CRYNODEBAU PAPURAU NAS CYHOEDDIR YMA
ABSTRACTS OF PAPERS NOT PUBLISHED HERE

Sabine Asmus (*Szczecin University; Universität Leipzig*)
Acquisition of Distorted Language as an Obstacle to Cultural Continuity
The paper aims to disclose some of the reasons for a potential language shift in Wales and its possible results, despite the fact that Welsh enjoys official status and a supportive legal framework. Using as a comparative case that of Sorbian, which has a much richer morphology and few legal rights, the paper presents a language-orientated means of preventing language shift. In this context, the concept of language health as a language right is introduced.

Linus Band (*Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru / University of Wales Centre for Advanced Welsh and Celtic Studies*)
The History and Usage of Brythonic Compound Verbs with 'to be'
The compound verbs with 'to be' are one of the most characteristic features of the Brythonic languages: when their Goidelic counterparts are considered, where we find nothing of the sort. Even within the Brythonic languages themselves, the spread and productivity of this phenomenon differs: e.g., 'to happen' is a 'to be' compound in Middle Cornish (*whar-fos*) and Middle Breton (*hoar-vout*), but not in Middle Welsh (*chwaru*). What, then, is the history and usage of these compounds? I present a general outline of the problem and discuss my first steps towards unearthing the origins of these verbs.

Philip R. Davies (*Myfyriwr PhD / PhD Candidate, Prifysgol Bangor*)
'The National Game': Emrys ap Iwan ac Imperialaeth Brydeinig 1879-1885 / 'The National Game': Emrys ap Iwan and British Imperialism 1879-1885
Rhwng 1879 a 1885, cyhoeddwyd yn *Baner ac Amserau Cymru* bum llythyr ar faterion imperialaidd gan y llenor-bolemegwr o Ddyffryn Clwyd, Emrys ap Iwan. Dim ond un o'r llythyrau hyn, sef 'Sylwadau am y rhyfel nad oedd yn rhyfel', a ailgyhoeddwyd ers iddo ymddangos yn y 1880au. Mae'r rhan fwyaf o'r sylw academaidd a roddwyd i syniadau gwrthimperialaidd Emrys hyd yn hyn, felly, wedi'i seilio ar un ffynhonnell. Amcan y papur hwn yw casglu ynghyd yr holl lythyrau gwrthimperialaidd am y tro cyntaf a dadansoddi eu prif ddadleuon a syniadau. Gosodir syniadau Emrys ap Iwan

yng nghyd-destun meddwl gwrthimperialaidd Prydain y 19g, gan amlygu sut y maent yn adlewyrchu barn radicalaidd prif-ffrwd Lloegr neu farn sydd yn fwy neilltuol neu yn fwy Cymreig ei seiliau.

Between 1879 and 1885, five letters were published in *Baner ac Amserau Cymru* on imperial matters by the writer and polemicist from the Vale of Clwyd, Emrys ap Iwan. Only one of these letters, namely 'Sylwadau am y rhyfel nad oedd yn rhyfel,' has been republished since appearing in the 1880s. The majority of academic attention given to Emrys's anti-imperialist ideas up to now has therefore been based on the evidence of a single source. The purpose of this paper is to bring together for the first time all the anti-imperialist letters and to analyse their principal arguments. Emrys's ideas will be put in the context of 19th-century British anti-imperialist thought, highlighting whether (and if so, how) they reflect either mainstream radical opinion in England or more individual and specifically Welsh ideas.

Nancy Edwards (*Prifysgol Bangor University*)
Chi-Rhos, Crosses and Pictish Symbols: Inscribed Stones and Stone Sculpture in Early Medieval Wales and Scotland
By the beginning of the fifth century Wales had been a part of the Roman Empire for over three centuries. However, distinct regional differences are evident in the intensity of Romanisation, especially as the south-east, with the town of Caerwent and scattered Roman villas, is compared with the north-west, where the auxiliary fort at Segontium (Caernarfon) continued to be the most important Roman site into the early 390s. Scotland, it is true, did remain largely outside the Roman Empire, but Hadrian's Wall was a permeable barrier, and considerable influences are detectable as far north as the Forth and Clyde line, though they are very limited north of the Tay. The aim of this paper is to examine the process of Christian conversion by comparing and contrasting the evidence of inscriptions, symbols and images on inscribed stones and early stone sculpture in Wales and Pictland.

Maxim Fomin (*Ulster University*)
Multilingual Practices in Maritime Memorates of Ireland
When oral tradition is studied from a linguistic point of view, it is always intriguing to look back in an attempt to study the process of code-switching and the phenomenon of bilingualism in Ireland. The study of folklore sources for such purposes is even more exciting. However, one cannot fully trust early twentieth-century publications of such sources, as they were exposed to the editorial method of de-Anglicisation. Editors of such collections took special pride in removing English turns of phrase (Ir. *Béarlachas*).

In this regard, it is worthwhile to turn to the written records preserved at the National Folklore Collection (UCD, Dublin, Ireland), which present the fruits of the efforts of the Irish Folklore Commission collectors active from 1927 down to the 1970s. The workings of the IFC collectors lay an important foundation for the study of folklore in Ireland devoid of the de-Anglicization of their predecessors. My paper offers a glimpse of the instances of code-mixing found in the IFC manuscripts, with a specific focus on the stories concerned with personal experiences at sea ('maritime memorates').

Grigory Grigoryev (*European University, St Petersburg*)
The Symbolism of the Staff in St. Patrick's Hagiography
This paper explores the significance of the *bachal*, the miracle-working staff which is a typical attribute of Irish saints: Grigoryev analyses the textual and iconographic tradition of early medieval Irish hagiography.

Jadranka Gvozdanovic (*Heidelberg University*)
Northeastern Croatia in the Light of Celtic Heritage
Investigations into the late La Tène period in northern Croatia provided strong evidence of pre-Roman Celtic presence in these areas (cf. Majnarić-Pandžić in Dobrzańska, Megaw, Poleska, 2005). For the following period, recent archaeological investigations in the area of Vinkovci in NE Croatia testify to the coexistence and historical over-layering of cultures. Of particular importance is the most recent discovery of a major Early Christianity Complex in the *Pannonia Secunda* of the 4th and 5th cc. AD. My paper analyses the cultural and onomastic importance of these excavations, in the light of evidence presented by Sims-Williams (2006) and Falileyev (2012).

Steve Hewitt (*UNESCO*)
Welsh 'Syntactic Mutation and Arabic 'Faulty Accusative': Case or Configuration?
Modern analyses of Welsh syntactic mutation (SM) are either semantic ('case') or syntactic (configuration). In Formal Arabic, a persistent, if ostensibly incorrect, 'faulty (indefinite) accusative' (FA), instead of correct nominative, is strikingly reminiscent of Welsh SM – *all* examples of FA in Arabic would show SM in Welsh. Arabic FA may be analysed as either semantic (unaccusative) or syntactic (head-trigger-dependent.acc!). Unaccusative effects are very old in Semitic, but a configurational intervening trigger analysis, as suggested by Welsh, seems more straightforward today, and would account for *all* instances of accusative, including correct accusative for direct objects! In the light of this probable case > configuration reanalysis in Arabic, Welsh SM may have had the

following origin and evolution: (1) sandhi~lenition of first post-verbal nominal; (2) following introduction of V-2 in Middle Welsh with frequent fronting of unergative subjects, the first such element is increasingly unaccusative subject (with object-like properties) or direct object – the rule becomes associated with object properties; (3) case > configuration reanalysis to head-trigger-SM.dependent. This analogous marking phenomenon in each language thus helps to elucidate that of the other language, and a case > configuration reanalysis is suggested for both Welsh SM and Arabic FA.

John T. Koch (*Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru / University of Wales Centre for Advanced Welsh and Celtic Studies*)
Indo-European from the East and Celtic from the West: Reconciling Models for Languages in Later Prehistory
Linguistic and archaeological evidence suggests that Celtic branched off from Proto-Indo-European in south-west Europe, in contact with *p*-less Iberian and Aquitanian/Palaeo-Basque. An overview of some current theories of the Indo-European homeland reveals the limitations of the family-tree model and favours alternatives. Evidence for the Celticity of the South-western (a.k.a. Tartessian) inscriptions of the Early Iron Age (750–500 BC) will be briefly summarized. The archaeological context of the SW stelae shows a survival or revival of funerary rites of the same region (south Portugal) of the Early and Middle Bronze Age (1800–1300 BC). This nativist revival articulates an indigenous cultural identity predating the arrival of the Phoenicians, iron working, and literacy in Atlantic Iberia, all of which occurred by 900 BC. Looking into the deeper prehistory of the Copper Age of the 3rd millennium BC, the distinctive features of the SW necropolises (e.g., anthropomorphic stelae depicting high-status weapons and reused as lids over single-burial cists at the centres of paved circular barrows) have antecedents in the 'Yamnaya package' of the Pontic steppes, rather than the local Beaker complex. This steppe culture, which expanded west to Hungary 2900–2700 BC, has been associated with the expansion of Indo-European languages in the traditional 'kurgan' theory of Gimbutas and Mallory.

Peredur Lynch (*Prifysgol Bangor University*)
John Morris-Jones a'i Ddeddfiadau / John Morris-Jones and His Prescriptions
Yn 1913 cyhoeddodd John Morris-Jones ei waith arwyddocaol *Welsh Grammar: Historical and Comparative.* Hwn oedd y disgrifiad mawr cyntaf o Gymraeg llenyddol a oedd yn seiliedig ar ddatblygiad ieitheg

Geltaidd gymharol. Yr oedd hefyd yn ramadeg hynod o ddeddfol a chanddo, yng ngeiriau Morris-Jones, y nod ymarferol o bennu 'the traditional forms of the literary language' a chael gwared ar 'fictitious forms' a oedd yn deillio o 'false etymological theories'. Bydd y papur hwn yn rhoi ystyriaeth i un o'r deddfiadau mewn manylder. Erbyn ail hanner y bedwaredd ganrif ar bymtheg roedd y ffurf Gymraeg Canol *wyneb* (Hen Wydd. *enech*) wedi datblyu *g-* anorganig a *gwyneb* oedd y brif ffurf mewn Cymraeg ysgrifenedig. Bydd y papur yn olrhain ymdrechion obsesiynol Morris-Jones i ailorseddu *wyneb* fel y ffurf 'gywir' mewn Cymraeg ysgrifenedig.

In 1913 John Morris-Jones published his monumental *Welsh Grammar: Historical and Comparative*. It was the first major description of literary Welsh to be based on modern Celtic comparative linguistics. It was also a highly prescriptive grammar that had, in the words of Morris-Jones, the practical aim 'of determining the traditional forms of the literary language' and of culling 'fictitious forms' that derived from 'false etymological theories'. This paper will consider one prescription in detail. By the second half of the nineteenth century middle Welsh *wyneb* 'face' (Old Ir. *enech*) had developed an inorganic *g-* and *gwyneb* had become the predominant form in written Welsh. The paper will trace Morris-Jones's obsessive attempt to reinstate *wyneb* as the 'correct' literary form in written Welsh.

Tatyana A. Mikhailova (*Moscow State University*)
'Taming of Islands': The Overcoming of a Monster by a Christian Saint as a Motif of Irish Hagiography
Central to Calvert Watkins' famous book *How to Kill a Dragon* is the notion of how a hero gains the 'everlasting fame'. Irish Saints' Lives are shown to represent the tales of secular heroes, with similarities in the structure of the biographies. There are however important differences in the saints' motivation: a saint is concerned not only with his own fame or with the reputation of the new faith, but also with the purification of the land from paganism. This goal in Irish hagiographies is represented by the motif of the contest with druids, and also by the symbolic battle with an autochthonous monster residing on a small island. It is noteworthy that a saint does not usually kill (*orgaid*) a dragon but rather 'tames' (*sochtaid*) it.

Vera Potopaeva (*Moscow State University*)
The Bold Queen: Some Legal Notes on *Genemain Aeda Sláne*
In some cases a narrative can tell us more about the application of law then any legal source. The birth-tale of Aed Sláne describes the complicated relationship in the family of king Diarmait mac Fergusa Cherrbeoil. Both

of his wives were called *rígan*, 'queen', but they were obviously not equal. Both of them also had serious physical defects. This paper discusses circumstances which influenced the status of women in Medieval Ireland.

Angharad Price (*Prifysgol Bangor University*)
T.H. Parry-Williams a'r Rhyfel Byd Cyntaf / T.H. Parry-Williams and the First World War
Treuliodd T.H. Parry-Williams y blynyddoedd cyn y Rhyfel Byd Cyntaf yn fyfyriwr prifysgol yn yr Almaen ac yn Ffrainc. Cafodd agweddau ar y Foderniaeth y daeth ar ei thraws yn y cyfnod hwnnw ddylanwad mawr ar ddatblygiad ei waith. Ond esblygodd ei waith ymhellach yn ystod y Rhyfel ei hun, yn enwedig yn sgil y profiadau a ddaeth i'w ran oherwydd ei safiad heddychol, ac mae'r arloesi a ddigwyddodd yn y cyfnod hwnnw wedi gadael ei ôl ar lenyddiaeth Gymraeg hyd heddiw.

The great poet and essayist T. H. Parry-Williams spent the pre-First World War years as a student in Germany and France. Modernist influences acquired during this period profoundly influenced his work. But, as shown in this lecture, it was the First World War itself – and his experiences as a pacifist – that made him a truly pioneering writer whose influence on Welsh literature continues to this day.

Huw Pryce (*Prifysgol Bangor University*)
Medieval Welsh History in the Victorian Age
This lecture aims to assess what the history of medieval Wales meant to people, especially Welsh people, in the Victorian period. Given the breadth of the topic, coverage will necessarily be exploratory rather than exhaustive. The discussion will proceed in three stages. The first will provide some introductory background (both to Victorian Wales and to the writing of Welsh history); the second will assess how Welsh medieval history was approached, especially with respect to the treatment of sources; and the third will consider why the history of Wales continued to be presented as something that had largely if not wholly taken place in the Middle Ages and earlier.

Tatiana Shingurova (*Moscow State University*)
The History of the 10th-century Eoganachta According to the Laud Genealogies and Tribal Histories
Genealogies were among the first texts to be recorded in Irish, but as historical sources they have been viewed with suspicion, because of their legendary aspects. Beyond the colourful stories, though, a most interesting subject concerning the Laud genealogies is the context in which they were

written. This paper explores what the Laud genealogies can tell us about historical conditions in 10th-century Munster, as well as about the life of the Eoganachta kings of that time.

Robat Trefor (*Prifysgol Bangor University*)
Siaradwyr Cymraeg Bob Dydd a'r Iaith Lenyddol /
Everyday Speakers of Welsh and the Literary Language
Bydd y papur yn dechrau trwy nodi natur ddwylosig draddodiadol y bwlch rhwng Cymraeg Llenyddol a Chymraeg llafar yn y tafodieithoedd. Yna holir a yw'r ffurf Uchel, Cymraeg ffurfiol ysgrifenedig, bellach wedi mynd y tu hwnt i ddealltwriaeth siaradwyr Cymraeg bob dydd. Ai dyna'r rheswm pam mae siaradwyr Cymraeg mor gyndyn o lenwi'r fersiynau Cymraeg ar ffurflenni swyddogol sy ar gael yn helaeth erbyn heddiw yn dilyn ymgyrchoedd iaith yr hanner can mlynedd diwethaf?

Disgrifir gwaith ymchwil a wnaed gyda dau grŵp ffocws o siaradwyr brodorol, un yng Nghwm Gwendraeth yn y de a'r llall yn Ynys Môn yn y gogledd. Dangosir sut rhoddwyd prawf ar allu aelodau'r grwpiau i ddeall Cymraeg llenyddol a ffurfiau ystwythach a mwy tafodieithol o destunau arbennig. Datgelir agweddau y siaradwyr brodorol hyn at eu hiaith lafar eu hunain a'r synnwyr dwfn o fath o ddwylosia estynedig sy ganddynt pan ddeuir at ddewis iaith at ddibenion 'swyddogol'.

We begin by recognising the traditional diglossic gap between Literary Welsh and the spoken language in its various dialects. We then ask whether the High variety, formal written Welsh, has by now gone beyond the grasp of everyday speakers of the language. Is that the reason why Welsh speakers are still so reluctant to fill in the Welsh versions of official forms which are now widely available following fifty years of language campaigning?

We then describe research work carried out with two focus groups of native speakers, one in Cwm Gwendraeth in the south and the other on Ynys Môn in the north. We show how we tested the groups' ability to understand literary Welsh and other more flexible and more dialectal versions of set pieces of text. We disclose these native speakers' attitudes towards their own spoken language and a deep sense of a form of extended diglossia they share in matters of their chosen language for 'official' purposes.