Final Circular

SEVENTH AUSTRALIAN CONFERENCE OF CELTIC STUDIES
The University of Sydney
29 September–2 October 2010

The Seventh Australian Conference of Celtic Studies will take place at the University of Sydney, from Wednesday 29 September to Saturday 2 October 2010.

The programme will start with a welcoming reception on Wednesday evening 29 September and continue, with academic sessions, from Thursday morning 30 September to Saturday 2 October; there will be a conference dinner that same evening to round off proceedings. See the provisional programme (below); this also serves as a list of acceptances in respect of submissions received. All conference activities, except where otherwise indicated in the programme, will take place in the Woolley Building of the University of Sydney: see www.facilities.usyd.edu.au/oam/blaccess-r01.cfm for maps and some further information.

The conference fee has been set at 250 Australian dollars for regular participants and 150 dollars for students and unwaged; payment should be made by 15 September; cheques (in Australian dollars only) and credit cards are accepted. A daily rate of 100 Australian dollars is available. A registration form to accompany payment is appended to this circular. The fee covers the get-together before the conference opens, tea and coffee during the sessions and light lunches on two days, but not the conference dinner (see p. 5 below).

Every participant holding a passport issued by a government other than those of Australia or New Zealand will need a valid visa to enter Australia. This is best and most easily obtained electronically (see www.eta.immi.gov.au); in case of doubt, an Australian Embassy (see www.dfat.gov.au/missions) may be able to help.
Sydney offers numerous options in respect of accommodation for the conference. Participants wishing to stay fairly near the university may find the following websites of some use:

- www.rydges.com/hotel/0/RNCAMP/Rydges-Camperdown-Sydney.htm
- www.pompeibedandbreakfast.com.au
- www.questcamperdown.com.au
- www.tricketts.com.au

Many airlines fly in and out of Sydney Airport; some others may offer useful code-sharing alternatives. This list of websites is not exhaustive:

- www.aa.com
- www.airfrance.com
- www.airnewzealand.co.nz
- www.britishairways.com
- www.cathaypacific.com
- www.emirates.com
- www.etihadairways.com
- www.finnair.com
- www.jetstar.com
- www.klm.com
- www.oneworld.com
- www.qantas.com.au
- www.qantas.com.au
- www.singaporeair.com
- www.skyteam.com
- www.staralliance.com
- www.united.com
- www.virginblue.com.au
- www.vuaustralia.com.au

Information about public transport in Sydney (including to and from the airport) and, more generally, how to get around in the city can be found at:

- www.131500.com.au
- www.airportlink.com.au
- maps.google.com.au

Those receiving this circular are encouraged to copy it, recirculate it, and generally make its contents known to anyone else who might be interested. For further information about the conference programme, please contact Anders Ahlqvist, at this e-mail address: anders.ahlqvist@sydney.edu.au. The University of Sydney Celtic Studies website may also, from time to time, contain updated information: see http://sydney.edu.au/arts/celtic_studies/.

**Organising Committee**

Anders Ahlqvist  
Lorna Barrow  
Sybil Jack  
Suzanne Jamieson  
Lynette Olson  
Pamela O’Neill
DRAFT PROGRAMME

WEDNESDAY 29 SEPTEMBER

1700–2000 Registration and Informal Gathering.

THURSDAY 30 SEPTEMBER

0930–1000 HE Máirtín Ó Fainín (Ambassador of Ireland): Official Opening.

1000–1100 Fergus Kelly (Dublin Institute for Advanced Studies): The Place of Women in Early Irish Society, with Special Reference to the Law of Marriage.

1100–1130 Morning Coffee

Section A


1200–1230 Kylee Nicholls (Sydney): Burying the King’s Cat in Corn: Domestic Animals and the Law in Medieval Wales.

1230–1300 Tony Earls (Sydney): The Political Shadow over the Beginnings of Modern Historiography on the Early Laws of Ireland.

Section B

1130–1200 Jennie Coleman (Dunedin): Beyond the Pulpit: Gaelic Sagas of Faith and Mission in Early New Zealand Presbyterianism.


1300–1400 Lunch

Section A


1430–1500 Jade Harman (Murdoch): Causation in Medieval Irish Law.

1500–1530 Ruairí Ó hUiginn (Maynooth): Conall Gulban.

Section B

1400–1430 Sybil Jack (Sydney): Enforcing the Law and Governing the Country—James VI’s Use of his Powers of Justice.

1430–1500 Lorna Barrow (Sydney): Scotland Meets Denmark.

1500–1530 Elizabeth Bonner (Sydney): Why was James VI so Interested in Resurrecting Scotland’s ‘Auld Alliance’ with France in the 1590s?

1530–1600 Afternoon Tea

Section A

1600–1630 Tomás Ó Cathasaigh (Harvard): Conchobor’s Royal Court at Emain.


1700–1730 Jacqueline Borsje (Amsterdam): European Scholarship and the Study of Medieval Irish Magic.

Section B

1600–1630 Trevor Lloyd: Rob Roy and Twm Sion Cati.


1745–1900 Visit to Rare Books Library
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The University of Sydney

FRIDAY 1 OCTOBER

1000–1100 Catherine McKenna (Harvard): The Four Branches of the Mabinogi: Meaning and Manuscript.

1100–1130 Morning Coffee

Section A

1130–1200 Liam Breathnach (Dublin Institute for Advanced Studies): Saint Patrick’s Oath.

1200–1230 Celia Scott (Melbourne): Bizarre, Grotesque and Macabre: Gender and Humour in Early Irish Hagiography.


Section B


1230–1300 Lynn Brunet (Melbourne): Cú Chulainn, Celtic Warrior Cults and Initiatory Rites in the Art of Francis Bacon.

1300–1400 Lunch

Section A


Section B


1430–1500 Michael Stuckey (Glamorgan): Contemporary Welsh Governance.

1500–1530 Suzanne A. Wazzan (Umm-Al-Qura University): Celtic Heritage in William Butler Yeats’ Poetry.

1530–1600 Afternoon Tea

Section A


1630–1700 Val Noone (Melbourne): Sifting the Wreckage of Gaelic Culture in Victoria.

1700–1730 Elke Watson (Hartley Vale): From Hedge School to Online Community—Irish Language Acquisition beyond The Black Stump.

1730–1800 Geraint Evans (Swansea): Morgan Bach in Australia: two Welsh-Australian Migration Ballads from the 1850s.

Section B

1600–1630 Lynette Olson (Sydney) Celticity Revisited.

1630–1700 Bernard Mees (Royal Melbourne Institute of Technology): The Celtic Inscriptions of Windisch and Berne.

1700–1730 John A. Clancy (Bendigo): Galicia—The Forgotten Celtic Region?

1100–1130 Morning Coffee

Section A

1130–1200 Katherine Spadaro (Sydney):
Little Wolf: A Case Study of a Celtic Saint.

1200–1230 John Clugston (Sydney):
The Maintenance of Formal Marking of Nominative and Accusative in Third Person Pronouns in Scottish Gaelic.

1230–1300 Malachy McKenna (Dublin Institute for Advanced Studies):
Is there Vowel Harmony in Irish and Scottish Gaelic?

Section B

1130–1200 Pierre Noyer (Sydney):
Linguistic Resilience and Self-Esteem.

1200–1230 John Ryan (UNE, Armidale):

1230–1300 Stephen Michael Szabo (Lawson NSW):
The Court of Breffni—An Irish Principality in Exile.

1300–1330 Helen Fulton (Swansea): Literary History and the Medieval Canon in Wales.

1330–1345 Anders Ahlqvist (Sydney):
Summing Up.

1345 End of Conference.


Participants who wish to come to the dinner are asked to get in touch with Dr Lorna Barrow <lorna.barrow@mq.edu.au> as soon as possible, preferably before 17 September. The cost ($65) of the meal will be payable (cash, cheque or credit card) at registration on Wednesday 29 September. The meals will be pre-ordered; one choice from each group (first, main and dessert) is to be made from the following selection. Vegetarian options are available. If there are any dietary needs not listed below, please let Lorna Barrow know; the restaurant will do what it can to help.

First Course
a) Smoked salmon with avocado salsa, red onion, lemon and brioche;
b) Seafood antipasto—oysters, scallop, tuna, smoked salmon and crab with lemon and cocktail sauce;
c) Grilled asparagus, shaved pecorino with romesco dressing.

Main Course (served with rocket and parmesan cheese)
a) Oven roasted fillet of market fish, potato butter, fennel slaw, and tomato salsa;
b) Herb rubbed and roasted chicken with warm asparagus, kipfler potato and red onion salad;
c) Herb crusted lamb rump with sourdough gnocchi, caponata and pine-nut gremolata.

Vegetarian Main Course
a) Grilled polenta with grilled forest mushrooms and rocket pesto;
b) Baked chickpea gnocchi with roast tomato sauce, crisp basil and house dried cherry tomato (vegan).

Dessert
a) White chocolate and seasonal fruit pavlova with passion fruit curd;
b) Tiramisu with coffee anglaise and chocolate shard;
c) Apple and rhubarb crumble, vanilla ice cream and crème anglaise.
ABSTRACTS

WINDS OF CHANGE IN THE VALLEY—LIFE IN THE MID RHOSTODDA, SOUTH WALES, between 1945 and 1960

Graham Aubrey

The period from 1945 to 1960 saw very significant changes in the life of the Rhondda Valley. It was inevitable that the end of the war in Europe and the move to a peacetime economy would cause significant changes in society as productivity and creative innovation, together with greater access to consumer credit in the form of Hire Purchase and commercial lending, provided the stimulus that led to the so-called ‘Consumer Boom’, which was well in place by 1960.

The pain and the social disruption caused by the unemployment of the 1930s left an indelible stain on the psyche of the valley, which was to linger on for many years, and was to influence the outlook of many of the younger generation born either prior to or during the war, just as profoundly as those who had experienced it personally. So in many respects life in the valley, during the depression closely followed by wartime austerity, tended to create a sort of suspended animation both socially and economically, which was to continue until at least the early fifties.

One obvious result was that social change when it came was more profound than it might otherwise have been. There were the massive changes brought about by the post-war Labour Government, with the passing of the Rent Act, and the nationalisation of the mines. These had results which went to the very core of society. So did the revolution in health and education. Then there was the coming of television, the greater availability of the motorcar, and the list goes on. This presentation attempts to present these multiple changes as they evolved and impacted on the lives of the people.

SCOTLAND MEETS DENMARK

Lorna Barrow

The paper deals with royal marriage, politics and international diplomacy in late medieval and early modern Scotland. It focuses on the cases of Margaret of Denmark and James III of Scotland (1469) as well as Ann of Denmark and James VI of Scotland (1589).

THE DRINKING OF BLOOD IN THE RITUAL CONTEXT OF MOURNING

Alexandra Bergholm

The purpose of this paper is to re-evaluate the symbolic significance of the recurrent motif of drinking of blood in the Irish material by examining it from the viewpoint of ritualised expressions of mourning. In her 1980 article Angela Partridge demonstrated that the Irish figure of the wild man bears close resemblance to the depiction of the
keening women in later folklore. It will be proposed that this approach may be further broadened by setting the ritual language of mourning against the background of the Christian image of the grieving Virgin Mary. The main question to be considered is whether the exemplary figure of the Mother of God and the widely disseminated tradition the Lament of the Virgin could have influenced the symbolic imagery of the native Irish caoineadh. By tracing the possible evolution of the motif, the paper seeks to elucidate the cultural and religious significance of this unusual expression of grief in the Irish context.

**Why was James VI so interested in Resurrecting Scotland’s ‘Auld Alliance’ with France in the 1590s?**

*Elizabeth Bonner*

The ‘Auld Alliance’ has generally been held to have ended with the death on 5 December 1560 of Mary Queen of Scots’ first husband, Francis II, both of whom were the first and last king and queen of both France and Scotland. The origins of the Anglo-Franco-Scottish relationship were established in 1295 when the Scots formed their first formal alliance with France against the bellicose and hegemonic actions against Scotland of the English king, Edward I. But from its very shaky beginnings as a mutually offensive/defensive military alliance against England, the ‘Auld Alliance’ gradually developed other familial, personal, social, legal, educational and cultural associations which did not die with Francis II, nor entirely ever really disappear. Historiographically speaking, until recently, in-depth accounts of the ‘Auld Alliance’ have received very poor press from historians of British history who have acknowledged and made the necessary analysis of only the most obvious indisputable facts of the ‘Auld Alliance’ up to 1560; they are silent for the later decades, especially the 1590s during the personal rule of James VI. Therefore, this paper seeks to examine the abundance of excellent manuscript evidence of the 1590s, much of it published in Scotland and with full transcriptions of the documents in their original 16th-century French, which outline James VI’s foreign relations with Henri IV, as seen in one example in the Calendar of State Papers relating to Scotland, specifically, vol. 13 (part 1), ed. J. D. Mackie (Edinburgh, 1969). There is also to be considered the role played by James’ ambassador at the French court, Archbishop James Beaton, and that of Sir James Melville of Halhill who had gravitated to James VI’s court in the 1590s and wrote his Memoirs of his Own Time from 1597 with many reminiscences of his own service in the French army in the 1550s. Finally, some attempt will be made to understand James’ rationale for his deliberate pro-French polices during the 1590s and to answer the question of why he was so interested in resurrecting Scotland’s ‘Auld Alliance’ with France; and some speculative thoughts as to why this has been practically ignored by historians of British history.
This paper discusses the importance of medieval Irish ‘magic’. Two types of study were done between circa 1850 and 1950. Firstly, various European scholars edited and translated so-called magical texts from the manuscripts and thus made them available for study. Secondly, especially Dutch scholars did research into the concept of magic as an essential part of the Celtic worldview. After a brief survey of the publication of Irish magical texts, the paper will describe the Dutch contribution. This contribution will be put in the context of contemporary views from historians of religion.

SAINT PATRICK’S OATH
Liam Breathnach

The exclamation debroth, madebrod etc., or ‘Saint Patrick’s oath’, has received a good deal of scholarly attention, most recently from S. Rodway in Érin 59 (2009). In this paper I propose to examine again the various forms, and the question of whether it is of British (Welsh) or Irish origin.

CÚ CHULAINN, CELTIC WARRIOR CULTS AND INITIATORY RITES IN THE ART OF FRANCIS BACON
Lynn Brunet

The British artist Francis Bacon (1909–1992) consistently claimed that he didn’t know where his images had come from. He frequently stated that his paintings represented the pattern of his nervous system being projected onto the canvas and that the images just dropped in, amidst the chaos of his studio, as if they were handed down to him. The possibility that these images may relate to childhood in some way may be reflected in his statement: ‘I think artists stay much closer to their childhood than other people […] they remain far more constant to those early sensations’.

Bacon was born in Dublin and raised in a military family in the Curragh in County Kildare. The Curragh has had a long involvement with both military and religious practices throughout its history and the many raths and tumuli found within the region recall the ritual practices of the Druids. During the British military presence in the early twentieth century the Masonic Order also had a strong presence in the region. This paper will suggest that some of the contorted figures in Bacon’s paintings match the description of the Irish epic hero Cú Chulainn and that his many paintings of curtained spaces and the activities portrayed within them correspond with elements of the Masonic initiatory rite ‘The Passing of the Veils’. Other visual elements in his paintings could be read as reflecting the themes, symbols and activities of the Orange Order, otherwise known as the ‘Men of No Popery’. Using theories of trauma this paper will address the possibility that the artist may have been recording the traces of a traumatic
initiatory process that may be associated with cult-like practices in the context of civil war and unrest in Ireland under British colonisation in the early twentieth century.

**Changing Terminology for Viking Raids and Practice in the Annals of Ulster**

*Katrina Burge*

The Annals of Ulster are the most comprehensive source for Scandinavian activity in Ireland and the vocabulary of their entries reflects changes in the invaders’ behaviour as well as shifts in the Irish perception of them. The Annals were compiled from various sources, some in Latin, most in Irish, and the vocabulary of the entries pertaining to Scandinavians hints at the disparate strands within the text. The different descriptors and verbs used to chronicle the incursions and settlements may reflect the various underlying sources of the annals as well as the annalists’ increasingly sophisticated understanding of the invaders, their practices and their organisation.

Early entries are little differentiated from Irish violence, with the first attacks described simply as slaughter (ár) or burning (combustio), both frequent Irish activities featured in the annals. However the more specific org[i]an, from orgid ‘plunders,’ soon becomes the preferred term and is almost exclusively used of Scandinavian activity. Further distinctions are made between Irish and Scandinavian aggression: the Irish, for example, habitually rout (roiniudh) or ‘battle-rout’ (bathroinedh) their enemies, though it is rare that the Scandinavians do so (824). The text also reflects the new technology introduced, such as the much-discussed longphort (ship camp) as well as the longs (ships) themselves. Scandinavian leadership structures are also soon nativised through terms such as toísech (chieftain) and tánaise (second-in-command). This paper explores the implications of the changing language for Hiberno-Norse relations and the gradual integration of Scandinavian and Irish practice, as well as its significance to the structure of the text itself.

**Galicia—The Forgotten Celtic Region?**

*John A. Clancy*

Emilio Gonzales in his book *Grandeza Decadencia de Reino de Galicia* (‘The Noble Decline of the Kingdom of Galicia’) states that in the most remote of prehistoric times, Galicia, together with the north of Portugal, Ireland, Wales, and Brittany, formed a cultural community. Furthermore, recent archaeological studies reveal that these inter-regional links may well have lasted many centuries until the arrival of the Celts to occidental coasts of Europe. Herodotus referred to ‘Keltoi’ living in Spain on the Atlantic coast. Hooper (1986) states that ‘The Galicians have many of the characteristics associated with Celtic races […] a genius for poetry, a love of music, a fascination with death, and a tendency towards melancholy.’

John Clancy will present dominating features of Galician history, culture, and temperament which show marked similarities to those of other Celtic regions, and to
Ireland in particular, which Manuel Murguia called ‘Galicia’s sister nation.’ He will also examine the exiled Galician’s *morrina* or longing for the homeland; the Galician Celtic-like world of gods, heroes, and spirits; and Galicia’s traumatic journey to nationalism and autonomy.

There are distinct parallels in the 19th-century Irish cultural and national revival and the Galician Rexurdimento. The move towards Galician autonomy gains momentum in the 1920s, and in particular with the setting up of the Partido Galleguisto (Galician Party) in 1931–32. This reaches its culmination in 1936 with the passing of the Statute of Autonomy by the Spanish Republican Government in 1936. The Spanish Civil War and the Franco dictatorship see the abolition of autonomy for Galicia, and it is not implemented until 1986. Galicia is now an autonomous region within Spain, with its regional government strongly encouraging research into its Celtic origins.

John Clancy will also examine academic opinions and evidence—archaeological, linguistic, and writings of the classical historians—which question Galicia’s claim to be regarded as a Celtic region.

**THE MAINTENANCE OF FORMAL MARKING OF NOMINATIVE AND ACCUSATIVE IN THIRD PERSON PRONOUNS IN SCOTTISH GAELIC**

*John Clugston*

Modern textbooks state that, unlike Modern Irish, modern Scottish Gaelic does not maintain the distinctive forms for nominative and accusative in the third person pronouns. This paper will illustrate the regular occurrence of the patterns ‘verb+se+e’, ‘verb+si+i’ and ‘verb+siad+iad’ in influential Scottish Gaelic literature published before the twentieth century.

**BEYOND THE PULPIT: GAELIC SAGAS OF FAITH AND MISSION IN EARLY NEW ZEALAND PRESBYTERIANISM**

*Jennie Coleman*

The intention of this paper is to establish, from the perspective of religious history, a comparative distinction between the much researched and oft-quoted Gaelic-speaking, Scots Highland enclave of Waipu in New Zealand’s ‘far north’ and the lesser-known, farther-flung, more disparate Highland Gaels in ‘the deep south’.

Norman MacLeod’s near half-century leadership of Scots Highlanders from Wester Ross and Sutherland, via Nova Scotia and South Australia to Waipu, New Zealand, has ultimately acquired the proportions of romantic saga. It is widely recognised, generously recorded and has attracted scholarly attention not only from Celticists, but also historians, sociologists, anthropologists and novelists.

MacLeod’s leadership was premised on a religious fervour which grew out of disaffection for the Church of Scotland, which we take to mean the Presbyterian church. By the time MacLeod and his 800 or so followers arrived in Waipu in 1854, Scots Presbyterian settlements and communities were already established and expanding in
such other parts of New Zealand as the Wairarapa, Wellington, Canterbury and Otago. That certain of these more southerly Scots congregations acquired Gaelic-speaking ministers to fill their pulpits confirms a cultural parallel, at least, with Waipu.

This paper focuses on determining the extent to which the settlement of Waipu typifies Scots Highland Presbyterian communities in New Zealand, beyond their expression of pulpit Gaelic. The paper’s content draws on such primary source material as New Zealand Presbyterian parish records and minutes of the Colonial Committees and Mission Committees of both the Church of Scotland and the Free Church of Scotland, held in the Archives of the Presbyterian Church of Aotearoa New Zealand.

A COMPARISON OF THE LANGUAGE REVIVALS IN CORNWALL AND THE ISLE OF MAN

John Coombs

The twentieth century saw the bringing back of the Manx and Cornish languages from either extinction or near extinction. This paper will compare the process in both countries and consider the future prospects of both languages.

THE POLITICAL SHADOW OVER THE BEGINNINGS OF MODERN HISTORIOGRAPHY ON THE EARLY LAWS OF IRELAND

Tony Earls

Published between 1865 and 1901, The Ancient Laws of Ireland was an ambitious translation of Early Irish Law texts. Energised by Victorian appetites for genuine scholarly enquiry, it was funded by vote of the Westminster Parliament, who saw further value in the project: a means through which to arrive at a better understanding of what, in contemporary politics, was referred to as ‘The Irish Question’. Readings of the translation, and perhaps the translation itself, presumed implications for a racial mentalité, particularly with respect to relationships to the land, by English social scientists. They were followed by Celtic revivalists, who saw in the translation proofs of a forgotten Golden Age, and later by Irish Nationalists who saw there a justification for self-government by birthright, and a vision of what an ideal Irish society might look like.

MORGAN BACH IN AUSTRALIA: TWO WELSH-AUSTRALIAN MIGRATION BALLADS FROM THE 1850S

Geraint Evans

Topical ballads, which were performed by ballad singers and then sold as printed pamphlets, were central to the popular culture of Wales in the eighteenth and nineteenth centuries. Thousands of ballads were printed and performed in markets, town squares and taverns, and more than 2000 Welsh ballads have survived in over 8000 editions.

Amongst the ballads of the mid nineteenth century the subject of emigration to the new world was understandably prominent and a number of ballads have survived which
deal with Welsh migration to Australia. Of these, the most popular, and the best attested, were the ballads about Morgan Bach [Little Morgan] and his mother, in which the anxiety of maternal loss becomes a metaphor for the anxieties of the old world about migration to the new.

This paper will outline the development of this fascinating branch of Welsh publishing history and describe new information about the author of the Morgan Bach ballads which has been discovered during the preparation for a new, bilingual edition of *Morgan Bach a’i Fam* [Little Morgan and his Mother].

**COLLECTING THE SCOTTISH DIASPORA: IN SEARCH OF A DISPERSED MATERIAL CULTURE**

*David S. Forsyth*

During the classic era of mass migration from Europe in the 18th and 19th centuries in relative terms Scotland was consistently one of the top three exporters of people by way of outward migration. Scotland had entered into what has been described by Michael Flinn as an ‘unenviable championship’ with Ireland and Norway to see which one of these societies could most divest itself of their peoples.

Not surprisingly the survival of the material culture of the diaspora in Scotland itself is singularly noted for its paucity. The material culture of the Scottish Diaspora is, by virtue of the nature of emigration, dispersed; diffused; and more often than not unrecognised. This material is often ‘lost’ in museum catalogues, unassigned to any particular culture, or described as British, and even on occasion—heaven forbid—granted an English provenance!

Since the Museum of Scotland opened in 1998 National Museums Scotland have identified the study of the Scottish Diaspora through its material culture as a priority area, both for display and of course ultimately as an outcome for research. Indeed the National Museum is the only national public focus for the Scottish Diaspora in the country. This is a space where a wider public can engage with the wider historical narrative and hopefully reap the rewards of research and academic collaboration.

Objects can tell us much about the Scots, their view of themselves and how the engaged with other migrants and of course with the indigenous people with whom they came in contact. One case study from Australia which this presentation can explore is a suit of Ross tartan NMS # H.1992.1929) donated to the national collections by the Dufty family. This suit, taken to Australia in 1864, was worn at the visit of George IV to Scotland in 1822. It represents a case study of an object which carried great import both as a family heirloom and as an iconic national object. Significantly its return to Scotland was described as ‘repatriation’ thus the object represents an interesting insight into the nature of the self-identity of the Scottish diaspora.

The launch of NMS’s Diaspora Research programme in 2009 allows us to further the understanding of the life, work and influence of Scots overseas. The granting of Independent Research Organisation status in early 2010 by the UK’s AHRC will hopefully enable us to take this research forward. This is in the hope that this aim will be achieved in collaboration with other museums and academic departments from relevant disciplines.
When Thomas Parry wrote his *Hanes Llenyddiaeth Gymraeg Hyd 1900* (‘A History of Welsh Literature to 1900’, published in Welsh in 1944 and in an English translation by H. Idris Bell in 1955), the canon of medieval Welsh literature had already been laid down by several generations of Welsh scholars. Parry’s authoritative literary history worked to set the canon in stone as a naturalised body of texts which appeared to represent ‘the best that has been thought and said’ in early Welsh literature.

Parry followed earlier scholars in devoting a large part of his book to medieval Welsh literature as a privileged group of texts. This paper looks at some of the early literary histories of Wales and argues that they construct literary canons, naturalise authorial hierarchies, elide processes of cultural production, and build a sense of nationhood based on the antiquity of the medieval canon. The paper also argues that the shaping of the medieval Welsh canon was influenced in part of contemporary literary critics in England, such as Matthew Arnold and the Chadwicks.

**Some Developments in 18th-Century Gaelic Poetry**

*William Gillies*

The paper attempts to get away from the idea of the 18th century as an undivided entity and points to some quite far-reaching innovations that came in during the course of the century, especially in the second half. It resumes the findings of a number of scholars (Derick Thomson, Jack MacQueen, Donald Meek, Meg Bateman, Ronnie Black and William Gillies) and tries to suggest an over-arching context, determined by factors like social changes, availability of print, James MacPherson’s Ossian, etc.

**Causation in Medieval Irish Law**

*Jade Harman*

This paper aims to assess the relevance of causation in the medieval Irish laws. The paper analyses three offences found in the medieval Irish law tract *Bretha Étgid* (Judgments Concerning Irresponsible Acts):

1. inciting a person to commit an assault;
2. failing to prevent a murder; and
3. partially contributing to a collision.

These passages demonstrate the different ways in which a person was deemed to have caused an injury in the medieval Irish laws. Apart from being liable for directly inflicting an injury, an offender was liable for causing harm indirectly, and for omitting to act in certain situations. The laws also recognised contributory causation, when two independent actors combined to cause harm. Finally, the laws recognised that a subsequent intervening act might break the chain of causation between an earlier act and
the harm. The use of these causal concepts demonstrates the importance that medieval Irish law makers placed on the question of who caused the harm: they were not focussed solely on the fact that an injury had occurred.

**Flexible Rhythms of the Lays of Fionn Mac Cumhaill in Nova Scotia, Scotland, and Ireland**

*Andy Hirt*

The narrative singing of the lays of Fionn mac Cumhaill dates from approximately 9 CE and solidified in content by the 12th century. These heroic songs represent an ancient manner of musical delivery which does not match the relatively modern structure of European art music exclusively heard today on the radio. European art music is typified by harmonic sensibilities, the hierarchy of beats, and repetitive rhythmic patterns which are incongruous to Gaelic music. Metre defined by the spoken word is reflected in the performance of some types of religious chant and recitativo secco still heard today, but altered by contact with repetitive patterns in other musical forms. This paper will attempt to define what narrative singing is and suggest how such singing can augment the rhythm-based music so often heard today.

**Enforcing the Law and Governing the Country—James VI’s Use of his Powers of Justice**

*Sybil Jack*

This paper will look at the way in which James employed his authority in the criminal courts of Justiciary in Scotland to control some of his more unruly subjects. It will argue that Scottish monarchs had considerably greater powers of intervention in the enforcement of the law than their English counterparts and that the law was considerably more flexible in Scotland than in England. It was certainly different. Scottish lawyers claimed that their law ‘aggreis with the Lawis and practique of the realme of Scotland, Ciuile, and Commoon Law, and Lawis of all Nationis maist ciuile, Ingland and France’ but its procedure and practice were distinct. This flexibility has been regarded by many as a plus. In George Buchanan’s Dialogue on the Law of Kingship he and Maitland agree that the law should not be fixed and invariable as such rules cannot cover all cases and the law ‘thinks nothing right except what it commands itself’. James made full use of Buchanan’s approach in his strategy for extending his monarchical authority in the kingdom of Scotland.
THE PLACE OF WOMEN IN EARLY IRISH SOCIETY, WITH SPECIAL REFERENCE TO THE
LAW OF MARRIAGE

Fergus Kelly

In this paper I will give a general account of what is known about the place of women in early Irish society, based primarily on the evidence provided by the Old Irish law-texts of the seventh to ninth centuries AD. I will refer also to the information on this topic to be found in the penitentials, annals, sagas, and proverbial literature. I will devote special attention to the law of marriage, and discuss a fragmentary text on marital disputes which has never been edited or translated (D. A. Binchy 1978 Corpus Iuris Hibernici, Dublin Institute for Advanced Studies i 144.5–150.16). Finally, I will deal with cases where a woman has some professional or other attribute which gives her extra legal entitlements.

A CHONAILL CIA HIAD NA CINN? THE ‘LAY OF THE HEADS’ IN IRISH AND SCOTTISH
TRADITION

Julia S. Kühns

Laoidh na gCeann (LnC), the ‘Lay of the Heads’, traditionally concludes the tale of Cú Chulainn’s death, Oidheadh Con Culainn, and more precisely stands at the end of the second part of this tale in which Conall Cearnach seeks revenge for the hero’s demise (Deargruathar Chonall Chearnaigh). In some manuscripts, however, the poem occurs independently and out-with the context of the prose tale.

LnC takes the form of a dialogue between Conall and Cú Chulainn’s widow Eimhear. Having decapitated Cú Chulainn’s opponents and speared their heads on a gad, Conall returns to Eamhain Macha and presents the heads to Eimhear, who asks their names in turn. After Eimhear and Conall have identified the heads in a lengthy question-and-answer sequence, the poem is concluded by a series of stanzas mourning Cú Chulainn’s death and questioning how life will be without him.

This paper will discuss the manuscript tradition and textual transmission of LnC across the pre-19th century manuscripts in which it survives: the earliest of these manuscripts is the famous 16th-century Scottish ‘Book of the Dean of Lismore’ and the latest a Mícheál Ó Longáin manuscript (RIA 23 G 21) of a Co. Cork provenance, dating to 1796. Special emphasis will be given to the Irish and Scottish traditions of the poem, discussing the similarities and differences that we can detect and the implications these have for tracing the poem’s transmission.

ROB ROY AND TWM SION CATI

Trevor Lloyd

Twm Sion Cati (1530–1609) and his far more famous Scottish counterpart, Rob Roy (1670–1734), lived on the edge of the English and the Celtic-speaking worlds, lived on the edge between honesty and dishonesty, which was natural enough because both of
them were cattle dealers, and lived upon the edge between history and legend after their deaths. An attempt to manipulate Rob Roy’s history is easy to document, and it certainly looks as though this happened in Twm Sion Cati’s case as well.

*The Highland Rogue*, a book that appeared a few years after the period (1711–1719) of Rob Roy’s most famous exploits, was clearly meant to persuade the authorities that he wanted to make his peace with them, and a couple of years later he got a pardon. In his immensely successful novel *Rob Roy*, Scott accurately presented him as a determined Jacobite, although as a historian he went a long way towards accepting the argument of *The Highland Rogue* that Rob Roy took up arms just for the plunder.

The reputation-establishing *Adventures and Vagaries of Twm Sion Catti* was published a few years after *Rob Roy*. One could hardly expect it to be entirely accurate, but it contained nothing to contradict what had recently been published by local historians. However, historians and ‘biographer’ were all wrong together. It looks as though the Jones family of Ystradffin had decided it sounded much better to have inherited their estate from the cattle dealer than from the Roundhead colonel who was in fact the first of the Joneses. They convinced the local historians, the ‘biographer’ followed the historians and some of my relations still believe they are descended from Twm Sion Cati.

**LOST AND FOUND—REINSTATING PLAYWRIGHT EDWARD GEOGHEGAN (C. 1813–1869), ‘AUTHOR OF THE HIBERNIAN FATHER’: FALLEN IRISH SON; LAPSED PHYSICIAN; UNASHAMED MAN OF MYSTERY**

*Gay Lynch & Janette Pelosi*

Convict Edward Geoghegan arrived in Sydney from Dublin in 1840 and became one of the most prolific colonial playwrights of the 1840s, writing both comedies and tragedies. One of his most popular plays, the tragedy *The Hibernian Father*, was a recount of a grim apocryphal tale—a Fall story—in which Magistrate/Mayor Lynch of Galway demonstrates his supreme obedience to God by hanging his son for murder. This play became a metatext for Gay Lynch’s Irish settler novel. Interest in the play led to a three-year collaboration between archivist Janette Pelosi and creative writer Gay Lynch.

As licensing conditions of New South Wales theatres prohibited the employment of convicts Geoghegan’s plays were performed anonymously. He became known simply as ‘The Author of The Hibernian Father’. When the play was first performed in Sydney in May 1844 some critics accused him of plagiarising the Irish play *The Warden of Galway* (1831), written by the Rev. Edward Groves. Geoghegan defended his authorship. It was not until 1966 that Australian theatre scholars Helen Oppenheim and Albert Weiner were able to both reveal his convict identity and ‘solve’ the mystery of the play which had been thought lost. Although the manuscript has survived in the archives at State Records NSW, research on Geoghegan’s life stalled; his later career remained a mystery. Pelosi’s and Lynch’s historical research resulted in the discovery of Geoghegan’s death and much new information about his life. This paper argues that *The Hibernian Father*, corresponding circumstances in its playwright’s life, and the plot of Lynch’s Irish settler novel, embody archetypal themes important to Irish diasporic and Australian theatre history, and that Edward Geoghegan should now be re-instated in the history of Australian colonial theatre.
Interpretation of the Four Branches generally takes as its vantage point either the traditional material that informs the tales or the shape and style that their author has imposed upon them. This paper examines the Four Branches from a different perspective: it explores the nature of the manuscript witnesses of the tales—their nature, their scribes, their patrons, their purpose—with a view to shedding new light on what this enigmatic and compelling text meant to its medieval readers.

Is there Vowel Harmony in Irish and Scottish Gaelic?

Malachy McKenna

This paper focuses primarily on a class of word-forms in Irish and Scottish Gaelic in which two vocoids that are separated by a contoid have an identical, or almost identical, quality. Thus, for example, the lexical item \{beatha\} ‘life’ may be realized as [b h ] in the Irish of Donegal, and as [Ł h ] in Scottish Gaelic. The term ‘vowel harmony’ has been used in the literature on spoken Scottish Gaelic to classify this feature, which has largely gone unnoticed in work on spoken Irish. The paper will review this use of the term ‘vowel harmony’ to assess its relevance to the data; as a preliminary to this, the phenomenon of vowel harmony in Finnish will be discussed. The conclusion will be drawn that the data presented from Irish and Scottish Gaelic do not exhibit vowel harmony proper, but are in fact best explained in terms of long-distance assimilation.

Cáin Adomnáin and the Lombards

Neil McLeod

Cáin Adomnáin has been piously described as a law ‘to protect women’, and even as ‘Europe’s first international human rights treaty’. Fine praise for a tax law. Certainly, however, the promulgation of Cáin Adomnáin in AD 697 represented a political coup of gigantic proportions for Adomnán, Abbot of Iona. For the first time in Ireland, national legislation introduced a super-tax, raised on payments for offences against women (boys and clerics) but payable to the Church. Where did Adomnán get the idea for this novel tax?

This paper will suggest that he modelled his Cáin on previously unnoticed aspects of Lombard law. Having illustrated the similarities in the Lombard law, we will trace Adomnán’s likely familiarity with legal events in Lombardy. The route involves the close links between the monastery at Bobbio in Lombardy and the monastery of its founder, at Bangor. Bangor in turn had close links with a second daughter-monastery, close-by Adomnán’s. This was the monastery of Applecross, the son of whose abbot can be identified as one of the signatories of Adomnán’s Cáin.
The Celtic inscriptions of Windisch and Berne

Bernard Mees

For many years the linguistic ascription Celtic for the ancient tribe who gave their name to the Confoederatio Helvetica seemed unparalleled by clear epigraphic evidence. Inscriptions in the ancient language of the Gauls have been found in most parts of neighbouring France, but finds of Celtic inscriptions in Switzerland were for a long time not clearly known. Yet the demonstration in 1970 that the ancient Lepontic texts of the Italian-speaking canton of Ticino (Tessin) were Celtic has now been supplemented by transalpine (i.e. more properly Helvetic) evidence. Four indisputably Celtic inscriptions are now known from the canton of Berne, but all are controversial, difficult finds. Nonetheless the texts on the sword from Port, the zinc tablet from the city of Berne and the more recently discovered wall murals from Meikirch can all reasonably be accorded the status of Helvetic inscriptions, much as can the more northerly finger-ring legend from Windisch (Aargau). In fact taken together the five texts even seem to witness some similar linguistic developments, ones which suggest a specifically Helvetic (as well as a Lepontic or early South Alpine Celtic) dialect is to be recognised within Continental Celtic.

AN ON-LINE CONTEXT FINDING SYSTEM FOR IRISH MATERIALS

Daniel Melia

In 2007, the Institute for Library Management Services and the National Endowment for the Humanities (of the U.S.) approved a grant to University of California, Berkeley, for the project: Context and Relationships: Ireland and Irish Studies. The object was to develop a digital database of Irish studies materials to test three open-source digital tools. The Context Finder, Context Builder, and Context Provider tools are aimed at establishing scholarly context. Using a common word search feature in digital collections, these tools will allow users to access the ideas that are associated with the words, thereby creating context through maps, primary texts and secondary works. A concomitant feature of the system design is the simultaneous creation of corpora of textual materials, and of indices generated by the searches themselves.

The project has evolved since the original proposal and is now in a prototype stage, largely constructed with open-source software tools, and recently tested in a classroom setting in an undergraduate Medieval Irish literature course here at Berkeley. We plan to make this tool readily available at no cost. I will describe the theory of the software platform and demonstrate the use of the interface to go from inside texts directly into relevant outside material, such as other texts with similar names, and to a variety of other useful sources (e.g. eDIL). For instance, if looking at the text (or a translation) of the Acallamh na Senórach, one can highlight a placename or personal name in the online text and a list of links to relevant resources will appear in a sidebar, allowing direct movement to relevant sources only. The interface thus attempts to approximate a reference librarian.
BURYING THE KING’S CAT IN CORN: DOMESTIC ANIMALS AND THE LAW IN MEDIEVAL WALES

Kylee Nicholls

This paper will examine the laws concerning domestic animals given in the Justices’ Test Books of the various law redactions. It will focus particularly on the valuing of animals such as cats and dogs, as well as large animals such as sheep and cattle in a more general fashion. In the Blegwyryd Redaction, the value of the King’s cat if killed or stolen is calculated by burying the cat up to its tail in corn. Not only is this surprising, but it is also apparently not found anywhere else in Welsh law. I am considering examining the contemporary Irish and English laws in order to make a comparison. No one has looked at the circumstances surrounding the law concerning the King’s cat, or indeed cats in Celtic law generally. I wish to make a step towards remedying this, as I find the specificity of the law to be fascinating and the lack of scholarship somewhat perplexing.

SIFTING THE WRECKAGE OF GAELIC CULTURE IN VICTORIA

Val Noone

Drawing on available primary and secondary sources, this paper suggests that a useful metaphor for advancing our understanding of the history of Gaelic culture in Australia is that of a ship wrecked but not totally destroyed on a foreign shore. Concentrating on my home ground of Victoria, with due comparison of developments in Australia with those in Ireland, the paper investigates poems, songs, stories, libraries and the vocabulary of Australian English to offer a first-ever, if still fragmentary, overview of noteworthy flotsam and jetsam of Gaelic culture scattered around Victoria. The overview will point to moments of rupture and revival, note geographical variations and propose a provisional periodisation of this segment of Celtic history.

LINGUISTIC RESILIENCE AND SELF-ESTEEM

Pierre Noyer

I have recently returned from a campaign of audio recordings I was doing in Brittany. I was recording native speakers of my grandfather’s dialect in the Brie area eighteen kilometres north of Quimper. The situation of the Breton language in my family exemplifies the history of the language’s decline. The speakers I recorded were born between 1923 and 1948. All spoke or still speak Breton with their spouses at home, yet, not a single one of their children speaks the language of their parents, at least with any degree of fluency.

Yet, the Bretons were and maybe still are (for a few years) the biggest group of speakers of a Celtic language in Europe. The purpose of this paper is to discuss some of the reasons that underpin this situation, and in particular the influence of self-esteem in the maintenance and acquisition of a minority language.
Gerard Murphy has observed that ‘description of the ceremony of court life [...] is universal in heroic literature’. This paper explores the depiction in the Ulster tales of Conchobor’s royal household at Emain, and also on circuit throughout the province.

Conall Gulban
Ruairí Ó hUiginn

Conall Gulban is presented in Irish tradition as a son of the legendary Niall Naoighiallach and eponymous ancestor of the Cenél gConaill of Northwest Ireland. While references to him in our earliest sources are none too plentiful, a small but substantial body of material in prose and in verse has been transmitted to us from the later medieval period. In this paper I examine this material and trace the development of the legend surrounding this figure. The question of the function such traditions may have served in late medieval Ulster is also addressed.

Celticity Revisited
Lynette Olson

Born out of exasperation with recent dissatisfaction with the label ‘Celtic’, so that, for example, a British Museum video on the Lindisfarne Gospels refers to ‘curvilinear motifs of an earlier age’ rather than Celtic or even La Tène art but is happy to speak of Germanic animal interlace, this paper is a plea for informed common sense. The medieval use of both Celtic and Germanic labels is examined, and both are shown to be learned usages, albeit with an interesting vernacular reference to the latter in Bede. A highly satisfactory analogy to the use and usefulness of ‘Celts’ is found much further afield: in the Dinka people of the Sudan. The paper has a dig at modern British parochialism which attributes great significance to the fact that ancient sources do not call the inhabitants of the British Isles Celts, forgetting that their region was peripheral, not central, to the ancient gaze. It explores ancient, medieval and modern ethnic conceptions, and strongly advocates the alternative of ethnogenesis, cautiously citing genetic evidence in support.

Unravelling Time in Early Irish Law
Pamela O’Neill

At the Third Australian Conference of Celtic Studies, Neil McLeod applied the expression ‘900 years of mayhem’ to the early Irish legal materials. The expression probably reflects the view many of us have when contemplating the corpus of early Irish law: an assortment of texts that have been reinscribed, redacted and reduced over most
of a millennium. In this paper, I will outline a work-in-progress, whose aim is to create a more orderly filter through which to approach that mayhem. The paper will discuss some of the interdisciplinary methodologies and knowledge that might be added to the traditional tool of linguistic analysis, in considering issues of relative chronology within the corpus. It will also discuss some individual legal provisions for which the work-in-progress seeks to establish a chronological development throughout the body of law. Finally, the paper will comment on the probability of being able to unravel the chronological tangle represented by the early Irish legal materials and thereby enrich our understanding of the development and eventual decline of this highly sophisticated legal system.

SPORT-LIKE ACTIVITY AND MARTIAL LEARNING IN THE ULSTER CYCLE
Jaquelyn Osborne

This paper identifies the early Irish Ulster cycle of tales as a rich source of information relating to the nature and significance of sport-like activity in the ancient world. Taking the tales of the Ulster cycle as its data, this paper examines the contribution that the early Irish Ulster cycle of tales might offer a scholarly understanding of sport. Central to this notion is the idea that an examination of the role and significance that sport-like activity plays in the Ulster tales can help produce useful and interesting descriptions and understandings of sport. The Ulster tales do indeed contain salient references to sport-like activity. Sport-like activity plays a critical role in the definition and status of a warrior. The tales provide evidence of specialized warrior training and an identifiable pattern of martial education of which sport-like activity is a central component. Several women are trained in martial arts and play a primary role in the latter stages of the physical and martial education of warriors. Finally, the sport-like activity in the tales can be seen to contain evidence of an early sport ethic. This paper examines one aspect of this contribution to the understanding of sport, namely the nature and significance of sport-like activities as they relate to martial learning and combat skill development in the early Irish Ulster tales.

EXILE AND AUTHORITY IN LEBOR Gabála Érenn
Veronica Phillips

Lebor Gabála Érenn is a text deeply concerned with notions of authority. In it, characters lay claim to Ireland by defeating its previous inhabitants in battle and forcing them out into exile. In this paper I intend to examine the ways in which authority is claimed and rejected in Lebor Gabála Érenn, and how the text explores the concepts of exile and dispossession in relation to this.
THE ANCIENT WELSH HARP MUSIC OF THE ROBERT AP HUW MANUSCRIPT

Chris Ridgway

The paper will be an introduction to the Ancient Welsh Harp Music of the Robert ap Huw Manuscript and assumes no prior knowledge of the manuscript, harps or harp playing techniques.

The background of the manuscript is discussed, including its history, structure and contents. Interpreting the manuscript and transcribing the music will be covered.

The Robert ap Huw MS (British Museum Additional MS 14905) is a handwritten MS that came to public knowledge in the 18th century. The manuscript uses an obsolete musical notation which was still in use in Wales in the early 17th century, presumably copied by Robert ap Huw, a harpist on the Isle of Anglesey, in about 1613 AD.

The talk will be concluded by a performance of some of the music in the manuscript on the harp.

‘AFTER TRANSPORTATION’: SOME MEMORIES/RECONSTRUCTIONS OF A LATE 19TH CENTURY IRISH-LIKE COLONIAL FRONTIER IN NORTHERN NEW SOUTH WALES

John Ryan

Keith Garvey (1922–1997) and Col Newsome (1914–2008) were two bush writers, who enshrined in their personally presented/performed (historical) stories and poems/ballads, an engaging Irish sensibility, a like moral anger [indeed, a true saeva indignatio, particularly against those who ‘led’ their fellows to war, social squalor, or other abasement], and a plain workaday sense of morality that was less censorious of their [Protestant cynical] fellows, than defiantly contemptuous of English/absentee pomposity and corruption.

Even so, they were both full of disgust at brutal police officers, especially towards bushrangers, and venal and weak clergy, and so deeply concerned for the tragic fates of the countless numbers who were abused and betrayed in the new land, whether they were of convict stock, driven out by the ‘Clearances’ or the Potato Famine, or cheated of their very pathetic huts by the corrupt supervisors and managers so regularly employed by the great pastoral companies.

And, very quietly, in the background—for both writers and for the readers of their works, however laconic they may seem—there is the practice of a great compassion, a respect for all the Aboriginal peoples, and a frank acknowledgement of sinfulness in all, and the refusal to ‘knock’ each other for human frailties, let alone despise them because of colour, faith, job or indifferent health.

In truth, in their own crowded lives and enacted philosophies, they were truly whole men, the last of the Australian bushmen for whom the greatest betrayal of one’s fellows was indifference to their needs.
BIZARRE, GROTESQUE AND MACABRE: GENDER AND HUMOUR IN EARLY IRISH HAGIOGRAPHY

Celia Scott

Male and female Irish saints of the early medieval period were on the whole portrayed in a remarkably similar manner, with both (theoretically at least) aspiring to be part of the gender neutral third gender associated with sanctity and a religious life. This ideal broke down, however, when faced with specific situations that challenged traditional gender roles particularly with regards to social hierarchies and the depiction of physical bodies. Humour, in the form of bizarre tales, odd events and grotesque imagery, has long been noted as one of the most idiosyncratic features of Early Irish hagiography. These tales of epic exaggeration have often been rationalised as remnants of folkloric imagery, or alternatively dismissed out of hand without explanation or justification. The pervasiveness of these bizarre, grotesque and macabre tales throughout early Irish literature, however, implies that there may be a deeper purpose reflecting aspects of early Irish culture as well as the manner in which the society developed and assimilated ideas. Focusing on two of the aspects of early Irish hagiographical humour that were most influenced by the gender of their main protagonist, this paper utilises modern humour theories to argue that these stories did indeed serve a range of distinctive functions, literary, social, religious and political.

FROM REPEAL TO REVOLUTION: THE EVOLUTION OF JOHN MITCHEL’S POLITICAL THOUGHT, 1846-48

Andrew Shields

This paper will explore the evolution of John Mitchel’s political thought from the time of his break with the constitutionalist Repeal Movement led by Daniel O’Connell on the issue of ‘physical force’ in late July 1846 to his open advocacy of separatist Republicanism in 1848. The paper will also examine the impact that the Great Famine had on Mitchel’s political thought. It will also assess the extent of the influence that the ideas of James Fintan Lalor, the agrarian radical (whose brother, Peter Lalor, played an important role in Australian history), had on Mitchel’s change in political direction. The paper will also place the events in Ireland in 1848 in a broader European perspective and will consider Mitchel’s ideas in the context of the emergence of ‘Romantic Nationalism’ in this period. Mitchel was one of the key figures in the development of Irish Nationalism and this paper will add to our knowledge of a particularly important period in his political development.

LITTLE WOLF: A CASE STUDY OF A CELTIC SAINT

Katherine Spadaro

The focus of this paper is on the development of the cult of St. Fillan within Scotland, and in particular on some of the ways in which his life story was embellished and
enhanced as his cult became established. The paper considers what these embellishments reveal of the expectations of hagiographers and others of the essential ‘selection criteria’ which would need to be addressed before an individual could be considered eligible to be categorised as a Celtic saint.

CONTEMPORARY WELSH GOVERNANCE

Michael Stuckey

The former Secretary of State for Wales, Ron Davies, famously described devolution as ‘a process not an event’. The Government of Wales Act 2006 gave new powers to the National Assembly for Wales and this paper will look at the issues and challenges arising. The paper will address: the legal separation between the National Assembly and the Welsh Assembly Government; enhanced legislative powers under the 2006 Act; electoral arrangements; the application of the Act so far; the involvement of ‘Civil Society’; and conclude with some observations about the implications for legal research and the legal profession in Wales and England of the 2006 Act, including the prospects of a referendum in late 2010 or early 2011.

THE COURT OF BREFFNI—AN IRISH PRINCIPALITY IN EXILE

Stephen Michael Szabo

Several ousted monarchs in the 20th century maintained courts in exile, with some or all of the machinery of government in place. King Umberto of Italy, Peter II of Yugoslavia, and Leka of Albania all awarded orders of merit and chivalry, and the first two also confirmed or created titles of nobility for some of their supporters. Such activity may have inspired other pretenders, either genuine or spurious, to assert their claims and to likewise confer orders, decorations and titles on friends and supporters.

One such claimant was a Sydney-based musician named Colm O’Rourke, who, in the 1980s claimed to be Prince of Breffni, one of the many sovereign states that existed in Ireland prior to its conquest by England. Through his Court of Breffni he distributed such titles as Lord Claffey and Earl of Desmond, as well as creating Knights of the Most Illustrious Order of Breffni and of other orders. This paper relies chiefly on news reports of events staged by O’Rourke, and argues that ‘the Court of Breffni in exile’ was, in large part, a piece of theatre and an exercise in personal entertainment and/or self-aggrandisement, despite its claims to having strong historical and cultural roots.

‘FROM HEDGE SCHOOL TO ONLINE COMMUNITY’: IRISH LANGUAGE ACQUISITION BEYOND THE BLACK STUMP

Elke Watson

The 20-Year Strategy for The Irish Language 2010–2030 (Straitéis 20 Bliain don Ghaeilge) is now in its Establishment Phase, and policies are underway to increase the number of
speakers in Ireland and ensure the greater distribution spread/penetration of the language throughout the country. At the European Union level, Irish was afforded official and working language status in 2007. Outside Ireland, this language enjoys a vigorous following by the sons and daughters of the Irish Diaspora, by celtophiles, or people with a linguistic interest in Irish, it being the oldest spoken literary language in Europe.

Particularly in the US, Canada and Australia, language groups have long been established that offer weekly lessons, immersion weekends or language camps, thus providing a piece of ‘Irish sod’ in foreign lands, indeed blurring the boundaries of the Gaeltacht for the participants. In such a setting Irish can be acquired just as naturally, and indeed in recent times, many a consummate master of the language, accomplished speakers have emerged from unlikely areas around the globe. But what about those people who want to learn but don’t have access to one of these groups which are all typically based in major cities? Mainstream languages such as German, Italian or Spanish have been offered virtually at all Community Colleges even in small towns for a long time. Irish is still obscure enough to provide a potential learner with the problem of how to learn this language, where to start, what to do.

While e-learning provides greater outreach, the social context of learning needs to be considered when acquiring a new skill, particularly a second language. How can factors such as motivation and informal learning be mimicked in an online setting? What types of instructional strategies are available to facilitate online language acquisition, and how can such an isolated learning environment be engaging? This paper will look at the necessity of a community setting for a learner. It will examine the interplay between technology and community, and the challenges and opportunities it provides to the geographically isolated learner. This paper will investigate existing online community-building tools as well as some websites which provide support to Irish language learners and discuss their effectiveness.

CELTIC HERITAGE IN WILLIAM BUTLER YEATS’ POETRY

Suzanne A. Wazzan

‘These folk-tales are full of simplicity and musical occurrences, for they are the literature of a class […] who have steeped everything in the heart: to whom everything is a symbol.’ (William Butler Yeats)

In his poetry, the renowned Irish poet, playwright, and essayist William Butler Yeats captures the rich heritage of the Celtic imagination. Filled with legends of village ghosts, fairies, demons, witches, priests, and saints, these stories evoke both tender pathos and light-hearted mirth and embody what Yeats describes as ‘the very voice of the people, the very pulse of life.’ Yeats shows how the two worlds, the world that we live in and the world that is beyond our understanding, are really one world, interconnected, each affecting the other. Through concentrating on some of his poems, I will examine how Yeats’s two worlds intersect, the outcome when they do, and his reason for writing about these two different dimensions. The supernatural in Yeats poetry is shown mostly through his admiration of Irish folklore, which he felt was fading away in modern times, believing that few people in Ireland still remembered about the days of faeries. At the
same time Yeats was trying to rescue Ireland’s folklore, he also sought to revive folklore because it demonstrated something unique about Ireland, a ‘special feature of Irish culture that could be used to give Ireland a separate and meaningful identity, at a time when Ireland was again struggling to free itself from British rule’ (Purkiss 294).
ADDITIONAL INFORMATION FOR THOSE GIVING PAPERS

PRESENTATIONS

Sessions will last for either sixty or thirty minutes. In either case, speakers are requested to leave enough time for questions. Those needing audio-visual equipment for their presentations are invited to get in touch no later than 17 September; they should confirm the compatibility of their technical aids with available equipment early on the day. Speakers will prefer to prepare handouts in good time before leaving home, and bring them along to the conference; in most cases sixty copies will probably be quite sufficient.

PUBLICATION

Following the pattern of previous Sydney conferences of Celtic Studies, a volume of proceedings from the conference will be published under the imprint of Celtic Studies at the University of Sydney. This will contain a selection of papers presented at the conference. Those wishing to submit contributions for publication in the volume are invited to do so before Friday 26 November 2010, preparing their submissions in accordance with the following guidelines, which are in the main the same as for the Australian Celtic Journal.

SUBMISSIONS will be sent electronically, as two separate e-mail attachments, in two different formats: the first one as a .pdf document, and the other one in Word (.doc or .docx), to the editor, at this address: anders.ahlgqvist@sydney.edu.au.

PEER REVIEW—after receiving a submission for publication, the editor will determine whether it seems prima facie suitable for publication, on scholarly and content-based grounds. Submissions thus agreed upon will be peer-reviewed. Acceptance for publication may be subject to changes suggested by the editor and/or reviewer. Reviewing is anonymous, unless editor and reviewer agree otherwise.

ACCEPTANCE (or otherwise) will follow on or before 28 January 2011.

PRESENTATION—the first page should consist only of:

1 Title of paper; 2 Name of author; 3 Institutional affiliation; 4 Email address(es) of author; 5 Telephone number(s) 6 Full postal address(es).

The name of the author will not appear in headers, footers, nor anywhere else in the submission except for works cited and (if applicable) the list of references. The second and following pages will then consist of:

1 Title of paper (as on page 1); 2 Full text of article; 3 references (if applicable).

QUOTATIONS should be given within ‘single’ quotation marks, if prepared as part of main text of the submission; quotations within such quotations are within “double” quotation marks. Long quotations should be broken off from the main text and not be enclosed within quotation marks. Names of languages are given in full, and words discussed in the text are in italics; if in a language other than that of the submission, their meaning should be explained, within ‘single’ quotation marks, as in this example:

Old Irish *masu ‘if [it] is’ consists of the conjunction *ma ‘if’ […]

REFERENCES must be as informative, unrepetitive, and uncluttered as possible; punctuation is kept to a minimum; no abbreviation is needed before numbers referring to years and pages; folio is abbreviated f, recto r and verso v, whereas lines are listed (if necessary) by a number separated from the preceding page (or folio) number by a stop, as exemplified below; quotation marks and brackets are needed only wherever they actually occur in the title of the reference, as they do twice in the examples supplied below. Authors are given the choice of using either the SHORT-TITLE or the AUTHOR/DATE format.
If short-titles are used, the first occurrence of a reference will be in a footnote, in a format that conforms to the following examples:

**BOOKS:** Thurneysen, Rudolf 1946 *A Grammar of Old Irish*, Dublin Institute for Advanced Studies 24.

**DICTIONARIES:** *DIL* = Quin, E.G. & others 1983 *Dictionary of the Irish Language*, Dublin: Royal Irish Academy m 463, 131.51.


**MANUSCRIPTS:** Royal Irish Academy ms 23 N 10 = 967, 50.17–19.

Subsequent references can be either in the main text, in brackets, as in (Thurneysen 24), (DIL m 463, 131.51), (GPC A 505 astudiaf) and (23 N 10, 50.17–19), or in footnotes (the format otherwise being the same). A short-title is added, where a reference to other work by the same author occurs in the text, as exemplified by (Thurneysen, *Grammar* 24), (Ahlqvist, Unknown 70) and (Ahlqvist, *masu* 15).

If the *AUTHOR/DATE* format is used, the references are given in brackets in the main text, as in (Thurneysen 1946, 24), (DIL m 463, 131.51), (GPC A 505 astudiaf) and (23 N 10, 50.17–19), and a list of references is added at the end of the article, in accordance with much the same conventions that apply to the *SHORT-TITLE* format, as may be seen below:

**REFERENCES**


Royal Irish Academy ms 23 N 10 = 967.


**PROOFS** will be supplied as e-mail attachments in the .pdf format, on or before 25 March 2011. Authors will be expected to correct their proofs within ten days of receiving them; publication will take place as soon as possible after all sets of proofs have been received and processed.
SEVENTH AUSTRALIAN CONFERENCE OF CELTIC STUDIES
29 September–2 October 2010
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