

**YSGOL HAF GYMREIG A CHELTAIDD
PRIFYSGOL BANGOR
BANGOR UNIVERSITY
WELSH AND CELTIC SUMMER SCHOOL**

Croeso cynnes i Fangor, ac i'r Ysgol Haf. Hyderwn y cewch fudd a phleser o'ch amser yma.

Yn y llyfryn hwn cewch fanylion yr Ysgol Haf a'i rhaglen.

Os bydd gennych unrhyw ymholiadau, cysylltwch â chydlynnydd yr Ysgol Haf:

A warm welcome to Bangor and to the Summer School! We trust you will enjoy and profit from your time here.

This booklet contains details about the Summer School and its programme.

For all enquiries, contact the Summer School coordinator:

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Diolchiadau – Acknowledgments

Diolch i'r holl gyfranwyr, y gwelir eu henwau yn y llyfryn hwn.

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Map o ardal y Brifysgol (ac eithrio safle'r Ffriddoedd).
Map of university area (excluding Ffriddoedd site).



Bydd sesiynau ystafell ddosbarth yr Ysgol Haf yn digwydd yn y Ganolfan Reolaeth, adeilad #60 ar y map: Ystafell D107.

Ar gyfer y teithiau, bydd coetsys yn eich casglu ar Heol y Coleg y tu allan i Brif Adeilad y Brifysgol (#51).

Cewch fynediad i'r rhyngwrwd ar gyfrifiaduron y brifysgol gan ddefnyddio ID Bangor.

The Summer School classroom sessions take place in the Management Centre, building #60 on the map: Room D107.

Coaches for trips will collect on College Road, outside the University Main Building (#51)

You may access the internet from university computers, using a Bangor ID.

Rhaglen yr Ysgol Haf *Summer School Programme*

Brief legends describe the sessions on the timetable. For details, see the abstracts which follow, from p. 7. Trips are described from p. 27.

Refreshments are served in D107. There may be slight variations to the times of coffee breaks, according to individual session plans. Single sessions, however, will start at the times advertised. Lunch is not provided, nor is dinner, apart from Mon 8.

Llun 8 – Monday 8

9.45 – 10.15	Croeso i'r Ysgol Haf <i>Welcome to Summer School</i>
10.15 – 11.15	Session 1: Tombs
11.15 – 11.30	Coffi – Coffee
11.30 – 12.30	Session 2: Prehistory
12.30 – 2.00	Cinio – Lunch <i>(Basic Welsh: 1.25-1.50)*</i>
2.00 – 3.30	Session 3: Bards
3.30 – 4.00	Coffi – Coffee
4.00 – 5.30	Session 4: Tales and Legends

*Most lunchtimes when there is no day-trip, there will be a short, informal class giving a taster of the Welsh language. This will help you learn basic phrases, and one or two interesting curiosities about the language. Drop in and out and learn a little or a lot!

EVENING SUMMER SCHOOL RECEPTION: THE BOATYARD, 6PM

Directly after the fourth session, we head to The Boatyard, for the Summer Schools' welcome dinner.

Wythnos 1 – Week 1

	Llun/Mon 8	Maw / Tues 9	Mer / Wed 10	Iau / Thurs 11	Gwe / Fri 12	Sad/Sat 13
9.00-10.30	Gweler amserlen unigol See individual schedule	*Trip 1: Penrhyn Llŷn	5: Vikings	9: America	12: Women	*Trip 3: Trawsfynydd, Y Bala, Cwm Celyn, Wybrnant.
10.30-11			Coffi	Coffee	Coffi	
11-12.30			6: Revolt	10: Princes	13: Ireland	
12.30-2			Cinio Welsh	Lunch Welsh	Cinio Welsh	
1.25-1.50			7: Poetry	11a: Music	*Trip 2: Cae'r Gors, Caernarfon.	
2.00-3.30			Coffi	Coffee		
3.30-4.00			8: Legends	11b: Music		
4.00-5.30						

*See pp. 27-9 for trip times and details.

Evening events and suggestions:

Tuesday Evening: **7pm-9pm.** Summer Schools' social evening in the Academi, including games, a quiz, films and karaoke. Meeting point: Academi, Deiniol Road.

Thursday evening: **7.30-9.45.** Welsh cinema: *Hedd Wyn*, Neuadd JP (map #63).

Friday evening: **> 6.30pm.** Option to stay on in Caernarfon, after trip, to explore the town.
N.B.: you will need to travel the short distance back to Bangor by bus (c. £3 each) or taxi (c. £15, shared between passengers). Ask for further advice.

Wythnos 2 – Week 2

	Llun / Mon 15	Maw / Tues 16	Mer / Wed 17	Iau / Thurs 18	Gwe / Fri 19
9.00-10.30	14: Language	Trip 4: Môn (Anglesey)	17a: WWI	20: Dark Ages	22a: English
10.30-11.00	Coffi		Coffee	Coffi	Coffee
11.00-12.30	15: Archive*		17b: WWII	21: Museum**	22b: English
12.30-2.00 <i>1.25-1.50</i>	Cinio <i>Welsh</i>		Lunch <i>Welsh</i>	Cinio <i>Welsh</i>	Lunch <i>Welsh</i>
2.00-3.30	16a Renaissance		18: Industry	Trip 5: Penrhyn Castle, Slate Museum.	23: Wizard
3.30-4.00	Coffi		Coffee		Coffee
4.00-5.30	16b The Novel		19: Prophecy		24: Emblems

* Session at Bangor University Archive (next to the Library on College Road), to experience some of the remarkable objects contained in the collections.

**A session exploring the collections at Gwynedd Museum and Art Gallery.

Evening events and suggestions:

Tuesday Evening:

7pm-9pm. Summer Schools' social evening in the Academi, including games, a quiz, films and karaoke. Meeting point: Academi, Deiniol Road.

Thursday Evening:

8pm. Noson 4 a 6, Clwb Canol Dref, Caernarfon. (Welsh-language pop/rock music evening: Bandana, Sen Segur & Bromas. Ask for details)

Friday Evening:

8pm. Twmpath Noz, Galeri, Caernarfon
(Live Breton & Welsh folk music and dancing. Tickets and transport.)

Sesiynau: Crynodebau a Rhestrau Darllen

Session Abstracts and Reading Lists

The following pages contain short descriptions of the classroom sessions, listed chronologically (see the Programme on pp. 4-6 for exact times). Also given are brief, selected reading lists, to facilitate further study. Longer reading lists may be supplied on request, for students with special interests in particular subjects.

1. The Neolithic Tombs of Anglesey

Dr Gary Robinson

At the start of the British Neolithic (around 4000 BC), ‘megalithic’ stone tombs became a characteristic feature in western Britain. These were constructed primarily to house the ancestral remains of Neolithic communities and as the settings for rituals associated with the funerary process. A major concentration of such monuments can be found on Ynys Môn (the Isle of Anglesey). This session will explore these monuments in order to develop an understanding of their range and character. There will also be an opportunity to visit examples to provide you with an awareness of the complexity of the monuments and their settings within the island landscape. Emphasis will be placed upon the interpretation of these enigmatic monuments within current debate and research within British Prehistory.

Aldhouse-Green, S., Davies, J.L. and Lynch, F.M. 2000. *Prehistoric Wales*. Stroud: Sutton.

Bradley, R. 2007. *The Prehistory of Britain and Ireland*. Cambridge: Cambridge University Press.

Burrow, S. 2010. *Bryn Celli Ddu passage tomb, Anglesey: alignment, construction, date and ritual*. *Proceedings of the Prehistoric Society* 76, 249–270.

Cummings, V. and Whittle, A. 2003. *Places of Special Virtue: Megaliths in the Neolithic Landscapes of Wales*. Oxford: Oxbow.

- Lynch, F.M. 1969. The megalithic tombs of North Wales. In T.G.E Powell, J.X.W.P. Corcoran, F.M. Lynch and J.G. Scott, (eds.) 1969. *Megalithic Enquiries in the West of Britain*. Liverpool: Liverpool University Press p.107-148.
- Lynch, F.M. 1991. *Prehistoric Anglesey: the archaeology of the island to the Roman conquest* (second edition). Llangefni: Anglesey Antiquarian Society.
- Smith, C.A. and Lynch, F.M. 1987. *Trefignath and Din Dryfol: The excavation of two megalithic tombs in Anglesey*. Cardiff: Cambrian Archaeological Society (Monograph No.3).

2. Prehistoric settlements in Wales: the Late Bronze Age to Middle Iron Age settlements of northwest Wales

Dr Kate Waddington

This session will explore the nature of the settlement archaeology for northwest Wales from the Late Bronze Age to the Middle Iron Age (c. 1150 - 100 BC). We will examine the development of monumental settlements, in the form of hillforts, enclosures and large roundhouses, and we will explore why these changes came about. Various issues will be addressed, such as the formation of increasing attachments to place, the role of the settlement boundary, the orientation of entranceways, the nature and significance of roundhouse construction, and the types of settlement deposits found. The significance of the reuse of Neolithic monuments, such as henges, in settlement contexts in the Late Bronze Age will also be addressed. The discussions will include the analysis of key excavations, such as Llandegai henge, Moel y Gerddi, Mellteryn Uchaf, Bryn Eryr, Meillionydd, Castell Odo and Conwy Mountain. The regional nature of the settlement archaeology in some parts of the region will also be explored.

- Bradley, R. 2007. *The prehistory of Britain and Ireland*. Cambridge: Cambridge University Press.
- Brown, I. 2009. *Beacons in the landscape: the hillforts of England and Wales*. Oxford: Oxbow Books.

Lynch, F. 1991 [second edition]. *Prehistoric Anglesey: the archaeology of the Island to the Roman conquest*. Llangefni: The Anglesey Antiquarian Society.

Lynch, F. 1995. *A guide to ancient and historic Gwynedd (covering Gwynedd, Isle of Anglesey and west Conwy)*. Wales: Cadw Publishing.

Cunliffe, B. W. 2005 [fourth edition]. *Iron Age communities in Britain: an account of England, Scotland and Wales from the seventh century BC until the Roman Conquest*. London: Routledge.

3. Medieval Welsh Poetry

Prof. Peredur Lynch

An introduction to the earliest Welsh-language poetic tradition, as contained in manuscripts such as The Book of Aneirin, The Book of Taliesin and the Hendregadredd Manuscript. From the early medieval beginnings in the ‘Old North’ (today’s Scotland and northern England) via the courts of the Welsh Princes preceding the Norman Conquest, the course will move towards the innovations of Dafydd ap Gwilym and the development of what is perhaps the *pièce de resistance* of Welsh poetry, the unique poetic harmonies of *cynghanedd*.

4. Medieval Prose Tales and Legends I

Prof. Jerry Hunter

Explore the texts and contexts of some of the finest works of medieval prose, the so-called ‘Mabinogion’. These eleven pieces, contained in manuscripts such as the White Book of Rhydderch (c.1350) and the Red Book of Hergest (c.1400) contain the earliest Arthurian tales, as well as the beautiful, mysterious and magical ‘Branches’ of the Mabinogi.

Ifans, Rhiannon a Dafydd Ifans, *Y Mabinogion: Diweddariad* (Llandysul: Gwasg Gomer, 2001)

Davies, Sioned (trans.), *The Mabinogion* (Oxford: Oxford University Press, 2007)

Sullivan, C.W. (ed.), *Mabinogi: A Book of Essays* (New York: Garland Pub., 1996)

5. Vikings, Wales, and the Atlantic margins

Dr Kristján Ahronson

From the outset, this session draws together insights from Archaeology, Literature and Linguistic studies in order to approach the topic of the Vikings in Wales and elsewhere in the neighbouring coasts and islands of this north-east Atlantic region of the world. We shall also briefly reflect upon a selection of transformative contributions from the natural, environmental, and genetic sciences.

Redknap, M., 2004. 'Viking Age settlement in Wales and the evidence from Llanbedrgoch' in Hines, J. et al. (eds), *Land, Sea and Home*. Leeds, pp 139-76.

Lane, A., 2007, *Ceramic and Cultural Change in the Hebrides AD 500-1300*. Cardiff Studies in Archaeology Specialist Report Number 29. Cardiff School of History and Archaeology: Cardiff .

Ahronson, K., 2007, *Viking-Age Communities*. Oxford.

O'Sullivan, J., 1997. 'More than the sum of the parts: Iona archaeological investigations 1875-1996', *Church Archaeology*, 2, 5-18.

Edwards, K. & D. Borthwick, 2010. 'Peaceful wars and scientific invaders: Irishmen, Vikings and palynological evidence for the earliest settlement of the Faroe Islands', in J Sheehan, D Ó Corráin & S Lewis-Simpson (eds) *The Viking Age in Ireland and the West: Papers from the Proceedings of the Fifteenth Viking Congress, Cork, 18-27 August 2005*. Four Courts Press: Bodmin, Cornwall, pp. 66-79.

6. Owain Glyndŵr, Prince of Wales

Nia Powell

Owain Glyndŵr, raised by his followers to be Prince of Wales in 1400, has been hailed as a heroic figure in the history of Wales. His movement revived

a Welsh Principality of Wales despite the defeat of the so-called last Prince of Wales, Llywelyn ap Gruffydd, in 1282 by Edward I, king of England. Regarded as a rebellion, or revolt, by the English authorities, it not only elicited widespread support throughout the country in a geographical sense, but also attracted support from divergent social and occupational groups, from labourers to the burgeoning squires of Wales, including women, intelligentsia and churchmen. Labelled alternatively in the past as a ‘peasant revolt’ or a ‘baronial dispute’, this session will examine the major element that bound together these differing, and sometimes contradictory factors, that led the Welsh to raise one of their own to be Prince of Wales in 1400, and continued to support him during the first two decades of the fifteenth century in defiance of the English king, Henry IV. This was a heightened sense of nationality that evolved into a political expression of that nationality – a transition from ‘nationality’ to ‘nationalism’. You will be asked to consider whether Owain Glyndŵr was a medieval figure or leader of an early movement representing popular nationalism.

Morgan, P.T.J., ed., *The Tempus History of Wales* (2001), Chap. 4 (R.

Griffiths, ‘Wales from conquest to union, 1282–1536’). Offers a concise introduction to the period.

Davies, J., *A History of Wales* (2007 edn)

Davies, R.R., *The Revolt of Owain Glyn Dŵr* (1995).

Davies, R.R., *The Age of Conquest* (1993)

Davies, R.R., *The British Isles, 1100-1500 : comparisons, contrasts and connections* (1988).

Davies, R.R., *The First English Empire: Power and Identities in the British Isles, 1093–1343* (2000).

Carr, A.D., *Medieval Wales* (1995)

Griffiths, R.A., *Conquerors and Conquered in Medieval Wales* (1994)

Griffiths, R.A., *King and Country: England and Wales in the Fifteenth Century* (1991).

Moore, D., *The Welsh Wars of Independence, c.410–c.1415* (2005).

Williams, G., *Religion, Language and Nationality in Wales* (1979).

Williams, G., *Owen Glendower / Owain Glyndŵr* (1993, repr. 2005).

Williams, G., *The Welsh Church from Conquest to Reformation* (1976).

Williams, G.A., *When was Wales? : a History of the Welsh* (1985).

7. Medieval Welsh Poetry II

Prof. Peredur Lynch

See no. 3 for details

8. Medieval Prose Tales and Legends II

Prof. Jerry Hunter

See no. 4 for details.

9. The Welsh-Language Literature of the United States

Prof. Jerry Hunter

The Welsh-language communities of the Americas supported a vibrant literary tradition well into the twentieth century, from newspapers and periodicals to poetry, novels and practical volumes. These provide remarkable evidence of essential contributions both ideological and practical to key events and movements of recent world history, from the Civil War and emancipation to further questions of civil rights and liberties both individual and community.

History

Alan Conway (ed.), *The Welsh in America : letters from the immigrants* (1961).

William D. Jones, *Wales in America: Scranton and the Welsh, 1860-1920* (1993).

Anne K. Knowles, *Calvinists incorporated : Welsh immigrants on Ohio's industrial frontier* (1997).

Gwyn A. Williams, *Madoc: the making of a myth* (1979).

Gwyn A. Williams, *The search for Beulah Land : the Welsh and the Atlantic Revolution* (1980).

Print Culture

Aled Jones and Bill Jones, *Welsh reflections : Y Drych and America 1851-2001* (2001).

Henry Blackwell, *A Bibliography of Welsh Americana* (1942).

Rhiannon Heledd Williams, 'Whose Friend from the Old Country? [:] The Welsh-language American Press and National Identity in the 19th Century', in Michael Newton (ed.), *The Celts in the Americas* (2013).

Literature

Melinda Gray, 'Language and Belonging[:] A Welsh Language Novel in Late-Nineteenth Century America', in Werner Sollors (ed.), *Multilingual America*.

Melinda Gray, 'Grave Matters: Poetry and the Preservation of the Welsh Language in the United States', in Marc Shell (ed.), *American Babel*.

Esther Whitfield, 'Mordecai and Haman: The Drama of Welsh America', in Marc Shell (ed.), *American Babel*.

Daniel Williams, 'The Welsh Atlantic: Mapping the Contents of Welsh-American Literature', in Marc Shell (ed.), *American Babel*.

Jerry Hunter, *Sons of Arthur, Children of Lincoln: Welsh Writing from the American Civil War* (2007).

10. The Age of the Princes

Euryn Rhys Roberts

Medieval Wales, like contemporary Ireland, was a land of many kings, many dynasties and many kingdoms. Bangor, situated at the heart of the ancient mountain kingdom of Gwynedd, is an unparalleled location from which to explore the momentous history of the native Welsh princes. This session will offer participants an introduction to this fascinating period in Welsh history by focusing both on the princes themselves and the wider European changes which shaped their land. The princes who appear in the historical sources espouse both heroic warrior values and Christian piety: men who were both patrons of culture and champions in battle. The castles and monasteries which Wales is rightly famous for, along with the rich Welsh-language literary heritage of the period, will be set in their historical contexts as

participants study key issues such as the nature of Welsh identity, Anglo-Norman conquest and colonization, and the position of Wales as one of the 'frontier societies' of Medieval Europe.

A. D. Carr, *Medieval Wales 1064–1521* (1995).

R. R. Davies, *The Age of Conquest* (1991; ailgyhoeddwyd gyda llyfryddiaeth wedi'i diweddaru / reissued with updated bibliography, 2000).

Cyhoeddwyd yn wreiddiol o dan y teitl / originally published under the title, *Conquest, Coexistence, and Change: Wales 1063–1415* (1987).

R. Turvey, *The Welsh Princes: The Native Rulers of Wales 1063–1283* (2002).

K. Maund, *The Welsh Kings: The Medieval Rulers of Wales* (2000).

D. Moore, *The Welsh Wars of Independence, c.410–c.1415* (2005).

H. Pryce, *Tywysogion* (2006).

John Davies, *Hanes Cymru* (1990) / *A History of Wales* (1994).

R. R. Davies, *The Revolt of Owain Glyn Dŵr* (1995).

11. The Music of Wales

Dr Stephen Rees

a) Celtic Music and the Celtic Nations

Traditional music is an area where the specifically linguistic limitations of the word 'Celtic' have long been left behind. The session will survey those varieties of traditional music which are currently included within the 'Celtic' umbrella, and attempt to identify common factors in the origins, performance practices and ongoing cultural self-identity which characterise aspects of traditional music the Celtic-speaking nations and beyond.

b) Welsh or Celtic? The Musical Traditions of Wales in Context.

While Wales has historically been – and remains – undoubtedly a Celtic-speaking area, it has achieved only peripheral significance within the wider world of Celtic music during the second half of the twentieth century. This session will survey some significant aspects of the traditional music of Wales, and suggest some reasons why Wales and its traditional music are only recently receiving attention both within and outside its borders.

12. The Portrayal of Women in Medieval Wales

Dr Sue Johns

This session will focus on the portrayals of Welsh women in Welsh history and historiography. It will consider how ideas about gender were important in shaping their portrayal in a wide range of sources including legal, historical and literary sources. We will think about the way that Nest of Deheubarth's infamous abduction in 1109 was portrayed in the Welsh chronicles and the discussion will also take account of other Welsh women including princess Joan, daughter of king John of England.

Primary sources in Translation:

Brut y Twysogyon, or, The Chronicle of the Princes, Peniarth MS. 20 Version, trans. T. Jones (1952).

Gerald of Wales, *The Journey through Wales and the Description of Wales*, trans. L. Thorpe (Harmondsworth, 1978).

-----*Expugnatio Hibernica: The Conquest of Ireland by Giraldus Cambrensis*, ed. and trans A. B. Scott and F. X. Martin (Dublin, 1978).

The Welsh Law of Women, ed. Dafydd Jenkins and Morfydd E. Owen (Cardiff, 1980)

The Mabinogion, trans. and ed. Sioned Davies (Oxford: Oxford University Press, 2007).

Geoffrey of Monmouth, *The History of the Kings of Britain*, trans L. Thorpe (Harmondsworth, 1966).

Secondary Reading:

Jankulak, Karen, *Geoffrey of Monmouth* (Cardiff: University of Wales Press, 2008).

Richards Gwentyth, *Welsh Noblewomen in the Thirteenth Century: An Historical Study of Medieval Welsh Law and Gender Roles* (Lewiston, NY: Edwin Mellen Press, 2009).

Lloyd Morgan, Cerdiwen, 'More written about than writing? Welsh women and the written word', in *Literacy in Medieval Celtic Societies*, ed. Huw Pryce (Cambridge, 1998), pp. 149-165.

Winward, F., 'Some aspects of women in *The Four Branches*', *Cambrian Medieval Celtic Studies*, 34 (1997), 77-106.

Stacey, R. C., 'Divorce medieval Welsh style', *Speculum* 77 (2002), 197-212.

----- 'King, queen and *edling* in the Laws of the Court', in T. M. Charles-Edwards, M. E. Owen and P. Russell (eds.), *The Welsh King and his Court* (Cardiff, 2000).

Davies, R. R., *Age of Conquest: Wales 1063-1415* (Oxford, 1987), chap. 5.

Nelson, J. L., 'Family, Gender and Sexuality', in Bentley, M. (ed.), *Companion to Historiography* (London and New York, 1997).

13. Wales and Ireland in Medieval Literature

Dr Aled Llion Jones

The literary traditions of Wales and Ireland are often studied comparatively, and an enquiry into the methodologies and justifications of such work can provide insights into the nature of both the literature and literary studies. Key points of comparison include broad questions of the 'Celtic' as well as specific investigations of the cultures of bardism and the manuscript traditions.

Rachel Bromwich and D. Simon Evans (ed.), *Culhwch and Olwen: an edition and study of the oldest Arthurian tale* (Cardiff: University of Wales Press, 1992).

Rachel Bromwich a D. Simon Evans (gol.), *Culwch ac Olwen* [Testun Idris Foster] (Caerdydd: Gwasg Prifysgol Cymru ar ran Bwrdd Gwybodau Celtaidd P.C., 1988).

R.R. Davies, *Domination and Conquest: The Experience of Ireland, Scotland, and Wales, 1100–1300* (Cambridge: Cambridge University Press, 1990).

R.R. Davies, *The First English Empire: Power and Identities in the British Isles 1093–1343* (Oxford: Oxford University Press, 2000)

Sioned Davies (trans.), *The Mabinogion* (Oxford: Oxford University Press, 2007).

Patrick K. Ford, 'The Blind, the Dumb, and the Ugly: Aspects of Poets and their Craft in Early Ireland and Wales' *Cambridge Medieval Celtic Studies*, 19 (1990) 27–40.

Jankulak and Wooding (eds), *Ireland and Wales in the Middle Ages* (Dublin: Four Courts Press, 2007).

Robin Chapman Stacey, 'Law and literature in medieval Ireland and Wales' in Helen Fulton (ed.), *Medieval Celtic Literature and Society* (Dublin: Four Courts Press, 2005).

Thompson, Derick S. (ed.), *Branwen Uerch Lyr* (Dublin: Dublin Institute for Advanced Studies, 2003).

J.E.C. Williams, 'The court poet in medieval Ireland' in *The Proceedings of the British Academy*, LVII (1971).

14. Plaid Cymru and the growth of the Welsh language

Dr Dinah Evans

The session will focus on the development of Plaid Cymru from its inception in the 1920s through to the fulfilment of its role in mainstream politics by the end of the twentieth century. There will be discussions on the iconic players of Plaid during the twentieth century and the significance of their contribution to any political successes achieved. The session will also discuss the sea change that occurred in the teaching of the Welsh language over the same period; it will consider the role played by Plaid in the journey of the language from an initial general perception as a dilettante affectation of an elite to its inclusion as an integral part of daily life in Wales by the end of the twentieth century.

G. H. Jenkins, '*Let's do our best for the ancient tongue*': *The Welsh language in the 20th century* (Cardiff, 2000).

L. McAllister, *Plaid Cymru: The Emergence of a Political Party* (Bridgend, 2001).

K. O. Morgan, *Rebirth of a Nation: A History of Modern Wales* (Oxford, 1982).

D. Morris (ed.) *Welsh in the twenty-first century* (Cardiff, 2010).

G.A. Williams, *When was Wales?* (London, 1991).

16. The Renaissance and the Novel

Dr Angharad Price

a) The Renaissance

The period following the Reformation unleashed powerful forces of cultural change. The conservatism of the Bardic Order was confronted by radical new ideas of an international Humanism, and from London to Milan and Rome, Welsh writers, poets and grammarians provided Welsh literature with a new Classicism. This session will introduce the ideas, thinkers and contexts of this transformational period, including major figures such as William Salesbury and William Morgan, and the Welsh recusants.

b) The Welsh Novel

From Daniel Owen and Kate Roberts to Caradog Prichard William Owen Roberts and Mihangel Morgan, the Welsh-language novel responds to twentieth- and twenty-first century life imaginatively and provocatively. This session will explore the power and variety of this *genre* as it develops and pushes the boundary of prose expression in the rapidly changing social and political context of modern Wales.

R. Geraint Gruffydd (ed.), *A Guide to Welsh Literature 1530-1700* (Cardiff: University of Wales Press, 1997)

Kate Roberts, *Traed Mewn Cyffion* (or the English translation, *Feet in Chains*)

Caradog Prichard, *Un Nos Ola Leuad* (or the English translation, *One Moonlit Night*)

Mihangel Morgan, *Melog* (English translation, *Melog*)

Caryl Lewis, *Martha, Jac a Sianco* (or the English translation, *Martha, Jack and Shanco*)

17. Welsh Literature and the Wars

Prof. Gerwyn Williams

a) The First World War

The First World War was a traumatic experience that robbed this small nation of 40,000 of its men. Though the concept of armed conflict and military conscription was at odds with the pacifist ideals harboured by Welsh Nonconformity, by November 1918, David Lloyd George, the most prominent Welshman of his day, was popularly regarded as the Man Who Won the War. How did Welsh-language literature respond to its challenge? How did Welsh writers respond to the unprecedented events of the day? Were they linguistically-armed and thematically-prepared? What characterized the responses of poets such as R. Williams Parry, Hedd Wyn and Cynan at the time? And what of the prose written in retrospect by authors such as Gwenallt, Kate Roberts and T. Hughes Jones? Ultimately, this discussion seeks to establish how a minority literature coped with one of the most definitive events of modern times.

b) Welsh Poetry and the Second World War

Compared to the First World War, the 15,000 Welsh military fatalities were substantially lower than the 40,000 killed during the First World War. But air attacks on Welsh industrial centres meant that the 1939-45 war effected Wales and its civilian population more directly than the 1914-18 conflict. While a number of Welsh poets such as R. Williams Parry, Hedd Wyn and Cynan are identified in the popular imagination with the First World War, the Second World War appears to have had less of an impact. However, poetry and prose written by Cardiff-born Alun Llywelyn-Williams represents a sophisticated and urbane response and captures his experiences from the perspective of a civilian, a soldier and a survivor. We will evaluate his contribution as the most significant Welsh-language writer of the Second World War.

Welsh Literature of the First World War

Alan Llwyd, *Out of the Fire of Hell: Welsh Experience of the Great War 1914-1918 in Prose and Verse* (Llandysul: Gomer Press, 2008).

Kate Roberts, trans. Katie Gramich, *Feet in Chains [Traed mewn Cyffion]* (Parthian Books, 2012).

Kate Roberts, trans. Gillian Clarke, *One Bright Morning [Tegwch y Bore]*, (Llandysul: Gomer Press, 2008).

Gerwyn Wiliams, 'The Literature of the First World War', in Dafydd Johnston (ed.), *A Guide to Welsh Literature c. 1900-1996* (Cardiff: University of Wales Press, 1998), pp. 22-49.

Hedd Wyn (1992), directed by Paul Turner, is a biopic of Ellis Humphrey Evans, a shepherd-poet from Trawsfynydd in north Wales who was posthumously awarded the Chair at the 1917 National Eisteddfod.

Welsh Poetry of the Second World War

Gerwyn Wiliams, 'Occupying New Territory: Alun Llywelyn-Williams and Welsh-language Poetry of the Second World War', in Tim Kendall (ed.), *The Oxford Handbook of British and Irish War Poetry* (Oxford: Oxford University Press, 2007), pp. 340-61.

Alun Llywelyn-Williams, trans. Joseph P. Clancy, *The Light in the Gloom: Poems and Prose* (Denbigh: Gwasg Gee, 1998).

18. The Landed Elite and Industrial Development

Dr Lowri Rees

Over the course of the nineteenth century, Wales witnessed tremendous industrial development. The Industrial Revolution permanently altered the Welsh landscape, not only geographically, but also in social, economic and cultural terms. During this session we will chart the development of industry in Wales, but also consider the role the landed interest played in the industrial process, and how they contributed to industrial enterprises. The session will be accompanied by a fieldtrip to Penrhyn Castle and the National Slate Museum, Llanberis.

Gweithiau cyffredinol / General works

John Davies, *Hanes Cymru* (1992) / *A History of Wales* (1993).

D. Gareth Evans, *A History of Wales 1815-1906* (1989).
 Brinley Jones (gol. / ed.), *A Background to Wales* (1972).
 Gareth Elwyn Jones, *Modern Wales: A Concise History* (1994).
 K. O. Morgan, *Rebirth of a Nation: Wales 1880-1980* (1981).
 David Ross, *Wales: History of a Nation* (2005).
 D. Smith (gol. / ed.), *A People and a Proletariat* (1980).
 D. Thomas (gol. / ed.), *Wales, a new Study* (1977).
 Gwyn A. Williams, *The Welsh in their History* (1982).
 Idem, *When Was Wales?* (1985).

Diwydiannu / Industrialisation

C. Baber & L. J. Williams (gol. / eds), *Modern South Wales: Essays in Economic History* (1986).
 L. R. Berlanstein (gol. / ed.), *The Industrial Revolution and Work in Nineteenth-century Europe* (1992).
 M.J. Daunton, *Coal Metropolis: Cardiff 1870-1914* (1977).
 A. H. Dodd, *The Industrial Revolution in North Wales* (1971).
 David W. Howell, *Land and People in Nineteenth-Century Wales* (1977).
 B. Jones & B. Thomas, *Coal's Domain* (1993).
 R. Merfyn Jones, *The North Wales Quarrymen 1874-1922* (1981).
 Jean Lindsay, *A History of the North Wales Slate Industry* (1974).
 Idem, *The Great Strike: A History of the Penrhyn Quarry Dispute of 1900-1903* (1987).
 J. Williams, *Was Wales Industrialised? Essays in Modern Welsh History* (1996).

19. The Prophetic Tradition

Dr Aled Llion Jones

Why did the poet have such a high status in early Wales? What power of the word was wielded so perilously and guarded so jealously by the bardic orders? Does language have the ability to form our consciousness, and thus to create our world? A connected question is what the epistemological and ontological status of prophecy, and why the Welsh poets chose prophecy at certain times to attempt to influence the political status quo. Could the Tudor dynasty have been established due to the predictions of the Welsh bards?

- R. Bromwich, A. O. H. Jarman, B. F. Roberts (eds), *The Arthur of the Welsh: the Arthurian legend in medieval Welsh literature* (Cardiff: University of Wales Press, 1991).
- Lesley Coote, *Prophecy and Public Affairs in Later Medieval England* (York: York Medieval Press, 2000).
- Margaret Enid Griffiths, *Early Vaticination in Welsh with English Parallels*, ed. T. Gwynn Jones (Cardiff: University of Wales Press, 1937).
- Elissa R. Henken, *National Redeemer: Owain Glyndŵr in Welsh Tradition* (Ithaca: Cornell University Press, 1996).
- Jerry Hunter, *Soffestri'r Saeson [:] Hanesyddiaeth a Hunaniaeth yn Oes y Tuduriaid* (Caerdydd: Gwasg Prifysgol Cymru, 2000).
- Dafydd Glyn Jones, *Agoriad yr Oes* (Talybont: Y Lolfa, 2001).
- Peredur Lynch, *Proffwydoliaeth a'r Syniad o Genedl* (Bangor: Ysgol y Gymraeg, 2007)
- Bernard McGinn, *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Columbia University Press, 1979)
- Lewis Thorpe (trans.), *The History of the Kings of Britain* (Harmondsworth: Penguin, 1966).
- Gruffydd Aled Williams, 'The Bardic Road to Bosworth: A Welsh View of Henry Tudor', *Transactions of the Honourable Society of Cymmrodorion* (1986), 7–31.

20. Identifying the Archaeology of 'Dark Age' Wales

Prof. Nancy Edwards

The archaeology of Wales in the period c. AD400–800 is fascinating, yet enigmatic. During this period we see the end of Roman rule, Irish settlement, the emergence of Welsh kingdoms and the Welsh language and conversion to Christianity. The elite of this period lived in hillforts which have produced evidence of high-status craft-working and luxury trade networks with continental Europe, North Africa and Byzantium. However we know remarkably little about how ordinary people lived and farmed, though in western Wales in particular an increasing number of cemeteries have been identified which can shed light on these communities and span the period of

conversion. At the same time stones inscribed in Latin and sometimes old Irish ogham were set up to commemorate the elite, usually men but occasionally women, and these provide a vital source of evidence on the survival of Latin culture, the gradual integration of Irish settlers and the increasing influence of the Church. The aim of this session will be to introduce the archaeological evidence using case-studies and discuss its significance.

*Halsall, G. 2013 *Worlds of Arthur: Facts and Fictions of the Dark Ages*, Oxford: OUP.

*White, R. 2007 *Britannia Prima. Britain's Last Roman Province*, Stroud: Tempus.

Snyder, C. A. 1998 *An Age of Tyrants, Britain and the Britons, AD 400-600*, London: Sutton.

Charles-Edwards, T. M. 2013 *Wales and the Britons 350-1064*, Oxford: OUP.

Davies, W. 1982 *Wales in the Early Middle Ages*, Leicester: Leicester University Press.

Alcock, L. 1987 *Economy, Society and Warfare among the Britons and Saxons*, Cardiff: UWP.

Edwards, N. (ed.) 1997 *Landscape and Settlement in Medieval Wales*, Oxford: Oxbow.

Campbell, E. 2007 *Continental and Mediterranean Imports to Atlantic Britain and Ireland*, London: CBA.

*Lambert, M. 2010 *Christians and Pagans. The Conversion of Britain from Alban to Bede*, Newhaven and London: Yale.

Edwards, N (ed) 2009 *The Archaeology of the Early Medieval Celtic Churches*, Leeds: Maney.

Edwards, N. 2007, 2013 *A Corpus of early Medieval Inscribed Stones and Stone Sculpture in Wales, Vol. II, South West Wales, Vol. III, North Wales*, Cardiff: UWP.

* = basic introductory works

22. Welsh Literature in English

Prof. Tony Brown and Dr Jason Walford Davies

Wales is now a country with two thriving literary traditions, and the twentieth century has produced not only excellent works in the ‘senior’ language, Welsh, but also some of the greatest writers in English. R.S. Thomas and Dylan Thomas are only the most famous writers to have come out of twentieth-century Wales, and the interplay between the traditions provides a unique literary aesthetic of both local and global importance.

23. From ‘Wizard’ to ‘Goat’? David Lloyd George and Wales

Dr Mari Wiliam

David Lloyd George, elected to Parliament in 1890, was the first, and so far only, person from Wales to become British Prime Minister. He engaged with core rural Welsh Liberal radicalism, defending the rights of tenant farmers against the landowning gentry, espousing the ideals of the nonconformist chapels, calling for the disestablishment of the Church of England in Wales, as well as promoting ideas on ‘home rule’ to Wales.

However, he was also ambitious on a British political platform, and in 1909 became Chancellor of the Exchequer. He instigated many of the modern roots of the welfare state during this period, and increasingly the ‘Welsh Wizard’ was devoting himself to politics beyond the borders of Wales. However, by the time his premiership ended in 1922 the Liberal Party was fractured and weak, and he was seen as an apologist for the Conservatives. He was increasingly tainted by scandal, whispers about sexual affairs and an association with Hitler. Indeed, to his detractors he was the ‘Goat’.

This session will examine Lloyd George’s often controversial relationship with Wales and Welsh radicalism. Was he a ‘traitor’ to Wales, or instead a ‘heroic’ Welshman to whom ‘Britishness’ was as important as his Welsh identity? Did he, indeed, move from being a ‘Wizard’ to a ‘Goat’? By

means of family letters, cartoons and biographical extracts we will consider the legacy of his political career on Wales.

Ffynonellau rhagarweiniol / Introductory sources

Edward Morgan Humphreys, 'Lloyd George, David', *Welsh Biography Online*, <http://wbo.llgc.org.uk/en/s2-LLOY-DAV-1863.html?query=David+Lloyd+George&field=name>

Kenneth O. Morgan, 'George, David Lloyd, first Earl Lloyd-George of Dwyfor (1863–1945)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 (*hefyd ar gael ar-lein trwy danysgrifriad sefydliadol/* also available online via institutional subscription).

Lloyd George Society, <http://lloydgeorgesociety.org.uk/en/>

Gweithiau arbenigol / Specialist works

William George, *My Brother and I* (1958).

John Graham Jones, *David Lloyd George and Welsh Liberalism* (2010).

John Grigg: *The Young Lloyd George* (1973); *Lloyd George: the People's Champion* (1978); *Lloyd George: from peace to war* (1985); *Lloyd George and Wales* (1987); *Lloyd George: war leader, 1916-1918* (2002).

Thomas Jones, *Lloyd George* (1951). [*Cofiant gan Ddirprwy Ysgrifennydd Cabinet Lloyd George/* Biography by Lloyd George's Cabinet Deputy Secretary].

Stephen Koss, 'Lloyd George and Nonconformity: The last rally', *English Historical Review*, 89, 350 (January 1974), pp. 77-108.

Ian Packer, *Lloyd George, Liberalism and the Land: the land issue and party politics in England, 1906-1914* (2001).

Emyr Price, *Lloyd George y cenedlaetholwr Cymreig: arwr ynteu bradwr?* (1999).

A. J. P. Taylor (ed.), *My Darling Pussy: letters of Lloyd George and Frances Stevenson, 1913-41* (1975).

24. National Emblems: Leeks and Daffodils, Red Dragons and Welsh Dresses: ‘Arddangos Cymreictod: Cennin a Chennin Pedr, y Ddraig Goch a’r Wisg Gymreig’

Prof. Huw Pryce

This session will discuss the various emblems used to represent Wales, and show how these have changed from the middle ages to the present. After providing some background and context on the use of national symbols, the session will fall into three main parts. (1) Personifying the Nation: the use of female figures such as 'Dame Wales', as well as women's costume, to represent Wales. (2) The Leek and the Daffodil: this section will look at the use of these two symbols from the Tudor period onwards, and examine why the leek was eclipsed by the daffodil from the early twentieth century. (3) The Red Dragon: an overview of changing uses of the red dragon from the middle ages onwards, including its use in heraldry and the history of the red dragon flag of Wales.

Meic Stephens (ed.), *The New Companion to the Literature of Wales* (Cardiff, 1998): entries on 'Daffodil', 'Leek', 'Red Dragon', 'Welsh Costume'.

Carl Lofmark, *A History of the Red Dragon*, ed. G. A. Wells (Llanrwst, 1995).

Prys Morgan, 'From a death to a view: the hunt for the Welsh past in the Romantic period', in E. Hobsbawm & Terence Ranger (eds), *The Invention of Tradition* (Cambridge, 1983), chap. 3, esp. pp. 79-81, 89-92.

Arthur E. Hughes, 'The Welsh national emblem: leek or daffodil?', *Y Cymmrodor* 26 (1916), 147-90 (also separately as BU Welsh Pamphlet X/GEN 45 HUG).

Christine Stevens, 'Welsh costume: the survival of tradition or national icon?', *Folk Life* 43 (2004-5), 56-70.

Jones, Rhian E., 'Poor Taff to Dame Venodotia: visual representations of Wales in the nineteenth century': online at <http://tinyurl.com/mp34lmf>

Teithiau Hanesyddol, Archaeolegol a Llenyddol *Historical, Archaeological and Literary Trips*

The Summer School includes a number of opportunities to get out of the classroom and to get to know better both the University, the city and the surrounding area. In addition to sessions being held in the University Archives and Gwynedd Museum and Gallery, there are five expert-led trips (three full-day and two afternoon).

All tours depart from College Road, outside the Main Building. Return times and itineraries may be subject to change, depending on the weather.

Tuesday 9 9.30 – 5.30

Guides: Raimund Karl, Gary Robinson, Kate Waddington

Meillionydd on the Llŷn Peninsula is the main destination, where we will visit an Archaeological Dig being run by Bangor University, to explore the site and some of the finds. *En route*, we visit a number of sites of key historical, archaeological and religious significance, including Bryn Celli Ddu on Anglesey for a tour of the Neolithic henge and chambered tomb; Dinas Dinlle for a tour of the Iron Age hillfort; and a Neolithic burial chamber on Llŷn. We also visit Aberdaron, for its important Romanesque Church and early medieval stones, and (if time) a quick drink on the waterfront...

Friday 12 2.00 – 6.30

Guides: Aled Llion Jones, Nia Powell, Euryn Rhys Roberts

South, past Caernarfon to Dyffryn Nantlle, with many sites connected with the medieval Mabinogi legends. Here also, at Cae'r Gors in Rhosgadfan, we visit the traditional cottage which was home to Kate Roberts, probably the most significant Welsh novelist and short-story writer of the 20th century. Returning, we stop off in Caernarfon, the 13th-century castle and walled town built by Edward I as an explicit declaration of Imperial intent. Those who wish to can have dinner here and even stay later, to experience the unique atmosphere of this strongly Welsh-speaking town.

Saturday 13 9.30 – 5.00

Guides: Peredur Lynch, Einion Thomas

A day trip criss-crossing centuries of historical and literary moments. We first visit Yr Ysgwrn, home to Hedd Wyn, romantic poet and uncertain soldier who died in battle in World War I (the excellent film dramatizing his life and period is shown on Thursday 11). Staying in the twentieth century, we move on to the area around Y Bala, to Frongoch, the site of a prison camp of huge significance for the history of Irish nationalism; down the road is Cwm Tryweryn, the iconic valley drowned in the 1960s to provide water for Liverpool. Y Bala itself is of great cultural importance. From here we will move back to the 16th century and visit the home of Bishop William Morgan, the translator of the Bible into Welsh (probably the single most significant event in the history of the language and its literature). The trip will take us through some of the stunning scenery of Snowdonia and you will have plenty of chances to stretch your legs.

Tuesday 16 9.30 – 4.30

Guides: Karen Pollock, Aimee Prichard

A tour of major sites on the island of Anglesey, and the chance to see another of the remarkable fortified medieval towns of Edward I – Beaumaris. On, then, to the medieval priory at Penmon to explore the twelfth-century church with its fine sculpted crosses, thirteenth-century conventual buildings, dovecote and the Holy Well of St Seiriol. Back, then, via Castell Aberlleiniog, an eleventh century motte and bailey earthwork, which also played a part in the Civil War of the seventeenth century and Din Silwy (Bwrdd Arthur – Arthur's Table), a large Iron Age hillfort with evidence of Romano-British use. Din Silwy has magnificent views to the sea and mountains beyond, and also provides the habitat for a rich variety of flora and fauna. The small church of Llanfihangel Din Silwy nestles into the side of the hillfort – the site of a tenth-century Viking hoard. Lligwy is the final destination: an enclosed and well preserved stone-built Romano-British settlement; the ruins of the small medieval *Hen Gapel Lligwy* (Old Lligwy Chapel); and Lligwy's Neolithic burial chamber with its impressively large capstone.

Thursday 18 2.00 – 5.00

Guide: Lowri A. Rees

The final trip of the School takes us into the heart of the turmoil and upheaval of the nineteenth century, and we visit sites of central importance in the major economic development of north Wales. The south had ‘King Coal’; the north had Slate. The magnificent and ostentatious Penrhyn Castle was the seat of the Pennant family, who had made their fortune in the plantations and slave trade of the New World. They returned to become the major quarry owners of the new industry, and their influence runs deep in the history of the area and also on consequent social and political developments. The Slate Museum, in the heart of the mountains, will add to our picture of the period, and its huge historical and cultural significance.