



International  
Congress of  
Celtic Studies  
XVII Utrecht

Internationaal  
Congres van Keltische  
Studies XVII Utrecht



Utrecht  
University

Sharing science,  
*shaping tomorrow*

## Abstract Booklet

A simplified version of the programme with all the sessions (including especial sessions), their moderators and participants can be found below. For more details, please see the programme.

Individual paper abstracts and plenary sessions are listed in order of speakers' surnames.

Following the individual papers are details of themed sessions (to which some of the papers belong), roundtables and workshops. These are listed in order of sessions' titles.

At the end we provide the list of speakers and their affiliations, of registered participants, and of session chairs in alphabetical order.

## Table of Contents

<b>Sessions and chairs</b> .....	13
<b>Abstracts</b> .....	23
<b>Africa, Dorothy</b> Monday, 15.30-17.00, Room 5 .....	23
<b>Alessandrini, Lorena</b> Tuesday, 16.30-18.00, Room 6.....	23
<b>Alter, Dewi</b> Thursday, 16.30-18.00, Room 6.....	24
<b>Anderson, Cormac</b> Thursday, 16.30-18.00, Room 3 .....	25
<b>Andrews, Celeste</b> Tuesday, 14.30-16.00, Room 4 .....	27
<b>Anthoons, Greta</b> Tuesday, 14.30-16.00, Room 2.....	27
<b>Arbuthnot, Sharon</b> Thursday, 14.30-16.00, Room 3 .....	28
<b>Asmus, Sabine</b> Tuesday, 16.30-18.00, Room 9.....	28
<b>Balles, Irene</b> Tuesday, 9.30-11.00, Room 6 .....	30
<b>Baran, Michał</b> Tuesday, 11.30-13.00, Room 7 .....	30
<b>Bauer, Bernhard</b> Thursday, 9.30-11.00, Room 2 & Thursday, 14.30-16.00, Room 7....	31
<b>Bayless, Martha</b> Thursday, 9.30-11.00, Room 8.....	31
<b>Beard, Ellen L.</b> Tuesday, 16.30-18.00, Room 7 .....	32
<b>Bihan-Gallic, Fañch</b> Tuesday, 9.30-11.00, Room 2.....	32
<b>Blanco-Ríos, Pau</b> Tuesday, 11.30-13.00, Room 4.....	33
<b>Blankenhorn, Virginia</b> Monday, 13.30-15.00, Room 11 .....	33
<b>Boucher-Durand, Myrzinn</b> Tuesday, 11.30-13.00, Room 1 & Thursday, 9.30-11.00, Room 8 & Thursday, 11.30-13.00, Room 12 .....	34
<b>Boucherit, Gilles</b> Tuesday, 11.30-13.00, Room 2.....	35
<b>Boyle, Elizabeth</b> Thursday, 9.30-11.00, Room 9 & Thursday, 14.30-16.00, Room 11 ...	35
<b>Brady, Colin</b> Monday, 13.30-15.00, Room 10.....	36
<b>Breeze, Andrew</b> Thursday, 11.30-13.00, Room 3 .....	36
<b>Briody, Mícheál</b> Tuesday, 9:30-11:00, Room 9.....	37
<b>Broadhurst, Kensa</b> Thursday, 10:00-11.00, Room 1 & Thursday, 16.30-18.00, Room 2 .....	38
<b>Broderick, George</b> Thursday, 14.30-16.00, Room 8.....	38
<b>Burema, Jackie</b> Tuesday, 14.30-16.00, Room 3.....	38
<b>Burnyeat, Abigail</b> Monday, 13.30-15.00, Room 7 & Thursday, 9.30-11.00, Room 12 ..	39
<b>Cairney, Christopher</b> Thursday, 14.30-16.00, Room 4.....	40
<b>Callander, David</b> Tuesday, 9.30-11.00, Room 12.....	40

<b>Carey, John</b> Thursday, 16.30-18.00, Room 9 .....	40
<b>Cartwright, Jane</b> Tuesday, 11.30-13.00, Room 5 .....	41
<b>Chvojka, Ondřej</b> Monday, 13.30-15.00, Room 3.....	41
<b>Clancy, Thomas Owen</b> Monday, 15.30-17.00, Room 7 & Tuesday, 16:30-18:00, Room 3 .....	41
<b>Clarke, Michael</b> Tuesday, 9.30-11.00, Room 4 .....	42
<b>Cnockaert-Guillou, Nina</b> Monday, 13.30-15.00, Room 4 & Thursday, 16.30-18.00, Room 2.....	43
<b>Collins, Chelsey</b> Thursday, 14.30-16.00, Room 11.....	43
<b>Collis, John</b> Thursday, 14.30-16.00, Room 8.....	44
<b>Connon, Anne</b> Monday, 15.30-17.00, Room 4.....	45
<b>Cook, Brian</b> Monday, 13.30-15.00, Room 8.....	45
<b>Cooke, Jessica</b> Thursday, 11.30-13.00, Room 6.....	45
<b>Cordo Russo, Luciana</b> Tuesday, 9.30-11.00, Room 11 .....	46
<b>Crouse, Liam Alastair</b> Tuesday, 9.30-11.00, Room 2 .....	46
<b>Currie, Oliver</b> Thursday, 16.30-18.00, Room 3 .....	47
<b>D'Antuono, Benedetta</b> Thursday, 16.30-18.00, Room 8 .....	48
<b>Dafydd, Elis</b> Monday, 15.30-17.00, Room 12 .....	49
<b>Daly, Hannah</b> Tuesday, 11.30-13.00, Room 11 .....	49
<b>Darling, Mark</b> Thursday, 9.30-11.00, Room 10 .....	50
<b>Darwin, Gregory R.</b> Tuesday, 9.30-11.00, Room 4 & Thursday, 11.30-13.00, Room 1251	
<b>Davies-Deacon, Merryn</b> Thursday, 11.30-13.00, Room 1 .....	52
<b>Davies, Manon Wynn Monday</b> , 13.30-15.00, Room 12.....	52
<b>Day, Jenny</b> Tuesday, 11.30-13.00, Room 12 .....	53
<b>De Barra, Emmet</b> Monday, 15.30-17.00, Room 8 & Thursday, 14.30-16.00, Room 12	53
<b>De Vries, Ranke</b> Thursday, 10:00-11.00, Room 6.....	54
<b>Dedio, Stefan</b> Thursday, 14.30-16.00, Room 10.....	54
<b>Dollery, John Tuesday, 9.30-11.00, Room 11</b> .....	55
<b>Downey, Clodagh</b> Tuesday, 11.30-13.00, Room 6 .....	55
<b>Doyle, Adrian</b> Thursday, 10:00-11.00, Room 4.....	56
<b>Edel, Doris</b> Tuesday, 9.30-11.00, Room 6.....	58
<b>Edmonds, Fiona</b> Monday, 10:30-11:15, Janskerk.....	58
<b>Egeler, Matthias</b> Thursday, 16.30-18.00, Room 4 .....	58

<b>Ehrmantraut, Brigid</b> Tuesday, 9.30-11.00, Room 4.....	58
<b>Ellis, Caitlin</b> Thursday, 14.30-16.00, Room 4.....	59
<b>Engesland, Nicolai Egjar</b> Tuesday, 16.30-18.00, Room 6 .....	60
<b>Eska, Charlene M.</b> Thursday, 14.30-16.00, Room 5 .....	60
<b>Eska, Joseph F.</b> Monday, 15.30-17.00, Room 2.....	60
<b>Estarán, María José</b> Tuesday, 9.30-11.00, Room 8.....	61
<b>Evans, Geraint</b> Thursday, 16.30-18.00, Room 6.....	61
<b>Evans, Jenyth</b> Tuesday, 14.30-16.00, Room 4.....	61
<b>Evans, Nicholas</b> Monday, 13.30-15.00, Room 2.....	62
<b>Evans-Jones, Gareth</b> Thursday, 16:30-18:00, Room 12.....	63
<b>Evemalm-Graham, Sofia</b> Monday, 15.30-17.00, Room 7 .....	63
<b>Falzett, Tiber F. M.</b> Tuesday, 11.30-13.00, Room 3 .....	65
<b>Fath, Gabrielle</b> Tuesday, 16.30-18.00, Room 3 .....	65
<b>Faure, Pierre</b> Tuesday, 11.30-13.00, Room 1 .....	66
<b>Fernández-Götz, Manuel</b> Tuesday, 16.30-18.00, Room 2 .....	66
<b>Findon, Joanne</b> Thursday, 16.30-18.00, Room 11 .....	67
<b>Finnegan, Mairéad</b> Thursday, 11.30-13.00, Room 7.....	67
<b>Fischer, Christina</b> Thursday, 11.30-13.00, Room 11 .....	68
<b>Fischer, Lenore</b> Thursday, 11.30-13.00, Room 5 .....	68
<b>Fitzgerald, Kelly</b> Tuesday, 11.30-13.00, Room 3.....	69
<b>Flahive, Joseph J.</b> Thursday, 14.30-16.00, Room 6 & Thursday, 16.30-18.00, Room 4 .	69
<b>Fomin, Maxim</b> Thursday, 14.30-16.00, Room 9 .....	70
<b>Foster Evans, Dylan</b> Tuesday, 11.30-13.00, Room 12 .....	70
<b>Fransen, Theodorus</b> Thursday, 16:30-18:00, Room 3 .....	71
<b>Fraundorfer, Peter</b> Tuesday, 14.30-16.00, Room 8 .....	71
<b>Frykenberg, Brian</b> Monday, 15.30-17.00, Room 5 .....	71
<b>Fulton, Helen</b> Tuesday, 9.30-11.00, Room 11 .....	72
<b>García Alonso, Juan Luis</b> Thursday, 11.30-13.00, Room 3.....	73
<b>George, Ken</b> Thursday, 10:00-11.00, Room 1 .....	73
<b>Gibbard, Mark</b> Tuesday, 11.30-13.00, Room 4.....	74
<b>Gilligan, Paula</b> Tuesday, 9.30-11.00, Room 9 .....	75
<b>Ginoux, Nathalie</b> Monday, 15.30-17.00, Room 3 .....	75
<b>Giusteri, Pietro</b> Monday, 15.30-17.00, Room 11 .....	75

<b>Grala, Zuzanna</b> Thursday, 14.30-16.00, Room 12.....	76
<b>Groenewegen, Dennis</b> , Thursday, 14:30-16:00, Room 2 .....	77
<b>Gropp, Harald</b> Tuesday, 9.30-11.00, Room 3.....	77
<b>Gruffudd, Antur</b> Thursday, 14.30-16.00, Room 7.....	78
<b>Guy, Ben</b> Thursday, 9.30-11.00, Room 12.....	78
<b>Gwynant, Manon</b> Monday, 13.30-15.00, Room 12 .....	79
<b>Harrington, Jesse</b> Thursday, 11.30-13.00, Room 9 .....	81
<b>Harrington, Richard</b> Thursday, 11.30-13.00, Room 9 .....	81
<b>Harrison, Paula</b> Monday, 15.30-17.00, Room 1 .....	82
<b>Harvey, Anthony</b> Thursday, 9.30-11.00, Room 11 .....	82
<b>Hayden, Deborah</b> Thursday, 11.30-13.00, Room 4 & Friday, 9:30-10:15, Janskerk.....	83
<b>Heiland, Hasso</b> Thursday, 11:30-13:00, Room 6.....	83
<b>Hellman, Dara</b> Thursday, 11.30-13.00, Room 11.....	84
<b>Hemming, Jessica</b> Tuesday, 16.30-18.00, Room 12 .....	85
<b>Hemprich, Gisbert</b> Monday, 13.30-15.00, Room 6.....	85
<b>Hewitt, Steve</b> Tuesday, 16.30-18.00, Room 1 .....	86
<b>Hillers, Barbara (et al)</b> Tuesday, 14.30-16.00, Room 3.....	87
<b>Hiltscher, Tomáš</b> Monday, 13.30-15.00, Room 3 .....	88
<b>Hodges, Rhian</b> Tuesday, 16.30-18.00, Room 11.....	88
<b>Hopwood, Llewelyn</b> Monday, 15.30-17.00, Room 10.....	88
<b>Hornecker, Henrik</b> Thursday, 16.30-18.00, Room 3.....	89
<b>Houbé, Lelia</b> Thursday, 14.30-16.00, Room 5.....	90
<b>Hughes, Art</b> Thursday, 14.30-16.00, Room 10.....	90
<b>Hursh, Lydia</b> Thursday, 14.30-16.00, Room 11 .....	91
<b>Hyland, Meg</b> Monday, 13.30-15.00, Room 11 .....	92
<b>Ingridsdotter, Kicki</b> Tuesday, 11.30-13.00, Room 6 .....	93
<b>Irslinger, Britta</b> Thursday, 11.30-13.00, Room 3.....	93
<b>Ito-Morina, Satoko</b> Tuesday, 16.30-18.00, Room 12 .....	94
<b>Jaouen, Kentigwern</b> Tuesday, 16.30-18.00, Room 1 .....	95
<b>Jaski, Bart</b> Monday, 15.30-17.00, Room 6.....	95
<b>Jiřík, Jaroslav</b> Monday, 13:30-15:00, Room 3.....	95
<b>Jones, Elin Haf Gruffydd</b> Tuesday, 16:30-18:00, Room 9 .....	96
<b>Jones, Miriam Elin</b> Monday, 15:30-17:00, Room 12.....	97

<b>Jonietz, Marie</b> Monday, 13.30-15.00, Room 6 .....	97
<b>Jørgensen, Anders Richardt</b> Tuesday, 9.30-11.00, Room 1 .....	98
<b>Justice, Jeff W.</b> Tuesday, 14.30-16.00, Room 7 .....	99
<b>Kane, Brendan</b> Monday, 13.30-15.00, Room 10 & Monday, 15.30-17.00, Room 8 .....	100
<b>Kavanagh, Emer</b> Thursday, 10:00-11.00, Room 6 .....	100
<b>Kennard, Holly</b> Tuesday, 14.30-16.00, Room 1 .....	101
<b>Kirkham, Sam</b> Tuesday, 11.30-13.00, Room 7.....	101
<b>Kobel, Chantal</b> Monday, 15.30-17.00, Room 11.....	101
<b>Koch, John T.</b> Thursday, 16:30-18:00, Room 9 .....	102
<b>Kramer, Rutger</b> Monday, 15.30-17.00, Room 1 .....	102
<b>Krivoshchekova, Viktoriia</b> Monday, 15.30-17.00, Room 11.....	103
<b>Kurzová, Irena</b> Thursday, 11.30-13.00, Room 11 .....	103
<b>Lambert, Luke William</b> Tuesday, 11.30-13.00, Room 5 .....	105
<b>Lambert, Pierre-Yves</b> Tuesday, 9.30-11.00, Room 8 .....	105
<b>Lash, Elliott</b> Thursday, 9.30-11.00, Room 10 .....	106
<b>Le Bihan, Herve</b> Tuesday, 11.30-13.00, Room 1 .....	106
<b>Le Pipec, Erwan</b> Tuesday, 14.30-16.00, Room 1 .....	106
<b>Lee, Seungyeon</b> Thursday, 14.30-16.00, Room 11 .....	108
<b>Levkovych, Nataliya</b> Tuesday, 14.30-16.00, Room 10 .....	108
<b>Lewin, Christopher</b> Thursday, 11.30-13.00, Room 12 & Thursday 14.30-16.00, Room 1 & Thursday 16.30-18.00, Room 1.....	109
<b>Lewis, Barry</b> Tuesday, 11.30-13.00, Room 5 .....	109
<b>Listewnik, Marta</b> Monday, 15.30-17.00, Room 2 .....	110
<b>Lloyd, Scott</b> Tuesday, 9.30-11.00, Room 11 .....	110
<b>Longman, Finn</b> Tuesday, 14:30-16:00, Room 6.....	111
<b>Lynch, Peredur</b> Tuesday, 11.30-13.00, Room 12.....	112
<b>Mac Cárthaigh, Eoin</b> Monday, 15.30-17.00, Room 8 .....	113
<b>Mac Cathmhaoil, Nioclás</b> Thursday, 14.30-16.00, Room 9 .....	113
<b>Mac Amlaigh, Liam</b> Thursday, 9.30-11.00, Room 11 .....	113
<b>MacLeod, Robbie</b> Thursday, 16.30-18.00, Room 11.....	114
<b>Madlener, Rebecca</b> Thursday, 14.30-16.00, Room 4.....	114
<b>Males, Mikael</b> Tuesday, 16.30-18.00, Room 6 .....	115
<b>Mansutti, Sara</b> Thursday, 9.30-11.00, Room 2.....	116

<b>Marker, Viki</b> Thursday, 16.30-18.00, Room 7 .....	116
<b>Marks, Rhiannon</b> Monday, 13.30-15.00, Room 12.....	117
<b>Martin, Rachel</b> Thursday, 16.30-18.00, Room 8.....	117
<b>Marzolla, Maria Chiara</b> Tuesday, 9.30-11.00, Room 10 .....	118
<b>Matheson, Anna</b> Thursday, 11.30-13.00, Room 9 .....	118
<b>Majka, Nicole</b> Tuesday, 14.30-16.00, Room 11 .....	119
<b>McAlary, Patrick</b> Tuesday, 16.30-18.00, Room 5.....	120
<b>McCafferty, Máire</b> Tuesday, 11.30-13.00, Room 10 .....	120
<b>McCay, David</b> Thursday, 9.30-11.00, Room 3 .....	121
<b>McDonough, Ciaran</b> Thursday, 16.30-18.00, Room 8.....	121
<b>McKendry, Eugene</b> Thursday, 14.30-16.00, Room 12.....	122
<b>McKenna, Catherine</b> Tuesday, 16.30-18.00, Room 5 .....	122
<b>McNulty, Erin</b> Thursday, 16.30-18.00, Room 1.....	123
<b>Meens, Rob</b> Tuesday, 9.30-11.00, Room 3.....	124
<b>Mees, Bernhard</b> Monday, 13:30-15:00, Room 2 .....	124
<b>Metzger, Manon</b> Thursday, 14.30-16.00, Room 9 .....	125
<b>Mikhailova, Tatyana A.</b> Thursday, 11.30-13.00, Room 5 .....	125
<b>Miller, James</b> Monday, 15:30-17:00, Room 1 .....	125
<b>Miller, Stephen</b> Thursday, 16.30-18.00, Room 1 .....	126
<b>Mills, Kristen</b> Tuesday, 14.30-16.00, Room 12 .....	127
<b>Moore, Morgan Elizabeth</b> Monday, 15:30-17:00, Room 10.....	127
<b>Moran, Pádraic</b> Tuesday, 14.30-16.00, Room 8 .....	128
<b>Morris, Jonathan</b> Tuesday, 16.30-18.00, Room 11.....	128
<b>Morrison, Donald Alasdair</b> Tuesday, 11.30-13.00, Room 7.....	129
<b>Mulder, David</b> Thursday, 11.30-13.00, Room 6.....	130
<b>Mullen, Alex</b> Tuesday, 11:30-13:00, Room 8.....	131
<b>Murad, Karen E.</b> Tuesday, 14.30-16.00, Room 2.....	131
<b>Murray, Helen Margaret</b> Thursday, 11.30-13.00, Room 7.....	132
<b>Murray, Kevin</b> Monday, 13.30-15.00, Room 4 & Thursday, 16.30-18.00, Room 4.....	132
<b>Mussies, Martine</b> Thursday, 11.30-13.00, Room 4.....	133
<b>Nance, Claire</b> Tuesday, 11.30-13.00, Room 7 .....	134
<b>Nguyen, Truc Ha</b> Tuesday, 14.30-16.00, Room 6.....	134



<b>Ní Mhaonaigh, Máire</b> Thursday, 9.30-11.00, Room 3 & Thursday, 14.30-16.00, Room 3 .....	135
<b>Ní Mhurchú, Ciara</b> Monday, 15.30-17.00, Room 8.....	136
<b>Ní Mhurchú, Síle</b> Thursday, 16.30-18.00, Room 4.....	136
<b>Ní Shíocháin, Triona</b> Friday, 10:15-11:00, Janskerk .....	136
<b>Nic Chárthaigh, Deirdre</b> Monday, 15.30-17.00, Room 8.....	136
<b>Nic Coinnigh, Érin</b> Thursday, 14.30-16.00, Room 6 .....	136
<b>Nic Congáil, Riona</b> Tuesday, 11.30-13.00, Room 10 .....	137
<b>Nic Conmhaic, Eimear</b> Tuesday, 11.30-13.00, Room 9.....	137
<b>Nic Giolla Chomhaill, Ailbhe</b> Monday, 13.30-15.00, Room 5.....	138
<b>Ó Briain, Stiofán</b> Thursday, 16.30-18.00, Room 2 .....	139
<b>Ó Catháin, Brian</b> Thursday 14.30-16, Room 8 .....	139
<b>Ó Dochartaigh, Caitríona</b> Monday, 13.30-15.00, Room 5 .....	139
<b>Ó Giollagáin, Conchúr</b> Tuesday, 14.30-16.00, Room 7 .....	140
<b>Ó hIfeárnáin, Tadhg</b> Thursday, 16.30-18.00, Room 1 .....	140
<b>Ó Muirthile, Oisín</b> Monday, 13:30-15:00, Room 6.....	141
<b>O'Neill, Pamela</b> Thursday, 16.30-18.00, Room 7 .....	142
<b>Ó Riain, Gordon</b> Tuesday, 11.30-13:00, Room 2 .....	142
<b>O'Toole, Graham David Sean</b> Tuesday, 16.30-18.00, Room 5 .....	142
<b>Oates, Christopher M.</b> Tuesday, 16.30-18.00, Room 7 .....	143
<b>Owen, Ffion Eluned</b> Monday, 15.30-17.00, Room 12 .....	144
<b>Pagé, Anna</b> Monday, 13.30-15.00, Room 7.....	146
<b>Parina, Elena</b> Thursday, 9.30-11.00, Room 2.....	146
<b>Parker, Sam</b> Tuesday, 16.30-18.00, Room 11 .....	146
<b>Parker, Shannon Rose</b> Tuesday, 9.30-11.00, Room 10.....	147
<b>Parry Owen, Ann</b> Tuesday, 9.30-11.00, Room 12.....	147
<b>Parsons, Geraldine</b> Monday, 15.30-17.00, Room 4 .....	147
<b>Petrovskaia, Natalia</b> Tuesday, 16.30-18.00, Room 12.....	148
<b>Prévôt, Nathalie</b> Tuesday, 9:30-11:00, Room 8 .....	148
<b>Pruetz, Carter</b> Tuesday, 9.30-11.00, Room 6.....	149
<b>Pulman-Slater, Jack</b> Tuesday, 14.30-16.00, Room 11 .....	149
<b>Puopolo, Samuel Ezra</b> Thursday, 9.30-11.00, Room 8 .....	150
<b>Qiu, Fangzhe</b> Thursday, 11.30-13.00, Room 10.....	152

<b>Ravignot, Romain</b> Monday, 15.30-17.00, Room 3.....	153
<b>Reddington-Wilde, Roxanne</b> Tuesday, 14.30-16.00, Room 7 .....	153
<b>Rees, Iwan Wyn</b> Tuesday, 14.30-16.00, Room 10 .....	153
<b>Rhys, Guto</b> Monday, 13.30-15.00, Room 2 .....	154
<b>Rittmueller, Jean</b> Thursday, 14.30-16.00, Room 6.....	155
<b>Roider, Ulrike</b> Monday, 15.30-17.00, Room 3 .....	155
<b>Roymans, Nico</b> Tuesday, 16.30-18.00, Room 2.....	156
<b>Roma, Elisa</b> Thursday, 11.30-13.00, Room 10.....	157
<b>Ronan, Patricia</b> Thursday, 11.30-13.00, Room 7 .....	158
<b>Ronén, Júda</b> Thursday, 14:30-16:00, Room 10.....	159
<b>Rosiak, Karolina</b> Tuesday, 16.30-18.00, Room 11 .....	159
<b>Ruiz Darasse, Coline</b> Tuesday, 9.30-11.00, Room 8.....	160
<b>Runge, Roan</b> Thursday, 16.30-18.00, Room 11.....	160
<b>Saccoccio, Fabio</b> Tuesday, 16.30-18.00, Room 2 .....	162
<b>Sackmann, Raphael</b> Tuesday, 14.30-16.00, Room 10 .....	162
<b>Salomon, Corinna</b> Monday, 15.30-17.00, Room 2.....	163
<b>Sams, Hannah</b> Tuesday, 11.30-13.00, Room 10.....	164
<b>Schumacher, Stefan</b> Tuesday, 14.30-16.00, Room 12 .....	164
<b>Selvage, Courtney</b> Monday, 15.30-17.00, Room 5 .....	165
<b>Silva, Tiago de Oliveira Veloso</b> Thursday, 9.30-11.00, Room 9.....	165
<b>Simpson, Joseph</b> Thursday, 9.30-11.00, Room 10 .....	166
<b>Sims-Williams, Patrick</b> Thursday, 9.30-11.00, Room 8.....	166
<b>Sitaro, Donato</b> Tuesday, 14.30-16.00, Room 4.....	166
<b>Smelik, Bernadette</b> Thursday, 16.30-18.00, Room 9 .....	167
<b>Smith, Eleanor</b> Tuesday, 14.30-16.00, Room 5 .....	167
<b>Smith, Freya</b> Thursday, 16.30-18.00, Room 2.....	168
<b>Smith, Joshua Byron</b> Tuesday, 16.30-18.00, Room 8 .....	168
<b>Stam, Nike</b> Thursday, 14.30-16.00, Room 7.....	169
<b>Stifter, David</b> Tuesday, 11:30-13:00, Room 8 & Thursday, 11.30-13.00, Room 4.....	170
<b>Stiùbhart, Dòmhnall Uilleam</b> Tuesday, 16.30-18.00, Room 7.....	170
<b>Stolz, Thomas</b> Tuesday, 14.30-16.00, Room 10.....	171
<b>Stone, Brian J.</b> Monday, 13.30-15.00, Room 8.....	171
<b>Stüber, Karin</b> Thursday, 11.30-13.00, Room 10 .....	172

<b>Sumner, Natasha</b> Tuesday 9.30-11.00, Room 2 & Tuesday, 11.30-13.00, Room 3.....	173
<b>Szczepankiewicz, Piotr</b> Thursday, 11.30-13.00, Room 1 .....	173
<b>Taylor, Emmet</b> Thursday, 11.30-13.00, Room 5 & Thursday, 16.30-18.00, Room 2....	175
<b>Theuerkauf, Marie-Luise</b> Thursday, 9.30-11.00, Room 3 & Thursday, 16.30-18.00, Room 4.....	175
<b>Thier, Katrin</b> Thursday, 9.30-11.00, Room 11 .....	176
<b>Thomas, Rebecca</b> Monday, 15.30-17.00, Room 10 .....	176
<b>Thyr, Nicholas</b> Tuesday, 14.30-16.00, Room 5 .....	176
<b>Titely, Alan</b> Tuesday, 9.30-11.00, Room 9 .....	177
<b>Toner, Greg</b> Thursday, 14.30-16.00, Room 3.....	177
<b>Tooms, Nicola</b> Thursday, 14:30-16:00, Room 1 .....	178
<b>Toorians, Luran</b> Monday, 15.30-17.00, Room 6 .....	178
<b>Trinter, Lena-Marie</b> Tuesday, 9.30-11.00, Room 3 .....	179
<b>Uí Laighléis, Gearóidín</b> Tuesday, 11.30-13.00, Room 9 .....	180
<b>Vanherle, Olga</b> Tuesday, 14.30-16.00, Room 5 .....	181
<b>Velasco López, Henar</b> Tuesday, 14.30-16.00, Room 6 .....	182
<b>Vincent, Sarah</b> Tuesday, 11.30-13.00, Room 6.....	182
<b>Vitt, Anthony</b> Tuesday, 16.30-18.00, Room 8 & Thursday, 16.30-18.00, Room 11 .....	183
<b>Volmering, Nicole</b> Tuesday, 14.30-16.00, Room 8 .....	184
<b>Wachowich, Cameron</b> Tuesday, 11:30-13:00, Room 4 .....	186
<b>Watson, Daniel James</b> Monday, 13:30-15:00, Room 8.....	186
<b>Wheeler, Max W.</b> Thursday, 14:30-16:00, Room 1 .....	186
<b>White, Nora</b> Thursday, 10:00-11.00, Room 4.....	187
<b>Whyte, Alasdair</b> Monday, 15.30-17.00, Room 7 .....	187
<b>Widmer, Paul</b> Tuesday, 9.30-11.00, Room 1 .....	188
<b>Williams, Meinir</b> Tuesday, 14.30-16.00, Room 11 .....	188
<b>Willis, David</b> Monday, 11:15-12:00, Janskerk & Thursday, 9.30-11.00, Room 10.....	189
<b>Winkler, Emily</b> Tuesday, 16.30-18.00, Room 4.....	189
<b>Wodtko, Dagmar</b> Tuesday, 11:30-13:00, Room 8 .....	190
<b>Wycherley, Niamh</b> Thursday, 9.30-11.00, Room 9 .....	190
<b>Wyn Jones, Nia</b> Tuesday, 16.30-18.00, Room 4.....	190
<b>Young, Katharine</b> Tuesday, 11.30-13.00, Room 11.....	192
<b>Themed sessions, roundtables and workshops</b> .....	194

**List of speakers and their affiliations**..... 209  
**List of registered congress attendees**..... 216  
**Session chairs in alphabetical order** ..... 217

## Sessions and chairs

**Monday, 13:30-15:00**

<b>Room 2</b>	
<b>Picts and Roman Britain</b>	<b>Chair:</b> Elisa Roma <b>Participants:</b> Nicholas Evans, Guto Rhys, Bernard Mees
<b>Room 3</b>	
<b>The Art and Iconography of Late Iron Age Metalwork and Celtic Coins</b>	<b>Chair:</b> Ulrike Roider <b>Participants:</b> Tomáš Hiltcher, Ondřej Chvojka, Jaroslav Jiřík
<b>Room 4</b>	
<b>The <i>Acallam na Senórach</i></b>	<b>Chair:</b> Geraldine Parsons <b>Participants:</b> Kevin Murray, Nina Cnockaert-Guillou
<b>Room 5</b>	
<b>Hagiography I: Col(u)m Cille</b>	<b>Chair:</b> Dorothy Africa <b>Participants:</b> Caitríona Ó Dochartaigh, Ailbhe Nic Giolla Chomhaill
<b>Room 6</b>	
<b>Celtic identity and Celticism</b>	<b>Chair:</b> Brian Ó Catháin <b>Participants:</b> Marie Jonietz, Gisbert Hemprich, Oisín Ó Muirthile
<b>Room 7</b>	
<b>Medieval Irish and Gaelic Literature</b>	<b>Chair:</b> Natalia Petrovskaia <b>Participants:</b> Anna Pagé, Abigail Burnyeat
<b>Room 8</b>	
<b>Classical Philosophy and Grammar in the Medieval Isles</b>	<b>Chair:</b> Michael Clarke <b>Participants:</b> Daniel James Watson, Brian J. Stone, Brian Cook
<b>Room 10</b>	
<b>Political thought and practice in early and modern Ireland and Wales</b>	<b>Chair:</b> Síle Ní Mhurchú <b>Participants:</b> Colin Brady, Brendan Kane
<b>Room 11</b>	
<b>19<sup>th</sup> c. songs</b>	<b>Chair:</b> Mícheál Ó Flaithearta <b>Participants:</b> Virginia Blankenhorn, Meg Hyland
<b>Room 12</b>	
<b>Modern Welsh literature and translation</b>	<b>Chair:</b> Ffion Eluned Owen <b>Participants:</b> Manon Wynn Davies, Rhiannon Marks, Manon Gwynant

**Monday, 15:30-17:00**

<b>Room 1</b>	
<b>Community and self-perception on the Armorican Peninsula (600-1100)</b>	<b>Chair:</b> Rob Meens <b>Participants:</b> Rutger Kramer, Paula Harrison, James Miller
<b>Room 2</b>	
<b>Lepontic and Welsh: script and orthography</b>	<b>Chair:</b> Bernard Mees <b>Participants:</b> Joseph F. Eska, Corinna Salomon, Marta Listewnik
<b>Room 3</b>	
<b>The Art and Iconography of Late Iron Age Metalwork and Celtic Coins</b>	<b>Chair:</b> Jaroslav Jiřík <b>Participants:</b> Ulrike Roider, Nathalie Ginoux, Romain Ravignot
<b>Room 4</b>	
<b>The <i>Acallam na Senórach</i></b>	<b>Chair:</b> Kevin Murray <b>Participants:</b> Anne Connon, Geraldine Parsons
<b>Room 5</b>	
<b>Cáin and Hagiography II: Ireland</b>	<b>Chair:</b> Caitríona Ó Dochartaigh <b>Participants:</b> Dorothy Africa, Brian Frykenberg, Courtney Selvage
<b>Room 6</b>	
<b>Celts and the Continent</b>	<b>Chair:</b> Gisbert Hemprich <b>Participants:</b> Bart Jaski, Laurant Toorians
<b>Room 7</b>	
<b>Iona and its Namescape in Context</b>	<b>Chair:</b> Ailbhe Nic Giolla Chomhaill <b>Participants:</b> Sofia Evemalm-Graham, Thomas Owen Clancy, Alasdair Whyte
<b>Room 8</b>	
<b>Roundtable: Syllabic and Accentual Irish Poetry in the 1640s   Texts and Contexts</b>	<b>Participants:</b> Deirdre Nic Chárthaigh, Brendan Kane, Eoin Mac Cárthaigh, Emmet de Barra, Ciara Ní Mhurchú
<b>Room 10</b>	
<b>Medieval and Early Modern Welsh Literature</b>	<b>Chair:</b> Elena Parina <b>Participants:</b> Rebecca Thomas, Llewelyn Hopwood, Morgan Elizabeth Moore
<b>Room 11</b>	
<b>Numbers, Letter, and Cyphers</b>	<b>Chair:</b> Daniel James Watson <b>Participants:</b> Chantal Kobel, Viktoriia Krivoshchekova, Pietro Giusteri
<b>Room 12</b>	
<b>Moder Welsh Perspectives</b>	<b>Chair:</b> Rhiannon Marks <b>Participants:</b> Ffion Eluned Owen, Elis Dafydd, Miriam Elin Jones

**Tuesday, 9:30-11**

<b>Room 1</b>	
<b>Middle Breton linguistics and philology</b>	<b>Chair:</b> Pierre Faure <b>Participants:</b> Anders Richardt Jørgensen, Paul Widmer
<b>Room 2</b>	
<b>Orality, Folklore and Speech communities in the Gaelic-speaking world</b>	<b>Chair:</b> Conchúr Ó Giollagáin <b>Participants:</b> Natasha Sumner, Liam Alastair Crouse, Fañch Bihan-Gallic
<b>Room 3</b>	
<b>Monks, the Islands and the Continent</b>	<b>Chair:</b> Rutger Kramer <b>Participants:</b> Lena-Marie Trinter, Rob Meens, Harald Gropp
<b>Room 4</b>	
<b>New approaches to Roman historiography I: Roman historiography and medieval Irish classical adaptation</b>	<b>Chair:</b> Cameron Wachowich <b>Participants:</b> Michael Clarke, Brigid Ehrmantraut, Gregory R. Darwin
<b>Room 6</b>	
<b>Medieval Irish Literature I</b>	<b>Chair:</b> Clodagh Downey <b>Participants:</b> Irene Balles, Doris Edel, Carter Pruetz
<b>Room 8</b>	
<b>Gaulish studies, epigraphy and language: From the RIG to the RIIG</b>	<b>Chair:</b> David Stifter <b>Participants:</b> Pierre-Yves Lambert, Coline Ruiz Darasse, Nathalie Prévôt
<b>Room 9</b>	
<b>Modern Irish Literature</b>	<b>Chair:</b> Eimear Nic Conmhaic <b>Participants:</b> Alan Titley, Pauls Gilligan, Mícheál Briody
<b>Room 10</b>	
<b>Medieval Irish and Welsh flora and fauna</b>	<b>Chair:</b> Deborah Hayden <b>Participants:</b> Maria Chiara Marzolla, Shannon Rose Parker
<b>Room 11</b>	
<b>Mapping the Medieval March of Wales</b>	<b>Chair:</b> Helen Fulton <b>Participants:</b> Helen Fulton, Luciana Cordo Russo, Scott Lloyd, Jon Dollery
<b>Room 12</b>	
<b>Medieval Welsh Myrddin Poetry</b>	<b>Chair:</b> Dylan Foster Evans <b>Participants:</b> Ben Guy, David Callander, Ann Parry Owen

## Tuesday, 11:30-13:00

Room 1	
<b>Middle Breton literature and linguistics</b>	<b>Chair:</b> Anders Richardt Jørgensen <b>Participants:</b> Myrzinn Boucher-Durand, Pierre Faure, Herve Le Bihan
Room 2	
<b>Early (Modern) Irish Literature</b>	<b>Chair:</b> Dagmar Bronner <b>Participants:</b> Gordon Ó Riain, Gilles Boucherit
Room 3	
<b>Folklore and Fiannaíocht</b>	<b>Chair:</b> Gabrielle Fath <b>Participants:</b> Natasha Sumner, Kelly Fitzgerald, Tiber F.M. Falzett
Room 4	
<b>New Approaches to Roman Historiography II: Sources of Medieval Irish Historiography</b>	<b>Chair:</b> Michael Clarke <b>Participants:</b> Cameron Wachowich, Pau Blanco-Ríos, Mark Gibbard
Room 5	
<b>Hagiography III: Wales</b>	<b>Chair:</b> Catherine McKenna <b>Participants:</b> Luke William Lambert, Jane Cartwright, Barry Lewis
Room 6	
<b>Medieval Irish Literature II</b>	<b>Chair:</b> Doris Edel <b>Participants:</b> Clodagh Downey, Kicki Ingridsson, Sarah Vincent
Room 7	
<b>Welsh and Scottish Gaelic Phonetics and Phonology</b>	<b>Chair:</b> Iwan Wyn Rees <b>Participants:</b> Michał Baran, Claire Nance, Sam Kirkham, Donald Alasdair Morrison
Room 8	
<b>Gaulish studies, epigraphy and language II: Diachrony of Gaulish epigraphy and language</b>	<b>Chair:</b> Coline Ruiz Darasse <b>Participants:</b> David Stifter, Dagmar Wodtke, Alex Mullen
Room 9	
<b>Modern Irish Literature</b>	<b>Chair:</b> Alan Titley <b>Participants:</b> Gearóidín Uí Laighléis, Eimear Nic Conmhaic
Room 10	
<b>Youth Culture and Celtic Languages, 1900-2020</b>	<b>Chair:</b> Elin Haf Gruffudd Jones <b>Participants:</b> Máire McCafferty, Ríona Nic Congáil, Hannah Sams
Room 11	
<b>Welsh sociolinguistics: State of the art and implications for language policy. Session 1: The policy context and Welsh in the community</b>	<b>Chair:</b> Jonathan Morris <b>Participants:</b> Katharine Young, Hannah Daly
Room 12	
<b>Adapting Myrddin in Early Modern Wales</b>	<b>Chair:</b> David Callander <b>Participants:</b> Jenny Day, Dylan Foster Evans, Peredur Lynch



**Tuesday, 14:30-16:00**

<b>Room 1</b>	
<b>Breton Language</b>	<b>Chair:</b> Steve Hewitt <b>Participants:</b> Holly Kennard, Erwan Le Pipec
<b>Room 2</b>	
<b>The Islands in the Iron Age</b>	<b>Chair:</b> Nico Roymans <b>Participants:</b> Greta Anthoons, Karen E. Murad
<b>Room 3</b>	
<b>Irish and Scottish Gaelic Folklore</b>	<b>Chair:</b> Virginia Blankenhorn <b>Participants:</b> Barbara Hillers, Jackie Burema
<b>Room 4</b>	
<b>New Approaches to Roman Historiography III: Roman Reception in Writers of Brittonic History</b>	<b>Chair:</b> Llywelyn Hopwood <b>Participants:</b> Donato Sitaro, Jenyth Evans, Celeste Andrews
<b>Room 5</b>	
<b>Hagiography IV: Wales and England</b>	<b>Chair:</b> Jane Cartwright <b>Participants:</b> Olga Vanherle, Eleanor Smith, Nicholas Thyr
<b>Room 6</b>	
<b>Medieval Irish Literature III</b>	<b>Chair:</b> Nicolai Engesland <b>Participants:</b> Truc Ha Nguyen, Henar Velasco López, Finn Longman
<b>Room 7</b>	
<b>Gaelic Sociolinguistics and cultural categories</b>	<b>Chair:</b> Claire Nance <b>Participants:</b> Conchúr Ó Giollagáin, Jeff W. Justice, Roxanne Reddington-Wilde
<b>Room 8</b>	
<b>New Directions in the Study of Irish Manuscript Culture</b>	<b>Chair:</b> Bernhard Bauer <b>Participants:</b> Nicole Volmering, Peter Fraundorfer, Pádraic Moran
<b>Room 10</b>	
<b>Middle and Modern Welsh morphology and pragmatics</b>	<b>Chair:</b> Júda Ronén <b>Participants:</b> Thomas Stolz, Nataliya Levkovich. Iwan Wyn Rees, Raphael Sackmann
<b>Room 11</b>	
<b>Welsh sociolinguistics: State of the art and implications for language policy. Session 2: Adult learners of Welsh</b>	<b>Chair:</b> Hannah Daly <b>Participants:</b> Nicole Majka, Jack Pulman-Slater, Meinir Williams
<b>Room 12</b>	
<b>Middle Welsh Poetry: Themes &amp; Variations</b>	<b>Chair:</b> Jessica Hemming <b>Participants:</b> Kristen Mills, Stefan Schumacher

**Tuesday, 16:30-18:00**

<b>Room 1</b>	
<b>Breton Linguistics, Language, and Culture</b>	<b>Chair:</b> Holly Kennard <b>Participants:</b> Kentigwern Jaouen, Steve Hewitt
<b>Room 2</b>	
<b>Celtic ethnicities at the edges of the Roman world: Dynamics of change and continuity</b>	<b>Chair:</b> Greta Anthoons <b>Participants:</b> Fabio Saccoccio, Nico Roymans, Manuel Fernández-Götz
<b>Room 3</b>	
<b>Medieval and Modern Gaelic Literature</b>	<b>Chair:</b> Liam Alasdair Crouse <b>Participants:</b> Thomas Owen Clancy, Gabrielle Fath
<b>Room 4</b>	
<b>New Approaches to Roman Historiography IV: Envisioning the Roman Past in Medieval Wales</b>	<b>Chair:</b> Rebecca Thomas <b>Participants:</b> Nia Wyn Jones, Emily Winkler
<b>Room 5</b>	
<b>Hagiography V: Irish and Insular</b>	<b>Chair:</b> Nicholas Thyr <b>Participants:</b> Catherine McKenna, Graham David Sean O'Toole, Patrick McAlary
<b>Room 6</b>	
<b>Medieval Irish Literature IV; setting it to music</b>	<b>Chair:</b> Henar Velasco Lopéz <b>Participants:</b> Mikael Males, Nicolai Egjar Engesland, Lorena Alessandrini
<b>Room 7</b>	
<b>Scottish Gaelic and the church</b>	<b>Chair:</b> Roxanne Reddington-Wilde <b>Participants:</b> Domhnall Uilleam Stiùbhart, Christopher M. Oates, Ellen L. Beard
<b>Room 8</b>	
<b>Texts and Contexts in Medieval Wales and Britain</b>	<b>Chair:</b> Nicole Volmering <b>Participants:</b> Joshua Byron Smith, Anthony Vitt,
<b>Room 9</b>	
<b>Teaching and maintaining the Welsh Language</b>	<b>Chair:</b> Michał Baran <b>Participants:</b> Elin Haf Gruffydd Jones, Sabine Asmus
<b>Room 11</b>	
<b>Welsh sociolinguistics: State of the art and implications for language policy</b>	<b>Chair:</b> Meinir Williams <b>Participants:</b> Karolina Rosiak, Rhian Hodges, Jonathan Morris, Sam Parker
<b>Room 12</b>	
<b>Middle Welsh Literature in Conversation with Japan</b>	<b>Chair:</b> Luciana Cordo Russo <b>Participants:</b> Jessica Hemming, Natalia Petrovskaia, Satoko Ito-Morino

Thursday, 9:30-11:00

<b>Room 1</b>	
<b>Pre-Revival Cornish Linguistics and Lexicography</b>	<b>Chair:</b> Merryn Davies-Deacon <b>Participants:</b> Ken George, Kensa Broadhurst
<b>Room 2</b>	
<b>Palaeography workshop: Handwritten Text Recognition meets Celtic Studies: An Introduction to Transkribus</b>	<b>Participants:</b> Bernhard Bauer, Elena Parina, Sara Mansutti
<b>Room 3</b>	
<b>The Textual History of <i>Dindsenchas Érenn</i>: Some Case Studies</b>	<b>Chair:</b> Nina Cnockaert-Guillou <b>Participants:</b> David McCay, Máire Ní Mhaonaigh, Marie-Luise Theuerkauf
<b>Room 4</b>	
<b>Og(h)ams and how to look at them I</b>	<b>Chair:</b> Dorus Franssen <b>Participants:</b> Nora White, Adrian Doyle
<b>Room 6</b>	
<b>Medicine and Medical Charms</b>	<b>Chair:</b> Nike Stam <b>Participants:</b> Ranke de Vries, Emer Kavanagh
<b>Room 8</b>	
<b>Welsh names in medieval literature</b>	<b>Chair:</b> Ann Parry Owen <b>Participants:</b> Martha Bayless, Patrick Sims- Williams, Samuel Ezra Puopolo, Myrzinn Boucher-Durand
<b>Room 9</b>	
<b>Power and patronage in medieval Ireland</b>	<b>Chair:</b> Anna Matheson <b>Participants:</b> Niamh Wycherley, Tiago de Oliveira Veloso Silva, Elizabeth Boyle
<b>Room 10</b>	
<b>Clausal syntax in the history of Irish</b>	<b>Chair:</b> Fangzhe Qiu <b>Participants:</b> Elliott Lash, Mark Darling, Marieke Meelen, David Willis, Joseph Simpson
<b>Room 11</b>	
<b>Lexicography from Gaul to Old and Modern Irish</b>	<b>Chair:</b> Ruairí Ó hUiginn <b>Participants:</b> Katrin Their, Anthony Harvey, Liam Mac Amlaigh
<b>Room 12</b>	
<b>Roundtable: Teaching Celtic Studies through the Celtic languages: Priorities, challenges, opportunities</b>	<b>Participants:</b> Abigail Burnyeat

Thursday, 11:30-13:00

<b>Room 1</b>	
<b>Revived Cornish Linguistics, legitimacy and authenticity</b>	<b>Chair:</b> Peter Schrijver <b>Participants:</b> Piotr Szczepankiewicz, Merryn Davies- Deacon
<b>Room 3</b>	
<b>Early Celtic culture and lexicon</b>	<b>Chair:</b> John Koch <b>Participants:</b> Andrew Breeze, Britta Irslinger, Juan Luis García Alonso
<b>Room 4</b>	
<b>Og(h)ams and how to look at them II</b>	<b>Chair:</b> Anthony Harvey <b>Participants:</b> David Stifter, Deborah Hayden, Martine Mussies
<b>Room 5</b>	
<b>Medieval Irish battles and genre</b>	<b>Chair:</b> Kicki Ingridsdotter <b>Participants:</b> Tatyana A. Mikhailova, Lenore Fischer, Emmet Taylor
<b>Room 6</b>	
<b>Ritual and the supernatural</b>	<b>Chair:</b> Gilles Boucherit <b>Participants:</b> David Mulder, Jessica Cooke, Hasso Heiland
<b>Room 7</b>	
<b>Irish language and Irish identities outside Ireland</b>	<b>Chair:</b> Ranke de Vries <b>Participants:</b> Patricia Ronan, Mairéad Finnegan, Helen Margaret Murray
<b>Room 9</b>	
<b>Monastic Reform in Medieval Irish Literature</b>	<b>Chair:</b> Niamh Wycherly <b>Participants:</b> Richard Harrington, Anna Matheson, Jesse Harrington
<b>Room 10</b>	
<b>Irish linguistics and Clausal syntax in the history of Irish</b>	<b>Chair:</b> Elliott Lash <b>Participants:</b> Fangzhe Qiu, Elisa Roma, Karin Stüber
<b>Room 11</b>	
<b>Middle Welsh Prose Literature</b>	<b>Chair:</b> Martha Bayless <b>Participants:</b> Irena Kurzová, Christina Fischer, Dara Hellman
<b>Room 12</b>	
<b>Roundtable: Teaching the modern Celtic languages</b>	<b>Participants:</b> Gregory R. Darwin, Christopher Lewin, Myrzinn Boucher-Durand

**Thursday, 14:30-16:00**

<b>Room 1</b>	
<b>Manx Literature and Linguistics</b>	<b>Chair:</b> Tadhg Ó hÍfearnáin <b>Participants:</b> Christopher Lewin, Max W. Wheeler, Nicola Tooms
<b>Room 2</b>	
<b>CODECS workshop</b>	<b>Participants:</b> Dennis Groenewegen
<b>Room 3</b>	
<b>eDIL: The Chronology of the Medieval Irish Lexicon</b>	<b>Chair:</b> Marie-Luise Theuerkauf <b>Participants:</b> Greg Toner, Sharon Arbuthnot, Máire Ní Mhaonaigh
<b>Room 4</b>	
<b>Medieval Insular lexical semantics</b>	<b>Chair:</b> Britta Irslinger <b>Participants:</b> Rebecca Madlener, Chris Cairney, Caitlin Ellis
<b>Room 5</b>	
<b>Early Irish Law</b>	<b>Chair:</b> Daniel Melia <b>Participants:</b> Lelia Houbé, Charlene M. Eska
<b>Room 6</b>	
<b>Medieval Multilingualism</b>	<b>Chair:</b> Pádraig Moran <b>Participants:</b> Joseph J. Flahive, Érin Nic Coinnigh, Jean Rittmueller
<b>Room 7</b>	
<b>Medieval Insular Manuscripts</b>	<b>Chair:</b> Joshua Byron Smith <b>Participants:</b> Bernhard Bauer, Gruffudd Antur, Nike Stam
<b>Room 8</b>	
<b>Celtic scholars of the 20th century</b>	<b>Chair:</b> Alderik Blom <b>Participants:</b> George Broderick, John Collis, Brian Ó Catháin
<b>Room 9</b>	
<b>Late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales</b>	<b>Chair:</b> John Carey <b>Participants:</b> Maxim Fomin, Nioclás Mac Cathmhaoil, Manon Metzger
<b>Room 10</b>	
<b>Gaelic, Irish and Welsh Linguistics</b>	<b>Chair:</b> Stefan Schumacher <b>Participants:</b> Art Hughes, Stefan Dedio, Júda Ronén
<b>Room 11</b>	
<b>New Directions in Gender and Sexuality Research in Medieval Irish</b>	<b>Chair:</b> Elizabeth Boyle <b>Participants:</b> Chelsey Collins, Seungyeon Lee, Lydia Hursh
<b>Room 12</b>	
<b>Teaching and learning (Early) Modern Irish</b>	<b>Chair:</b> Brendan Kane <b>Participants:</b> Emmet de Barra, Eugene McKendry, Zuzanna Grala

**Thursday, 16:30-18:00**

<b>Room 1</b>	
<b>The revival(s) of Manx</b>	<b>Chair:</b> Robert Teare <b>Participants:</b> Erin McNulty, Tadhg Ó hlfearnáin, Stephen Miller
<b>Room 2</b>	
<b>Bridging the gaps and blazing a trail in Celtic Studies</b>	<b>Participants:</b> Nina Cnockaert- Guillou, Emmet Taylor, Kensa Broadhurst , Stiofán Ó Briain, Freya Smith
<b>Room 3</b>	
<b>Digital humanities (Old Irish), annotated corpora and Middle Welsh linguistics</b>	<b>Chair:</b> Adrian Doyle <b>Participants:</b> Henrik Hornecker, Oliver Currie, Cormac Anderson, Theodorus Fransen, Sacha Beniamine
<b>Room 4</b>	
<b>Roundtable: Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism</b>	<b>Participants:</b> Matthias Egeler, Joseph J. Flahive, Marie- Luise Theuerkauf, Kevin Murray, Síle Ní Mhurchú
<b>Room 6</b>	
<b>Welsh words and cultural memory, 16th c.</b>	<b>Chair:</b> Llewelyn Hopwood <b>Participants:</b> Geraint Evans, Dewi Alter
<b>Room 7</b>	
<b>Scottish Gaelic in Australasia</b>	<b>Chair:</b> Jeff Justice <b>Participants:</b> Viki Marker, Pamela O'Neill
<b>Room 8</b>	
<b>Adaption and Translation</b>	<b>Chair:</b> Finn Longmann <b>Participants:</b> Benedetta D'Antuono, Ciaran McDonough, Rachel Martin
<b>Room 9</b>	
<b>Arthuriana and Old Britain</b>	<b>Chair:</b> Maxim Fomin <b>Participants:</b> Bernadette Smelik, John Carey, John T. Koch
<b>Room 11</b>	
<b>Gender and Theory in Medieval Celtic Literature</b>	<b>Chair:</b> Joanne Findon <b>Participants:</b> Roan Runge, Anthony Vitt, Robbie MacLeod

## Abstracts

**Africa, Dorothy** Monday, 15.30-17.00, Room 5

### **Íta goes east: the adventures of an Irish saint's *Vita* on the continent**

The Latin *vita* of the sixth-century Irish saint Íta survives only in hagiographic collections, the earliest manuscripts of which date to the twelfth century. The community at Killeedy she founded disappeared in the early medieval period and has never been the subject of archaeological investigation. The other literary sources for the saint in annals, martyrologies, other hagiography, and marginalia are scant. She is most prominent now in Celtic Studies as the persona of a medieval Irish poem in which she figures as the Madonna with the Christ Child, but her cult has endured in Ireland to the present day.

Her *vita* is contained in collections in Ireland and on the continent in Germany and Austria. Scholars agree that the *vitae* in these collections descend from a common version which has not survived, but the Irish and continental *vitae*, though similar in content, are in quite distinct revisions, both probably dating to the twelfth-century. While it is not surprising that the *vita* was of sufficient interest to attract a redactor in twelfth-century Ireland, its appeal to a twelfth-century continental redactor is not so obvious. It might be argued that the redaction preserved in continental manuscripts was written in Ireland and, by chance, only survived in continental collections. However, I have argued but there is internal evidence in the continental version of the *vita* showing that the redactor was a continental cleric, and very probably Paul of Bernried (d. post 1136).

This paper will further investigate the reasons Paul had for his interest in St. Íta as a parallel to the life of his friend Herluca, c. 1060-1127, a religious recluse of Epfach and Bernried. It will also consider the relationship of the extant continental witnesses of the Íta *vita* to the Regensburg list, a collection of Irish saints' lives believed to have been compiled the Regensburg in the late twelfth century, which was a source for dispersal of a number of Irish saints' lives to the religious communities of Germany and Austria, though no manuscript of the Regensburg list survives.

**Alessandrini, Lorena** Tuesday, 16.30-18.00, Room 6

### **Scoring Ninth Century Ireland: Max Aruj and Einar Selvik's Soundtrack for *Assassin's Creed Valhalla: Wrath of the Druids***

This paper aims at building an interdisciplinary dialogue between Celtic Studies, media studies, and ludomusicology by examining the soundtrack of *Assassin's Creed Valhalla: Wrath of the Druids*, a downloadable content expansion package for the role-playing video game *Assassin's Creed Valhalla* that was released in 2021. *Assassin's Creed Valhalla* (Ubisoft Montreal, 2020) is the twelfth major installment in the *Assassin's Creed* series—a highly successful video game franchise which combines historical fiction and science

fiction—and primarily takes place in the years 872–878 AD, during the Viking expansions into the British Isles. *Wrath of the Druids* transports the player to Ireland, where the High-King Flann Sinna (modeled on the actual historical figure) seeks to unite the island under a single banner. Just like the plot entwines historicity and fantasy, the game’s soundtrack, composed by Max Aruj and Einar Selvik, is not so much concerned with historical accuracy, but rather pursues “historical authenticity,” that is, what the audience *perceives* as history, or “getting the experience and expectations of the past ‘right’” (Kapell and Elliott 2013). This tension will be explored by focusing on two songs composed by Selvik and performed by the Scottish singer Julie Fowlis: “Canaid Lia Fáil” and “Flann for Éirinn.” The former is an original song inspired by the legend of the Lia Fáil, the Stone of Destiny; the latter is a musical rendition of an Old Irish praise poem which has been ascribed to Máel Muru († 887). The paper does not purport to deconstruct the game’s (a)historicity, but rather to investigate how the composers sonically evoke an impression of early medieval Ireland; how they play with the past and creatively engage with the sources. As a case study, *Assassin’s Creed Valhalla: Wrath of the Druids* further demonstrates how medievalism in popular culture is informed by the past and, at the same time, informs our conceptions of history.

#### References

Kapell, Matthew Wilhelm and Andrew B.R. Elliott. “Conclusion(s): Playing at True Myths, Engaging with Authentic Histories,” in *Playing with the past: digital games and the simulation of history*, edited by Matthew Wilhelm Kapell and Andrew B.R. Elliott, 357-370. New York: Bloomsbury Academic, 2013.

**Alter, Dewi** Thursday, 16.30-18.00, Room 6

#### **Welsh (British) cultural memory in foreign tongues during the sixteenth century**

In this paper, I will argue that the history of the Welsh (read: British), the descendants of the ancient Britons, was used as a vehicle of cultural memory in early modern Wales. Drawing on Jan and Aleida Assmann’s concept of cultural memory, memory will be analysed as a cultural phenomenon that transcends diachronic boundaries and is mediated through cultural texts to inform collective identity. As a result, this paper will analyse Welsh identity in the sixteenth century and its relationship with the past. To do this I will study the past narrativised in Sir John Prise’s *Historiae Britannicae Defensio* (1551), Humphrey Llwyd’s *Cronica Walliae* (1559) and David Powel’s *Historie of Cambria* (1584) as expression of a Welsh (read: British) cultural memory to a foreign audience that exalts the Welsh people and their past.

The expression of Welsh identity through these influential texts will be investigated in this paper. It will be argued that the Welsh are consistently elevated in these texts for different reasons. For example, John Prise’s reveals that the Welsh are an illustrious nation with a Classical and Euro-Mediterranean heritage. Llwyd and Powel’s texts will be analysed to discuss the relationship between Welsh identity and the Acts of Union. To what extent a distinctive Welshness remained, and its relationship with a new concept of the Kingdom



of England will be investigated. At the heart of this paper will be an exploration of the pride that these Welsh writers felt about their nation and their nation's past.

This paper will be of primary interest to scholars of early modern Wales and Welsh identity; it will also be of interest to scholars engaging with Galfridian historiography and the reception of the medieval period more broadly.

**Anderson, Cormac** Thursday, 16.30-18.00, Room 3  
**and Fransen, Theodorus, and Beniamine, Sacha**

### **Developing an inflectional lexicon for Old Irish**

While Old Irish (c. 600–900 A.D.) is extensively documented, it remains digitally under-resourced, lacking the range of digital resources available for other older Indo-European languages (e.g., Latin, see Pellegrini and Passarotti, 2018). We report on the development of a fully inflected lexicon of Old Irish nouns, provided in both phonemic and orthographic notation. This involved a computer-assisted, systematic, and reproducible grapheme-to-phoneme conversion pipeline and generating morphological forms through a finite-state transducer. The inflected lexicon we develop will better enable computational studies in Old Irish morphology, further research into diachronic developments, and have a wide range of Natural Language Processing (NLP) applications.

We began by extracting noun lemmata from the Old Irish Würzburg glosses (Kavanagh, 2001) and the *Corpus PalaeoHibernicum* (CorPH) 'Old Irish Corpus' (Stifter et al., 2021). We then devised a set of rules for orthography-to-phonology conversion, subsequently implemented using the Python package Epitran (Mortensen, Dalmia, and Littell, 2018). The resulting transcriptions act as the data input for a finite-state transducer (FST) adapted from Fransen (2019), allowing us to generate inflected forms of Old Irish nouns. Finally, we derived orthographic forms (and their variants) by applying conversion rules to the generated forms.

Old Irish presents considerable challenges for the development of a resource of this nature, given its opaque and inconsistent orthography, complex phonology, elaborate system of morphophonological alternations, and intricate patterns of morphological inflection (Anderson, 2016; Stifter, 2009; Thurneysen, 1946; Pedersen, 1909–1913). We report on how we dealt with these problems in the development of the inflectional lexicon. While this study focused on the Old Irish nouns in the Würzburg glosses, we intend to extend the lexicon by applying this pipeline to further corpora and other parts-of-speech. This inflected lexicon makes possible systematic studies in data-driven morphology and typology (Pellegrini, 2020; Beniamine, Bonami, and Luís, 2021; Beniamine, 2021), and facilitates future research into diachronic and diatopic variation in Irish and the development of further NLP applications for the language.

## References

- Anderson, Cormac (2016). "Consonant colour and vocalism in the history of Irish". PhD thesis. Uniwersytet im. Adama Mickiewicza w Poznaniu. URL: <https://hdl.handle.net/10593/14780>.
- Beniamine, Sacha (2021). "One lexeme, many classes: inflection class systems as lattices". In: *One-to-Many Relations*. Ed. by Berthold Crysmann and Manfred Sailer. Berlin: Language Science Press.
- Beniamine, Sacha, Olivier Bonami, and Ana R. Luís (2021). "The fine implicative structure of European Portuguese conjugation". In: *Isogloss 7.9*, pp. 1–35. DOI: <https://doi.org/10.5565/rev/isogloss.109>.
- Fransen, Theodorus (2019). "Past, present and future: Computational approaches to mapping historical Irish cognate verb forms". PhD thesis. Trinity College Dublin, The University of Dublin. URL: <https://github.com/ThFransen84/Olfst>.
- Kavanagh, Séamus (2001). *A Lexicon of the Old Irish Glosses in the Würzburg Manuscript of the Epistles of St. Paul*. Ed. by Dagmar S. Wodtke. Mitteilungen der Prähistorischen Kommission 45. + 1 CD-ROM. Wien: Verlag der Österreichischen Akademie der Wissenschaften. DOI: 10.1553/0x0001fb6e.
- Mortensen, David R., Siddharth Dalmia, and Patrick Littell (May 2018). "Epitran: Precision G2P for Many Languages". In: *Proceedings of the Eleventh International Conference on Language Resources and Evaluation (LREC 2018)*. Ed. by Nicoletta Calzolari (Conference chair) et al. Miyazaki, Japan: European Language Resources Association (ELRA).
- Pedersen, Holger (1909–1913). *Vergleichende Grammatik der keltischen Sprachen*. 2 Vols. Göttingen: Vandenhoeck & Ruprecht.
- Pellegrini, Matteo (2020). "Using LatInfLexi for an Entropy-Based Assessment of Predictability in Latin Inflection". English. In: *Proceedings of LT4HALA 2020 - 1st Workshop on Language Technologies for Historical and Ancient Languages*. Marseille, France: European Language Resources Association (ELRA), pp. 37–46. URL: <https://aclanthology.org/2020.lt4hala-1.6>.
- Pellegrini, Matteo and Marco Passarotti (2018). "LatInfLexi: an Inflected Lexicon of Latin Verbs". In: *Proceedings of the Fifth Italian Conference on Computational Linguistics (CLiC-it 2018)* (Turin, Italy, Dec. 10, 2018). Ed. by Elena Cabrio, Alessandro Mazzei, and Fabio Tamburini. Vol. 2253. CEUR Workshop Proceedings. Aachen. URL: <http://ceur-ws.org/Vol-2253/paper23.pdf>.
- Stifter, David (2009). "Early Irish". In: *The Celtic Languages*. Ed. by Martin Ball and Nicole Müller. Hoboken: Routledge.
- Stifter, David et al. (2021). *Corpus PalaeoHibernicum (CorPH) v1.0*. URL: <http://chronhib.maynoothuniversity.ie>.
- Thurneysen, Rudolf (1946). *A Grammar of Old Irish*. Trans. by Daniel A. Binchy and Osborn Bergin. Revised and enlarged edition. Dublin: Dublin Institute for Advanced Studies. Repr. 1993, with supplement.

**Andrews, Celeste** Tuesday, 14.30-16.00, Room 4

**'And they went with Caswallon over the sea after the Cesariaid': Were there stories about Caswallon and Julius Caesar in medieval Wales?**

The Triads of the Island of Britain (*Trioedd Ynys Prydain*), compendia of medieval Welsh storytelling material, contain allusions to hundreds of stories, some of which have come down to us in extant texts and some of which have not. One of the apparently "lost" stories is rooted in the historical reality of Caesar's attempted invasion of Britain in 54 BCE and British resistance to it, led by a certain Cassibellaunos, who subsequently became known in Welsh tradition by the name Caswallon. No story survives in Welsh about these two men outside of the triadic corpus, but references in three triads (TYP # 59, 67, and 71) led Ifor Williams to argue that a full narrative once existed concerning a love triangle between Caswallon, Caesar, and a woman named Fflur.

This presentation will re-examine the triadic references to these three figures, as well as the sparse references to them in other medieval Welsh texts, and ask again how likely it is that stories about Caswallon and Caesar circulated in medieval Welsh. I will argue, in contrast to Williams, that it is likely that the strain of triadic material concerning Caswallon grew from one specific triad (TYP #35) and that the existence of these triads does not necessarily indicate that stories about Caswallon, Caesar, and Fflur were widespread during the medieval period.

**Anthoons, Greta** Tuesday, 14.30-16.00, Room 2

**Killing the dead: the issue of the 'speared corpses' in Iron Age East Yorkshire**

The weapons found in warrior burials of the 'Arras Culture' in Iron Age East Yorkshire were not always intended as traditional 'grave goods'. Most spearheads and all bone missiles are in fact considered to be the remains of a 'killing ritual' that took place during the burial ceremony. The weapons are not carefully placed in the grave, but are scattered around the skeleton, and are pointing towards it. Some spearheads are driven into the filling just above the level of the skeleton.

The meaning of this ritual has been the topic of much debate. In this paper, I will look at various hypotheses, including the most recent interpretations by Inall (2015) and Peixoto (2019), and I will investigate to what extent historical sources may offer an explanation for the archaeological evidence.

Additionally, it is tempting to link the phenomenon of the 'speared corpses' to the etymology of the name of the Parisi, the people who lived in East Yorkshire according to Ptolemy. One of three suggested etymologies, that of P.-Y. Lambert, is 'the spear people'. It should be noted, however, that 'speared corpses' are not attested amongst their namesakes in Gaul, the Parisii, nor in any other region in northern Gaul, where spears are always placed in the traditional position, next to the corpse.

**Arbuthnot, Sharon** Thursday, 14.30-16.00, Room 3

**Uses and abuses: relying on attributions and textual strata for dating early Irish glossaries**

**Part of session 'eDIL: The Chronology of the Medieval Irish Lexicon'**

**Asmus, Sabine** Tuesday, 16.30-18.00, Room 9

### **Considering didactics – the case of Welsh**

Contrary to minorised languages like Sorbian (Upper and Lower) or Catalan, others may not be in the position to profit from well-developed didactics for their teaching. This is, for instance, true for Welsh. In light of the goal of producing 1.000.000 speakers by 2050 in a context where native speakers become rare, however, the importance of linguistically adequate and efficient teaching becomes clear for language maintenance. Nevertheless, for initial teaching in Welsh, incorrect or unnecessarily reduced morphology is widely accepted (e.g. Meek 2005). Often, minimal pairs are incorrectly set, tenses wrongly defined or formed, morphological variety omitted, derivations turned upside down (e.g. Asmus and Werner 2015), paradigms ignored (e.g. Heinz 2003). As a consequence, the former librarian of the public library in Aberystwyth, now a well-known lexicographer, D. Geraint Lewis, has developed various lexicographical material specifically aimed at children or adults as well as substantial teaching material. His works, however, seem to be hardly known outside Wales, if at all, and tend to be neglected in academic circles (e.g. Meier 2021). This paper, therefore, suggests didactic considerations based on latest linguistic research into Welsh. Areas included are sentence construction, pronoun description, aspect construction and use, phonological issues, including a revision of minimal pairs, and aspects of morphology.

### Select bibliography

Asmus, Sabine and Siôn R. Williams, 2014, 'Welsh between Stability and Fragility: Consolidated Status, but Increasing Linguistic Insecurity - a Threat to Diversity Leading to Dangerous Unity' in: Asmus, Sabine and Barbara Braid (eds.), *Unity in Diversity*, Volume 2, Cambridge: Cambridge Scholars Publishing, 39-58.

Asmus, Sabine and Werner, Eduard, 2015, 'Singulatives in Modern Celtic and Slavic Languages', in: Dafydd Johnston, Elena Parina, Maxim Fomin (eds.) *Yn llawen, yn llawn iaith': Proceedings of the 6th International Colloquium of Societas Celto-Slavica*, Llandysul: Gomer Press, 89-104.

Heinz, Sabine, 2003, *Welsh Dictionaries in the twentieth century: a critical analysis*, München, LINCOM EUROPA, 536pp.

Lewis, Geraint D., <https://www.gweiadur.com/welsh-dictionary>, 15.09.2022.

Lewis, Geraint D., 2021, *Y Treigladdur*, Llandysul: Gwasg Gomer.

Lewis, Geraint D. 2021, *Pa Arddodiad*, Llandysul: Gwasg Gomer.

Lewis, Geraint D., 2021, *Y Llyfr Ansoddeiriau*, Llandysul: Gwasg Gomer.

Lewis, Geraint D., 2020, *Geiriadur Cymraeg Gomer*, Llandysul: Gwasg Gomer.

Lewis, Geraint D., 2018, *D.I.Y. Welsh*, Llandysul: Gwasg Gomer.

Lewis, Geraint D., 2009, *Geiriau Lletchwith, Y - A Check-List of Irregular Word Forms and Spelling*, Llandysul: Gwasg Gomer.

Meek, Elin, 2005, *Cwrs Mynediad*, CBAC.

Maier, Bernhard, 2021, *Grammatikübungsbuch*, Hamburg: Helmut Buske Verlag GmbH

Sinner, Carsten and Sabine Asmus, 2014, 'Enseñar gramática, ¿pero cuál? La enseñanza de lenguas en proceso de normalización en contexto exolingüístico', in: María José García Folgado (eds.) *Lenguaje y textos. Revista de la Sociedad Española de Didáctica de la Lengua y Literatura* 40, 49-62.

**Balles, Irene** Tuesday, 9.30-11.00, Room 6

**From history to story: the case of *Orgguin trí mac Díarmata mic Cerbaill***

The 9th century tale *Orgguin trí mac Díarmata mic Cerbaill* 'The slaying of the three sons of Díarmait mac Cerbaill' tells how three sons of Diarmaid mac Cerbaill came to death in a mill, owned by a certain Maelodrán. Versions of this tale have been edited by David Greene (1955), Vernam Hull (1956), Gearóid Mac Eoin (1983), and already with translation by Kuno Meyer in 1894.

In a recent article C.C. Ostrander (*North American Journal of Celtic Studies* 5:1 (2021), pp. 97–111) argues that protagonist Uí Néill king Diarmait mac Cerbaill is a proxy for Áed Sláine. Furthermore, he thinks that the text is using representatives from the past to comment upon the historical reality contemporary with the tale's composition ca. 867–868, with the intention to explain and justify an alliance between the Lagen and SílnÁedo Sláine.

However this may be, in my paper I would rather like to pursue the question, how the details of the mill story came about.

**Baran, Michał** Tuesday, 11.30-13.00, Room 7

**Aspirated realisations of the Welsh laryngeal fricative /ɸ/ - an acoustic analysis**

Phonological system of the Welsh language exhibits a number of features that are relatively uncommon from a cross-linguistic perspective. One of such features is quite a high number of fricative phonemes in Welsh consonant inventory. It partly results from the fact that Welsh features a number of rare fricatives, such as the laryngeal fricative /ɸ/ that is focal to this paper. The initial aim of this study was to conduct a comprehensive acoustic study of the Welsh /ɸ/ in order to contribute to the existing knowledge on Welsh consonant inventory. The sound under review has been studied acoustically in a few papers, but has never been a sole focal point of a phonetic study. However, the initial screening of recordings revealed patterns of acoustic energy concentration characteristic of aspiration in a number of realisations of the Welsh /ɸ/ which resulted in shifting the focus of the current study. Because of the aforementioned initial observations, the methodology of the study was adjusted to answer two new research questions, i.e. (i) How common are the potentially aspirated realisations? and (ii) Does spectral analysis confirm the presence of aspiration in these realisations?. Six speakers of Northern Welsh were recorded reading a list of sentences. The potentially aspirated realisations of the Welsh /ɸ/ were divided into two phases, i.e. (i) a phase exhibiting *clean* friction and (ii) a phase where *clean* friction is accompanied by what looks like aspiration. Then, four spectral moments (centre of gravity, spectral standard deviation, skewness and kurtosis) were calculated for spectral slices generated for the aforementioned two phases in order to check if these realisations are aspirated.

**Bauer, Bernhard** Thursday, 9.30-11.00, Room 2 & Thursday, 14.30-16.00, Room 7

**Paleography workshop ‘Handwritten Text Recognition meets Celtic Studies: An Introduction to Transkribus’**

***I’m looking through you: Editing and analysing the Vienna Bede***

The proposed paper will present the results and outcomes of the project “Early Medieval Glosses And The Question Of Their Genesis: A Case Study On The Vienna Bede” (Gloss-ViBe) which is funded through a H2020-MSCA Individual Fellowship. Based at the *Centre for Information Modelling – Austrian Centre for Digital Humanities* of the University of Graz it runs from September 2021 until August 2023. It centres on the fragmentary manuscript *Vienna, Österreichische Nationalbibliothek, Codex 15298 (olim Suppl. 2698)* which dates from the late 8<sup>th</sup>/early 9<sup>th</sup> century and transmits a glossed version of the Venerable Bede’s *De Temporum Ratione*. The main research question is: “Are vernacular glosses original compositions or translations from original Latin glosses?” To answer this, I establish a comprehensive digital edition of the manuscript, including the principal text and the paratext, as well as parallel glosses of three other manuscripts: *Angers, Bibliothèque municipale 477, Karlsruhe, Badische Landesbibliothek, Augiensis pergamenum 167 (olim Codex Augiensis CLXVII)*, and *St. Gall, Stiftsbibliothek, MS 251*. Building on this edition, *Gloss-ViBe* investigates the genesis of the glosses through an interdisciplinary approach, incorporating methodology of the digital humanities, philology, and linguistics.

**Bayless, Martha** Thursday, 9.30-11.00, Room 8

**The Welsh Catalogue of Names and the Construction of Networks**

Many kinds of ancient and medieval literature served to tabulate and organise cultural lore, and the Welsh and Irish in particular elevated classifying literature into an art form. Such compendia of legends might be organised into triads, by the location of gravesites, by landscape feature, or by many other organising principles, and these were developed into aesthetic genres that helped promote their memorability and transmission. In this paper I want to discuss one of the most prominent of examples of such organised cultural lore: the monumental list of heroes and wondrous figures found in the medieval Welsh tale *Culhwch ac Olwen*. At first glance the enormous roster of names at the heart of the tale looks like a grab-bag of every figure who could be remembered and stuffed into the text. But analysis of the list shows that it actually follows its own organising and associative principles, principles that give us insight into the ways in which legend was interpreted, classified, and even generated. My paper will analyse the organising principles of this monumental list and describe the ways in which such catalogues establish a network of cognitive, narrative, and cultural associations.

**Beard, Ellen L.** Tuesday, 16.30-18.00, Room 7

### **Rob Donn and the Church**

Although not a religious poet as generally understood, Rob Donn MacKay (1714-1778) had strong opinions on the differences between good and bad ministers. Since he could not read, those views were based on a lifetime of listening carefully to sermons and fellowship meetings, and closely observing the behavior of the clergy of northwest Sutherland. Somewhat surprisingly, despite his apparent social distance from the literati of the Scottish Enlightenment, his views quite accurately reflect the Evangelical perspective in their contemporary debates with the Moderate party in the Church of Scotland. The reason for this is not hard to find, as many of his observations also appear (in more temperate language) in the diary of his evangelical parish minister.

Rob Donn's views will be explored by considering two major poems, his satire on the clergy and his elegy for Rev. Murdo MacDonald. In both cases, historical evidence from MacDonald's diary and other sources will be used to elucidate the sometimes veiled but always pointed views of Scottish Gaelic's leading eighteenth-century satirist. Given this religious legacy, it is no wonder his community joined the Free Church en masse at the Disruption in 1843.

**Bihan-Gallic, Fañch** Tuesday, 9.30-11.00, Room 2

### **Eternal Beginners? Reaching fluency in Scottish Gaelic**

Amongst the many challenges faced by endangered language revivalists is the one of creating a cohort of new, fluent speakers who can engage actively with maintenance and revitalisation of the target language. This is the case in the context of Scottish Gaelic, in which learners and new speakers have been studied in the past few years, mostly from the perspective of ideology and identity. But how does one even become a so-called "new speaker"? The field of second language acquisition (SLA) studies is still wanting in many ways, and this is particularly true in the case of endangered languages, which present unique challenges due to their sociolinguistic situations.

Using interviews, data from a year of ethnographic studies, a survey of current learning provisions in Scotland, and broader concepts from the field of SLA, this paper aims at gaining a better overview of what is done – or not done – in Scotland to turn learners into fluent, active speakers of Scottish Gaelic. I will explore the difficulties encountered by advanced Gaelic learners in reaching fluency. One of the challenges they face is the sociolinguistic context of Gaelic itself, which made practice and extended exposure difficult to obtain. Another difficulty spawns from the adult learning provision available in Scotland, which appear to be catered mostly to beginners and intermediate students, potentially affecting negatively the standard and experience of those who wish to reach a high level of fluency. Looking at these experiences may help inform and facilitate revitalisation processes in Scotland and beyond.



**Blanco-Ríos, Pau** Tuesday, 11.30-13.00, Room 4

**The impact of Orosius on the structure and development of *Lebor Gabála Éirenn***

**Part of the session 'New approaches to Roman historiography II: Sources of medieval Irish historiography'**

That Orosius' *History Against the Pagans* had an influence on *Lebor Gabála Éirenn* is no recent discovery: the earliest scholarship on the Irish text already pointed out the Orosian origin behind the famous Tower of Bregon from which the sons of Mil first saw Ireland from Spain, clearly influenced by Orosius' description of a tall lighthouse in the northern city of Brigantia. The impact of Orosius on the Irish text, however, goes well beyond the scholarship's general focus on his geographical section as a primary source of material. This paper aims to fill that gap by exploring how Orosius' work influenced the structure and approach to historiography of the author(s) of *Lebor Gabála Éirenn*. His understanding of salvation history and the centrality of Rome within it would be a key influence in the way the Irish understood and constructed their own pre-Christian past. This is reflected both in the content of the Irish text and the wider tradition of an Irish origin legend, as well as its structure and methodological choices: one example of this is the very clear division of both texts into seven sections, Orosius' seven books and *Lebor Gabála Éirenn*'s seven invaders. This and other examples will be explored in this paper with an aim to show how crucial Orosius is for understanding Irish historiography beyond the medieval popularity of his geographical section.

**Blankenhorn, Virginia** Monday, 13.30-15.00, Room 11

**Bunting and Beyond: Unlocking the 19th century Irish song collections**

Bunting, Petrie, Pigot, Forde, P. W. Joyce -- we know their names, we know their work, we know the names of their collaborators and some of their informants. We've studied their travel itineraries and their correspondence, and we've learned about their frustrations and their perpetual shortness of funds. But while everyone acknowledges the historical and cultural importance of these collections, they are frustrating if what you want to know is how the songs actually *went*.

Before the advent of recording technology, staff notation was the only means of recording music; but the people who could transcribe melodies were classically-trained musicians, whose understanding of scales, rhythm, and musical structure filtered what they wrote down. Additionally, words and tunes were too often recorded on different occasions, or from different informants. Consequently, many of the 'songs' we get in these collections aren't singable, either because the texts and airs don't match, or because the tonal ambiguity and rhythmical flexibility typical of Irish unaccompanied singing have been

edited out in the transcribing process by someone who learned the 'rules' of music at the piano keyboard.

This paper will suggest that there is, however, a way of discerning whether a given air and text are a good match. If not, what sort of text might better suit the air in question? or how might the air be adjusted in light of what we now know about the unaccompanied performance of Irish song? While answers might not be definitive, the process may make us more aware of what these pioneer collectors might have heard, and what – and how – their informants might have sung.

**Boucher-Durand, Myrzinn** Tuesday, 11.30-13.00, Room 1 & Thursday, 9.30-11.00, Room 8 & Thursday, 11.30-13.00, Room 12

***Amourousted eun den coz: secular and religious dialectal variation in Middle Breton, the dialectal study of a light comedy***

The light comedy *Amourousted eun den coz* was printed in 1647 in Morlaix. Le Pelletier, who copied it, has censured a good portion of it, to rid the text of the coarseness and impropriety of language, which means that we have only fragments left of the text. It being, however, one of the rare Middle Breton texts we have that is secular, both in subject and, it seems, in context, it is of particular interest to the study of the language as it was spoken by the people. We will not find many improprieties, only those that escaped Le Pelletier's understanding, but the language itself may give us clues, nonetheless. Indeed, religious texts are dominant in Middle Breton studies, and their language is well-studied, but secular texts are few and far between, and have not been studied closely for their language. Le Pelletier himself copied this particular manuscript because of the unusual lexicon found in it. Being an avid lexicographer, he specifically recorded that text because it struck him the number of *apax* words found in the play. Was the high number of *apax* words a result of the language being more vernacular than religious, which would make it stand out from the corpus comprised mostly of religious texts, or is it for another reason, such as dialect?

In this presentation, I propose to study the language of this fragmentary text through the lens of dialectology, not only to locate the probable place from which the play originated, but also to compare the language to contemporary religious Middle Breton writings from the same area, to determine if there was a notable difference in dialectal usage between secular and religious writings at the time.

**See also [Puopolo, Samuel Ezra](#) and Roundtable 'Teaching the modern Celtic languages'**

**Boucherit, Gilles** Tuesday, 11.30-13.00, Room 2

### **Buile Suibhne or The Sacralization of Tradition**

The romance "Buile Suibne" is the first and last expression of Iona's Christianity. It says the sacralization of Irish tradition through the image of the "saint madman", in accordance with the agreement between druids and bishops under warrant Patrick published in the *Senchas Mair* in the 7th century, at the root of Christianised Ireland.

The Christian Roman overthrow of Colum Cille's federation of monasteries after the Battle of Magh Rath has been an imperial endeavour from the start. « L'élaboration d'une catholicité nouvelle dont les barbares soient le soutien, tel est le but que se propose le pape Grégoire le Grand, telle est la ligne politique d'ensemble ébauchée dès les invasions.»

The romance begins with the violation of king Suibne's territory by the cleric Ronan. If the bird aspect of Suibne is first a result of Ronan's curse, birds are mythologically considered as souls by tradition. Suibne's soul on deer antler points addresses a prayer to the animal-mother, the owner of the herd of deer « *A mathair na groidhi-si [...]* » She symbolizes mother-earth, *i.e.* Sovereignty. In order to become a king, one has to marry the feminine principle, that is sovereignty. Suibne, king of Dal Araidhe acknowledges his lawful name « mo is" ainm damh **fer benn**. » ( one of the names of the Dagda : the male principle) to the Animal mother (deer), one of the most archaic *epipháneia* of the feminine principle.

Then after other adventures Suibhne will have his Way of the Cross and die a saint in the arms of Moling the « hiberni » side of christianism in Ireland compare to Ronan who represents the « Romani » side of it.

Therefore can we say that Buile Suibne sacralizes the tradition of Christianised Ireland...

**Boyle, Elizabeth** Thursday, 9.30-11.00, Room 9 & Thursday, 14.30-16.00, Room 11

### **Clonard and the "moral economy" of early medieval Ireland**

#### **Part of the session 'Power and patronage in medieval Ireland'**

This paper will use Clonard as a case study for a wider consideration of the "moral economy" of early medieval Ireland. Viewing gifts, benefactions and other economic transactions between church and laity as an innate part of the economics of salvation, this paper will explore the economic status of Clonard through a theological lens. The "soft power" diplomacy of particular ecclesiastical centres in early medieval Ireland was of course reinforced by tangible economic power, but the economic history of early medieval Ireland cannot be separated from the Christian moral framework within which transactions between church and laity operated.

**Brady, Colin** Monday, 13.30-15.00, Room 10

**Early medieval law in early modern political thought: The extant copies of Críth Gablach and their sixteenth-century political context**

**Part of the session 'Political thought and practice in early modern Ireland and Wales'**

The Old Irish law tract Críth Gablach has played a critical role in shaping the modern view of early medieval Irish society. It is believed to have been composed in the early eighth century and has been used to flesh out the otherwise bare image of society provided by contemporary annals. The three surviving copies were all created in the sixteenth century, in the vicinity of the Mac Aodhagáin law school at Park, Co. Galway, and were later bound together into the collection now called TCD MS 1337. Much of the research surrounding Críth Gablach has focused on the period of its composition in the eighth century, but little attention has been paid to the question of why these scholars were copying it some eight hundred years later.

Unlike some Old Irish law tracts, which are accompanied by layers of glosses and commentaries that explain, expand upon, and modernize their principles, it is not clear what the practical legal application of Críth Gablach was in the sixteenth century. However, its treatment of kingship as a contract between a king and the túath over which he rules is particularly original and sophisticated, capturing the imagination of modern historians influenced by a republican ideology, and coloring their characterization of early Ireland. This raises the question of whether the scribes of the surviving copies saw this text as a historical document, as modern scholars do. If so, it must be asked: What did they understand it to say about the early medieval past? And did the extraordinary explanation of kingship within it inform contemporary political thought? This paper will consider the creation of these copies within their contemporary political context, in which the role of Gaelic Irish rulers and their relationship with the English crown was transforming dramatically.

**Breeze, Andrew** Thursday, 11.30-13.00, Room 3

**Some toponyms in early Britain and beyond**

Many toponyms discussed in A. L. F. Rivet and Colin Smith, *The Place-Names of Roman Britain* (Princeton, 1979), have been problematic, as have similar forms in Gildas and Bede. Amongst them are *Bodotria* (River Forth), *Britannia* (Britain), *Danum* (Doncaster), *Hibernia* (Ireland), *Humbris fluminis* (River Humber), *Ituna* (River Eden), *Loidis* (Leeds), *Londinium* (London), *Mamucium* (Manchester), *Mons Badonicus* (Braydon Hill), *Rutupiae* (Richborough), *Sabrina* (Severn), *Sylina* (Scilly), *Solunte* (Solent), *Thule* (Iceland), *Trisantona* (River Trent), *Vectis* (Isle of Wight), *Verbeia* (River Wharfe). Some have been regarded (after W. F. H. Nicolaisen) as from pre-Celtic 'Old European'; others (after Theo Vennemann) as Semitic. Yet both approaches may be rejected. All the above can be explained by reference

to early Irish and Welsh, except for the names of Humber, Solent, Wight, Scilly, and Thule. These relate respectively to Latin *umber* 'hunting hound'; *soluentes* 'ships awaiting departure'; *vectis* 'door-bar' (blocking entrance to the Solent); and Greek *syle* 'plunder' (from ancient shipwrecks) and *thymele* 'altar slab', the last alluding to fumes from volcanoes seen by the explorer Pytheas on discovering Iceland in about 306 BCE (on an epic Atlantic voyage). In short, many early place-names of Britain are now explicable by comparison with Welsh, Irish, Greek, and Latin.

**Briody, Mícheál** Tuesday, 9:30-11:00, Room 9

### **Máirtín Ó Cadhain's unpublished polemical work 'A Tower of Silence'**

From the mid-1960s until his death in 1970, the creative writer, academic, language activist and polemicist, Máirtín Ó Cadhain, apart from working on his creative writing and lecturing to his students in Trinity College Dublin, undertook several book-length projects, two of them in English. In my paper I propose speaking on one of these projects, the unpublished manuscript titled 'A Tower of Silence'. The extant manuscript, TCD 10878/M/1/24, consists of almost two hundred foolscap pages and amounts to some 40,000 words.

'A Tower of Silence' is ostensibly a critique of Seán de Fréine's *The Great Silence* (1965), a work dealing with the decline of the Irish language, and may have originally been intended as a review of the latter, but for reasons unknown was expanded by Ó Cadhain into a book-length study. In my paper I will examine his possible reasons for doing so, as well as ponder why he chose to expend so much time and energy on such a lengthy and polemical critique during one of his most productive periods as a creative writer and when his energies were otherwise limited due to failing health. I will also give an overview of some of the ideas expressed in the work.

Whether this work should be published in its entirety is a matter for debate, but it certainly contains much material which scholars of Ó Cadhain (both literary critics, biographers and others) as well as the general reading public should be aware of. Among other things, the work throws light on Ó Cadhain's understanding of many aspects of Irish history since the Reformation, but particularly from the eighteenth century onwards, down until his own time, as well as ranging over subjects such as Irish-language literary tradition, the decline of Irish as a vernacular, religion, emigration and society.

**Broadhurst, Kensa** Thursday, 10:00-11.00, Room 1 & Thursday, 16.30-18.00, Room 2

**'The greatest masterpiece in literature is only a dictionary out of order.'** (Jean Cocteau). **What does Dr Jago's English-Cornish Dictionary tell us about the status of Cornish in the 1880s?**

Fred W.P. Jago's 'An English-Cornish Dictionary: compiled from the best sources' (1887) has been sadly neglected by scholars thus far. It is often only cited as one of the works produced during the nineteenth century; following on from the Cornish-English Lexicon Cornu-Britannicum by the Reverend Robert Williams (1865), and as a predecessor to Robert Morton Nance's English-Cornish Dictionary (1934 and 1952). An analysis of Jago's work and contribution to the Cornish language is lacking. The Royal Cornwall Museum in Truro is home to Jago's working copies of his dictionary. Through six volumes: from handwritten first draft to the draft of the second edition, it is possible to chart not only Jago's work but gain wider insights into the status of Cornish at this time. In addition to the dictionary and translations of many Biblical passages into Cornish, these volumes contain a wealth of information on the social conditions of the language: subscriber lists, newspaper reviews, Jago's correspondence regarding the history of Dolly Pentreath and the donation of these volumes to the Royal Institution of Cornwall. Jago was seeking to ensure a record was kept of his working methods and decisions. This paper offers an overview of the wider information which these working editions of Jago's dictionary contain, and what this tells us about interest in and the status of the Cornish language in the 1880s.

**See also roundtable 'Bridging the gaps and blazing a trail in Celtic Studies'**

**Broderick, George** Thursday, 14.30-16.00, Room 8

**Prof. Carl Marstrand and the German Occupation of Norway 1940-1945**

In the course of the German occupation of Norway 1940-45 during the Second World War there was a certain amount of opposition from the Norwegian side to the German presence, in spite of an evident amount of compliance with and support for the German authorities. One of those who opposed aspects of the German presence was Prof. Carl Marstrand under circumstances that as yet remain unclear. This paper seeks to establish, so far as is possible, the veracity of the situation.

**Burema, Jackie** Tuesday, 14.30-16.00, Room 3

**The Salmon of Knowledge; a scholarly construct**

The salmon of wisdom is a well-known concept in Celtic studies. From scholarly literature it would appear that this literary motif of a knowledge providing salmon is widely established and abundant in Medieval Irish literature. However, when reviewing the

extant medieval texts, it becomes apparent that the concept is only widely known in scholarly literature not in medieval literature itself. After reviewing a corpus of thirteen medieval Irish texts it becomes clear that there is very little evidence for the existence of a medieval concept of the salmon of knowledge. In this paper I will point out the lack of the salmon of knowledge in Medieval Irish literature texts such as the Dindshenchas material, The Hawk of Achill, and *Echtra Cormaic i Tír Tairngiri*. I will also address elements within the concept of the salmon of knowledge, such as the nuts of *imbas*, that seem to be closely connected with knowledge without necessarily being connected to salmon. As the question of why we believe the salmon of knowledge to be so prominent arises we will look at the contribution by past scholars, such as Whitely Stokes, and their influence on the concept of a salmon of knowledge. By presenting these sources, and the place of salmon within them, I would hope to encourage scholars to reconsider their ideas of what the salmon of knowledge is.

**Burnyeat, Abigail** Monday, 13.30-15.00, Room 7 & Thursday, 9.30-11.00, Room 12

**Appointing blame for Connla's death: changing *causae occidendi* from *Aided Óenfir Aífe* to *Bàs Chonnlaoidh***

While recent critical studies of *Aided Óenfir Aífe* and related texts have offered perceptive accounts of the possible narrative functions of Cú Chulainn's actions in killing his son Connla, his role in driving the events, and the degree and nature of his culpability, the episode remains a challenging one for satisfactory interpretation.

Medieval and early modern texts related to the narrative first set out in *Aided Óenfir Aífe* encode a variety of responses to the ultimate causes of the tragic events and the nature and extent of Cú Chulainn's accountability for the kinslaying, using a range of different strategies to make sense of the episode. Notable in both early modern prose and ballad material is a shift towards ascribing blame to Connla's mother Aífe and accounting for her motivations.

This paper will explore these varied responses in texts and paratextual material ranging from medieval and early modern narrative to ballad texts, their associated 'arguments', and folklore recorded in eighteenth-, nineteenth-, and twentieth-century collections. It will trace the evolving ways in which different composers, performers, and audiences may have understood and interpreted the tragedy of Connla's death, and with it, the characterisation of his mother, his father, and the nature of their relationship.

**See also roundtable 'Teaching Celtic Studies through the Celtic languages: Priorities, challenges, opportunities'**

**Cairney, Christopher** Thursday, 14.30-16.00, Room 4

**“Érlamh” and its Associations: Looking Deeper into the Definition and Cultural Implications of a Word in Old Irish**

Usually translated as “patron saint,” the full and very influential range of meanings of the original Old Irish word *érlamh* is not readily available for the modern reader to consider. This is likely because words in Old Irish can be difficult to translate, the more so because of cultural changes that effectively remove the context of the word in terms of its use “then” and complicate our reception of the word today. Indeed, when it comes to writing Irish history, there are certain important Irish words, such as “termon,” “coarb,” “erenach” and “éarlamh” that are typically either glossed over or else translated in very general terms, with the practical result being that they are essentially left out or largely ignored in, for example, English-language histories of Ireland. It may be helpful to make these words available in a way that conveys something of their original essence or to somewhat reconstruct, in terms of their actual usage in Old Irish texts, their specific meanings as Irish words operating, reflecting and simultaneously determining Irish culture in that early medieval period, which is also the time of the foundation of Irish monastery culture. As is the case with *termon* (*an tearmann*), *coarb* (*comarbae*, *comharba*) and *erenach* (*airchinnech*, *airchinneach*), *érlamh* both captures and points us back towards certain uniquely syncretic aspects of early Irish monasticism, aspects that contributed to the establishment of monasteries and monastic federations (*familia* or *paruchia*) in terms of getting such establishments “off the ground.” The purpose of this paper is to start with “patron saint” and then tell the deeper story of the word in a way that presents the reader with a sense of its cultural importance and with a better sense of its spectrum of meaning in Old Irish.

**Callander, David** Tuesday, 9.30-11.00, Room 12

**Canu Myrddin a Barddoniaeth Elegeiog / Myrddin Poetry and Elegiac Verse (in Welsh)**

Welsh Merlinic verse has generally been plundered in search of the Merlin tradition, but not much has been done to read it as literature. This is what this paper will attempt to do, paying particular attention to the intriguing links between this poetry and a broader Hengerdd elegiac corpus.

**Carey, John** Thursday, 16.30-18.00, Room 9

**Merlin’s Wedding Present**

Most of the content of Geoffrey of Monmouth’s *Vita Merlini* can be compared, more or less directly, with elements in the two Lailoken anecdotes in Cotton MS A xix, and/or in Middle Welsh poems placed in the mouth of Myrddin. This is not however the case in the scene to be considered in this paper: here Merlin disruptively arrives at his wife’s marriage to a second husband, accompanied by a herd of deer; and then proceeds – with a violence conspicuously at odds with his behaviour elsewhere in the poem – to murder the



bridegroom. I shall propose Irish comparanda for this episode, drawn from the Fenian and Ulster cycles. It is hoped in this way to broaden the dossier of evidence that can inform our understanding of the relationship between Irish and British wild man stories.

**Cartwright, Jane** Tuesday, 11.30-13.00, Room 5

**The Life of St Ieuan Gwas Padrig and its context in Middle Welsh hagiography**

Given that there were so many native Welsh saints, it is surprising that so few Middle Welsh Lives are extant that record their miracles and the traditions associated with them. Ieuan Gwas Padrig is one of only seven Welsh saints whose legends are recorded in Welsh prose *bucheddau* (the others are SS. David, Beuno, Gwenfrewy, Collen, Curig and Llawddog). Nevertheless, Ieuan's Life appears to have attracted very little, if any, scholarly attention. This paper will consider what is known about this elusive native saint, the miracles, motifs, churches, holy wells and places associated with him and discuss the first scholarly edition and translation of *Buchedd Ieuan Gwas Padrig*. Reputedly a pupil of St Patrick of Ireland, he became associated with Llwyn in the commote of Ceinmeirch, Cerrigydrudion (Denbighshire) and Anglesey. It is thanks to the antiquary and recusant Roger Morris of Coedytalwrn in Denbighshire (*fl.* 1582-97) that *Buchedd Ieuan* has been preserved and this paper will analyse Ieuan's Life both within the context of the manuscript Aberystwyth, NLW MS Llanstephan 34 in which it appears, and within the wider context of Middle Welsh hagiography.

**Chvojka, Ondřej** Monday, 13.30-15.00, Room 3

**And Hiltcher, Tomáš, and Chvojka, Ondřej**

**Zoomorphic plastic in the Iron Age of the South Bohemia (see [Hiltcher, Tomáš](#))**

**Clancy, Thomas Owen** Monday, 15.30-17.00, Room 7 & Tuesday, 16:30-18:00, Room 3

**Iona place-names and traditions of Colum Cille in medieval sources**

**Part of the session 'Iona and its Namescape in Context'**

This paper will interrogate the evidence of the place-names for responses to and evolutions of traditions relating to St Columba and his monastery.

**See also the themed session 'Iona and its Namescape in Context'**

## **Narrative and lyric in the later medieval version of “The Voyage of Colum Cille’s Clerics”**

The various versions of the tale perhaps best known as *Immram Snédgusa agus Maic Ríagla* have been much examined. A. G. van Hamel’s edition of two versions of the tale in his *Immrama* (1941) is foundational. In recent years, various scholars, especially Kevin Murray, have tried to elucidate the relationships among the five or six medieval versions of the tale from the earliest, verse narrative to Mánuis Ó Dónaill’s incorporation of the tale into his compendious *Beatha Cholaim Chille*. The least studied of these versions is the later medieval version, edited by Tomás Ó Máille in 1912, which transforms the tale into a prosimetrum of prose narrative and lyric verse. After noting the argument that this version may have been created or reworked in late medieval Iona, this paper will examine the nature of this formal transformation, with focus on the role the interwoven lyric poems play in it.

**Clarke, Michael** Tuesday, 9.30-11.00, Room 4

### **A Middle Irish Poem in Praise of Cross-Dressing, From *Togail Troí* Recension 3**

**Part of the session ‘New approaches to Roman historiography I: Roman historiography and Medieval Irish Classical Adaptation’**

The late Middle Irish third recension of *Togail Troí*, the Destruction of Troy, includes an account of the boyhood of Achilles derived partly from the first-century CE poem *Achilleid* by Statius, which was widely read as a school text throughout western Europe from the eleventh century onward. The episode has been little studied since its publication by Donnchadh Ó hAodha (‘The Irish Version of the *Achilleid* of Statius’, *PRIA* 79C (1979), 83-138).

Statius describes how Achilles’ mother Thetis, fearing that her son would be forced to fight and die at Troy, decided to hide him among the girl-troop of the island of Scyros. In six difficult Latin lines (*Achilleid* 1.259-265) she urges him to disguise himself as one of these girls, invoking a series of examples (*paradeigmata*) of successful cross-dressing from earlier mythology. The Irish author adapts and expands Thetis’ examples, first in prose and then in verse in the metre *ochtfhoclach mór*. It will be shown that the first of her examples, Hercules’ adoption of feminine clothes and behaviour when courting Omphale, has been transferred into Irish with an awareness of the potential for an allegorical interpretation, probably derived from the Carolingian ‘Vatican Mythographers’. The other examples, however, are more recondite (Bacchus, Jupiter and Callisto, Caeneus), and the composer has fleshed out the stories with details that may have been invented *ad hoc*.

A new interpretation and translation of the poem will be offered, presenting it as a creative re-imagining of an extraordinary passage of Latin poetry, one that was in modern

times was ignored by Classical scholars until the recent revival of interest inspired by the discipline of gender studies (see e.g. P. Heslin, *The Transvestite Achilles* (Cambridge, 2005)).

**Cnockaert-Guillou, Nina** Monday, 13.30-15.00, Room 4 & Thursday, 16.30-18.00, Room 2

**'Dám thrír táncatar ille': A Window into the Composition of *Acallam na Senórach***

This paper will present the conclusions of my PhD research into the textual transmission and reworking of the Fenian narrative poem 'Dám thrír táncatar ille' 'A company of three men came here' and its other poetic and prosimetric versions, which occur within *Acallam na Senórach* (AS) 'The Colloquy of the Ancients', *Agallamh Bheag* (AB) 'The Little Colloquy' and the so-called Reeves *Agallamh*.

While 'Dám thrír' survives in the Book of Leinster (s. xii) within a *dindshenchas* compilation and in the Book of Lismore (s. xv) as part of AB, AS contains a prosimetric account of the story in which the plot differs sometimes considerably. As for the Reeves *Agallamh*, it contains a longer version of the poem as well as some of the prosimetric account found in AS.

This paper will focus primarily on the textual and literary devices used to adapt the poem into a prosimetric story and incorporate it within AS. The framework of AS, that of the onomastic question-answer during Cailte and Patrick's travels around Ireland, may account for the significant changes made to the story of the three men, which are told over the course of four sub-tales. Variants from all manuscript witnesses of AS will be taken into account, especially when they raise new questions regarding the textual transmission of AS. The importance of place-names in AS and *fianaigeacht* literature will also be discussed, as 'Dám thrír' first survives in a *dindshenchas* compilation.

This paper will thus showcase the usefulness of literary analysis with regards to the *Acallam* and *fianaigeacht* traditions, while relying on manuscript and textual evidence. It will offer new insights into the process of composition and compilation of *Acallam na Senórach* using 'Dám thrír táncatar ille' as a case-study, and push for more in-depth textual analyses of the *Acallam* textual complex.

**See also roundtable 'Bridging the gaps and blazing a trail in Celtic Studies'**

**Collins, Chelsey** Thursday, 14.30-16.00, Room 11

**Between Darkness and Brightness: Fragments of Sexual Ethics in *Bretha for Macslechtaib***

**Part of the session 'New Directions in Gender and Sexuality Research in Medieval Irish'**

The presentation will showcase the newly edited and translated legal text "Judgements on Categories of Sons," or *Bretha for Macslechtaib* (hereafter *Macslechta*). *Macslechta* is a

fragmentary work surviving only in short extracts of Old Irish, and this edition can serve as a model for the recovery and management of the fragmentary legal texts which represent more than a third of the *Senchas Már* collection. In addition to the Old Irish fragments, the extensive amount of Middle Irish commentary, digests, and literature which adapted content from *Macsleхта* suggest that the text was employed flexibly and creatively throughout several generations of medieval learning. In modern scholarship, neglecting difficult fragmentary texts like *Macsleхта* has led to the assumption that the concept of illegitimacy did not exist in the mechanics of early Irish society – a claim which *Macsleхта* refutes with its spectrum of legal consequences for paternity and conception issues. This legal text suggests that early Irish society placed monogamous marriage contracts and protection of legitimate kin inheritance at the forefront of its regulation of sexual partnerships. Rather than either prescribing or prohibiting additional sexual partners, *Macsleхта* and similar texts ensured that every person was responsible for even the illicit dependents they created, but that those dependents could not receive benefits like shared inheritance at the expense of the kingroup, and in this way elements of contract law helped to differentiate illegitimate relationships.

**Collis, John** Thursday, 14.30-16.00, Room 8

### **Why did Paul Jacobsthal call his book 'Early Celtic Art'?**

Paul Jacobsthal's seminal book 'Early Celtic Art' was published in 1944 by Oxford University Press; he had sought sanctuary from Nazi persecution at Oxford, so the book was published in English rather than in German and following British traditions. The concept of 'Celtic Art' originated in Britain in the 1850s and 1860s, but this nomenclature was not really acknowledged on the continent until Déchelette in 1914 as I have discussed in my article in the Festschrift for Natalie Venclová. In the 19<sup>th</sup> century British concept 'Early Keltic Art' belonged to the Early Bronze Age, to the 'Bell Beaker Culture', while the art of the Second Iron Age (La Tène) and the Christian period was termed 'Late Keltic Art', as laid out in the book by J. Romilly Allen in 1904. So why did Jacobsthal change the nomenclature, and what did he mean – 'the Early Art of the Celts', or 'the Art of the Early Celts'? In 1905/1925 Reginald Smith, partly following Sir Arthur Evans, sought the origin of the art in adaptations of motifs from classical art in southern Germany in the 5<sup>th</sup> century BC, and as 'the Art of the Early Celts'; this has become the basis of the ubiquitous maps originating with Paul-Marie Duval (1977) and Ruth and Vincent Megaw (1989) showing the supposed origin and expansion of the Celts and their language from the upper Danube region. This view of the origin of the Celts has dominated the latter part of the 20<sup>th</sup> century and the start of the 21<sup>st</sup>, but one must question the academic basis of this interpretation. The reason for Jacobsthal's title remains something of a mystery.

**Connon, Anne** Monday, 15.30-17.00, Room 4

**Calquing the Cambro-Normans: possible allusions to colonial families in *Acallam na Senórach***

This paper is part of a larger project which attempts to detect possible veiled references in *Acallam na Senórach* to specific Cambro-Norman lords and land-owners. The key element in recognizing these probable allusions is usually setting: the link between the physical location of an episode in the text and the lands controlled in the early thirteenth century by the colonial figure in question provides the initial clue to their likely identity. To more securely pin down the subject of these veiled references, however, setting alone is not enough. Focusing heavily on the text's use of puns and word-play, this paper will explore the different ways in which the *Acallam* goes beyond setting to signal apparent allusions to such colonial families as the Roches, de Riddlesfords, de Lacys, Butlers, Marshals, and de Burghs.

**Cook, Brian** Monday, 13.30-15.00, Room 8  
**and Stone, Brian J.**

**Knowledge of the *Progymnasmata* among the Irish: Evidence from the *Anonymus ad Cuimnanum* (see [Stone, Brian J.](#))**

**Cooke, Jessica** Thursday, 11.30-13.00, Room 6

**“Knockma of the Great Kings”: A Forgotten Royal and Ritual Site in County Galway, Ireland**

In the last 30 years excellent progress has been made in analysing the royal and ritual sites of Ireland: Newgrange and the Boyne Valley, the hill of Uisneach - known as the navel of Ireland, Emain Macha in Armagh, and Tara, among others. The westernmost royal and ritual site is considered to be Cruachan in County Roscommon, which nonetheless lies by the Shannon River along the centre of the island. In the most ancient records, however, another site is named further west, that of the hill of Knockma in County Galway, which bears all the hallmarks of a royal and ritual landscape: literary, genealogical, archaeological and archaeo-astronomical. This talk will discuss Knockma as a prehistoric landscape, an early Christian cult centre, and as the forgotten birthplace of the ancestors of the Uí Briúin medieval kings of Connacht. Finally, I will offer suggestions as to why Knockma declined and was replaced as the primary royal and ritual centre in Connacht when the Uí Briúin moved eastward in the early Middle Ages to assume Cruachan as their own.

**Cordo Russo, Luciana** Tuesday, 9.30-11.00, Room 11

**The Anglo-Norman Source Text of the Middle Welsh *Otuel***

**Part of the session 'Mapping the Medieval March of Wales'**

It has long been recognised that the Middle Welsh tale of *Otuel*, one of the four stories making up the so-called Welsh Charlemagne cycle, derives from the Anglo-Norman versions of the story of *Otinél* (Williams 1930, Poppe 2014). The Welsh text was translated some time before 1336 when the earliest manuscript, NLW Peniarth MS 9, was dated. In addition to Peniarth 9, *Otuel* is preserved in the White Book of Rhydderch and the Red Book of Hergest. After a detailed comparative analysis of the Welsh text in its manuscript sources and the extant French-language epic poems, I have been able to establish that, although none of these versions is the immediate source text, *Otuel* was translated from a text closely related to the Anglo-Norman B version (Cologny, Martin Bodmer MS 168). In this paper I will discuss these findings, i.e. the shared readings between *Otuel* and the Anglo-Norman B *Otinél*. I will also show that a few contrasting readings reveal a link between the Welsh and the Old Norse *Otuel*, the sixth branch of the *Karlamagnús saga*. In addition, I will argue, on the basis of some variant readings between the Welsh manuscripts, that there might have been more than one French version of *Otinél* in circulation in Wales, or perhaps more than one rendering into Welsh of some version of the epic poem. Given the provenance of the extant Welsh manuscripts containing *Otuel*, the circulation of different versions of the story may hint at the access to foreign texts, the interests, networks and libraries of the gentry in the March of Wales. This line of thought needs to be confronted to the possible link with the north suggested by the common antecedent between *Otuel* and the Old Norse translation.

**Crouse, Liam Alastair** Tuesday, 9.30-11.00, Room 2

**Ian Paterson, a School of Scottish Studies fieldworker in Berneray**

A native of the Isle of Berneray, Ian Paterson (1916-1990) was among the School of Scottish Studies most prolific voluntary fieldworkers, undertaking nearly two decades' worth of folklore collection amounting to some 3,200 recordings. In addition to important recording work in Edinburgh and at the School of Scottish Studies, nearly half of his total output was gathered in his home community in the Outer Hebrides. Due to his skill, erudition, community connections, and enduring passion for the Gaelic oral tradition, the Isle of Berneray boasts one of the most complete folklore collections from the islands during this period, between 1960 and 1990. These stories, songs, proverbs, and oral histories have been digitised and are now publicly available online through the Tobar an Dualchais project.

This talk will explore Ian Paterson's life, work, connections, interests, and methodology, making extensive use of his fieldwork recordings from the Isle of Berneray. It will show

how he made use of his own family in his collection work and undertook repetitive fieldwork with the same informants to produce a valuable thick corpus from a single geographic community over a generation. It will also consider his legacy, both within the context of the School of Scottish Studies and more widely in terms of contemporary folklore collection further afield, and shine a fresh light on a productive, if lesser known, folklore collector.

**Currie, Oliver** Thursday, 16.30-18.00, Room 3

**What can manuscript sermons reveal about the adoption of a Welsh biblical literary standard in the 17<sup>th</sup> century?**

The 1588 Welsh Bible, as revised in 1620, is generally recognised to have formed the basis of modern standard literary Welsh, however, the process of standardization itself has not been systematically researched. Manuscript sermons can provide a particularly interesting insight into this process, as we have a large, underresearched body of comparable texts based on the Bible, but where we find significant linguistic variation between individual preachers. Preachers could choose, for instance, to follow the linguistic model of the Welsh Bible, which they read to their congregations week in week out, or to use a more colloquial and dialectal language closer to that which they themselves and their congregations spoke.

This paper examines sociolinguistic variation in a corpus of over 50 Welsh language autograph manuscript sermons from the late 16<sup>th</sup> to the late 17<sup>th</sup> century in 14 manuscripts by 14 different preachers, focusing on a selection of orthographic, morphological and morphosyntactic variables – e.g. the orthographic variants <c>/<k>, <f>/<v>, the verbal endings -af/-a, -ais/-es, -nt/-n, the retention or omission of the preverbal particles *a* and *y(r)* – where there was a linguistic divergence between the Bible and contemporary more popular texts (Slander case records, drama). While we can observe a progressive adoption of linguistic features consistent with the 1620 Welsh Bible, there is significant variation between preachers. At one extreme, for example, John Piers (NLW 12205A, c. mid 17<sup>th</sup> century), consistently follows a biblical standard, while, at the other extreme, William Williams (NLW 73A, first preached 1629/30) quotes verbatim from the 1620 Bible but otherwise writes in a more colloquial and dialectal language. Such variation highlights the importance of individual choice in the adoption of a supralocal standard, especially in the absence of centralised language planning. The paper explores what factors may have influenced individual linguistic choices and to what extent we can elucidate them.

**D'Antuono, Benedetta** Thursday, 16.30-18.00, Room 8

**Stylistic Adaptation in Medieval Irish Romances: the Case of *Beathadh Sir Gui o Bharbhuic* & *Bethadh Bibuis o Hamtuir***

Throughout the Middle Ages, Ireland maintained a constant literary dialogue with the rest of Europe through the practice of translation. An intense translation activity is evidenced from the period between the mid-fifteenth to the early-sixteenth centuries, when several continental literary works were translated from European vernaculars into Early Modern Irish. Particular prominence seems to have been given to the genre of the *romance*; to date, no fewer than eight Irish translations of romances have survived.

Among the translated romances are the late-fifteenth-century Irish versions of *Guy of Warwick* ('*Beathadh Sir Gui o Bharbhuic*'), and of *Bevis of Hampton* ('*Bethadh Bibuis o Hamtuir*'). Both texts are transmitted in a *codex unicus*, the miscellaneous TCD MS 1298 (*olim* H 2.7), and they both seem to have been translated by the prolific scribe and translator Uilliam Mac an Leagha. Despite the dubious identity of the exemplars, convincing textual clues suggest that he worked from Middle English redactions of the story.

These translations have received little scholarly analysis, with only a handful of studies having thus far been devoted to them (e.g., Robinson 1908, Poppe 2005, 2017). In response to this lacuna, this paper will present a detailed comparative study of the Irish translations and their models, focusing in particular on stylistic modifications, as they reflect strong narrative norms of the receiving textual culture.

Considering the unique nature of medieval translation as an authentic process of literary acculturation, this investigation will approach the topic through the framework of Descriptive Translation Studies; the stylistic innovations introduced by the translator will be addressed with the objective of understanding the reasons behind them. This will ultimately reveal aspects of late-medieval Irish literary tastes and of the productive scribal figure Uilliam Mac an Leagha.

Reference List

- Poppe, E. (2005) 'Narrative structure of medieval Irish adaptations: the case of Guy and Beues', in *Medieval Celtic literature and society*, ed. by H. Fulton (Dublin: Four Courts Press), pp. 205–229.
- Poppe, E. (2017) 'Cultural transfer and textual migration: Sir Bevis comes to Ireland', in *Hiberno-Continental cultural and literary interactions in the Middle Ages*, ed. by W. R. Keller & D. Schlüter (Münster: Nodus Publikationen), pp. 205–220.
- Robinson, F.N. [ed. and tr.] (1908) 'The Irish Lives of Guy of Warwick and Bevis of Hampton', in *Zeitschrift für celtische Philologie* 6:9–180, 273–338.



**Dafydd, Elis** Monday, 15.30-17.00, Room 12

**A lot lower than the angels': John Rowlands and 1960s politics in Wales**

A few days after the new King Charles III proclaimed his son Prince of Wales, a petition calling for the title to be retired amassed over 25,000 signatures. After the demise of the last native Welsh princes, 'Prince of Wales' is a title that has been traditionally bestowed upon the English, and later British, monarch's heir apparent, and is seen by many in Wales as a symbol of their historical subjugation.

Charles' own investiture at Caernarfon Castle in 1969 was met with fierce, occasionally violent, protests at the end of a decade of political and cultural reawakening, in which young people campaigned in favour of the Welsh language and Wales' status as a nation. This campaigning was featured heavily in the decade's literature, and a big part of the Welsh national movement's history in the 1960s could be written by looking at Gareth Miles's anti-monarchical satire, Dafydd Iwan's protest songs, and Gerallt Lloyd Owen's haunting poems.

One of the authors whose work would not be featured prominently in such a study is John Rowlands (1938-2015), one of the 1960s' most prolific Welsh novelists. The angry, young protagonists in his early novels are proudly apolitical, and could not care less about Welsh nationhood. One such protagonist is Ifan in 1968's *Llawer Is na'r Angylion* ('A Lot Lower than the Angels').

This paper will examine the novel's portrayal of a typical (if exaggerated) traditional, religious, rural Welsh upbringing whose Protestant work ethic, strict morals, narrow horizons, and unsophisticated, irrelevant culture has stunted Ifan's emotional, intellectual, and personal growth. As Ifan considers this society against the backdrop of the 1960s across the world, the novel begs the (almost sacrilegious) question: what purpose do Wales and the Welsh language serve in the modern world, and is there at all a point in safeguarding them?

**Daly, Hannah** Tuesday, 11.30-13.00, Room 11

**A comparison of language attitudes and language use in young Welsh speakers in mid-North Wales**

**Part of the session 'Welsh sociolinguistics: State of the art and implications for language policy. Session 1: The policy context and Welsh in the community'**

Although language revitalisation efforts such as the Welsh Language Act (1993) have caused the proportion of Welsh speakers between the ages of 3-18 to rise, the proportion aged 19-25 has remained the same over the past few decades (Welsh Government, 2020). This suggests while young people access the Welsh language through education, they do

not continue to use the language, or perhaps no longer identify as Welsh speakers after leaving school (Hodges, 2021).

Research suggests that language use is dependent on home language, language proficiency, and confidence (Coupland et al., 2005; Morris, 2014) and some 'New Speakers' of the language often lack the opportunity or confidence to use Welsh after leaving school (Hodges, 2021). Additionally, some Welsh speakers show negative attitudes towards 'New Speakers' owing to influence of English on their speech, suggesting that they cannot claim a 'true' Welsh identity owing to this (Robert, 2009). This is a factor which could influence the participation of second-language Welsh speakers to the Welsh speaking community.

The research aims to understand how young people use the Welsh language before and after leaving Welsh medium education, with concentration upon mid-North Wales. This is an area which has received very little attention in the literature thus far, although there is a lot of variation in language use in the home and community across the area.

A 'language guise' test was used to contrast the attitudes of pupils of a Welsh medium school with young people who had recently left school in the past 5 years towards different varieties of the Welsh of the North. The presentation will discuss the differences between groups, and the differences within groups in terms of the area of the participant and the language of the home, with implications on future language planning in Wales.

#### References

- Coupland, N., Bishop, H., Evans, B. & Garrett, P. 2005. Affiliation, Engagement, Language Use and Vitality: Secondary School Students' Subjective Orientations to Welsh and Welshness. *International Journal of Bilingual Education and Bilingualism*, 8 (1), pp. 1-24.
- Hodges, R. 2021. Defiance within the decline? Revisiting new Welsh speakers' language journeys. *Journal of Multilingual and Multicultural Development*. pp. 1-17.
- Morris, J. 2014. 'The Influence of Social Factors on Minority Language Engagement Amongst Young People: An Investigation of Welsh-English Bilinguals in North Wales.' *International Journal of the Sociology of Language*, 2014 (230), pp. 65-89.
- Robert, E. (2009) 'Accommodating "new" speakers? An attitudinal investigation of L2 speakers of Welsh in south-east Wales.' *International Journal of the Sociology of Language*, 2009(195) p. 93-115.
- Welsh Government (2020) 'People aged 3 or more who say they can speak Welsh, by age and sex.' Annual Population Survey. [Online]. [Accessed on 01 October 2020]

**Darling, Mark** Thursday, 9.30-11.00, Room 10  
**And Meelen, Marieke, and Willis, David**

#### **The status of subject pronouns in the history of Irish**

##### **Part of the workshop 'Clausal syntax in the history of Irish'**

The syntax of subject pronouns has undergone considerable change between Old and Present-day Irish, most notably through the decline of null subjects and their replacement

in many tense–person–number combinations by overt pronouns. Research on this topic has tended to focus on the changes in verbal morphology that may drive change, but there are a number of other under-researched aspects to consider. This paper will describe the results of work in progress to develop a parsed representative corpus of historical Irish texts, and to use it to examine the changing status of subject pronouns over the course of time. We look at whether increasing use of overt subject pronouns is mediated by changes in their information-structural status, by looking at key factors like information-structural domains (e.g. constituent vs predicate vs presentational), givenness, textual cohesion (e.g. topic chains, information flow and frame-/scene-setting) as well as focal status. We thereby consider the relationship between overt pronouns and emphasizing pronominal particles to express focus along with changes in the frequency with which overt pronouns express particular information-structural types, such as reference back to previously mentioned versus inferred entities. We will also explore the more traditional association between increasing use of overt pronouns and changes in verbal morphology, notably the increasing morphological impoverishment of person–number inflection. The ultimate aim is to achieve a more rounded and complete understanding of how subject pronouns have become more and more compulsory over the history of the language and to integrate this into a comparative perspective with other Celtic languages and beyond.

**Darwin, Gregory R.** Tuesday, 9.30-11.00, Room 4 & Thursday, 11.30-13.00, Room 12

**Lucan and Mac an Leagha: Thoughts on the ‘Antaeus’ episodes in *Stair Ercuil ocus a Bás***

Uilleam Mac an Leagha’s *Stair Ercuil ocus a Bás* ‘History of Hercules and his Death’ is something of an oddity among the Irish Antiquity Sagas: not only because of the relatively late date of composition (at the end of the fifteenth century), and the fact that the author’s identity is reasonably certain, but also because it translates or adapts a text from another vernacular tradition, Raoul LeFèvre’s *Recueil des Histoires de Troyes*. Like other medieval translators, Mac an Leagha takes considerable liberties with his source material, generally abridging and simplifying the narrative, adapting it to fit the norms of Gaelic heroic literature, and also occasionally adding to the narrative.

As a result of one such addition, the mythological giant Antaeus appears twice in Mac an Leagha’s text: first in an episode which closely follows Le Fèvre’s euhemerized account of ‘Antheon’, and second in an episode which follows Classical accounts of Antaeus’ combat with Hercules more closely. As Gordon Quin has already noted, the immediate source for this insertion was an episode from *In Cath Catharda*, the Irish adaptation of Lucan’s epic *Bellum Civile*. This presentation will trace the development of this account from Lucan’s historical poem, to its presentation as *dinnshenchas* in the Middle Irish *In Cath Catharda*, to its appearance in *Stair Ercuil* where the scribe has made further alterations in keeping with the conventions of Irish saga. The presentation will conclude with some observations on the ongoing cultural significance of *In Cath Catharda* and other Middle Irish adaptations of Classical epic within the fifteenth and sixteenth centuries.

**See also roundtable ‘Teaching the modern Celtic languages’**

**Davies-Deacon, Merryn** Thursday, 11.30-13.00, Room 1

### **Positioning and legitimacy in recent Cornish dictionaries**

As a revived language, Cornish has seen debates around the form it should take, particularly in reference to the time period of the traditional language that should serve as a basis. Due to differing ideologies and beliefs about the functions Cornish should fulfil, competing varieties arose throughout the twentieth century as the language community grew, prioritising different aspects of traditional Cornish in their construction of the revived language: whether to base it on medieval or early modern Cornish, and whether to prioritise sounds or spellings in the orthography. This led to prominent, often emotionally charged debates in the 1980s–90s, involving the publication of multiple competing dictionaries as enthusiasts sought to legitimate their preferred variety. In the 2000s, the recognition of Cornish under the European Charter for Regional or Minority Languages motivated the creation of a new government-funded language planning body and an attempt at implementing a standard orthography. However, with the ideological differences among speakers impossible to reconcile satisfactorily in a single spelling system, the eventual Standard Written Form (SWF) comprised two main variant forms, based on different stages of traditional Cornish, as well as additional subsidiary variants.

This paper investigates the success of the implementation of the SWF by examining recent publications in Cornish lexicography spanning the varieties in use: the SWF itself, plus three of its most widely used competitors. Drawing on discourse analytical techniques, it illustrates how the writers of these materials make the decision to foreground or obscure their orthographic preferences, and what this tells us about the legitimacy of these varieties in the context of the wider Cornish language community. Showing that the writers of the SWF dictionary take care to note that it uses this orthography, but fail to provide an accurate explanation of the role of spelling variants, I argue that the SWF has not succeeded in taking over from pre-existing orthographic systems, and that the ideological differences that formerly drove conflict over language varieties continue to be present.

**Davies, Manon Wynn** Monday, 13.30-15.00, Room 12

### **Some kind of rock'n roll thing: The modern oral tradition of Welsh poetry**

The end of the 20th century saw a shift in Welsh poetry and its presentation to audiences. Where poetry was previously largely considered traditional and institutional, its themes often leaning towards the old-fashioned Welsh rural life, agriculture and chapel-culture, a new generation of younger poets rose at the end of the 1970s and demanded that their voices be heard. This paper will analyse the contemporary topics and style of their poetry as they wrote about relevant and timely issues in a post-referendum Wales where the Welsh had voted against devolution and where national identity needed to be redefined.

The paper will outline the political and poetic context in which poets such as Iwan Llwyd, Ifor ap Glyn, Mei Mac and Twm Morys came to light.

Not only was writing about politics, city life and day to day normalities an attempt to shake up and wake up the poetry scene in Wales, it was also an attempt to popularise Welsh poetry and gain the interest of new audiences. To that end, these poets took their poetry to the communities, to the pubs and village halls focusing on the oral presentation and performance element. In doing so, they were adhering to the centuries old oral tradition of their predecessor poets in Wales whilst also making poetry accessible to a modern audience. They were also replicating the oral poetic style and trend set by the 1950s American Beat poets and the Liverpool poets of the 1960s. This paper will go forth to discuss the numerous Welsh poetry nights and shows that toured the country far and wide throughout the 1980s and 1990s, their themes, format, and contribution to popularising Welsh poetry today.

**Day, Jenny** Tuesday, 11.30-13.00, Room 12

**The Early Modern Merlin/Myrddin: the continuing tradition**

**Part of the session 'Adapting Myrddin in Early Modern Wales'**

Interest in the figure of Myrddin continued into the Early Modern period and many poems, some echoing or adapting the earlier Myrddin poetry, are attributed to him in the manuscripts. This paper provides an overview of the nature and diversity of later Myrddin poetry and considers the complex textual histories of some of these works, including the role of textual corruption and reinterpretation.

**De Barra, Emmet** Monday, 15.30-17.00, Room 8 & Thursday, 14.30-16.00, Room 12

**New approaches to learning Early Modern Irish with *Léamh***

*Léamh: Learn Early Modern Irish* is an online resource that aims to facilitate the greater use of early modern Irish sources in scholarship across fields and disciplines by providing tutorials and resources for learning how to read and translate Early Modern Irish prose and verse, in both manuscript and print. In the absence of more traditional learning materials – grammar, dictionary and guide – acquisition of Early Modern Irish has always been difficult, and so the need for such a digital resource is great. By offering the first systematic introductory apparatus for learning to read, transcribe and translate this material, *Léamh.org* seeks to provide complete beginners with the tools to access language.

This paper will discuss the concept and rationale for the project and the progress made to date, and will highlight some of the more recent developments, such as the launching

of a Paleography primer and quiz. There will be a particular focus on future directions of the project, including an interactive 'grammar game' that is currently in development. This element of the project is the product of a collaboration with 'Greenhouse Studios', a digital humanities hub at the University of Connecticut, and highlights the importance of the collaborative, inter-disciplinary nature of Léamh.

**See also the roundtable 'Bridging the gaps and blazing a trail in Celtic Studies'**

**De Vries, Ranke** Thursday, 10:00-11.00, Room 6

### **Medicine on a micro- and macro-level in recension II of the *Táin Bó Cúailnge***

This paper, which is part of the MMIST (Medicine in Medieval Irish Saga Texts) project, seeks to demonstrate that reading recension II of the *Táin Bó Cúailnge* (TBC-LL) from a medical perspective on both a micro-level (e.g., the wounding or curing of a specific hero) and a macro-level (e.g., Ireland as a diseased body) can provide us with important insights, not just into the degree to which continental European and Arabic medical learning was known in Ireland at the time of composition, but also into the meaning of the text as a whole.

**Dedio, Stefan** Thursday, 14.30-16.00, Room 10

### **Cases and prepositions in Medieval Insular Celtic**

At first glance, the nominal systems of medieval Brythonic and medieval Irish are quite different from each other: While the former languages have lost their case systems altogether, Early Irish still sports five cases (Thurneysen 1946: 155–163; Stifter 2009: 70–71; Schrijver 2011: 42; Hemon 1984: 114–115). Although it is usually assumed that this implies that the encoding of verbal arguments follows different patterns in Goidelic and Brythonic, there are some striking similarities between the languages: For example, verbs meaning 'give' – OIr. *do·beir*, MW *rodi*, MBrt. *reiff*, MCrn. *ro* – tend to use reflexes of the same preposition – OIr. *do*, MW *y*, MBrt. *da*, MCrn. *the* 'to' – to mark recipients, as seen in the Early Irish and Middle Welsh examples below, where the recipients Ailill and Medb as well as Pwyll are marked with *do* and *y* respectively.

- (1) *.i. do-ratus-sa in coin do Ailill ocus do Meidb.*  
 i.e. give.PST.1SG-1SG ART dog.ACC.SG to A.DAT and to M.DAT  
 'that is, I have given the hound to Ailill and Medb.' (Thurneysen 1935: § 4, 5–6)
- (2) *Yna y-rod-es Araón y-ffuryf a-e-drych e-hun y-Póyff*  
 then AFF-give.PST.3SG A. POSS.3SG.M-form and-POSS.3SG.M POSS.3SG.M-self to-P.  
 'Then Arawn gave his own form and appearance to Pwyll.' (RBH: 176r, c. 714, 1–2)

The goals of verbs of motion tend to be expressed with the same preposition as are the addressees of verbs with the meaning 'speak'. Instruments are usually encoded with a preposition with the meaning 'with', e.g. OIr. *co* and MW *a(c)*.

In this paper, I will compare the means used to encode the arguments of verbal actions on the noun phrase (mostly case forms and adpositions, collectively called “flags” in current typology) in Early Irish, Middle Welsh, and Middle Breton. Since these are not readily comparable across languages or even different historic stages of the same language, I will adopt a usage based approach that compares the treatment of individual arguments of semantically similar verbs. By charting the use of flags in individual varieties on a semantic map of arguments derived from Hartmann, Haspelmath, and Taylor’s (2013) typological database of valency patterns (Cysouw 2010, 2014; Hartmann, Haspelmath, and Cysouw 2014), it is possible to detect gradual changes in the use of flags over time. I will also shortly discuss the feasibility of the reconstruction of usage patterns and detecting contact influence.

### References

- Cysouw, Michael (2010). “Semantic maps as metrics on meaning”. In: *Linguistic Discovery* 8.1. doi: 10.1349/PS1.1537-0852.A.346.
- (2014). “Inducing semantic roles”. In: *Perspectives on Semantic Roles*. Ed. by Silvia Luraghi and Heiko Narrog. Amsterdam and Philadelphia: Benjamins, 23–68.
- Hartmann, Iren, Martin Haspelmath, and Michael Cysouw (2014). “Identifying semantic role clusters and alignment types via microrole coexpression tendencies”. In: *Studies in Language*, 463–484.
- Hartmann, Iren, Martin Haspelmath, and Bradley Taylor (2013). *Valency Patterns*. Leipzig: Max Planck Institute for Evolutionary Anthropology. url: <https://valpal.info/>.
- Hemon, Roparz (1984). *A Historical Morphology and Syntax of Breton*. Reprint. Dublin: Dublin Institute for Advanced Studies.
- Schrijver, Peter H. (2011). “Old British”. In: *Brythonic Celtic – Britannisches Keltisch. From Medieval British to Modern Breton*. Ed. by Elmar Ternes. Bremen: Hempen, 1–84.
- Stifter, David (2009). “Early Irish”. In: *The Celtic Languages*. Ed. by Martin J. Ball and Nicole Müller. 2nd ed. London & New York: Routledge, 55–116.
- Thurneysen, Rudolf (1935). *Scéla Mucce Meic Dátho*. Dublin: Stationary Office.
- (1946). *A Grammar of Old Irish*. Trans. by Daniel A. Binchy and Osborn Bergin. Revised and enlarged edition.- Dublin: Dublin Institute for Advanced Studies.

### **Dollery, John Tuesday, 9.30-11.00, Room 11**

**Mapping the Marcher Lordship Boundaries of Wales (see [Lloyd, Scott](#))**

### **Downey, Clodagh Tuesday, 11.30-13.00, Room 6**

#### **Sleeping with vacant mind’: receiving knowledge on Cenn Febrat**

Many *dindsenchas* poems advert to their authors’ learned expertise in the details of the stories they tell and in the knowledge of the landscapes they describe. The poem beginning *Cend Febrat, álaind slíab sen* (titled ‘Cend Febrat’ by its editor, Edward Gwynn) is unusual among the *dindsenchas* collections for its depiction of a poet conveying historical and topographical knowledge which was transmitted to him in a dream he had after falling asleep at Cenn Febrat. Cenn Febrat has been identified by Diarmuid Ó Murchadha

(*Éigse* 29 (1996), p.171) as Seefin Mountain, Co. Limerick, and was the site of a famous battle between Mac Con and Ailill Ólomm, the story of which is recounted in the tale *Cath Cinn Abrad*. This talk will explore the use of the device of the dream-vision in this poem by considering it against other literary examples of the reception of traditional knowledge, and will examine the account of the poem alongside that of other texts concerned with the characters and events alluded to in *Cend Febrat, álaind slíab sen*.

**Doyle, Adrian** Thursday, 10:00-11.00, Room 4

**Orientation and digital ogam. Limitations of Unicode's 'Ogham' block and how they can be overcome**

**Part of the session 'Og(h)ams and how to look at them'**

Since the introduction of ogam characters to the Unicode standard in 1999 the script has arguably been more accessible than ever before. Despite this, there remains a tendency in academic literature to transliterate ogams, typically using upper-case Roman script. This may reflect Unicode's deliberate prioritisation of modern script usage over the preservation of 'past antiquities'. However, such preservation of historical ogams is itself a major modern use case for the script, and it is not unreasonable to question what exactly constitutes 'modern usage'.

This paper explores the differences between digital ogam as text data and the graphical ogam of manuscripts and stone. Within this context, modern use cases for digital ogam are addressed, with a particular focus on its usage for academic purposes. Certain features of the digital script itself, as well as particular guidelines which govern its intended usage, have the potential to limit its utility in preserving the text of manuscript ogams and inscriptions in all their dimensions. Specifications regarding the direction in which ogam should be written when using Unicode characters, for example, will be compared against extant historical examples, which do not meet these criteria, and it will be shown that distinct concepts like text direction and orientation are conflated in Unicode guidelines. Implications resulting from mismatches between guidelines and actual usage will be discussed in relation to the creative use of orientation and the potential to preserve all metadata associated with both modern and historical ogams.

Where digital limitations have been imposed on ogam text, practical solutions will be proposed which, crucially, do not involve cumbersome work-arounds or risk the generation of messy text data. These solutions may necessitate the inclusion of new characters in the Unicode 'Ogham' block. It will be demonstrated, for example, that the inclusion of combining characters, already in use with other Unicode scripts, could alleviate certain concerns raised throughout this paper. In other instances, the Unicode specifications for ogam may need to be revisited in light of examples from either the historical record or modern usage. For example, the specification that a single feather mark should be used to determine the direction in which ogam text is written makes little



sense alongside another specification dictating that ogam must be written from left-to-right. It will be argued, based on early scholastic examples, that this is unlikely to be the intended use case for the single feather mark at any rate, and that specifications such as these impose unnecessary limitations on a digital script, which has the potential to be highly expressive.

**Edel, Doris** Tuesday, 9.30-11.00, Room 6

**Re-examining *Fingal Rónáin*: Women's Rights in Early Irish literature**

The ageing king Rónán of Leinster, widowed since many years, takes the daughter of the king and queen of Dal Riata as his second wife, although his adult son (and designate successor) Mael Fhothartaig would have preferred a sedate wife (*ben forusta*) for him instead of the skittish girl (*scintlíne ingine*). Historical reality and literary traditions know of adult sons openly turning against their fathers when the latter take a young new wife (documented examples from outside Ireland). But this does not apply to Mael Fhothartaig. He is a dutiful son, deeply loyal to his father – or should we say: to the king of Leinster and in his person to the kingdom itself? When the young queen begins to pursue Mael Fhothartaig, he persistently avoids her, and keeps doing this at all cost.

So far, the story looks like a variation of the classical Phaedra and Hippolytus theme. However, about a quarter into the narrative the text contains three lines which undermine the straightforward plot completely: the king and queen of Dal Riata had given their daughter in marriage to Mael Fhothartaig and not to Rónán, whom they call denigratingly an old boor (*senaithech*).

Curiously, scholars have either ignored the short passage or referred to it merely in passing. Admittedly, at first sight it seems an alien element, without any impact on the narrated events, but a closer look reveals that it is corroborated at various points in the text. Scholars have generally praised *Fingal Rónáin* for its narrative qualities, as a story for the story's sake, with hardly any *senchas*, focussing on the central psychological theme. Taking those ominous three lines into account, what was the central theme?

**Edmonds, Fiona** Monday, 10:30-11:15, Janskerk

**Crags, cairns and combes: Celtic influences in the Lake District landscape (plenary lecture)**

**Egeler, Matthias** Thursday, 16.30-18.00, Room 4

**Roundtable 'Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism'**

**Ehrmantraut, Brigid** Tuesday, 9.30-11.00, Room 4

**Druids in the Antipodes: Classical Ethnography in *In Cath Catharda***

**Part of the session 'New approaches to Roman historiography I: Roman historiography and medieval Irish classical adaptation'**

The medieval Irish version of Lucan's *Bellum Civile*, *In Cath Catharda*, etymologically links Lucan's Latin *druidae* with medieval Irish *druíd* while subtly altering the portrayal of

Gaulish druids found in Lucan and other available Classical ethnographic accounts. Instead of blood-thirsty priests, these figures are presented as gentile natural philosophers and as precursors to the druids of medieval Irish literature, reflecting druidic origins and beliefs found in other medieval Irish pseudo-historical texts including *Lebor Gabála Éirenn* ('The Book of the Taking of Ireland') and *Cath Maige Tuired* ('The Battle of Moytura'). This paper will argue that the redactors of *In Cath Catharda* skillfully integrated information from commentaries and scholia on Lucan as well as from Irish pseudo-historiographical traditions to produce a new expression of *translatio studii*, the medieval 'translation of knowledge' whereby learning from the ancient Mediterranean world was transferred to medieval Europe. As I will argue, in *In Cath Catharda*, not only Classical learning, but also druidic knowledge, and ultimately Christian salvation migrate from the Classical and late antique world to medieval Ireland.

**Ellis, Caitlin** Thursday, 14.30-16.00, Room 4

### **What's in a Name? Medieval terms for the Irish Sea and bodies of water in and around the British-Irish Isles**

Over the last few decades the Irish Sea region or zone has become an increasingly common lens of analysis in historical, literary and cultural studies of the British-Irish Isles, useful in its disregarding of modern political boundaries. While this has certainly been a productive avenue for scholarly inquiry, this paper considers whether such an Irish Sea perspective is also apparent in medieval texts.

In fact, it is difficult to find a clear name for what is now termed in English 'the Irish Sea' until the later medieval period. For example, in Welsh *Mor Iwerddon* seem to be used from 1300 onwards and mostly in translations of Geoffrey of Monmouth. This discussion will include the debate over whether the use of '*Muir Menn*' (literally translating as 'quiet sea' or 'calm sea') in the famous ninth-century marginal poem about viking raiders in the St Gall copy of Priscian's grammar is a term for the Irish Sea specifically or is simply a poetic description.

Though the focus of this paper will be on Irish and Welsh texts, some comparisons will also be made to Old English given the linguistic and cultural contacts between the various inhabitants of Britain and Ireland. My preliminary observations suggest that the lack of a name for 'the Irish Sea' may also be true of other bodies of water, with the exception of the Mediterranean and others found in Classical and Biblical literature.

There are instances of more localised terms for bodies of water (such as *muir Laigen* in the Book of Lismore), defined by the land they are beside. Elsewhere journeys may be recorded where the interest is in the origin and destination of a voyage rather than the body of water crossed. This paper will shed light not only on terminology and linguistic contact, but on conceptions of the sea and travel in Celtic literature.

**Engesland, Nicolai Egjar** Tuesday, 16.30-18.00, Room 6

### **Grammatici Latini in *Auraicept na nÉces* in the Book of Uí Mhaine**

The Latin quotations in the copy of *Auraicept na nÉces* ('The Scholars' Primer') in the Book of Ballymote were identified by Erich Poppe in "Latin Quotations in *Auraicept na nÉces*: Microtexts and their Transmission" from 2002. This article is still the best overview of the Latin sources that inform the preserved *Auraicept na nÉces*, but only covers one branch of the transmission. Poppe demonstrated important parallels between *Auraicept na nÉces* and the Donatan commentaries by Sedulius Scottus and Murethach, as well as with the anonymous *Ars Laureshamensis* (all ninth-century). The present paper will investigate those quotations which are found in the other branches of the manuscript record, focussing on the copy of the text in the Book of Uí Mhaine, which I am editing as part of my postdoctoral research project. The Latin authors referred to explicitly include the Gaulish bishop and grammarian Agroecius, as well as Publius Consentius from Constantinople and Pompeius from Africa, all working in the fifth century. I will discuss the authenticity of the quotations and the way that their distribution in the manuscript copies can inform our analysis of the complex textual tradition of *Auraicept na nÉces* and of its connection to the broader Latin grammatical literature.

**Eska, Charlene M.** Thursday, 14.30-16.00, Room 5

### **Reexamining the Early Irish Marriage Laws**

In his 2016 article, 'On Old Irish Collective and Abstract Nouns, the Meaning of *Cétmuinter*, and Marriage in Early Medieval Ireland,'<sup>1</sup> Liam Breatnach provides a comprehensive inventory of the many legal and literary instances of the word *cétmuinter* and concludes by suggesting that his linguistic analysis of the word proves that polygyny in early Christian Ireland did not exist. This paper reviews Breatnach's work and reexamines the early Irish marriage laws more generally, puts them within their larger medieval European context, and concludes that the situation in medieval Ireland is not as clear-cut as Breatnach would suggest.

**Eska, Joseph F.** Monday, 15.30-17.00, Room 2

### **Digamma and Prestino**

Much ink has been spilt on attempts to determine the phonological value of digamma (v) in the forms **uvamoKozis** and **uvITiauioPos** in the Cisalpine Celtic inscription from Prestino. This paper considers the characteristics of the Alphabet of Lugano and what we know of Celtic sound change rules. The Alphabet of Lugano employs (u) to represent both /u/ and /w/ and does not spell orthographic geminates, e.gg., **Teu** /tewu:/ and **Piu** /piwu:/, so digamma = /w/ can be ruled out. Given the economy of the Alphabet of Lugano, a

---

<sup>1</sup> *Ériu* 66 (2016): 1-29.

digraph ⟨**uv**⟩ is also not likely. The sound change rules of Celtic support the analysis of **uvamo-** as representing /uφamo/- < proto-IE \*/upm̥mo/- . The sequence **uvlTi-** of the second form cannot be syllabified within the bounds of the Sonority Sequencing Principle, so we cannot avoid the determination that an epigraphic error must be present. It has been proposed that one should emend to **vulTi-** or **uvlaTi-**, but these do not provide for a complete explication of the entire form. I follow Stifter, *Sprache* 43.239<sup>1</sup> in seeing a transposition error so as to read **uvliTiauioPos** (cf. the Celtic theonym *Litavi* 'earth' = Skt. *Pr̥thivī* 'earth' < \*p̥l̥th<sub>2</sub>-ū-ih<sub>2</sub>), but whereas Stifter takes **uv-** to continue root-initial \*/p<sup>h</sup>/, I take it to be the nil-grade of the proto-Celtic prefix \*uφo 'under', viz., /uφ/-. In forthcoming work, Hackstein demonstrates that this is a well-attested pattern in Indo-European languages, e.g., \*g<sup>h</sup>o 'back' in \*g<sup>h</sup>-d<sub>i</sub>-es 'yesterday' and \*pro 'forward' in \*pr̥-sten-o 'having breasts' > Gk. *παρθένος* 'girl'. Amended **uv-liTa-u-io-** thus means 'underworld' vel sim., to which compare *andedjon* and *anderon* 'infernal' (RIG L-100) and *ανδοουνναβο* 'underworld deities' (RIG G-183; cf. MW *Annwfn*). The paper concludes with some remarks on **ariuonePos**, which is construed with **uvlTiauioPos**.

**Estarán, María José** Tuesday, 9.30-11.00, Room 8

**Epigraphic habits of Gaulish** (see [Ruiz Darasse, Coline](#))

**Evans, Geraint** Thursday, 16.30-18.00, Room 6

### **Welsh words and phrases in sixteenth and seventeenth century English drama**

Among the surviving texts of sixteenth and seventeenth century English plays there are a number of examples where characters speak in Welsh or where their English speech is marked for Welshness. These characters serve a wide range of dramatic purposes but this printed record of spoken Welsh, or of the English spoken by Welsh speakers in London, contains some interesting linguistic evidence which has not been fully explored. English plays of the period also contain some apparently Welsh words and phrase whose origins remain obscure or contested and in some cases no scholarly attempt has been made to explain their origins.

This paper will briefly survey the extent of Welsh usage in surviving English plays of the late sixteenth and early seventeenth centuries and then attempt to explicate some of the examples which remain obscure.

**Evans, Jenyth** Tuesday, 14.30-16.00, Room 4

**Patterns of Conquest, Kingship and Conflict: Sallustian Intertext in Geoffrey of Monmouth's *De Gestis Brittonum***

### **Part of the session 'New approaches to Roman historiography III: Roman Reception in Writers of Brittonic History'**

In recent years, Geoffrey of Monmouth's *De Gestis Britonum* ('On the Deeds of the Britons', c. 1139) has enjoyed particular attention within the field of classical reception studies. Previous scholarship has focused on tracing overt quotes as evidence of Geoffrey's classical knowledge. However, scholars such as Paul Russell and Cam Grey have argued for a more holistic approach to classical reception: that allusion and intertext should not be forgotten in favour of obvious quotation. Parallel to this, the Roman historian Sallust has been somewhat neglected in medieval classical reception studies. This is in spite of his being one of the most popular classical authors represented in manuscript numbers across Europe in the eleventh and twelfth centuries.

Building upon this current state of scholarship, this paper will argue that Geoffrey engaged with Sallust in a more meaningful way than previously noted. It will first argue that Geoffrey uses Sallustian watch-words and literary techniques in order to negatively characterise King Arthur. Therefore, I will question the usual interpretation of Arthur as a 'heroic' figure in the *De Gestis*.

I will then examine Geoffrey's structure of the *De Gestis Brittonum*, and argue that it can be understood through the lens of Sallustian history: the British kingdom rises and falls in a similar manner to Rome in Sallust's works. This offers a new way of reading the *De Gestis* as a reclamation of the narrative of civil war between King Stephen and Empress Matilda. By reaching back into antiquity and drawing upon Sallust's model, Geoffrey removes individual blame as a cause of civil war and instead makes it the inevitable result of greatness, such as that enjoyed by ancient Rome. Overall, this paper will argue that classical reception studies can open new ways of interpreting and understanding medieval texts like the *De Gestis*.

**Evans, Nicholas** Monday, 13.30-15.00, Room 2

#### **The Territories of Southern Pictland: Transformation and Continuity**

This paper investigates the development of regional territorial units in the area of Pictland between the Antonine Wall and Firth of Forth to the south, Argyll to the west and the Mounth to the north from our first surviving accounts in the first century AD to the twelfth century, as part of the University of Aberdeen's Southern Picts project. It will consider the various territories in terms of their names, extents, and social meanings, taking a long-term view of change and transformation in this period, as an entrance point to more general debates about the degree of continuity in the organisation of the landscape and power structures over time, from the era of Roman interaction, through the Pictish period, to the Gaelic and Anglo-Norman phases of Scottish history. The languages, associated place-names and political contexts of these territorial names will be explored. Moreover, the degree to which the dates when attested territories are recorded reflect patterns in

surviving evidence will be considered. Nevertheless, real substantial developments can be identified, indicating substantial restructuring of societies in this zone after the mid-2nd century AD, in the Pictish era itself, and at the transition from Pictland to Alba, reflecting significant change.

**Evans-Jones, Gareth** Thursday, 16:30-18:00, Room 12

***Ebargofiant: Ecotheology and Orthography***

*Ebargofiant* (Y Lolfa 2014) is the work of award-winning novelist and Celtic scholar, Jerry Hunter, and has been described as an 'exciting' and 'revolutionary' piece of literature by fellow award-winning novelist, playwright, and academic, Angharad Price.

The novel follows the story of Ed who lives in a dystopian future where society has suffered several ecological destructions. Life is difficult and is short, and following the passing of his father, Ed attempts to do something that is completely unfamiliar to the time – that is, to write.

Throughout the book, we see many themes and aspects that link the act of writing to ecotheology. From the epigraph at the beginning of the novel (Genesis 32:24-26) to the portrayal of Ed, the depiction of a dystopian future that is, unfortunately, very credible, *Ebargofiant* espouses several ecotheological tropes, motifs, and theories, and ties them masterfully to the concept of writing.

This paper will focus on *Ebargofiant's* standing in modern Welsh literature before shining a theological light on the work. Attention will also be given to how the orthography of the novel reflects the ecological destruction that has taken place and, with this, how language and its usages are connected to ecological principles and tropes, such as the need to actively care for and preserve language in the same manner as the natural world. This will tie in nicely to a consideration of the spiritual elements of creation which run thematically throughout the novel.

The aim of the paper is to shed important light on a Welsh dystopian novel that has not, thus far, received the due attention it deserves. Focusing on ecotheology particularly will serve as an effective methodology to discuss at length the interesting and important themes, aspects and elements that are to be found in this particular dystopian piece of work, which is pioneering, playful, and powerful.

**Evemalm-Graham, Sofia** Monday, 15.30-17.00, Room 7

**'The Other Iona': M.E.M. Donaldson and Iona's Namescape in the first half of the twentieth century**

**Part of the session 'Iona and its Namescape in Context'**

This paper will introduce the project, its aims and methodologies, with an emphasis on the diverse source material on which the research has drawn, and examining how different user groups have responded to these sources, with reference also to the digital humanities aspects of the project.



**Falzett, Tiber F. M.** Tuesday, 11.30-13.00, Room 3

**“Le lige, lige trom...” – Knocking at Doors and Breaking Down Barriers: Repositioning Gaelic Oral Traditions in Everyday Life**

This paper is born out of ongoing research concerning the long shadow and lasting impacts that some of the earliest twentieth-century fieldwork documentation in the Scottish Gaelic-speaking communities of the Southern Outer Hebrides and their Diaspora in Cape Breton Island, Nova Scotia, Canada, have left on the threshold of our understanding of tradition. Engaging a series of oral texts transcribed by Calum Iain Maclean and held in MS 102 of UCD's National Folklore Collection – among them three New Year's *duain* (including a version of the heroic Fenian ballad *Duan na Ceàrdaich*) as well as the folktale *Nighean an Éireannaich* (a version of ATU 883A – Innocent Slandered Maiden) – we will reconsider the long-established structures applied in the classification and interpretation of oral texts through the interdisciplinary lenses of Celtic Studies and folkloristics and reposition these texts at the crossroads of the emic and etic and their meeting points within the various spheres of everyday life. Maclean, then working for the Irish Folklore Commission, transcribed these texts from recordings made by John Lorne Campbell in October 1937 of Michael S. MacNeil (Mìcheal Steafain mac Shandaidh 'ic Dhòmhnailh Iain Ruairidh a' Chùil), Benacadie Pond (Pòn na Maiseadh), Cape Breton. MacNeil's daily route as a mailman along the forty-kilometre stretch between Christmas Island and East Bay mirrors the evening house visits within each *taigh céilidh* of the district as pathways for communicating communal identities. His 1937 performances, therefore, provide a unique point to reconsider the relationships between the individual and their community, the collector and their discipline that can elucidate our understanding of tradition's dynamics.

**Fath, Gabrielle** Tuesday, 16.30-18.00, Room 3

**Beyond the Cailleach: Iain Mac a' Ghobhainn's re-definition of female ageing in his XXth century poetry and prose**

In the Gaelic literary tradition, the figure of the *Cailleach* – meaning old woman or hag in modern Scottish Gaelic – has been present in literature since the early Irish period, in poems like the “Lament of the Old Woman of Beare” (OIr. ‘Caillech Bérrí’), where the poetic voice expresses a deep sense of decay and desolation. In the second half of the XXth century, that legacy is to be seen in the works of Scottish Gaelic writer Iain Mac a' Ghobhainn (ENG: Iain Crichton Smith), in which the character of the old woman (or ‘Cailleach’) is very present.

In his writing, the old woman bears characteristics of the ‘old hag’, associated with death and decay, but also with religious dogmatism. Indeed, the trope of the “disapproving, religious *cailleach*, [is] a familiar character-type” in Mac a'Ghobhainn's works, writes Kevin MacNeil (2001 (30)). However, despite the association of the old woman with judgment and close-mindedness, Iain Mac a' Ghobhainn often presents a more nuanced view of old women in his writing.

In this paper, I will examine to what extent Iain Mac a' Ghobhainn subverts the trope of the judgmental *cailleach*, as he re-defines the representation of female ageing in his poetry and prose. I will especially focus on his poetry in Scottish Gaelic, where the figure of the old woman appears in numerous poems, found namely in the collections, *Burn is Aran* (1960) and *Biobuill is Sanasan-Reice* (1965) and translated into English by the poet himself in the collection *The Permanent Island* (1975). I will also contrast the poems with the representation of old women in his novel in English *Consider the Lilies*, (1968) which focuses on a Gaelicspeaking elderly woman who faces eviction during the Highland Clearances.

**Faure, Pierre** Tuesday, 11.30-13.00, Room 1

### **Antwerpian Taverns and Atrocious Breton: the misunderstood *Colloques de Quiquer***

While scholars have already known of the Middle Breton text known as the *Colloques de Quiquer* – a translation and adaptation of the *Colloquia et dictionariolum* – for a very long time, it has never benefited from a full edition. This was partly due to the academic desire (expressed by Joseph Loth, and much later Gwennole le Menn) to create an edition for the original 1626 print alongside later prints – of which there are some 70 – a monumental task. We therefore take the 1626 print as the sole object of study to lay the ground work for such endeavors.

This talk will be focused on answering a number of questions raised by past scholarship, and indeed rectifying some misconceptions on the text. First is the question of the quality of the translation: is Quiquer's translation, as past scholars unanimously declared, a 'bad' translation? Quiquer translated the base French text nearly word for word, resulting in some unidiomatic phrases and unnatural syntax. Second is the question of adaptation: were the contents of the text adapted for a Breton audience, and if so, in what way(s)? This question has been answered both in the affirmative and in the negative by past scholarship, though never backed by a full-scale overview of potential adaptation practices in the text. The objective of this talk is to approach these two questions in the light of the speaker's full edition of the 1626 *Colloques de Quiquer*.

**Fernández-Götz, Manuel** Tuesday, 16.30-18.00, Room 2

### **Ethnic Identities in 'Celtic' Iberia: Scales and Interactions**

**Part of the session 'Celtic ethnicities at the edges of the Roman world: Dynamics of change and continuity'**

The existence of 'Celtic' speaking communities in wide areas of central and western Iberia is well documented through literary and epigraphic sources from around the time of the Roman conquest and in its aftermath. This paper will review the existing evidence and

combine it with perspectives on ethnicity from the social sciences, focusing in particular on the notion of nested levels of identity ascription. In Late Iron Age and Early Roman Iberia, ethnic affiliations were expressed at different scales of social organisation and subject to changes and redefinitions over time. In this sense, some concepts that started being applied from an etic perspective (e.g. Celtiberians) often ended up being internalised as emic terms by at least part of the people categorised as such. In addition, we can discern multiple levels of ethnicity among 'Celtic' populations, ranging from macro-categories to smaller-scale tribal and sub-tribal ethnicities. Finally, the paper will exemplify how the information from the Iberian Peninsula has important implications for wider debates on Celtic identity(ies) at a European scale.

**Findon, Joanne** Thursday, 16.30-18.00, Room 11

**See themed session 'Gender and Theory in Medieval Celtic Literature'**

**Finnegan, Mairéad** Thursday, 11.30-13.00, Room 7

**Observing Irish Fashions: Perspectives on Irish Dress from Outside of Ireland c. 1100 – c. 1550**

Research on historical fashion and dress has proven the important role clothing plays in distinguishing personal or group identity. As our current knowledge of the medieval world develops, scholarship has showed this is as much true of the Middle Ages as any other. For those living in the medieval period, the garments a person wore could be read as an indicator of their status, gender, religion or nationality. This is, in part, why the examination of changing fashion trends in this period has become pertinent to today's research.

Due to the complexities of studying late medieval Irish fashions, especially due to the limited number of illustrations of people in Irish manuscripts of this period, other sources of information have become particularly relevant. From Gerald of Wales's twelfth-century *Topographia Hibernica* to Albrecht Dürer's illustrations of Irish people in 1521, we have various accounts of how the Irish dressed and adorned themselves. While we must take into consideration the biases of such accounts, these sources still offer invaluable insight into how Irish identity was perceived by foreigners.

The aim of this paper is to delve into a select number of these observations on Irish dress from throughout the late medieval period, and to consider their usefulness and accuracy by evaluating their context and comparing them with Irish sources. Ultimately, this paper aims to explore how identity could be as much shaped by those from outside the 'in-group' as by those within it.

**Fischer, Christina** Thursday, 11.30-13.00, Room 11

**Thoughts and perceptions: views into characters and the narrator's presence in *Chwedyl Iarllles y Ffynnawn***

The Middle Welsh *Owein* has been claimed to give 'an account of a series or sequence of events and actions rather than [...] an analysis of motives and emotions or description of character' (Roberts 1983: 172). Even though emotions, thoughts and perceptions of the protagonists and the development of their characters may seem hidden at first, yet the superficially reticent Welsh narrator has stylistic means and strategies at his disposal both to allow insights into his characters and to become visible (or audible) as an individual narrative authority and artist; these are different from the explicit and continuously commenting and evaluating narrators of Chrétien's *Yvain* or Hartmann's *Iwein*.

In the first part of my paper, I will show how an inner view of the characters can be conveyed through the representation of their (sensory) perceptions and cognitive impressions. For this purpose, stylistic and semantic features will be used, drawn from the results of a sentence-by-sentence analysis of the versions of *Llyfr Coch Hergest* and *Llyfr Gwyn Rhydderch*.

The analysis of the narrator's narrative strategies for presenting such an inner view via (sensory) perceptions and cognitive impressions provides at the same time information about the narrator's presence. In the second part of the paper, a comparison with Chrétien de Troyes' *Yvain*, the Old Norse version (*Ívens Saga*) and the native Middle Welsh texts in a narrow sense (*Pedeir Keinc y Mabinogi*) will therefore relate the results of my analysis to a discussion of the issue of the narrator's presence in terms of its closeness to, and distance from, the Welsh narrative tradition, here first of all on the basis of the characters' inner view.

**Fischer, Lenore** Thursday, 11.30-13.00, Room 5

**The 'Story of the Battle of Clontarf' in the Irish Manuscript Sources, 11th to 18th century**

The battle of Clontarf was fought in 1014 on the outskirts of Dublin by the king of Ireland, Brian Bóroimhe against Leinster, Viking Dublin, and their Viking allies from abroad. One hundred years later, the *Cogadh Gaedhel re Gallaibh*, written as PR for Brian's great grandson, claimed that the battle had driven the Vikings from Ireland. This claim may have led to its inclusion as the final piece in the *Book of Leinster*, compiled during the Anglo-Norman invasion. Poems from the early phases of the Gaelic Resurgence show the continued perception of the battle's importance, but in the relatively stable political conditions of the fifteenth century the story had become sufficiently hackneyed as to be treated as a mere heroic tale. Once Gaelic Ireland came under threat by the Tudor conquest, however, the battle became re-established as a turning point in Irish history. In its last and most popular incarnation within the manuscript tradition it had dwindled once

again into an adventure tale focussing on the deeds of Brian's son Murchad. The evolution of the 'Story of the Battle of Clontarf' is moreover entangled in the controversy surrounding Brian's predecessor, Máel Sechnaill, whom Brian had replaced as king of Ireland. Reviled by Brian's supporters as a traitor who deserted Brian in the battle, Máel Sechlain was hailed as the hero who actually won the battle by those who regarded Brian as a usurper. Manuscript versions of the battle's story thus intimately reflect gut-level reactions to the political and social changes which Ireland was undergoing and at the same time reveal the intellectual tensions that the Gaelic literati underwent in trying to construct a cognitive template by which to interpret their past.

**Fitzgerald, Kelly** Tuesday, 11.30-13.00, Room 3

### ***Fiannaíocht & international folkloristics***

The imbrication of Celtic Studies and folkloristics coalesced in Ireland during the mid-nineteenth century. Early on, the study of, and general interest in, folklore were marked by strong nationalist sentiment frequently associated with oral traditions. This paired well with the linguistic emphasis commonly found in Celtic Studies. As it developed, folkloristics by its nature, cultivated a more comparative approach in its analytical methodology. Folklore studies' initial theoretical approach, the historic-geographic method, was developed in order to allow for a more international study and analysis. In Irish, the term *Fiannaíocht* refers to the Irish hero-tale genre as an entity. Fenian scholarship, to date, has tended to view the material as epic when that body of material is combined. This may perhaps, be an approach which assists in demonstrating how the narratives may be used creatively with a great, historical past. The over-arching trajectory of Fenian material in time and space can and should be examined more closely as regards the contextual material and information making an impact on and shaping of a particular narrative. But how does this all-encompassing perspective affect our ability to extract the Fenian material from the more general folkloric genres? The individuals in the Fianna have loomed so large in the folkloric imagination that a mere mention of a member's name conjures up a number of personal characteristics and attributes. The significance of this feature can be analysed as we look at other folktales and examine how a plot is allowed to progress. A more inclusive approach, disassociated from the specific characters, enables a different, and perhaps even fresh, consideration and outcome.

**Flahive, Joseph J.** Thursday, 14.30-16.00, Room 6 & Thursday, 16.30-18.00, Room 4

### **Early Irish Loanwords into Latin: Shedding some *Blaqth***

Words with Celtic etymologies feature infrequently in Celtic Latin. As the Dictionary of Medieval Latin from Celtic Sources has established by systematic investigation of the text corpus, most Celtic-Latin neologisms are generated from the tools and vocabulary of Latin itself or are learned borrowings from Greek. In the first half of the alphabet the project

has identified only fifty-six lexemes – not all of them are actually loanwords – for which the entry made reference to a Celtic language in the etymological field; the second half of the alphabet (in draft) has a roughly similar number. As work on the *The Non-Classical Lexicon of Celtic Latinity* approaches completion, it is possible to examine the items of vocabulary – almost exclusively nouns – borrowed from mediaeval Irish and to examine their contexts for reasons why writers imported these terms into Latin, as it is clear that many of the borrowings are not prompted by the lack of adequate Latin vocabulary. The evidence cannot support the common expectation that early and linguistically innovative texts (particularly Adomnán's *Vita Columbae* and the *Hisperica Famina*), frequently employ loanwords, although a small number do occur. The largest single class of borrowings are titles, social ranks or offices; these account for about a quarter of the total. Another quarter are the conceptions of one author, Virgilius Maro Grammaticus, but his words are confined to an interlinguistic hermeneutic game, and do not actually function as items of Latin vocabulary. The absolute number of possible Irish loanwords in mediaeval Latin does not exceed thirty over a period of more than eight hundred years; and, depending on the niceties of what constitutes a loan, it may be whittled down further.

**Roundtable 'Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism'**

**Fomin, Maxim** Thursday, 14.30-16.00, Room 9

**Towards the Analysis of the Language and Contents of *Céilidhe Iosgaide Léithe***

**Part of the session 'Late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales'**

The Early Modern tale *Sgél Iosgaide Léithe* survived in two MSS, the Dublin King's Inn 5, written in 1755 by Daniel Fullerton, as well as in the Oxford, Bodleian Library, MS Rawlinson B 477, compiled between 1678-9, and copied by Tadhg Ó Choinnialláin (b. 1775-1854). It was studied by M. Mac an tSaoí (1946) as well as by M. Draak (1956), and most recently by B. Smelik (2007) and A. Byrne (2019). The paper will look at the language of the two versions and analyse its content vis-à-vis various late medieval and early modern vernacular sources.

**Foster Evans, Dylan** Tuesday, 11.30-13.00, Room 12

**'Not a diabolical, but only a natural magician': Myrddin and his prophecies in Early Modern print culture**

**Part of the session 'Adapting Myrddin in Early Modern Wales'**

Prophecies attributed to Myrddin are one of the staples of the Welsh-language manuscript culture of the Early Modern period. But from the sixteenth century onwards

these prophecies also begin to appear in printed form, for Welsh, English and bilingual audiences. This paper will consider the impact of this change of medium on the reception of Myrddin's prophecies in both popular and more learned circles in Wales and the rest of Britain.

**Fransen, Theodorus** Thursday, 16:30-18:00, Room 3

**Developing an inflectional lexicon for Old Irish (see [Anderson, Cormac](#))**

**Fraundorfer, Peter** Tuesday, 14.30-16.00, Room 8

**The Reichenau Group: A Case Study of Irish Script on the Continent**

**Part of the session 'New Directions in the Study of Irish Manuscript Culture'**

This presentation introduces an ongoing PhD project which seeks to contribute to our understanding of the use and development of Irish script on the continent in early ninth century. To explore this question the project draws on five manuscripts and fragments known as the 'Reichenau group' by way of case study. These manuscripts share some features, that make them particularly promising for a study on Irish-continental script. They can be relatively securely dated to between 825–850 AD and they have all been palimpsested (erased and overwritten), reworked, and glossed by a single scribe or group of scribes operating in Reichenau, Switzerland (CLA; BISCHOFF 1981). This presentation will outline the key research questions and approaches taken and offer some preliminary observations on a small sample.

**Frykenberg, Brian** Monday, 15.30-17.00, Room 5

**Mo-Ling's *enfances***

The mid-twelfth-century Irish Life of Mo-Ling (†696 AU) preserved most fully in Brussels Bibliothèque Royale MS 4190 and edited by Whitley Stokes (*The Birth and Life of St. Moling*, 1907) offers a detailed account of the saint's *enfances* in Munster. I will consider narratives involving Mo-Ling's conception, birth, coming of age, and eventual settlement of his primary foundation in Co. Carlow drawing additionally upon 'Poems ascribed to S. Moling from the Brussels MS. 5100-4' (ed. Stokes 1908) and notes to the saint's feast-day in *Féilire Óengusso Céili Dé* (ed. Stokes 1905) so as to elucidate traditions whereby Mo-Ling received his name.

**Fulton, Helen** Tuesday, 9.30-11.00, Room 11

**Marcher Manuscripts and the Transmission of British History**

**Part of the session 'Mapping the Medieval March of Wales'**

This paper will introduce a recently-funded project, MOWLIT, whose aim is to produce the first holistic cultural history of the medieval March of Wales between 1282 and 1550. The project will bring together the literary culture of the March with maps of the Marcher lordships tracing the production and movements of manuscripts on both sides of the borders between Wales and England. The paper will focus on Marcher manuscripts, written in various combinations of Welsh, French, English and Latin, which contain copies of the British history of Geoffrey of Monmouth (c. 1138), either in Latin or in vernacular versions. Discussion will centre on the reasons why the British history was particularly popular in the Marches of Wales, the patrons and scribes who commissioned and wrote the copies, and whether a distinctive Marcher culture can be discerned from a survey of these manuscripts and their contents.



**García Alonso, Juan Luis** Thursday, 11.30-13.00, Room 3

**"And the Celts live beyond the Pillars of Hercules..." When the East meets the West: Ancient Greek awareness of the Celts and their geographical position**

This paper will analyze the first Greek mentions of the Celts in the context of the development of Greek geographical knowledge from Mycenaean to Archaic and Classical Greece, in relation both to an accumulated store of practical geographical information, as a direct result of voyages across the seas for commercial or colonization purposes, and to the birth and initial development, beginning especially in Archaic Ionia, of the disciplines of geography and astronomy as scientific fields.

Herodotus' first mentions of the Celts must be understood in that context. In this paper we will reread the relevant passages and try to interpret and comment on them carefully, in an attempt to insert them in the context of the references of other (Greek and Roman) authors.

In short, this paper will try to clarify not only what Herodotus and other Greek and Roman sources meant, but above all what they could know, or when the information they convey can be reliable and when not. There are obvious errors in their explanations, but they must certainly be interpreted in the light of how modern scholarship understands the broader context of the gradual development of geographical knowledge in ancient Greece and Rome.

Finally, some conclusions will be drawn about the probable position of the Celts around 600-500 BCE and about the degree of accuracy to be expected from authors such as Herodotus. This will be related to recent debates on the geographical location of both Proto-Celtic and historical Celtic peoples and languages (Celtic from the West, Celtic from the East, Celtic from the Centre).

**George, Ken** Thursday, 10:00-11.00, Room 1

**Is *broder* the proper way to spell the Cornish word for 'brother'?**

In Welsh, certain verbs show a well-known variation in stressed vowels between <o> in polysyllables and <aw> in monosyllables; e.g. *holi* 'to inquire', *hawl* 'inquires'. Breton does not show a similar variation; e.g. *heuliañ* 'to follow', *heul* 'follows'. The difference between Welsh and Breton arises because British \* $\bar{o}$  < Celtic \* $\bar{a}$  was shortened in Welsh but not usually in Breton. One might expect Cornish to follow Breton in this matter, but examination of words supposedly containing Primitive Cornish / $\text{œ}$ / shows that this is not the case.

Peter Schrijver, in *Studies in British Celtic historical phonology* pp. 197-209, tried hard to establish a single development of pre-tonic British \* $\bar{o}$  in Cornish, but there appear to have been three developments:

- Middle Cornish <o> [ $\text{ɔ}$ ]; e.g. *holya* 'to follow'; this suggests pre-tonic shortening;

- Middle Cornish <eu> ['œ:], as in Breton; e.g. *euver* 'futile'; with later unrounding of /œ/ to /ɛ/; e.g. Late Cornish *tedha* 'to melt': this suggests no pre-tonic shortening;
- Middle Cornish <u> ['y:]; e.g. \**cruny* > Late Cornish *crynni* 'to stagnate', with later unrounding of /y/ to /ɪ/; cf. Welsh *cronni*, Breton *kreuniñ*; there are over a dozen other examples.

The choice of development is to some extent dictated by the following sounds, but some etyma show more than one development.

This study leads to an explanation of the Cornish pair *broder* 'brother' / *breder* 'brothers', whose historical interpretation, according to Schrijver, "leads to insurmountable difficulties".

**Gibbard, Mark** Tuesday, 11.30-13.00, Room 4

### **Urban Myths: Some Findings on the Irish Connection in the First Vatican Mythographer**

#### **Part of the session 'New approaches to Roman historiography II: Sources of medieval Irish historiography'**

A century-old speculation exists that the First Vatican Mythographer, a ninth-century Latin collection of short Classical mythological tales, may have been written by an Irish scholar. This theory has never been fully tested, but could have significant implications for the influence of Irish scholarship on later medieval mythographical works and for our knowledge of the availability of Classical commentaries in Ireland prior to flourishing of Classical scholarship the Middle Irish period. A large number of Classical texts and commentaries were necessary sources, some as of yet unidentified, for the compilation of the First Vatican Mythographer and its author must have had a well-stocked library. Although it is unlikely that any evidence will be able to definitively determine the exact circumstances of its composition, this paper will present some preliminary findings from an investigation into the connections between the First Vatican Mythographer, the *Brevis expositio*, and the so-called Berne Scholia. The *Brevis expositio* has known Irish connections and the Berne Scholia are also speculated to have been connected to John Scottus Eriugena and his immediate circle, but there has been no exhaustive study linking specific sections in either to the First Vatican Mythographer; of particular interest to this paper are scholia on the works of Virgil and Lucan. Time permitting, some correspondences with Middle Irish adaptations of Classical texts and the First Vatican Mythographer, as well as with the Berne Scholia, will also be discussed.

**Gilligan, Paula** Tuesday, 9.30-11.00, Room 9

**'Beginning with Salt': Language, Modernity and Violence in the World System-a tale of two Islands**

Taking Immanuel Wallerstein's argument that 'we can no longer afford to assume that the past and the present are two different tenses' as a starting point, this article proposes to investigate themes of gender and disaster-political and biological- in two stories by women authors. The first was a tale of the Great Irish Famine 1846-51, by Peig Sayers, *Peig Sayers*, editor Máire Ní Chinnéide, in the Dingle Peninsula, Ireland, and was published as part of her autobiography, *Peig: a Scéal Féin/Peig: Her Own Story*, in 1934-36. I suggest that there are connections to be made with this story, and the story '1937' by Haitian author Edwige Danticat.

The storytellers of Edwige Danticat's childhood inspire the writer, old women "who were not readers at all - and some not even literate - but who carried stories like treasures inside of them" (Danticat 2019). These stories are transmitted in the "other language of Haiti," Creole, the "unwritten" vernacular of the Haitians. Danticat's writing is, in her own words, "full of death because a trail of bodies from the Middle Passage lies behind me in the sea that made the first kind of salt I ever knew." While rejecting pervasive and deeply problematic comparisons with the North West Passage and The Holocaust, in this paper, I suggest that, nevertheless, there may be something to be learnt from reading the tropes of hunger and death in the Gaelic seanchas of An Gorta Mór, at least at the level of the performative, and the performed 'body in pain'.<sup>2</sup>

**Ginoux, Nathalie** Monday, 15.30-17.00, Room 3

**Materiality and Iconography in Celtic Art**

**Part of the session 'The Art and Iconography of Late Iron Age Metalwork and Celtic Coins'**

In this session on the topic of Late Iron Age Metalwork and Celtic Coins, I present a paper dealing with the relationship between materiality (material, technique) and iconographic systems in Celtic art with a focus on questions of perception.

**Giusteri, Pietro** Monday, 15.30-17.00, Room 11

**An inch of a thumb or a thumb and an inch? Measurement systems and (un)surprisingly good mathematics in the OW glosses to the *Oxoniensis Prior***

In this paper I will read and analyse two relatively obscure Old Welsh glosses from the 'Weights and Measures' section of the *Liber Commonei* (Bodl. Auct. F.4.32; fo. 23r). My aim

---

<sup>2</sup> See Vivian Patraka, *Spectacular Suffering: Theatre, Fascism and the Holocaust*. (Bloomington: Indiana, 1999), p. 9-11.

is to show that one of these two glosses was originally meant to be a comment on the other one (by another glossator), and the reason why we can't immediately connect the two is that, eventually, they were misplaced when the manuscript was copied.

The key to understanding the original relationship between these glosses, as I will argue, are the mathematical calculations that they feature. These calculations have been often dismissed as wrong by the scholars who worked on the text, and this in turn led to the belief that these two glosses were too corrupt to achieve a satisfactory interpretation; I will argue instead that, by reading *uncia pollicis* (as written by the second glossator) not as 'an inch of a thumb', like previous scholarship did, but rather as 'one inch *plus* one thumb', all of the calculations contained in the gloss come together as perfectly sound.

I also aim to show how the two glossators shared most of their notions relative to units of measurement of length (*digitus, pollex, uncia, pes*), the only point of contention being the size of an unfamiliar *digitus transuersus*, which the first glossator understood as the width of a thumb (= *pollex*), while the second glossator, rejecting the equivalence between *digitus transuersus* and *pollex*, calculated it as the sum of a *pollex* and a regular *digitus* instead.

In this paper I will also remark that, since all the length measurements contained in the glosses (as well as in the main text) are mathematically derived from the length of the *pes*, there is no need to take into consideration the absolute difference between the Roman foot and any other later standard foot length in order to account for these calculations.

### References

- Falileyev, A., 2000: *Etymological Glossary of Old Welsh*, Tübingen, Niemeyer.
- Falileyev, A., 2016: *Llawlyfr Hen Gymraeg*, Caerfyrddin, Coleg Cymraeg Cenedlaethol.
- Lambert, P.-Y., 2003: "The old Welsh Glosses on Weights and Measures", in P. Russel (ed.), *Yr Hen Iaith. Studies in Old Welsh*, Aberystwyth, Celtic Studies Publications, pp. 103-134.
- Schumacher, S., 2014: "y(d) und yt: Zur Syntax zweier "Partikeln" des Mittelkymrischen", *Keltische Forschungen* 6, pp. 159-217.
- Thurneysen, R., 1890: "Notes sur quelques gloses galloises", *Revue Celtique* 11, pp. 203-206.
- Williams, I., 1930: "Glosau Rhydychen: Mesurau a Phwysau", in *Bulletin of the Board of Celtic Studies* 5 (2), pp. 226-248.

**Grala, Zuzanna** Thursday, 14.30-16.00, Room 12

### **Language promotion strategies in online Irish language schools**

While the education system in Ireland is quite successful in teaching Irish to pupils, the use of the language drops drastically for people above the age of 16 (Census 2016). Irish can be seen as restricted to specific domains. In most settings, the language is not needed for daily life, especially in the context of securing an income. It can be quite difficult to promote learning and using Irish as a vernacular language to people who enter the English-based job market.

The purpose of this research was to identify and group advertising arguments used by Irish language online schools, aimed at adult Irish speakers and learners. While a part of a marketing scheme, those arguments can be seen as a reflection of a broader language policy and the attitude towards language promotion. The texts which were analysed were promotional e-mails and newsletters of organisations and companies that offer online language courses. This includes, among others, LetsLearnIrish, Irish Arts Centre, and Gaelchultúr.

The classification of arguments was based on Duchêne and Heller's theory of tropes in discourses of language diversity (Duchêne and Heller, 2012). The two types of discourses are pride based, linked to heritage and culture, and profit-based, connected to the economical value of the language. In my research, they serve as a starting point for classifying the interest of potential Irish learners, and the approach of Irish language schools, to promoting their services. While often presented as opposing, the two approaches are often combined in promotional materials, and one can be used to support the argument of the other.

#### Sources

Census 2016 summary results - part 1 - CSO - central statistics office. CSO. (2018, October 4). Retrieved August 31, 2022, from <http://www.cso.ie/en/csolatestnews/presspages/2017/census2016summaryresults-part1/>

Duchêne Alexandre, & Heller, M. (2013). *Language in late capitalism: Pride and profit*. Routledge.

**Groenewegen, Dennis**, Thursday, 14:30-16:00, Room 2

**CODECS workshop**

**Gropp, Harald** Tuesday, 9.30-11.00, Room 3

#### **How far did they go? Irish monks on the European continent**

Whereas it is well investigated that Irish monks went to the European continent in order to do their work of pilgrimage and mission, it is not so clear how far to the south of Europe they went.

Among the earliest Irish who went to the European continent are Goar and Disibod. There followed Columbanus, Gallus, Kilian, Virgil, and many others. These Irishmen went to the Merovingian and Carolingian Empire, i.e. Central Europe including France. It was Columbanus who died in Bobbio beyond the Alps.

The focus of this paper is the discussion of those who went even to Italy, and further?

During the sixth century this was Fredianus who became the bishop of Lucca (556-588). One century later, Cathaldus (born around 600 in Ireland) came to the continent, but after

a voyage, even to India. After having become the first Catholic bishop in India he returned to Southern Italy. Taranto and many other towns of the region commemorate him .

Altogether, this broader look at these Irish activities also in the South of Europe may show further relations and contacts to clarify the mission network.

At the end, an outlook will be given on future research as well as on further possible Irishmen and their activities , and also on the end of this particular part of European church history.

**Gruffudd, Antur** Thursday, 14.30-16.00, Room 7

### **The Black Book of Carmarthen? Reconsidering the provenance of NLW, Peniarth MS 1**

The Black Book of Carmarthen, described by N. Denholm-Young as a ‘palaeographical freak’, has long been the subject of scholarly attention and speculation. Once believed to date from the late-12<sup>th</sup> century, it is now generally accepted to have been written c. 1250 and remains the earliest surviving collection of Welsh poetry. Said to have been rescued from the Augustinian priory of Carmarthen at the time of the Dissolution by John Lewis, treasurer of St Davids, and given by Lewis to Sir John Prise of Brecon (d. 1555), its earlier history is shrouded in mystery and the identity and locality of its idiosyncratic compiler and scribe remain unknown.

This paper will argue that the single source for the account of the Black Book of Carmarthen’s early-16<sup>th</sup>-century provenance, a source no earlier than the early-19<sup>th</sup> century, is spurious, being based on misinterpretation and conjecture on the part of the Pembrokeshire antiquary Richard Fenton (1747–1821). While the early connection with Carmarthen is indisputable, it will be shown that the evidence connecting the Black Book with the Augustinian priory of that town should be disregarded, and in the light of new evidence, an alternative provenance, working back from its earliest known custodians, will be offered.

**Guy, Ben** Thursday, 9.30-11.00, Room 12

### ***Cyfoesi Myrddin a Gwenddydd ei Chwaer*: Dating and Development**

#### **Part of the session ‘Medieval Welsh Myrddin Poetry’**

*Cyfoesi Myrddin a Gwenddydd ei Chwaer* is the longest and in some ways the most mysterious of the early Welsh poems in the voice of Myrddin. Presented as a colloquy between the wild-man prophet Myrddin and his sister Gwenddydd, the poem traces the succession of Welsh rulers from the sixth century to Judgement Day. This paper examines the evidence for the dating of the composition and subsequent development of the poem in light of a new critical edition, based on all five medieval witnesses to the text as well as the many later copies.

**Gwynant, Manon** Monday, 13.30-15.00, Room 12

**'Nid wy'n adnabod neb o'r rhyw fenywaidd': Juliet, Jessica a Miranda. Golwg ar sut y mae cyfieithu yn gallu cynnig cyfle o'r newydd i adnabod cymeriadau benywaidd Shakespeare / 'Nid wy'n adnabod neb o'r rhyw fenywaidd': Juliet, Jessica a Miranda. A brief look at how translation can present an opportunity to look at Shakespeare's female characters anew**

Sut y mae cyfieithu yn cynnig cyfle i ail-ymweld â chymeriadau benywaidd Shakespeare, a'r perthynas rhwng merch a thad? Yn y papur hwn edrychir ar *Romeo & Juliet*, *The Merchant of Venice*, a *The Tempest* (cyfieithiadau J. T. Jones o'r ddwy gyntaf, a chyfieithiad Gwyneth Lewis o'r olaf), gan archwilio sut, os o gwbl, y mae cyfieithydd benywaidd yn mynd at destun yn wahanol i gyfieithydd gwrywaidd. Ystyrir y berthynas rhwng Juliet a'i rhieni yn *Romeo & Juliet*, Jessica a'i thad, Sieloc, yn *The Merchant of Venice*, a Miranda a'i thad, Prospero yn *The Tempest*. Yn ail ran y papur, edrychir yn fanylach ar gyfieithiad Gwyneth Lewis o *The Tempest*, sef *Y Storm*, a gyfieithwyd ganddi yn 2012, gan archwilio elfennau yn y ddrama gan Shakespeare sy'n gorgyffwrdd â rhai o weithiau gwreiddiol Gwyneth Lewis, a'i cherddi yn y gyfrol *Treiglo* yn benodol. Ystyrir cyfieithu fel math o gatharsis, gan dynnu sawl llinyn cyswllt rhwng cerddi Lewis a'i chyfieithiad, yn ogystal ag edrych ar sut y mae Lewis yn newid y berthynas rhwng Prospero a'i ferch, Miranda. Dadleuir bod cyfieithiad Lewis yn manteisio ar iaith hyblyg Shakespeare er mwyn cyflwyno testun sy'n cynnig golwg ffres ar gymeriad Miranda, yn ogystal â chyflwyno elfennau ffeministaidd ac ôl-drefedigaethol cynnil i'r cyfieithiad. Wrth fynd heibio, archwilir hefyd amharodrwydd Gwyneth Lewis, fel nifer o feirdd, awduron ac ysgolheigion eraill, i labeli ei gwaith fel 'ffeministaidd', yn ogystal â'r hyn a olygir gan y termau 'ffeministaeth' ac 'ôl-drefedigaethol' yng nghyd-destun y papur hwn.

A look on how translating Shakespeare gives an opportunity to re-visit some of Shakespeare's female characters, and their relationship with their fathers. Concentrating on *Romeo & Juliet*, *The Merchant of Venice*, and *The Tempest* (translation by J. T. Jones for the first two, and Gwyneth Lewis for the third), the paper will examine how, or if, a female translator approaches a text differently to a male translator. The paper will concentrate on the relationship between Juliet and her parents in *Romeo and Juliet*, Jessica and her father, Shylock, in *The Merchant of Venice*, and Miranda and her father, Prospero, in *The Tempest*. The second half of the paper will concentrate on Gwyneth Lewis' 2012 translation of *The Tempest*, *Y Storm*, examining parallel elements in *Y Storm* and some of Lewis' original poems. It will also examine how Lewis subtly changes the relationship between Prospero and his daughter, Miranda, arguing that the translation takes advantage of Shakespeare's mouldable language and offers a fresh portrayal of Miranda while also introducing subtle feminist and post-colonial elements. During the course of the paper, there will be an examination of Gwyneth Lewis' unwillingness to label her work as 'feminist', as well as offering a definition of 'feminism' and 'post-colonialism' in the context of this paper.





**Harrington, Jesse** Thursday, 11.30-13.00, Room 9

**Religious life and Augustinian ideals in the Latin Lives of St. Lorcán Ua Tuathail, archbishop of Dublin**

**Part of the session 'Monastic Reform in Medieval Irish Literature'**

St. Lorcán Ua Tuathail (1128–80) ranks as one of the principal architects of the Irish church reform of the twelfth century. Successively abbot of Glendalough, archbishop of Dublin, and papal legate in the wake of the English conquest of Ireland, Lorcán helped introduce into Ireland the Augustinian canons of the continental Arrouaisian and Victorine observances, and subsequently led the Irish delegation at the Third Lateran Council. Lorcán's activities are attested in four Latin *vitae S. Laurentii* of the thirteenth to fourteenth centuries, written in both Francia and Ireland, which followed the now-lost dossier gathered for his canonisation process from 1180–1226 by the Gaelic and Norman episcopates. In addition to Lorcán's own reformist credentials, the *vitae* themselves are eloquent witnesses and advocates for Augustinian ideals of religious life and spiritual reform, as imagined by the anonymous Victorine canon of Eu, the French cardinal Jean Halgren d'Abbeville, and the anonymous Irish Augustinian canons who wrote them. Only two of these *vitae* have previously been printed from their original manuscripts, while none has been translated into a modern language. This paper, based on a new edition and translation of the *vitae*, will consider the theological and spiritual ideals present in their depiction of Lorcán and of monastic reform in Ireland, through comparison with key theological texts at Arrouaise and St. Victor.

**See also Monastic Reform in Medieval Irish Literature (session)**

**Harrington, Richard** Thursday, 11.30-13.00, Room 9

**"To Declan the Déisi forever": Monastic reform and diocesan ambition in the Latin Life of Saint Declan**

**Part of the session 'Monastic Reform in Medieval Irish Literature'**

Far from being a simple devotional text, the late twelfth-century Latin Life of Saint Declan, the *Vita Sancti Declani*, is manifestly political in its agenda. It was written to appeal to patrons and allies of the church of Ardmore, in the southeast of Ireland, and to castigate those who stood in the way of its aspirations to diocesan stature. Ardmore was an ancient monastic establishment, its founder allegedly preceding Saint Patrick as a missionary to the Irish, but it recognised that its future was jeopardised by the rise of two rival cathedral cities at opposite ends of the kingdom of the Déisi Muman, in whose territory Ardmore lay and over whom Ardmore claimed patrimony. At the start of the century, diocesan jurisdiction over the kingdom seemed set to fall to the influential church of Lismore, whose leaders were the face of the contemporary reform movement within the Irish

Church, but the landscape shifted abruptly when Anglo-Norman adventurers seized the city of Waterford in 1170 and thereafter promoted its cathedral's claims to expand their power. This paper discusses how the leadership at Ardmore, a relatively minor church, hoped to see off these threats at a time of dramatic structural change within the Irish Church. Ardmore's programme, largely led by the Augustinian bishop Eugenius, entailed monumental construction projects and novel attempts at courtship of the Angevin royal and ecclesiastical administrations across Britain and Ireland and the probable transformation of the monastery into a house of Augustinian canons, but it reached its fullest expression in the rewriting of the Life of Saint Declan, a Life carefully constructed to address both Irish and Angevin audiences and re-establish Ardmore's bishop as the spiritual leader of the Déisi Muman.

**Harrison, Paula** Monday, 15.30-17.00, Room 1

### **An Irish Computistical Tract with a Breton Connection**

**Part of the session 'Community and self-perception on the Armorican Peninsula II: Bretons Without Bretagne (600-1100)'**

This paper will focus on research carried out as part of the project Ireland and Carolingian Brittany: Texts and Transmission (IrCaBritT), which included a study of the chapters treating the divisions of time derived from the Hiberno-Latin tract *De divisionibus temporum* (DDT) within compilation *De astronomia* transmitted in early 9th-century Carolingian manuscript, Laon BM, MS 422. These DDT chapters are far more expansive than the widely dispersed 'Standard' version. And they are not only textually closer in many respects to the pre-Bedeian Irish computistical textbooks, but there can also be found three words in vernacular Old Irish which are embedded into two of these DDT chapters. This evidence speaks clearly to the Irish character of the augments. However, another layer of Celtic connection can be added to this picture. These expanded chapters share significant textual parallels with the Breton transmitted tract, the *Computus Hibernicus Parisinus* of AD 754 (which survives in the manuscripts Paris, BnF, Lat. 6400B and Angers BM, MS 476). This paper will illustrate the complex textual strata of these augmented DDT chapters in Laon, MS 422, and thus attempt to account for the textual connection with the Breton transmitted Irish computistical material.

**Harvey, Anthony** Thursday, 9.30-11.00, Room 11

### **Steadying One Boat from Another: The Lexicographical Challenge of a Bilingual Glossary**

The fifteenth-century 'Leabhar Riocaird Uí Challannáin' (Trinity College Dublin MS 1315) contains *inter alia* a listing of over a thousand Latin nouns and adjectives grouped according to grammatical categories such as declension and gender. In almost every

instance, the Latin lemma is provided with an Irish gloss that was presumably intended to explicate its meaning. But Celticists have long tended to use the work the other way round, using the Latin to cast light on the gloss — not least because strikingly many of the Irish words constituting the latter are found nowhere else. Whitley Stokes did this, publishing an explicatory edition in 1860 whose readings and English definitions of the Irish material have been adopted wholesale by *DIL* and, now, by *eDIL*. Often overlooked, however, is the fact that many of the Latin terms are themselves *hapax legomena*, and so provide an unsound foundation upon which to base an interpretation of the corresponding Irish words. Lexicographical study of the manuscript is currently ongoing for the Royal Irish Academy's *Dictionary of Medieval Latin from Celtic Sources* (DMLCS) project; this shows that, when one uses the glossary for the purpose originally intended — namely in order to understand the Latin — then many of Stokes's readings and reconstructions of the items in that language in fact need revisiting. But in that case — and often as a direct consequence — so does much of the restoration, etymologizing and interpretation that he brought to the Irish material. The paper will examine some examples, in both languages, concerning which substantial revision of the accepted scholarly understanding (to say nothing of published Dictionary entries!) may be required.

**Hayden, Deborah** Thursday, 11.30-13.00, Room 4 & Friday, 9:30-10:15, Janskerk

**Ogam and Irish medicine: observations on 'The Minchin Manuscript' (NLS MS 50.3.11)**

**Part of the session 'Og(h)ams and how to look at them'**

Ogam script is widely attested in scribal signatures and marginalia from Irish manuscripts dating from at least the ninth century, and its later use for cryptographic purposes is vividly illustrated by the copy of *In Lebor Ogaim* 'The Book of Ogam' in the fourteenth-century Irish compendium of vernacular learning known as the 'Book of Ballymote' (RIA MS 23 P 12). *In Lebor Ogaim* appears to have been the inspiration for the use of the script in many written sources of the early modern and modern periods, including some medical works. This paper will focus on the contents and context of a recently discovered and now fully digitized Irish manuscript from 1849 (NLS Adv. MS 50.3.11, or 'The Minchin Manuscript'), which consists almost entirely of healing prayers written in ogam and is being edited as part of the OG(H)AM project.

**Theory, Practice and the Problem of Medieval Irish Medicine (plenary lecture)**

**Heiland, Hasso** Thursday, 11:30-13:00, Room 6

***Missi in flaithius: The otherworldly female in Early Irish and later Medieval Literature***

The personification of the sovereignty of Ireland as known from *Echtra Mac Echach*

*Muigmedoin* and other Early Irish Tales has made its way to Middle English Arthurian Romances and most prominently into Geoffrey Chaucer's *Tale of the Wife of Bath*.

In this paper I would like to go beyond this Anglo-Irish line of tradition and look for similar motifs or characters in European Literatures of the Middle Ages. For this purpose a wider perspective is necessary to sketch the different types of otherworldly female figures, work out their function and try to trace their connection to Early Medieval Ireland.

Female characters like the Fair Temptress or the personified virtues should stem from a Christian context and may be only very distantly related. The Loathly Lady, fiendish female opponents or the prophetess, however, do have aspects in common with these Early Irish female figures and the question whether their outward appearance, the ability of shapeshifting or a prophetic gift are still an integral part of their role is apparent. Which attributes or abilities have on the other hand been lost or added should also be asked to round off the picture.

Especially the look on Scandinavian figures of that kind seems to be very promising whereas from Middle High German literature I would like to present a hitherto unnoticed and uncommented parallel.

**Hellman, Dara** Thursday, 11.30-13.00, Room 11

### **The Rhetoric of Romance: Tracing Patterns of Rhethreg in Middle Welsh Prose Narrative**

Vital work has been done on the deployment of literary devices in the poetry produced in Wales in the post conquest period. We also have seminal scholarship on the subject of narrative techniques in the Mabinogi. In the field of the usage and patterning of rhetorical strategy or literary devices in Middle Welsh prose narrative, one of the most interesting devices is Rhethreg, a term used to mean both "rhetoric" and a collection or run of compound adjectives. We will be examining the rhetorical figure designated Rhethreg, meaning both simply "rhetoric," or "rhetorical style," and in its collective sense, a group of the rhetorical figure of the compound adjective (sometimes in compound with nouns) in series or runs.

The term itself is slightly problematic, but once we establish the taxonomy, it becomes clear that a study of such rhetorical figures proves to be of value in the pursuit of compositional technique, if not purpose, in the exiguous corpus of Middle Welsh prose (fictional, Arthurian) narrative. In examining the disposition of runs of Rhethreg, we can discern not only that these narratives have and share structures, but also that there must be a multivalent approach to such patterning in the narratives in question, in order to read as the contemporary medieval audience is expected to read, on many levels at once. The use of descriptive passages and, in particular, the deployment of compound adjectives in such texts, provides material for evaluating the temporal and literary relationships between texts and suggests the value of similar comparisons with other stories from the same milieu.

**Hemming, Jessica** Tuesday, 16.30-18.00, Room 12

**Middle Welsh *Kigo*: How Japanese Traditional Verse Can Illuminate *Englynion***

**Part of the session 'Middle Welsh Literature in Conversation with Japan'**

This paper is Part 4 of a comparative study exploring the aesthetic, thematic, and technical similarities between the Welsh and Japanese hyper-short traditional stanza forms: the *englyn* and the *uta*, a 31-syllable poem that gave rise to the familiar haiku in the early modern period. Japanese literary commentary dates back to at least the tenth century, providing modern scholars with an abundance of detail about composition and performance. The well-documented history of the *uta* form and aesthetic thus offers a comparative lens through which to better understand the enigmatic Welsh *englynion*, highly-compressed poems for which we have minimal contextual information and limited internal cues. Both the Welsh and the Japanese forms employ a conciseness of expression that challenges the poet and audience in special ways; how highly-charged meaning can be achieved within extreme compression is the focus of this paper. One key component is the so-called 'conventional phrase', which serves a vital function in literary milieus that are dense with traditional associations. Among the technical characteristics of *uta*, the *kigo* 'season word' and the *makura kotoba* 'pillow-words' operate as shorthand signals for emotional experiences and as allusions (simultaneously respectful and impressive) to the broader poetic tradition. A 'conventional' phrase is thus not poetic weakness, but a means of packing accumulated resonances into a tiny space. As in medieval Japanese tradition, in the *englynion* there are brief image-phrases (cuckoos calling, waves on beaches, livestock in shelter) that carry heavily evocative semantic loads. The parallels with *uta* are frequently so striking that the term *kigo* might usefully be adopted into Welsh poetry studies to avoid the dismissive 'conventional'. Like 'kenning' employed beyond studies of Norse or Old English, *kigo* is a helpful technical term from one literature to use when discussing a similar device in another.

**See also sessions 'Middle Welsh Poetry: Themes & Variations' and 'Middle Welsh Literature in Conversation with Japan'**

**Hemprich, Gisbert** Monday, 13.30-15.00, Room 6

**Ireland and the Ukraine - how cultures are denied their right to exist**

In einer Totenklage aus dem späten 18. Jh., "Caoineadh Airt Uí Laoghaire", finden sich ein paar wenige Hinweise auf die Kleidung jener Zeit: "cuir ort do chulaith / éadaigh uasail ghlain / cuir ort do bhéabhar dubh / tarraing do lámhainní umat" und "Stoca chúig dhual duit / buatais go glúin ort / caroilín cúinneach / is fuip go lúfar / ar ghillín shúgach".

Was genau ist unter dem Begriff "caroilín cúinneach" zu verstehen, und welche Tracht trug Art Ó Laoghaire, als er am 4. Mai 1773 auf Befehl des anglikanischen Landbesitzers und englischen Magistrats Abraham Morris ermordet wurde?

Ausgehend von der zunächst trivial erscheinenden Kleiderfrage wird im Vortrag ein leidvolles und lange andauerndes Kapitel der irischen Geschichte thematisiert. Parallelen zu dem im Februar 2022 begonnenen Überfall Russlands auf die Ukraine sind nicht zufällig. Auch in Irland wurde die gewaltsame Landnahme und der versuchte Genozid an der irischen Bevölkerung durch Engländer begleitet von jahrhundertelangen Versuchen, die irische Kultur und die gälische Sprache als barbarisch zu diffamieren und der irischen Bevölkerung das Existenzrecht abzuspochen. Giraldus Cambrensis mit seiner *Topographia Hibernica* (1188) steht nur am Anfang dieser Entwicklung.

---

In the late 18c lamentation "Caoineadh Airt Uí Laoghaire" there are a few references to the clothing of that time: "cuir ort do chulaith / éadaigh uasail ghlain / cuir ort do bhéabhar dubh / tarraing do lámhainní umat" and "Stoca chúig dhual duit / buatais go glúin ort / caroilín cúinneach / is fuip go lúfar / ar ghillín shúgach".

What exactly does the term "caroilín cúinneach" mean and what costume was worn by Art Ó Laoghaire, when he was murdered on 4 May 1773 on the orders of Anglican landowner and magistrate Abraham Morris?

Starting with the seemingly trivial question of clothing, the lecture addresses a painful and long-lasting chapter in Irish history. Parallels to Russia's invasion of Ukraine, which began in February 2022, are not coincidental. In Ireland, too, the violent seizure of land and the attempted genocide of the Irish population by the English were accompanied by centuries of attempts to defame Irish culture and the Gaelic language as barbaric and to deny the Irish population's right to exist. Giraldus Cambrensis with his *Topographia Hibernica* (1188) stands only at the beginning of this development.

**Hewitt, Steve** Tuesday, 16.30-18.00, Room 1

### **Breton verbal syntax: An explanatory framework**

Breton manages the trick of being both VSO (from Insular Celtic) and V2 (from Old French and ultimately Germanic) at the same time. A more accurate characterization would be (X)PSO and T2 (tense-second), where X in "lead-in presentations" may be S(ubject) / O(bject) / Prep Phrase / Adv. etc. and either focused 'X or thematic, scene-setting °X; "bare presentations" PSO do not have much differential information structure – the whole clause is relatively new information.

Two adjustment rules ensure preservation of the T2 constraint in affirmative predicate-initial PSO presentation: (a) AUXILIARY-DO CREATION, and (b) AUX-PRED INVERSION. In negative clauses, the negative tense particle *ne* may fill the first position, making such adjustment rules unnecessary; but it also freely admits constituents to its left.

Three basic verbal structures: (a) SIMPLE VERB, (b) AUX-PRED (verbal, adjectival, nominal, existential predicates); (c) DYN-VP + GRAMMATICAL VERB.

“Conjugated” verbs are seen as the result of POST-VERBAL SUBJECT PRONOUN INCLUSION, and a scenario is proposed to explain the lack of subject agreement in affirmative S V order, but the asymmetrical requirement of subject agreement in negative S V order. Some terminal speakers are simplifying this asymmetry, applying subject agreement in S V order for both affirmative and negative, but no subject agreement in V S order, just as in Arabic.

There appears to be an increasing reluctance in many varieties to allow (P)SO order with lexical subjects: this means that certain squares in the framework may be becoming obsolescent, depending on whether the subject is lexical or pronominal.

In some varieties, especially in the south-west, there appears to be slackening of the traditional T2 constraint, with more than one constituent allowed before the element bearing tense.

Finally, the traditional embedded clause order was PSO only (with no adjustment rules needed since the matrix clause counts as the first position). However, since at least the 18th century, SPO orders have been allowable in some embedded clauses, but not all: “factual” complementizers such as ‘I think that John will come’ freely allow embedded SPO order (in Arabic, they *require* it), but “virtual” complementizers like ‘I want John to come’ do not (Arabic requires PSO for these).

**Hillers, Barbara (et al)** Tuesday, 14.30-16.00, Room 3

### **Mining the Celtic Folklore Archives: Decoding Hidden Heritages in Gaelic Traditional Narrative**

The bi-national Scottish/Irish project 'Decoding Hidden Heritages in Gaelic Traditional Narrative with Text-Mining and Phylogenetics' (funded by a 2021-24 AHRC / IRC grant) uses innovative computational and digital humanities technologies to investigate and enhance the two countries' extensive folklore archives, held at the School of Scottish Studies, Edinburgh, and the National Folklore Collection at University College Dublin. The Decoding Hidden Heritages project fuses qualitative folkloristic analysis with computational methods to decode, interpret and curate elements of Gaelic traditional narrative. The project, which is making a vast collection of folklore manuscripts in Irish and Scottish Gaelic digitally available, aims to transform our understanding of Gaelic oral culture and disseminate unique archival material online, while also contributing to digital humanities technologies of vital importance to the sustainability of Gaelic-speaking communities.

This paper focuses on aspects of the project most directly relevant to folkloristic inquiry. Our investigation concentrates upon international folktales (as defined by inclusion in the Aarne-Thompson-Uther folktale index) in Ireland and Scotland, in particular ATU 400 Quest for the Lost Wife, ATU 425 Search for the Lost Husband and ATU 503 Gifts of the Little People. Many folktales, including those studied here, are demonstrably ancient and have a wide international distribution. Due to their age and their tendency to vary geographically, these tales can tell us about relationships between adjacent regions and

cultures. We use text-mining and phylogenetic network analysis to study the relationships that exist over time and space between the oral texts and the people who produced them. Text-mining allows us to search the tales for similar formulas and linguistic patterns, while phylogenetic motif analysis allows us to track genetic relationships between Irish and Scottish tale variants. We will also investigate the role played by the storytellers' gender in the selection and content of a tale.

**Hiltscher, Tomáš** Monday, 13.30-15.00, Room 3  
**and Chvojka, Ondřej; Jiřík, Jaroslav**

### **Zoomorphic plastic in the Iron Age of the South Bohemia**

Archaeological excavations of the last two centuries revealed within the territory of the south Bohemia several dozen plastic representations of animals. They represent not only interesting examples of the Celtic artistic style, but they also give us insight into the imagination and religious practices of the Iron Age. Especially important are their relationships to the iconography of the animal forms which are also found in other Celtic areas and in Mediterranean regions.

**Hodges, Rhian** Tuesday, 16.30-18.00, Room 11

**Language Ideologies and beyond: the motivations of new speakers of Welsh to learn, use and live the Welsh Language in Wales (see [Rosiak, Karolina](#))**

**Hopwood, Llewelyn** Monday, 15.30-17.00, Room 10

### **Encountering Irish in medieval Welsh poetry**

What does Irish sound like to non-Irish speakers? Welsh and Irish are Celtic languages, yet they are not mutually intelligible, and so Irish is perceived as nonlinguistic sound by most Welsh-speakers. Sound studies theorists show us that, on such occasions, how a 'foreign language' such as this is perceived is heavily affected by listeners' prejudices and speakers' reputations.

That there was once a strong derogatory sense to *Gwyddel* and *Gwyddelig* is well-documented in critical readings of medieval Welsh texts. What scholars have not yet paid full attention to is how these xenophobic labels are often to do with sound. The primary connotation of Irishness was instrumental music. However, this 'music' could just as easily be perceived as 'noise'; a binary that could be transferred to everything else about the musicians themselves, including their language, especially if they were playing on foreign soil to paranoid rival entertainers, e.g., Welsh poets.

Two questions shall be addressed. Who spoke Irish in medieval Wales? And how did Welsh listeners react to this language? I shall turn primarily to the poetry of *Beirdd yr Uchelwyr* (c. 1300–c. 1600), since their unashamedly prejudiced perception of the Irish language



provides a fruitful case study. During this period, poets felt that urbanisation, colonisation, mechanisation, and immigration posed an increasingly existential threat to their livelihood, based on strict-metre poetry, which was gradually being replaced by lower-grade minstrelsy, instrumental music, and many aspects of foreign cultures, including the music and language of Irish people.

This paper argues that, to sustain respect for their own status during these changing times, poets emphasised their high standards of eloquent-sounding Welsh and dismissed anyone and anything that deviated from these standards, including foreign languages such as Irish. The marginalisation of Irish people in medieval Wales depended heavily upon their portrayal as 'aurally other'.

**Hornecker, Henrik** Thursday, 16.30-18.00, Room 3

### **Producing a linguistically annotated version of William Morgan's *Y Beibl cyssegr-lan***

William Morgan's Welsh Bible from 1588 was not only the first, but in the revised version from 1620 for more than 300 years also the standard translation of the Holy Scripture into Welsh (NLW 2022). Hence, modern scholars have often stressed its importance for the history of the Welsh language (Thomas 1997; Williams 1976). It has been assumed, e.g., that the Bible created a standard for the Welsh language, thereby influencing the Welsh literature and the development of Welsh afterwards (Thomas 1997; Williams 1976).

William Morgan's Bible is therefore more than merely interesting for literary studies, but also for linguistics. It would, however, still be of interest even if it had had a lesser impact on the Welsh language since it is a large text and, as such, a great source of linguistic data.

But until now, an interested researcher lacks a possibility to easily draw upon this data *en masse*. Although there are several digital versions of this Bible available online, there is none that is both throughout searchable and offering more than a transcription of the mere text, i.e. there is no version that is, e.g., annotated with morphological or lexical information.

My poster is going to present a project that aims at producing an annotated and searchable version of William Morgan's Bible from 1588 in order to create a base for further linguistic research. I will display first results of my work to annotate the text with the field linguists' digital tool "Toolbox" (SIL 2022). This program allows for adding several tiers (e.g., a morphological, lexical or philological) to the text – wordwise or sentencewise. Furthermore it creates a lexicon that accelerates the annotation process after a starting phase because it enables Toolbox to annotate the text semi-automatically by itself. I will report on my progress with this project, on my set up, on problems and achievements.

### References

NLW = National Library of Wales (ed.). 2022. *Welsh Bible 1588*.

<https://www.library.wales/discover/digital-gallery/printed-material/1588-welshbible#c=&m=&s=&cv=&xywh=-164%2C2561%2C1469%2C1248> (last access 2022-09-18).  
SIL = Summer Institute of Linguistics (ed.). 2022. *Field Linguist's Toolbox* 1.6.4. <https://software.sil.org/toolbox/> (last access 2022-09-18).  
Thomas Isaac. 1997. "Translating the Bible". In R. Geraint Gruffydd (ed.). *A Guide to Welsh Literature c. 1530-1700* (vol. 3). Cardiff: University of Wales Press. 154-175.  
Williams, Glanmor. 1976. "Bishop William Morgan (1545-1604) and the First Welsh Bible". In *Journal of the Merioneth Historical and Record Society* VII, 4. 347-372.

**Houbé, Lelia** Thursday, 14.30-16.00, Room 5

### **Does it hold water? Euphemism and legality in the *dinnshenchas* tale of *Fafaind***

The *dinnshenchas* are a distinct collection of texts relating the origins of place-names with pseudo-historical events in tales that describe important aspects of cultural narrative. The origin of the legends and structures of the *dinnshenchas* predate even the medieval compilation of the texts, and are useful indicators of societal thought. Previous research on the material has focused on studies of the corpus as a whole, rather than studies of individual text. This paper proposes an alternate approach through the analysis of the tale of *Fafaind* in its prosaic, metrical, and prosimetric forms. This tale lends itself particularly well for analysis due to the diverse literary elements brought together in order to illustrate important societal discussions during the period. This paper will discuss the interplay between disease and illegal satire in the tale of *Fafaind*.

In the text, all of the main actors' deaths are linked in some manner to the euphemism '*bolg iusci*' (bags of water). This euphemism is used to create an association to several motifs, including water and disease, and to practices such as illegal satire. Through the use of this euphemism, the text is able to create complex commentary on the legality of the actions and deaths of the main actors. This paper will examine the euphemism and the motifs and clarify how they all interrelate, in order to permit a better interpretation of the legal interplay and the power dynamics in the *dinnshenchas* story of *Fafaind*. The basis of this paper will build on work from the author's bachelor's thesis, "An Edition of the *dinnshenchas* of *Fafaind*," but will incorporate more recent research analysing disease in medieval Ireland.

**Hughes, Art** Thursday, 14.30-16.00, Room 10

### **The verbal noun structure *dom mholadh* 'praising me' versus '*gam mholadh* from Old Irish to Modern pan-Gaelic dialects**

This paper will form the basis of the second of three extended articles analysing various aspects of the history of the Gaelic pronoun from Old Irish through to the modern spoken varieties of Gaelic in Ireland, Scotland and the Isle of Man.

It is to be noted that in addition to OIr. *occ + direct object + verbal noun* as present participle, we also find a variant structure of OIr. *do + direct object + verbal noun*. This variation can be shown to have substantial isoglossic significance between Ireland and the majority of Gaelic-speaking Scotland. Hence, we get sentences along the lines of Modern Irish and Scottish Gaelic:

Modern Irish

Scottish Gaelic

*tá sé do mo mholadh* 'he is praising me'    *tha e 'gam mholadh*

*tá sé do do mholadh* 'he is praising you'    *tha e 'gad mholadh* etc.

It is to be noted, however, that the *Survey of the Gaelic Dialects of Scotland* provides some significant evidence from Eastern dialects of Scottish Gaelic for the structure *do mo*.

Both structures *do mo* and *gam + verbal noun* (while possessive in origin) can be shown to preserve a modern syntactic echo of the infixed object pronoun some predominant in Old Irish.

One further development in the modern bilingual era is the appearance in Manx and many other contemporary Gaelic-speaking areas in Ireland and Scotland is the appearance of utterances along the lines of *Tá sé ag moladh mé* 'He is praising me.' The nature and distribution of these calques, heavily influenced by the syntax of English, will also be explored during the course of the paper.

**Hursh, Lydia** Thursday, 14.30-16.00, Room 11

### **The Spectrum of Female Speech in *Tochmarca***

#### **Part of the session 'New Directions in Gender and Sexuality Research in Medieval Irish'**

Speech functions as a form of action for disenfranchised figures in Medieval Irish *Tochmarca*, or "wooing tales". While male characters who are dissatisfied with their circumstances are generally free to interact with and change the physical world they live in, women's "sphere of influence" is limited to more indirect means of eliciting change. Women often resort to illocutionary speech acts, or declarative statements which contained imbedded requests for the actions of others, to sway male action towards feminine goals. The intentional use of more complex instances of speech acts were considered the sole domain of women. Speech in general in medieval Ireland was considered a powerful tool, as the mastery of more complex speech forms was a hallmark of a highly educated (and implicitly powerful) individual. Having established speech acts as a viable and respected means of enacting change, we can now analyze its uses in three

tales about marriage: *Tochmarc Treblainne*, *Tochmarc Ailbe*, and *Finn agus Grainne*. Female characters and liminal figures such as prophets (both male and female) all use speech in various forms to trigger changes in the world around them. The use of speech operates on a spectrum, moving from negative and disrespectful speech as represented by Treblann's goading and emasculating speech and Grainne's less explicit but still negative speech where her desired action is left implied rather than outright stated, to the (comparatively) neutral speech of Ailbe who uses riddling and highly intellectual speech to determine her suitability with Finn, a socially acceptable use, but not yet the ideal respectable use of female speech acts. Ironically enough, the ideal form of female speech acts is a woman's intentional silence, as represented by the multitude of unknown and silent mothers/King's wives whose absence haunts the genre, unnoticed and generally forgotten by both medieval authors and modern scholars.

**Hyland, Meg** Monday, 13.30-15.00, Room 11

### **Recovering the Songs of Herring Gutters: Lessons from Scotland**

My research over the past several years has focused on reconstructing the song repertoire of women who worked as herring gutters in the Scottish fishing industry from roughly 1860 to 1975. Many women sang while gutting and packing herring into barrels, and herring gutters hosted dances and musical evenings in their accommodations on their evenings off. These women workers came from all over Scotland, as well as England, the Isle of Man, Ireland, and Scandinavia. Many Scottish and Irish workers came from the Gàidhealtachd and Gaeltacht, bringing their song traditions with them. The herring gutting therefore became a node of musical exchange for workers from different cultural and linguistic backgrounds.

Although folk song collectors in Scotland have collected a fair number of herring gutters' songs, their importance as a distinct genre of work song has been almost entirely overlooked. This is especially a problem in Scottish Gaelic studies, where romantic ideas of the agricultural work song have obscured more recent industrial work song genres. My research combines ethnomusicological and historical methodologies in order to recover the varied musical practices of herring gutters across Scotland. This fresh methodological approach has enabled me to reinstate gutting song as an important genre of Gaelic work song. In this paper, I will give an overview of the work that has been done so far in order to suggest a way forward for studying gutting work songs in Irish, about which no research has yet been conducted.

**Ingridsdotter, Kicki** Tuesday, 11.30-13.00, Room 6

### **Suicide and sacrifice in *Tóruigheacht Gruaidhe Griansholus***

The 17th c. text *Tóruigheacht Gruaidhe Griansholus* (The pursuit of Gruaidh Ghriansholus, O' Rahilly, Cecile, Irish Texts Society 24, 1922), has been quoted in previous discussions about suicide ("Jeers and Judgements: Laughter in Early Irish Literature", O' Leary, 1991). In my discussions of suicide motifs in Early Irish literature I have excluded the instances from *Tóruigheacht Gruaidhe Griansholus* from my examples as the dating of the text falls outside of the Early Irish time-period. Due to the fact that suicide motifs figure prominently in parts of this text, it still merits a discussion. Although no fulfilled suicides occur in the text, there are themes of suicidal ideation, threatened suicide, assisted suicide and promised suicide due to loyalty.

In *Tóruigheacht Gruaidhe Griansholus* we find a defeated king, Ciabhán, invoking suicide as something that nearly happened due to the fierce emotions instigated by the death of his family, Gruaidh fearing the death of her brother and threatening suicide should this happen, Cú Chulainn going into battle with a giant even though he knows he is going to die, his body spent, begging his charioteer to cut off his head, as well as Laoi, his charioteer, promising to die with Cú Chulainn out of loyalty.

All of these motifs of hypothetical suicide as well as the emotions expressed as motivation for them: shame, self-reproach, insult to honour, grief, physical destruction and heroic loyalty, are to be found in examples from Early Irish literature in similar situations and provide additional examples as to the Early Irish themes mentioned by O' Rahilly in her introduction to the text.

**Irslinger, Britta** Thursday, 11.30-13.00, Room 3

### **Some Celtic terms of social and economic exchange**

This paper will discuss some Celtic terms belonging to the fields of social and economic exchange against the background of anthropologic and archaeologic research.

An important means in the field of social exchange is so-called "primitive money". This money is not used to buy and sell things like food or everyday objects, but has the function to fulfil social obligations. Among these are payments for bride wealth, fines and compensations, the fulfilments of contracts and religious obligations such as offerings. It is a matter of social agreement, which goods and objects are used to fulfil these obligations, and often different "currencies" are found side by side.

Archaeological findings as well as antique and medieval textual sources provide rich evidence for such systems in Celtic societies. Irish, Welsh and Breton law texts record multiple currencies such as weighed metal, cattle, food-stuff and even slaves.

The paper will analyse some of the semantic and derivational features typical for words

belonging to this field, especially the denotations for money and the concept of WORTH “equivalent” (Proto-Celtic \**werto-*, Proto-Germanic \**werþa-* “worth, price”). In cases of conflicting etymologies, the extra-linguistic background as well as the cross-linguistic evidence will make one possibility more plausible.

**Ito-Morina, Satoko** Tuesday, 16.30-18.00, Room 12

**Presenting the Mabinogion to the Japanese Reader: Challenges and Afterthoughts**

**Part of the session ‘Middle Welsh Literature in Conversation with Japan’**

The paper focuses on some cross-cultural challenges I faced in translating the Mabinogion into Japanese. Challenges varied from transcribing Welsh names into Japanese written symbols to describing the historical and socio-cultural context of the medieval Welsh stories in a way accessible to non-academic, general readers. Furthermore, previous Japanese translations of the Mabinogion, which were based on English translations by Lady Charlotte Guest and others, presented these Middle Welsh tales as ‘Celtic’ fantastical stories in which the reader expects magic, mysticism, and wonder to prevail. The Mabinogion are, however, not a collection of fictions set in an imaginary world of supernatural beings. Even the three Arthurian romances, seemingly the most ‘fantastical’ among them, reflect the reality of post-Norman Welsh society. The situation particular to medieval Wales which stimulated the writing down of the Mabinogion stories may be elucidated more clearly through comparison with the Japanese storytelling tradition, where a different social context led to a similar process beginning in the 9<sup>th</sup> and 10<sup>th</sup> centuries: the writing of prose narrative.

**Jaouen, Kentigwern** Tuesday, 16.30-18.00, Room 1

**The invention of the “Celtic” sailors: history, folklore and appropriation**

The maritime aspect of Celtic people is used nowadays as one of its defining features, consistently used in tourist advertisement. The sea is perceived as the cementing element of Celtic people, since it has the advantage of linking all lands that identify as Celtic, thereby creating a unified ensemble. At a time when the maritime world is changing, when political oppositions in the Celtic seas are drawing new connections and ending old ones, as well as confronting maritime communities, it is opportune to question the reality of this myth. The concept of the Breton, Cornish or English sailor is, of course, well attested, and in spite of their dwindling, these communities are still alive, but how Celtic are they? The Celtic sailor seems to be more of a construction, of an invention of the last centuries, following a need for unity and links. We saw, in the 20th century, a myth emerge around the curragh, sacred ship of the Celts, brandished as an origin story for Western sailors. In light of the winnowing of maritime communities and the will to differentiate, communities forged a history, now common to all sailors of the Celtic seaboard.

This study will focus on retracing this myth, questioning the historical elements of this legend, from the curragh to the centennial trade of the Celtic seas. I will deconstruct the creation process of the legend to uncover the processes of appropriation and invention that brought together sailors separated by miles of salty water into a single people of the sea.

**Jaski, Bart** Monday, 15.30-17.00, Room 6

**The Utrecht Psalter and its insular connections**

The Utrecht Psalter is the most famous decorated medieval manuscript in a Dutch collection. This is mainly due to the rich, dynamic and influential illustrations of all the 150 psalms and 16 Christian cantica, prayers and creeds. Made near Reims around 830, it is often regarded as a Carolingian reinterpretation of a Late Antique psalter. There are also a number of unexpected insular connections in the text, lettering, context and history of the Utrecht Psalter. We go on a journey that figures the Old-Irish Milan glosses, the Psalter of Charlemagne, the Lindisfarne Gospels, the Bayeux Tapestry, Wearmouth-Jarrow, and the archbishops Ebbo of Reims and Ussher of Armagh.

**Jiřík, Jaroslav** Monday, 13:30-15:00, Room 3

**And Hiltcher, Tomáš, and Chvojka, Ondřej**

**Zoomorphic plastic in the Iron Age of the South Bohemia (see [Hiltcher, Tomáš](#))**

**Gundestrup and Chiemsee Cauldrons - Images of the night sky?**

**Part of the session ‘The Art and Iconography of Late Iron Age Metalwork and Celtic Coins’**

The Gundestrup cauldron (found 1891) and the Chiemsee cauldron (found 2001) present extraordinary evidence of the Celtic religious imagination. In the case of the silver cauldron several previous studies tried to reveal the relationship of the depictions on Gundestrup plate A with the concrete constellations of the night sky. In this paper this idea will be developed within the context of other examples of Celtic art (coins, graffiti, etc.), but also revealed will be the sources of this Celtic iconography in the Mediterranean. Thus, both cauldrons will be described as relatively parallel developments of well-known Babylonian and Dendera night-sky images.

**Jones, Elin Haf Gruffydd** Tuesday, 16:30-18:00, Room 9

### **Future media policy and the linguistic vitality of the Celtic languages**

The importance of media for the continuity of minority or endangered languages has been the focus of scholarly debate, community activism and language policy and planning for the past 50 years (see for example Cormack & O’Hourigan 2007, Jones & Uribe-Jongbloed 2013). Welsh-language broadcasting in particular has been highlighted by many commentators (for example Grin & Vaillancourt 1999 and more recently Lainio et al 2019) as a case of progressive policy and good practice, where both television and radio are considered to have made a valued contribution to the linguistic vitality and the social reproduction of the language in areas as diverse as economic development, dissemination of neologisms, inter-comprehension of dialect variants, creation of contemporary cultural output across genres from journalism to fiction as well as developing archives and supporting satellite sectors and vocations.

Yet with the growth of the production, dissemination and consumption of social media content and platform engagement across all societal sectors – from the neighbourhood bakery to public health agencies – what kind of bespoke Media policy do minority language communities need today and for the future? What are the priorities for the Media sectors operating in Welsh, Irish, Breton and Scottish Gaelic and how can they continue to make an impactful contribution to the linguistic vitality and social reproduction of these four Celtic languages?

This paper will seek to address these issues and the author will also draw on her experience as co-author of the Council of Europe COMEX report on the *European Charter for Regional or Minority Languages—New technologies, new social media and the European Charter for Regional or Minority Languages* (2019) and her current role as co-Chair of the Welsh Government Expert Panel on Broadcasting and Communications in Wales (2022-).

#### References

- Cormack, M., and O’Hourigan, N. (Eds.). (2007). *Minority Language Media: Concepts Critiques and Case Studies* Bristol: Multilingual Matters.
- Grin, F., and Vaillancourt F. (1999). *The cost-effectiveness evaluation of minority language policies: Case studies on Wales, Ireland and the Basque Country* Flensburg: European Centre for Minority Issues.



Jones, E. H. G., Lainio, J. (Ed.), Moring, T., and Resit, F. (2019). *European Charter for Regional or Minority Languages—New technologies, new social media and the European Charter for Regional or Minority Languages: Report for the Committee of Experts*. Strasbourg: Council of Europe.

Jones, E.H.G., and Uribe-Jongbloed, E. (Eds.). (2013). *Social Media and Minority Languages: Convergence and the Creative Industries*. Bristol: Multilingual Matters.

**Jones, Miriam Elin** Monday, 15:30-17:00, Room 12

### **'Hiraeth Amhosibl': The Impossible Longing of Welsh-language Science Fiction**

In his debut collection of essays, *Cyn Oeri'r Gwaed* (Before the Blood Cools) in 1953, writer Islwyn Ffowc Elis (1924-2004) describes his penchant for science fiction as a feeling of 'impossible longing'. By 1957, he had written the first Welsh-language science fiction novel for adults, *Wythnos yng Nghymru Fydd* (A Week in Future Wales), presenting two versions of 2033 and paving the way for other Welsh-language science fiction authors. This paper explores Elis' legacy and 'impossible longing' for a world full of Welsh-speaking technology and scientific advances far beyond the grasp of a small nation, and also examines the contrasting nostalgic 'hiraeth' (longing) portrayed in numerous examples of later Welsh-language science fiction, from the second half of the twentieth century to the present day. It becomes apparent that works such as *Y Dydd Olaf* (The Last Day, 1976) by Owain Owain, *Y Dŵr* (Water, 2009) by Lloyd Jones and *Llyfr Glas Nebo* (The Blue Book of Nebo, 2018) by Manon Steffan Ros cannot imagine a world where its characters can communicate with modern technology through the medium of Welsh. All three examples warn of the threat dominant global technology poses to minority language cultures. Analysing these texts using post-colonial theory, this paper explores the aspects of pre-colonial re-enactment in the texts mentioned and view the idea of 'impossible longing' as creating an unlikely future considering the current political constraints on Wales as a nation. How does a small nation, part of a larger sovereign state, imagine its own future of scientific and technological advances, when those resources are unavailable through the medium of Welsh in the present day?

**Jonietz, Marie** Monday, 13.30-15.00, Room 6

### **Celticism as a Romantic Project – the Gaelic Revival around 1900**

My dissertation project examines the relationship between Celticism, Romanticism, and Irish national identity. Its core objective is the interpretation of Celticism as a specific variant of Romanticism. The focus lies on the significance of Celticism as a Romantic project for the "invention" of the Irish nation.

My research project assumes that the contemporary concept of Celticism is Romantically influenced. It utilizes the novel research perspective offered by model heuristics of the Research Training Group "Modell Romantik", enabling a model-like access to the phenomenon of Celticism. Within this framework, I examine on the one hand the period around 1800 as the original epoch of British Romanticism, and on the other hand the

period around 1900, in which Celticism as part of the Gaelic Revival gained in significance and became an ideological cornerstone of the Irish national movement.

I operationalize the Gaelic Revival via the method of Historical Network Analysis. For this purpose, I examine various agents of the Gaelic Revival and the Irish national movement, such as William Butler Yeats, Lady Gregory, Maud Gonne, Patrick Pearse, Constance Markievicz, and Douglas Hyde, their connections to each other, the cultural and political organizations in which they were active, and their adaptation of Celticist motifs.

Moreover, it should be noted that Celticism is not an exclusively Irish phenomenon, which is why the transnational dimension of Celticism – for example in the form of Pan-Celticism – cannot be ignored. In the context of "Invented Traditions", Scotland, Wales, Brittany, and the Irish diaspora come into focus. In this way, my research project peripherally examines the extent to which national and transnational levels of meaning intertwine in Celticism as a projection screen for collective identity.

**Jørgensen, Anders Richardt** Tuesday, 9.30-11.00, Room 1

### **Aspects of the phonetics, phonology and morphology of French loanwords in Middle Breton**

This talk will present new findings relating to the adoption of Old and Middle French loanwords in Middle Breton. As such it will serve as an update to parts of Jackson's *Historical Phonology of Breton* (1967) and Piette's *French Loanwords in Middle Breton* (1973). Some specific topics to be discussed are:

- the adoption of French /ə/ (medial as Middle Breton /Ø/, /e/, /a/ and /o/, word-final as Middle Breton /Ø/, /aμ/, /a/ and /e/)
- the treatment of Old French hiatus (preservation, reduction and local French dialectal forms)
- instances of non-standard phonological features (reduction of PFr. \*iei/\*uei, development of \*ɔIT to \*ɔiIT and \*Oka > \*Oia)
- reflexes of the Old French subject case form and plurals. Specific attention will be given to the nouns with inherent plural meaning and their treatment in Middle Breton, including the borrowing of French plurals as singulars and the pluralization of French etymological plurals.

### **Final and internal *i*-affection in Middle Breton: explaining inflectional and derivational patterns**

This talk will discuss various unexpected outcomes relating to final and internal *i*-affection in Middle (and Modern) Breton. It will treat several different cases, both instances showing the absence of expected *i*-affection and instances showing the presence of unexpected *i*-affection. The cause of these unexpected forms will be discussed in detail and the solutions proposed will have relevance beyond the specific Breton context. For instance,

we may come to a better understanding of the derivational morphology of Breton and Cornish diminutives. The talk will also provide tentative new evidence for the placement of final *i*-affection *before* the complete loss of the case system in the relative chronology leading up to Proto-Brittonic.

**Justice, Jeff W.** Tuesday, 14.30-16.00, Room 7

### **Using Biopolitics to Understand Scottish Gaelic Activism**

Biopolitics is theoretical framework that takes a holistic, environmental approach to understand the impact of policy and politics on the life processes on the level of populations. Life can be understood in an ontological sense, as in whether or not it exists, or it can be epistemologically informed, which is to say that life can be measured in terms of the quality of its existence as opposed to the binary ontological view. Biopolitics also reimagines sovereign authority of the state not has having the power to terminate the existence of that which it rejects but to force to remain alive those aspects necessary to achieving its goals while allowing all else to wither and die. This approach can have metaphorical or literal connotations, or even both. Language is not an autonomous living construct, but it has organic properties to it.

While numerous scholars have addressed biopolitics over the past half century, this work will particularly focus on the thought of Michel Foucault and Giorgio Agamben with regard to the 'life' processes of the Scottish Gaelic community and their pushing back against the *status quo* of their language. Through a series of interviews conducted with leaders and representatives of activist Scottish Gaelic organisations and non-governmental organisation that address Gaelic, I offer evidence that supports use of this framework in order to understand activist behaviour designed to address their perceived deficiencies in Gaelic language policy. In doing so, I demonstrate that their work can be framed as resistance against the dominance of English and a policy situation that does not seek the end of Gaelic but that treats it with ambivalence, creating the circumstances that have caused it to wither to the point where it could disappear.

**Kane, Brendan** Monday, 13.30-15.00, Room 10 & Monday, 15.30-17.00, Room 8

**What's 'early modern' in Early Modern Irish political writings?**

**Part of the session 'Political thought and practice in early modern Ireland and Wales'**

This paper asks whether Irish-language writings of the mid-seventeenth century reveal aspects of political worldviews typically associated with modernity. It is a truism across disciplines that this period in English history was decisive in the transition from the medieval to the modern. Although it exhibited elements associated with both periodizations – thus the designation 'early modern' – the era is nonetheless thought to mark a developmental point of no return in terms of political thought and action, as well as in other areas of human endeavor. Taking the Irish archive as a test case, was there a comparable Celtic-language 'revolution' in political theory and practice? If so, what might it have looked like and how might its identification affect long-held notions of historical periodization and modernization? If not, why not? And what might its absence suggest regarding the usefulness of the category 'early modern' when doing comparative historical work?

**See also roundtable 'Syllabic and Accentual Irish Poetry in the 1640s | Texts and Contexts'**

**Kavanagh, Emer** Thursday, 10:00-11.00, Room 6

**Medieval Medical Charms: The Importance of Auralty in Verbal Rituals**

Medical charms can be found in different types of manuscripts produced throughout the medieval world. In Ireland, these can range from dedicated medical books with sections or clusters of charms, recorded alongside so-called 'rational' cures, which were usually scholastic in nature; to individual charms, such as those recorded in the margins of manuscripts, or placed between other, disparate texts. These charms are recorded as having a specific formula, similar to the rational cures, with an added spoken element, designed to derive power and enact healing from a supernatural source.

Using four charm texts from National Library of Ireland MS G11, this paper will examine the importance of the aural element of healing contexts by looking at: who is doing the speaking; the types of words that are being spoken; and the impact of both speaker and words on the listener. Spoken incantations indicate a close proximity between the speaker and the patient. The way the listener views the speaker, and the assumptions they have placed on the words being spoken, no doubt influenced their belief in the efficacy of the charm. Although these verbal remedies survive only in written format, their aural nature is an essential, core reason for the wide-spread popularity that saw them recorded and preserved throughout the medieval period.

**Kennard, Holly** Tuesday, 14.30-16.00, Room 1

**The use of French loanwords in Breton: morphophonological adaptation and cross-generational contrasts**

Breton has had centuries of contact with French, and has borrowed extensively; examples include *tog* 'hat' < French *toque*, first attested 1499, and *bananez* 'bananas' < French *banane*, first attested 1931 (Deshayes 1993). This paper examines French loanwords in Breton: first, how loans are adapted to Breton phonology, morphology and morphophonology, and secondly, how speakers from different linguistic backgrounds use loanwords. Data are drawn from both single phrases and connected speech.

The adaptation of loanwords to stress, grammatical gender and number morphology indicates that speakers more readily use Breton morphology in loanwords than they do stress. This may be because stress is already subject to French influence (Kennard 2021). Breton gender is not predictable, nor is it borrowed from French. However, speakers use gender agreement consistently in loans, and apply regular number morphology. Affixes such as the singulative *-enn* even seem to be used to 'bretonise' loanwords, e.g. *boujienn* 'candle' < French *bougie* (Ternes 2015).

The revitalisation of Breton has led to a growing number of 'new speakers', who have acquired the language by means other than intergenerational transmission (Hornsby 2015). New speakers supposedly avoid French loanwords in favour of more 'Celtic' equivalents (Jones 1995). In this study, it seems that the difference between the two groups of speakers is not as great as might be supposed. Both groups of speakers use French loanwords, both established and one-off loans. Teenaged speakers may struggle with less-frequent words (e.g. *goz* 'mole'), but the same can be true of older, traditional speakers who speak Breton only in limited contexts (e.g. use of *far* < French *phare* for *tour-tan* 'lighthouse'). This does not necessarily mean that the Breton is likely to see an increase in the use of French loans, or indeed an increase in 'Celtic' vocabulary; both are possible, but not inevitable.

**Kirkham, Sam** Tuesday, 11.30-13.00, Room 7

**An acoustic and ultrasound tongue imaging study of Scottish Gaelic sonorants (see [Nance, Claire](#))**

**Kobel, Chantal** Monday, 15.30-17.00, Room 11

**Cryptography in medieval Irish legal manuscripts**

A striking feature of medieval Irish legal manuscripts is that they abound in scribal notes and colophons, many of which are written in a deliberately obscure fashion, containing elements of *Bérla na Filed* or using various types of cipher. Apart from the pioneering work of O'Grady (1926), who presented transcriptions and translations of such notes in British Library MS Egerton 88, catalogues often only make brief reference to the location of such difficult scribal notes or overlook them entirely. Breatnach (2021) has recently highlighted

the importance these notes have for our understanding of the intellectual history of the sixteenth century. The extent to which cryptography was used in these manuscripts has not yet been fully established.

In this paper, I survey the scribal notes written in cipher found in the medieval Irish legal manuscripts and establish a taxonomy of the different types of cryptography employed. I also will discuss this phenomenon in the broader context of the Irish manuscript tradition in late medieval Ireland.

### References

Liam Breatnach, 'Varia Hibernica', *Celtica* 33 (2021), 349–72, at 363–9.

Standish Hayes O'Grady, *Catalogue of Irish Manuscripts in the British Museum*, volume I (London 1926), 108–41.

**Koch, John T.** Thursday, 16:30-18:00, Room 9

### **Old Welsh *Teuhant*, Ancient Brythonic TASCIOVANTIS and *Trinovantes***

In the Iron Age coinage of Cunobelinus, who ruled about AD 10–40, the name of his father occurs on 15 attested coin types. Most often this patronym is truncated, but in four types it is given as a full Latinized genitive: **TASCIOVANI**, **TASCIOVANII**, and **TASCIOVANTIS** twice. As recognized long ago by Rhŷs, this Ancient Brythonic name, attested only in coin legends, remarkably recurs in the Harleian Old Welsh genealogies in the sequence *Caratauc map Cinbelin map Teuhant*. A form with final *-nt* is found also in *Vita Cadoci* as *Teuhant* son of *Tecmant* and Geoffrey of Monmouth's *Tenuantius* (based on a misreading of *h* as *n*). On the other hand, there is Gaulish *Tascouanos*, and Welsh forms without final *-nt* include *Tecvann* father of *Kynvelyn* in *Gwarchan Kynvelyn* of the Book of Aneirin and *Teneuan* in *Brut y Brenhinedd*. The paper considers the possibility that the compound had forms as both an *o*-stem and a participial *nt*-stem, comparable to Homeric ἀνδροφόνοϛ 'man-slayer', applied 11 times to Hector in the Iliad, as well as ἀνδρεϊφόντης 'man-slaying', applied to the war god Ἐνυάλιος. The discussion leads to the suggestion that the Ancient Brythonic group name *Trinovantes*, nominative singular **TRINO/VAS**, also contains a participle of the Proto-Indo-European root *\*g<sup>w</sup>hen-* 'slay', thus the same collocation as in the line *er pan want maws mvr trin* 'since the refined one, the wall of battle was slain' in the B text of the 'Reciter's Prologue' of *Y Gododdin*.

**Kramer, Rutger** Monday, 15.30-17.00, Room 1

**These Gauls Are Crazy! Politics, Religion And (Self-)Representation In The Hagiographical Dossier Of Redon (9th-11th Centuries)**

**Part of the session 'Community and self-perception on the Armorican Peninsula II: Bretons without Bretagne (600-1100)'**

The hagiographical narratives emanating from the monastery of Redon present us with an interesting insight into the self-perception and -representation of people who are traditionally seen as 'Breton'. The monastery, situated on the border between Breton, Viking and Frankish spheres of influence, has clearly taken on various modes of identification in order to foster feelings of belonging or otherness vis à vis various social groups in their surroundings. Moreover, we can trace how their priorities in this regard have shifted by looking at the changes made between the ninth-century *Gesta Sanctorum Rotonensium* and its eleventh-century réécriture, the *Vita Conwoionis*. This paper aims to explain how the monks of Redon saw themselves as part of the wider Christian world, while simultaneously asserting their own local, communal identity as distinct from any Frankish imperial impulses. It will do so specifically by looking at various figures of secular authority and their relation to the community: the Frankish emperors Louis the Pious and Charles the Bald on the one hand, and the Breton rulers Nominoë, Erispoë and Salomon on the other.

**Krivoshchekova, Viktoriia** Monday, 15.30-17.00, Room 11

***Superior Contemplatio: The Symbolic Power of Letters in Early Medieval Ireland***

Early medieval intellectuals were positively fascinated with alphabets. Not only was there a grammatical interest in the properties of letters but also a heightened sensitivity towards their mystical value as Christian symbols. Irish scholars made important contributions to this area of inquiry, both in Latin and in the vernacular. The proposed paper aims to explore these contributions by addressing three specific aspects of the general subject matter: (1) the idea of the alphabet as a metaphor for the foundations of Christian ethics, (2) symbolic interpretation of the shapes of individual letters, (3) manipulating letters in order to intentionally obscure the meaning of a written text. The sources for this study represent a wide variety of Hiberno-Latin and Irish works in the areas of grammar and exegesis from the seventh and eighth century, including the writings of the mysterious Virgilius Maro Grammaticus and his equally mysterious follower Sergilius and a poem on the alphabet by an anonymous Irishman, all dating from the seventh century; the so-called 'Catena on the Psalms', the Würzburg glosses on the Pauline epistles and the vernacular moral treatise *Apgitir Chrábaid* 'The Alphabet of Piety', all likely produced in the eighth century. The paper will shed new light on the ideas concerning the extralinguistic significance of letters in early medieval Ireland.

**Kurzová, Irena** Thursday, 11.30-13.00, Room 11

**Narrative technique of interlace in Middle Welsh prose**

The issues discussed in the article constitute a part of a wider project, which could be defined as a comparative study of the narrative techniques used in 13<sup>th</sup> century Old French Arthurian prose and in Middle Welsh Arthurian prose. The comparison of the narrative technique of these traditions could contribute in a considerable manner to

defining of some of the narratological concepts. The interlace (*entrelacement*, in French) is one of these concepts. This narrative device consists in interweaving the narrative threads and the themes into a complex whole. The “entrelacement” is typical for Arthurian prose cycle from the first third of the 13<sup>th</sup> century called *Lancelot-Grail* or *Vulgate*. The term “entrelacement” was coined by French medievalist Ferdinand Lot in the beginning of 20<sup>th</sup> century and later elaborated by various scholars.

The article aims to provide an introduction to some of the issues related to the interlace, proceeding from the narratological analysis of two Middle Welsh texts that may shed unexpectedly bright light on these problems. In *Peredur*, we can observe the systematic character of the use of narrator’s interventions, in other words – of the transitional formulas. In *The Dream of Rhonabwy*, an exceptionally sophisticated parody of this rhetorical device is found. The anonymous narrator of this text serves as a worthy predecessor of later medieval and Renaissance authors who were treating this narrative technique with parody and irony.



**Lambert, Luke William** Tuesday, 11.30-13.00, Room 5

**Saints as Destroyers: Local Cults of Saints and Supernatural Power in Early Medieval Wales**

In Early Medieval Wales, the turbulent secular power structures led many to look to local saints as their protectors. The ways common people constructed what was important in a "powerful" saint would be informed both by the history of sorcerers and magic users in Welsh national canon as well as the power contemporary kings exercised within their respective realms. To have power in Early Medieval Wales was to be able to destroy as well as create, as stories of Saint David, Saint Cadog, and Saint Germanus of Auxerre illustrate. This conception of power is certainly also reflected in the *Mabinogi* and other texts integral to the Welsh medieval literary landscape. This leads us to look back on pre-Christian conceptions of power and how local saints of the fifth through ninth centuries were mapped onto this early format of a powerful sorcerer seen (among other examples) in Gwydion and Math Mathonwy in the *Mabinogi*. This historical analysis allows us to construct a better understanding of how sacred power was constructed in Early Medieval Wales through the local cults of saints and in turn how this power would interact with other sacred powers as well as secular powers.

**Lambert, Pierre-Yves** Tuesday, 9.30-11.00, Room 8

**And Ruiz Darasse, Coline**

**Present agenda in Gaulish Studies. The RIG programme and its realization**

**Part of the session 'Gaulish studies, epigraphy and language: From the RIG to the RIIG'**

The continuous growing of the Gaulish corpus, together with a wider spectrum of epigraphic varieties, has not been met with a sufficient amount of specific analyses or studies. Many inscriptions have been neglected or forgotten as soon as edited. Although one may hope the on-line edition could help to make this new corpus more accessible, and give everyone more exact and more legible images, it is just a technological improvement and as such, a preliminary to more advanced studies. - Inside Gaulish studies, there is a strong tendency to favour etymological studies (with the explication of isolated lexems), and to neglect syntax, or morphosyntax; the grammar of cases, of tenses is still to be written. Epigraphical studies comparing the Gaulish corpus with other corpuses of the same date are also particularly needed. This lecture will develop the examples of new texts from Lezoux, Chartres and Chateaubleau in order to show what could be done: revision of readings, distinction of hands, logical sequences of clauses, and comparison of parallel texts, particularly Latin texts.

**Lash, Elliott** Thursday, 9.30-11.00, Room 10

**Morphosyntax and Information structure of Ellipsis in Old Irish**

**Part of the workshop 'Clausal syntax in the history of Irish'**

Historically ellipsis has played a relatively minor role in the study of Old Irish syntax, despite a number of interesting morphosyntactic and information structure phenomena that intersect with it. This talk will provide a survey of ellipsis types in Old Irish, including gapping, stripping, sluicing, etc., and explore several issues of theoretical interest, such as exceptional case marking of possessors in comparative ellipsis contexts (e.g. *ar nitaat cosmuli a mbesa-sa frib-si`* 'for their customs are not like unto you(r customs)') and responsive morphology. The glosses will be subject to a full corpus study to provide a detailed picture of how ellipsis works in Classical Old Irish.

**Le Bihan, Herve** Tuesday, 11.30-13.00, Room 1

**Moyen-breton archaïque: remarques sur la syntaxe, la morphosyntaxe et la versification dans La Destruction de Jérusalem**

La Destruction de Jérusalem est une pièce en vers que l'on peut sans doute dater de la fin du XVe siècle (une date proche de celle de la Vie de sainte Nonn), date que nous discuterons. Cette pièce est connue par les fragments recopiés par Dom Louis Le Pelletier au XVIIIe siècle (ms conservé à la BRM, Rennes, Brittany). L'édition conjointe opérée par Roparz Hemon et Gwennole Le Menn en 1969 a considérablement fait avancer la connaissance de La Destruction, mais aussi de la littérature conjointe en moyen-breton.

Pour notre part nous nous attacherons à montrer les archaïsmes et particularités de ce texte qui reste encore à investir. L'intervention proposée reposera sur nos recherches systématiques menées dans le cadre du Dictionnaire Devri, dictionnaire historique de la langue bretonne en ligne (<http://devri.bzh/>). Notre intervention pourra être considérée comme un travail préparatoire à la réédition de la Destruction.

**Le Pipec, Erwan** Tuesday, 14.30-16.00, Room 1

**The Acquisition of Mutations in Breton by Children in a Bilingual Schooling Context**

This presentation is part of a programme aimed at describing Breton as it is spoken today by a group of pupils in a bilingual class in central Brittany. Schools have indeed become at present the main way of transmission of the Breton language. However, many criticisms are often made about the Breton variety taught in such a context: it is often said to be an artificial or literary language, different from vernacular practices and not very comprehensible to traditional speakers (Le Dû 1995, Jones 1998, Hornsby 2015). Generally, these criticisms are nonetheless poorly documented in terms of internal linguistic observation: most researchers working on the revitalisation of Breton do indeed favour sociolinguistic perspectives (Adam 2020, Larvol 2022, Chantreau 2022), and

sometimes psycholinguistic ones (Planche 2002), but there is little work characterizing accurately the language produced by children (Davalan 2000, Stephens 2000, Kennard 2014).

I therefore subjected a group of pupils to a set of tests assessing their phonological, grammatical and pragmatic skills in Breton. The test presented here examines the acquisition of mutations. After a review of the literature devoted to the development of morphology, the functionalist model (Gathercole & Thomas 2005, Gathercole 2007, McWhinney 2009) and the situation of other Celtic languages (Ó Baoill 1992, Jones 1998), the specificities of Breton are presented. Students' skills are then measured through a school exercise involving the most common mutations. The students' responses (production of correct or erroneous mutations, absence of mutations or aberrant responses) provide the material for analysing the acquisition process in progress. In line with the work of Kennard & Lahiri (2017), this acquisition appears to be a slow phenomenon, with full mastery only achieved after childhood.

### References

- Adam C, 2020, *Bilinguisme scolaire, familles, écoles, identités en Bretagne*, Berlin, Peter Lang.
- Chantreau K, 2022, « Transmettre une langue minoritaire autochtone à ses enfants : le cas du breton », Doctoral dissertation in Educational Sciences, Université Rennes 2.
- Davalan N, 2000, « Le verbe chez les bilingues bretonnants », in F Favereau, 2000, *Le bilinguisme précoce en Bretagne, en pays celtiques et en Europe atlantique*, Klask n°5/Presses Universitaires de Rennes, Rennes.
- Gathercole V C Mueller & Thomas E M, 2005, « Minority Language Survival: Input Factors Influencing the Acquisition of Welsh », in J. Cohen, K.T. McAlister, K. Rolstad, and J. MacSwan (ed.), *Proceedings of the 4th International Symposium on Bilingualism*, Somerville, Cascadilla Press, p. 852-874.
- Gathercole V C Mueller, 2007, « Miami and North Wales, So Far and Yet So Near: A Constructivist Account of Morphosyntactic Development in Bilingual Children », *International Journal of Bilingual Education and Bilingualism*, 10-3, p. 224-247.
- Hornsby M, 2015, *Revitalizing Minority Languages*, Basingstoke, Palgrave-MacMillan.
- Jones M C, 1998, *Language Obsolescence and Revitalization*, Oxford, Clarendon Press.
- Kennard H & Lahiri A, 2017, « Mutation in Breton verbs: Pertinacity across generations », *Journal of Linguistics* 53-1, p. 113-145.
- Kennard H, 2014, « The persistence of verb second in negative utterances in Breton », *Journal of Historical Linguistics* n°4-1 p. 1-39.
- Larvol G, 2022, « Interactions orales en langue seconde : analyse croisée des approches des enseignants et des compétences des élèves de primaire en classe bilingue breton-français », Doctoral dissertation in Breton Culture, Université Rennes 2.
- Le Dû J, 1995, « Vrais bretons et pseudo-normes », in F. Bonnot (ed.), *Paroles régionales – normes, variétés linguistiques et contexte social*, Presses Universitaires de Strasbourg, p. 265-287.
- McWhinney B, 2009, « Une histoire de paradigmes », in Kail M, Fayol M & Hickmann M (ed.), *Apprentissage des langues*, Paris, CNRS, p. 29-46.

Ó Baoill D P, 1992, « Developmental Stages in the Acquisition of Irish Phonology and Initial Mutations », in D. P. Ó Baoill (ed.) *Insealbhú na Gaeilge mar Chéad Teanga*, Dublin, Irish Association for Applied Linguistics, p. 54-73.

Planche P, 2002, « L'apprentissage d'une seconde langue dès l'école maternelle : quelle influence sur le raisonnement de l'enfant ? », *Bulletin de psychologie* n°55.

Stephens J, 2000, «The development of grammatical structures in the Breton of nursery school children», *Ikastaria*, 12, p. 123-142.

**Lee, Seungyeon** Thursday, 14.30-16.00, Room 11

**Navigating Gender in Medieval Ireland and Korea: a Comparative Study of *Tochmarc Becfhola* and the Story of Queen Heo in *Samguk yusa***

**Part of the session 'New Directions in Gender and Sexuality Research in Medieval Irish'**

Previous studies have noted the benefits of comparative mythology in studying a wide variety of cultures and showed that mythological literature allows exploration of a community and its beliefs in the past. However, in relation to medieval Irish literature, one limitation is that such studies have focused hitherto on the Indo-European language-speaking areas, despite there being a significant commonality of mythology in different cultures where there is no connection with Indo-European languages, such as Ireland and Korea. Therefore, this paper aims to go beyond the threshold established by previous Indo-European comparative studies by comparing Irish and Korean tales, in this case 'The Wooing of Becfola' and Queen Heo's story from 'Samguk yusa'. The historical composition of these two tales is medieval, after the arrival of Christianity and Buddhism respectively. The narrative of Becfola illustrates rigorous Christianity as a dominant religion, while Queen Heo's story is not so overtly shaped by Buddhism, in spite of the circumstances of its composition. In these two stories, Becfola and Heo are depicted as immigrant women who travel from mysterious or unknown places. Their stories show their ambitions, sexuality, and subjectivity as women within their circumstances, as well as their rejection and/or acceptance of their patriarchal societies. The common elements indicate that these social phenomena have occurred not only within kindred language cultures but also more globally. Therefore, through the lens of human medieval culture and society, this paper transcends the circumscription whereby comparative literary studies have often been shaped by shared linguistic roots. Lastly, this paper examines women's lives in the context of immigration, specifically in two countries during the medieval period, from a gender studies perspective.

**Levkovich, Nataliya** Tuesday, 14.30-16.00, Room 10

**Loanword gender in Welsh (see [Stolz, Thomas](#))**

**Lewin, Christopher** Thursday, 11.30-13.00, Room 12 & Thursday 14.30-16.00, Room 1 & Thursday 16.30-18.00, Room 1

**Roundtable 'Teaching the modern Celtic languages'**

**The roots of Manx writing**

**Part of the session 'Manx Literature and Linguistics'**

Research over the last few years has shed fresh light on the development of the Manx written tradition in the seventeenth and eighteenth centuries. This paper will present an overview of some of these new insights, and seek to sketch a cohesive, if partly tentative, narrative of the emergence of Manx literacy in the context of the ecclesiastical history of the island after the Reformation. Themes include:

- Bishop John Phillips' translation of the Book of Common Prayer (c. 1610), its contemporary reception and relationship to the wider tradition of writing in Manx;
- The gradual shift from extemporary translation of the liturgy and preaching to the use of written texts;
- The existence of an established tradition of authorized manuscript translations of liturgical and scriptural texts, until their suppression upon the publication of printed versions (1760s);
- The link between Manx literacy and the gradual emergence of a more educated clergy;
- The spread of Manx literacy among the laity;
- The evolution of a standard orthography and standard language ideology;
- The relationship between English and Manx in terms of orthography, translation, and societal and individual bilingualism.

Particular attention will be given to the role of Manx manuscript sermons in this period, drawing on insights from a recent project to transcribe a corpus of around ninety sermons from a dozen preachers dating from the late seventeenth century until the completion of the Manx Bible in 1772.

**Lewis, Barry** Tuesday, 11.30-13.00, Room 5

**Poets, patrons and the cults of local saints in late medieval Wales**

Some poets travelled widely around the late-medieval Welsh countryside, visiting many different gentry houses and living as itinerant, professional craftsmen; others, perhaps those who owned property or enjoyed some independent means of sustenance, served a more local area or a small network of related families, working semi-professionally or even as amateurs. In either case, the cult of local saints was an important mutual interest that they shared with their patrons. It might determine, for instance, the occasion on which they chose to visit a particular house or were invited there, an arrangement that

appears to be formalized in the sixteenth-century *Statute of Gruffudd ap Cynan*. Sometimes they would be called on to celebrate a saint in verse, or to help work up enthusiasm for pilgrimage or even for a specific building campaign at a local shrine. In other cases, poets seem to have had personal, devotional motivations for their work and may not have sought patronage at all. This paper will examine some case studies of how poets and patrons interacted to promote the public celebration of local saints' cults.

**Listewnik, Marta** Monday, 15.30-17.00, Room 2

### **Transliterating and transcribing the Cyrillic alphabet in Welsh**

Transcribing/transliterating the Cyrillic alphabet in Welsh has received little scholarly attention until date, and no specific guidelines have been issued in this respect by possible standardizing institutions (cf. Andrews et al., 2018, Jones, 2019). However, recent political events, in particular the war in Ukraine, have brought the question to the forefront, as Slavic proper names (mostly Russian and Ukrainian) appear increasingly frequently in the Welsh-language discourse.

In this paper I am going to present transcription and transliteration strategies as used by Welsh authors in literature and printed media previously and today. Attention will be also paid to potentially normative sources, such as Welsh Wikipedia. An analysis of press articles from 2022 has shown two competing strategies of transcription that can be observed in Welsh-language media: using the English transcription system or rendering Slavic names according to Welsh orthographic rules, which results in alternative spellings, such as Minsk/Minsg, Lavrov/Lafrof. This variability has recently given rise to rather heated debates on spelling in social media among speakers of Welsh. The two views on transcription strategy and related discourses correspond largely to Cronin's idea of *translation-as-assimilation* versus *translation-as-diversification* (2003, p. 140), illustrating the asymmetry of power between the dominant and minoritized language.

#### References

- Andrews, T., Prys, D., Prys, G., & Jones, D. (2018). Crossing between environments. In S. Berbinski & A. M. Velicu (Eds.), *Terminologie(s) et traduction*. Peter Lang.
- Cronin, M. (2003). *Translation and Globalization*. Routledge.
- Jones, S. (2019). Nid Trwy Sbectol y Sais y Dylai Cymro Edrych Ar Wlad Ddieithe: Astudiaeth o Gyfieithiadau T. Hudson-Williams O'r Rwseg I'r Gymraeg [PhD Thesis, Prifysgol Bangor].

**Lloyd, Scott** Tuesday, 9.30-11.00, Room 11

**And Dollery, Jon**

**Mapping the Marcher Lordship Boundaries of Wales**

**Part of the session 'Mapping the Medieval March of Wales'**

The available datasets for the boundaries of medieval Wales are extremely limited and not suitable for detailed GIS analysis. As a part of the MOWLIT project, we will create accurate parish, township and manorial boundaries which will inform the boundaries of Marcher lordships in the medieval period. Starting with the first edition 25-inch Ordnance Survey (OS) mapping and then moving back through Tithe, Enclosure and Estate mapping until large scale mapping is exhausted, we will then glean information from perambulations, estate records, charters and chronicles. This type of information will make it possible to show the changes in ownership of the lordships and function as a background to further geospatial analysis of manuscripts and documents. This work will also enable us to accurately locate names of sites along boundaries and in turn unlock many medieval documents.

This presentation will demonstrate our methodology, developed during a similar recent project, by which we will georeference and gently warp the historic mapping over the OS MasterMap. The accurately georeferenced historical mapping will then be vectorised to capture the boundary information they contain. Vectorisation is the process of creating interrogatable digital data in a variety of different formats such as polygons and polylines, with accompanying data tables. We can then record a variety of information associated with these boundaries. This methodology will produce a highly accurate and consistent boundary dataset for each type of historical administrative boundary in Wales that is interrogatable and period specific, allowing the user to track changes over time. This digital data will be available via a publicly web-accessible 3D environment allowing a level of analysis far beyond what is currently available.

**Longman, Finn** Tuesday, 14:30-16:00, Room 6

**'A champion who could fight a hundred': Láeg mac Riagabra in *Tóruigheacht Gruaidhe Griansholus***

The seventeenth-century romantic adventure tale *Tóruigheacht Gruaidhe Griansholus* ('The Pursuit of Gruaidh Ghriansholus') depicts Cú Chulainn on a journey around the world, slaying giants and rescuing transformed maidens – accompanied, as always, by Láeg mac Riagabra, his faithful charioteer. But Láeg's role in this text goes far beyond his usual position as Cú Chulainn's driver and weapons master: as well as the expansion of his responsibilities to encompass sailing Cú Chulainn's ship, *Tóruigheacht Gruaidhe Griansholus* portrays Láeg as a champion in his own right, capable of vanquishing groups of enemies sent against Cú Chulainn, sometimes with Cú Chulainn's own weapons. This idea first appears in less developed form in the later versions of *Táin Bó Cúailnge* (the fragmentary third recension, and the fifteenth-century Stowe version of *Comrac Fir Diad*). As such, its presence in *Tóruigheacht Gruaidhe Griansholus* illustrates the author's use and development of earlier material to create a new tale shaped by early modern literary sensibilities. Moreover, this story also reflects the developing interest in Láeg and his relationship with Cú Chulainn during the early modern period, placing significant emphasis on the loyalty and love between them, such that Láeg expresses a desire to die

at Cú Chulainn's side and be buried in his grave. In this paper, I will demonstrate how a close reading of Láeg in *Tóruighaicht Gruaidhe Griansholus* thus illuminates not only this understudied text itself, but also the wider literary development of the Ulster Cycle after the medieval period.

**Lynch, Peredur** Tuesday, 11.30-13.00, Room 12

**Pa bryd y bu farw Brud?' ('When did *Brud* die?')**

**Part of the session 'Adapting Myrddin in Early Modern Wales'**

It has been traditionally assumed that the period of the Wars of the Roses was the golden age of Welsh prophetic poetry. In this paper it will be argued that Welsh prophecies had political relevance far beyond that period.



**Mac Cárthaigh, Eoin** Monday, 15.30-17.00, Room 8

**See roundtable 'Syllabic and Accentual Irish Poetry in the 1640s | Texts and Contexts'**

**Mac Cathmhaoil, Nioclás** Thursday, 14.30-16.00, Room 9

**The Manuscript tradition of *Siabhradh Mhic na Míchomhairle***

**Part of the session 'Late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales'**

This paper will explore the transmission of the late Irish prose tale *Siabhradh Mhic na Míchomhairle*. Both traditional textual criticism and computer-assisted phylogenetic methods will be examined, and the geographical distribution of the work will be analysed.

**Mac Amlaigh, Liam** Thursday, 9.30-11.00, Room 11

**A comparative selection of headwords from Irish-language lexicography of the 20<sup>th</sup> century**

Those who speak, work and study the Irish language have always had an interest in words, phrases, derivations and, of course, dictionaries. Lexicographers were motivated by a similar interest. In the 17th century, the preservation of the language and its extension were some of the primary motivations of Irish-language lexicographers. Mícheál Ó Cléirigh, his fellow Franciscans and others aimed to enable the population in linguistic terms with aids such as dictionaries. In the twentieth century, we see the evolution of lexicography, from the influence of the revival to the necessities of the new Irish State; from a paper tradition to one that is computer aided; from the promotion of literacy in the traditional sense, to the certification of new terminology through the means of lexicography. It is difficult to imagine that the language's use in the modern day would have been as easily facilitated without the wide availability of lexicographical material, and those who compiled it.

The purpose of this paper is to conduct a cursory comparative examination of a selection of headwords from a range of Irish-language dictionaries in the 20<sup>th</sup> century. The headwords: **rith/run**, **píolótaigh/pilot**, **éanlaith/poultry**, **guthán & teileafón/telephone**, **Cincís/Pentecost**, **milis/sweet**, **uaine & glas/green**; and **(go) ciallmhar/sensible** will be examined to assist in sketching a picture of the particular position of each of the principal bilingual Irish-language lexicographers of the last century in terms of the lexicographical process and output involved. In doing so, some of the approaches and merits of the compilers and their dictionaries will be examined and the potential influence of the entries they compiled assessed.

**MacLeod, Robbie** Thursday, 16.30-18.00, Room 11

**Gender (and) Ambiguity: Re-Examining Medieval Gaelic Saga**

**Part of the session 'Gender and Theory in Medieval Celtic Literature'**

This paper will use approaches from Gender Studies and Queer Theory to re-examine some of our early medieval Gaelic saga texts. Several of these texts feature moments of ambiguity. Despite this inherent ambiguity, there frequently emerges in scholarship a consensus that one interpretation ought to be held in highest regard; or else, at times, scholars lament that the text is fractured, or deficient in some way. Instead, this paper approaches ambiguity as an opportunity: the author has left us a gift. We do not need to ignore this by forcing a narrow reading or an investigation of the 'one true reading' upon a text.

Building on work in the presenter's thesis on gender and love in medieval Gaelic literature, this paper will examine several early saga texts through feminist and queer lenses. Moments of ambiguity - whether of character motivation and feeling, of speech acts, or of physical activity - will be explored. Ultimately this paper will highlight the potential for new readings of medieval Gaelic saga when the text being examined is allowed to be multi-faceted. When the heteronormative assumptions behind ways in which texts have been criticised are challenged, it becomes clear that even well-researched medieval Gaelic sagas contain within them a wealth of potential for intersectional feminist and queer study.

**Madlener, Rebecca** Thursday, 14.30-16.00, Room 4

***A n-as muir glan (...)* is mag meld: A Landscape Semantic Investigation of Old Irish *Mag* 'Plain' and *Muir* 'Sea'**

The medieval Irish landscape has been studied from a range of disciplines and approaches (e.g. FitzPatrick and Hennessy 2017, McMullen and Carella 2017, Mulligan 2019). However, a thorough linguistic investigation is still missing. The varying ways in which language is mapped onto the landscape provide fruitful ground for linguistic investigation. The field of landscape semantics, building on Burenhult and Levinson (2008), examines these variations within and across modern languages. The methods applied in landscape semantics can be adapted for the study of Old Irish. This provides insight into how the landscape was conceptualized in medieval Ireland. My Master's dissertation made use of methods from historical semantics and corpus linguistics as well as close readings of selected text passages, in order to investigate individual landscape terms and the cognitive linguistic structure of the overall landscape vocabulary.

The mythological equation of the landscape features *mag* 'plain' and *muir* 'sea' in the Old Irish saga *Immram Brain* ('The Voyage of Bran') often puzzles modern readers. Landscape semantics enables an understanding of the cognitive linguistic concepts represented by

these terms and thus provides a new perspective on this seemingly contradictory equation. *Muir* and *mag* can be shown to represent almost identical concepts. Both refer to landscape features that the human speech community regularly interacts with; both are used as landmarks; both are associated with verbs of vision; both co-occur with words indicating conflict; and both can be associated with supernatural occurrences. The only distinction is the physical realisation of liquid water in contrast with solid land. This conceptual semantic parallelism allowed native speakers of Old Irish to equate the two landscape features. Approaching the Old Irish landscape from the cognitive linguistic perspective of its native speakers allows us to consider the landscape through their eyes.

### References

- Burenhult, Niclas, and Stephen C. Levinson. 2008. "Language and Landscape: A Cross-Linguistic Perspective." *Language Sciences* 30 (2): 135–50.
- FitzPatrick, Elizabeth, and Ronan Hennessy. 2017. "Finn's Seat: Topographies of Power and Royal Marchlands of Gaelic Polities in Medieval Ireland." *Landscape History* 38 (2): 29-62.
- McMullen, A Joseph, and Kristen Carella. 2017. "Locating Place and Landscape in Early Insular Literature." *Journal of Literary Onomastics* 6: 1–10.
- Mulligan, Amy C. 2019. *A Landscape of Words: Ireland, Britain and the Poetics of Space, 700-1250*. Manchester Medieval Literature and Culture 27. Manchester: Manchester University Press.

**Males, Mikael** Tuesday, 16.30-18.00, Room 6

### **The Irish Background of the Icelandic Tenth-Century Calendrical Reform**

According to *Íslendingabók* (c. 1130), the Icelandic year traditionally consisted of 52 weeks (364 days), which caused 'the summer to advance towards the spring'. For this reason, Þorsteinn surtr c. 950 persuaded the National Assembly that they should add one week every five or six years. This calendar was commonly used in Iceland until the late 18<sup>th</sup> century, but not by the Church, and scholars have discussed it extensively (see Janson 2011). Few scholars have investigated its possible cultural background, however, apart from the fact that the adjustment is clearly indebted to the Julian calendar and thus to 'the Church'. An exception is Hans Kuhn, who briefly notes that Þorsteinn's family had strong Irish connections (Kuhn 1971: 5–6). This is certainly true. His mother was raised in the Hebrides, and her grandfather was Óláfr hvíti, king of Dublin (possibly identical to Amblaib Conung).

It therefore seems likely that Þorsteinn's reform was ultimately inspired by Irish ecclesiastical informants, and that knowledge of the Julian approximation of the length of the year was passed on within his family. This assumption can explain why the calendrical reform was so well-informed at such an early date, when most Icelanders were still pagan. The pragmatic adaptation of the Julian calendar to a year that begins and ends when the week begins and ends is especially interesting in that it fits into a pattern of late pagan heavy adaptation of influences from Christian cultures. The talk will explore the calendrical reform in light of this overall pattern.

## References

Janson, Svante. 'The Icelandic Calendar', *Scripta Islandica* 62 (2011): 51–104

Kuhn, Hans. 'Das älteste Christentum Islands', *Zeitschrift für deutschen Altertum und deutsche Literatur* 100 (1971): 4–40

**Mansutti, Sara** Thursday, 9.30-11.00, Room 2

**Paleography workshop 'Handwritten Text Recognition meets Celtic Studies: An Introduction to Transkribus'**

**Marker, Viki** Thursday, 16.30-18.00, Room 7

### **A brief exploration of the Australasian corpus of Scottish Gaelic literature**

19th- and early-20<sup>th</sup>-century Scottish Gaelic literature composed and/or written in Australia and Aotearoa New Zealand is often discussed in studies on social and migration history, thus finding its purpose in providing a rich source of hitherto unexplored or previously inaccessible voices of emigrants from the Scottish Highlands and Islands.

The categorisation and naming of emigrant literature as such, "emigrant literature", predicates methodological, theoretical, and conceptual approaches. Ironically, whilst the composers and authors of the literature in question exited Scotland (often involuntarily and coupled with great, personal loss), their literary works are retained by studies which tend to focus on traces and remnants of Scottish literary genres, themes, customs, and movements.

This paper presents a different approach to the study of Gaelic literature composed – not by emigrants – but by immigrants, settlers, and eventually, citizens of Australia and Aotearoa New Zealand. By shifting the research focus from the old country to the adopted country, Scottish Gaelic literature from Australia and Aotearoa New Zealand is being considered an original and essential element in shaping new literary corpora. Imported, compromised, adapted, and also newly formed literary trends can thus be studied against the canvas of Australian and Aotearoa New Zealand literary history.

A study of over 300 items of literature forming part of the Australasian Gaelic corpus has brought at least three distinct literary phenomena to the foreground. Firstly, literature coupled with, and as a result of, colonial pragmatism; secondly, literature in transition displaying the conflict, contradiction, and anxieties of settler life; and thirdly, literature as a means to re-write colonial history and, importantly, the history of a nascent nation. This paper explores and presents those three phenomena with the help of a selection of literary items.

**Marks, Rhiannon** Monday, 13.30-15.00, Room 12

***Delweddu'r diwedd: language death in contemporary Welsh literature***

'Language death is real. Does it matter? Should we care?' asked David Crystal (2000). This paper will explore narratives surrounding language extinction in the context of minority language literature. It will concentrate on the ways in which contemporary creative authors writing in Welsh depict language decline and language death in their work.

Particular attention will be given to the poetry of two contemporary prize-winning Welsh writers: the author and critic, Mihangel Morgan (1955-) and former National Poet of Wales, Gwyneth Lewis (1959-). The paper will analyse and compare aspects of their respective volumes: *Hen leithoedd Diflanedig* [*Old Forgotten Tongues*] (2018) by Morgan which serves as a tribute to several endangered languages, and *Y Llofrudd Iaith* [*The Language Murderer*] (1999) by Lewis which depicts the murder of the Welsh language and subsequent *post-mortem* investigation.

It will address issues such as responsibility and accountability with regards to language demise and drawing upon the work of Deborah Cameron (2008), the paper will explore the perceived link between language and 'ecology' and the particular emphasis on imagery relating to ecology in the creative texts. The paper will conclude by considering the political implications of these narratives in the Welsh-speaking Wales of today.

References

- Cameron, Deborah. 2008. 'Language endangerment and verbal hygiene: History, morality and politics'. Duchêne, A. & Heller, M. *Discourses of Endangerment*. London: Continuum.
- Crystal, David. 2000. *Language Death*. Cambridge: Cambridge University Press.
- Lewis, Gwyneth. 1999. *Y Llofrudd Iaith*. S.L: Cyhoeddiadau Barddas.
- Morgan, Mihangel. 2018. *Hen leithoedd Diflanedig*. Cymru: Cyhoeddiadau Barddas.

**Martin, Rachel** Thursday, 16.30-18.00, Room 8

***Common Knowledge? On the Legacy of the O'Grady Edition of Tóruigheacht Dhiarmada Agus Gráinne***

When the O'Grady edition of *Tóruigheacht Dhiarmada Agus Gráinne* was initially released, it was a vitally important addition to the field. However, as time has gone and new editions have been released, the O'Grady still remains the dominant edition used, aided by its use by Lady Gregory in her *Gods and Fighting Men*, with aspects of both dominating depictions of the narrative in pop culture. Is this simply an instance of insufficient research, or does it speak to a broader trend? Is it possible for there to be a "canonical" version of the *Tóruigheacht*? And what does it mean if there is? To answer that question, I sent out a survey to both members of the general public and to members of the academic community, asking them about their familiarity with the legend. Overwhelmingly, even though academics did show more awareness of the source material, there was still

evidence from both focus groups of significant influence from Gregory and O'Grady, indicating that they have functionally become the canon, even over more recent, scholarly editions of the *Tóruigheacht*. This paper acts as a case study of the reception of medieval and early modern Celtic material, showing, on a small scale, how the field is being consumed and digested, both by members of the general public and among scholars who are trained in this kind of material.

**Marzolla, Maria Chiara** Tuesday, 9.30-11.00, Room 10

**Music and the singing of birds in the *Navigatio Sancti Brendani* and *In Tenga Bithnúa***

Comparable symbolic representations of birds are found throughout the *Navigatio Sancti Brendani* and the ninth-century *In Tenga Bithnúa*. Both texts stress in particular the sweetness of the birds' chant, offering interesting parallels between the representation of birds and that of angels. Thanks to the *Navigatio* and *In Tenga Bithnúa*, we learn that music in Early Medieval Ireland did not have a merely 'decorative' or aesthetic function; instead, music could transmit spiritual messages anchored in the Patristic tradition. Birds were the perfect allegorical custodians and heralds of such messages, which they communicated through their melodious voice.

Both texts, furthermore, present significant similarities as to: (1) the conceptualisation of 'liturgical time'; (2) the fear of the Last Judgement; (3) ideals of monastic perfection. In other words, the chant of birds becomes a sort of revealing clue: in the *Navigatio*, it communicates the perfection of prayer and liturgy, while in *In Tenga Bithnúa* it conveys deep and perfect knowledge concerning the secrets of divine Creation.

This paper will investigate whether the *Navigatio* and *In Tenga Bithnúa* could share a common origin and/or development for this specific theme. It will also examine the intertextual connections that can be traced in these two texts in relation to the chant of birds.

**Matheson, Anna** Thursday, 11.30-13.00, Room 9

***Immram Curaig Ua Corra: A Narrative Apology for Church Reform***

**Part of the session 'Monastic Reform in Medieval Irish Literature'**

Inspired by Coptic tales of desert hermits who attained spiritual perfection by wandering through wastelands, medieval monastic tradition of the British Isles placed much emphasis on wandering as a form of pilgrimage. The sea was viewed as a desert, a place in which one could—in times of moral crisis or in religious fervour—subject himself to God's will and, by casting off oars, go wherever He may lead. The Irish literary genre of *immrama* recounting such penitential trips is known to have emerged by the 8<sup>th</sup> century. *Immram Curaig Ua Corra* 'The Voyage of the Uí Chorra Coracle' is a late 12<sup>th</sup>-century reworking of one such earlier (though now lost) narrative.

Through detailed textual analysis, I will highlight the social commentary—an argument for the implementation in Ireland of the contemporary Church reforms—that is embedded in this later text. I will discuss the anonymous author’s literary artistry in conveying his message in a recycled version of an earlier tale, and, in examining one of his sources, I will offer a possible motive for his choice to voice his message in narrative form.

**Majka, Nicole** Tuesday, 14.30-16.00, Room 11

### **Do adult L2 learners of Welsh face issues when acquiring Welsh phrasal verbs?**

**Part of the session ‘Welsh sociolinguistics: State of the art and implications for language policy. Session 2: Adult learners of Welsh’**

There is extensive research on adult L2 learners of English with various linguistic backgrounds tackling the question which issues they face when confronted with phrasal verbs as the review of Jahedi and Mukundan (2015) shows. However, no such research has been done in regards of L2 learners of Welsh. Asmus (2005) touches upon syntactic and semantic classification of Welsh verbs while Rottet (2005) focusses on various types of English influence on phrasal verbs in Welsh, and Young (2019) assessed teachers’ tolerance of certain phrasal verbs in different contexts of formality.

My project aims to investigate whether adult L2 learners of Welsh show signs of troubles when confronted with Welsh phrasal verbs. This presentation will, firstly, show key attributes of phrasal verbs in order to define them. Following, a quick explanation of Dagut’s and Laufer’s (1985) and Hulstijn’s and Marchena’s (1989) studies will be presented, and how they have been adapted to examine whether Welsh learners use or avoid using phrasal verbs as native speakers would do. Then, a review of the initial data collection will be presented. The usage of phrasal verbs of both examined groups will be compared together with relevant background information to find probable explanations for varying behaviour.

#### References

- Asmus, S. 2005. Revisiting Welsh Word Classes. *Celtic Forum*, 5 – 14.
- Dagut, M. and Laufer, B. 1985. Avoidance of Phrasal Verbs – A Case for Contrastive Analysis. *Studies in Second Language Acquisition* Vol. 7 No.1, 73 – 79.
- Hulstijn, J. H. and Marchena, E. 1989. Avoidance: grammatical or semantic causes? *Studies in Second Language Acquisition*, Vol. 11 No. 3, 241 – 255.
- Jahedi, M. and Mukundan, J. 2015. A Review on Studies of Phrasal Verb Constructions in ESL Context. *Advances in Language and Literary Studies* Vol. 6 No. 1, 157 – 162.
- Rottet, K.J., 2005. Phrasal verbs and English influence in Welsh. *Word* 56(1), 39 – 70.
- Young, K. S. (2019), Executive Summary - Research on sociolinguistic variation among teachers of Welsh. [Project Report]. Available at: <http://orca.cf.ac.uk/130089/> (Accessed: 11 of August 2020).

**McAlary, Patrick** Tuesday, 16.30-18.00, Room 5

**'Imitation is the sincerest form of flattery ...': Subversive Appropriation in Insular Hagiography**

As with any form of textual production, the insular *vitae* did not exist within a vacuum, but drew a range of material ranging from the Bible and patristic sources to genealogy and verse. They also drew on other hagiographies, using tried and tested techniques and structural principles to mould their narratives, their saints, and their messages. It is therefore unsurprising to find *vitae* that drawing more direct inspiration from other works of Insular hagiography, moulding their own protagonists on the stories of other saints in a form of *imitatio sancti*. Sometimes, *vitae* even went as far as introducing saints from other hagiographies into their narrative, to inevitably come across the protagonist and show them to be superior.

Given that many of the *vitae* were institutionally-orientated documents, the introduction of saints associated with other, sometimes rival, institutions was not necessarily a benign or uncontroversial editorial decision. Saints were used as stand-ins for institutions—if Patrick had made a deal with Brigid it really meant that Armagh had made a deal with Kildare. Saints were used to articulate institutional and ideological goals and perspectives. When a hagiographer decided to introduce a saint from a rival church into his narrative the hagiographer co-opted a rival's institutional mascot: how this saint acts, their relationship to the protagonist saint (and the institution that they represent), and their overall portrayal is therefore subject to the whims the co-opting hagiographer.

Drawing on texts such as the late eighth-century *Vita Albei*, this paper considers the context and nature of hagiographical appropriation: both in terms of content modelled off other institutional documents and the deployment of 'external' saints within hagiographical compositions. This paper sets out to examine and problematise how hagiographers engage with material from other hagiographical compositions. What dynamics were at play when an institutional document introduced saints that were associated with other churches—in many ways becoming the 'intellectual property' of that centre—and how much room was there to create, subvert, and appropriate stories and characteristics related to other saints and their *vitae*. Some examples will be considered to examine how and why hagiographers engaged with such material and what were the limits of such 'subversive appropriation'.

**McCafferty, Máire** Tuesday, 11.30-13.00, Room 10

**Towards a unique educational institution for Youth: The development of the Irish Language Summer College in the early 20<sup>th</sup> Century**

**Part of the session 'Youth Culture and Celtic Languages, 1900-2020'**

The Irish Language Summer College represents a distinctive approach to minority language preservation in a European context. For more than a century, the Irish College



has been an influential institution in Ireland, providing education outside the state education system to thousands of youths and adults alike. In spite of this, little is known about the establishment and development of the Colleges in the early 20th century. The omission of the Irish language from the National School System of Education in 1831 had dissuaded hundreds of young Irish people from using their native language. The language remained alienated from the education system largely without change until the establishment of the Gaelic League in 1893, and the introduction of the Bilingual Programme of Education in 1904. Members of the Gaelic League founded the first Irish Language Summer College in Ballingearry, Co. Cork that same year. Thousands attended the Irish Colleges during the pre-independence years, amid much demand for the modern, scientific language training the Colleges were advertising. In 1922, the continuing educational significance of the Irish College was ensured by the Free State government's decision to include the Irish language as a central component of the national school curriculum. National school teachers were sent to Irish College courses before being sent back to their classrooms to teach the language to the half a million children then attending national school. This paper will examine the historical origins of the Irish Language Summer College and provide an overview of the evolution of the Irish College as an educational institution in the first decades of the twentieth century.

**McCay, David** Thursday, 9.30-11.00, Room 3

### **Scribes and Dindsenchas in the Book of Leinster**

#### **Part of the session 'The Textual History of *Dindsenchas Éirenn*: Some Case Studies'**

The Book of Leinster (s. xii) is the earliest extant manuscript witness to any version of the *Dindsenchas*, and possesses a form of that text quite distinct from other recensions in both its contents and organisation. Much of the *dindsenchas* material in the Book of Leinster, both prose and verse, was written in a hand usually identified as hand A (traditionally associated with Aed mac Crimthainn). In addition to the *dindsenchas* material, this hand was responsible for other texts in the manuscript including, notably, *Lebor Gabála Éirenn* and the genealogies. This paper sets out to explore the nature of A's work on the *Dindsenchas* in relation to his contributions elsewhere in the Book of Leinster.

**McDonough, Ciaran** Thursday, 16.30-18.00, Room 8

### **Nineteenth-century Translations of Medieval Irish Literature**

Much of antiquarian activity in Ireland during the nineteenth century consisted of translations of medieval Irish literature. This paper will examine if there was a rationale or an element of choice behind the selection of texts for translation. Where some texts were considered politically sensitive, such as James Hardiman's translation of *The Statues*

of *Kilkenny*, it will explore how this was done so as not to offend certain people, or if this text was indeed chosen with that intention in mind. The talk will also offer up a case study of *Táin Bó Cuailgne* and will explain why this did not appear in printed translation in the nineteenth century.

**McKendry, Eugene** Thursday, 14.30-16.00, Room 12

### **Are the Irish really so Poor at Learning Languages?**

The study in school of a second language is not compulsory in Great Britain (outside Wales) or Northern Ireland beyond Key Stage 3 while in the Republic of Ireland the *Strategy for Foreign Languages in Education 2017-2026* claims that its policy for Irish has only produced a 'lame bilingualism' and Irish citizens 'lag behind' fellow Europeans in language competence. Concern about language competence in the UK and Ireland in general arises from the perception that their citizens are weak at learning languages when compared to other nations who, it is claimed, have much superior language skills. Evidence for this Anglophone multilingual weakness and European strength is often based upon surveys and statistics produced by Eurobarometer and Eurydice/Eurostat in cooperation with the European Commission. Irish in Ireland is not included in these surveys. There are many countries in Europe where a significant percentage of their citizens have some competence in second and sometimes more languages but, undoubtedly, knowledge of English is far ahead of all others. Indeed, what is presented as European or worldwide multilingualism frequently fails to extend beyond globalised English. This paper will compare Pew Research Center's analysis of Eurostat's survey of languages other than English studied in European schools with the number of entries at Leaving and Junior Certificate in Ireland for languages other than Irish. GCSE and A-level figures will also be considered. The paper will propose that that when Irish is included, Ireland performs well in second and other language learning in comparison with European neighbours. The UK, however, does 'lag behind'.

**McKenna, Catherine** Tuesday, 16.30-18.00, Room 5

### **Inventing the Tradition of the 'Perpetual' Fire at Kildare**

Giraldus Cambrensis' late twelfth-century *Topographia Hiberniae* is the source of the earliest extant reference to the 'inextinguishable' fire at Saint Brigit's foundation at Kildare. While the *mirabilia* of Giraldus hardly constitute historical evidence, subsequent references to the fire suggest that a ritual fire of some kind did indeed exist at Kildare. These references taken together have led to widespread acceptance of the idea that the fire originated in the time of the foundress, among scholars and Brigidine enthusiasts alike.

This paper will argue that the 'perpetual' fire had its origin not long before Gerald saw it, or learned of it, during the period of the twelfth-century reform when early medieval Irish ecclesiastical foundations were reconfigured as houses associated with European orders of monks and canons. It exemplifies the 'invention of tradition' that societies and

institutions throughout history have employed to assert and reinforce a sense of identity at moments when that identity was threatened.

**McNulty, Erin** Thursday, 16.30-18.00, Room 1

### **Ideologies, authenticities, and linguistic structure in Revitalised Manx**

#### **Part of the session 'The revival(s) of Manx'**

This paper discusses Manx as it is spoken in the 21<sup>st</sup> century. Like many autochthonous minority languages, Manx underwent linguistic obsolescence in the 19<sup>th</sup> and 20<sup>th</sup> centuries. In more recent times, Manx has undergone revitalisation, which has increased speaker numbers. The revitalised Manx speaker community is made up of New Speakers, who acquired the language through means other than transmission in the home (McLeod and O'Rourke, 2015: 152).

New Speakers of minority languages often differ from other speaker profiles in various ways, including the beliefs they hold about language and speakerhood, as well as their linguistic production. There is also evidence to show that speakers' linguistic ideologies can result in qualitative and quantitative differences in linguistic production. This may lead to differences in the linguistic structures used by New Speakers of minority languages, for example through processes such as linguistic differentiation (Irvine and Gal, 2000; Mayeux, 2015).

This paper aims to explore such themes in the context of Revitalised Manx. To do so, I will present both structural and sociolinguistic data from New Speakers of Revitalised Manx, collected by means of sociolinguistic interviews and ethnographic observation. The paper addresses the following research questions:

- 1) What ideologies do Manx New Speakers hold about the language?
- 2) How do Manx New Speakers understand authenticity with regards to Manx?
- 3) To what extent is there interaction between Manx New Speakers' linguistic beliefs and the morphosyntactic structures they employ in speech?

This paper will shed light on the beliefs about language present in the current Manx revival community. It will also present data on the impact of these beliefs on linguistic production in Manx, exemplifying the ways in which varying ideologies and beliefs on authenticity can result in the creation of varying linguistic norms in a revitalised language community.

#### References

- Irvine, J. T., & Gal, S. (2000). Language ideology and linguistic differentiation. In P.V. Kroskrity, (Ed.), *Regimes of language: Ideologies, politics, and identities*. Santa Fe: School of American Research Press, 35 – 84.
- Mayeux, O. F. (2015) *New Speaker Language: The morphosyntax of new speakers of endangered languages*. University of Cambridge: MPhil Thesis.
- McLeod, W. & O'Rourke, B. (2015). "New speakers" of Gaelic: perceptions of linguistic authenticity and appropriateness. *Applied Linguistics Review*.

**Meens, Rob** Tuesday, 9.30-11.00, Room 3

### **Willibrord and Ireland. Evidence from the Paenitentiale Oxoniense II**

The manuscript Oxford Bodleian Library, Bodl. 311 contains a remarkable ensemble of penitential books, books that were written for priests hearing confession. One of these texts the so-called Paenitentiale Oxoniense II was discovered in 1975, but it was only in the 1990s that its text was published. The work can be clearly situated in an eighth century missionary context and it shows a number of remarkable parallels with texts relating to Frisia. Its composition can therefore be linked to early missionary activities in Frisia and in particular with the missionary Willibrord. This paper will investigate connections with Irish texts that we find in this penitential book, to shed more light on the connections between Willibrord and Ireland. From Bede and Alcuin we know that Willibrord spent twelve years in Ireland, a closer look at the Paenitentiale Oxoniense II reveals what elements of Irish ecclesiastical learning Willibrord picked up there. For a conference on Celtic studies in Utrecht, such a paper establishing links between Utrecht and the Celtic world of Ireland might be appropriate.

**Mees, Bernhard** Monday, 13:30-15:00, Room 2

### **The Celtic inscriptions of Roman Britain**

In Roman times, Britain seem to have had several different vernacular dialect areas. In the far north, a Caledonian or Pictish dialect area appears to be attested, and there is also some evidence for a Goidelic presence in northern Britain during the late Roman period. A Proto-Brythonic dialect area is clearly to be recognised in the west and south west given the later evidence for Welsh, Breton and Cornish, and Belgic settlement in the south of Britain suggests that a further dialect area should be recognised in Sussex, Berkshire and Hampshire. There is evidence that Kent remained a Celtic-speaking area until as late as the sub-Roman period and epigraphic finds also point to a discernibly distinct dialect area in Gloucestershire, Worcestershire and northern Somerset. With five inscriptions that feature recognisably Celtic linguistic characteristics now attested from the region inhabited by the Dobunni, Dobunnic is the best directly attested vernacular language from Roman Britain. Evidence for Pictish is clearest from the Ogham inscriptions of northern Scotland which feature *s*-marking of names (such as *Nehhtons*) that is not reconcilable with Insular Celtic morphophonology. In contrast, the Dobunnic inscriptions are readily identified as Celtic, but not Proto-Brythonic. Recording *defixiones* or binding curses of types widely paralleled in British Latin texts, the Dobunnic inscriptions preserve nominal case endings and they largely lack syncopation of unstressed vowels. They retain recognisably Old Celtic verbal endings and both indicative and subjunctive morphology. Dobunnic appears to feature some typical Insular Celtic features, but it also seems to preserve other characteristics that distinguish it from the Proto-Brythonic ancestor of Welsh, Cornish and Breton.

**Metzger, Manon** Thursday, 14.30-16.00, Room 9

***Lorgaireacht an tSoidhigh Naomhtha: Adaptations of La Queste del saint Graal in late medieval Ireland***

**Part of the session 'Late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales'**

The paper is based on the project aimed at the comparison between the medieval French text *La Queste del saint Graal* (13th c.) and its late medieval Irish adaptations. S. Falconer provided the early Modern Irish translation with the title *Lorgaireacht an tSoidhigh Naomhtha* and maintained that this was a single compilation. The linguistic and palaeographic analysis of the three MSS in which the Irish adaptation is contained, however, confirms the view that we are dealing with three distinct attempts at the adaptation of the original French text. The paper will present the preliminary findings of the project to support this proposal.

**Mikhailova, Tatyana A.** Thursday, 11.30-13.00, Room 5

**The "Irish Saga": Limits of the "Genre" (a formal approach)**

The paper considers traditional use of the term "saga" having meaning 'the quantum of the Old Irish epic narrative', in European studies. The correlation of the Russian term's *saga* with the English and French (*saga*) as well as German (*die Sage*) usages of the notion in scholarly texts describing the same denotes is also analyzed. The comparison with the semantic field of the original term *scél*, having "story, tale" as only one of its meanings, is conducted. The work also attempts at singling out certain formal features making it possible to relate some Old Irish prose narrative to "saga" (in contrast with historical tales, prose texts on legal narratives et al.). As a working hypothesis the author of the paper suggests to single out the four aspects:

- 1) the presence of the initial formula referring to the oral stage of the narrative tradition;
- 2) the presence of a character's long descriptions of ekphrastic type;
- 3) the presence of unjustified use of the Present Tense (the so-called Scenic Present);
- 4) the presence of verse insertions marking characters' emotional speech yet not regarded as poetry proper (Irish prosimetrum).

It is supposed that the three latter aspects should create the described events' epic visualization. Later traditional Irish narrative prose loses those aspects, neither are they preserved in the oral folklore tradition and literary fiction. To sum up, the conclusion concerning the term's "saga" relative quality as a mediaeval genre is made, and the necessity to appeal to the researcher's intuition is pointed out.

**Miller, James** Monday, 15:30-17:00, Room 1

**Episcopal Legitimacy and the Possession of Relics in Tenth-Century Brittany**

**Part of the session 'Community and self-perception  
on the Armorican Peninsula I: Bretons Within  
Bretagne (600-1100)'**

Across Medieval Europe, the possession of particular relics formed an essential component of episcopal identities and legitimacy. Conversely, the removal of these relics by deposed bishops was employed as a potent symbolic means by which to undermine their successors. In this paper, I explore this phenomenon through the careers of two Breton bishops, Hesdren, bishop of Nantes, and Mabbo, bishop of Saint-Pol-de-Léon. Using the evidence of Northern French charters and the Chronicle of Nantes, I demonstrate the political significance of bishops during the power struggles which emerged following the death of Alan Barbetorte in 952. Against this backdrop, I analyse Hesdren and Mabbo's respective translations of the bodies of St Maurus and St Paul Aurelian out of Brittany. Rather than seeing these translations as pious attempts to save relics from Viking destruction, I argue that these actions should instead be understood as attempts by Hesdren and Mabbo to deny their successors these physical markers of episcopal continuity and authority. In addition to shedding light on the murky politics of tenth-century Brittany, this research challenges assumptions about the lack of interest in corporeal relics in the Celtic-speaking world, contending that relics played an important role in the formation of episcopal identities.

**Miller, Stephen** Thursday, 16.30-18.00, Room 1

**"Out upon you, you poltroons": The early revival of the Manx language (1899-1917)**

**Part of the session 'The revival(s) of Manx'**

"Out upon you, you poltroons" was Miss O. Joughin's response to objectors of the revival of the Manx language, a riposte delivered to critics during discussion after her paper, "A Plea for the Revival of the Celtic Languages," to the Peel Wesley Guild (2 December 1899). Emily "Ottie" Joughin and Sophia Morrison were key figures in the Peel Manx Language Class and the Manx Language Society in this early attempt to revive the Manx language. Under the influence of Morrison these activities soon went beyond simple teaching of the language and came to embrace the promotion of "Manxness" as a strategy to aid the revival. Topics to be touched on in this presentation include the following:

- The formation of the Manx Language Society
- The establishment of the Peel Manx Language Class
- Teaching Manx: *Lessoonyn ayns Çhengey ny Mayrey Ellan Vannin* (1901)
- The Language Question in the 1901 Census
- Teaching Manx in Schools: J.J. Kneen
- Promoting Manxness: Sophia Morrison
- Staging Manxness: The Peel Players
- Writing Manxness: *Mannin*
- The Legacy of the Early Revival: Mona Douglas

**Mills, Kristen** Tuesday, 14.30-16.00, Room 12

**Sleeping Lords: Embedding a Past in the *Englynion y Beddau* and the Poetry of David Jones**

**Part of the session 'Middle Welsh Poetry: Themes & Variations'**

This paper will compare the depictions of burials in the Middle Welsh *Englynion y Beddau* from the Black Book of Carmarthen and in selected poems by the twentieth-century Anglo-Welsh poet David Jones. It will examine how these texts wrote the dead into the landscape of Wales, creating links between place, identity, and ancestors, and consider the specific cultural contexts that prompted these acts of inventing (in both the 'creating' and 'discovering' senses of the word) the dead. Both corpora, this paper will argue, utilize the topos of buried ancestors to assert, establish, or recuperate primacy over landscapes presented by the poet as 'ancestral' in some way. This impulse to embed the dead in the landscape is arguably a response to various types of loss, threatened or actual, related to identity.

**Moore, Morgan Elizabeth** Monday, 15:30-17:00, Room 10

**Body and Soul: Embodiment and Dialogue in an Early Modern *Ymddiddan Corff a'r Enaid***

For this paper, I will examine the early 16th-century Welsh "morality play," *Ymddiddan Corff a'r Enaid* / *The Conversation Between the Body and the Soul* both in the context of other medieval "body and soul" texts and in the context of premodern performance.<sup>3</sup> Specifically, I will approach the text through the lens of physicality and embodiment, building on my ongoing dissertation work on such *ymddiddan* or "dialogue" texts which stand at the intersection of performed poetry and medieval drama. David Klausner has described medieval Welsh drama as "radically different to...all the English and Cornish plays," because in the surviving Welsh plays "physical action is constantly subordinated to the spoken word."<sup>4</sup> This *Ymddiddan*, however, contradicts that trend. While identified as an *ymddiddan*, "conversation" or "dialogue," this text does not only address the pitfalls of human action or physicality by presenting a spoken debate between "cnawd brwnt" / "foul flesh" (line 34) and its "[m]eistres" / "mistress" soul (line 40). Rather, I argue that embodied performance of this text, as suggested in its language as well as manuscript evidence from its appearance in Cardiff Central Library MS 2.83, was a significant component in its

---

<sup>3</sup> Discussion of manuscript sources, an edited text, and translation all found in Gwenan Jones, *A Study of Three Welsh Religious Plays*, PhD diss., University of Michigan, 1918, pp. 100-120, 238-259.

<sup>4</sup> David N. Klausner, "English Economies and Welsh Realities: Drama in medieval and early modern Wales," in Simon Meecham-Jones and Ruth Kennedy, eds., *Authority and Subjugation in Writing of Medieval Wales*, (Palgrave Macmillan, 2008), p. 216.

exploration of the pitfalls and realities of human embodiment. As such, this text is a unique opportunity to ask how “dialogues” relying on verbal art also engaged with physical performance in medieval and early modern Wales.

**Moran, Pádraic** Tuesday, 14.30-16.00, Room 8

**Collecting Evidence for Irish Manuscript Culture: Manuscripts with Irish Associations (MIrA)**

**Part of the session ‘New Directions in the Study of Irish Manuscript Culture’**

The new digital resource Manuscripts with Irish Associations (MIrA) aims to provide a new foundation for the study of Irish manuscript culture, by collecting manuscripts with Irish connections into a single online catalogue, integrated as far as possible with other online resources. The catalogue recognises that the applicability of the category ‘Irish’ to many manuscripts can be a complex and contested issue, and so seeks to avoid binary declarations by taking into account various ways in which a manuscript might have Irish associations. These include having an origin in Ireland, writing in Irish script, having one or more named Irish scribes (regardless of script), the presence of vernacular Irish text (usually glosses), and others. The possible Irish origin of manuscripts categorised more generally as ‘Insular’ is also considered, as well as manuscripts that may have been copied from Irish exemplars, hence potentially yielding information about lost manuscripts. This presentation will outline the criteria for inclusion and discuss the key issues that were considered in the preparation of this resource. It will then show some general insights that can be gleaned from quantitative analysis and data visualisation using the entire corpus. Finally, plans for future development of the resource will be outlined. The online catalogue can be accessed here: <http://www.mira.ie>.

**Morris, Jonathan** Tuesday, 16.30-18.00, Room 11

**And Parker, Sam**

**Intersectional identities in minority-language contexts: LGBTQ+ speakers of Welsh**

**Part of the session ‘Welsh sociolinguistics: State of the art and implications for language policy. Session 3: Intersectional identities and conclusions’**

Previous work which draws upon the experiences of minority-language speakers has tended to focus on linguistic outcomes such as language variation (Mayr et al. 2017; Morris 2021) or intergenerational language transmission (Evas et al. 2017), or on the experiences of those with intersecting linguistic identities in navigating their position among the wider minority-language community (Hornsby & Vigers 2018; Selleck 2013). In the case of the latter, the focus has been on the experiences of ‘new speakers’ who are



both minority-language speakers but (as active language users at least) may also be a minority within this group. It has been shown that such speakers may struggle to feel like legitimate members of the minority-language community or be perceived to lack authenticity (Hornsby & Vigers 2018).

There has been less work among other groups who have intersecting minoritized identities which transcend language. The aim of this study is to examine the experiences of LGBTQ+ speakers of Welsh and their orientation towards these aspects of their identities. We aim to ascertain whether LGBTQ+ speakers of Welsh perceive potential conflicts in their intersectional identities and how they navigate these conflicts, and/or whether they believe that there is an inherent link between their Welsh-speaking and LGBTQ+ selves.

Semi-structured interviews were undertaken with adults who self-identify as LGBTQ+ and Welsh-speaking. The questions focus on (1) participants' awareness of their identities in childhood; (2) the extent to which they orient towards these identities in their adult life; (3) their perceptions of conflict in being both LGBTQ+ and Welsh-speaking; and (4) their perceptions of acceptance and legitimacy in both the LGBTQ+ and Welsh-speaking communities.

We present the results of thematic and discursive analyses of the data from eight participants and discuss the results with reference to both minority language maintenance and revitalisation and intersectionality, and highlight avenues for future research.

### References

- Evas, J., Morris, J. & Whitmarsh, L. 2017. *Welsh Language Transmission and its Use in Families* (Government Social Research Report). Cardiff: Welsh Government.
- Hornsby, M., & Vigers, D. 2018. 'New' speakers in the heartlands: struggles for speaker legitimacy in Wales. *Journal of Multilingual and Multicultural Development*, 39(5), 419-430.
- Mayr, R., Morris, J., Mennen, I. & Williams, D. 2017. Disentangling the effects of long-term language contact and individual bilingualism: The case of monophthongs in Welsh and English. *International Journal of Bilingualism* 21:3. 245-267.
- Morris, J. 2021. *Social Influences on Phonological Transfer: /r/ Variation in the Repertoire of Welsh-English Bilinguals*. *Languages*, 6, 97.
- Selleck, C. L. 2013. Inclusive policy and exclusionary practice in secondary education in Wales. *International Journal of Bilingual Education and Bilingualism*, 16(1), 20-41.

**Morrison, Donald Alasdair** Tuesday, 11.30-13.00, Room 7

### **Vowel allophony in Ness Gaelic: Phonetic and phonological patterns of laxing and retraction**

The vowel system of the dialect of Scottish Gaelic spoken in Ness, Lewis displays a number of allophonic patterns that have never been investigated instrumentally and, in some cases, have never been reported in the existing literature. In an acoustic study of nine

speakers, these pat-terns are investigated by measuring F1 and F2 values and verified statistically using LME modelling. By taking bimodality in the distribution of tokens as indicative of the existence of two discrete categories in a speaker's phonological grammar (Bermúdez-Otero & Trousdale 2012), it is shown that the grammatical status of these patterns varies according to speaker.

In Ness Gaelic, stressed /i e/ may be either tense [i e] or lax [ɪ ɛ] depending on the following environment. Both are tense before hiatus, [h] or a preaspirated stop, while /i/ is also tense before the majority of palatalised consonants; otherwise, both are lax. Additionally, as noted by Borgstrøm (1940), stressed /a(:)/ is retracted to [ɑ(:)] next to velarised or before retroflex consonants in Ness.

While retraction of /a(:)/ is probably due to co-articulation, the phonetic grounding of the tense-lax opposition in /i e/ is less clear. Apart from the tensing of /i/ before a palatalised consonant, which can probably also be ascribed to co-articulation, it is noted that lax [ɪ ɛ] are found in exactly those environments where a direct transition occurs between the vowel and a following supra-glottal consonant. Following Storme's (2019) analysis of closed-syllable laxing in French, it is proposed that laxing serves to enhance the perceptual distinctiveness of a following consonant by allowing for more distinctive formant transitions, while vowels are otherwise tense by default in order to maximise their own perceptual distinctiveness.

**Mulder, David** Thursday, 11.30-13.00, Room 6  
**Landscape and Agency in the *Dinnshenchas* of Odras**

The *Dinnshenchas Éirenn* ('place-name lore of Ireland') is a collection of stories in Middle Irish verse and prose that tell us about the origins of prominent Irish places, such as hills, rivers, lakes, and fords. Many of these literary compositions share names of mythical kings and queens, heroes and foes, and royal seats and battlefields with other works of Irish literature, such as the *Táin bó Cúailnge* ('The Cattle-raid of Cooley') and the *Lebor Gabála Éirenn* ('The Book of the Taking of Ireland').

This paper analyses the *Dinnshenchas* of Odras, a text extant in a versified account in the twelfth-century manuscript, the Book of Leinster (Dublin, Trinity College, MS 1339), and in both verse and prose in numerous other medieval manuscripts, including the Book of Lecan (Dublin, Royal Irish Academy, MS 23 P 2). Firstly, this paper categorises and contextualises key figures and places that can be labelled as 'supernatural' in the *Dinnshenchas* of Odras, such as the Morrígan and the cave or *síd* ('elfmound') of Crúachan. Subsequently, intertextualities with other Irish texts are discussed, such as *Echtra Nerai* ('The Adventure of Nera') and the *Acallam na Senórach* ('The Dialogue of the Ancients').

Secondly, the story of Odras is assessed in light of Maartje Draak's theory of 'ritual avoidance' presented in the article *Migratie over zee* ('Migration Over Sea'). This theory proposes that the Gaels left their old religious belief systems behind in continental Europe, and treated the new supernatural powers they encountered in Ireland with caution in order not to provoke them. This paper shows that the *Dinnshenchas* of Odras is

an opposite example of this theory, as its human protagonists pursue and challenge the supernatural.

Finally, this paper explores the connection between the cave or *síd* of Crúachan and the archaeological site of Rathcroghan near Tulsk in Co. Roscommon, Ireland.

**Mullen, Alex** Tuesday, 11:30-13:00, Room 8

### **Sociolinguistics of Gaulish**

#### **Part of the session 'Gaulish studies, epigraphy and language. Session 2: Diachrony of Gaulish epigraphy and language'**

This talk presents the recent research on the nature of the spread of Latin in Gaul and the impact on the speakers of the Gaulish language and the producers of its epigraphic representations. What are the contexts for the survival and death of Gaulish? Can we trace some of the realities of bilingualism? We have to deploy a combination of types of evidence and methods for understanding them, and the gaps they leave, to tackle this complicated issue, which is of vital importance for understanding life and languages in the Roman West.

**Murad, Karen E.** Tuesday, 14.30-16.00, Room 2

### **Performers in the Landscape: Oghams and the Roman Epigraphic Habit in late Iron Age and early Medieval Ireland**

Ongoing research on Ireland's relationship with the Roman Empire has produced fruitful lines of inquiry in recent years that promise new and exciting growth in the field. My current doctoral research project examines this relationship and the legacy of such interactions in the early Medieval period (up through the 7th century). One such legacy is the development of the ogham alphabet and monumental ogham stones. My research focuses on analyzing motives behind the adaptation of this quintessentially Roman epigraphic habit in a non-Roman environment.

In this paper, I argue that ogham stones became acceptable methods of constructing and portraying elite status because they fit into pre-existing methods of performance- and community-based status-building. The role of the assembly, the participation of the community at all social levels, the verbal recitation of laws and genealogy, and the long-standing association between place, power, and monument all combined to form hospitable conditions in which Roman epigraphy could be adapted and used as a status symbol with meaning to a late Iron Age and early Medieval Irish audience. By recasting the role of the Roman epigraphic habit within Irish contexts of power and status, the narrative of Hiberno-Roman interactions shifts to bring the agency of the Irish elite to the fore. In doing so, we can better understand the social forces influencing the acceptance and adaptation of Roman cultural legacies in Ireland and gain a clearer insight into this period of dynamic change and political upheaval.

**Murray, Helen Margaret** Thursday, 11.30-13.00, Room 7

### **Colonial Acts - Portrayals of Ireland in Textbooks used in Norwegian Schools**

Ireland has traditionally had a place in Norwegian schooling, both in relation to learning about the country in the English subject curriculum and in learning about topics involving a shared history in Social Studies. This presentation considers how Ireland is portrayed in English and Social Studies textbooks in Norway, in texts about diverse topics, such as folktales, music, historical and contemporary society. These portrayals are compared to earlier published research on the portrayals of colonized groups in Norway and internationally, such as the Sámi, which have revealed representations to often be stereotypical, static and lacking in contemporary context (Eriksen 2018; Lund 2017; Olsen 2017; Murray 2022). Analysis draws on perspectives from multimodal and critical discourse analysis (Fairclough; van Leeuwen).

This presentation discusses part of a wider project that looks at texts from Norwegian educational materials that explicitly or implicitly deal with colonial acts and the interaction between the colonizer and the colonized. When colonial acts are included in texts, they are largely glossed over or excluded, both in reference to the past and the present, and texts are presented from a majority perspective. In the Norwegian setting, the focus is largely on Indigenous perspectives, and in particular Sámi perspectives. However, this wider project also considers representations of colonialism outside of the Nordic region, including in Ireland. The second half of this presentation will place material collected about Ireland in a wider context, and discuss how they fit into general trends in the portrayals of colonial acts in Norwegian textbooks, exploring the power structures and worldviews embedded in textbook representations.

**Murray, Kevin** Monday, 13.30-15.00, Room 4 & Thursday, 16.30-18.00, Room 4

### **The Portrayal of Oscar in *Acallam na Senórach* 'The Colloquy of the Ancients'**

Oscar son of Oisín, grandson of Finn mac Cumail, is an important character in later Fenian tradition but tales about him are not very well attested in the extant earlier *fíanaigeacht* sources. We sometimes find his name enumerated among notable *fénnidi* (*fían*-warriors) or connected with notable battles or other events associated with the *fían* ('warrior-band'), but we rarely have access to any detailed material concerning him in these early texts. This situation improves somewhat with *Acallam na Senórach* 'The Colloquy of the Ancients', the central text of the early Finn Cycle. This paper will look briefly at the presentation of Oscar in the *Acallam* with a focus on the poem of six stanzas beginning *Eirigh suas, a Oscair* ('Rise up, Oscar'), a composition utilised therein in the context of Oscar's first battle. The poem is also preserved in *Duanaire Finn* 'The Book of the Lays of Fionn' and fragmentarily in the later *Agallamh*. It is hoped that a detailed analysis of the *Acallam* and of other early

sources to mention Oscar will help us to a fuller understanding of his character and of the roles he occupies in medieval *fianaigecht* in general.

**Roundtable 'Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism'**

**Mussies, Martine** Thursday, 11.30-13.00, Room 4

**The Ogham alphabet in Alfredian fanfiction**

**Part of the session 'Og(h)ams and how to look at them'**

A clear indicator of how og(h)am transcends media, countries, and centuries is its presence in 21<sup>st</sup>-century fan art. Strongly inspired by Romantic representations of a Celtic past, creative people are constantly creating new drawings and stories on the internet, in which the og(h)am alphabet plays a role.

In my paper, I want to examine some case studies of og(h)am in Alfredian fanfiction: the online intertextual storytelling that revolves around the re-evocation of the Old English King Alfred the Great (mostly based on his character in the Netflix series *The Last Kingdom*). Although the historical king Alfred has been dead and buried for eleven centuries, now, at the beginning of the 21<sup>st</sup> century, the mythical Alfred is very much alive and serves as a canvas on which fans "rewrite the stories" (Haraway).

In this specific *Nachleben* (afterlife) of og(h)am, the alphabet is often used to stage a *Deus ex Machina*, as it is linked to the supernatural and the spiritual world of (neo-)Celtic customs. This happens in different ways within the varying tropes of Alfredian fanfiction (such as Alfred the wise father/teacher, the healing women, and the *ego*-inserting romantic/erotic stories). Sometimes the og(h)ams are clearly described, sometimes they are actually inserted into the story – in Unicode or as a picture – and sometimes they are only hinted at, for example in a rewriting of *Tochmarc Étaíne* (a tale in the Irish Mythological Cycle), in which Alfred takes the place of the druid Dalan.

Close reading of the use of og(h)am in Alfredian fanfiction will shine a new light on how 21<sup>st</sup>-century internet culture is revitalising and creating new meanings for this early medieval alphabet. Fans of the re-imagined King Alfred are crossing borders of time and space to form new traditions through reiterating as well as changing elements of the heritage of og(h)am.

**Nance, Claire** Tuesday, 11.30-13.00, Room 7

**And Kirkham, Sam**

**An acoustic and ultrasound tongue imaging study of Scottish Gaelic sonorants**

In this paper, we present a series of three studies which investigate the acoustics and articulation of sonorant consonants in Scottish Gaelic. Gaelic has a large and unusual sonorant system, which is reported to contrast three different laterals, nasals and rhotics in palatalised, plain, and velarised variants i.e. /l̪ l̪̥ n̪̥ r̪̥ r̪̥̥/. We wished to ascertain how contemporary speakers produce this system, and whether there is any evidence of ongoing change.

We present acoustic and ultrasound tongue imaging data from 12 Gaelic L1 speakers who were born and raised on the Isle of Lewis. Study 1 explores the acoustics of the contrasts in laterals and nasals (Nance & Kirkham, 2020), Study 2 focusses on the rhotics in terms of tongue shapes used and acoustics (Nance & Kirkham, 2022), and Study 3 explores the acoustic and articulatory distinctiveness of each phoneme category using machine learning (Kirkham & Nance, 2022).

Overall, these studies show that 1) this very large and unusual system is produced by speakers, 2) when perhaps we would predict sound change, that is not always the case. In the Discussion we explore the ways in which speakers are maintaining this system despite the pressures from Gaelic's endangered status, and the unusual nature of the sonorant system. Additionally, we will introduce conference guests to the ultrasound video resources we have made based on this project: <https://seeingspeech.ac.uk/gaelic-tongues/>

References:

- Kirkham, S., & Nance, C. (2022). Diachronic phonological asymmetries and the variable stability of synchronic contrast. *Journal of Phonetics*, 94, 1–14.
- Nance, C., & Kirkham, S. (2020). The acoustics of three-way lateral and nasal palatalisation contrasts in Scottish Gaelic. *Journal of the Acoustical Society of America*, 147(4), 2858–2872.
- Nance, C., & Kirkham, S. (2022). Phonetic typology and articulatory constraints: The realisation of secondary articulations in Scottish Gaelic rhotics. *Language*, 98(3).

**Nguyen, Truc Ha** Tuesday, 14.30-16.00, Room 6

**It is More Than Just a Name: An Examination of the Names in *Airec Menman Uaird meic Coisse***

The Middle Irish tale, *Airec Menman Uaird meic Coisse* (AM), was written by the poet Uard maic Coisse in response to having his fort ransacked by king Domnall's relatives. Studies of AM have mostly been centred on the tale-lists and on the judgement episode that occurs at the end of the narrative. Less well investigated, however, are the rich allegorical

names that the poet gave to the subjects of his story. This is remarkable as, in medieval Ireland, significant scribal interest lay in names and their meanings and as can be seen in texts such as *Cóir Anmann* ('The Correctness of Names'). This text provides explanations for personal names of characters from medieval Irish literature and pseudo-history and the process behind name-giving; the names had meaning and served a bigger purpose than just helping with identification. For example, Setanta was given the name *Cú Chulainn* ('Hound of Culann') after he unwittingly killed Culann's hound, and subsequently offered to be Culann's guard dog until a replacement was found.

In AM, Urard mac Coisse creates an impressive allegorical in-tale, whose protagonist *Máel Milscothach* (representing the poet himself) threatens to satirise the king if recourse is not given. The poet's virtuosity with the language is most evident through the wide array of epithets he gives himself, his household members, and the plunderers themselves. While the poet gives himself a flattering name, the names given to the malefactors are belittling and contemptuous. I argue that these names serve to not only elucidate the characters' personalities, but as a warning to the plunderers that they themselves will be satirised if compensation is not given. Thus, the names themselves form part of the performative process of notifying a person of their impending satire. This paper will examine both the allegorical names and their function within the tale.

**Ní Mhaonaigh, Máire** Thursday, 9.30-11.00, Room 3 & Thursday, 14.30-16.00, Room 3

### **Intertextual *dindsenchas*: the origins of Laigin**

#### **Part of the session 'The Textual History of *Dindsenchas Éirenn*: Some Case Studies'**

An explanation of how the people of the Laigin and their territory received its name is among the earliest attested *dindsenchas* material embedded in seventh-century Leinster genealogical poetry. This paper will examine the various versions of onomastic stories concerning the Laigin which form part of *Dindsenchas Éirenn*, outlining their relationship to one another, as well as to other extant narratives concerning the Laigin, including the independent tale *Orgain Denna Ríg* and the origin-strands about their founding fathers enmeshed among pre-Patrician annals. The material will form a case-study exemplifying the complex textual history of the *dindsenchas* relating to one prominent population group.

### **The complexity of dating compilatory texts: the case of *Dinnsenchas Éirenn***

#### **Part of session: 'eDIL: The Chronology of the Medieval Irish Lexicon'**

**Ní Mhurchú, Ciara** Monday, 15.30-17.00, Room 8

**See roundtable 'Syllabic and Accentual Irish Poetry in the 1640s | Texts and Contexts'**

**Ní Mhurchú, Síle** Thursday, 16.30-18.00, Room 4

**Roundtable 'Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism'**

**Ní Shíocháin, Tríona** Friday, 10:15-11:00, Janskerk

**Subjugated Knowledges and Women's Voices in Irish-language Song (plenary lecture)**

**Nic Chárthaigh, Deirdre** Monday, 15.30-17.00, Room 8

**See roundtable 'Syllabic and Accentual Irish Poetry in the 1640s | Texts and Contexts'**

**Nic Coinnigh, Érin** Thursday, 14.30-16.00, Room 6

**The devil and St. Brigit: Code-switching conversations in *Bethu Brigte*, her Old Irish life**

From a boy cured of muteness to the devil himself, St. Brigit engages in dialogue with a colourful cast of characters – in Latin, Old Irish, and both – in her ninth-century hagiography, *Bethu Brigte* (hereafter BB). This paper presents findings from my PhD research on Old Irish-Latin codeswitching (hereafter CS) in BB – in particular, the analysis of its discourse. Following M.A. O'Brien's 1938 organisation of BB into 'episodes,' I will address the following research questions: are there sections of BB that contain more CS than others, or that favour one language over another? If yes, then why? Does the authorial language remain consistent across the entire narrative? Further, as the narration of BB 'puts on' other voices to relate indirect speech, do BB's fictional interlocutors exhibit any unique linguistic features? St. Brigit's own speech, for example, is sometimes uncanny and prophetic, and other times almost colloquial, mixing not only languages, but also registers. Finally, is this discourse purely creative – a literary game of sorts – or are these speech patterns based on the real kinds of CS that could have been overheard in a medieval Irish ecclesiastical settlement? To answer these questions, I will examine BB's discourse through the lens of theories such as Lee Wei's Conversation Analysis (2002) developed by observing real multilingual exchanges: in particular, I take O'Brien's episodic sections as experimental units and use Pieter Muysken's typology (2000) to describe and categorise the CS of discourse in BB.



**Nic Congáil, Ríona** Tuesday, 11.30-13.00, Room 10

### **Young Adult Literature in the Irish Language**

#### **Part of the session 'Youth Culture and Celtic Languages, 1900-2020'**

Young adult literature emerged in the aftermath of World War II, and focuses on the 'adolescent's quest for identity in coming of age'. Unlike children's literature, young adult literature has only gained scholarly attention in the last decade. This is a decade in which the literature produced within this category has grown exponentially, even in minority language contexts. However, little research exists on the literary books written for and on occasion by youths. Without this knowledge, many currently unanswered questions arise as to the evolution, trajectory and trends within young adult literature in minority languages. So too is there scant research available on translation policy, popular genres and themes, language register, etc.

This paper will focus on young adult literature in the Irish language, covering the years 2010-2020 most specifically, but also including important earlier examples of young adult literature in order to provide perspective and context. It will also address the wider context of Irish language literature, including the state subsidies that ensure the preservation and development of literature, and the importance of cultivating literacy and writing skills among the young.

**Nic Conmhaic, Eimear** Tuesday, 11.30-13.00, Room 9

### **'...is iomaí craiceann a chuireann an duine de': Caidrimh Teaghlaigh in *Sa Teach Seo Anocht* (2019)**

Tá an teaghlach, agus na caidrimh a fhorbraítear laistigh de, ar cheann de na téamaí is suntasaí i litríocht na Gaeilge. Is ar théama sin an teaghlaigh a dhéanfar mionscagadh sa pháipéar seo, ag diriú go príomha ar *Sa Teach Seo Anocht* (2019), an noibhille is déanaí de chuid Mhichíl Uí Chonghaile.

Tá Micheál Ó Conghaile ar dhuine de na scríbhneoirí Gaeilge is bisiúla agus is mó aithne lenár linn. Is iomaí casadh a bhaineann sé mar údar as seánraí liteartha éagsúla, lena n-áirítear an drámaíocht, an próis agus an fhilíocht. Déanann Seán Mac Risteaird trácht ar an 'ionramháil éifeachtach'<sup>5</sup> a dhéanann an Conghaileach ar chaidrimh teaghlaigh ina shaothair chomh maith, caidrimh a láimhseáiltear go híogair in *Sa Teach Seo Anocht*. Déanfaidh an páipéar seo anailís ar an gcuidreamh a léirítear idir athair agus mac in *Sa Teach Seo Anocht* agus ar fhuarú an ghrá idir lánúin phósta. Déanfar mionphlé, leis, ar chúrsaí ama agus ar thábhacht an tí féin mar shiombail sa leabhar, á mheas i gcomhthéacs nua-litríocht agus phrós na Gaeilge i gcoitinne.

---

<sup>5</sup> Mac Risteaird, S. (Deireadh Fómhair, 2020) 'Drámadóir Chonamara: Saothar Mhichíl Uí Chonghaile'. In: *Comhar*. 80 (10): 28-30.

**Nic Giolla Chomhail, Ailbhe** Monday, 13.30-15.00, Room 5

### **Saint Colm Cille in Irish Oral Tradition**

Stories about saints' lives form an important part of Irish oral narrative tradition. As well as helping to keep cultural memories and rituals associated with the saints alive over many generations, these stories illuminate the spiritual and religious dimension of people's lives in traditional Irish society, rooted as they are in communal understandings about God, the supernatural world, the environment, and principles associated with correct and incorrect human behaviour. Saint Colm Cille features prominently in the folklore of Ireland and Scotland, and the saint's enduring legacy was affirmed recently during events held to commemorate the 1500<sup>th</sup> anniversary of his birth. A large number of stories about Colm Cille was collected by the Irish Folklore Commission in the 20<sup>th</sup> century; many of these were recorded in the saint's native Co. Donegal and in other Irish-speaking areas on the western seaboard. This paper will discuss prominent themes in these narratives and it will explore their role within the communities in which they were told and listened to. Particular emphasis will be placed on stories about Colm Cille which were narrated by women: when contextualised within the life experience of the narrators themselves, these stories often reflect the concerns and attitudes of women in traditional rural society.

**Ó Briain, Stiofán** Thursday, 16.30-18.00, Room 2

**Roundtable 'Bridging the gaps and blazing a trail in Celtic Studies'**

**Ó Catháin, Brian** Thursday 14.30-16, Room 8

**Rudolf Thurneysen's doctoral graduates in Celtic Studies, 1896-1925**

This paper seeks to provide an overview of the eleven scholars who obtained their doctoral degree in Celtic Studies under the supervision of the renowned Celticist Rudolf Thurneysen (1857-1940) during his career at (i) the University of Freiburg-im-Breisgau; (ii) the University of Bonn. While four of these individuals emanated from Germany, the majority emanated, tellingly, from either Ireland (5) or Wales (2). The paper concentrates on the three Irish men and on the two Irish women in question, underlining the leading roles these individuals subsequently played in Ireland, principally in the field of Celtic Studies, and also, in one case, in civil administration. The paper continues with further reference to other leading – and indeed lesser-known – Celticists who, while they studied for a significant period of time under Thurneysen at either Freiburg or Bonn, (i) gained their doctoral degree elsewhere; (ii) chose not to seek to gain a doctoral degree. In conclusion, the paper argues that Rudolf Thurneysen's contribution to Celtic Studies may be measured not solely by his masterly publications, but, in addition, by the legacy he bequeathed, as a much-respected teacher, adviser, and friend, to a very wide circle of scholars drawn from all over the world who chose to come to study under him in Germany.

**Ó Dochartaigh, Caitríona** Monday, 13.30-15.00, Room 5

**Colm Cille: a saint of prophecies and revelations**

In the long tradition of the cult of Columba from the Life penned by Adomnán to the present day, Colm Cille is credited with the gift of prophecy. In the *Vita Columbae* he is associated with prophecies regarding his community on Iona or their wider sphere of influence. Some of his predictions of the future seem quite domestic such as the well-known episode of the heron that arrives in a sorry state to Iona having flown from Ireland and is nursed back to health by one of the monks under the instructions of the saint. In the later Middle Ages, however, much more complex and extended prophecies, often in poetic form are ascribed to Colm Cille in the manuscript tradition. Some of the most striking revelation texts predict the end of time when for example the Roth Rámhach, some sort of wheeled contraption will come to destroy Ireland or in other texts an enormous device or brush from Fánat will come to lay waste to the land just before Doomsday. One of the most important poems connected to this theme is *Éistea riom, a Bhaoithín bhuaín*, a long poetic prophecy ascribed to Colm Cille in which he addressed his pupil and successor Baoithín. This revelation of the future times was so popular among scribes that it was still being copied in manuscript form in the eighteenth and nineteenth centuries.

**Ó Giollagáin, Conchúr** Tuesday, 14.30-16.00, Room 7

**The Demolinguistics of the Gaelic Vernacular group in Ireland and Scotland: Implications for Scholarship and Society**

The aim of this paper is to examine academic and societal possibilities arising from demolinguistic scholarship on the Gaelic vernacular group (Ó Giollagáin *et al.* 2020; Ó Giollagáin *et al.* 2007; Ó Giollagáin and Charlton 2015; Ó Giollagáin and Ó Curnáin 2016; Ó Curnáin 2016; Ó Giollagáin and Caimbeul 2021). This research indicates that the Gaelic groups are now subject to extremely challenging societal circumstances from the joint perspectives of demographic proportions, social densities, and intergenerational continuity. This paper mainly presents key data from *The Gaelic Crisis in the Vernacular Community: A Comprehensive Sociolinguistic Survey of Scottish Gaelic* (Ó Giollagáin *et al.* 2020), in the dichotomous context of official bilingual aspiration for the Gaelic vernacular communities with the growing monolingualisation of their sociocultural reality. Given that the Gaelic groups in both Scotland and Ireland have been subject to various forms of institutional support and official recognition, this paper analyses the efficacy of the official dispensation for the Gaelic language communities as strategic policy supports to resist language shift to English in the last remaining social geographies of the Gaelic vernacular communities. This paper offers an alternative analysis to the conceptual limitations of promoting minority aspirational bilingualism without regard for societal processes of minority subordination and disempowerment, and suggests a new academic focus to Gaelic societal reality, along with a more productive strategic approach to protecting the societal presence of minority-language groups and to sustaining the cultural diversity they contribute to the world. I argue that, in the absence of sufficient emphasis on the communal context of language-group protection, the aspirational approach to minority-language promotion is a contributory factor in minority group decline, rather than being of benefit to the minority in their various societal challenges.

**Ó hIfearnáin, Tadhg** Thursday, 16.30-18.00, Room 1

**Perceptions of the Gaelicness of Manx in the revivalist founder group**

**Part of the session 'The revival(s) of Manx'**

This paper draws on fieldwork and survey data among Manx speakers principally in the period between 1988 and 2013, a period which saw language use expand from a small band of self-motivated speakers to a more established presence in formal education and the public space in a gradual, if partial, institutionalisation of the Manx language revival. Founder groups, constituting the initial body of language planners, teachers, lexicographers and grammarians, play an important role in setting out the target language variety for subsequent, larger populations (Mufwene 2001, Zuckermann 2020) but may also lay the foundations of major elements of the established language ideologies that circulate in a revival situation after an extreme language shift. There is nevertheless a caveat in that such foundation ideologies may be multifaceted, contain contradictory elements and that the data shows that those who profess them may change their stance over time. This paper will take a perceptual-sociolinguistics approach in discussing Manx-

speakers' sense of the position of their own language in the context of Irish and Scottish Gaelic and to what extent this was and continues to be important to them. It will focus on the revivalist construction of the notion of *Gaelicness* by perceptual comparison with Irish and Scottish Gaelic, in particular through the lens of orthographic practice and in concerns about how Manx is perceived in Ireland and Scotland.

#### References

- Mufwene, S. 2001. *The Ecology of Language Evolution*. Cambridge: Cambridge University Press.
- Zuckermann, G. 2020. *Revivalistics. From the genesis of Israeli to the language reclamation in Australia and beyond*. Oxford: Oxford University Press.

**Ó Muirthile, Oisín** Monday, 13:30-15:00, Room 6

#### ***How old is too old? A re-assessment of the dating of Irish Traveller Gammon-Cant (Shelta)***

The ethnolect of the Irish Travelling community – here *Gammon-Cant* (GC), often *Shelta* among academic circles – along with many other aspects of their culture is under-researched and under-represented in the field of Celtic Studies. Due to its poor and late documentation, an answer to the precise origin of this mixed language is likely lost to time. Nevertheless, theories in the scholarship range dramatically from an Irish-English bilingual code developed in the last 350 years to an ancient pre-Celtic language surviving waves of Irish- and English-language influence among communities at the margins of Irish society. Much of the older GC lexicon is clearly of Irish origin and prototypically derived through a set of obfuscatory techniques including initial-peninitial metathesis (GC *\*luibín* 'loaf' < Ir. *builín*), inversion (*\*nalc* 'clean' < *glan*) and initial substitution (*\*gr-úscail* 'awaken' < *múscail*). A commonly-held belief regarding such derivations, introduced by the only Celtic philologist to study the language in any great detail to date, namely Kuno Meyer (1891, 1909), is that their etyma must derive from *orthographic* Early Irish forms, largely due to incongruences in consonantism with their *spoken* (Early) Modern Irish reflexes (e.g. GC *\*tobar* 'road' from OIr. <*bóthar*> and not (E)ModIr. /bʲoːh̪ərʲ/, from which the etymologically correct unlenited *t-* would allegedly be irrecoverable). This theory thus purports that the language owes much of its creation to a learned (poetico-)scholastic tradition, a far cry from the traditionally illiterate craft-oriented community known today. This paper – combining principles of the Comparative Method, language acquisition and attrition, contact linguistics, and argotology – will argue that not only are such claims of antiquity largely unnecessary to explain the attested lexicon, but that an appeal to (Early) Modern Irish morphophonology, in particular its initial mutation system, can provide a more parsimonious account of the data and further our understanding of the language's formation.

**O'Neill, Pamela** Thursday, 16.30-18.00, Room 7

**Historical use of Scottish Gaelic in northern New South Wales, Australia**

A small but enthusiastic community class commenced learning Scottish Gaelic in Glen Innes, New South Wales, in 2022. While this is the first ongoing Gaelic class ever convened in Glen Innes, it may not be the first time Gaelic has been used in a sustained way in Glen Innes: as the place-name suggests, the town's settler past had a strong Scottish element, as had that of the surrounding region. It is certainly not the first time Gaelic has been used in a sustained way in the north of New South Wales, where the settlement of Gaelic speakers nearer to the coast is well-documented. This paper draws together some of the evidence, both direct and circumstantial, for the use of Gaelic in the New England and Northern Rivers regions since European settlers began to displace the First Nations people in the first half of the nineteenth century. It incorporates a survey of existing literature, together with information drawn from local archival records, shipping lists, land transactions, inscriptions, place-names and interviews.

**Ó Riain, Gordon** Tuesday, 11.30-13:00, Room 2

**Poetry and Rhetoric in *Tromdhámh Guaire***

Poets are portrayed in a negative light in the Early Modern Irish narrative tale *Tromdhámh Guaire*. The tale includes a small number of poems of praise and satire, some of which appear incomprehensible to characters in the tale. This talk will examine selected poems and engage with questions related to their intended audience and the function and comprehensibility of poetry, as portrayed in the tale.

**O'Toole, Graham David Sean** Tuesday, 16.30-18.00, Room 5

**'Inveterate gamblers on a bull market': Anglo-Norman investments in the cult of St. Patrick as influence in Northern Ireland**

In the last quarter of the twelfth-century, two narratives relating the location of St. Patrick's Purgatory were composed. In England, a Cistercian monk known to us only as H. of Sawtry authored the *Tractatus de Purgatorio Sancti Patricii*, placing Purgatory on an island on a lake in the far north-west of Ireland (Lough Derg in Co. Donegal). In Ireland, another Cistercian monk and hagiographer, Jocelin of Furness, wrote a new *Vita Sancti Patricii*, and he puts Purgatory atop Croagh Patrick in Co. Mayo. Though the former ultimately won out, the presence of two contemporaneous and competing locations, roughly 120 miles apart, creates a complicated picture of how twelfth-century church reform efforts utilized the cult of St. Patrick in the wake of the Norman Invasion of Ireland.

In this essay, I will present the circumstances surrounding the generation and dissemination of these two narratives. Centrally, the evidence points to the effect and influence of the Norman knight John de Courcy, his preoccupation with St. Patrick, and his ties to the Cistercian order. de Courcy reportedly translated Patrick's body to his current

resting place in Down. Additionally, he financed Jocelin's Vita and established/supported Cistercian houses in his territory. In the period of twelfth-century church reform in Ireland, these affiliations hold significance since the dissemination of the story of St. Patrick's purgatory traveled from Cistercian foundations in de Courcy's territory and then passed through Cistercian circles in England and on the Continent. I argue that these facts depict a concerted effort to promote the site and attract pilgrims, which, if successful, would strengthen the territorial claims in the North of Ireland for all those involved.

Broadly, this paper examines the relationships between secular and ecclesiastical political actors. Specifically, how do the investments of secular lords in ecclesiastical foundations impact their clerical activities? Were their efforts linked or were they relatively independent from one another? And how might we measure their impact given the limited availability of sources? This inquiry explores these questions and broadens our understanding of how the Normans and the Church in Ireland interacted and influenced each other in the late twelfth-century.

**Oates, Christopher M.** Tuesday, 16.30-18.00, Room 7

**An Eaglais Ghàidhlig mu dheiradh ann an Glaschu - The Last Gaelic Church in Glasgow**

For 250 years, churches and chapels have existed in Glasgow which catered to the Scottish Gaelic-speaking migrant population of the city. In 2021, the last of these dedicated churches closed its doors for the final time. This paper draws on portions of sociolinguistics-focused doctoral research conducted over the last four years, including ethnographic fieldwork within the church community, to relay the story of the final years of St Columba Gaelic Church, Glasgow, including its eventual closure and the condition of its remaining congregation.

This paper will position St Columba Gaelic Church in the history of Gaelic migration to Glasgow, and the development of the Gaelic chapel, and highlight its notable survival as a Gaelic congregation into the 21<sup>st</sup> century, amongst both its own and other Christian denominations. The cultural and sociolinguistic character of the church in its final years will be explored through the fieldwork conducted within the church community. Finally, the circumstances and consequences of the congregation's departure from the church and the building's closure will be discussed, with a particular focus on the impact on the congregation, and on Gaelic culture and language in the city.

The closure of St Columba Gaelic Chapel marks the end of an important chapter of the history of both Glasgow and the Gaelic language, and it is intended that this paper will accurately reflect the economic and social factors which led to its decline, but also highlight what has been lost to the city of Glasgow on a linguistic and cultural level.

**Owen, Ffion Eluned** Monday, 15.30-17.00, Room 12

**'Rhwng yr Ordd a'r Eingion': An overview of literary activity among the quarrymen of Dyffryn Nantlle, North West Wales, 1900-1950 / 'Rhwng yr Ordd a'r Eingion': Trosolwg ar weithgarwch llenyddol chwarelwyr Dyffryn Nantlle, Gogledd Orllewin Cymru, 1900-1950**

Part of an important period in the history of Welsh-speaking Wales was the literary and poetic activity seen in Dyffryn Nantlle – now a Slate Landscape of Northwest Wales UNESCO World Heritage site - during the first half of the 20th Century. This paper offers an overview of one aspect of the slate industry communities' social tapestry, namely the literary contribution of the cultured, non-university educated, working class of the area, mainly quarrymen. Through the means of various societies and gatherings – formal and informal – we see a desire to foster enlightened men – and women – who care deeply for their area and communities, as well as for education and culture.

By examining the work of Griffith Francis, a poet-quarryman who by day was a blacksmith at one of the valley's main quarries, we get a glimpse of the local area's abundant poetic dynamism. His depth of understanding of rural folk contains a treasure trove of traditions, habits, characters, and the way of life in an industrial area during an important period in Wales' history. As one of the most productive folk poets in Eryri between the two world wars, his poems and popularity reflect the fact that literature and poetry were a natural part of everyday life, and the respect afforded to literary minds of the time.

The insufficient recognition of lesser-celebrated poets and writers has generally been an obvious gap in our literature, and the working-class contribution to culture and literature has only recently begun to be examined internationally by researchers (etc. John Carey 1992; David Vincent 1993, 2000; Jonathan Rose 2001, 2010). By looking at the literary activity of one area, the aim of this paper is to provide a taste of the unique folk culture in the quarry communities of northwest Wales.

---

Rhan o stori cyfnod pwysig yn hanes y Gymru Gymraeg yw'r math o gynnwrf llenyddol a cherddorol a welwyd yn hanner cyntaf yr ugeinfed ganrif yn Nyffryn Nantlle, un o ardaloedd Safle Treftadaeth y Byd UNESCO Tirwedd Llechi Gogledd Orllewin Cymru. Fe gynigai'r papur hwn drosolwg ar un agwedd o'r hyn oedd yn ffurfio tirlun cymdeithasol cymunedau'r diwydiant llechi, sef cyfraniad llenyddol gwerinwyr diwylliedig a digoleg yr ardal, y mwyafrif yn chwarelwyr. Drwy gyfrwng cymdeithasau a chyfarfodydd lluosog - rhai ffurfiol ac anffurfiol - gwelwn yr awydd i feithrin gwŷr - a gwagedd - goleuedig a chanddynt gariad at y gymdeithas a'r ardal leol, yn ogystal ag at ddysg a diwylliant.

Drwy ganolbwyntio ar waith Griffith Francis, bardd-chwarelwr fyddai'n curo yng ngweithdy'r gofaint yn un o chwareli mwya'r Dyffryn yn ei swydd bob dydd, cawn gip ar y bywiogrwydd barddonol toreithiog a geid yn lleol. Yn nyfnder ei adnabyddiaeth o werin gwlad mae dogfen amhrisiadwy o draddodiadau, arferion, cymeriadau a ffordd o fyw un ardal ddiwydiannol mewn cyfnod pwysig yn hanes Cymru. Yn un o feirdd gwerinol mwyafrif cynhyrchiol Eryri yn y cyfnod rhwng y ddau Ryfel Byd, fe dystia ei gerddi a'i boblogrwydd



i'r modd yr oedd llenyddiaeth a barddoniaeth yn rhan naturiol o fywyd bob dydd, a'r parch a roid i'r rhai a fyddai'n llenyddia yn ystod y cyfnod.

Yn gyffredinol, mae diffyg cydnabyddiaeth i feirdd a llenorion llai eu bri yn fwlch amlwg mewn llenyddiaeth, a dim ond yn lled ddiweddar y mae cyfraniad diwylliannol a llenyddol y werin wedi dod o dan chwyddwydr yr ymchwilyr yn rhyngwladol (etc. John Carey 1992; David Vincent 1993, 2000; Jonathan Rose 2001, 2010). Drwy daro cipolwg ar weithgarwch llenyddol un ardal, bwriad y papur hwn yw rhoi blas o ddiwylliant gwerinol arbennig ardaloedd chwarelyddol gogledd orllewin Cymru.

**Pagé, Anna** Monday, 13.30-15.00, Room 7

### **Making Monsters in Medieval Irish Literature**

The relationship between heroes and monsters is a crucial yet complex one. Studies of the nature and function of heroes and monsters cross-culturally attribute many of the same characteristics to both heroes and monsters and suggest that these are overlapping categories rather than separate ones. McCone 1990, for example, refers to the hero as “abnormal” and failing to “fit neatly into ordinary human society and categories” (188), while Mittman (2013) describes monsters as creating “a sense of vertigo” and forcing us to “acknowledge the failures of our systems of categorization” (8). The central characteristics of the hero, including his abnormal nature, are often established in the story of his birth. Stories about the births of heroes are well-represented in medieval Irish literature, as are stories about encounters between heroes and monsters. Stories about the origins of the monsters themselves, however, are significantly less common. Building on previous work on the births of heroes (e.g. Pagé 2014 and 2016), this talk will consider some examples of the births or creations of monsters and examine their similarities to and differences from stories about the births of heroes.

#### References

- McCone, K. 1990. *Pagan Past and Christian Present in Early Irish Literature*. National University of Ireland, Maynooth.
- Mittman, A. S. 2013. “Introduction: The Impact of Monsters and Monster Studies,” in *The Ashgate Research Companion to Monsters and the Monstrous*, ed. A. S. Mittman. Ashgate.
- Pagé, A. J. 2014. Birth Narratives in Indo-European Mythology. Unpublished PhD thesis, University of California, Los Angeles.
- Pagé, A. J. 2016. ‘Failed Birth and Rebirth’: A Case Study in the Reconstruction of an Indo-European Myth. *Cosmos (The Journal of the Traditional Cosmology Society)* 32:1–19.

**Parina, Elena** Thursday, 9.30-11.00, Room 2

### **Paleography workshop ‘Handwritten Text Recognition meets Celtic Studies: An Introduction to Transkribus’**

**Parker, Sam** Tuesday, 16.30-18.00, Room 11

### **Intersectional identities in minority-language contexts: LGBTQ+ speakers of Welsh (see [Morris, Jonathan](#))**

**Parker, Shannon Rose** Tuesday, 9.30-11.00, Room 10

**Flora and fauna in *Math fab Mathonwy***

I am researching the specific animals and plants used in human transformations in the Fourth Branch of the Mabinogi as I believe the choices made are central to unlocking a greater understanding of how the author(s) anchors the tale within time and reality.

The current scholarship on this branch of the Mabinogi focusses largely on the sexual transgressions and relationships that the transformations of Gwydion, Gilfaethwy, and Blodeuwedd insinuate and the narrative force they have on the tale. What I propose to do, however, is look much more closely at the minutiae of the transformations to understand why specific animals and plants have been chosen.

In a tale that leaves much to speculation, the choice and sequence of wild boar, deer, and wolf; Oak, Broom, and Meadowsweet; and eagle and owl is undeniably specific and worth exploring. Looking at the boar, deer, and wolf transformations alone, for instance, we see a chronological sequence in mating seasons, an increase in maternal instinct from polygyny to monogamy, a decrease in protections from hunting and thus an increase in the difficulty to survive human intervention, and consistent violence. This all adds to our understanding of the narrative in a way that was probably instinctual to a Middle Welsh audience; an audience that had a keen understanding of the natural world around them.

**Parry Owen, Ann** Tuesday, 9.30-11.00, Room 12

**CAWCS 'Digido Myrddin' / 'Digitizing Myrddin'**

**Part of the session 'Medieval Welsh Myrddin Poetry'**

This paper will analyse the opportunities and challenging involved in creating a digital edition of the Welsh Myrddin poetry. The speaker will set out a number of key considerations, drawing on her experience of working on the digital Guto'r Glyn edition.

**Parsons, Geraldine** Monday, 15.30-17.00, Room 4

**The Bibliothèque Mazarine's *Acallam na Senórach***

As noticed by Caoimhín Mac Giolla Léith and earlier cataloguers, Paris, Bibliothèque Mazarine, MS 4470 contains a prosimetrum entitled 'Agallamh na Sionnóra', which is written over eight folia. Mac Giolla Léith's catalogue aside, this work has attracted little attention; this is notable against the current backdrop of a growing trend of critical engagement with various elements of the Finn Cycle's *acallam* tradition (*Acallam na Senórach*, the *Acallam Bec*, *Agallamh na Seanórach*/the Reeves' *Agallamh*, *Agallamh Oisín agus Phádraig* etc). Hence, this paper will consider the place of this tale in the corpus of Finn Cycle *acallam* works.

**Petrovskaia, Natalia** Tuesday, 16.30-18.00, Room 12

**Prosimetric Combinations in Medieval Welsh & Japanese Contexts**

**Part of the session 'Middle Welsh Literature in Conversation with Japan'**

The aim of the proposed paper is to revisit the pervasive concept of the 'saga englynion', and ultimately to propose an alternative framework for viewing the early englyn cycles which would remove the need to postulate literary textual setting. I propose to explain the perceived need for contextualization of series of poetic units which seemingly treat similar characters by reference to the cultural expectations of poetic output current at the time the 'saga' context was first proposed by Ifor Williams almost a century ago. As an alternative, I will propose a framework for viewing the poems on the basis of a comparison with medieval Japanese material, which is in many respects similar but is not treated as fragments of sagas. Early medieval Japanese poetry survives both as individual poems inserted into large prose texts (such as the verses which occur in the *Kojiki* chronicles) and as poetic collections such as *Manyoshu* and *Kokinshu*. The former can be compared to the occurrence of individual englyn stanzas within texts such as *Culhwch ac Olwen*. The latter can be compared to cycles of englyn poetry surviving as sets in the medieval Welsh manuscripts. The paper will provide a sample reading of the englynion cycle known as *Canu Heledd* in light of a comparison with the surviving corpus of 8<sup>th</sup>-century Japanese poetry in the *Manyoshu*.

**See also the session 'Middle Welsh Literature in Conversation with Japan'**

**Prévôt, Nathalie** Tuesday, 9:30-11:00, Room 8

**Presentation of the RIIG: Gaulish in XML**

**Part of the session 'Gaulish studies, epigraphy and language. Session 1: From the RIG to the RIIG'**

The preparation of the initial RIG data in TEI XML required a certain number of adjustments and reflections on the encoding in EpiDoc, but above all on the functionalities of the software. Indeed, the integration of epigraphic data in Gaulish in the framework of the RIIG project marks the entry into the PETRAE programme of a fragmentary attested language that does not follow the same logic as Latin or Greek. The challenge was to use all the potential of digital resources to optimise the presentation of the data. The aim was to make the data as FAIR as possible, both for the general public and for the research community. This presentation will explain the choices made and show the case studies encountered during our project, which can serve as a starting point for other research projects in the field of Digital Humanities.

**Pruetz, Carter** Tuesday, 9.30-11.00, Room 6

**More than Meats the Eye: A Reassessment of the Feast Hall in *Suidiugad Tigi Midchuarta***

This paper will serve as a summary of my findings from my thesis in which I edited, translated, and analysed the poem beginning *Suidiugad Tigi Midchuarta (STM)*. This poem was last edited by John O'Donovan for George Petrie's 'On the History and Antiquities of Tara Hill', published in 1839. The poem itself has received minimal attention since and deserves to be discussed more fully.

My work on this poem has led me to propose a tentative date of composition, which is the first genuine attempt at dating that this poem has received. As O'Donovan had very few notes on the poem, this paper will use my own translation notes and discuss the possible textual traditions to which the poem relates. Despite appearing in the middle of *dindshenchas* material in the Book of Leinster, *STM* is not traditionally considered part of the *dindshenchas* canon. I will explore possible reasons for that, including ways medieval scribes may have understood the poem to exist and develop. I will then discuss how the poem relates to the law of status and *Críth Gablach*. I will finally explore the similarities between *STM* and *Lebor na Cert*, as the language regarding being 'owed' and 'entitled to' things deserves special mention.

Overall, the purpose of this paper will be to reintroduce *STM* into academic discussions with a revitalised translation and reassessed context.

**Pulman-Slater, Jack** Tuesday, 14.30-16.00, Room 11

**Native and non-native acquisition of Welsh sentential intonation**

**Part of the session 'Welsh sociolinguistics: State of the art and implications for language policy. Adult learners of Welsh'**

Intonation refers to those aspects of pronunciation above the level of languages' individual sounds, such as stress and pitch (see Nolan 2006 for overview). Despite the documented negative impact of intonation on second language learners' intelligibility (Mennen 2006; Derwing and Munro 2015), it remains a largely neglected area of language teaching in Wales. This is partly due to a belief that learners who are speakers of Welsh English have a linguistically-conferred advantage as they already produce Welsh-style intonation patterns in their first language (Rees and Morris 2018: 20). In the academic year 2020-2021, there were 14,965 adult learners pursuing Welsh courses with the main provider in Wales (the National Centre for Learning Welsh 2022) and there have been repeated recommendations to focus on the intonational acquisition of this growing group of learners and new speakers (Hughes 2003; Rees and Morris 2018).

This paper presents findings from a phonetic investigation of the sentential pitch contours of learners from two sociolinguistically contrasting areas of south Wales. Rhondda Cynon

Taf represents a situation of historic language contact between Welsh and English, where 20.9% of the population currently speak Welsh (Welsh Government 2022). North Pembrokeshire is considered part of Welsh's heartland area where it retains strong community level functions outside of educational contexts.

This paper presents the first turning points style analysis (Hirst and Di Cristo 1998) of Welsh intonation and provides one of the first phonetic examinations of Welsh learners' intonation. Data were collected from 8 "native" and 8 "non-native" learners and their realization of sentential pitch contours compared with localised native speaker baselines. The differences between these groups' sentential intonation will be discussed in relation to our emerging phonetically informed understanding of learner and new speaker varieties of Welsh.

### References

- Derwing, Tracey M, and Murray J Munro. 2015. *Pronunciation fundamentals: Evidence-based perspectives for L2 teaching and research* (John Benjamins Publishing Company: Amsterdam).
- Hirst, Daniel, and Albert Di Cristo. 1998. 'A survey of intonation systems.' in Daniel Hirst and Albert Di Cristo (eds.), *Intonation systems: A survey of twenty languages* (Cambridge University Press: Cambridge).
- Hughes, Haydn. 2003. "Cymathu'r Dysgwyr a'r Gymdeithas Gymraeg a rol yr addysgwyr yn y broses.; Unpublished MA dissertation." In.: Cardiff University.
- Mennen, I. 2006. 'Phonetic and phonological influences in non-native intonation: an overview for language teachers', *Working Papers Queen Margaret University College* 9.
- Nolan, Francis. 2006. ' Intonation.' in B. Aarts and A. McMahon (eds.), *Handbook of English Linguistics* (Blackwell: Oxford).
- Rees, Iwan Wyn, and Jonathan Morris. 2018. 'Astudiaeth o ganfyddiadau tiwtoriaid Cymraeg i Oedolion o anawsterau ynganu ymhlith dysgwyr yr iaith', *Gwerddon*, 27: 39-66. the National Centre for Learning Welsh. 2022. 'Learn Welsh Statistics', Accessed 03.08.22. <https://learnwelsh.cymru/about-us/statistics/>.
- Welsh Government. 2022. 'People aged 3 or older who say they can speak Welsh, by Welsh local authority', Accessed 08.08.22. <https://statswales.gov.wales/Catalogue/Welsh-Language/Annual-Population-Survey-Welsh-language/annualpopulationsurveyestimatesofpersonsaged3andoverwhosaytheycanspeakwelsh-by-localauthority-measure>.

**Puopolo, Samuel Ezra** Thursday, 9.30-11.00, Room 8

**And Boucher-Durand, Myrzinn**

**The Name Game: An Analysis of Celtic, Pseudo-Celtic, and Non-Celtic Proper Names in Chrétien de Troyes' *Érec et Énide***

Much ink has been spilt on the extent to which Chrétien de Troyes' romance *Érec et Énide*, which has been dated to 1170 on the basis of perceived references to Thomas Becket, has

its origin in the tale tradition of the Celtic world, especially given its evident close relation to the Welsh *Ystorya Geraint Uab Erbin*. While this question may ultimately be unanswerable, this paper will suggest an approach which hopes to add color to this investigation. This paper will examine the linguistic and cultural history of the proper names of 58 people and places from the text to determine how they came to be in Chrétien's Old French and whether they can be traced back to a Celtic origin. On the one hand, I shall argue that those names which can be traced back to a Celtic source indicate a point of contact between Chrétien/his source and the Celtic world and the directness of that transmission can shed light on the directness of that point of contact.

On the other hand, those names which can be traced to other sources may be more complicated to draw inferences from: names which come from another source, especially French, may indicate (1) a path of transmission for the story, (2) the ultimate origin of the episode the name appears in, (3) an innovation from Chrétien or his sources, or (4) the replacement of a foreign name by a French one; names which do not stem from a genuine source may indicate fantastic or pseudo-Celtic elements added by Chrétien or his sources, or they may indicate a name garbled beyond recognition. Based on the outcome of this study, I shall be able to reflect in a more directed manner on Chrétien's process of composition for his text.

**Qiu, Fangzhe** Thursday, 11.30-13.00, Room 10

## **The syntactic positions of Old Irish preverbs and 'infixe'd elements**

### **Part of the workshop 'Clausal syntax in the history of Irish'**

This paper proposes to provide a review of the syntactic positions of Old Irish preverbs and 'infixe'd elements in verbal complexes based on the observation in Carnie, Harley and Pyatt (2000) and Kim (2000). It tries to further clarify the following questions:

- 1) Where are the lexical preverbs merged and how do they raise to the left periphery of the clause?
- 2) Is it correct, like Carnie, Harley and Pyatt propose, that the simple verb or the first preverb in the complex raises to C in the absence of an overt complementiser (cf. Adger 2006)?
- 3) Where do the 'infixe'd elements stand syntactically? Carnie, Harley and Pyatt's explanation 'Enclitics (E) adjoin to C' (2000, 52) does not address where these elements are merged or how they move (cf. Kim 2000).
- 4) Are the 'secondary' preverbs (such as *mos*, *mí*, *ceta* that are derived from manner adverbs) merged at a different position?

#### References

- Adger, David. "Post-Syntactic Movement and the Old Irish Verb." *Natural Language & Linguistic Theory* 24, no. 3 (July 5, 2006): 605–654.
- Carnie, Andrew, Heidi Harley, and Elizabeth Pyatt. "VSO Order as Raising out of IP? Some Evidence from Old Irish." In *The Syntax of Verb Initial Languages*, edited by Andrew Carnie and Eithne Guilfoyle, 39–59. New York: Oxford University Press, 2000.
- Kim, Ronald. "The Distribution of the Old Irish Infixe'd Pronouns: Evidence for the Syntactic Evolution of Insular Celtic?" *University of Pennsylvania Working Papers in Linguistics* 6, no. 3 (2000).



**Ravignot, Romain** Monday, 15.30-17.00, Room 3

**The iconography of coinage “on the cross”: an illustration of the notion of “spatio-temporal” ideal?**

The work of reconstructing the monetary imprints of South-West Gaul undertaken by Dr. Cédric Lopez has considerably upset the knowledge established on this long-neglected coinage (LOPEZ C., *Reconstitutions des monnaies à la croix*, vol I & II - doctoral thesis). Indeed, the minted images being generally incomplete, few researchers have undertaken its study, preferring the study of complete and/or historiated images (LOPEZ C. & RAVIGNOT R, “Monnaies gauloises à la croix : art ou maladresse? Une approche caractérisocopique” in BCEN 2016). The reverse presents a cross which divides the composition into four cantons recalling the ancient and island stories evoking the ideal division of the territory among the Celts. These four cantons are furnished with various motifs evoking calendar notions and thus make it possible to link the partition of time to that of space. This apprehension of Time in Space – or vice versa – echoes of the many works *astronomy in the Culture* and finds here a remarkable illustration. Our study proposes to take stock of the process of fingerprint reconstruction (or artificial intelligence applied to coins) and its results through this notion of “spatio-temporal” ideal highlighted on this coinage.

**Reddington-Wilde, Roxanne** Tuesday, 14.30-16.00, Room 7

**Henwives, Healers, Midwives & More: Women Professionals in the Early Modern Scottish Highlands**

Who was she? Today we might call her a "professional." She's known as the Castle Grant Henwife—celebrated in paint and remembered for her "job." Her name has been ignored but she clearly was individually respected and honored at Castle Grant. She was a skilled woman, as many were in the Early Modern Scottish Highlands, sought out in their roles as midwives, healers and more. But, is this category of "professional" a modern one or shared in traditional, Highland society as well? Was individual "skill" culturally valued? Where did female, Gaelic poets, the Highland women most commonly examined by academics, fit in? "Professional" identity may be an English, "etic" —and originally 19th century— concept. This paper, continuing to lay the groundwork for an historical ethnography of women in the Early Modern Highlands, shall draw upon the myriad realms of portraiture, literature, proverbs, letters and more to explore the gendered roles of women of skill and the place of the individual in traditional, Highland society.

**Rees, Iwan Wyn** Tuesday, 14.30-16.00, Room 10

**From *un moron* to *gwenynnod*: some insights on the “morphological collective” / singulative distinction in contemporary varieties of Welsh**

Several grammatical and typological descriptions of Welsh (e.g. Morris Jones 1913, Thomas 1992, Thomas 1996, Williams 1980, Ball and Muller 2009, Awbery 2009) portray this Celtic language as having only two grammatical numbers; singular and plural.

However, a recent study by Nurmio (2020), broadly in line with some other sources (e.g. Pederson 1913, King 2003, Roberts and Gathercole 2006, Stolz 2001), contests this traditional interpretation and argues for acknowledging another noun category in Welsh, what she terms 'morphological collectives', asserting that there are 'sufficient reasons for treating collective/singulative as its own category, separate from the more common singular/plural category' (Nurmio 2020: 58).

This paper will present new data obtained from online questionnaires to assess the extent to which a distinction is made between morphological collective and singulative pairs in contemporary varieties of Welsh. It will be argued that there is some evidence to suggest that some base forms of morphological collectives are in fact used in a singulative manner by some speakers, as opposed to the situation of more ordinary types of singular/plural pairs. The implications of these findings for recent morphological and typological hypotheses will be explored, as well as their relevance to the acquisition and teaching of Welsh as a second language.

### References

- Awbery, Gwennllian Mair. 2009. 'Pluralization in Welsh, and the need for phonologically null suffixes', *Journal of Celtic Linguistics* **13**, 1–20.
- Ball, Martin and Müller, Nicole (eds.). 2009. *The Celtic Languages*. London: Routledge.
- King, Gareth. 2003. *Modern Welsh: A comprehensive grammar* (2<sup>nd</sup> edn). London: Routledge.
- Jones, M.C. 1998. *Language Obsolescence and Revitalization: Linguistic Change in Two Sociolinguistically Contrasting Welsh Communities*. Oxford: Clarendon Press.
- Morris Jones, John. 1913. *A Welsh Grammar: Historical and Comparative*. Oxford: Oxford University Press.
- Nurmio, Silva. 2019. *Grammatical Number in Welsh: Diachrony and Typology*. Publications of the Philological Society. Vol. 117. Malden, Massachusetts: John Wiley & Sons.
- Pedersen, Holger. 1909–13. *Vergleichende Grammatik der keltischen Sprachen*. Göttingen: Vandenhoeck & Ruprecht.
- Roberts, Seren Haf & Gathercole, Virginia C. Mueller. 2006. 'Categorizing collections of objects: Linguistic and cognitive factors influencing Welsh and English speakers' judgements', *First Language* **26(2)**, 161–85.
- Stolz, Thomas. 2001. 'Singulative-collective: Natural morphology and stable classes in Welsh number inflexion on nouns', *Sprachtypologie und Universalienforschung* **54(1)**, 52–76.
- Thomas, Alan R. 1992. 'The Welsh language', in Donald MacAulay (ed.), *The Celtic Languages*. Cambridge Language Surveys. Cambridge: Cambridge University Press, 251–370.
- Thomas, Peter Wynn. 1996. *Gramadeg y Gymraeg*. Caerdydd: Gwasg Prifysgol Cymru.
- Williams, Stephen J. 1980. *A Welsh Grammar*. Cardiff: University of Wales Press.

**Rhys, Guto** Monday, 13.30-15.00, Room 2

### **The Pronunciation of Pictish Personal Names**

Pictish personal names are subject to an array of pronunciations, primarily due to lack of informed guidance on how they would have been realised by the bearers themselves. This

presentation will suggest pronunciations based on our current knowledge of the language of the early medieval period. Realisations will be noted in the International Phonetic Alphabet. The arguments will derive from our understanding of the phonology of the language which is itself derived largely from onomastics and comparison with other closely related Brythonic/Celtic languages. The names discussed will include, Unust, Urgust, Taran, Drest, Gartnait, Talorc, Bridei, Ciniod, Nechton. The talk will be illustrated with manuscript and epigraphic attestations of the names. It is hoped that this will enable historians and linguists to not only employ the same forms but also to avoid anachronisms which can lead to misconceptions of the Picts themselves.

**Rittmueller, Jean** Thursday, 14.30-16.00, Room 6

**The collections and editors in Rome, BAV, Reg. lat. 49, a late tenth-century Breton (?) compilation of Latin texts**

Rome, BAV, Reg. lat. 49, a manuscript much studied by scholars of Celtic-Latin texts, was partially edited in 1933 by André Wilmart, who named the fourteen selected texts '*les catéchèses celtiques*'. This name is often misapplied to the entire compilation of fifty-six texts, which has a diversity of sources and treatments, not all of them 'Celtic'. Paul Grosjean (1937) and others mined Wilmart's editions for evidence that the practices mentioned and the terminology used originated in one of the Celtic churches. Before his death in 1969, Robert McNally completed a still unpublished edition of the manuscript with source apparatus. Beginning in 1990, Martin McNamara was able to confirm the manuscript's general date of writing and to suggest additional sources and analogues for many of its texts. I am editing the entire manuscript, while also preparing introductory matter that covers its provenance, script, abbreviations, punctuation, technical signs, cross-reference marks, omission marks, construe marks, and source collections.

Four questions will engage me in this talk. What are the genres of the texts in the compilation? What source collections were used? How were they organized? Why did the redactor gather this material together?

**Roider, Ulrike** Monday, 15.30-17.00, Room 3

**The Fight of the Shape-shifting Creatures as Depict in La Tène Art and as Related in Early Irish Myth**

**Part of the session 'The Art and Iconography of Late Iron Age Metalwork and Celtic Coins'**

Inner plate A of the Gundestrup cauldron depicts a cross-legged god sporting antlers, flanked by a stag to his righthand side and a dog or wolf to his lefthand side. Holding a torc in his right hand and a horned serpent in his left hand, to the deity's upper left is a sequence of animals: a lion, a boy on a dolphin, and a bull. Below the bull are two depictions of the same lion fighting each other. There is another identical depiction of a bull in the sequence on the upper righthand of the antlered god. Thus, it is clear that these animal forms on Gundestrup plate-A confront each other as pairs. This confrontation in

pairs may relate back to "*la paire de dragons*" found on La Tène scabbards from the 4th to the 2nd centuries BC, which are similarly depicted again as the "two-headed" monster on outer plate "b" of the Gundestrup cauldron. Such shape-shifting is found in the earliest Irish myths dating back to the sixth century AD: *Immram Brain* and *Imacallam Tuán fri Finnia*. The fight between the shape-shifting pair of creatures (whose shapes include dragons, bulls, and ravens) is related in *de chophur in dá Muccida* and *Táin bó Cuailnge*, dating to the ninth century, but referenced in the 7<sup>th</sup> century *Mórrigan Rosc*.

**Roymans, Nico** Tuesday, 16.30-18.00, Room 2

### **Celtic speaking groups and Germanic ethnicity in the Lower Rhine frontier in the 1<sup>st</sup> century BC**

#### **Part of the session 'Celtic ethnicities at the edges of the Roman world: Dynamics of change and continuity'**

In the past four decades we have witnessed a critical evaluation in history, archaeology, and historical linguistics of the concepts of Celtic and Germanic ethnicity. There is a growing awareness of the problematic nature of these ethnic macro-terms since they are at least to some extent products of Roman ethnic categorization and stereotyping of peripheral groups, while their status as emic ascriptive labels for these groups remains unclear. The Lower Rhine frontier zone of the Early Roman empire may provide an interesting case on the complex issue of Celtic and Germanic ethnicity and of the impact of Rome in the ethnic dynamic in this region during the 1<sup>st</sup> century BC.

In the Lower Rhine region the historical sources on the ethnic status of local groups is confusing and sometimes contradictory, which is partly the result of a flexible and loose use of the ethnic macro-labels of Gauls and Germans in the written sources. It is important here to make a strict distinction between a linguistic and a historic concept of Germanic identity, and to pay attention to changes through time. In my presentation I will present and defend the following propositions:

- a. linguistic studies provide increasing evidence that the Lower Rhine *Germani* living on both sides of the Rhine were speaking a Celtic language.
- b. archaeology shows that these 'Rhine-Germanic' groups were culturally closely related to the Gallic and Central European La Tène culture.
- c. in contrast to Caesar's claim, the Rhine did not function as a cultural boundary between groups living on the east and on the west bank. Groups with a La Tène-style material culture inhabited both sides of the river and maintained close relations with each other.
- d. the ethnic macro-term *Germani* is to an important degree a construct of Caesar. *Germanoi* are first mentioned, c. 90 BC, by Posidonius as a collective name for a group of tribes living on both sides of the Rhine which are considered to be Celts.
- e. the reallocation of groups by Rome from the right to left bank of the Rhine in the Augustan period (Ubii, Batavi, Sugambri) mainly concerned Celtic speaking *Germani* which already had close relations with the *Germani* living on the Gallic side of the

Rhine. The numismatic evidence shows that these trans-rhenine relationships already existed before the Roman conquest.

**Roma, Elisa** Thursday, 11.30-13.00, Room 10

### Headless relative clauses in Old Irish

In this paper, following the definitions in recent cross-linguistic literature on what are commonly termed headless or free relative clauses, in particular Caponigro 2021, and Caponigro et al. 2021, different kinds of headless or rather reduced-head relative clauses are identified, in order to classify their forms and functions in Old Irish. The dataset consists of the results of a search through the Corpus Palaeohibernicum (Stifter et al. 2021), namely CorPH search 4447, which includes 5080 relative clauses from 33 Early Irish texts.

This paper aims to investigate in particular the distribution and syntactic constraints (if any) holding in Old Irish for truly headless relative clauses - or superfree relative clauses in the terminology of Caponigro et al. (2021)- i.e relative clauses without any nominal or pronominal overt head, such as (1), from MI 2a15.

(1) *as tormach hí tintud septien*  
is.REL addition.NOM in version Septuagint.GEN  
*is tormach són dano hí tintud teothis*  
is addition.NOM that then in version Theodotio.GEN

'what is an addition in the translation of the Septuagint, that is an addition in the translation of Theodotio as well'

First the form, distribution and different functions of free (or open) relative clauses, i.e. relative clauses with non-nominal, indefinite or referentially open heads, such as (2), from MI 48a7, is briefly tackled.

(2) *denum neich ɔdegar cuccu*  
do.VN.NOM anything.GEN ask.PRS.PASS.SG to.3PL

'the doing of anything which is asked of them'

These include relative clauses headed by the neuter article a n-, pronominal heads such as *intí, nech, cach, ní, nanní, sechi(p hé)* and the only *wh*-form *cip(é)*. Then the attested instances of truly headless relative clauses in CorPH are analysed, in particular from the point of view of the proposed constraint of case matching in matrix and relative clause (Citko 2004).

### References

Caponigro, I., Torrence, H. and Zavala Maldonado, R. (eds.), 2021. *Headless Relative Clauses in Mesoamerican Languages*. Oxford University Press.

Caponigro, Ivano (2021). Introducing Headless Relative Clauses and the Findings from Mesoamerican Languages. In Caponigro et al. (eds.), *Headless Relative Clauses in Mesoamerican Languages*. Oxford University Press: 1-57.

Citko, Barbara (2004). On headed, headless, and light-headed relatives. *Natural Language and Linguistic Theory* 22: 95-126.

Corpus Palaeohibernicum (CorPH) = David Stifter, Bernhard Bauer, Elliott Lash, Fangzhe Qiu, Nora White, Siobhán Barrett, Aaron Griffith, Romanas Bulatovas, Francesco Felici, Ellen Ganly, Truc Ha Nguyen, Lars Nooij, *Corpus PalaeoHibernicum* (CorPH) v1.0, 2021, online at <http://chronhib.maynoothuniversity.ie>.

**Ronan, Patricia** Thursday, 11.30-13.00, Room 7

### **Attitudes to Irish in the continental European Irish Diaspora**

It is well-known that language is a major component in identity creation and the use of the Irish language certainly has a strong community building function versus the English language in Ireland (e.g. Ó Riagáin 2007). Also outside Ireland, the Irish language has an identity forming and a community building function in the Irish diaspora and it is maintained by heritage speakers and studied by members of diasporic communities and interested non-community members alike (e.g. Vaughan 2016). Yet not all diasporic Irish are likely to be committed to the language to an equal degree.

The current study focuses on members of the Irish diaspora who do not identify as Irish speakers and arguably are less committed to the maintenance of the language themselves than Irish speakers and learners can be assumed to be. It investigates the questions 1) what role the Irish language plays in identity creation in European continental diasporic Irish communities and 2) which role the arguably increased international visibility of Irish through international media plays in the attitudes towards Irish. To do so, an online questionnaire study is compiled in the Lime Survey programme and distributed using a snowball system.

Results show which items beyond the Irish language are important for diasporic identity creation, which characteristics of the Irish language might mar its role as a potential identity marker and to what extent perceived modernity on the one hand and notions of usefulness on the other hand play a role in these attitudes.

#### References

Ó Riagáin, P. 2007. Relationships between attitudes to Irish, social class, religion and national identity in the Republic of Ireland and Northern Ireland. *International Journal of Bilingual Education and Bilingualism*, 10(4), 369-393.

Vaughan, J. 2016. Landscapes of the Irish Language: Discursive Constructions of Authenticity in the Irish Diaspora. *Irish Journal of Applied Social Studies* 16.1, Art. 4. doi:10.21427/D7JB0M

**Ronén, Júda** Thursday, 14:30-16:00, Room 10

### **The author as a weaver: The grammatical make-up of the interface between narrative and dialogue in Welsh**

Texts are complex entities, made of more elementary components which are connected together like intertwining threads that make a textile. Indeed, the word *text* (from Latin *textus* 'that which is woven') shares an etymological link with *textile*. Different types of texts are made of different types of textual components.

This paper focusses on the grammatical features of the meeting point of two main, interwoven components of short stories: reported speech (most commonly, dialogue between characters), and the narration in which it is embedded. The linguistic manifestation of this interface is known as a quotative index (other terms for the same notion include *formula of quotation*, *dialogue tag* and *inquit formula*), as demonstrated in the following example (TG, ch. 7, p. 83):

quote	quotative index			
'Oedd arnat ti ddim eisio mynd i ddanfon Winni?'	nucleus	speaker	addressee	modification
'Didn't you want to go see Winni off?'	<i>meddai</i>	<i>ei mam</i>	<i>wrth Begw</i>	<i>wedi iddynt fynd.</i>
	said	her mother	to Begw	after they'd gone.

The data used for this paper — two collections of short stories by Kate Roberts, *Te yn y Grug* and *Haul a Drycin* — exhibit interesting systematic text-grammatical patterns. Three syntactic configurations of *quotative indexes* are attested, with distinct textual signifieds: the choice between the three signals the function of the reported quote within the narrative. The configurations differ also with respect to the internal structural behaviour of the core constituents of the quotative indexes (*nucleus*, *speaker*, *addressee* and *modification*). Furthermore, the system that governs the distribution between overt and zero quotative indexes shows sensitivity to pragmatic developments in the fictional dialogue.

Uncovering these text-linguistic systems of narrative can contribute to our understanding of Welsh narrative grammar and, more generally, the ways an author utilises language for weaving intricate texts.

**Rosiak, Karolina** Tuesday, 16.30-18.00, Room 11

### **And Hodges, Rhian**

### **Language Ideologies and beyond: the motivations of new speakers of Welsh to learn, use and live the Welsh Language in Wales**

**Part of the session 'Welsh sociolinguistics: State of the art and implications for language policy.'**

### **Session 3: Intersectional identities and conclusions”**

The Welsh Government’s current Welsh language strategy aims to create a million Welsh speakers by 2050 (Welsh Government) and recognises the key role played by new speakers of Welsh in achieving this aim. Indeed, research on adult new speakers from different ethnic backgrounds is an increasingly important field of study that warrants further research (Rosiak, 2018. Tilley, 2021) This paper will discuss findings of a study into six non-UK economic immigrants’ motivations to learn Welsh, their learning experiences, and opportunities afforded to them due to their Welsh language skills. A plethora of studies on motivation to learn English exist. The two dominant models of studying motivation employed are the L2 Motivational Self System (Dörnyei et al 2006, 2009), which is deeply rooted in psychology, and the socio-educational model developed by Lambert and Gardner (Gardner & Lambert 1972; Gardner 1985). However, sociolinguistic research on minority language learning, both by children in schools and by adults, in particular research on new speakers, show that language ideologies have a significant impact on the commencement of learning and its continuation at a higher level of advancement (Piller 2015, Duchêne 2008, Rosiak 2022). Our paper, then, will discuss (1) whether and to what extent the sense of belonging to the Welsh community motivates / motivated economic migrants who speak the Welsh language at a level of at least B1 to learn the language, (2) whether and what role reactance played in their case psychological, and (3) whether and how linguistic ideologies influence / influenced their motivation to learn Welsh.

**Ruiz Darasse, Coline** Tuesday, 9.30-11.00, Room 8

**And Estarán, María José**

**Epigraphic habits of Gaulish**

**Part of the session ‘Gaulish studies, epigraphy and language. Session 1: From the RIG to the RIIG’**

This paper contextualizes the written culture of Gaulish-speaking people in the frame of the Palaeo-European epigraphic cultures and the "Classical" epigraphic cultures that had the most impact in Gaul, Greek and Latin. It is through the collection and cross-referencing of all the data updated and processed within the RIIG project that this presentation will aim to show what Gaulish people used epigraphic writing for and to identify the most important factors of the dissemination of literacy among Gauls, especially assessing the importance of the cities/urbanisation in this process.

**Runge, Roan** Thursday, 16.30-18.00, Room 11

**Holy Lives, Holy Genders: Medieval Irish Hagiography from a Trans Studies Perspective**

**Part of the session ‘Gender and Theory in Medieval Celtic Literature’**



A wealth of complexity in medieval texts has been hidden behind modern assumptions about gender. Transgender studies works to counter these assumptions, reading texts closely to draw out the multiple (sometimes contradictory) possibilities of gender that might appear. This paper will use the lens of trans studies to consider transformations of gender, both physical and spiritual, in medieval Irish hagiography.

This literature proves a particularly potent corpus in which to consider the expression of gender: miraculous transformations of gender—be they physical or spiritual—ultimately reflect the sanctity of the associated saint, and therefore the glory of God. Through these processes, genders, including mutable and non-normative genders, become holy, but they often do so at the expense of other gendered positions, particularly expressions of femininity.

This paper will first consider the spiritual transformations of women saints such as Brigit, Monenna, and Íte, while reassessing the work of earlier scholars (such as Johnston, Bray, and Bishop) in light of trans studies. It will then turn towards the physical transformation of infants assigned female to male, such as in the Life of St Abban. Finally, it will conclude by reading the story of the Abbot of Drimnagh, who temporarily becomes a woman. These narratives, considered together with a trans lens, can present a more complex picture of how sanctity and gender work together in these texts.

**Saccoccio, Fabio** Tuesday, 16.30-18.00, Room 2

**The Cenomani of the mid-late 1<sup>st</sup> millennium BC in Cisalpine Gaul (northern Italy)**

**Part of the session ‘Celtic ethnicities at the edges of the Roman world: Dynamics of change and continuity’**

This paper aims to cast light on a little understood Iron Age people, the Cenomani, who the ancient written sources suggest were Gallic invaders of northern Italy (Cisalpine Gaul) around the mid 1<sup>st</sup> millennium BC. They seem to have settled in eastern Lombardy and the western Veneto impacting, at least in part, the areas previously inhabited by the so-called Golasecca culture and the Veneti. Unfortunately, no Cenomanic settlements are known to date. On the other hand, investigation of the widespread funerary evidence, and the distribution of wealth within and between cemeteries, suggests a society led by warriors to whom particular honours were bestowed at burial. Warfare seems to have been the principal means of income for the Cenomani, so some scholars have suggested that they might have been employed as mercenaries by neighbouring communities. The Cenomani, together with the Veneti, are recalled in the ancient written sources as allies of Rome at the Battle of Telamon, in 225 BC, where Rome was able to overcome the coalition formed by the other Gauls settled in northern Italy. This victory allowed Rome to take a major step forward in the conquest of Cisalpine Gaul. Rome’s influence in northern Italy strongly impacted Gaulish communities; in the Cenomanic area, we find a shift in the burial ritual with major honours no longer bestowed on heavily-armed warriors but now to wealthy merchants/landowners to whom Rome eventually granted Latin (89 BC) and Roman (49 BC) citizenship. Migration, colonisation, cultural integration, self-definition, warfare, citizenship and landscape formation will be the focus of this paper.

**Sackmann, Raphael** Tuesday, 14.30-16.00, Room 10

***Gwin nyd oes ganthunt*: pragmatics of word order variation in Middle and Early Modern Welsh negative main clauses**

About 50 years ago, in 1973, the late professor Proinsias Mac Cana commented on the functions of some verb-second constructions in Middle Welsh (and Irish) texts, including negative main clauses. Since then, most research on pragmatics has been concerned with positive main clauses. As the dominant word order in Middle Welsh negative main clauses is verb-initial, verb-second patterns are rather rare, so they can be expected to have specific (pragmatic) functions.

Accordingly, this paper aims to identify, and classify, such functions in negative main clauses in Middle Welsh, including Mac Cana’s (1973) examples, and also some from Early Modern Welsh. For this purpose, I primarily draw on the notions of focus by Krifka (2007) and Komen (2013), and the concept of ‘focus articulations’ (Lambrecht 1994, and Komen 2013, i.a.), which distinguishes three domains in which focus extends cross-linguistically, i.e., a single (sub)constituent (‘constituent focus’), the predicate (‘predicate focus’), or the subject with the predicate (‘sentence focus’).

On the basis of detailed discourse analyses, I argue that negative verb-second clauses in (earlier periods of) Welsh can be associated with different types of predicate focus and sentence focus with specific discourse-functional interpretations, primarily depending on (contextual) factors such as referentiality, information content, and discourse expectations.

#### References

- Komen, Erwin R. 2013. *Finding Focus: A study of the historical development of focus in English*. Utrecht: LOT.
- Krifka, Manfred. 2007. Basic notions of information structure. *Interdisciplinary studies on information structure* 6, 13–55.
- Lambrecht, Knud. 1994. *Information structure and sentence form: Topic, focus and the mental representations of discourse referents*. Cambridge: Cambridge University Press.
- Mac Cana, Proinsias. 1973. On Celtic word-order and the Welsh 'abnormal' sentence. *Ériu* 24, 90–120.

**Salomon, Corinna** Monday, 15.30-17.00, Room 2

#### **Plosive orthography in the Lepontic alphabet – Problems, theories, new data**

Though the Lepontic alphabet, being a fairly standard specimen of the Mediterranean alphabet family developed out of the Etruscan alphabet around 600 BC, is in essence easily decipherable, a few unclear points remain. Of these, the most prominent is the issue of the spelling of plosives.

The archaic Etruscan alphabet used the letter series phi – theta – chi and pi – tau – kappa to denote the two Etruscan plosive series, which are accordingly thought to have had aspiration as distinctive feature: [p<sup>h</sup>] – [t<sup>h</sup>] – [k<sup>h</sup>], [p] – [t] – [k]. This caused problems in the Indo-European languages which were written with Etruscan-derived alphabets in Northern Italy – the Celtic Lepontic as well as the Italic Venetic – whose distinctive plosive feature is voicedness. While the available letters were redistributed logically in the Venetic alphabets, the Lepontic inscriptions – and later the Cisalpine Gaulish ones which use the same alphabet – present a somewhat confusing picture which is usually taken to indicate inconsistent letter use: phi being absent, theta and chi are thought to have been used sporadically in an effort to systematise the spelling of plosives, but eventually dropped to leave pi – tau – kappa to do double duty for both series. However, efforts have been made in recent literature – prominently Maras 2014 and Eska 2017 – to reassess the situation. Open questions concern not only the actual level of inconsistency in the orthography based on up-to-date readings and analyses, but also the identification of the St. Andrew's cross letter as a variant of theta and/or tau, the reconstruction of the Old Celtic stop series in terms of phonetic realisation, and the extent of influence from Venetic on Lepontic writing.

The talk will discuss the issue and present the epigraphic data, including new material from recently published inscriptions, and (probably) argue that the evidence supports a modified version of Eska 2017.

## References

- Raffaele C. De Marinis & Filippo Motta, Una nuova iscrizione lepontica su pietra da Mezzovico (Lu-gano). *Sibirium* 21 (1990–1991), 201–225.
- Joseph F. Eska, Phonological contrasts and character reduction in the alphabet of Lugano. *ZcP* 64,1 (2017), 59–80.
- Michel Lejeune, *Lepontica* (Paris 1971).
- Daniele F. Maras, Breve storia della scrittura celtica d'Italia. L'area Golasecchiana. *zixu* 1 (2014), 73–93.
- David Stifter, *Cisalpine Celtic. Language – Writing – Epigraphy* (= AELAW Booklet 8; Zaragoza 2020).

**Sams, Hannah** Tuesday, 11.30-13.00, Room 10

### **Bridging the Gaps: Welsh Language Youth Theatre**

#### **Part of the session 'Youth Culture and Celtic Languages, 1900-2020'**

Sociolinguists such as Joshua Fishman have argued that efforts to reverse language shift in minoritized language contexts cannot be put solely on the shoulders of schools and the education system. This paper will consider the potential of theatre as a form of creating spaces for engagement with the Welsh language from the beginning of the 20<sup>th</sup> century up until today.

The emergence of the 20th century saw the beginnings of a shift in attitudes towards drama in Wales, a shift that was brought on by the influence of education and other cultural and linguistic forces and youths, the product of the newly formalised education system, were the driving force behind it. From then on, instead of being a forbidden form, drama was starting to be considered as a way of engaging youths in language, religion, and cultural identity in an increasingly Anglicized and secular Wales. It was a way of bridging the shifting linguistic and cultural tensions and of preserving the Wales of the past.

Many tensions remain as youth and youth theatre practitioners alike are trying to find their place between childhood and youth, Cymru (Wales in the Welsh language) and Wales in a multicultural, multilingual modern Wales. This paper will offer an overview of how theatre companies run by or aimed at youths have grappled with these tensions and have used theatre as a means of carving out space for language engagement from the chapel vestries of the early 20th century to the national companies as well as the patchwork of regional theatre companies specifically aimed at the youths of today.

**Schumacher, Stefan** Tuesday, 14.30-16.00, Room 12

### **Non-Contemporaneous Poetry in Medieval Wales and Ireland**

#### **Part of the session 'Middle Welsh Poetry: Themes & Variations'**

It is a well-known fact that lyric speakers are not necessarily identical with the person of the author of a given poem. Furthermore, it can happen that a poem purports that its speaker was present at an event or was in contact with a person when in fact the poet lived at a later time and/or never met that person. Finally, poetry (like other genres of literature) can also refer to entirely fictitious events or persons without openly declaring that it deals with figments of the imagination. In my paper, I will present items of poetry from both medieval Wales and medieval Ireland whose subject matter makes it likely that the poem is not an eyewitness account, despite the occasional claims of presence or acquaintance. At the same time, I want to make it clear that there is nothing 'inauthentic' in such poetry; quite the contrary, its fictitious character was well understood by the original audiences. At the end of the paper I will also present evidence showing that for clear linguistic reasons some early Welsh poetry ascribed to the earliest *hengerdd* simply cannot be c.600.

**Selvage, Courtney** Monday, 15.30-17.00, Room 5

### **An Examination of *Cáin Éinde Árann***

*Cáin Éinde Árann* is found in KBR MS 2324-40, ff. 257<sup>r</sup>-263<sup>v</sup>. It was copied at Drowes by Mícheál Ó Cléirigh in 1629 from a manuscript found in Limerick written by Conaire Óg Ó Maolchonaire. The text has not been the subject of any significant study, and currently lacks a published edition. It appears to primarily be an account of the tributes owed to the monastery associated with St Enda of Aran, and closely resembles similar examples of the metrical "charters" asserting property claims to churches as found in Irish and Welsh examples of hagiography. Adding to its interest, the text also appears to have been partially copied from the Middle Irish commentary on *Amra Choluim Chille*, signifying the author's possible reliance on other sources. This paper will therefore serve as an introduction to the text and briefly examine its contents as well as its possible origin, as well as Ó Cléirigh's role as scribe in preserving the text.

**Silva, Tiago de Oliveira Veloso** Thursday, 9.30-11.00, Room 9

### **Negotiating authority in St. Mary's nunnery, Clonard**

#### **Part of the session 'Power and patronage in medieval Ireland'**

This paper will investigate religious and gender identity in twelfth century Clonard. A gendered approach is vital to understanding power and patronage at Clonard in this period. One of the most powerful ruling royal families at the time, the Uí Máelsechlainn, patronised the establishment of two houses of regular canons at Clonard in the 1140s, a house of Augustinian canons dedicated to St Peter and a house of Arrouaisian nuns dedicated to St Mary — the latter endowed by King Murchad Ua Máelsechlainn whose granddaughter Agnes became the first abbess. Agnes' cousin Agnetha was known as An Caillech Mór 'The Great Nun', undoubtedly due to her political clout and strong defence of the property of the canonesses after the Anglo-Norman conquest of east Mide (1175). Eventually, she secured papal protection for their possessions, which included the houses

of canonesses at Lusk and Termonfeckin, along with that at Clonmacnoise founded by her cousin Derbforgaill (wife of Tigernán Ua Ruairc). This paper will discuss the true nature of the patronage by aristocratic women of the period, which is undergoing re-evaluation, with the agency of powerful Irish women, such as Derbforgaill, being reconsidered in light of closer attention. By focussing on these influential individuals associated with Clonard, this paper will provide a fresh perspective on the role of women in the medieval Irish Church and society.

**Simpson, Joseph** Thursday, 9.30-11.00, Room 10

### **Complementarity and agreement in Irish diachrony**

#### **Part of the workshop 'Clausal syntax in the history of Irish'**

This paper will discuss changing patterns of verb-subject agreement in Irish. It will explore the emergence of the Complementarity Effect; i.e., the emergence of an agreement system which displays an alternation between rich and invariant agreement depending on the nature of the subject.

Various theories have been advanced to explain the phenomenon. Under the incorporation analysis rich agreement morphology is as the spell-out of a pronoun (Pranka 1983, Doron 1988, Adger 2000, Ackema and Neeleman 2003). Under the agreement analysis, rich agreement morphology is the result of an Agree operation, and a licensing condition is proposed to explain complementarity (McCloskey and Hale 1984, Stump 1989). Under the locality analysis, complementarity emerges when an item with interpretable phi-features intervenes between T and the subject (Jouitteau and Rezac 2005).

Using data from Old, Middle and Modern Irish this paper will consider which, if any, of these approaches is most suited to explaining agreement patterns in the diachrony of Irish.

**Sims-Williams, Patrick** Thursday, 9.30-11.00, Room 8

### **Englynion y Beddau: The Welsh Dindshenchas**

The Welsh "Stanzas of the Graves" in the Black Book of Carmarthen (c. 1250) and later manuscripts are a valuable key to lost narrative literature and its location in the landscape. Maps and photographs of ancient landmarks will help to illustrate how the texts may have expanded until they covered a large part of Wales.

**Sitaro, Donato** Tuesday, 14.30-16.00, Room 4

### **"A heat of a distant fire" The Legacy of Rome in Gildas's *De Excidio et Conquestu Britanniae***

**Part of the session 'New approaches to Roman historiography III: Roman reception in writers of Brittonic history'**

When covering the Roman history of Britain in his (in-)famous sermon, Gildas treats the former rulers of the island with white gloves, since Roman Britain represents a lost golden age if compared with his contemporary *aetas tempestatis*, when the name of Rome sounded gilded and remote. Nostalgia and post-colonial attitudes aside, Gildas's feelings towards the Romans were largely shaped by direct experience of Latin sources during his formative years. This "Roman flame", even if distant, was still burning in the background of Gildas's historical *milieu*, characterized by the Justinianic grandeur (*Renovatio Imperii*) and tense relationship between such increasingly socially-engaged clergymen as Cesarius of Arles and post-Roman rulers who consciously fashioned their power in Roman style, be they the Merovingian kings of Frankia, the Amal rulers of Italy or the shadowy "tyrants" of Western Britain.

The aim of this paper is to analyze the impact of Sallust, Orosius and Vergil on Gildas's portrayal of the Romans as a compact and militarily valiant *gens*. The role played by Latin historiography in shaping Gildas's conception of the past and his perception of the relationship between his fellow-countrymen and the Empire will be shown. Through the *De Excidio's* central character, Ambrosius Aurelianus, presented as a *pater patriae* and the *ultimus Romanorum*, the role of the Romans as an exemplary *gens* will be investigated, in an effort to counter John Morris' assumption about the Britons' post-Roman identity that "the new name [Cymry] was born when Roman Britain died" (J. Morris, *The Age of Arthur*, 1973, p. 98).

**Smelik, Bernadette** Thursday, 16.30-18.00, Room 9

**Reappraisal of the *Céilidhe losgaide Léithe***

The *Céilidhe losgaide Léithe* is a probably 15th or 16th century Irish tale in which the women at King Arthur's court are tested in their love for their husbands. This story is one of the Irish Arthurian Tales that belong to the *scéalta romansaíochta*. This tale was 'highly-thought-of', according to Gerard Murphy in his *Ossianic Lore*, since several contemporary sources allude to this tale. However, there is a distinct lack of scholarly attention, perhaps due to the considered bad construction of the tale. Closer look at CIL reveals an important theme, marital fidelity and especially chastity, and a thoughtful composition. In this contribution questions will be raised about the portrayal of women, and the place of this story in the manuscript tradition, with special attention to the lost folios in London, British Library, Egerton 1782. I will also briefly discuss the place of CIL in the Arthurian tradition. In this contribution I will give a reappraisal of this very interesting Irish tale, that cannot be traced to a known original outside Gaeldom.

**Smith, Eleanor** Tuesday, 14.30-16.00, Room 5

**'De genere Cambrorum, id est Walensium': Celtic saints in an English manuscript**

Erfurt, Forschungsbibliothek Gotha Memb. I.81 is a Latin hagiographical manuscript of the fourteenth century, which has long been attributed to England on the basis of its script. This attribution is in large part borne out by its selection of saints: despite its immense catalogue – fifty saints in all – it includes only saints born or buried in Britain, and mostly speakers of Old or Middle English. However, a number of its saints are from Wales, Cornwall or Devon, primarily culted there, and not considered part of the ‘English’ people. This includes the Devonian saint Nectan (son of the Welsh king Brychan), and the Cornish saints Petroc, Piran and Rumon, as well as the Welsh saint Cadoc (related to Petroc through Cadoc’s father Gwynllyw); the category may also include Helena of Britain (an ancestress of Petroc and Cadoc), Ursula (daughter of a Cornish king and intended bride of Cynan Meriadoc in the Gotha *Life*), and Sativola of Exeter. To complicate matters further, the male saints in this group receive an unusual amount of marginalia from one particular fourteenth-century annotator, whose hand looks roughly contemporary with the date of the manuscript’s creation.

In my paper, I argue that the compiler of the manuscript treated these ‘Celtic’ saints as a distinct category, based on the way they order the texts within the manuscript overall. I go on to suggest that the annotator took the same view, and was particularly interested in the male saints culted in the Brittonic-speaking southwest of Britain. Finally, I contextualise the inclusion of these ‘Celtic’ saints – and the special treatment they receive from the annotator – within the manuscript’s wider geographical milieu, and discuss what this means for the manuscript as a whole.

**Smith, Freya** Thursday, 16.30-18.00, Room 2

**Roundtable ‘Bridging the gaps and blazing a trail in Celtic Studies’**

**Smith, Joshua Byron** Tuesday, 16.30-18.00, Room 8

**Anglo-Norman Readers of Brittonic Books in the Twelfth Century**

Readers of twelfth-century literature are familiar with authors, especially authors of romance, claiming that their stories have a source in a Welsh book, usually one that does not seem to have actually existed. This trope was of course popularized by Geoffrey of Monmouth, who had claimed an ancient book in the British language as the source for his wildly popular history of Britain. In general, claims of these sorts have been discussed in terms of fictionality, either by literary scholars who are interested in how an author creates a *Beglaubingsapparat*, or by historians who are interested in how medieval writers justified filling in gaps in the historical record. But are Anglo-Norman claims of using Brittonic books always fictional?

This paper first gathers instances of Anglo-Normans using a Brittonic book as a source for a literary or historical text in the long-twelfth century (c. 1066-1215). These books could be written in a vernacular (Welsh, Cornish, Breton), Latin, or a mixture of both. Surprisingly, when all genres and languages are taken into account, one finds more instances of actual Brittonic books being used as sources than instances of the literary



trope. Some of the authors and texts studied, even in brief, in this paper are: Gerald of Wales, Geoffrey of Monmouth, John of Cornwall, Benedict of Gloucester, Prior Robert of Shrewsbury, Jocelin of Furness, and several anonymous hagiographers. The evidence surveyed suggests that Anglo-Norman readers were engaged with actual Brittonic books throughout the long-twelfth century. Indeed, this engagement was so widespread and significant to later literary history that I propose this period witnessed what we might call a Brittonic translation movement. Here, I take inspiration from a much larger and better documented translation movement—the Graeco-Arabic translation movement. From about the middle of the eighth century to the end of the tenth, a tremendous number of Greek texts—almost all of the available non-literary and non-secular Greek books—were translated into Arabic. Although the scale of these two movements differs drastically (there were, for instance, many more Greek texts than Brittonic ones), a comparison provides a set of questions that help make sense of what was going on in Britain: What was being translated? Who was doing the translations? And what were the reasons for it? This paper offers some tentative answers to these questions.

**Stam, Nike** Thursday, 14.30-16.00, Room 7

### **Multispectral Imaging on Leiden, VLQ 7: a description of the journey and some preliminary results**

Leiden, VLQ 7 (9 ff.) is the only fully Irish-language manuscript currently preserved in the Netherlands. It contains a fragment of *Finn and the Phantoms* (folio 1-2) as well as most of *Fled Bricrenn* (folio 3-9). These two sections originally belonged to two different manuscripts, both of which were dated to the 16<sup>th</sup> century by Ludwig Stern (1892: 1-2), based on the characteristics of the hands and on the language of the two segments. Stern also noted that the manuscript seemed to have been left without a book cover for a considerable amount of time, as both the first and the last pages are darkened owing to exposure. This makes them incredibly difficult to read, much to the frustration of Edgar Slotkin, who worked on the manuscript for the edition that he and Proinsias Mac Cana were preparing of *Fled Bricrenn* (Slotkin 2005). It is especially frustrating since the final page of VLQ 7 contains the conclusion of *Fled Bricrenn*, which is otherwise only known from the problematic Edinburgh Gaelic Manuscript 40. In June 2022, the team of Lazarus Multispectral Imaging visited Leiden University to image the manuscript in the hope of revealing text that is hidden under layers of dirt. This paper will describe the journey leading up to the multispectral imaging of the manuscript and will present some preliminary results.

#### References

- Slotkin, Edgar M. 2005. 'Editing *Fled Bricrenn*' (Cincinnati) <http://irishtextssociety.org/texts/FB/FledBricrenn-Slotkin-essay.pdf>
- Stern, Ludwig-Christian. 1892. 'Le Manuscrit Irlandais de Leide', *Revue Celtique*, 13: 1–31, 274 <https://archive.org/details/revueceltique13pari/page/n10>
- Lazarus Project Imaging: <https://lazarusprojectimaging.com/>

**Stifter, David** Tuesday, 11:30-13:00, Room 8 & Thursday, 11.30-13.00, Room 4

**Observations on geminate spellings in Gallo-Greek**

**Part of the session 'Gaulish studies, epigraphy and language. Session 2: Diachrony of Gaulish epigraphy and language'**

**The non-Irish element in ogam inscriptions**

**Part of the session 'Og(h)ams and how to look at them'**

The ogam script was evidently invented with the aim to encode the Primitive Irish language, the sounds of which it reproduces very well, and the vast majority of extant ogam inscriptions do indeed come from the island of Ireland. However, already in the Early Middle Ages the script was occasionally used to write names that properly belonged to languages other than Irish. Apart from Latin borrowings, many names in the inscriptions from Wales can be identified as early Welsh. The inscriptions from Scotland and Man show various interactions with local non-Gaelic languages. In this paper, I will make an attempt to systematically sift the evidence for non-Irish elements in the ogams from Ireland, Wales, the Isle of Man, and Scotland and its northern islands. In particular, I will try to answer the question if the inscriptions from Ireland could preserve traces of pre-Celtic languages on the island.

**Stiùbhart, Dòmhnall Uilleam** Tuesday, 16.30-18.00, Room 7

**'Na cuir ris, is na toir uaith': The creation of the Scottish Gaelic Bible Domhnall Uilleam Stiùbhart, Sabhal Mòr Ostaig, University of the Highlands and Islands**

In this paper I shall sketch a brief outline history of the translation of the Bible into Scottish Gaelic (Tiomnadh Nuadh, 1767; Seann Tiomnadh, 1783–1801) accomplished by three pioneers of Gaelic scholarship: the Rev. James Stuart of Killin (1701–89), his son the Rev. Dr John Stuart of Luss (1743–1821), and the Rev. Dr John Smith of Campbeltown (1747–1807). This work, and the comparable, contemporaneous achievement of the Manx Bible (Conaant Noa, 1767; Shenn Chonaant, 1773), are the two major Celtic-language translation projects of the era. The Scottish Gaelic Bible would determine—albeit not without controversy—subsequent standards for the language's orthography, grammar, and formal idiom.

I shall examine how the project was financed, organised, and brought to fruition, paying due attention to the very different personalities involved. I shall explore difficulties and controversies involved in the process, both linguistic and theological, and situate the creation of the Scottish Gaelic Bible in the context of late eighteenth-century work relating to Gaelic lexicography, grammar, paremiology, and the collection of manuscripts and oral literature. I shall relate the project to wider currents in early modern Biblical scholarship,

and suggest that the decades-long process of translating the Bible was crucial to the re-creation and reimagining of a Scottish Gaelic language and literature.

**Stolz, Thomas** Tuesday, 14.30-16.00, Room 10

**And Levkovych, Nataliya**

### **Loanword gender in Welsh**

In the literature on grammatical gender, there is a controversy whether borrowed nouns are assigned a certain gender according to the rules of the replica language (Corbett 1991) or those of the donor language (C. Stolz 2009). Welsh is a two-gender language (masculine vs feminine) which over many centuries has integrated scores of nouns from English – a genderless language. In this talk, we try to determine in what way gender is assigned systematically to English loan nouns. According to a preliminary count on the basis of the GMPC there are 49,086 nouns in the Welsh lexicon, of which 70.31% are registered as masculine as opposed to 20.35% which are feminine. The remaining 9.34% are nouns with double gender. If we focus on nouns of English origin only, the results are as follows: of the 1,815 cases 54.49% involve masculine nouns and 18.46% feminine nouns. The share of double gender nouns increases to 27.05%. There is thus a very pronounced quantitative discrepancy between the frequency of genders in the overall lexicon and the English-derived segment thereof. It is especially intriguing to see that borrowings from English can frequently oscillate between genders whereas this possibility is much more limited in the bulk of the Welsh lexicon.

We will test whether the distribution of borrowed nouns over genders is determined by phonological, morphological, or semantic factors. The results will make it possible to situate Welsh in the typology of contact gender that is currently under debate.

### References

- Corbett, Greville G. 1991. *Gender*. Cambridge: Cambridge University Press.
- Stolz, Christel. 2009. A different kind of gender problem: Maltese loan-word gender from a typological perspective. In Bernard Comrie et al., *Introducing Maltese Linguistics: Selected papers from the 1st International Conference on Maltese Linguistics, Bremen, 18–20 October, 2007*, 321–353. Amsterdam, Philadelphia: Benjamins.

**Stone, Brian J.** Monday, 13.30-15.00, Room 8

**And Cook, Brian**

### **Knowledge of the *Progymnasmata* among the Irish: Evidence from the *Anonymus ad Cuimnanum***

The discussion of the learned arts in the prologue to the eight-century Insular Latin grammar, *Anonymus ad Cuimnanum*, reveals much about the survival of late antique learning in the Early Middle Ages. This text, likely composed at Bobbio, weaves together numerous sources in its explication of the arts curriculum, and among these are sources that no longer survive. The knowledge of, and reverence for, the late antique grammarian Priscian has long been recognized by historians of early Irish intellectual culture. The St

Gall Priscian, written by Irish scribes in the middle of the ninth century, probably in Ireland, and which was brought to the Continent between 855 CE and 863 CE, is evidence enough. It is likely that the Irish knew the text only a century after its composition in 527 CE in Constantinople.

Due to this, scholars have held that knowledge of the *progymnasmata*, rhetorical 'preliminary exercises' taught under the *rhetoires* in Late Antiquity, must have come to Ireland by way of Priscian's *Praeexercitamina*, which was often appended to manuscripts containing his more famous treatise on Latin grammar. Aside from Priscian's popularity among the Irish, his text is also one of the only surviving treatments of the preliminary exercises in Latin to have survived, so this is a fair assumption. However, the *Anonymus* provides evidence of a tradition of *progymnasmata* not attested elsewhere. Of special consideration in this regard is the discussion of the *chreia*, one of the *progymnasmata*, found in the book titled 'On Time' in the *Anonymus*. Not previously recognized, this version of the *chreia* exists nowhere else. This challenges the notion that knowledge of rhetoric came down to the Irish solely by way of Priscian. Finally, it provides evidence that Latin learned traditions, of which precious little evidence survives, were known to the early Irish at home and on the Continent. In this talk, we will survey the discussion of rhetoric and grammar in the *Anonymus* and discuss the significance of this discovery to our understanding of early Irish learning and literature in Latin and the vernacular.

**Stüber, Karin** Thursday, 11.30-13.00, Room 10

### **The form of adjunct subordinate clauses in Old Irish**

A subordinate clause is defined as a clause that „depends for its occurrence on another“ (Hengeveld 1998, 335). Subordination is used „to construe the cognitive relation between two events, such that one of them ... lacks an autonomous profile, and is construed in the perspective of the other event“ (Cristofaro 2003, 2). Adjunct (adverbial) clauses differ from complements and relative clauses in that they „can be omitted without affecting the grammaticality of the main clause“ (Hengeveld 1998, 335).

In Old Irish, there are three distinct types of adjunct subordinate clauses: finite clauses introduced by a conjunction, clauses consisting of a preposition and a verbal noun and those, much rarer, consisting of a preposition and a *do*-infinitive. The paper will focus on the finite clauses and show that three subtypes can be recognised, which form a scale of markedness for subordination. All three are introduced by a conjunction, but they differ in the form of the verb and in the negative particle they use. The first group is constructed with independent (absolute/deuterotonic) verb forms and negated by *ní*. Formally these clauses cannot be distinguished from coordinated main clauses like those introduced by *ocus* 'and'. The second group consists of clauses that contain a dependent (conjunct/prototonic) verb form and are negated by *ná*. Most marked for subordination is the third group, which uses a nasalising relative clause and expresses negation with *nád*. The paper will describe these three types and seek to understand their distribution.

### References

Cristofaro 2003: Sonia Cristofaro, *Subordination*. Oxford

Hengeveld 1998: Kees Hengeveld, 'Adverbial clauses in the languages of Europe'. In: J. van der Auwera (ed.) *Adverbial Constructions in the Languages of Europe*. Berlin and New York, 335–419

**Sumner, Natasha** Tuesday 9.30-11.00, Room 2 & Tuesday, 11.30-13.00, Room 3

### **Launching the Fionn Folklore Database**

Funded by Harvard University and the Irish Government, the Fionn Folklore Database ([fionnfolklore.org](http://fionnfolklore.org)) provides unprecedented access to approximately 3,500 orally collected stories and songs about the legendary Gaelic hero Fionn mac Cumhaill and his warrior band, the Fianna. In addition to archival information and links to digitized content, the site contains a number of educational tools, including glossaries, character lists, digital maps, and summaries, which help to make these legends accessible for a new generation. This international launch of the database will provide insight into the site's background and resources, showing how everyone from researchers and educators to writers, singers, and the general public can benefit from this innovative digital humanities initiative.

### **Fionn among the Women: An Examination of Female Storytellers' Approaches to Fenian Folktales**

Contrary to the received view—largely derived from James Delargy's *The Gaelic Storyteller*—that women were not supposed to tell Fenian tales, several stories about Fionn and the Fianna were collected from Irish and Scottish women in the late nineteenth and twentieth centuries. This paper will examine a selection of talented storytellers' renditions to better understand how women approached these tales differently from their male counterparts. Linda Dégh's work in Hungary shows that the gender of a storyteller can affect the way a tale is told, and Éilís Ní Dhuibhne has likewise noted a tendency for women to personalize their tellings of wonder tales in a gendered way. It will be shown that women also found ways—whether consciously or unconsciously—to reflect their own lived realities in the male-dominated Fenian genre, thereby making their versions of hero tales relatable to a broader audience.

**Szczepankiewicz, Piotr** Thursday, 11.30-13.00, Room 1

### **The realisation of post-tonic unstressed vowels in modern Cornish**

The Cornish language has been undergoing revival efforts since 1904 (Jenner 1904) and now 3000-3500 people are estimated to speak it, 500 fluently. Over the 20<sup>th</sup> and 21<sup>st</sup> centuries, research conducted by different individuals and groups led to different assumptions regarding the phonological system of Cornish. One such difference is that reduced vowels should occur in unstressed post-tonic syllables in Unified Cornish, Unified Cornish Revised, Kernowek Standard and Modern Cornish/Kernôwek Bewk; largely no phonemic reduction should occur in Kernowek Kemmyn. At the same time, hybridisation and cross-fertilisation of pronunciation between the varieties has been observed (Bock et

al 2010). It is unclear to what extent speakers of Cornish abide by the prescriptive norms of the variety they have chosen nor whether a spoken norm is emerging through mutual contact. This paper aims to present the results of a pilot study conducted on five fluent speakers of Cornish. The study aimed to elicit the pronunciation of post-tonic unstressed vowels in three tasks: reading a text with token words inserted, producing a pre-memorised carrier phrase with token words, and having an informal interview in Cornish. By measuring vowel length, F1 and F2, and conducting statistical analysis afterwards, the pilot study aims to establish to what extent does vowel reduction of monophthongs in post-tonic final unstressed syllables vary according to the dominant variety used by the speakers, if at all.

### **Authenticities of the Cornish – a mixed-methods approach**

Authenticity is a relative and contextual concept (Lacoste, Leimgruber & Bryer 2014: 1) which is grounded in one's expectations regarding an object's truthfulness, genuineness, originality or faithfulness to the original. Language authenticity is no different as language may be deemed authentic (or inauthentic) depending on the judging individual or group. It is commonplace among speakers of majority and minoritized languages alike to juxtapose native speakers and learners, standard languages and dialects, language change and language purity, pragmatism and symbolism. The Cornish language is not an exception; yet, being a language which completely ceased to be a community language in the 18th and 19th century, and has been undergoing language revival since the beginning of the 20th, it faces its own unique challenges and understandings of authenticity. Grounded in Coupland's (2004) categorisation of language authenticity into ontology, historicity, systemic coherence, consensus and value, the author will present his PhD research into the understandings of authenticity within the Cornish language community. The aim of this paper is to elaborate upon these understandings by combining the results of the author's 2019/2020 survey directed at Cornish language speakers and semi-structured interviews in 2022. The survey (n=118) sought demographic information and answers to 52 Likert scale questions on different aspects of authenticity. The interviews (2-3 hours each in most cases) were conducted with a variety of Cornish speakers and are analysed using thematic analysis.

**Taylor, Emmet** Thursday, 11.30-13.00, Room 5 & Thursday, 16.30-18.00, Room 2

**Artisanal Slaughter: The Development of *Clesa* in Medieval Irish Heroic Literature**

From something as mundane as juggling to as superhuman as striking with the force of hundreds of thunderbolts, *clesa* serve as a unique characteristic that distinguishes the heroes of medieval Irish literature from their contemporaries in other European heroic traditions. *Clesa* are best known from the texts *Tochmarc Emire* and *Foghlaim Con Culainn*, where they appear as martial techniques that Cú Chulainn is taught by several characters, culminating with his training under the warrior woman Scáthach. However, this Cú Chulainn-centric understanding of *clesa* and their representation as learned techniques are not wholly reflective of the literature.

In this paper, I will argue that rather than being predominantly associated with Cú Chulainn, *clesa* are a common characteristic of heroes in Irish literature, used to express the martial prowess of these characters as members of the warrior aristocracy. They are employed by a wide range of heroes from the Ulster and Finn Cycles, from the early medieval and into the early modern period, where they take alternative forms beyond the martial techniques of *Tochmarc Emire* and *Foghlaim Con Culainn*. These variations range from the instantaneous inventions of martial geniuses seeking to gain an edge in combat in *Táin bó Cúailnge*, to objects associated with Hell in *Tóruigheacht Gruaidhe Griansholus*. This new perspective on *clesa* offers greater insight into what is a uniquely Irish literary concept, illustrates the survival of this medieval concept into the early modern period, and levies further scrutiny on the habit of regarding the twin heroic cycles as separate bodies of literature by drawing attention to *clesa* as a key connection between the heroes of both cycles.

**See also roundtable 'Bridging the gaps and blazing a trail in Celtic Studies'**

**Theuerkauf, Marie-Luise** Thursday, 9.30-11.00, Room 3 & Thursday, 16.30-18.00, Room 4

***Dindsenchas*, law texts and glossaries: The lexical eminence of Temair**

**Part of the session 'The Textual History of *Dindsenchas Érenn*: Some Case Studies'**

One of the manuscripts containing citations from both the metrical and the prose *Dindsenchas* is Trinity College Dublin MS H 3.18 (1337), a composite sixteenth-century manuscript in 25 volumes. Volume 19 of H 3.18 contains several glossaries, some alphabetised, some unalphabetised, as well as textual glosses on various Irish texts. On pp. 609–610, we find a number of glosses on poems and prose passages from the *Dindsenchas*, which have not yet been properly identified, nor have they been edited. This paper will give an overview of the relationship between the *Dindsenchas* and the mediaeval Irish glossary tradition before turning to the glossary in H 3.18 in particular.

## **Roundtable 'Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism'**

**Thier, Katrin** Thursday, 9.30-11.00, Room 11

### **Language, Reception, and the name of the ancient Gauls**

The words for the inhabitants of ancient *Gallia* have had a slightly unusual history in English, with influences from the Latin name of the territory as well as an unrelated French word for its inhabitants. The ongoing revision of the *Oxford English Dictionary* has recently researched the history of the words GAUL n., GAULIC adj. and GAULISH adj. (also taking in the place name *Gaul*). This paper will trace the development of these words in French and (eventually) English, drawing together the strands of transmission in the context of medieval and early modern views of history, which led to the formation of the current words.

**Thomas, Rebecca** Monday, 15.30-17.00, Room 10

### **Gwystlon yng Nghymru'r Oesoedd Canol / Hostages in Medieval Wales**

Hostageship was a key part of Wales's political interaction with its neighbours in the Middle Ages. Chronicle entries for the twelfth and thirteenth centuries are littered with references to Welsh rulers giving hostages to English kings, and as early as 916 the *Anglo-Saxon Chronicle* refers to the king of Brycheiniog's wife as a hostage of the Mercians. Nor is this practice evident only in chronicles. Literary sources – such as the Taliesin poem 'Gwaith Argoed Llwyfain' – reveal something about contemporary attitudes, whilst legal material sheds light on the practicalities. This paper will bring together these scattered references to illuminate the reality of hostage taking in medieval Wales, as well as contemporary attitudes towards this practice. In so doing, it aims to shed light on a key aspect of interaction between Wales and the wider world, as well as the practice of hostageship across medieval Europe more broadly.

**Thyr, Nicholas** Tuesday, 14.30-16.00, Room 5

### **The Saints who Fled the Plague**

In the twelfth and thirteenth centuries in Wales, several versions of a single story circulated, in which a particular saint (typically, Teilo or Samson) fled Wales for Brittany in the face of a terrible plague, usually known as the 'Yellow Plague.' The sources of this legend have never been satisfactorily understood; the matter of why hagiographers (and other authors) would pass on this account—rather unflattering to the fleeing saints—has hardly been broached.

This paper will trace the origins of this story in earlier saints' Lives from Ireland and Brittany (and, ultimately, in Gildas and historical accounts of the Plague of Justinian); it will also account for the specific mechanisms by which the story traveled. Finally, it will place the development of this story within the specific framework of the ecclesiastical politics



of the time, suggesting reasons why a given author decided to depict saints as running away, essentially, from their home and their flock.

**Titley, Alan** Tuesday, 9.30-11.00, Room 9

### **The afterlife of Tomás Ó Caiside**

Tomás Ó Caiside (c. 1700-1749) was the author of *Eachtra agus Imeacht an Athar Tomás a Caiside* and some poetry and song, particularly the well-known 'An Caisideach Bán', the less-known 'Béal Átha hAmhnais', and the hardly-known-at-all personally minted Fenian lay 'Sealg Mhór Lios Brandóige.' The adventure, once described as a proto-novel, and certainly an autobiographical romp was written by himself, but we only have it in a version by the scribe Brian Ó Fearghail with whom he was acquainted. Ó Fearghail admits he made some changes to the manuscript although we do not know if these were for good or for ill. The intriguing question is what did he put in, and what did he leave out?

His family had a literary pedigree from south Ulster while he himself was born and raised near Castlereagh in County Roscommon. He joined the Augustinians but was chucked out because of 'a bad meaningless marriage' and subsequently fled to France where he was pressganged into the French army during the war of the Polish Succession. He deserted that army and was forced into the Prussian side and may have served as part of the personal guard of their king. He deserted again and managed to return to Ireland, failing to reconcile himself with the Augustinian order.

Even though this is a fascinating tale, it was what comes after that is more intriguing. He spent the rest of his life as a wandering poet/ storyteller/ *jongleur* living off his wits and his talent. This story appears in ghostly form throughout Irish poetry and folklore from the late 18<sup>th</sup> and into the 19<sup>th</sup> century. This talk attempts to track down some of those ghostly presences and to interpret them anew.

**Toner, Greg** Thursday, 14.30-16.00, Room 3

### **The third leg: eDIL and the lexical dating of medieval Irish texts**

#### **Part of session 'eDIL: The Chronology of the Medieval Irish Lexicon'**

The participants are part of a team on a recently funded project which aims to add dates to sources cited in the Electronic Dictionary of the Irish Language ([www.dil.ie](http://www.dil.ie)). This is a complex task, not least because of the uncertainty surrounding the dating of many well-known and lesser-known texts, but also because of the multiple strata that are known to exist within many of them. The first paper in the session will describe the aims of lexical dating, the nature of the problem of assigning dates to citations in eDIL, and our proposed solutions. Two further papers will examine complex textual compilations from a chronological perspective. The first will look at Irish glossaries. As well as addressing the extent to which association with Cormac mac Cuilennáin († 908) is useful as a means of dating the extant versions of *Sanas Cormaic*, this paper will explore the various strata

which are discernible in glossary texts using non-linguistic evidence (such as collation of recensions and changes in scribal hand) and discuss whether these correspond also to different strata of language. The second will examine the compilation of the *Dindshenchas*. Comprising material by named historical authors, as well as anonymous scribes from a range of periods; encompassing prose and verse; and surviving in manuscripts in both complete and fragmentary form from the twelfth century down to the sixteenth, dating in the *Dindshenchas* provides a particularly complex case study which will be explored from a methodological perspective in the context of the overall project. Together, these three papers will provide detailed discussion of the problems of dating a corpus and its lexicon.

**Tooms, Nicola** Thursday, 14:30-16:00, Room 1

**Unlocking sound archives: Manx recordings in the Manx National Heritage collections**

**Part of the session 'Manx Literature and Linguistics'**

This paper gives an overview of the Manx sound recordings in the Manx National Heritage (MNH) collections and the project to digitise and publish a selection of the archives through the British Library's 'Unlocking our Sound Heritage' (UOSH) project.

As with many sound archives, legacy issues of poor cataloguing, old and disintegrating formats and budgetary constraints have in the past made access to the MNH sound archive very difficult. An opportunity to tap into UK Heritage Lottery money (usually unavailable in the Isle of Man) to fund the digitisation of select sound archives was presented to MNH, through participation in the UOSH project. The digitisation of the recordings was funded through the project and undertaken at UOSH hub National Museums Northern Ireland and the work to catalogue, describe and make discoverable was undertaken by MNH staff and encompassed a large volunteer project.

This paper will discuss the UOSH project in the context of the Manx language content, the particular challenges of cataloguing and making discoverable minority language recordings.

**Toorians, Lauran** Monday, 15.30-17.00, Room 6

**Well connected, the Low Countries and the Celtic countries**

Missionaries, traders, soldiers, refugees and students from the Celtic countries found their way to the Low Countries during the last millennium and a half. Trade worked in two directions, fighting men and colonists from the Low Countries came in the wake of the Normans and reached Wales, Ireland and Scotland, just as craftsmen and artists did in later periods. At sea they met in piracy, fishing and North Sea oil. This paper offers a brief survey of Dutch-Celtic connections through the ages.

**Trinter, Lena-Marie** Tuesday, 9.30-11.00, Room 3

### **Early Christian Celtic Monasteries – A Comparational Approach**

There hasn't been as much archaeological research on early Christian monasticism in the Celtic regions as this very interesting subject deserves. Based on excavational reports as well as written sources where the archaeological evidence is lacking my BA thesis is to provide a comparing overview of the archaeology of Early Christian monasteries and hermitages on the British Isles with focus on the Celtic areas.

There are several questions worth contemplating concerning building traditions, materials and locations of the sites:

- Are there significant differences to be seen between early monasteries in Ireland, Wales and Scotland, or did the builders seem to share the same idea of how a monastery should look like? Where could such an idea have originated from and how did it spread?
- Does the state of conservation correlate with the location of the site? Are far-off-lying monasteries on steep rock islands in general better preserved than those erected in the middle of the country on gently rolling hills?
- Which reasons lie behind the sparse archaeological evidence of early monastic sites in Wales and Scotland compared to the relative plenty of at least partially preserved monasteries from that period in Ireland?
- How do the so called Beehive Huts fit into these contexts and do they allow conclusions on the preservation of ancient building traditions? Are there reasons for that very ancient and peculiar construction technique beyond a mere rarity of timber?

Especially by using a comparational approach I hope to find and present attempts to answering at least a few of these questions.

**Uí Laighléis, Gearóidín** Tuesday, 11.30-13.00, Room 9

### **Baile Átha Cliath Sheosaimh Mhic Grianna**

Dúirt Seosamh Mac Grianna gur dheacair leis fanacht in aon áit amháin níos mó ná ráithe agus tá fianaise againn sa léacht seo ar a shiúláí is a bhí sé. Tá a fhios againn gur chuir sé saol an scríbhneora air féin, gur sheachain sé cuideachta go minic agus gur mhothaigh sé go raibh sé “ag teitheadh ar eagla go n-éireodh mo chomharsa ró-eolach orm agus go gcuirfeadh siad ar an iúl leo féin mé.” Agus é ag caint ar lóistín áirithe amháin sa leabhar *Mo Bhealach Féin* dúirt se:

“Títhear dom go raibh a oiread caitheamh aimsire agam sa lóistín sin agus a bhí i gceann ar bith de na cúig lóistín is fiche a raibh mé iontu ó tháinig mé go Baile Átha Cliath an chéad uair.” (*Mo Bhealach Féin*, 1996, 12)

Is é atá sa léacht seo ná turas fíorúil Sheosaimh Mhic Grianna le linn dó a bheith ag obair don Ghúm (Comhlacht Foilsitheoireachta an Stáit) ón bhliain 1928 nuair a bhí sé ag aistriú *Comin thru the Rye* go dtí an bhliain 1939 nuair a thosaigh sé ag aistriú an leabhair *The Wreck of the Grosvener*. Turas nó léarscáil liteartha atá ann ar na háiteanna ina raibh Seosamh ag fanacht le linn dó bheith ag saothrú litríochta idir aistriúcháin agus phróis agus ag scríobh chuig na nuachtáin agus chuig na hirisí ag trácht ar chúrsaí litríochta, polaitíochta srl.

Tá an t-eolas sa léacht seo bunaithe cuid mhaith ar an chomhfhreagras atá ar fáil i gcomhaid an Ghúim atá ar fáil anois sa Chartlann Náisiúnta i mBaile Átha Cliath. Tugann an t-eolas seo barúil mhaith dúinn mar gheall ar shaol Sheosaimh ag an am. Taisteal thart faoin Bhreatain Bheag is ea cuid mhaith de *Mo Bhealach Féin*, ach taisteal ba ea a shaol i mBaile Átha Cliath fosta.

**Vanherle, Olga** Tuesday, 14.30-16.00, Room 5

***Ystoria o Wyrthie Mihangel: golygiad llawn o'r testun ac agweddau ar gwlt yr Archangel Mihangel yng Nghymru'r Oesoedd Canol / Ystoria o Wyrthie Mihangel: a full edition of the text, and aspects of Archangel's Michael's cult in Medieval Wales***

Hoffwn rannu ffrwyth ymchwil PhD a wnaethpwyd hyd yn hyn ar destun Cymraeg Canol o'r teitl *Ystoria o Wyrthie Mihangel* (c. 1514). Digwydd y testun hwn yn llawysgrif Peniarth 182, a elwir hefyd yn *Llyfr Huw Pennant*, ac fe'i gedwir yn Llyfrgell Genedlaethol Cymru yn Aberystwyth. Hwn yw'r unig fersiwn o wyrthiau Mihangel sydd ar gael, neu sydd wedi goroesi, yn y Gymraeg. Ar ddiwedd ei gyfieithiad yn y llawysgrif, mae Huw Pennant wedi nodi'n glir mai ffynhonnell y fersiwn Cymraeg yw'r testun Lladin o'r *Legenda Aurea*, casgliad enwog o chwedlau hagiologol gan Jacobus de Voragine sydd â chwedl Mihangel ar 29 Medi, Dydd Gŵyl Mihangel Sant a'r Holl Angylion. Mae *Ystoria o Wyrthie Mihangel* yn destun cyfansawdd sy'n cynnwys pedair chwedl sylfaenu a gysylltir â rhai o brif ganolfannau Mihangel yn Ewrop, hynny yw Monte Gargano, Mont St-Michel, Mont Sant'Angelo a'r Michaelion, yn ogystal â 7 rheswm pam y dylem addoli ac anrhydeddu'r angylion.

Ni chafodd y testun Cymraeg erioed ei drawsysgrifio a'i olygu. Bwriad fy ngwaith ymchwil yw darparu golygiad llawn o *Ystoria o Wyrthie Mihangel*, yn ogystal â rhoi'r testun ynghyd â ffigwr a chwlt yr archangel Mihangel yng nghyd-destun Cymru'r Oesoedd Canol. Yn ogystal â'r gwaith ar y testun, cesglir a dadansoddir y dystiolaeth lenyddol a gweledol o Gymru amdano.

Mae ffigwr a chwlt yr Archangel Mihangel, heb sôn am y testun ei hun, yn rhan annatod o ddiwylliant Ewrop a thu hwnt, a bydd gwell ddealltwriaeth o *Ystoria o Wyrthie Mihangel* yn bosib drwy ei gymharu â chyfieithiadau mewn ieithoedd brodorol eraill. I'r diben hwn, cymherir y testun Cymraeg â rhai testunau Saesneg Canol megis *Y Gilte Legende*, *Golden Legend Caxton*, *Festial Mirk*, a'r *South English Legendary*, yn ogystal â fersiynau o'r *Legenda Aurea* yn Ffrangeg Canol, Almaeneg a Fflemineg Canol.

---

I would like to share my (provisional) PhD research findings regarding the Middle Welsh text *Ystoria o Wyrthie Mihangel* (*The story of Michael's miracles*) from the Peniarth 182 manuscript, also called *Llyfr Huw Pennant* (*Huw Pennant's Book*), which is kept in the National Library of Wales and is the only extant copy of the St Michael text in Welsh. At the end of the text in the manuscript Huw Pennant clearly states that the source for his Welsh text is the Latin version of the *Legenda Aurea*, a famous collection of hagiographies by Jacobus de Voragine that has the St Michael's legend on September 29th, Day of St Michael and All the Angels. *Ystoria o Wyrthie Mihangel* is a composite text that consists of four foundation myths connected to some of the main Michael centres in Europe, including Monte Gargano, Mont St-Michel, Mont Sant'Angelo and the Michaelion, and seven reasons why we should worship and honour the angels.

The Welsh text has never been transcribed and edited. The aim of my research project is to provide a full edition of the text, and to put the text, together with the figure and cult

of the archangel Michael, in its Welsh and European medieval context. In addition to the work on the text, literary and visual evidence of his cult from Wales will be brought together, evaluated and analyzed.

The figure and cult of St Michael, not to mention the text itself, are an integral part of the culture of Europe and beyond. Therefore the Welsh text will be compared to other vernacular versions, including the Middle English *Gilte Legende*, *Caxton's Golden Legend*, *Mirk's Festial*, and the *South English Legendary*, as well as translations in Middle French, Middle Dutch, and German of the St Michael's legend in the *Legenda Aurea*.

**Velasco López, Hénar** Tuesday, 14.30-16.00, Room 6

### **Diarmaid and other invulnerables: Intersecting Genealogies in Irish Texts**

Genealogy plays an important role in the construction of traditional stories. Genealogical considerations and the conditions of fosterage are vital to our understanding of the nature of an almost invincible Diarmaid.

The *Tóruigheacht* introduces some characters who share this heroic quality (invulnerability) with Diarmaid. Moreover, there are some intriguing connections between them. Their genealogical links must be followed through other texts.

The study of their intersecting genealogies contributes to a better appreciation of the beliefs which underpin the concept of insuperable heroes and how Irish texts use and combine them.

**Vincent, Sarah** Tuesday, 11.30-13.00, Room 6

### **'Ocus ni fhuil isin laidh acht innisin in sceoil aris': silencing women in Medieval Irish sources'**

'And she recited the song; but there is nothing in this song but a repetition of the story' wrote the copyist of the 15th-century Book of Lismore while transcribing the Saga of Cellachan. The poem in which Mór addresses Cellachan is not considered worth transcribing, which particularly reflects the constant silencing of women in historical written sources.

This paper examines the gap represented by the absence of women in the Irish medieval sources and its impact on contemporary scholarship. Due to the inherently patriarchal structures of the medieval European world, women are dependent upon men's agency for the right and the means to record their own speech. This research analyses deliberate acts of silencing inflicted upon women in literary material and contrasts this picture with the corpus of law texts corpus that give us a glimpse of Early Irish Society.

Many questions therefore arise: to what extent is the history of women obscured by

competing forces? What does the act of silencing entail for historiography? Which frameworks contributed to building archetypes that obscure our understanding of the past?

My analysis has shown the strong correlation between systems of patriarchal thoughts and the inherent biases produced under these systems. The anticolonial approach provides such much needed tools with which to consider material characterized by its lack of reliable sources. Furthermore, Subaltern studies are highly adaptable to medieval gender history and offer useful frameworks for navigating the histories of the silent and the silence.

**Vitt, Anthony** Tuesday, 16.30-18.00, Room 8 & Thursday, 16.30-18.00, Room 11

### **Reading Between Texts: The Transmission of Intertextual Cultural Discourse in Fourteenth Century Wales**

Postcolonial critique has already proven effective in shedding new light on old texts and problems. This paper, for the first time, seeks to expand its application to a multi-manuscript cluster of medieval Welsh tales. Simon Meecham-Jones previously drew attention to thematic colonial discourses maintained by the Anglo-Normans and English *vis-à-vis* the Welsh prominent originally in the writings of influential 12th and 13th c. Anglo-Norman authors. He finds that four colonial discourses predominate: (i) the relative 'inferiority' of Welsh culture, (ii) the 'peripherality' of Wales on the British map, (iii) the Anglo-Norman cultural claim to native 'Britishness', and (iv) the 'authority' of Anglo-Norman society to rule Britain by the grace of God.<sup>6</sup> These attitudes could only have perpetuated already prevalent notions of cultural supremacy. Produced at a time when such attitudes were held and reinforced broadly in England, Welsh literature should be read for strategies that respond in kind. Recourse to poststructuralist interpretations of literary expression in postcolonial societies reveals a clustered intertextual 'meta'-narrative that conveys powerful counter-discursive meaning; significantly, this is probably preserved filially among Wales's most important, extant medieval manuscripts. Combining stemmatics with discourse analysis, this paper presents an innovative close reading *across* a group of Middle Welsh texts and their manuscripts simultaneously. These tales, when read both in "manuscript" and "historical" context together, conspire to generate a thematic arc that narrates Wales's triple counter-conquest of Britain – an outcome that seems to have resonated at different moments in Welsh history for it to have been copied at least three times, over half a century or more.

---

<sup>6</sup> Meecham-Jones, Simon. 2008. "Introduction" and "Where was Wales? The Erasure of Wales in Medieval English Culture". In *Authority and Subjugation in Writing of Medieval Wales*, eds. Ruth Kennedy and Simon Meecham-Jones, 2008, Palgrave MacMillan: New York, NY, pp. 1-11 and 27-55, esp. 2.

## **Gender, Prophecy, and Aesthetics of Resistance in *Ystoria Peredur vab Efwrawc***

### **Part of the session 'Gender and Theory in Medieval Celtic Literature'**

The study of gender in *Peredur* remains limited largely to Dr. Glenys Goetinck's numerous, self-reinforcing publications in the last century that fervently argue for deep narrative structures in the tale drawn from Celtic mythology—myths of the Sovereignty Goddess in particular. Study of the Sovereignty Goddess—a conceptual figure based on a set of tale type characteristics prominent in the study of Celtic mythology in the mid-twentieth century—frequently employed structuralist approaches to comparative myth *en vogue* at the time. Goetinck subscribed to this mode of analysis: in addition to her book-length reimagining of how ancient Celtic myth narratives inform, and are preserved in, *Peredur*, she has also specifically argued that all major female characters in the tale represent the Sovereignty Goddess through processes of euhemerization and conflation ("The Female Characters in *Peredur*." *Transactions of the Honourable Society of Cymmrodorion* 1966:2,140-150). To my knowledge, Goetinck's essay remains the fullest sustained treatment of gender in *Peredur* published to date. However, written at a time when gender theory was truly nascent, by a scholar firm in her belief that substrata of Celtic myth determine the shape and content of the medieval tale, her article does not—because it cannot—proceed along theoretical avenues laid down by contemporary gender studies. It is precisely such a *poststructuralist* treatment of the tale that has so far remained lacking. So, by applying theoretical and discourse analysis drawn from gender and culture theory, I aim to highlight the potential of these approaches to cast new light on this centuries-old tale. Specifically, I demonstrate the importance of the MS Peniarth 7 "short" version of *Peredur* in the text's transmission history by reading it intersectionally across "gender" and "postcolonial" planes of expression, and by assessing how these collude with the tale's aesthetic qualities.

**Volmering, Nicole** Tuesday, 14.30-16.00, Room 8

### **Early Irish Hands: Exploring the Development of Irish Manuscript Culture pre-900 AD**

#### **Part of the session 'New Directions in the Study of Irish Manuscript Culture'**

The early medieval period (ca. 550-900) saw great advancements in learning and manuscript production across Europe, to which the islands of Britain and Ireland made fundamental contributions in terms of learning and through the dissemination of insular script and art styles. It is also in this period that a distinct Irish script develops, which would continue to be used well into the 20<sup>th</sup> century, as well as distinct styles of 'insular features' within both script and book production. However, much is still unclear about the early development of Irish script and associated writing techniques, not least because of the poor survival rate of early manuscripts in Ireland. With the majority of manuscripts (those that are not bibles) surviving abroad, it has been difficult to grasp the extent of the remaining corpus and the potential answers it can offer. This presentation will outline



some of the key questions the *Early Irish Hands* project seeks to solve in this area, and present some preliminary analysis based on the corpus and case studies.

**Wachowich, Cameron** Tuesday, 11:30-13:00, Room 4

**Augustus and the Birth of Christ from Orosius to Ireland and Vercelli**

**Part of the session 'New Approaches to Roman Historiography II: Sources of Medieval Irish Historiography'**

This paper will take as its starting point the account of the birth of Christ given by Orosius at the end of Book VI of his *Historiae adversus Paganos*. Orosius recounts how the conditions necessary for Christ's birth were created by the ascension of Augustus and the *pax Augusti*, and how the event itself was accompanied by a series of wonders around the world. Orosius' account is the ultimate source for material in the *Catechesis Celtica*, the Old English Vercelli homilies V and VI and a group of related vernacular Irish texts collectively known to scholarship as *The Seventeen Wonders of the Night of Christ's Birth*. In this paper, the relationship of all of these texts to each other and to other possible sources will be examined. This will form the basis for a discussion of the place of Rome and the Roman Empire in the schema of salvation history in both Ireland and Britain. It will be shown how the *pax Augusti* was deployed by Insular writers working from late antique models to resolve the inherent tension found in an account of Christ that seeks to project a positive image of the Roman Empire.

**Watson, Daniel James** Monday, 13:30-15:00, Room 8

**Boethius' *De Arithmetica* and the Meanings of *Rím*.**

A preoccupation in number and numbering is an important structural feature of many different expressions of Irish learning. One of the earliest and most fundamental expressions of this tendency was *computus*, given its defining concern with the mathematical reckoning of time. However, this tendency was by no means limited to Hiberno-Latin computistical tracts, as may readily be noted in attending to the diverse significations of word '*rím*'. '*Rím*' can certainly refer to the kind of enumeration that is particular to *computus*. However, it can also refer to the synchronisms that structure medieval Irish historiography, to poetic metrics and to the simple numbering of objects, persons and years, such as that often structures medieval Irish accounts of the past. The question posed by this paper is whether these various senses of '*rím*' imply a (to some extent) common perspective on number and numbering that has its ultimate roots in *computus*. If so, it seems that Boethius' *De Arithmetica*, a philosophical work cited by several early computistical tracts, may provide the key to understanding this perspective.

**Wheeler, Max W.** Thursday, 14:30-16:00, Room 1

**Thomas Christian's *Pargeiys Caillit*: Manx masterpiece**

**Part of the session 'Manx Literature and Linguistics'**

Thomas Christian's *Pargeiys Caillit* [Lost Paradise] is an epic consisting of 4060 lines of pentameter rhyming couplets. It is without doubt the greatest piece of original Manx literature. Why is it not better known and appreciated? It has been misdescribed, misattributed, misunderstood, and unread. Here I set out what this poem is, make a new identification of its author (and hence period of composition — the first half of the 18th century, not the second), and explain its relationship to Milton's *Paradise Lost*. My research is in connection with the preparation (largely complete) of a new edition of the work, with introduction, extensive footnotes, and a parallel translation into English.

**White, Nora** Thursday, 10:00-11.00, Room 4

### **Ogham in the digital age**

#### **Part of the session 'Og(h)ams and how to look at them'**

This paper will present some of the digital technologies being deployed by the team of the OG(H)AM project to 'transform understanding of ogham writing'. Typically the ogham script is intrinsically linked to the object it is inscribed on and variation in the form of the script over time is partly dependant on the nature of the chosen medium (e.g. from using the vertical axis of a stone as a stemline to drawing a horizontal stemline onto a flat surface, such as a manuscript page). Digital epigraphy, particularly EpiDoc XML encoding, offers various opportunities to think beyond traditional printed editions of inscriptions to explore a range of possibilities, for example in terms of documenting visual features, creating searchable databases of object metadata, and exploring digital mapping technologies (GIS). Additionally, the unique three-dimensionality of the ogham script in many of its manifestations has in the past presented challenges for those attempting to represent the layout of individual inscriptions. Digital technologies, such as 3D imaging and *Reflectance Transformation Imaging* (RTI), now allow us view the ogham inscriptions in 3D on screen and as 3D printed replicas. Furthermore, the 3D data facilitates analysis in ways that would not be possible on the inscribed object itself, for example, groove analysis of the 3D data to attempt to identify the work of individual carvers and the contemporaneity (or not) of bilingual inscriptions or crosses on inscribed stones. These digital methods and tools can help revolutionise the way we think about ogham inscriptions as well as the way we study them.

**Whyte, Alasdair** Monday, 15.30-17.00, Room 7

### **Iona's neighbours: Mull and Staffa place-names and place-lore**

#### **Part of the session 'Iona and its Namescape in Context'**

This paper will contextualise the place-names of Iona in their wider setting by examining them alongside those of neighbouring islands such as Mull and Staffa, with particular attention to place-lore, including Finn-cycle material.

**Widmer, Paul** Tuesday, 9.30-11.00, Room 1

### **Notes on the Middle Breton verbal complex**

The Middle Breton finite verbal form is embedded in a larger complex with morphosyntactically fixed slots for additional formatives. The slots host the following formatives: (from left to right, labels are conventional):

polarity/optative formatives -- role pronominals -- reflexive formative  
-- verb root/stem -- TAM+role formatives -- role pronominals.

No other material can intervene and in metrical texts, line breaks within the verbal complex are rare at best, even in the shortest (5-syllable) lines. In no case the presence of an element in a slot prevents another slot from being filled.

This paper describes, and reframes in more general terms, the morphological and -syntactical properties and interactions within the verbal complex. In particular I elaborate on how slots are filled under specific conditions and on the joint and disjunct expression of role and reference.

**Williams, Meinir** Tuesday, 14.30-16.00, Room 11

### **Perceptions of Welsh accents by non-native speakers**

**Part of the session 'Welsh sociolinguistics: State of the art and implications for language policy. Session 2: Adult learners of Welsh'**

To what extent does accent influence the perception of an individual by other speakers? This paper examines the relationships between accent in Welsh and perceptions of social status and solidarity amongst first (L1) and second language (L2) speakers. Previous research has highlighted differences between the pronunciation of Welsh by L1 and L2 speakers (Müller and Ball, 1999) and has also indicated that L2 speakers are perceived less favourably by L1 speakers (Robert, 2001). There is also evidence that L1 speakers turn to English when interacting with L2 speakers (Mac Giolla Chríost et al., 2012).

This paper aims to shed light on the relationships and interactions between accent, social status and solidarity amongst individuals who have learnt, or are learning, Welsh. Williams and Cooper (2021) indicate that L2 speakers perceive speaking with a 'native accent' as an ideal, but there is no clear definition of this term.

In this study, a verbal guise experiment was used to compare the subconscious attitudes of L2 speakers to towards different accents in Welsh. Over a hundred adults, within Wales and further afield, were asked to listen to 16 speakers (8 L1 Welsh, 8 L1 English) reading the same script and asked to rate them on aspects of social status and solidarity. These ratings are considered in the context of the factors the participants' ability to use Welsh, frequency of opportunity for language use, and the domains in which individuals desire

to use the language. This will be used to discuss the relationship between accented speech and the development of Welsh speakerhood.

### References

- Mac Giolla Chríost, D., P. Carlin, S. Davies, T. Fitzpatrick, A. Prys Jones, R. Heath-Davies, and J. Marshall. 2012. *Welsh for Adults Teaching and Learning Approaches, Methodologies and Resources: A Comprehensive Research Study and Critical Review of the Way Forward*. Cardiff: Welsh Government.
- Müller, N. & Ball, M.J. 1999. Examining the acquisition of Welsh phonology in L1 English Learners. *Journal of Celtic Language Learning* 4, 16-32.
- Robert, Elen. 2009. Accommodating “new” speakers? An attitudinal investigation of L2 speakers of Welsh in south-east Wales, *International Journal of the Sociology of Language* vol. 2009, no. 195, 93-115.
- Williams, M. and Cooper, S., 2021. Adult New Speakers of Welsh: Accent, Pronunciation and Language Experience in South Wales. *Languages*, 6(2), 86.

**Willis, David** Monday, 11:15-12:00, Janskerk & Thursday, 9.30-11.00, Room 10

**Tracking the emergence of dialect variation in Welsh and beyond (plenary lecture)**

**The status of subject pronouns in the history of Irish (see Darling, Mark)**

**Winkler, Emily** Tuesday, 16.30-18.00, Room 4

**Britons and Romans in Latin Narrative, 1100–1250**

**Part of the session ‘New Approaches to Roman Historiography IV: Envisioning the Roman Past in Medieval Wales’**

The paper explores the unpublished and virtually unstudied annals of early British and Roman history in Richard of Devizes’s *World of Britain Chronicle* (my term for his annalistic narrative, which disambiguates Richard’s work from later versions known as the *Winchester Annals*). It reveals how he drew on Stoic philosophy, humour, Latin annals, and vernacular romance to craft and configure an original version of encounter between Romans and Britons. That story places supreme value on diplomatic relations with Rome, highlights women’s power to resolve disputes, and makes an anti-conquest statement so explicit that it undercuts all future pretensions to unjust rule in Britain. Less concerned than Geoffrey of Monmouth with origins, ancient liberties, and independence, Richard saw agreements between Britons and Romans as appropriate standards for guiding right action on behalf of Britain.

Richard’s early annals have been cast as a mere prequel to Anglo-Saxon kings and ‘English’ history. This paper shows instead that he found the best historical material for ideal rulership, lordly relations, and spiritual commitments in the Britain’s Roman past, well before the imagined beginning of the *adventus Saxonum*. I will conclude by considering

these findings in relation to contemporary accounts of the same period—Ralph of Diss's untranslated *Opuscula* and letters, Anglo-Norman French poetry, and the work of Welsh court poets—to show why we need to re-think historical thought in Britain beyond national borders.

**Wodtko, Dagmar** Tuesday, 11:30-13:00, Room 8

### **Morphology of the Gaulish language**

**Part of the session 'Gaulish studies, epigraphy and language. Session 2: Diachrony of Gaulish epigraphy and language'**

This paper will give an update of what we know (and do not yet know) about Gaulish morphology. The evidence from Gaulish inscriptions of various times, regions and registers will be summarised. An attempt is made to establish synchronic inflectional paradigms and provide comparisons with other Celtic or further Indo-European languages. The interface of inflection and derivation will also be addressed.

**Wycherley, Niamh** Thursday, 9.30-11.00, Room 9

### **The patrons of the hagiography of St Finnian**

**Part of the session 'Power and patronage in medieval Ireland'**

This paper will outline the parameters and aims of the overall project. It will also examine the earliest foundation of Clonard and the development of the cult of St Finnian. These are the areas which have attracted the most attention in the past, but this needs to be brought up-to-date and reframed in light of new paradigms. Debates and confusion over the true identity of the patron saint have provided some obstacles to further studies in this area. These debates have been vital, not necessarily in attempting to historically or geographically locate the man, but in highlighting more important research problems — why, how and by whom were cults around these saints created, despite the lack of any substantive biographical facts. A historiographical focus on Clonard's founder and earliest history has led to a neglect of later developments, in particular the eighth and ninth centuries when the cult of Finnian of Clonard was developed in direct response, I would argue, to an abrupt and significant change in patronage caused by crucial political developments.

**Wyn Jones, Nia** Tuesday, 16.30-18.00, Room 4

### **The Roman Past in the Medieval Court of Gwynedd: the Pig Poet and the Englishman**

**Part of the session 'New Approaches to Roman Historiography IV: Envisioning the Roman Past in Medieval Wales'**

Through an exploration of court poets who wrote about encounters between Romans and Britons in their past—Elidir Sais 'the Englishman' and Prydydd y Moch 'the Pig Poet'—this paper shows how poets understood that past, and thought with it in order to communicate with present audiences. It covers the rich range of responses to the Battle of Aberconwy (1194), which was a key moment in a Gwynedd civil war, and discusses why the Roman past mattered here. The paper considers the surprising risks poets took by refusing to pander to, or ingratiate themselves with, their patrons' partisan stances. Instead of telling them what they wanted to hear, poets drew on Romano-British encounters for their lessons about ambiguity. This was not unctuous ambiguity, to smooth over or avoid an inconvenient truth; but blunt ambiguity. The Roman past enabled poets to illustrate the key lesson that, in real history, friend and foe have more in common rather than less, sharing blame and tragedy alike.

**Young, Katharine** Tuesday, 11.30-13.00, Room 11

**Sociolinguistic competence and Welsh immersion: exploring variation in north-west and south-east Wales**

**Part of the session 'Welsh sociolinguistics: State of the art and implications for language policy. Session 1: The policy context and Welsh in the community'**

Sociolinguistic competence describes a speaker's ability to use a language in differing contexts and registers. Research on French immersion classrooms in Canada has shown that students are less competent in more informal registers, which has been shown to be a barrier to their social use of French (Mougeon et al 2010). Similarly, other research has found that exposure to the language in the community, outside of education settings, helps language learners acquire the stylistic repertoires of native speakers (Regan et al 2009). In Wales, students with Welsh as a home language (WHL) and English as a home language (EHL) are taught together in the same classrooms. There has been no work which compares the acquisition of sociolinguistic competence among pupils from these two backgrounds. Further, little is known about whether dominance of Welsh as a community language can affect the acquisition of sociolinguistic competence in immersion students.

This paper examines variation in the production of stylistically marked morphosyntactic features in Welsh. Data were collected from Welsh immersion students in Gwynedd (where 65.4% of the local population speaks Welsh), and Cardiff (where 11.1% of the population speak Welsh), who came from different home language backgrounds (Welsh or English). Participants were recorded in three speech contexts with the aim of eliciting different speech styles.

The results show that speakers from the two areas differ significantly in their variation according to context, with Cardiff students showing a clear style-shifting between registers. Gwynedd students, particularly those with EHL, tend to use more colloquial forms even in formal registers, showing clear contrasts with previously mentioned research. The research helps establish the range of stylistic variants used by students regardless of exposure to Welsh outside of school contexts.

References

- Mougeon, R., Nadasdi, T. & Rehner, K. 2010. *The Sociolinguistic Competence of Immersion Students*. Bristol: Multilingual Matters.
- Regan, V., Howard, M. and Lemée, I. 2009. *The Acquisition of Sociolinguistic Competence in a Study Abroad Context*. Bristol: Multilingual Matters.





## **Themed sessions, roundtables and workshops**

### **Sessions**

**Adapting Myrddin in Early Modern Wales** Tuesday, 11:30-13:00, Room 12

**Organiser: Dylan Foster Evans**

Myrddin's development as a figure in early modern Wales has been neglected in previous scholarship, yet this session, which will be of wide interest, highlights his continued importance as a prophet and poet.

**The Art and Iconography of Late Iron Age Metalwork and Celtic Coins** Monday, 13:30-15:00, Room 3

**Organiser: Garrett Olmsted**

**Celtic ethnicities at the edges of the Roman world: Dynamics of change and continuity** Tuesday, 16:30-18:00, Room 2

**Organisers: Manuel Fernández-Götz; Nico Roymans**

Questions of ethnic identity have figured prominently in discussions about the European Iron Age. While for a long time scholars have focused mainly on the definition of, and distinction between, macro-categories such as 'Celts', 'Germans', and 'Scythians', in recent decades more attention is being paid to smaller scales of ethnic identification. The dynamic, nested, and situational character of ethnic affiliations are also being increasingly highlighted by scholars, in accordance with the renewed understanding of ethnicity in the social sciences. However, the influence of previous culture-historical approaches is still present in many archaeological studies. In this session, we aim to analyse the construction and redefinition of ethnic identities on the fringes of the 'Celtic' world, particularly in contexts of interaction with the Roman power. Roman frontiers provide some of the most interesting scenarios for studying the changing identity constructs among 'Celtic' groups, including the interplay between 'etic' and 'emic' notions of ethnicity, and between imperial ethnic allocations and ethnic self-ascriptions of groups. The three case studies analysed within the session – Northern Italy, Northern Iberia, and the Lower Rhineland – offer a basis for regional comparisons and allow some conclusions to be drawn about the nested and fluid nature of ethnic identities at the dawn of the Roman conquest.

**Community and self-perception on the Armorican Peninsula** Monday, 15:30-17:00, Room 1

**Organisers: Kramer, Rutger, and Corrigan, Sarah**

**Session I: Bretons Within Bretagne (600-1100)**

This session will address questions connected with the creation of Bretagne as a separate politically or ethnically defined entity in the post-Roman world. Faced with a rapidly changing world of fighting Franks, chaotic Christians and emerging English, intellectuals

on the Armorican peninsula attempted to turn the political uncertainties of the era into a tool for community-building. They did so by adopting and adapting venerable texts, but also by latching onto newly invented narrative traditions that helped people(s) in the early medieval West justify being part of a given community (more often than not to the exclusion of other potential communities). This was a process that developed at various speeds in local, regional and “continental” contexts. The papers in this session will reflect this, by looking at the way hagiographers in the Carolingian era used typological readings of Breton past in order to compare the history of Brittany to that of Israel, equating saints with Old Testament figures such as Moses and Abraham, or comparing the formation of specific monastic communities closer and further away from the Frankish border. Taken together, they will show how the exegesis of the Breton past could justify an act of ethnogenesis, but also how the cultural memory of individual communities was shaped as much by links to the insular world as by the idea of the Bretons as a separate, sanctified people.

### **Session II: Bretons without Bretagne (600-1100)**

Early medieval Breton identity was shaped by impulses from within, but also by influences from ‘outside’ – the definition of which, in turn, became a means by which the Self would be determined as well. Bretagne provides an interesting case to study such dynamic relations across cultural, ethnic and geographic borders because the source material allows us to regard these processes as a two-way street: self-perceived Bretons influenced outside discourse communities as much as they were influenced by ideas from abroad. The papers in this session will take a closer look at these dynamics, by showing how Breton identity essentially was a perpetual motion machine, continuously changing and adapting to the circumstances outside the borders of self-perception. On the one hand, they will trace Breton footprints abroad, looking at evidence of Breton presence and influence in (exegetical) manuscripts throughout the North Atlantic world. On the other, they will look at the way Breton authors used past interactions with Franks, Romans, popes and kings, to explain their position in the present – and their plans for the future.

**e-Dil: The Chronology of the Medieval Irish Lexicon** Thursday, 14:30-16:00, Room 3

**Organisers: Greg Toner; Máire Ní Mhaonaigh; Sharon Arbuthnot**

The participants are part of a team on a recently funded project which aims to add dates to sources cited in the Electronic Dictionary of the Irish Language ([www.dil.ie](http://www.dil.ie)). This is a complex task, not least because of the uncertainty surrounding the dating of many well-known and lesser-known texts, but also because of the multiple strata that are known to exist within many of them. The first paper in the session will describe the aims of lexical dating, the nature of the problem of assigning dates to citations in eDIL, and our proposed solutions. Two further papers will examine complex textual compilations from a chronological perspective. The first will look at Irish glossaries. As well as addressing the extent to which association with Cormac mac Cuilennáin († 908) is useful as a means of dating the extant versions of *Sanas Cormaic*, this paper will explore the various strata which are discernible in glossary texts using non-linguistic evidence (such as collation of

recensions and changes in scribal hand) and discuss whether these correspond also to different strata of language. The second will examine the compilation of the *Dindshenchas*. Comprising material by named historical authors, as well as anonymous scribes from a range of periods; encompassing prose and verse; and surviving in manuscripts in both complete and fragmentary form from the twelfth century down to the sixteenth, dating in the *Dindshenchas* provides a particularly complex case study which will be explored from a methodological perspective in the context of the overall project. Together, these three papers will provide detailed discussion of the problems of dating a corpus and its lexicon.

**Gaulish studies, epigraphy and language** Tuesday, 9:30-11:00, Room 8 & Tuesday, 11:30-13:00, Room 8

**Organiser: Coline Ruiz Darasse, coordinator of the RIIG project.**

This double panel aims to offer a renewed look at Gaulish studies, taking into account that Gaul has not been the subject of a specific session in the last three meetings. In particular, it will benefit from the work carried out in the French ANR project RIIG ([Recueil informatisé des inscriptions gauloises](#)).

Before 2022, the data were scattered among various publications: the five volumes of the *RIG* (*Recueil des Inscriptions gauloises*) published over a period of seventeen years (1985-2002) and a range of supplements to these *corpora* (e.g. Lambert 2008), most often published in the journal *Études Celtiques*.

The core of the *RIIG* project's work is an online edition of the texts placed in their material context. Our ambition is to propose a revised, expanded and dynamic online Open Access edition of all Gaulish texts known to date, which will constitute a major update of the valuable *RIG*. In addition to the linguistic analysis, three aspects will be given priority in the creation of *RIIG*: the archaeological context, sociolinguistic interpretation and dating of the texts.

But the computerisation and alignment of Gaulish data with the current standards of digital humanities and in particular of the semantic web has brought back to the forefront the specificities of Gaulish language, a language that is no longer spoken and whose attestations are fragmentary. This work has raised several topics for discussion.

We think it would be useful and interesting to debate in the course of a congress that brings together all specialists in Celtic studies, whether they are current, medieval or ancient.

**Session 1 : From the RIG to the RIIG**

**Session 2 : Diachrony of Gaulish epigraphy and language**

**Gender and Theory in Medieval Celtic Literature** Thursday, 16:30-18:00, Room 11

**Organiser: Joanne Findon**

Celtic Studies has often been seen as resistant to theory, but this is now changing as the broader field of Medieval Studies embraces more varied theoretical perspectives and applies them to medieval literary texts. This session seeks to open up discussions of medieval Celtic literature through engagement with theoretical approaches including Gender Studies, Queer Theory, and Transgender Studies. Instead of reading characters as static reflexes of mythological figures like the 'sovereignty goddess', this session will seek to uncover the ways in which the authors of these texts constructed their characters as complex creations with human motivations and emotional nuance. By viewing both sacred and secular texts as 'open texts' whose ambiguities can often serve to challenge social norms, this session will explore the ways in which these texts resist assumptions of heteronormativity and reveal new insights.

**Iona and its Namescape in Context** Monday, 15:30-17:00, Room 7

**Organiser: Thomas Owen Clancy**

This session will explore the research of this project into the place-names of the island of Iona—a hugely important location within Gaelic and wider Celtic history. We have a remarkable thirteen centuries of record for the names on the island, and this record displays dynamic responses to its monastic origins and traditions, to changing contexts, and to recent encroachment on its Gaelic heritage. The three papers offered in this session will reflect on different aspects of this research.

**Late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales** Thursday, 14:30-16:00, Room 9

**Organiser: Maxim Fomin**

This is a 3 paper session from Ulster University on the late medieval Irish adaptations of Arthuriana and Early Modern Irish Romantic tales

**Manx Literature and Linguistics** Thursday, 14:30-16:00, Room 1

According to T. F. O'Rahilly (1932), it was 'too much to expect that Manx, that Cinderella of Gaelic tongues, should ever attract many students'. A number of factors explain the relative marginalization of Manx within wider Celtic studies, including the small size of the Isle of Man itself and its lack of research institutions, the absence of medieval texts in Manx, and disdain for the perceived anglicized nature of Manx and its orthography. In recent years, however, the value of Manx has come to be better recognized from a range of perspectives.

The independent written tradition of Manx provides an unparalleled insight into the development of a vernacular Gaelic variety, unobscured by the conservative literary traditions of Ireland and Scotland. The processes by which a standard written language emerged in the religious publications of the eighteenth century are of interest to the scholar of linguistic standardization and the evolution of writing systems. The long-term

interaction between Manx and its neighbours makes the language a stimulating subject for specialists in language contact, bilingualism and language shift.

Recent work has made most of the corpus of printed texts in traditional Manx available in searchable digital formats, and increasing amounts of manuscript material are currently being studied, including a corpus of several hundred manuscript sermons dating from the seventeenth to the nineteenth century – larger than that of Irish and Scottish Gaelic combined. Key texts from Manx literature such as the eighteenth-century retelling of Milton's *Paradise Lost* have been the object of new analysis and fresh discoveries.

Meanwhile, digitization of recordings of native Manx speech from the twentieth century has made another key resource more accessible for scholars and the wider public alike. The speakers in this session will discuss some of these developments, and the potential for future growth of Manx studies.

**Mapping the Medieval March of Wales** Tuesday, 9:30-11:00, Room 11

**Organiser: Helen Fulton**

This session of three papers will present preliminary research on a new funded project to create a cultural history of the medieval March of Wales. The session will cover three main topics: the cartography of the marcher lordships, linguistic mapping of the March, and the geography of manuscript production in the marcher lordships. The focus of the session will be on the Welsh language and linguistic evidence for interactions between different language groups in the region of the March. There will also be a presentation of new methods of digital cartography which will be used to create the first-ever digital maps of the Marcher lordships. The session will point the way towards a complete reappraisal of the March of Wales as a distinctive cultural region of medieval Britain.

**Medieval Welsh Myrddin Poetry** Tuesday, 9:30-11:00, Room 12

**Organiser: David Callander**

This session will engage with a wide variety of texts from the fascinating Welsh Merlin/Myrddin tradition and is likely to be of broad interest. It will build on the work of the current major Welsh Merlin poetry project (2022–25).

**Middle Welsh Literature in Conversation with Japan** Tuesday, 16:30-18:00, Room 12

**Organisers: Jessica Hemming and Natalia Petrovskaia**

This session features recent and current projects exploring Middle Welsh literature in relation to Japanese literature. The three papers derive from two distinct projects, one which takes a comparative approach to *englynion* and Japanese traditional verse, and the other which involved translating the tales of the Mabinogion into Japanese. The comparative literature project began in 2018 as an initial exploration of how the *englyn* is like the haiku (an observation made in passing by various scholars from the time of Kuno Meyer onward, but never previously pursued). Subsequent stages of this research have appeared at three conferences, including ICCS-2019, and the project is ongoing—now with two researchers. The translation project was groundbreaking because earlier Japanese translations had been done from Lady Charlotte Guest's English edition of the

Mabinogion. This new one is the first to have been done directly from Middle Welsh into Japanese.

**Middle Welsh Poetry: Themes & Variations** Tuesday, 14:30-16:00, Room 12

**Organiser: Jessica Hemming**

This session presents three fresh explorations of Middle Welsh poetry, focusing on complex issues of genre, meaning, and speaker, and in each case examining how similar verse forms or underlying themes (or both) are handled in different poems or groups of poems. This comparative element extends in one paper to modern Anglo-Welsh verse and in another to medieval Irish poetry.

The first paper compares the imagery of burials in the *Englynion y Beddau* with selected poems by the modern Anglo-Welsh poet David Jones. It examines how all of these texts essentially wrote the dead into the Welsh landscape, thus creating links between place and identity. The second paper considers matters of genre amongst the *englynion* included in the Red Book of Hergest, starting with a broad investigation of previous scholarly distinctions between 'saga' and 'gnomic' *englyn* poetry. This then leads into a case study of *Ymddiddan Llywelyn a Gwrnerth*, an *englyn* cycle that immediately precedes the famous gnomic sequence, *Eiry Mynydd*, raising questions of whether these poems were copied in a deliberate sequence, and whether they are related to each other, which may perhaps challenge generic classifications of the Red Book's *englynion*. The third paper starts from the truism that lyric speakers are not always identical with real poets. Thus, a speaker's claim to have been contemporaneous with the persons or events described in a poem may be fictitious. This paper examines poems from medieval Wales and Ireland in which such claims are made but which are likely to have been understood as imaginary even by their original audiences. Among the Welsh examples, some poems normally dated very early will be reassessed on linguistic grounds.

This session is sponsored by the Celtic Studies Association of North America

**Monastic Reform in Medieval Irish Literature** Thursday, 11:30-13:00, Room 9

**Organisers: Anna Matheson; Jesse Harrington**

The introduction of continental religious orders and foreign-inspired monastic reform in eleventh- and twelfth-century Ireland had a major impact on centres of learning and literary production. The reform not only transformed the institutions of Irish learning, but also shaped the ideals and preoccupations which Ireland's traditionalist and reform-minded *literati* expressed in Latin and vernacular literature. This session, for the International Congress of Celtic Studies in Utrecht (24–28 July 2023), will focus on literary works which show the inspiration or influence of the monastic reform, whether as propaganda for change or in reaction to it.

**New Approaches to Roman Historiography I: Roman Historiography and Medieval Irish Classical Adaptation** Tuesday, 9:30-11:00, Room 4

**Organiser: the Celtic Studies Association of North America**

**New Approaches to Roman Historiography II: Sources of Medieval Irish Historiography** Tuesday, 11:30-13:00, Room 4

**Organiser: the Celtic Studies Association of North America**

**New Approaches to Roman Historiography III: Roman Reception in Writers of Brittonic History** Tuesday, 14:30-16:00, Room 4

**Organiser: the Celtic Studies Association of North America**

**New Approaches to Roman Historiography IV: Envisioning the Roman Past in Medieval Wales** Tuesday, 16:30-18:00, Room 4

**Organiser: the Celtic Studies Association of North America**

**New Directions in Gender and Sexuality Research in Medieval Irish** Thursday, 14:30-16:00, Room 11

**Organiser: Maynooth University Department of Early Irish**

This session will showcase research in the areas of gender and sexuality studies in medieval Irish taking place in the Maynooth University Department of Early Irish. Chelsey Collins presents new research on *Bretha for Macslechtaib* ('Judgements on Categories of Sons'). This project explores sexual ethics in early Irish law through extramarital partners and illegitimate offspring, which feature heavily in this fragmentary legal text on paternity. The text suggests that early Irish society placed monogamous marriage contracts and protection of legitimate kin inheritance at the forefront of its regulation of sexual partnerships. Seungyeon Lee brings medieval Ireland and Korea into dialogue through a comparison of the stories of two subversive women, Becfhola and Heo, as recounted in the medieval narratives *Tochmarc Becfhola* and *Samguk yua* respectively. Their stories reflect on political power, sexuality and subjectivity within patriarchal and religious structures. This case study offers broader reflections on the comparability of medieval Ireland and Korea as 'peripheral' cultures at the edges of major empires that absorbed the moral and political ideologies of Roman Christianity and Chinese Buddhism which had a formative influence on the literary depiction of female agency and transgression. Lydia Hursh explores how speech in medieval Irish literature functions as action for female characters and others lacking agency in the physical world, such as prophets, and has its own code of social respectability. Using case studies from texts such as *Tochmarc Ailbe* and *Tochmarc Treblainne* this paper shows how the effectiveness and respectability of female speech can be seen as existing on opposing spectrums.

**New Directions in the Study of Irish Manuscript Culture** Tuesday, 14:30-16:00, Room 8

**Organiser: Nicole Volmering**

The study of manuscripts and scribal cultures has a long history within Celtic Studies as it sits at the core of our study of the primary sources. The question of the use and development of insular script in and outside Ireland has been at the heart of a number of debates, not least because of its important function in the dating of manuscripts. Key



areas of ongoing interest and controversy include the identification of 'Irish' origin, innovations, and uses; the use of Irish script on the continent; and the development stages of early Irish and English insular script. Over the past decade the study of Irish manuscript culture has begun to take new turns under influence of material, digital, and corpus-based approaches. This session aims to present new and ongoing research relating to the study of Irish manuscript culture and thereby stimulate the debate around the identification and study of Irish manuscripts.

This session is sponsored by the Irish Research Council SFI-IRC Pathway programme project *Early Irish Hands*.

**Og(h)ams and how to look at them** Thursday, 9:30-11:00, Room 4 & Thursday, 11:30-13:00, Room 4

**Organisers: Katherine Forsyth; David Stifter (PIs of the OG(H)AM project)**

The two sessions will discuss new ways of studying the og(h)am script and og(h)am inscriptions. They are sponsored by the OG(H)AM project (*Harnessing digital technologies to transform understanding of ogham writing, from the 4<sup>th</sup> century to the 21<sup>st</sup>*), which is jointly funded by the Irish Research Council and the UK Arts and Humanities Research Council under the UK-Ireland Collaboration in Digital Humanities Research scheme.

Og(h)am is not simply a phenomenon on big stones at the dawn of history in Ireland, but transcends media, countries, and centuries. The OG(H)AM project explores all of the contexts in which the script was used, including small portable objects and manuscripts, from all over Ireland, Britain, and the islands around it, up to 1850, but in fact the tradition of writing in og(h)am lasts until the present day. The application of diverse digital tools from diverse fields of study allows us to transform the scholarly and popular understanding of this unique script. The OG(H)AM project will add to and complete the corpus of ogham-inscribed objects begun by the Dublin Institute for Advanced Studies' *Ogham in 3D* project (<https://ogham.celt.dias.ie/>) and will result in a much more well-rounded representation of the diversity of the script and the objects it was written on.

**Political thought and practice in early modern Ireland and Wales** Monday, 13:30-15:00, Room 10

**Organiser: the Celtic Studies Association of North America**

The history of political thought in Celtic-language speaking communities in the early modern period remains largely untold. This panel brings together scholars researching the relationship between political ideals and action in Ireland and Wales. In addition to offering individual explorations of the panel theme, the papers aim to spur comparative conversation about the very different political fortunes experienced by these societies in the wake of the Reformation and Tudor state centralization. In doing so, they will also offer commentary on current interdisciplinary approaches to political "thought," "thinking," and "practice."

**Power and patronage in medieval Ireland** Thursday, 9:30-11:00, Room 9

**Organiser: Niamh Wycherley (Principal investigator SFI-IRC Pathway Project 'Power and patronage in medieval Ireland: Clonard, Co. Meath, from the sixth to twelfth centuries')**

This session will present the initial findings of an exciting new major project, funded by a Science Foundation Ireland/Irish Research Council Pathway Award. 'Power and Patronage in medieval Ireland: Clonard from the sixth to twelfth centuries', entails a historical case study of a significant institution, of strategic political and religious importance, which allows for an articulation of new paradigms of power in medieval Ireland. These are revealed through the entanglements of ecclesiastical and royal elites during a time of radical political change. The chronological parameters of this study range from the earliest 'historical' evidence for a church at Clonard up until the diocesan seat was moved to Trim in 1202, deploying all historical, linguistic, archaeological, literary, and legal sources relating to Clonard for the period. The project promises to shed new light on the religious landscape of pre-modern Ireland and the ways in which it was shaped by the interests of aristocratic elites, as much as by (and in tandem with) ecclesiastics. This speaks to wider questions of identity in Ireland – community identity, dynastic affiliations, religious identity, and the performance of gender – which interacted in complex and shifting ways in this period. Clonard is the ideal case study for such a project, on account of its history of royal patronage, its strategic geopolitical position, and its male and female monastic communities.

**The revival(s) of Manx** Thursday, 16:30-18:00, Room 1

**Organiser: Christopher Lewin**

As the native vernacular of the people of the Isle of Man, Manx came under increasing pressure from English from the late eighteenth century, with language shift intensifying in the mid-nineteenth century. Parallel with this trajectory of decline, however, there have been a number of phases of cultural, literary and linguistic revival, from early folksong collecting and lexicographic activity in the 1760s and 70s, through antiquarian enthusiasm in the nineteenth century, to organized revitalization efforts from the turn of the twentieth century to the present day.

From the 1980s onwards the language has gained more widespread public acceptance and official support, especially in the education system. Despite the death of the last native speaker in 1974, Manx today is spoken by a small but committed minority of the island's population, and the language community has recently celebrated the twentieth anniversary of Manx-medium primary education. In the 2021 census numbers of reported speakers exceeded 2,000 for the first time since the early twentieth century (2.41% of the island's population). The language revival has attracted increasing attention from scholars of sociolinguistics, language policy, linguistic anthropology and social history, some of which will be explored by the speakers in this session.

Areas of interest include the development of educational and other language policies in a small island polity; ideologies of legitimacy, authenticity and continuity in a context of language shift and revival; formal linguistic features of the revived varieties of Manx; the complex relationship between Manx, English and the other Gaelic languages, especially

with regard to loanwords, terminology development and orthography; the relationship between the language and Manx national identity in a period of rapid socioeconomic and demographic change; and the connections between the Manx language movement and wider cultural revival movements both in the Isle of Man and further afield.

**The Textual History of *Dindsenchas Érenn*: Some Case Studies** Thursday, 9:30-11:00, Room 3

**Organiser: Máire Ní Mhaonaigh**

**Welsh sociolinguistics: State of the art and implications for language policy** Tuesday, 11:30-13:00, Room 11 & Tuesday, 14:30-16:00, Room 11 & Tuesday, 16:30-18:00, Room 11

**Organiser: Jonathan Morris**

The aim of these three sessions on Welsh sociolinguistics is to discuss the latest work on Welsh in the context of the Welsh Government's current strategy to increase both the number of Welsh speakers and the percentage of those who use the language daily (Welsh Government 2017: 11). We bring together research on language policy, second language acquisition, and language attitudes and identity to highlight how the results of socially-oriented work on Welsh language can inform the *Cymraeg 2050* strategy.

### **Session 1: The policy context and Welsh in the community**

The first session begins with an overview of the *Cymraeg 2050* strategy and an analysis of potential challenges for both the maintenance of Welsh-speaking communities and creation of new speakers (Diarmait Mac Giolla Chríost). The focus then turns to young speakers in Welsh-medium education. The first paper explores the extent to which speakers in Welsh-medium education acquire sociolinguistic competence in both north-west and south-east Wales (Katharine Young). The second paper examines attitudes and language use among young Welsh speakers and tracks the extent to which attitudes change in adulthood (Hannah Daly).

### **Session 2: Adult learners of Welsh**

The focus of the second session is the acquisition of Welsh among adults, which forms a cornerstone of the strategy to increase the number of Welsh speakers (Welsh Government 2017: 21). The three papers in this session examine the acquisition of grammar among adult learners (Nicole Majka), the acquisition of intonational patterns (Jack Pulman-Slater), and perceptions of Welsh accents among Welsh learners (Meinir Williams).

### **Session 3: Intersectional identities and conclusions**

The final session highlights research on other non-traditional groups of Welsh speakers and the implications for the wider use of Welsh. The paper presents an analysis of LGBTQ+ speakers of Welsh and their experiences of conflict and belonging in the wider Welsh-speaking community (Jonathan Morris and Sam Parker). The session concludes with a roundtable discussion among the participants on how our research raises further considerations for language policy in Wales and further afield.

**Youth Culture and Celtic Languages, 1900-2020** Tuesday, 11:30-13:00, Room 11

**Organiser: Ríona Nic Congáil**

Several studies on youth in Europe and in individual European countries have been published in recent years. However, very little research exists on youth involvement in Celtic languages. Sociolinguists are aware that youth is a pivotal period in terms of an individual's independent engagement with or disengagement from minority languages; historians of youth have mentioned briefly the increased involvement of youths in language movements; while educational practitioners have noted that bilingual youths often become increasingly reluctant readers in minority language as they progress further into their teenage years. In spite of such knowledge, and an awareness that youths are important and influential players both in language preservation and in language decline, to date no scholar has undertaken a comprehensive study of youth involvement in Celtic languages.

This session is a first step towards a comprehensive study of youth involvement in Celtic languages: it will provide a case study of the Irish language summer college, a linguistic experience and rite of passage for generations of Irish youths; it will address contemporary young adult literature in the Irish language; and it will assess the importance of youth drama within the Welsh language. By focusing on three different aspects of youth culture, this session will shed new light on the most effective ways of engaging youths in Celtic languages

## **Roundtables**

**Bridging the gaps and blazing a trail in Celtic Studies** Thursday, 16:30-18:00, Room 2

**Organiser: Nina Cnockaert-Guillou**

The Association of Celtic Students (formerly: of Ireland and Britain) is celebrating the 10-year anniversary of its first conference in 2023. The Celtic Students Conference, which has been hosted by universities in Scotland, Ireland, Wales and Cornwall, is held annually and publishes proceedings of each conference. It provides rare opportunities to meet fellow students in all fields of Celtic Studies, thus building an international community of people who might otherwise feel isolated, in part due to increasingly small or non-existent departments of Celtic Studies. As it has grown, the Association has also organised workshops (e.g. Sgriobhadh Acadaimigeach sa Ghàidhlig at Seachdain na Gàidhlig 2019), and since the pandemic, it has increased its online presence with a podcast (<https://anchor.fm/celticstudents>) and a blog (<https://celticstudents.blogspot.com>) in addition to its Twitter (@CelticStudents, over 2,000 followers) and Facebook. The last two conferences were successfully organised online and in a hybrid way, each time offering almost 50 papers over three days, including presentations in all the Celtic languages.

We have fostered a fantastic community over the last ten years, and we feel that the International Congress of Celtic Studies is the ideal place to reflect on our contributions to the field. In this roundtable, members of the current committee will share how the

Association has impacted their work and view of Celtic Studies. We will discuss the importance of online spaces, especially for students and for the purposes of public outreach. We will also address the need of bridging the gap between medieval and modern Celtic Studies, something that is central to our Association, which advocates for the use of the modern Celtic languages in academic spaces. Turning to the future, we will ask what challenges students and early-career researchers face, and how the Association can continue to support them in creative and inclusive ways.

**Landscape and the natural environment in Irish storytelling culture: between spatial theory and ecocriticism** Tuesday, 16:30-18:00, Room 4

**Organisers: Matthias Egeler; Síle Ní Mhurchú**

Can traditional toponomastic studies profit from the current rise of spatial and environmental theory in the arts and humanities? And if so, how?

Celtic studies, and the study of Irish literature and folklore in particular, has a long-standing tradition of including the analysis of placenames and placename storytelling in the analysis of their textual material. The merits of this are amply demonstrated by large-scale works like the Irish Texts Society's Historical Dictionary of Gaelic Placenames or Edmund Hogan's Onomasticon Goedelicum. Much of this work has focused on the fundamental philological and geographic work of historical linguistic analysis, correlation of textual attestations, and localisation. The long tradition that such research has in Celtic studies could, one should think, give us a head start in the various 'turns' of the current humanities, especially the 'spatial' one and the increasing rise of the 'environmental humanities', all of which bring to the fore a connection between literature and the land that as a discipline we have been long aware of. So even while acknowledging that its resistance to short-lived theoretical fashions is one of the traditional strengths of Celtic studies, we want to open up a discussion about whether - and how - the strong role that place, landscape, and toponymy have long had in Celtic studies and especially in the study of Irish storytelling of all periods is able to profit from opening up to currently emerging paradigms of viewing landscape-related questions through the lenses of spatial theory and the environmental humanities. We welcome discussants from all aspects of the study of Irish - and indeed the wider Celtic - narrative culture, geography, toponomastics, and the environmental humanities, as well as from scholars interested in the relationship between landscape and storytelling of cultural regions that have been influenced by the cultures of Celtic-speaking peoples.

**Syllabic and Accentual Irish Poetry in the 1640s | Texts and Contexts**, Monday, 15:30-17:00, Room 8

**Organisers: Nic Chárthaigh, Deirdre; Kane, Brendan; Mac Cárthaigh, Eoin; de Barra, Emmet; Ní Mhurchú, Ciara**

Poetry in Irish is a key source for understanding the dramatic political developments that unfolded in Ireland in the 1640s, offering a valuable insight into contemporary opinion. The literary landscape itself reflects the political upheaval of the period: the Seventeenth Century saw accentual verse gradually replace the strict syllabic poetry which had dominated Irish literature for the previous five hundred years. This roundtable discussion

will bring textual and literary scholars and historians together to discuss both syllabic and accentual poems, and place them within their historical context. Alongside presentations on recently edited poems and examples from the archive, the impact of this new research on the historiography of the 1640s will be assessed. It is hoped that this will invite discussion on recognising the multi-lingual archive that exists for Ireland in the Seventeenth Century and give impetus to further research necessary for developing the understanding of the tumultuous 1640s.

**Teaching Celtic Studies through the Celtic languages: priorities, challenges, opportunities** Thursday, 9:30-11:00, Room 12

**Organiser: Abigail Burnyeat**

This round table session will explore the challenges and opportunities involved in the delivery of Celtic Studies curricula through the different Celtic languages themselves, inviting contributions from colleagues involved in teaching at HE level at a range of different institutions across Ireland, Scotland and Wales (would there be interest in seeking views from other places too?).

Discussion will be framed around key areas of priority for the participants once these are finalised, but we anticipate will include some or all of the following: resources (intellectual and financial); relationships with wider university degree structures and national funding frameworks; validation and sustainability; student recruitment, attainment, and pathways into further study; fluency and related challenges; teaching practices; curricula; lexis and register; the experiences of postgraduate researchers and their supervisors; researchers' career development; the role of communities and other stakeholders; place and culture.

**Teaching the modern Celtic languages** Thursday, 11:30-13:00, Room 12

**Organiser: Gregory R. Darwin**

Recent events have done much to increase the public profile of the modern Celtic languages. The beginning of this year saw Irish awarded full status as a working language in the European Union, a development which will create significant demand for translators and interpreters. In Northern Ireland, after years of agitation from An Dream Dearg and other activist groups, legislation providing "recognition and protection" of the Irish language was introduced in Stormont. Protests in support of immersive minority language education occurred throughout France last year; the largest of these saw nearly 15,000 people march in Gwengamp in support of Breton-language primary education. With the ongoing aftermath of Brexit, many UK residents are exploring regional languages other than English; Duolingo's Scottish Gaelic course, introduced in 2020, was the service's fastest-growing course during its first year, and surpassed one million learners earlier this year.

These developments have the potential to direct more students towards the study of the modern Celtic languages at the university level, and have implications for how we approach the teaching of these languages – both at the level of pedagogy and marketing our courses. In this roundtable, we will discuss some of these implications. Topics of discussion will include but are not limited to: the impact of EU and other language

legislation on course development, the post-COVID classroom and best practices for distance learning, and the relevance of Celtic languages for contemporary discussions of decolonization and social justice.

## Workshops

**Clausal syntax in the history of Irish** Thursday, 9:30-11:00, Room 10

**Contributors: Elliott Lash; Mark Darling; Marieke Meelen; David Willis; Joseph Simpson; Fangzhe Qiu.**

Clausal syntax of historical Irish remains a largely unexplored field, but it offers many promising prospects for linguists not only because synchronically, the syntactic structure of this highly complex language poses interesting questions, but also because diachronically, comparison between different stages of Irish may shed important lights on how morphosyntactic and informational-structural domains interact to drive the reconfiguration of the language.

The four speakers in this workshop look at different questions related to the clausal syntax in the history of Irish, including the morphosyntax and information structure of ellipsis, the status of subject pronouns, complementarity and verb-subject agreement, and the position of preverbs and infixes in the verbal complex. They will all use data-based, corpus linguistic methods for their research.

It is hoped that this workshop will present cutting-edge research on the historical syntax of Irish and will attract interests and lively debates from the audience.

**CODECS workshop** Thursday, 14:30-16:00, Room 2

**Organiser:** Dennis Groenewegen (A. G. van Hamel Foundation for Celtic Studies)

CODECS (<https://codecs.vanhamel.nl>) is a wiki platform published by the A. G. Van Hamel Foundation for Celtic Studies. Built since 2010, it is designed as a continuous work in progress that seeks to offer a guide to the extensive, varied and sometimes hard to navigate landscape of sources, in Celtic vernaculars and otherwise, that form the basis of Celtic studies.

The proposed workshop is an introduction aimed at newcomers. It intends to showcase how researchers can actively contribute to the project and what opportunities it may offer them in doing so, not just as individuals but also as members of research communities looking for participative workspaces. With regard to this, it will emphasise the benefits of distributed knowledge within an environment that uses semantic annotations to improve discoverability and create a richer and more interconnected experience for users exploring the site from different angles. The session is equally, a chance for us to stimulate discussion and learn and grow from scholarly engagement.

Walkthroughs will be combined with hands-on practice to focus on the practical nuts and bolts of editing the site as well as some of the strategies behind it. To participate, please contact [dennisgroenewegen@vanhamel.nl](mailto:dennisgroenewegen@vanhamel.nl). All you need to bring to the room is a laptop with a browser and an internet connection. While active participation is encouraged, the

event and associated discussions are open to all interested. In due course, suggestions and further information will be announced on <https://codecs.vanhamel.nl/Show:ICCS2023>.

### **Handwritten Text Recognition meets Celtic Studies: An Introduction to Transkribus**

Thursday, 9:30-11:00, Room 2

**Organisers: Bernhard Bauer; Elena Parina; Sara Mansutti**

In the recent years, significant progress on handwritten text recognition (HTR) of medieval manuscripts has been made. Well-trained HTR models allow researchers to arrive at an accurate transcription in a fragment of the time needed for a manual transcription. One of the leading forces is *Transkribus* (<https://readcoop.eu/transkribus/?sc=Transkribus>), a comprehensive platform for digitisation, AI-powered text recognition, transcription and searching of historical documents. With the help of it, transcriptions can be done in a highly standardized, flexible and reliable way. In Celtic Studies, however, *Transkribus* has not yet found the recognition it deserves. The proposed workshop will present an introduction into different user-scenarios for researchers of Celtic manuscripts (ranging from medieval gloss corpora to modern correspondences): from simply using the platform to carry out manual transcriptions, to using those transcriptions to train a HTR model and applying it onto manuscripts. It furthermore aims to bring together researchers interested in AI-powered text recognition and to discuss ways of sharing and thus enhancing trained models.



## List of speakers and their affiliations

**Africa, Dorothy**, Harvard University  
**Alessandrini, Lorena**, Harvard University  
**Alter, Dewi**, Cardiff University  
**Anderson, Cormac**, Max Planck Institute for Evolutionary Anthropology, Leipzig  
**Andrews, Celeste**, Harvard University  
**Anthoons, Greta**, Independent researcher  
**Arbuthnot, Sharon**, Cambridge University  
**Asmus, Sabine**, Uniwersytet Szczecinski & Universität Leipzig  
**Balles, Irene**, Universität Bonn  
**Baran, Michał**, University of Szczecin  
**Bauer, Bernhard**, University of Graz  
**Bayless, Martha**, University of Oregon  
**Beard, Ellen**, Scottish Gaelic Texts Society  
**Bihan-Gallic, Fañch**, Independent researcher  
**Blanco-Ríos, Pau**, Cambridge University  
**Blankenhorn, Virginia**, University of Edinburgh  
**Boucher-Durand, Myrzinn**, Harvard University  
**Boucherit, Gilles**  
**Boyle, Elizabeth**, Department of Early Irish, Maynooth University  
**Brady, Colin**, Harvard University  
**Breeze, Andrew**, University of Navarre, Pamplona  
**Briody, Mícheál**  
**Broadhurst, Kensa**, University of Exeter  
**Broderick, George**, Universität Mannheim  
**Burema, Jackie**, Utrecht University  
**Burnyeat, Abigail**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Cairney, Christopher**, Middle Georgia State University  
**Callander, David**, Cardiff University  
**Carey, John**, University College Cork  
**Cartwright, Jane**, University of Wales Trinity Saint David  
**Clancy, Thomas Owen**, University of Glasgow  
**Clarke, Michael**, University of Galway  
**Cnockaert-Guillou, Nina**, University of Cambridge  
**Collins, Chelsey**, Maynooth University  
**Collis, John**, University of Sheffield  
**Connon, Anne**, University College Cork  
**Cooke, Jessica**, Ollscoil na Gaillimhe - University of Galway, Ireland.  
**Cordo Russo, Luciana**, Utrecht University  
**Crouse, Liam**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Currie, Oliver**, University of Ljubljana  
**D'Antuono, Benedetta**, Maynooth University  
**Dafydd, Elis**, Bangor University  
**Daly, Hannah**, Bangor University  
**Darling, Mark**, University of Oxford

**Darwin, Gregory R.**, Uppsala University  
**Davies-Deacon, Merryn**, Queen's University Belfast  
**Davies, Manon Wynn**  
**Day, Jenny**, CAWCS  
**De Barra, Emmet**, Trinity College Dublin  
**De Vries, Ranke**, St. Francis Xavier University  
**Dedio, Stefan**, University of Zurich  
**Dollery, Jon**, Royal Commission on the Ancient and Historical Monuments of Wales  
**Downey, Clodagh**, Ollscoil na Gaillimhe  
**Doyle, Adrian**, Insight Centre for Data Analytics, University of Galway  
**Edel, Doris**, Utrecht University  
**Edmonds, Fiona**, Lancaster University  
**Ehrmantraut, Brigid**, Cambridge University  
**Ellis, Caitlin**, School of Celtic Studies, Dublin Institute for Advanced Studies  
**Engesland, Nicolai**, University of Oslo / University of Galway  
**Eska, Charlene M.**, Virginia Tech  
**Eska, Joseph F.**, Virginia Polytechnic Institute & State University  
**Estarán, María José**, Ramon y Cajal, Zaragoza  
**Evans, Geraint**, Swansea University, Wales  
**Evans, Jenyth**, University of Oxford  
**Evans, Nicholas**, University of Aberdeen  
**Evans-Jones, Gareth**, Prifysgol Bangor University  
**Evemalm-Graham, Sofia**, University of Glasgow  
**Falzett, Tiber**, University College Dublin  
**Fath, Gabrielle**, École Normale Supérieure de Lyon  
**Faure, Pierre**, Utrecht University  
**Fernández-Götz, Manuel**, University of Edinburgh  
**Findon, Joanne**, Trent University, Peterborough, ON, Canada  
**Finnegan, Mairéad**, Maynooth University  
**Fischer, Christina**, Philipps-Universität Marburg  
**Fischer, Lenore**  
**Fitzgerald, Kelly**, University College Dublin  
**Flahive, Joseph J.**, The Royal Irish Academy  
**Fomin, Maxim**, Ulster University  
**Foster Evans, Dylan**, Cardiff University  
**Fransen, Theodor**, Insight Centre for Data Analytics, University of Galway  
**Fraundorfer, Peter**, Trinity College Dublin  
**Frykenberg, Brian**, Independent Scholar / Harvard University  
**Fulton, Helen**, University of Bristol  
**García Alonso, Juan Luis**, Universidad de Salamanca  
**George, Ken**, Cornish Language Board  
**Gibbard, Mark**, University of Toronto  
**Gilligan, Paula**, IADT Dun Laoghaire, Dublin  
**Ginoux, Nathalie**, Sorbonne Université-Faculté des Lettres  
**Giusteri, Pietro**, Università di Pisa  
**Grala, Zuzanna**, University of Leipzig

**Groenewegen, Dennis**, A. G. van Hamel Foundation for Celtic Studies  
**Gropp, Harald**, University of Heidelberg  
**Gruffudd, Antur**, University of Wales Centre for Advanced Welsh and Celtic Studies  
**Guy, Ben**, Cardiff University  
**Gwynant, Manon**, Prifysgol Bangor  
**Harrington, Jesse**, University College Cork  
**Harrington, Richard**, University College Cork  
**Harrison, Paula**, University of Galway  
**Harvey, Anthony**, Royal Irish Academy  
**Hayden, Deborah**, Maynooth University; OG(H)AM  
**Heiland, Hasso**, Philipps-Universität Marburg  
**Hellman, Dara**, University of Cambridge  
**Hemming, Jessica**, Corpus Christi College, Vancouver, BC, Canada  
**Hemprich, Gisbert**, Universität Bonn  
**Hewitt, Steve**, UNESCO (retired)  
**Hillers, Barbara**, Indiana University Bloomington  
**Hiltscher, Tomáš**, Department of Archaeology, Prácheň Museum in Písek  
**Hodges, Rhian**, Bangor University  
**Hopwood, Llewelyn**, University of Oxford  
**Hornecker, Henrik**, Humboldt University Berlin  
**Houbé, Lelia**, University of Oslo  
**Hughes, Art**, Ulster University  
**Hursh, Lydia**, Maynooth University  
**Hyland, Meg**, University of Edinburgh  
**Ingridsdotter, Kicki**, Ghent University  
**Irlsinger, Britta**, Sächsische Akademie der Wissenschaften zu Leipzig  
**Ito-Morina, Satoko**, Shizuoka University, Japan  
**Jacobs, Nicolas**, Oxford University  
**Jaouen, Kentigwern**, Université de Bretagne  
**Jaski, Bart**, Utrecht University  
**Jiřík, Jaroslav**, Department of Archaeology, Prácheň Museum in Písek  
**Jones, Elin Haf Gruffydd**, University of Wales Centre for Advanced Welsh and Celtic Studies  
**Jones, Miriam**, Swansea University / Prifysgol Abertawe  
**Jonietz, Marie**, Universität Jena Graduate School "Modell Romantik"  
**Jørgensen, Anders Richardt**, Uppsala University  
**Justice, Jeff W.**, University of Edinburgh  
**Kane, Brendan**, University of Connecticut  
**Kavanagh, Emer**, Maynooth University  
**Kennard, Holly**, University of Oxford  
**Kobel, Chantal**, Dublin Institute for Advanced Studies  
**Koch, John T.**, Canolfan Uwchefrydiau Cymreig a Cheltaidd  
**Kramer, Rutger**, Utrecht University  
**Krivoshchekova, Viktoriia**, Maynooth University  
**Kurzová, Irena**, Independent scholar  
**Lambert, Luke William**, Gonzaga University  
**Lash, Elliott**, University of Göttingen

**Le Bihan, Herve**, Université Rennes 2  
**Le Pipec, Erwan**, Université de Bretagne Occidentale  
**Lee, Seungyeon**, Maynooth University  
**Levkovych, Nataliya**, Universität Bremen  
**Lewin, Christopher**, University of Galway  
**Lewis, Barry**, School of Celtic Studies, Dublin Institute for Advanced Studies  
**Listewnik, Marta**, Adam Mickiewicz University in Poznań  
**Lloyd, Scott**, Royal Commission on the Ancient and Historical Monuments of Wales  
**Longman, Finn**, Formerly University College Cork  
**Lynch, Peredur**, Bangor University  
**Mac Cathmhaoil, Nioclás**, Ulster University  
**Mac Amhlaig, Liam**, Maynooth University  
**MacLeod, Robbie**, University of Glasgow  
**Madlener, Rebecca**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Majka, Nicole**, Bangor University  
**Males, Mikael**, University of Oslo  
**Marker, Viki**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Marks, Rhiannon**, Prifysgol Caerdydd / Cardiff University  
**Martin, Rachel**, Harvard University  
**Marzolla, Maria Chiara**, University of Galway  
**Matheson, Anna**, Université de Tours  
**McAlary, Patrick**, University of Cambridge  
**McCafferty, Máire**, UCD  
**McCay, David**, University of Cambridge  
**McDonough, Ciaran**, University of Iceland  
**McKendry, Eugene**, Queen's University Belfast  
**McKenna, Catherine**, Harvard University  
**McNulty, Erin**, University of Glasgow  
**Meens, Rob**, Utrecht University  
**Mees, Bernhard**, Uppsala University / Monash University  
**Metzger, Manon**, Ulster University  
**Mikhailova, Tatyana A.**, Institute of Linguistics, Russian Academy of Science  
**Miller, James**, University of Oxford  
**Miller, Stephen**, Independent scholar  
**Mills, Kristen**, University of Oslo  
**Moore, Morgan** Elizabeth, Centre for Medieval Studies, University of Toronto  
**Moran, Pádraic**, University of Galway  
**Morris, Jonathan**, Cardiff University  
**Morrison, Donald Alasdair**, The University of Manchester  
**Mulder, David**, University of Amsterdam  
Mullen, Alex, LatinNow, Oxford/Nottigham  
**Murad, Karen E.**, University College Dublin  
**Murray, Helen Margaret**, Norwegian University of Science and Technology (NTNU)  
**Murray, Kevin**, University College Cork  
**Nance, Claire**, Lancaster University  
**Nguyen, Truc Ha**, Maynooth University

**Ní Mhaonaigh, Máire**, Cambridge University  
**Ní Mhurchú, Ciara**, Trinity College Dublin  
**Ní Mhurchú, Síle**, University College Cork  
**Ní Shíocháin, Triona**, Maynooth University  
**Nic Chárthaigh, Deirdre**, Dublin Institute for Advanced Studies  
**Nic Coinnigh, Érin**, Ollscoil na Gaillimhe/ University of Galway  
**Nic Congáil, Riona**, UCD  
**Nic Conmhaic, Eimear**, Coláiste Mhuire gan Smál, Campas Phádraig  
**Nic Giolla Chomhaill, Ailbhe**, Ollscoil Luimnigh / University of Limerick  
**Ó Briain, Stiofán**, University College Dublin  
**Ó Catháin, Brian**, Ollscoil Mhá Nuad  
**Ó Dochartaigh, Caitríona**, University College Cork  
**Ó Giollagáin, Conchúr**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Ó hIfearnáin, Tadhg**, Ollscoil na Gaillimhe, University of Galway  
**Ó Muirthile, Oisín**, Harvard University  
**Ó Riain, Gordon**, Luimnigh  
**O'Neill, Pamela**, The University of Sydney  
**O'Toole, Graham David Sean**, Harvard University  
**Oates, Christopher M.**, University of Edinburgh  
**Owen, Ffion Eluned**  
**Pagé, Anna**, University of Vienna  
**Parina, Elena**, Universität Bonn / Philipps-Universität Marburg  
**Parker, Sam**, Birmingham City University  
**Parker, Shannon Rose**, Harvard University  
**Parry Owen, Ann**, CAWCS  
**Parsons, Geraldine**, Oilthigh Ghlaschu / University of Glasgow  
**Petrovskaia, Natalia**, University of Utrecht  
**Prévôt, Nathalie**, CNRS Université Bordeaux Montaigne  
**Pruetz, Carter**, University College Cork  
**Pulman-Slater, Jack**, Cardiff University  
**Puopolo, Samuel Ezra**, Harvard University  
**Qiu, Fangzhe**, University College Dublin  
**Ravignot, Romain**, Universidade de Santiago de Compostela  
**Reddington-Wilde, Roxanne**, Cambridge College  
**Rees, Iwan**, Cardiff University  
**Rhys, Guto**,  
**Rittmueller, Jean**,  
**Roider, Ulrike**, Innsbruck University  
**Roijmans, Nico**, Vrije Universiteit Amsterdam  
**Roma, Elisa**, Università di Pavia  
**Ronan, Patricia**, TU University Dortmund  
**Ronén, Júda**, The Hebrew University of Jerusalem  
**Rosiak, Karolina**, Adam Mickiewicz University  
**Ruiz Darasse, Coline**, CNRS Université Bordeaux Montaigne  
**Runge, Roan**, University of Cambridge  
**Saccoccio, Fabio**, University of Nottingham

**Sackmann, Raphael**, University of Marburg  
**Salomon, Corinna**, University of Vienna  
**Sams, Hannah**, Swansea University/Prifysgol Abertawe  
**Schumacher, Stefan**, University of Vienna  
**Selvage, Courtney**, Ulster University  
**Silva, Tiago de Oliveira Veloso**, Department of Early Irish, Maynooth University  
**Simpson, Joseph**, University College Dublin  
**Sims-Williams, Patrick**, Aberystwyth University  
**Sitaro, Donato**, University of Naples, Federico II  
**Smelik, Bernadette**, Radboud University  
**Smith, Eleanor**, University of Cambridge  
**Smith, Freya**, University College Cork  
**Smith, Joshua Byron**, University of Arkansas  
**Stam, Nike**, Utrecht University  
**Stifter, David**, Maynooth University; OG(H)AM  
**Stiùbhart, Dòmhnall Uilleam**, Sabhal Mòr Ostaig, University of the Highlands and Islands  
**Stolz, Thomas**, Universität Bremen  
**Stüber, Karin**, University of Zurich  
**Sumner, Natasha**, Harvard University  
**Szczepankiewicz, Piotr**, Adam Mickiewicz University  
**Taylor, Emmet**, University College Cork  
**Theuerkauf, Marie-Luise**, University of Cambridge  
**Thier, Katrin**, OUP  
**Thomas, Rebecca**, Cardiff University  
**Thyr, Nicholas**, Harvard University  
**Titley, Alan**, University College Cork  
**Toner, Greg**, Queen's University, Belfast  
**Tooms, Nicola**, Manx National Heritage  
**Toorians, Lauran**  
**Trinter, Lena-Marie**, University of Bonn  
**Uí Laighléis, Gearóidín**, Dublin City University  
**Vanherle, Olga**, University of Wales Trinity Saint David  
**Velasco López, Henar** Universidad de Salamanca, Spain  
**Vincent, Sarah**,  
**Vitt, Anthony**, Independent scholar  
**Volmering, Nicole**, Trinity College Dublin  
**Wachowich, Cameron**, University of Toronto  
**Watson, Daniel James**, Aarhus University  
**Wheeler, Max W.**, University of Sussex  
**White, Nora**, Maynooth University; OG(H)AM  
**Whyte, Aladair**, University of Glasgow  
**Widmer, Paul**, Universität Zürich  
**Williams, Meinir**, Bangor University  
**Willis, David**, University of Oxford  
**Winkler, Emily**, University of Oxford  
**Wodtko, Dagmar**, Sächsische Akademie der Wissenschaften zu Leipzig

**Wycherley, Niamh**, Department of Early Irish, Maynooth University  
**Wyn Jones, Nia**, Bangor University  
**Young, Katharine**, Cardiff University

## List of registered congress attendees

Avdagic, Alan  
Bailey, Dylan  
Blom, Alderik  
Borsje, Jacqueline  
Bray, Dorothy  
Brendes, Rieke Elisabeth  
Bronner, Dagmar  
Bruns, Christian  
Bureau, Franziska  
Clion, Gaëlle  
Cooper, Dylan  
Dehmke, Nora  
Dereza, Oksana  
Donners, Matthian  
Fedorkow, Guy  
Fiacre, Françoise  
Gornetzki, Karolin  
Greenwoord, Susie  
Griffith, Aaron  
Guido, Francesca  
Harder, Jisca  
Heikel, Stefan  
Hemer, Katie  
Houten, Pieter  
Hursh, Yvonne  
Jenik, Claudia  
Kerkhof, Alex  
Kersten, Flora  
Klein, Johanna  
Konttori, Daniel  
Marmé, Ursula  
McBride, David  
Mehan, Jean  
Melia, Daniel  
Müller, Ulrich  
Nagashima, Maio  
Nakano, Tomohiro  
Ní Shíocháin Ní Bheoláin, Gormfhlaith  
Nooij-Jongeleen, Sanne  
Nooij, Lars  
Ó Flaithearta, Mícheál  
Ó hUiginn, Ruairí  
Ó Laighin, Pádraig  
Oster, Annchristin  
Padel, Oliver  
Peard, Murray-Luke  
Pisaniello, Martina  
Pléimíonn, Cáit  
Plucińska, Monika  
Ranvel, Catherine  
Reich, Björn  
Rimstad, Ema  
Robinson, Hannah  
Schneider, Lara  
Schrijver, Peter  
Sedova, Polina  
Shales, Jessica  
Spuijbroek, Dennis  
Stichs, Jannik  
Ua Súilleabháin, Seán  
Uí Laighin, Sheila  
Van Kranenburg, Marieke  
Van Strien-Gerritsen, Leni  
van Veldhuizen, Lara  
Vollbracht, Elisa Marie  
Walker, Emma CJ



## Session chairs in alphabetical order

<b>Africa, Dorothy</b>	Monday 13.30-15.00, Room 5 (Hagiography)
<b>Anthoons, Greta</b>	Tuesday 16.30-18.00, Room 2 (Celtic ethnicities at the edges of the Roman world)
<b>Baran, Michał</b>	Tuesday 16.30-18.00, Room 9 (Teaching and maintaining the Welsh language)
<b>Bauer, Bernhard</b>	Tuesday 14.30-16.00, Room 8 (New directions in the study of Irish Manuscript Culture)
<b>Bayless, Martha</b>	Thursday, 11.30-13.00, Room 11 (Middle Welsh prose literature)
<b>Blankenhorn, Virginia</b>	Tuesday 14.30-16.00, Room 3 (Irish and Scottish-Gaelic folklore)
<b>Blom, Alderik</b>	Thursday, 14.30-16.00, Room 8 (Celtic scholars of the 20th century)
<b>Boucherit, Gilles</b>	Thursday, 11.30-13.00, Room 6 (Ritual and the supernatural)
<b>Boyle, Elizabeth</b>	Thursday, 14.30-16.00, Room 11 (New directions in gender and sexuality research in Med. Irish)
<b>Bronner, Dagmar</b>	Tuesday 11.30-13.00, Room 2 (Early (Modern) Irish literature)
<b>Callander, David</b>	Tuesday 11.30-13.00, Room 12 (Adapting Myrddin in Early Modern Wales)
<b>Carey, John</b>	Thursday, 14.30-16.00, Room 9 (Late medieval Irish adaptations of Arthuriana and Early Modern Irish romantic tales)
<b>Cartwright, Jane</b>	Tuesday 14.30-16.00, Room 5 (Hagiography IV)
<b>Clarke, Michael</b>	Monday 13.30-15.00, Room 8 (Classical Philosophy & Grammar)
<b>Clarke, Michael</b>	Tuesday 11.30-13.00, Room 1 (Roman Historiography II)
<b>Cnockaert-Guillou, Nina</b>	Thursday, 9.30-11.00, Room 3 (Textual history of <i>Dindsenchas Érenn</i> )
<b>Cordo Russo, Luciana</b>	Tuesday 16.30-18.00, Room 12 (Middle Welsh literature in conversation with Japan)
<b>Crouse, Liam Alasdair</b>	Tuesday 16.30-18.00, Room 3 (Medieval and modern Gaelic literature)
<b>Daly, Hannah</b>	Tuesday 14.30-16.00, Room 11 (Welsh Sociolinguistics III)
<b>Davies-Deacon, Merryn</b>	Thursday, 9.30-11.00, Room 1 (Pre-revival Cornish linguistics and lexicography)
<b>Downey, Clodagh</b>	Tuesday, 9.30-11.00, Room 6 (Medieval Irish Literature)
<b>Doyle, Adrian</b>	Thursday, 16.30-18.00, Room 3 (Digital humanities, annotated corpora and Middle Welsh linguistics)
<b>Edel, Doris</b>	Tuesday 11.30-13.00, Room 6 (Medieval Irish Literature)
<b>Engesland, Nicolai</b>	Tuesday 14.30-16.00, Room 6 (Medieval Irish Literature)
<b>Fath, Gabrielle</b>	Tuesday 11.30-13.00, Room 3 (Folklore and Fiannaíocht)

<b>Faure, Pierre</b>	Tuesday, 9.30-11.00, Room 1 (Middle Breton linguistics and philology)
<b>Findon, Joanne</b>	Thursday, 16.30-18.00, Room 11 (Gender and theory in Medieval Celtic literature)
<b>Fomin, Maxim</b>	Thursday, 16.30-18.00, Room 9 (Arthuriana and Old Britain)
<b>Foster Evans, Dylan</b>	Tuesday, 9.30-11.00, Room 12 (Medieval Welsh Myrddin Poetry)
<b>Franssen, Dorus</b>	Thursday, 9.30-11.00, Room 4 (Og(h)ams and how to look at them I)
<b>Fulton, Helen</b>	Tuesday, 9.30-11.00, Room 11 (Mapping the Medieval Welsh March)
<b>Harvey, Anthony</b>	Thursday, 11.30-13.00, Room 4 (Og(h)ams and how to look at them II)
<b>Hayden, Deborah</b>	Tuesday, 9.30-11.00, Room 10 (Medieval Irish and Welsh flora and fauna)
<b>Hemming, Jessica</b>	Tuesday 14.30-16.00, Room 12 (Middle Welsh poetry)
<b>Hemprich, Gisbert</b>	Monday 15.30-17.00, Room 6 (Celts and the Continent)
<b>Hewitt, Steve</b>	Tuesday 14.30-16.00, Room 1 (Breton Language)
<b>Hopwood, Llewelyn</b>	Thursday, 16.30-18.00, Room 6 (Welsh words and cultural memory, 16th c.)
<b>Hopwood, Llewelyn</b>	Tuesday 14.30-16.00, Room 4 (Roman Historiography III)
<b>Ingridsdotter, Kicki</b>	Thursday, 11.30-13.00, Room 5 (Medieval Irish battles and genre)
<b>Irslinger, Britta</b>	Thursday, 14.30-16.00, Room 4 (Medieval Insular lexical semantics)
<b>Jaroslav Jiřík</b>	Monday 15.30-17.00, Room 3 (Art and Iconography of Late Iron Age)
<b>Jones, Elin Haf Gruffudd</b>	Tuesday 11.30-13.00, Room 10 (Youth Culture and Celtic languages, 1900-2020)
<b>Jørgensen, Anders</b>	Tuesday 11.30-13.00, Room 1 (Middle Breton literature and linguistics)
<b>Justice, Jeff</b>	Thursday, 16.30-18.00, Room 7 (Scottish Gaelic in Australasia)
<b>Kane, Brendan</b>	Thursday, 14.30-16.00, Room 12 (Teaching and learning (Early) modern Irish)
<b>Kennard, Holly</b>	Tuesday 16.30-18.00, Room 1 (Breton linguistics, language and culture)
<b>Koch, John</b>	Thursday, 11.30-13.00, Room 3 (Early Celtic culture and lexicon)
<b>Kramer, Rutger</b>	Tuesday, 9.30-11.00, Room 3 (Monks, the Islands and the Continent)
<b>Lash, Elliott</b>	Thursday, 11.30-13.00, Room 10 (Irish linguistics and Clausal syntax)

<b>Longman, Finn</b>	Thursday, 16.30-18.00, Room 8 (adaptation and translation)
<b>Marks, Rhiannon</b>	Monday 15.30-17.00, Room 12 (Modern Welsh perspectives)
<b>Matheson, Anna</b>	Thursday, 9.30-11.00, Room 9 (Power and patronage in medieval Ireland)
<b>McKenna, Catherine</b>	Tuesday 11.30-13.00, Room 5 (Hagiography: Wales)
<b>Meens, Rob</b>	Monday 15.30-17.00, Room 1 (Community and self-perception on the Armorican Peninsula)
<b>Mees, Bernard</b>	Monday 15.30-17.00, Room 2 (Leponic and Welsh: script and orthography)
<b>Melia, Daniel</b>	Thursday, 14.30-16.00, Room 5 (Early Irish Law)
<b>Moran, Pádraig</b>	Thursday, 14.30-16.00, Room 6 (Medieval Multilingualism)
<b>Morris, Jonathan</b>	Tuesday 11.30-13.00, Room 11 (Welsh Sociolinguistics I)
<b>Murray, Kevin</b>	Monday 15.30-17.00, Room 4 (The <i>Acallam na Senórach</i> )
<b>Nance, Claire</b>	Tuesday 14.30-16.00, Room 7 (Gaelic sociolinguistics and cultural categories)
<b>Ní Mhurchú, Síle</b>	Monday 13.30-15.00, Room 10 (Political Thought and Practice)
<b>Nic Conmhaic, Eimear</b>	Tuesday, 9.30-11.00, Room 9 (Modern Irish Literature)
<b>Nic Giolla Chomhaill, Ailbhe</b>	Monday 15.30-17.00, Room 7 (Iona and its Namescape in context)
<b>Ó Catháin, Brian</b>	Monday 13.30-15.00, Room 6 (Celtic Identity and Celticism)
<b>Ó Dochartaigh, Caitríona</b>	Monday 15.30-17.00, Room 5 (Cáin and Hagiography)
<b>Ó Flaithearta, Mícheál</b>	Monday 13.30-15.00, Room 11 (19 <sup>th</sup> c. songs)
<b>Ó Giollagáin, Conchúr</b>	Tuesday, 9.30-11.00, Room 2 (orality, folklore and speech communities in the Gaelic-speaking world)
<b>Ó hIfeárnáin, Tadhg</b>	Thursday, 14.30-16.00, Room 1 (Manx literature and linguistics)
<b>Ó hUiginn, Ruairí</b>	Thursday, 9.30-11.00, Room 11 (Lexicography from Gaul to Old and Modern Irish)
<b>Owen, Ann Parry</b>	Thursday, 9.30-11.00, Room 8 (Welsh names in medieval literature)
<b>Owen, Ffion Eluned</b>	Monday 13.30-15.00, Room 12 (Modern Welsh lit. and translation)
<b>Parina, Elena</b>	Monday 15.30-17.00, Room 10 (Medieval and Early Modern Welsh Literature)
<b>Parsons, Geraldine</b>	Monday 13.30-15.00, Room 4 (The <i>Acallam na Senórach</i> )
<b>Petrovskaia, Natalia</b>	Monday 13.30-15.00, Room 7 (Medieval Irish and Gaelic Literature)
<b>Qiu, Fangzhe</b>	Thursday, 9.30-11.00, Room 10 (Clausal syntax in Irish)
<b>Reddington-Wilde, Roxanne</b>	Tuesday 16.30-18.00, Room 7 (Scottish Gaelic and the church)
<b>Rees, Iwan</b>	Tuesday 11.30-13.00, Room 7 (Welsh and Scottish Gaelic phonetics and phonology)

<b>Roider, Ulrike</b>	Monday 13.30-15.00, Room 3 (Art and Iconography of Late Iron Age)
<b>Roma, Elisa</b>	Monday 13.30-15.00, Room 2 (Picts and Roman Britain)
<b>Ronén, Júda</b>	Tuesday 14.30-16.00, Room 10 (Middle and Modern Welsh morphology and pragmatics)
<b>Roymans, Nico</b>	Tuesday 14.30-16.00, Room 2 (Islands in the Iron Age)
<b>Ruiz Darasse, Coline</b>	Tuesday 11.30-13.00, Room 8 (Gaulish Studies, epigraphy and language II)
<b>Schrijver, Peter</b>	Thursday, 11.30-13.00, Room 1 (Revived Cornish linguistics, legitimacy and authenticity)
<b>Schumacher, Stefan</b>	Thursday, 14.30-16.00, Room 10 (Gaelic, Irish and Welsh linguistics)
<b>Smith, Joshua Byron</b>	Thursday, 14.30-16.00, Room 7 (Medieval Insular Manuscripts)
<b>Stam, Nike</b>	Thursday, 9.30-11.00, Room 6 (Medicine and medical charms)
<b>Stifter, David</b>	Tuesday, 9.30-11.00, Room 8 (Gaulish Studies, epigraphy and language I)
<b>Teare, Robert</b>	Thursday, 16.30-18.00, Room 1 (Revival(s) of Manx)
<b>Theuerkauf, Marie-Luise</b>	Thursday, 14.30-16.00, Room 3 (eDIL: chronology of the lexicon)
<b>Thomas, Rebecca</b>	Tuesday 16.30-18.00, Room 4 (Roman Historiography IV)
<b>Thyr, Nicholas</b>	Tuesday 16.30-18.00, Room 5 (Hagiography)
<b>Titley, Alan</b>	Tuesday 11.30-13.00, Room 9 (Modern Irish literature)
<b>Velasco Lopéz, Henar</b>	Tuesday 16.30-18.00, Room 6 (Medieval Irish Literature)
<b>Volmering, Nicole</b>	Tuesday 16.30-18.00, Room 8 (Text and contexts in Medieval Wales and Britain)
<b>Vries, Ranke de</b>	Thursday, 11.30-13.00, Room 7 (Irish language and Irish identities outside Ireland)
<b>Wachowich, Cameron</b>	Tuesday, 9.30-11.00, Room 4 (Roman Historiography I)
<b>Watson, Daniel</b>	Monday 15.30-17.00, Room 11 (Numbers, Letters and Cryptography)
<b>Williams, Meinir</b>	Tuesday 16.30-18.00, Room 11 (Welsh sociolinguistics III)
<b>Wycherly, Niamh</b>	Thursday, 11.30-13.00, Room 9 (Monastic Reform in Medieval Irish Literature)