COLLOQUIUM ABSTRACTS
FRIDAY, OCTOBER 11, 2002
THOMPSON ROOM, BARKER CENTER

9:00-9:30  Brían Ó Conchubhair, University of Notre Dame
Max Müller: The Rise of Irish Dialects During the Revival

The Gaelic League's decision to promote caint na ndaoine, colloquial Irish, rather than the seventeenth century standard of Seathrún Céitinn and Aodh Mac Aingil distinguishes the League from all previous revivalist societies and organizations in the nineteenth century. Histories of the Gaelic League and scholarly tracts on the Gaelic Revival celebrate this radical change of linguistic emphasis and the success the League achieved in promoting Irish dialects as the spoken and written forms of the Irish language. No critic, however, has successfully explained what compelled the Gaelic League to promote caint na ndaoine at the expense of the seventeenth century classical standard.

This paper argues that the Gaelic League's decision resulted not from cultural nationalism or the persuasive arguing of Fr. Peter O'Leary, but from new research on language development and dialectical regeneration proposed by the German scholar and linguist, Max Müller.

9:30-10:00  Liam Ó Murchú, Radio Telefis Éireann
Irish Language on Television

For a period of years, I was Head of Irish Language Programmes on RTÉ, Radio Telefis Éireann, Ireland’s national broadcasting service. The founding statute enjoined on broadcasters the obligation to foster the language in its programme schedules. With this in mind, I set out four programme areas: Formal language-teaching programmes; programmes of current affairs and entertainment in Irish for the fully-fluent; bilingual programmes, Irish/English, for those whose fluency had been lost after years away from school; and programmes which would teach the cultural riches of the language and why it is crucial to the full cultural development of the Irish people. In the years that followed, I succeeded in presenting highly successful programmes in all these areas. Audience response was satisfactory in all cases – in two series, we consistently retained top place in the ratings.

10:00-10:30  Philip O'Leary, Boston College
Banned in Banba: Cultural Xenophobia in the Gaelic Movement, 1922-1939

In his poem “Guí an Rannaire” (the Rhymester’s prayer), Brendan Behan lashed out at “Gaeil Bhleá Cliath faoi órchnap Fáinní, / Pioneers páistiúla pollta piteánta, / Maighdeanna malla maola marbhánta, / Gach duine acu criochnúil cúramach cráifeach” (The Dublin Gaels with their gold Fáinne pins, / Childish, penetrated, effeminate Pioneers, / Past-it, useless, half-dead virgins, / Every one of them tidy, cautious, pious). This image of the fior-Ghael as a xenophobic and pietistic puritan had its origins in the early years of Saorstát Éireann, when some language activists allied themselves with various nativist movements that saw the surest defense for the nation’s renascent Gaelachas in an aggressive embargo against threatening cultural importations. The “ban” was their weapon of choice in the fight to keep Ireland “Irish”. This paper will examine the involvement of some in the Gaelic movement in the campaigns to ban what were seen as alien pastimes like jazz, “foreign” dancing, and “English” sports. This paper will also discuss the opposition of other language revivalists to the hijacking of the movement by such boorish cultural chauvinists.

10:30-10:45  Break
10:45-11:15 Kathryn Izzo, Harvard University
Irony, Paradox, and Franciscan Devotion in Madog ap Gwallter’s Nativity Poem

Madog ap Gwallter’s nativity poem is fascinating for many reasons—not the least of which being that its composer may have been a Francisican. This paper will consider how this poem’s use of certain literary devices such as irony and paradox may reflect Franciscan interest in Christ’s humanity.

11:15-11:45 Karen Overbey, New York University
Holy Ground: The Places and Politics of St. Manchan’s Shrine

St. Manchan’s Shrine is the largest extant Irish reliquary, and one of the rare shrines that still preserves bodily relics. But the shrine’s function has remained enigmatic: little is known of Manchan himself, and the unusual iconography – rows of bearded men making strange gestures – has never been satisfactorily identified. In this paper, I examine the form and imagery of St. Manchan’s shrine in historical and political contexts, arguing that this twelfth century reliquary represents an attempt by royal patrons to mark and consolidate territory, visually cementing political alliances through the purposeful conflation of two neighboring saints, both conveniently named "Manchan."

11:45-12:15 James Acken, University of Toronto
The Use of the Book of Ezekiel and Isidore’s Proemium in the Lament of the Old Woman of Bear

Isidore's introduction to the books of the Bible describe Ezekiel as standing "iuxta fluvium saeculi et praeclara contuetur mysteria." The Caillech Berre, contemplating the high and low tides her life, stands as a multi-layered personification of a christianized nobility wrestling with the conflicting yet complimentary beauties of secular and sanctified life. Employing several kinds of word play, including verbal layering and intra-textuality, the composer of the Lament reflects on penitence, salvation and the 'praeclara mysteria' of grace and creation.

12:15-1:30 Lunch

1:30-2:00 Katharine Olson, Harvard University
‘Tair ffynnon gwynion…i’r drugaredd:’ Welsh Pilgrims to Foreign Shrines c. 1200-1450

Pilgrimage to local and national shrines was an important and established feature of medieval Christendom, and so too for the Welsh, pilgrimages to such destinations as Pen-rhys, St. David's, and Bardsey were common during the Middle Ages. But above all lesser shrines for the medieval pilgrim were the three centers which drew the faithful from every realm in Christendom: Jerusalem, Rome, and Santiago de Compostela. This paper will explore some of the evidence in contemporary poetry, prose tales, chronicles, rolls, inquisitions and various other historical sources for Welsh pilgrims (including crusaders) to these destinations, and offer a glimpse of those Welsh men and women who chose to venture to shrines further afield despite facing great risks and hardship.

2:00-2:30 Antony Carr, University of Wales, Bangor
The Boy Done Well: Networks, Connections and Henry Tudor

On 22 August 1485 King Richard III was defeated and killed at Bosworth and Henry Tudor became king of England. Although only a quarter Welsh by blood, Henry, because of his background and the nature of his support, is generally regarded as a Welshman. His descent from Ednyfed Fychan, seneschal of Llywelyn the Great in the thirteenth century, is well known; this paper looks at the wider network of Welsh family connections which gave him credibility among the Welsh political nation.
2:30-3:00  Nia Powell, University of Wales, Bangor  
Early Modern Wales: An Impoverished Backwater?

That early modern Wales was a backwater whose development was severely restricted by poverty is an accepted norm in British historiography. This paper aims to challenge this view, showing that the economy of upland Wales in particular had adapted effectively at an early date to maximize its resources; by marketing livestock, its primary produce, it had been drawn into a wide-ranging trading network. Wales was thus no economic backwater and had developed a fiscal economy that was far more sophisticated than is often recognized by historians. This has implications in terms of its contact with external cultures and influences.

3:00-3:15  Break

3:15-3:45  Catriona Mackie, University of Edinburgh  
A Social History of Houses: The Hebridean Example

Houses on the Isle of Lewis, in the Western Isles of Scotland, developed very differently from those elsewhere in the Hebrides. Bragar, a crofting township in the West Side of Lewis, is a classic example of this particular style of housing and the developments that were made from the early nineteenth century onwards. Between 1807 and 1848 the township of Bragar moved twice, involving changes to the layout and orientation both of the township and of individual homes. After 1848 individual houses underwent many internal and external changes in layout. This paper looks at some of these developments and discusses them in their wider context of time and place.

3:45-4:15  Timothy Correll, University of California, Los Angeles  
‘I Saw Your Son in the Fairies:’ Wise-Women and Fairy-Healers as Intermediaries Between the Living and the Dead

In nineteenth century rural Ireland some individuals were believed to have supernatural powers as a result of their association with the fairies. These wise-women and fairy-healers, as they were called, were consulted by community members regarding supernaturally-taken butter and for cures to illnesses attributed to the evil eye and fairy malevolence. They were also queried about community members who died untimely deaths and were thus believed to be among the fairies. This paper examines fairy-healers as intermediaries between the living and the dead and considers some of the social and psychological implications of narratives and beliefs about such communication.

4:15-4:45  Grace Neville, University College Cork  
French Connections from Tipperary to Toulouse: Perceptions of France in the Ryan of Inch Papers

The Ryan of Inch family papers were donated to University College Cork in 1997. These archives cover a span of over three hundred years in the history of one of the leading Catholic landlord families of Munster. Taking as its primary source material two sustained accounts of grand tours on the European continent in the late eighteenth and early nineteenth centuries by a member of the Ryan family and a family friend, this paper will focus on perceptions of France and the French and, in so doing, will attempt to cast some light on identity politics among prominent wealthy Irish families at a time of considerable turmoil in Irish and European politics.

4:45-5:00  Break
5:00-5:30 Michael E. Jones, Bates College  
The Bagaudae and Roman Britain

Bagaudic revolts in Gaul and Spain during the late fourth and early fifth centuries CE played a significant causal role in changing regional social relations, the settlement of barbarian groups and the eventual breakdown of the late Roman government. Bagauda (Bacauda) is a Celtic word of uncertain meaning. Precisely who the Bagaudic insurrectionists were is also uncertain, but their revolts involved bands of peasants (rustici) and brigands (latrones) as well as members of the provincial aristocracy. Whether or not Bagaudic revolts troubled Roman Britain is a question that has split scholarly opinion. Opposing arguments have relied largely on analogy with continental conditions. The literary evidence specific to Britain is thin and ambiguous. My paper explores a previously unutilized text to suggest that later Roman Britain was indeed the scene of significant Bagaudic revolt.

5:30-6:00 Timothy P. Bridgman, Trinity College Dublin  
Celts and Hyperboreans: Crossing Mythical Boundaries

Contained in what has come down to us of ancient Greek literary tradition are texts which identify the Hyperboreans with the Celts, or the Hyperborean lands with Celtic ones. The Hyperboreans were a mythical people associated by the ancient Greeks with the cult of Apollo. In ancient source material, they lived in an ideal world situated above the mythical Rhipean Mountains thought of as being located on the furthest northern reaches of the world known to the Greeks, as the home of Boreas (the North Wind) and as the point from which he blew frigid air down on the world of mortals. It is the purpose of this paper to examine which texts make or imply this identification, in what contexts the Celts were identified with the Hyperboreans and, lastly, why six ancient authors identified a totally mythical people with a real one, thus bringing myth into their real world.

6:00-6:30 Garrett Olmsted, Bluefield State College  
The Stylistic Origins of Certain Portrayals of Elephants, Griffins, and Sea Horses in Celtic Art of the First Century BC

Throughout the first century BC in Gaul at progressively later intervals as one journeys northward, the art style cast off the curvilinear style prevalent throughout the fourth through the second centuries BC for an ever-increasingly realistic style. The major impetus behind this transformation seems to have been the evolution of the designs on coinage. In the region between the Seine and the Loire, this new Numismatic Style was conceived, beginning around 110 ± 10 BC. Initially it utilized geometric components to render the portrayed whole in a technique somewhat reminiscent of the Disney style of the earlier period. In the Late Celto-Gaulish Numismatic Style individual human and animal figures (such as elephants, griffins, and sea horses) stand alone and are not part of an overall tendril pattern.
Welsh descent to Tennessee and examined here are the nature of the communities so formed and the extent of their continued use of the Welsh language.

9:30-10:00 Emily McEwan-Fujita, University of Chicago
The Impact of Language Idealogies on Adult Gaelic Language Learning in the Western Isles

This paper investigates the experience of Scottish Gaelic language learning among adults in the Uists (Outer Hebrides) in 1999-2000. I analyze culturally-informed (and culturally-informing) ideologies of language in Uist, including the ideology of politeness prevalent among native Gaelic speakers, and ideologies of monolingualism and standard language among adult learners. By studying the ways that such ideologies condition interactions between adult native Gaelic speakers and adult Gaelic learners, we can begin to understand how it is that most adult Gaelic learners fail to integrate into a Gaelic speech community as Gaelic speakers.

10:00-10:30 Lenora Timm, University of California, Davis
‘On va parler breton a Bruxelles?:’ The Impact of the European Union on Celtic Cultural and National Identities

This paper considers the (re)construction of cultural (including linguistic) and national identities in two traditional Celtic Countries of Western Europe—Brittany and Scotland—in the wake of the emergence of the European Union (EU); with its overarching political structure, economic markets and projected imagery. The EU has offered traditional minorities a unique opportunity to bypass their historical centers of power and control by endeavoring to position themselves as national or regional entities within the EU itself. The paper will explore aspects of conflicting impulses within the Breton and Scottish nationalist movements to become more European, on the one hand, while, on the other, retaining or re-inventing markers of distinct linguacultural and political identity.

10:30-10:45 Break

10:45-11:15 Hugh Fogarty, Harvard University
‘Dubad nach innsci:’ Cultivation of Obscurity in Medieval Irish Literature

In the Middle Irish saga Geneamuin Chormaic, the birth of Cormac mac Airt is accompanied by a prophecy identifying dubad nach innsci (“darkening of every utterance”) as one of the characteristics of his future reign. Though this initially seems an incongruous component of a “golden age,” the Irish literary tradition is not alone in viewing obscurity as a virtue. In this paper I will examine references to obscurity in a number of medieval Irish texts (narrative, legal, and poetic), and will explore the spectrum of attitudes they reveal towards fordorchad filed (“poetic obscuration”).

11:15-11:45 Joseph F. Eska, Virginia Polytechnic Institute and State University
Re-assessing Bergin’s Rule

The Bergin’s Rule constructions of Old Irish have rightly been perceived as evidence for clausal configuration in the language prior to the generalization of the relentless verb-initial patterning found in most texts. But what conclusions are to be drawn? Traditionally, it has been thought that the evidence indicates that prehistoric Irish was a verb-final language, but James Carney has documented verb-medial tokens of the construction, and Cathal Doherty has recently argued that, in fact, Bergin’s Rule reduces to a verb-second constraint as found in medieval Brittonic languages.
and modern Dutch and German. This paper will sift through the diagnostic evidence to assess what we can really learn from it.

11:45-12:15  Kevin Murray, University College Cork
Aspects of Medieval Irish Law

This paper will examine aspects of the great Irish legal work, the Senchas Már, and suggest ways in which the interpretation of this material may help us to answer questions concerning the extent to which native Irish law was in force throughout the country.

12:15-1:30  Lunch

1:30-2:00  Kirstie Chandler, University of Wales, Aberystwyth
Patriarchy and Power in Medieval Welsh Prose

In Welsh medieval narratives the way in which male characters control and define their power sways away from the active heroics of the earlier literature to an emphasis on the importance of words. In *Culhwch ac Olwen* the actions of the heroes counteracts the force of the words used by the stepmother and Ysbaddaden the giant, which are attempts to dictate reality and the future. In the *Mabinogi* language becomes more important in the way in which male characters express their power. However, as language is not the exclusive preserve of the male elite; Gwydion and Lleu find themselves in trouble in the Fourth Branch when faced with a situation not unlike Culhwch’s. The increasing importance of language to control power becomes explicit when considering the medieval Welsh laws, where careful manipulation of language ensures power remains concentrated in the patriarchy.

2:00-2:30  Christine James, University of Wales, Swansea
A Medieval Package Tour Unwrapped

The medieval Christian pilgrimage was a popular institution, at once devotional, festive, recreational and remedial; famously satirized by the fourteenth century English poet, Geoffrey Chaucer, in his *Canterbury Tales*. Pilgrimages, to both international and domestic centres, were also a feature of the resurgence in popular devotion which characterised fifteenth century Wales, and a considerable body of extant verse bears eloquent testimony to that pilgrim culture. This paper will examine a cycle of verse which has survived in respect of what was arguably the most important pilgrim resort in late medieval Wales, and seek to analyse the main features of the attendant creeds and customs.

2:30-3:00  Sioned Davies, University of Wales, Cardiff
‘Kynnyd Paredur ap Efrawc:’ A Case-Study in Manuscript Transmission

*Peredur vab Efrawc* is unique among the tales of the *Mabinogion* in that four medieval copies have survived – Peniarth 7, Peniarth 14ii, the *White Book of Rhydderch*, the *Red Book of Hergest* - affording an opportunity to analyse the processes that are at work when a prose tale is transmitted over a period of a hundred years or so. By comparing various structural and stylistic features, we can analyse the changes that occur as an oral text establishes itself in the new (literary) medium, and perhaps suggest benchmarks for working out the chronology of other medieval Welsh prose tales.
3:00-3:15 Break

3:15-3:45 Antone Minard, University of Wales Centre Advanced Welsh and Celtic Studies
The Ghost Who Drowned the World: A Migratory Legend in Medieval Celtic Tradition

This paper examines the poem Boddi Maes Gwyddno from the Black Book of Carmarthen in the light of other Celtic and international legends, ancient and modern, about drowned lands. A comparative examination of the narrative and non-narrative traditions involving this subject matter and the figures of Seithenhin and Mererid from the poem itself help explain an otherwise elliptical poem, as well as shedding light on the figure of Dahut from Breton traditions about the drowned city of Ys.

3:45-4:15 Connell Monette, University of Toronto
The Trial of Champions: Indo-European Elements in Celtic and Indo-Iranian Epic Traditions

Although separated in time, space, and cultural context, both the Irish Táin and Persian Shahnama share narrative elements in the birth, life, heroism, and death of their champions Cú Chulainn and Rostam. Ultimately, the greatest challenge these heroes face is not a giant, monster, or wicked human adversary, but a duel with another noble hero. The duels between Cú Chulainn and Fer Diad on the one hand, and Rostam and Isfandiyar on the other share a number of features which may help to identify Indo-European heroic motifs common to Celtic and Indo-Iranian traditions.

4:15-4:45 Victoria Simmons, University of California, Los Angeles
Tricksters and Tricksterism in Celtic Tradition

The stock figure of the trickster has achieved such reified status that it is hard to say anything new about it. In this paper I set aside the Trickster in favor of looking at tricksterism as a mode of behavior available to all characters within a given narrative. To illustrate, I consider examples of tricksterism in the Early Irish tale Tochmar Étaine, in which virtually every character but Étaine herself is a trickster. I will also look at the best-known Irish trickster, Brícriu, whose task in Fled Bricrenn is less to lead in trickery than to mark the parameters of a tale of unsuccessful tricksterism.

4:45-5:00 Break

5:00-5:30 Màiri Sìne Chaimbeul, Sabhal Mòr Ostaig
The Sea as an Emotional Landscape in Gaelic Song

The sea has been an omnipresent element in the lives of Gaels living in the North and West Highlands and Islands of Scotland throughout the centuries. It can be both benevolent and hostile and this is reflected in the many references to the sea in Gaelic song. Illustrations of these will be explored, taking account of legends, historical tales and events, as offering a means of expressing deep emotions of longing, wonder and loss.
Towards a Breton Impressionist Musical Aesthetic: Symbiosis and Synthesis of the Folkloric and the Classical

The intent of this paper is to explore the foundations and tenets of the Breton nationalist aesthetic within French impressionist music. As Impressionism in music has been traditionally considered an artistic domain conceived and developed in the French capital and environs, this study endeavors to broaden the horizon to France's provinces. The interplay and interweaving of Breton history, mythology, Roman Catholicism, and socio-political nationalism into the art music of the period (ca. 1865-1940) will be examined chiefly through the compositions of Jean Cras, Paul Ladmirault, Paul Le Flem, and Guy Ropartz; each a pillar of Breton art music. Incorporated therein will be an examination of the significance of La Villemarqué's controversial Barzaz Breiz, and the attempted "Bretonisation" of French musical training by theorist Louis-Albert Bourgault-Ducoudray.

Mistress of the Wild Things: An Inquiry into the Nature of Abundance and Feminine Power in Early Irish Tradition

The figure of Flidais is most familiar as the sexually potent consort of Fergus Mac Roich. She is also associated with herds of wild deer and cattle, feasting and assemblies, fertility, magic, hunting, destruction, the abundance of the wilderness, and feminine power which does not rely on the authority of men. Comparisons with Gaulish divine huntresses, British antlered goddesses and the Cailleach of the Scottish Highlands help illuminate this shadowy figure, a Celtic ‘Artemis’ who may at once be Lover, Hag and Ritual Cupbearer (as well as Cú Chulainn’s potential mother-in-law).

Cows in the Croft, Witches in the Butter: Praise and Protection of Livestock in the Folklore and Songs of the Highland Shieling

A great many songs, poems, stories and proverbs have been collected which detail the customs of the rural shielings: the rustic summer huts used for Highland cattle grazing and dairy production. The well-being of cattle was vital to both landlord and milkmaid, and in addition to the usual concerns of animal husbandry, there existed a widespread concern about witches and fairies. Many of the milking songs were sung to protect both cows (from having their milk dried up or stolen) and singer (from being seduced or distracted from her duties). This paper will survey a number of texts from the unique shieling song tradition, in particular milking songs and fairy melodies, in an attempt to explore the affections and fears associated with the summer grazing locale and season, and the use of song and story to bolster milk production and protect cattle from supernatural harm.
9:30-10:00  Gene Haley, Harvard University
*Tamlachtae: The Map of Plague Burials and its Implications for Early Irish History*

Mass burials associated with plague-related mortalities in Ireland are indistinguishable now as to event horizon, number of victims, or epidemiology. A map of all such *tamlachta* sites, however, shows the vast majority of them falling along the border rivers and interior water routes of Airgialla. This paper presents the map and explores its implications, especially for foreign trade, church organization, and political hegemony in the mid-sixth century.

10:00-10:30  Kerry McKevitt, University of Oxford
*Restoring the Celtic Myth in Galician(n): The Translation of Leabhar Gabhála*

Following in the tradition of previous Galician scholars such as José Verea y Aguiar, Manuel Murguía, and Alfredo Brañas, who claimed to establish links between Galicia and other Celtic nations, the Xeración Nós maintained the legacy of Celtic ancestry by importing and translating Irish literature. Of the works translated, the most integral to the Xeración Nós in affirming their alleged Celtic identity were three chapters from the Irish epic, *Leabhar Gabhála* (The Book of the Conquests of Ireland), which was translated from Gaelic in 1916. This paper will provide a general overview of the original text and its translation in Galician. It will explore why the Xeración Nós chose to translate these chapters and how they were translated. By examining the translation of *Leabhar Gabhála*’s chapters, I will demonstrate how this text was influential in the Xeración Nós’ agenda of enhancing the Galician language as well as establishing an alleged Celtic identity and a filial relationship with the Irish.

10:30-10:45  Break

10:45-11:15  Manon Rhys, University of Wales, Cardiff
*How ‘Green’ are His Valleys? : Fifty Years on, the Industrial and Rural Wales of Kitchener Davies*

An integral part of the creative work of James Kitchener Davies (1902 - 1952) is his vivid use of the image of the garden to portray the struggle to keep the Welsh nation and its language free of the ‘choking weeds’ of Anglicization. His picture of his native town, Tregaron, in the beautiful Teifi valley in Welsh-speaking rural Wales contrasted starkly with that of his adopted home in the bleak, industrialized and Anglicized Rhondda Valley of the 1930s.

By referring to Kitchener Davies’s poems, plays and political articles (all newly edited and published by University of Wales Press, 2002), and to current urgent linguistic issues and arguments rife in Wales, this paper will explore the possible imminent juxtapositioning, in a cultural and linguistic context, of his two valleys.

11:15-11:45  Chris Grooms, Collin County Community College
*The Animated Celt: Web Animation Techniques for Celtic Studies Sites*

Web-based animation has evolved into a significant area of academic site preparation and presentation for both general and advanced resources in Celtic studies at the international level. The advantages and disadvantages for students seeking these materials warrant some critical discussion of both content and navigation. In the course of such a review of animation in a range of sites, this paper will focus on a critique of Medieval Welsh study sites that animate both content and critical approaches to 1) *Pedeir Keinc y Mabinogi* (as a general study guide to the Four Branches of the Mabinogion), and 2) selected animated excerpts of poetry from the *Black Book of Carmarthen*. 
11:45-12:15  Juliette Wood, University of Wales, Cardiff
Searching for the Holy Grail: Scholars, Enthusiasts and Occultists

The revival of the Arthurian legend in the nineteenth century renewed interest in the Holy Grail in literature and art, but more crucially as the subject of increasingly grandiose claims outside the literary field. Today, explanations of the ‘grail story’ include Celtic myth, the initiation rites of ancient mystery religion, the Eucharistic rites of Eastern Christianity, Jungian archetypes, dualist heresies, Templar secrets, and even UFOs. Some claim the grail is really a person, while others look for an actual object. These positions have adherents and detractors fierce enough to start an Arthurian crusade, but the share common ground in their assumption that the grail story had a single source whose meaning has become obscured either by confused transmission or as the result of a deliberate conspiracy. A more pertinent question might be whether the series of motifs which constitute ‘the grail story’ actually needs convoluted theories in order to be explained. Perhaps the ‘grail problem’ is an artifact of the criticism, not so much a search for an origin as a search for why origins should so fascinate us. This paper intends to focus on the way in which the grail theme has been interpreted and how it has been used to construct alternative world-views.

12:15-12:30  Closing Remarks

12:30-2:00  Lunch