadau diweddar y sylwyd arnynt e.e. yr amrywiadau ar rediad 'gan' yn 'gynnot ti, gin ti, ginti, gynno chdi'.

TRY, Rebecca, Ollscoil na Banríona, Béal Feirste (Belfast)

IT'S MAC CUMHAILL TO BE KIND: AN EXAMINATION OF THE USE OF 'PITE' IN THE FENIAN CYCLE (51)

In many Fenian tales, virtue, be it Christian or Courtly, plays an important role in the story's progression. Following on from a paper given at UlidiaFinn 2018, the proposed paper will examine the use of 'pite' (that is, benevolence towards the weak, compassion, and charity) in the Early Modern tales of the Fenian cycle alongside a wider European framework. It will do so through an investigation of the character of Fionn and those who surround him and how the cycle fits within the archetype of the compassionate warrior knights of courtly literature. There is a significant shift in the characterisation of Fionn from a roving pagan warrior leading a band of warriors in the earliest tales, to a noble and often Christian leader in tales post-dating the *Acallamb na Senórach* (thirteenth century). A similar development can be seen in the characterisation of the Welsh King Arthur, who also undergoes a change from a leader of a band of heroes to one of the most noble kings in chivalric romance. It is hoped that an in-depth study of Fionn through the lens of 'pite' as a courtly virtue, and alongside the changes seen in the Arthurian material, will illuminate further intricacies of his character and the possible influences in its development.

TUOMALA, Ina, Oilthigh Ghlaschu (Glasgow)

PSEUDO-HISTORY AND CULTURAL IDENTITY: INTERACTION AND INTEGRATION IN *CATH MAIGE TUÍRED* (80)

Cath Maige Tuired has been repeatedly identified as one of the key narratives of Irish pseudo-history. The tale reflects the realities of the Viking Age in Ireland and the contemporary preoccupations and prejudices are mirrored in the narrative representations of the Fomoiri and the Tuatha Dé Danann. *Cath Maige Tuired* has traditionally been approached from a mythological viewpoint; Donnchadh Ó Corráin observed in 1998 that far too little attention had been paid to the Irish context and the polyvalence of the text within that context. This paper focuses on the text's depictions of contemporary Irish identity and social reactions to the process of cultural hybridisation. The literary context of the tale is considered before analysing the parallels between the historical context of the text's writing and the narrative representations of power, interaction and location. It is deduced that in the text the pivotal cultural identities are built on an ongoing comparison between the tale's representations of the Self and the Other. This approach enables analysis of society's perceptions of the cultural changes brought on by the Viking Age; a period which can be seen as a transitional age of interaction and integration in Ireland.

VAN IERSEL, Geert, Fontys University of Applied Sciences
PERCEVAL IN THE MODERN AGE: THE *PARZIVAL* OF EMIEL VANDEVELDE (6)

When, around 1190, Chrétien de Troyes began writing his *Perceval*, he famously included a sequence which would introduce the concept of the Grail into European literature. In a castle that is seemingly set apart from the mundane world, the main character observes a ceremony in which various objects, among which a dish described as ‘un graal’, are carried past him and his host, an invalid king. Perceval later discovers that, had he asked who was served from the ‘graal’, the king would have been healed.

When he wrote the Grail sequence, Chrétien was likely drawing on or several Celtic, possibly Breton, sources. The story matter would be picked up by later authors, among whom Wolfram von Eschenbach. His *Parzival* features a similar Grail sequence, yet alters the social and emotional import of the unuttered question. It becomes a token of compassion, rather than of polite interest: the hero in *Parzival* is supposed to ask what ails the king. The Grail itself gains in importance, becoming an instrument of harsh, yet seemingly divine, justice.

This paper focuses on a twentieth-century adaptation of the *Parzival*, written by Emiel Vandeveld for the Flemish school radio. Adopting the function of Parzival’s question as a sign of compassion, it replaces the evocation of harsh justice with one of a forgiving and unworldly Christianity. I shall argue that, while Vandeveld’s changes make the play suitable for new audiences, they also undermine the intellectually challenging aspect of the *Parzival* and, to a lesser degree, Chrétien’s *Perceval*.

VELASCO-LÓPEZ, Henar, Universidad de Salamanca
THE EXTERNAL SOUL: WAIFS AND STRAYS IN IRISH TRADITION (78)

Several Irish stories display echoes of the ancient idea of an external soul. Analysis of variants, comparison between them combined with consideration of parallels in other cultures may help to deepen our understanding of the function and consequences of having an external soul. This study, therefore, can throw some light on different concepts: invulnerability, coeval, taboos and special circumstances relating to the death of heroes. All these ideas are crucial in order to reach a fuller comprehension of some Irish tales concerning Cú Raoi, Diarmaid, Cú Chulainn or Tadhg.

VINSOVA, Lucie, Masarykova Univerzita, Brno
ANIMAL NAMES IN THE MABINOGION (57)

The purpose of this paper is to introduce some proper names of people and animals bearing a traceable connection to the animal world found in the texts of the Mabinogion, and present their etymologies with equivalents in other Celtic languages. The names will be accompanied by the respective excerpts from the original text and with translations. Where relevant, the names or animal species will be put into a wider mythological or cultural context. Some examples of these might be:

A pig *Bannw*, ‘pig(let), hog; young animal’, a piglet of Twrch Trwyth: MW *bannw*, pl. *beinw*, OCorn *banew* ‘sus’, O Breton *ban’scrofa*, Br *bannw*; MI *banb*; Gaul PN *Bannus*, *Bannuo*.

An ox *Brych* – ‘spotted, speckled, brown’; cf. (M)W *brych* ‘spot, speck, stain; speckled’; OI *brecc* ‘speckled’; Gaulish PN *Briccus*.

Three horses:

Call, lit. ‘wise; sharp, wily’; further Cornish *cal*, I *callaid*; maybe from Latin *callidus*.

Cavall, lit. ‘horse’: MW *canal*, W *cafall* ‘horse, steed’ caballus.

Cuall, cf. OW *cúall*, W *cuall* ‘sudden, quick, speedy; hasty, mad, dull’.

Dogs: *Glass*, *Gleissig*, *Gleissad*, cf. W *glas* ‘(greenish) blue, greenish blue, grass-coloured, pale(-blue)’.

Kulhwch, son of *Kilydd*: a tautological compound, where *hwch* means ‘pig’ and *kul*-is compatible with Lithuanian *kiaũlė* ‘pig’ < **keuľiā*, while *Kilydd* < **keuľiō-*, cf. Lithuanian *kuĩlys*, gen. *kuĩlio* ‘boar’ (Hamp, E.P. 1986. ‘*Culhwch*, the Swine’. ZCP 41:257-58).

March, son of *Meirchyann*, cf. MW *march*, pl. *meirch* ‘(war-) horse, stallion, steed’.

Twrch Trwyth ‘the boar Trwyth’, cf. MI *Torc Triath* (*Lebor Gabála Éirenn*), OI *Orc tréith* ‘Triath’s boar’ (*Sanas Cormaic*).

WACHOWICH, Cameron, University of Toronto
OROSIUS HIBERNICUS: NOTES ON THE TRANSMISSION OF THE *HISTORIAE ADVERSUS PAGANOS* IN A HIBERNO-LATIN CONTEXT (110)

Orosius’s *Histories against the Pagans*, a masterpiece of late-antique universalist history, is known to have circulated extremely widely in Europe and beyond during the Middle Ages. Its themes and methodology were imitated in historical writing from Scandinavia to Ethiopia. Scholars including Donnchadh Ó Corráin and Marie-Pierre Arnaud-Lindet, the most recent editor of the *Histories*, have long noted that Irish scribes and scholars played a significant role in the transmission of Orosius’s Latin text prior to the tenth century. The implications of this are substantial for the

understanding of both Latin and vernacular historical writing in Ireland and further afield; however, a thorough study of the Irish contributions to the transmission of Orosius remains a desideratum. Using Arnaud-Lindet's proposed stemma as a starting point, this paper will examine the most significant examples of suspected Irish transmission with reference to palaeographical and codicological evidence as well as Hiberno-Latin orthographical and grammatical features. Beginning with Arnaud-Lindet's Family I, the possibility that the two earliest witnesses, Laon, Biblio. Munic. 137 and Paris, Biblio. Nat. lat. 6995, derive from an Irish witness will be interrogated. The examination will then turn to Arnaud-Lindet's Family II, which is represented most notably by the Bobbio Orosius. The insular character of this family will be thoroughly elucidated with reference to a hitherto unexamined witness. Finally, the implications of this study for the stemma will be addressed.

WADDEN, Patrick, Belmont Abbey College, NC, USA
LAW AND IDENTITY IN *ARAILE FELMAC FÉIG DON MUMAIN* (125)

The Middle Irish tale *Araile felmac féig don Mumain* is deeply concerned with legal affairs, including the rights of poets and the regulation of satire. It also raises questions concerning legal jurisdiction in eleventh-century Ireland. Of central importance to the narrative is the issue of whether or not the Hiberno-Scandinavian inhabitants of Limerick are subject to Irish law. The story implies a conflict between two attitudes. One of these views the legal system described in Old Irish law tracts as a territorial law, covering the entire island, while the other sees it as personal in jurisdiction, relevant only to Gaels.

Their laws had long been of central importance to the Irish sense of identity, and this story thus hints at a debate around the complex relationship that existed between the Gaelic Irish and their Hiberno-Scandinavian neighbors at a time when the issue of their national identity was foremost in the minds of learned Irishmen. This paper will look at the place of law in this debate, focusing on *Araile felmac féig don Mumain* and other sources. Finally, it will suggest that the debate around legal jurisdiction and identity in this period can help cast light on earliest period of Ireland's legal history.

WALSH, Michael, University of Sheffield
ONCE WE WERE CELTS? THE SIMPLE SYSTEM TRANSVERSE WOODEN FLUTE AND IDENTITY CONSTRUCTIONS IN THE CONTEMPORARY ASTURIAN FOLK SCENE (14)

The use of 'Celtic' is widely debated within Ethnomusicology. Notable works include Bohlman and Stokes, Wilkinson and, in the Iberian context, Castelo-Blanco, Campos Calvo-Sotelo, Colmeiro. The place of Asturias in the 'Celtic' context is problematic from the perspective 'Celtic Studies' scholars and is similarly contentious in the liminal spaces of the pan-celtic movement. There is a gap in published ethnomusicological consideration of the contemporary Asturian folk scene. Arias-Cano's work on the flute in Asturias, and emerging work from García-Flórez are as yet unpublished.

I observe use of the transverse wooden flute as a lens to examine complex, evolving understandings and use of the term 'Celtic' in musical identity construction in contemporary Asturias. I consider impact of shifts in spatial location of performances on musical aesthetics and what this reveals about construction of musical identity in liminal spaces of contested national identity and in particular post-Franco Spain. Data analysed includes participation observation in Asturias, digital ethnography and in-depth interviews. I argue participants renegotiate relationships with Asturian folk music, expressing complex cultural, political and social aesthetics in a liminal national space where pan-hispanic aesthetics are on the rise. 'Celtic' aspects of their identity are being reimagined as something either nostalgic or a historical artefact.

This paper sheds new light on the issue of contemporary use of the term 'Celtic' in identity negotiation in liminal spaces of contested nationality, how it continues to connect participants with contested pasts and how it contributes to musical, regional and national identity in both an Asturian and Spanish context.

WALTHER, Lelyzaveta, Universität Leipzig
'IN COAL WE TRUST': COAL MINERS IN TWENTIETH-CENTURY WELSH AND DONBASSIAN NOVELS (49)

The image of coal miners became significant in both societies in the course of the twentieth century. Mining turned the poorly settled Donbass in the east of today's Ukraine into a most densely settled area: 'The Heart of Russia'. In the period of early Socialism (1917-1990) miners became a major society-building social group (cf. the Stakhanov movement) and were celebrated by the State. The collapse of the Soviet Union (USSR) and the subsequent societal transformation changed also the image of the miner in literature. However, the current military conflict in Donbass reveals important and hitherto unexplored issues of the Donbassian post-socialist and post-mining society.

South Wales became the most powerful coal-exporting area in the world by the end of the nineteenth century, selling its products around the world. A significant majority in south Wales was employed in mining industries (mining, railways, steel). Intensive deindustrialisation in the 1980s worsened the working and social situation of the miners in South Wales tremendously. This was well reflected in Welsh prose.

In order to prove the claims made and elaborate on individual issues in times of transition four prose pieces were chosen for analysis: the novels *Cwmardy* (1937) by Lewis Jones, *Small Mine* (1962) by Menna Gallie, *Всем смертям назло*

(*Defying Death*) 1967 by Vladislav Titov and the short story *B nedpax zemiui* (*In the bowels of the earth*, 1900) by Alexander Kuprin.

WATKINS, Emma, Prifysgol Caerdydd (Cardiff)

CALUMNIATED STORYTELLERS: THE PRECEDENT FOR FEMALE RE-TELLING IN THE MABINOGI (57)

In the First Branch of the Mabinogi, Rhiannon is falsely accused of destroying her own child. As punishment, she is forced to tell strangers the story of her supposed wrongdoing and carry them on her back like a horse. In the lively debate surrounding Rhiannon's equine punishment, academics have largely overlooked the second facet of her penance: the forced recounting of a false narrative, which turns her intelligent voice into the instrument of her suffering. Rhiannon's plight is echoed in the Mabinogi's Second Branch, when a scorned Branwen teaches a starling to speak and has it deliver a letter telling the story of her mistreatment. Both characters are variations on the folklore motif of the Calumniated Wife, an international tale type featuring a woman outcast after marriage. But in Rhiannon and Branwen, the author of the Mabinogi re-writes the motif, empowering the unjustly ostracized women to reclaim their narratives. The storytelling of the Calumniated Wives conflates patterns of subversive female speech in the Mabinogi with the predominantly male generative act of storytelling. In re-telling their stories, the Calumniated Wives assert their innocence and ultimately escape their punishments. By reading Rhiannon and Branwen as purposefully empowering re-writings of the Calumniated Wife motif, this paper illuminates a tradition of subversive female storytelling in the Four Branches and complicates the discussion surrounding the possibility of female authorship of the Mabinogi itself.

WATSON, Daniel, Ollscoil Mhá Nuad (Maynooth)

OROSIUS, DIVINE PUNISHMENT BY THUNDERBOLT AND EARLY IRISH LITERATURE (110)

Among the notable features of Orosius's *Histories against the Pagans* is his interest in thunderbolts as an expression of divine judgement. The portrayal of God as the wielder of the thunderbolt is certainly not unknown in the Bible (e.g. 2 Sam. 22:15, Psalm 17:15, 143:6; Wisd. 5:22), but there is no mention of specific individuals being punished in this way. Occasional reports of such things are found here and there in other late antique historical works. However, it is in Orosius that it is elevated to the level of a historiographical theme. Since he appears to be rather singular among Latin Christian authorities in this regard, this raises the possibility that reports of divine punishment by lightning in Early Irish literature may demonstrate an Orosian influence. This paper will survey the Old and Middle Irish evidence.

WHITE, Nora, Institiúid Ard-Léinn Bhaile Átha Cliath (DIAS)

OGHAM: THE PRESENT STATE OF RESEARCH AND FUTURE DIRECTIONS (127)

Ogham inscriptions by their nature are of interest to various disciplines, primarily Celtic studies, Celtic linguistics, archaeology and history. Irish ogham inscriptions have been discovered, studied and published on since the 1800s. The work of RAS Macalister, in particular, has ensured that the majority of Irish ogham inscriptions have been visited, recorded and published. In more recent times, the publication of Damian McManus' *A guide to Ogam* (1991) was a major leap forward in the linguistic aspects of ogham studies. Articles and papers by Anthony Harvey continue to explore the linguistics questions. On the archaeological and historical perspectives, Fionnbarr Moore and Catherine Swift, in particular, have also made significant contributions in recent decades. In 2010 DIAS launched the Ogham in 3D project, which was aimed at using the latest technology to create 3D digital records of the surviving ogham stones. In 2013 the Ogham in 3D website (<https://ogham.celt.dias.ie>) was launched to make the digitised data, along with associated metadata, freely available. In 2015, an Ogham Studies Workshop was organised to gather together experts in various fields relating to ogham to consider the value of 3D recording of ogham stones and to consider future directions for ogham studies. One of the conclusions arising from this workshop was the need for a thorough, modern, multidisciplinary study of Irish ogham inscriptions on the model of *A Corpus of Early Medieval Inscribed Stones and Stone Sculpture in Wales*.

WHYTE, Alasdair, Oilthigh Ghlaschu (Glasgow)

GAELIC SOCIETY IN ARGYLL AND THE SOUTHERN HEBRIDES IN THE 'NORSE AGE' (56)

This paper analyses Gaelic society in Argyll and the southern Hebrides in the eighth and ninth centuries through local place-names, with particular focus on evidence from the island of Mull. The paper is based on proposals made in the speaker's doctoral thesis (University of Glasgow, 2017), supervised by Professor Thomas Owen Clancy and Dr. Simon Taylor, and on subsequent research. Local place-names of the period were coined in two languages: Gaelic and Old Norse. Close analysis of the syntax, etymology and referents of these Gaelic names, as well as their distribution within the context of Old Norse place-names, local archaeology, topography and soil analysis, provides evidence for the continued presence of Gaelic-speakers from the eighth century into the ninth century and beyond. This paper considers the dynamics of local secular and ecclesiastical authority in proposing a nuanced view of local society in the period.

WILIAMS, Gerwyn, Prifysgol Bangor

Y FRENHINIAETH, YR ORSEDD A 'PHROBLEM GOGLEDD CYMRU', 1939-46 (1)

Rhwng 1939 a 1946 roedd llywodraeth Prydain ar bigau'r drain yn sgil yr Ail Ryfel Byd. Un 'bproblem' a'i hwynebai oedd gogledd Cymru a ystyrir yn nythfa i genedlaetholwyr eithafol yr oedd peryg iddynt gynghreirio gyda gweriniaethwyr Gwyddelig a hwyluso goresgyniad Prydain gan y Drydedd Reich o du Iwerddon. Credid mai un ffordd

o wrthweithio'r bygythiad hwn oedd cryfhau ymlyniad y Cymry wrth yr achos Prydeinig a hynny drwy glosio'r berthynas rhwng y Frenhiniaeth a'r Dywysogaeth. Ymhlith y camau a ystyriwyd oedd sefydlu'r Dywysoges Elizabeth yn llywydd ar fudiad yr Urdd ac yn Gwnstabl Castell Caernarfon. Yn ogystal, bu symudiad ar droed i'w sefydlu'n Dduges Cymru. Yn gyfansoddiadol, awgrymwyd mai'r ateb fyddai rhoi i Gymru, fel yr Alban, ei hysgrifennydd gwladol ei hun. Yn y diwedd, ni ddaeth fawr ddim o'r cynlluniau hyn ar y pryd, ond fe gafodd y dywysoges 21 oed ei hurddo'n aelod o Orsedd y Beirdd yn Eisteddfod Genedlaethol Aberpennar yn 1946. Bydd y papur hwn yn codi cwr y llen ar natur y berthynas rhwng y llywodraeth ganol a Chymru yn ystod cyfnod o ryfel a goblygiadau hynny'n ddiweddarach. Bydd yn edrych yn benodol ar y modd y ceisiwyd defnyddio sefydliadau diwylliannol i ddibenion gwleidyddol. Bydd hefyd yn ystyried y rhan a chwaraeodd aelodau amlwg o'r sefydliad Cymreig yn yr hanes, dynion fel Thomas Jones, Ifan ab Owen Edwards a Cynan, yn ogystal â rôl yr Ysgrifennydd Cartref Herbert Morrison, Llafurwr a wasanaethodd yn Llywodraeth Glymblaid Winston Churchill.

WILLIAMS, Brid Eimear

DE SHIL CHONAIRI MOIR: AN ALLEGORICAL TRACT (67)

De shil Chonairi Moir contains an alternative version of the inauguration of the legendary king Conaire Mor to that found in the text *Togail Bruidne Da Derga*. King Saul's inauguration in 1 Samuel was used as a template in the latter version which has been interpreted by Professor Ralph O'Connor as a cautionary tale emphasizing the fragility of earthly power in *The destruction of Da Derga's hostel*. The same biblical template is used in *De shil Chonairi Moir* but to a different purpose. In *De shil Chonairi Moir* Saul's inauguration (with no allusion to his demise) is used only as a peg on which to hang a variety of biblical allegories based on the writings of the Church Fathers. The significance of the text's emphasis on Conaire's curious conception together with the significance of the two stones which are given names will be addressed. We will also note the overlapping allusions to both priesthood and temple imagery in the text. We will demonstrate that *De shil Chonairi Moir* is an exceptionally learned text conveying an undeniably theological message in an admirably succinct form. It is, in essence, an allegorical tract based on the writings of the Church Fathers in the guise of a narrative about the inauguration of a legendary Irish king.

WILLIAMS, Gruffydd Aled

AILYSTYRIED YR 'HISTORY OF OWEN GLENDOWER' (63)

THE 'HISTORY OF OWEN GLENDOWER': A RECONSIDERATION (63)

Testun hanesyddol o'r ail ganrif ar bymtheg, yr 'History of Owen Glendower' (a gyhoeddwyd yn 1775 o dan y teitl 'Memoirs of Owen Glendower' [*sic*]) yw pwnc y papur hwn. Ar wahan i'r hanes a geir yng nghronicl llawysgrif Peniarth 135 yn llaw Gruffudd Hiraethog, dyma'r hanes naratif estynedig cynharaf ynghylch Owain a'i wrthryfel i oroesi. Yn y papur ystyrir awduraeth y gwaith. a dadogwyd ar Robert Vaughan o'r Hengwrt (1592?-1667) a hefyd ar ei gyfaill Dr. Thomas Ellis (1625-73), Is-Brifathro Coleg Iesu, Rhydychen a Rheithor Dolgellau (1666). Tafolir sylwadau ysgolheigion o'r ugeinfed ganrif ynghylch ei awduraeth, gan ystyried eu dilysrwydd a'u cysondeb a thystiolaeth y ffynonellau llawysgrif lle digwydd y testun; dadleuir hefyd fod tystiolaeth fewnol y gwaith ei hunan yn ystyriaeth allweddol o ran pennu ei awduraeth. Ceisir olrhain y ffynonellau hanesyddol y seiliodd yr awdur neu'r awduron y gwaith arnynt, ac ystyrir pa mor ddibynadwy yw'r gwaith yng ngoleuni ffynonellau eraill, ynghyd a natur a gogwydd y portread o Owain a'i wrthryfel a geir ynddo. Yn olaf ystyrir ei ddylanwad ar yr hanes am Owain a'i wrthryfel a gyhoeddwyd gan Thomas Pennant yn ei gyfrol *A Tour in Wales* (1778).

The subject of this paper is a seventeenth-century historical text, the 'History of Owen Glendower' (entitled 'Memoirs of Owen Glendower' [*sic*] when published in 1775). Apart from the account preserved in the Peniarth MS. 135 chronicle in the hand of Gruffudd Hiraethog, this is the earliest extant extended narrative history of Owain and his revolt. The paper considers the authorship of the work, which has been ascribed to both Robert Vaughan of Hengwrt (1592?-1667) and his friend Dr. Thomas Ellis (1625-73), Deputy Principal of Jesus College, Oxford and Rector of Dolgellau. The opinions of twentieth-century scholars regarding the work's authorship will be revisited and evaluated, and their consistency with the evidence of the manuscript sources considered; it will also be argued that the internal evidence of the work is important in determining authorship. An attempt will be made to trace the historical sources utilized by the work's author or authors, and its reliability will be considered in the light of other sources, as will the nature and degree of objectivity of its portrayal of Owain and his revolt. Lastly, the work's influence on the famous account of Owain and his revolt published by Thomas Pennant in *A Tour in Wales* (1778) will be considered.

WILLIAMS, Meinir Olwen, Prifysgol Bangor

ASTUDIAETH O YNGANIAD LLAFARIAID UNSAIN CYMRAEG GOGLEDDOL GAN OEDOLION SY'N DYSGU'R IAITH (101)

Nod strategaeth Cymraeg 2050 Llywodraeth Cymru yw cynyddu nifer siaradwyr y Gymraeg i filiwn ac mae'n pwysleisio rôl hanfodol y sector Cymraeg i Oedolion yn y broses. Ond gall anhawster gydag ynganu arwain at ddiffyg hyder ymhlith dysgwyr a bod yn rhwystro'r ran cymhathu i gymunedau ar sail acen 'estron' (Mac Giolla Chríost et al., 2012).

Yn yr astudiaeth hon ystyrir data gan 16 oedolyn sy'n dysgu Cymraeg ac yn byw yng ngogledd Cymru. Dadansoddir eitemau yn cynnwys y llafariad unsain byr a hir a geir yng Nghymraeg nodweddiadol y gogledd. Er bod seiniau tebyg i'w cael yn iaith gyntaf y dysgwyr (Saesneg) mae gwahaniaethau o ran hyd ac ansawdd y llafariad yn cyfrannu at acen estron. Cwblhawyd sawl tasg (enwi lluniau, sgyrsiau byrion, darllen rhestr o eiriau) gan y cyfranogwyr. Echdynnwyd eitemau yn cynnwys y llafariad a dadansoddwyd nodweddion acwstig i edrych ar wahaniaethau o ran ansawdd a hyd.

Awgryma'r canlyniadau bod gwahaniaethau sylweddol rhwng y ffyrdd yr ynganir llafariad gan siaradwyr brodorol a dysgwyr. Awgrymir hefyd y gall nifer o ffactorau'n effeithio ar ynganiad llafariad unsain gan gynnwys ieithoedd eraill a siaredir gan y dysgwr a lefel cyrhaeddiad y dysgwr.

Trafodir y canlyniadau hyn yng nghyd-destun yr anawsterau a wynebair gan ddysgwyr sy'n cymhathu i'r gymuned ag angen magu hyder yn yr iaith. Ystyrir y data fel peilot a fydd yn amlygu cyfeiriadau pellach i ymchwil ynglŷn ag ynganiad dysgwyr a hyfforddiant ynganu.

WILLIAMS, Myriah, University of California, Berkeley

READING THE (ORTHOGRAPHIC) SIGNS: ABBREVIATIONS IN THE BLACK BOOK OF CARMARTHEN AND THE BLACK BOOK OF CHIRK (3)

To date, very little attention has been paid to the use of Latinate abbreviations in Welsh vernacular manuscripts. While they are sometimes briefly mentioned, or are used as a means of explaining scribal error, these abbreviations are in need of closer examination in their own right. There is evidence, particularly in the Black Book of Carmarthen (NLW Peniarth MS 1) and the Black Book of Chirk (NLW Peniarth MS 29), that Welsh scribes of the mid-thirteenth century and earlier were using Latinate abbreviations in their texts – sometimes quite extensively. After this period Latinate abbreviations all but disappear from Welsh vernacular manuscripts, though the consequences of them may still be detected.

In this paper I propose to address questions regarding the use of Latinate abbreviations in the Black Book of Carmarthen and the Black Book of Chirk. Namely, to what extent were the scribes of these manuscripts copying abbreviations from their exemplars, and to what degree were they introducing abbreviations into their texts themselves? The answers to these questions will have implications for our understanding of both the scribes and of their sources. I hope to demonstrate how the study of abbreviations in these manuscripts may cast light on scribal practice and education current in mid-thirteenth century Wales, and that such study can provide valuable insight into manuscripts from an under-represented period.

WILSON, Charles, Oilthigh Dhùn Èideann / Prifysgol Caeredin

'AN T-AINNMEAR GUN AN TAIRBHE': REGIONAL VARIATION OF NOMINAL MORPHOLOGY IN SCOTTISH GAELIC (25)

Scottish Gaelic dialectology has a rich tradition, but has largely resulted in descriptive works, focusing on single dialect areas (often peripheral or moribund), and with little attention to morphology. In this presentation, I will discuss my doctoral research, which investigates regional variation of nominal phrase morphology in extant traditional vernacular speech in the Hebrides. I will describe the methods I used in my doctoral research to capture data on the production of morphological processes, such as initial consonantal mutation ('lenition'), and how these morphological processes may interact with grammatical categories, such as number and gender. I will introduce the statistical analysis methods of dialectometry, which allowed me to provide an aggregate score of morphological similarity between regional varieties and an aggregate conservatism score for each variety (cf. Iosad and Lamb forthcoming). I will discuss whether the data suggest that morphological variation emits a geographic signal, and whether a comparison with Iosad and Lamb's (forthcoming) analyses of the morphological data in the Linguistic Survey of Scotland can help us understand changes in regional variation. Results indicate at this stage of my doctoral research that there are three dialect areas, and that morphology is leveling overall. I will discuss the consequences that the results from my data analysis and the comparisons between my data and Iosad and Lamb (forthcoming) may have for corpus planning (cf. Bell et al. 2014) and teaching and learning resources.

WOLF, Joe, Harvard University

OLD BRETON GLOSSES AND THEIR LEGAL CONTEXT (23)

Understanding the history of law in early medieval Ireland, for modern scholars, is mostly a question of the six 'w': who was writing law, what is the full extent of the corpus that was written? when was the compilation process taking place? where were the centers of legal compilation? why was law being written to begin with? For whom was the law being written? Most of the approaches to answering these questions to date have focused on Irish law within its own Irish context. And reasonably so, compared to other fields of early medieval law (such as Anglo-Saxon law, early Germanic law, and Byzantine law) the study of Irish law is still in its infancy. However, much can be learned about Irish law and its relative importance in the early Medieval world by examining Irish law outside of Ireland. Some studies, such as those focused on the seventh-century *De duodecim abusivis saeculi*, have shown that 'native' Irish legal ideas (in that case *fír flathemon*) were transmitted into the Continent via Hiberno-Latin texts. These Hiberno-Latin texts presumably spread throughout Europe via the so-called Irish *peregrinatio* and their manuscript-copying habits, exposing the whole of Europe to Irish legal thinking. Another famous Hiberno-Latin text to undergo this Continental diffusion is the *Collectio canonum Hibernensis* and all of its ancillary material, notably including the *Canones Adomnani*.

This paper will examine the series of Old Breton (and in a much more limited capacity Old Irish glosses) found with four eighth/ninth-century Breton manuscripts containing the *Collectio canonum Hibernensis* and *Canones Adomnani*. Rather than dwell on the linguistic content of the glosses (as is usually done) I will instead focus on the intellectual content and context of the glosses within the history of Irish law in Europe. These four Breton manuscripts sit at a crossroads of diffusion of Irish intellectualism into the wider European tradition. From a cursory analysis it could be said that native Irish legal ideas were transmitted to Brittany via Hiberno-Latin texts which were there repackaged with Old Breton glosses only to then be dispersed throughout Merovingia/Carolingia. Understanding the impact of Irish

intellectualism on the wider European tradition requires understanding what happens at the interface between Old Irish, Old Breton, and Hiberno-Latin manuscript copying and glossing. This paper then will primarily focus on presenting how these three languages and their respective underlying intellectual traditions interface in the production of the four Breton legal manuscripts.

WOOD, Juliette, Prifysgol Caerdydd (Cardiff)

THE ESOTERIC CELT: HISTORICAL AND CONTEMPORARY PERSPECTIVES ON THE CELTIC TAROT (33)

From Merlin's relocation of Stonehenge to Glendower's 'spirits', Celts have been associated with magic. The historical roots for this assessment of Celtic culture have been the subject of extensive discussion on Celticism and Celticity. This paper examines a specific aspect of this broad field, namely the perception of Celtic culture through the esoteric movements of the late nineteenth and twentieth centuries. A.E. Waite's commentaries on the Tarot and Celtic mysticism, W.B. Yeats' 'Red Hanrahan' and Jessie Weston's Grail seeker have contributed to the concept of Celtic esotericism. These ideas influenced literature at the beginning of the twentieth century, most notably Eliot's 'Waste Land', and they continue to appear in fantasy literature, modern Tarot praxis and its spinoffs. In this context, the esoteric Celt has created a participatory fantasy which plays out in speculative fiction, 'Celtic' Tarot cards and their elaborate explanatory books, Internet blogs and role-playing games.

WOODING, Jonathan M., University of Sydney

HISTORIOGRAPHIES OF EARLY MEDIEVAL IRISH SETTLEMENT IN ICELAND (111)

That the Irish settled Iceland prior to the Norse *landnám* of c. 870 is asserted in two sources, the first a Hiberno-Latin text of 825 by Dicuil, and the second the earliest Icelandic history *Íslendingabók* (c. 1130). The brief accounts provided by Dicuil, who spoke to eyewitnesses, are of interest for the range of activities that are implied for the personnel of the voyages—variously eremitical, scientific, and evangelistic. *Íslendingabók*, from around 250 years later, though often read literally, is susceptible to theological critique as a 'church history' that positions the Norse and Irish settlers in a desired progression of events—from the baptism of the island, through an elusive encounter with Christianity, up to its conversion as a 'nation'. This paper will re-examine the various historiographies and receptions of the medieval sources, taking account of the complexities of the reception of any evidence that deals with 'first' settlement of a landmass, its conversion, and which subverts myths of national origin that are of on-going importance to inhabitants. Through this process we will seek to establish a core of data and events that can further inform a multi-disciplinary investigation of the reality of the Irish settlements.

YAMADA, Leo, Tokyo University of Foreign Studies

IRISH: AN ATTEMPT AT MORPHEME ANALYSIS (88)

Agglutinating languages are generally analysed into morphemes. For example, a verbal complex in Japanese *tabesaseraremasendesita* '(I) was not made to eat' is analysed like *tabe-sase-rare-mas-en=des-ita* (eat-CAUSATIVE-PASSIVE-POLITE-NEGATIVE=COPULA-PAST). In contrast, inflectional languages, including Irish, are not generally analysed into morphemes and grammatical categories are indicated with a dot after the word concerned. For example, in Irish, a nominal phrase *an bháid* 'of the boat' is glossed like DEFINITE.MASCULINE.GENITIVE boat.MASCULINE.SINGULAR.GENITIVE and a conjugated verb *bhrisfinnse* 'I myself would break' is glossed like break.CONDITIONAL.1SG.CONTRASTIVE. However, I do believe that inflectional languages can be analysed into morphemes to some degree.

The present paper attempts to analyse Irish words as detailed as possible and proposes analyses for several grammatical instances. This analysis is based on the orthography but special symbols indicating some sorts of phonological phenomena, such as ^L for the lenition, ⁱ for the slendrarisation (i.e., palatalisation) of a stem, etc. When this analysis is adopted, the examples above can be analysed like *an^L báidⁱ* (DEFINITE.MASCULINE.GENITIVE boat.MASCULINE-SINGULAR.GENITIVE) and ^L *bhris-finn=se* (PASTMARKER break-FUTURESTEM-CONDITIONAL.1SG=CONTRASTIVE). In this case, inflections are indicated by a hyphen and other elements are indicated by a double hyphen. The morpheme *-f-*, which appears in the future and in the conditional, can be independently analysed, but the ending *-inn* cannot be analysed any more.

ZHIVLOVA, Nina, Moscow State University

SAINT PATRICK AND THE BAPTISM OF THE SONS OF AMALGAID (12)

The paper deals with the story of baptism of the sons of Amalgaid in the *Vita Tripartita*. The case of the Connacht princes Conall and Óengus's conversion and their demand to Saint Patrick is unusual: Patrick resurrects a woman and her unborn child (or children). We attempt to reconstruct the legend, 'dismantled' by the hagiographer and to study its implications regarding the history of women in medieval Irish Christianity.

ZOTOV, Oleg, Moscow State University

WOODS, WILDLANDS AND FENCES: THE DEVELOPMENT OF BORDERLAND TERMS IN CELTIC, BALTIC AND SLAVIC LANGUAGES (100)

The connection between terms for woods and bordering territories are well attested among various Indo-European languages. Here we can see OIr. *fid*, OW *gnydd*, OHG *witu*, Lith. *mėdis*, OPrus. *median*, all meaning 'tree', and Russ.

mežá ‘border between fields’, *meždu* ‘between’; Lith. *viduryjė* ‘in medio’ and *vidūs* ‘internal, central’, OIr. *mide* (meaning both ‘centre’ and a certain territory in the central part of Ireland) linked through the semantic development of the term from that meaning ‘wildland’ towards a ‘bordering, medial territory’. In the case of Celtic, it can be connected, from one side, through PIE **med-tu*, **medhios*, from which PCelt. **medo-* ‘measure’; or PCelt. **widu-* ‘wood’, comp. Lat. *diuido* (though the latter is disputed). From the other side, it can be traced back even to **wedu-* ‘wild’, comp. OIr. *fiad* ‘(uncultivated) land’, MW *gwydd* ‘wild’ etc. Though etymological connection between the aforesaid roots and terms is a matter of discussion, different languages and traditions clearly show us the same development of meanings in the same direction, namely, from ‘wild, forested land’ to borderland, enclosure (and what it is made of, mainly wood) and then to enclosed settlement itself. Some examples are OIr. *gori* ‘field, territory’, Wels. *garth*, Lat. *hortus*, Eng. *fort*, TochB *warto-* ‘forest’ (!); Mlr. *farr* ‘post’ (part of a fence?) and Fr. *varenne* ‘wilderness’ (possibly from **warro-*); also OIs. *mörk*, meaning both ‘border’ and ‘wood’, etc. The proposed paper runs through different terms connected with wildlands, borders and enclosures in the specified language groups, concentrating mainly on Celtic languages, and explores their possible connections by both semantic links and etymology.

BORDYDD CRYNION, GWEITHDAI A PHANELI ARBENNIG ERAILL ROUND TABLES, WORKSHOPS AND OTHER SPECIAL SESSIONS

Maurice Whitehead; Geraint Evans; Mícheál MacCraith

NEWLY DISCOVERED POEMS IN WELSH AND IRISH ON THE LIFE OF ODOARDO FARNESE (1573–1626), CARDINAL PROTECTOR OF THE VENERABLE ENGLISH COLLEGE, ROME, 1626 (7)

The recent discovery of a previously unnoticed manuscript book in the archive of the Venerable English College in Rome promises to throw significant new light on the use of emblems in early seventeenth century manuscript production and on the Welsh and Irish contribution to the life of the Venerable English College in Rome.

Founded in 1579 as a seminary for the formation of secular Catholic clergy for the English and Welsh mission, the Venerable English College was under Jesuit administration from its inception down to 1773 and Cardinal Odoardo Farnese (1573–1626), a major patron of the Society of Jesus, was cardinal protector of the College from 1599 to 1626. The recently discovered Farnese manuscript details the elaborate arrangements for the obsequies of the cardinal, organized in the Venerable English College Church of St Thomas of Canterbury in Rome in 1626. Extensively illustrated throughout, the manuscript contains poems or poetic sequences composed in the eight languages then in use in the college. Recorded on separate leaves, in a variety of hands, these include a sonnet in English and sequences of poems in Welsh and Irish

The three papers in this session will seek to address some of the many questions which are raised by the discovery of this manuscript. The first paper will describe the manuscript, the archive in which it is preserved, and the context of the Venerable English College in Rome in the early seventeenth century. The two other papers in the session will describe and analyse the Welsh and Irish poems and examine the context and significance of their composition.

Scott Lloyd, Adam N. Coward, Rita Singer, James January-McCann

FROM PRINT TO PIXELS: CURRENT WORK AT THE ROYAL COMMISSION ON THE ANCIENT AND HISTORICAL MONUMENTS OF WALES (11)

Since its inception in 1908, the Royal Commission on the Ancient and Historical Monuments of Wales has enjoyed a rich engagement with the field of Celtic Studies, examining a wide range of structures, from the prehistoric and Iron Age periods up until the present day, which are integral to Welsh culture and society. Indeed, early members of the Commission included leading Welsh Scholars and Celticists such as John Rhŷs, Edward Anwyl and John Morris-Jones. Bringing the Royal Commission into the twenty-first century, this panel consists of three papers showcasing our current and ongoing work:

The first paper explores the historic purpose of the Royal Commission, namely the production of inventories of ancient and historic monuments ‘connected with or illustrative of the contemporary culture, civilisation and conditions of life of the people in Wales’, and how these developed into the Commission’s modern online database, *Coflein*. After an exploration of the changing nature and qualities of the inventories relative to contemporary antiquarian, archaeological and historical thought in Wales across the twentieth century, this paper turns its attention to *Coflein*, examining how the coverage, usability, accessibility and academic rigour of the database compares with these earlier works

Most recently, the Royal Commission has collaborated on or led two projects in which digital products played a significant role in interpreting and presenting research to a wider audience, specialists in the field and general public alike. These two projects were made possible through interdisciplinary, multi-institutional collaborations between researchers in modern languages, literature, archaeology, history and marine science. The first project’s website, *Journey to the Past*, combines expertise on the history of travel writing in modern European languages with archival resources concerning the history and built environment of Wales, including a reconstruction of a nineteenth-century Tintern Abbey which can be viewed in Virtual Reality. In a similar fashion, the website created for the *U-Boat Project 1914-18* presents current research about the impact of German submarine warfare in Welsh waters during the First World War. The website includes open access material and virtual 3D-reconstructions of 17 featured wrecks. These resources provide unprecedented access to Wales’s heritage including the remains of vessels on the seabed and the streets of Victorian Merthyr Tydfil

One of the Commission’s ongoing projects is the List of Historic Welsh Place Names, a government-funded project to record and protect Wales’ place name heritage, from archaic forms of town names, to the names of fields, rivers and rock formations. The third paper discusses the myriad of sources used in the compilation of the database and the ways it can be of use to the academic community, with a particular focus on those projects already making use of, or contributing to, our data. Attention will also be paid to the multilingual nature of the database, which contains forms in Welsh, English, Latin, Norman French, Norse, Greek and Flemish.

Greg Darwin, Brian Frykenberg and Natasha Sumner

ORAL HISTORIES AND THE IRISH LANGUAGE IN GREATER BOSTON: FORMING A DIGITAL ARCHIVE (13)

Boston and the Irish Language: Fifty Years of Cultural Connection in Oral History commenced in 2017 sponsored by Cumann na Gaeilge i mBoston and a grant from Mass Humanities (NEH). Inspired by extensive personal interviews undertaken by the late Prof. Kenneth Nilsen, the project documents the life stories of recent immigrants from Ireland to the greater Boston area whose first language is Irish. Hosted and disseminated by the Open Archives at University of

Massachusetts, Boston, *Boston and the Irish Language* explores the shared experiences of emigration, assimilation, employment, and the challenge that Irish-speaking Americans undergo in maintaining cultural memory and contact with communities in the homeland and in the United States. Each interview in the collection is presented with a brief biographical summary, an Irish-language transcription, and an English translation.

We will present an overview of the history of this project and of challenges faced in conducting the interviews and preparing them for the collection through a selection of excerpts that indicate the range of material contained within this archive. We will conclude by discussing the future of the project and the value of this growing electronic resource for teachers and specialists in the Celtic languages.

Karin Stüber (Chair)

BI-ANNUAL GENERAL MEETING OF THE SOCIETAS CELTOLOGICA EUROPAEA (36)

Katherine Forsyth, Abigail Burnyeat, Liz Fitzpatrick, Jerry Hunter, Katherine Forsyth, Elva Johnston, Geraldine Parsons

A MORE EQUAL WAY FORWARD FOR WOMEN IN ACADEMIA: THE VIEW FROM CELTIC STUDIES (37)

Although the position of women in academia has, in many ways, greatly improved in recent decades, female scholars nonetheless continue to be under-represented in leadership positions, on conference panels, on editorial boards, and are less likely to be awarded studentships and research grants, or to have their work published in certain journals, and recent research has shown that although half of audience members of academic seminars are women, for every question asked by a woman, men ask 2-3 times as many on average.

Kenna Campbell, Priscilla Scott, Ainsley Hamill, Mary Ann Kennedy

BANNAL FRANGAG - A CELEBRATION OF FRANCES TOLMIE'S SONG COLLECTION (74)

Frances Tolmie (1840–1926) was a song-collector from Dunvegan in the Isle of Skye, and remains to this day one of the un-sung heroes of late nineteenth century Gaelic song research. She informed and contributed to the collections of other, more famous collectors such as Marjory Kennedy-Fraser and Keith Norman MacDonald, often without due recognition. Her song collection – ‘One hundred and Five Songs of Occupation from the Western Isles of Scotland’ – was published as part of the *Journal of the Folk-Song Society* in 1911. It is acknowledged as one of the first publications to attempt to transcribe Gaelic songs without edition or rationalisation, and the collection forms an important reference for today’s Gaelic singers and for wider Gaelic scholarship.

In its original state, the ‘Songs of Occupation’ is also a frustrating volume as most of the Gaelic texts are only partially included or in some cases presented only in English translation. Kenna Campbell therefore set about finding the original versions of the songs that Tolmie collected. What started as a resource development for her own teaching gradually became a major retirement project and Dr Kennedy’s painstaking research has resulted in a new edition of the collection, due for publication in 2019. The original Gaelic texts have been reunited with the transcriptions, some additional songs have been included, and additional background information on the songs has also been added. The new edition has been prepared with the help of assistant editor Ainsley Hamill, and with a comprehensive foreword written by Dr Priscilla Scott providing the context for Tolmie and the making of her collection, and her interaction with other song-collectors and Celtic scholars of the time. Musician and broadcaster Mary Ann Kennedy has contributed a comparative analysis between the published melody scores and the original manuscripts, and also with a small number of surviving recordings of Tolmie herself singing some of the songs.

The three-paper panel will cover the three main areas of work in preparing this important new edition of Frances Tolmie’s Gaelic Song Collection: Priscilla Scott will discuss the making of the original collection and position it in the context of the collectors and collections of the period. Ainsley Hamill will summarise the content of the collection and its importance, the thinking behind the new volume and the challenges of working with the original manuscripts. Mary Ann Kennedy will present her conclusions as a result of her comparative survey, discussing the differences between the published and manuscript scores, and what they indicate with regard to the preparation of the collection for original publication. The latter two papers will be illustrated by performances of some of the songs by Ainsley Hamill, Mary Ann Kennedy, and Kenna Campbell herself.

Catherine McKenna, Jerry Hunter, Brendan Kane, Aonghas MacCoinnich, Síle Ní Mhurchú, Geraldine Parsons

RE-READING THE REVOLUTION: WRITING AND RESEARCHING A MULTILINGUAL HISTORY OF BRITAIN AND IRELAND, 1630–60 (91)

This roundtable brings together an interdisciplinary group of scholars working in Celtic languages to discuss a multi-lingual approach to Britain and Ireland in the ‘revolutionary’ period of 1630–60, one that pays comparative attention to the major vernaculars of the islands: English, Welsh, Scottish Gàidhlig, and Irish Gaelic. This period has been identified as one of the most crucial in the history of the archipelago’s four nations and, more broadly, in the transition from medieval to modern. And yet, so much of the scholarship on this important period is written from English sources alone. Necessarily, a distorted image of the time and its legacies must result. This round table, thus, seeks to ‘re-read’ the crisis years of 1630–60 and discuss how widening our source base and our collaborative networks might further our understanding of this revolutionary moment in ways that draw out Celtic perspectives. Among the topics

discussed will be various learning tools, questions of translation practice, archival resources and collaborative strategies.

Andrea Palandri, Gregory Darwin, Wes Hamrick, Brendan Kane, Síle Ní Mhurchú, Deirdre Nic Chárthaigh
READING EARLY MODERN IRISH: A PRACTICAL WORKSHOP (103)

As participants in the collaborative digital humanities project, *Léamb.org – Learn Early Modern Irish*, we propose a workshop aimed at building skills and confidence in reading Early Modern Irish. The session will focus on analyzing and translating selected quatrains of a bardic poem. The poem will be announced beforehand and participants encouraged to work on a single quatrain prior to the Conference, either individually or as part of a group. One week before the conference, they will submit their work to the organizers, who will share it with all pre-registered participants. On the day, they will present their work to the group, who will assist in making a final version.

This is a practical, educational workshop. Participants need not have prior experience with Early Modern Irish, although a working familiarity with Modern Irish would be helpful. They are not expected to produce polished, final versions and we expect that people may come to the ‘table’ with more questions than answers. In addition to being a workshop on translation and textual analysis, it is also a publishing opportunity and community-building exercise: the completed selection will appear on *Léamb.org* and those who take part will be credited as members of the editorial/translation team. Interested participants should contact any of the organizers if they have questions, and to receive a quatrain to prepare. Same-day ‘walk-ins’ are welcome, too, although the goal is to have draft analyses prepared beforehand so that the workshop can be spent on discussion and revision with an eye to publication.

Delyth Prys, Teresa Lynn; Caoimhín O Donnaile; Kevin Scannell; Colin Batchelor

A ROUNDTABLE DISCUSSION TO PROMOTE A STRATEGIC VISION FOR CELTIC LANGUAGE TECHNOLOGIES (106)

Natural Language Processing (NLP) tools and resources have been developed for numerous languages and this work has produced many Language (processing) Technologies (LT) and applications. Until recently, the Celtic languages lagged behind in this area. Consequently, language technology research and resource provision for this language group was poor. In recent years, as the resource provision for minority and under-resourced languages has been improving it has been extended and applied to some Celtic languages. This is evident, for example, in the conference proceedings of SALT MIL (Speech and Language Technology for Minority Languages) LRL (Language Technology for Lesser-Resourced Languages) Workshops, LREC (Language Resource Evaluation Conference), SPMRL (Statistical Parsing of Morphologically Rich Languages) and TALaRE (Traitement Automatique des Langues Régionales de France et d'Europe, organized jointly with TALN 2015).

Topics of interest for the Celtic LT researchers include but are not limited to: -Language Resources, - Syntax, Semantics, Grammar, Lexicons -, Phonology/ Morphology Tagging, - Morphological Analysis, - Part-of-speech Taggers -, Computer -Assisted Language Learning (CALL) -, Translation Technologies - Machine Translation, - Parsing/ Chunking, - Ontologies, Terminology and Knowledge Representation, - Speech Processing/ Generation, - Digital Humanities, - Corpus Development/ Analysis, - Treebanking, - Evaluation Methods, - Ontology/lexica, - Metadata, - (Linguistic) Linked Data Resources, - Semantic Annotation, - Information Extraction

All Celtic languages exhibit common linguistic features (e.g. VSO word order, initial mutations and relatively rich morphology) that present unique challenges for the development of robust NLP tools. Gathering researchers from all of the Celtic languages and sharing best practices in overcoming these difficulties has therefore been a key objective of our emergent Celtic LT community. In order to further communication and cooperation, an informal e-mail discussion list for researchers was established in 2014. This has proved to be a useful, low-cost and sustainable means to keep in contact and develop our understanding of the field. To date this group has organized two Celtic LT colloquia allied to major international conferences (COLING 2014 and TALN 2016) with a third currently being planned.

The time is now ripe to take stock of our current position, and to debate ways of strengthening and progressing our discipline. The purpose of this roundtable discussion is therefore to exchange knowledge and to debate the future direction of our common research efforts, aiming to outline a cohesive strategy for future collaboration and cooperation. Panel-members will be asked to provide concise statements on the current state of play in their particular LT interest and Celtic language(s), together with two or three key pointers towards our future research direction. The session will then be opened for a general debate and questions from the floor, before final comments by the panel members and chair. A rapporteur will be appointed to record the main debating points and conclusions, with a view to producing a short document on the strategic future of Celtic LT research.

Greg Toner, Elizabeth FitzPatrick, Sofia Evemalm, Sarah Kuenzler

READING PLACES AND LANDSCAPES OF POWER AND COMMEMORATION IN IRELAND AND SCOTLAND (107)

Ever since Keith R. Basso's ethnographic analysis connecting the places, place names and place lore of the Western Apache (1994), the complex relationship between lived-in places and landscapes and the stories connected with them has been a fertile ground for study in many disciplines. This session builds on a persistent interest in these matters in Celtic studies and operates from interdisciplinary perspectives in order to highlight the formative role of lore in place-making. In particular, the three contributions address the creation and perception of places in Ireland and Scotland, delineate some of the multifaceted relationships between places and people (and social spaces), and explore the

resulting experience of places in the landscapes as a medium through which stories of local, ancestral or heroic figures become tangible. The participants address these topics from their individual backgrounds in archaeology (Liz FitzPatrick), toponymy (Sofia Evemalm) and memory studies (Sarah Künzler).

Liz FitzPatrick (NUI Galway) discusses the interplay between the specific settings of heroic actions of hunting and fighting in *fianaigeacht* and their real-world roles as boundary places, which she identifies as royal marchlands of early medieval kingdoms. It is proposed that the relationship between tales and boundary places was reciprocal, whereby the latter were themselves maintained, and their importance for Gaelic ruling families augmented, by periodic inscription of new names and lore onto their topographies and prehistoric monuments.

Sofia Evemalm's (University of Glasgow) contribution approaches the subject from an onomastic perspective, focusing on folklore surrounding place-names associated with death in the Scottish Gaelic world. The discussion seeks to explore how and why people commemorate unnatural deaths such as suicides, drownings, or murders in place-names. By using a folk onomastic approach, emphasising the dynamic nature of naming, it will be possible to highlight the importance of considering people's perceptions of names as applied to places and landscapes.

Sarah Künzler's (University of Glasgow) paper relates current approaches of memory studies within literary analyses to early Irish narrative texts, which she argues portray a landscape that is unmistakably marked by a heroic presence. By portraying monuments and other material remnants as the result of actions within the narratives, the texts create places which believably link past (actions) and present (landscape). These enable the audience to create a mnemonic overlap between their tradition and the world they inhabit(ed), thus enabling them to experience the landscape and places therein as part of their cultural memory.

Discussing such central issues relating to and place-making on the basis of case studies allows the contributors to unearth the diverse significances that places in landscapes held in (past and present) Celtic cultures. In a wider sense, this demonstrates how humans creatively and affectively engage(d) with their cultural heritage through the world they inhabit(ed), and how belonging and identity are created and maintained through this engagement.

TRAFODION CYNGRESAU BLAENOROL
PUBLISHED PROCEEDINGS OF PREVIOUS CONGRESSES

- 1959 BAILE ÁTHA CLIATH
Proceedings of the First International Congress of Celtic Studies, gol. Brian Ó Cuív (Dublin 1962)
- 1963 CAERDYDD
Proceedings of the Second International Congress of Celtic Studies held in Cardiff 6–13 July, 1963 (Cardiff 1966)
- 1967 DÙN ÈIDEANN
Proceedings of the Third International Congress of Celtic Studies. Edinburgh 23–29 July, 1967, gol. W.F.H. Nicolaisen (Edinburgh 1968)
- 1971 ROAZHON
Actes du quatrième congrès international d'études celtiques (Rennes 18–25 juillet 1971), yn *Études Celtiques*, cyf. 13 (1972–3)
- 1975 PENNSANS
3–13 Ebrill / April
- 1979 GAILLIMH
Proceedings of the Sixth International Congress of Celtic Studies held in University College, Galway, 6–13 July 1979, gol. G. Mac Eoin, A. Ahlqvist a D. Ó hAodha (Dublin 1983)
- 1983 RHYDYCHEN – OXFORD
Proceedings of the Seventh International Congress of Celtic Studies held at Oxford, from 10th to 15th July, 1983, gol. D. Ellis Evans, John G. Griffith ac E.M. Jope (Oxford 1986)
- 1987 ABERTAWE
The Celts and the Renaissance: Tradition and Innovation. Proceedings of the Eighth International Congress of Celtic Studies 1987 held at Swansea, 19–24 July, 1987, gol. Glanmor Williams a Robert Owen Jones (Cardiff 1990)
- 1991 PARIS
Actes du IXe Congrès international d'études celtiques. Paris 8–12 juillet 1991. Première partie: Les Celtes au IIIe siècle avant J.-C. Deuxième partie: Linguistique, Littératures, yn *Études Celtiques*, cyfrolau 28 (1991) a 29 (1992)
- 1995 DÙN ÈIDEANN
Celtic Connections. Proceedings of the Tenth International Congress of Celtic Studies. Volume One: Language, Literature, History, Culture, gol. Ronald Black, William Gillies a Roibeard Ó Maolalaigh (East Linton 1999) *Celtic Connections. Papers from the Tenth International Congress of Celtic Studies, Edinburgh 1995. Volume Two: Archaeology, Numismatics, Historical Linguistics*, gol. W. Gillies a D.W. Harding (Edinburgh 2005)
- 1999 CORCAIGH
Retrospect and Prospect in Celtic Studies. Proceedings of the 11th International Congress of Celtic Studies held in University College, Cork, 25–31 July 1999, gol. Máire Herbert a Kevin Murray (Dublin 2003)
- 2003 ABERYSTWYTH
Crossing Boundaries Croesi Ffiniau. Trafodion y XIIfed Gyngres Astudiaethau Celtaidd Ryngwladol 24–30 Awst 2003, Prifysgol Cymru, Aberystwyth. Proceedings of the XIIth International Congress of Celtic Studies 24–30 August 2003, University of Wales, Aberystwyth, gol. Patrick Sims-Williams a Gruffydd Aled Williams yn *Cambrian Medieval Celtic Studies* 53/54 (2007)
- 2007 BONN
Stefan Zimmer (gol.), *Kelten am Rhein: Akten des dreizehnten Internationalen Keltologiekongresses; Proceedings of the 13th International Congress of Celtic Studies, held July 2007, in Bonn. 1: Archaeologie, Ethnizität und Romanisierung. 2: Philologie, Sprachen und Literaturen* (Mainz 2009)
- 2011 MAIGH NUAD
Proceedings of the XIV International Congress of Celtic Studies, held in Maynooth University, 1–5 August 2011, gol. Liam Breatnach, Ruairí Ó hUiginn, Damian McManus, a Katharine Simms (Dublin 2015)
- 2016 GLASCHU
13–17 Gorffennaf/July

Prifysgol Cymru. University of Wales.

DEGREE EXAMINATIONS, 1902.

Welsh.

HONOURS IV.

THURSDAY, *June 19th.* Morning, 9.30—12.30.

WELSH ESSAY.

Take one of the following subjects:

The Welsh Literature of the 18th century.

Huw Morrus.

The early grammarians.

The Romance of Peredur.

Aneurin.

Prifysgol Cymru. University of Wales.

DEGREE EXAMINATIONS, 1902.

Welsh.

HONOURS III.

WEDNESDAY, June 18th. Morning, 9.30—12.30.

1. Resolve the following inscription into the words which make it up and translate it, with any notes you may deem necessary :

ANDE
CAMV
LOSTOVTI
SSICNOS
IEVRV

2. Transliterate and translate with notes the following inscription and support your answer by giving the Latin legend which accompanies the Ogam :



3. Mention some of the grammatical peculiarities connected with the forms to be found in the Black Book.

4. Write notes on the following glosses, giving the modern form of each : *papedpinnac*, *plumauc*, *réátir*, *guaroimaou*, *fionou*, *enuein*, *emid*, *nouodou*, *diguolouichetic*, *ringuedaulion*, *cétinet*, *dou*.

5. What traces remain in Welsh of the Aryan declension ?

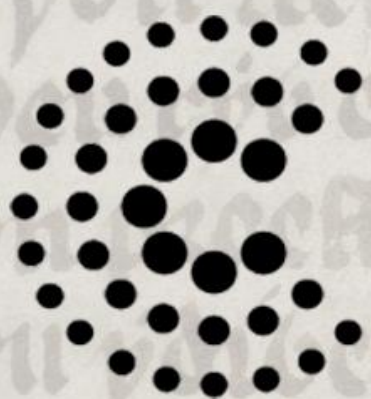
[*Turn over*



PRIFYSGOL
BANGOR
UNIVERSITY



CYMDEITHAS DDYSGEDIG CYMRU
THE LEARNED SOCIETY OF WALES



Coleg
Cymraeg
Cenedlaethol