



NUI MAYNOOTH  
Ollscoil na hÉireann Má Ruid

The Department of Early Irish  
National University of Ireland Maynooth  
has the pleasure of inviting you to

# **M<sup>2</sup> agic oments in aynooth**

**A Symposium  
on Charms and Magic  
in Medieval and Modern Ireland 2**

<https://www.nuim.ie/news-events/charms-and-magic-medieval-and-modern-ireland>



6–7 June 2014

## **Magic Moments in Maynooth**

From the earliest extant sources of Irish, there is plentiful evidence for the belief in the power of words and in the potency of verbal magic as a method to ward off threats to the lives and the health of people and animals. Early medieval monks used the margins of their manuscripts to record invocations of saints and of mythological figures of less Christian provenance to cure bodily ailments. Archaeological finds left in the material record extend the evidence further back in time, while in many aspects of Irish life, rural, but also urban, the use of magical practices has persisted even into the twenty-first century.

After a stimulating and well-received symposium in 2013, this is the second multidisciplinary event, organised by the Department of Early Irish at the National University of Ireland Maynooth, that brings together scholars from diverse backgrounds such as religious studies and folklore, archaeology and philology, to discuss magic, charms and their mindset in the past and in the present. The contributions will span more than a thousand years and will shed light on some of the more obscure corners of Medieval and Modern Ireland.

In collaboration with the Russell Library, we will also celebrate a special anniversary of the earliest Irish-language manuscript in the collections of St. Patrick's College Maynooth.

It will be an evening and a day of charm and magic.

David Stifter



**When:**                    **Friday 6 June**  
                                  **17:30–19:30**  
                                  **Saturday 7 June 2014**  
                                  **9:30–17:30**



**Where:**                    **Physics Hall**  
                                  **(reception Friday evening: Russell Library)**  
                                  **South Campus**  
                                  **National University of Ireland**  
                                  **Maynooth**

**Please pre-register at [earlyirish@nuim.ie](mailto:earlyirish@nuim.ie).**

The event on Friday evening is free.

The registration fee for the symposium on Saturday is € 20,- (students € 10,-) and is to be paid at the registration.

Further information at the back of the booklet.

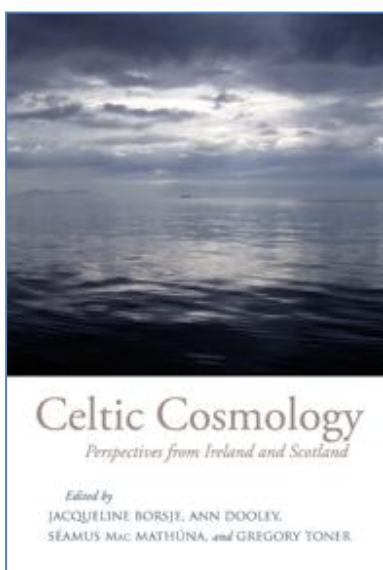
# Programme



## Friday 6 June

- 17:30** *Opening*
- 17:35–18:20** **Keynote public lecture:** *The spells of blacksmiths and related matters*  
John **Carey** (University College Cork)
- 18:20–18:30** *The Russell Library. An introduction to the historic collections of St. Patrick's College Maynooth*  
Barbara **McCormack** (National University of Ireland Maynooth)
- 18:30–18:50** *Celebrating 600 years – Maynooth's earliest Irish manuscript, C 110*  
Aoibheann **Nic Dhonnchadha** (Dublin Institute for Advanced Studies)
- 19:00–20:00** *Reception in the Russell Library, with an opportunity to view MS C 110*

*and book launch of:*



Jacqueline Borsje, Ann Dooley, Séamus Mac Mathúna, Gregory Toner (eds.), *Celtic Cosmology. Perspectives from Ireland and Scotland* [= Papers in Mediaeval Studies 26], Turnhout: Brepols Publishers 2014.



[http://www.brepols.net/Pages/ShowProduct.aspx?prod\\_id=IS-9780888448262-1](http://www.brepols.net/Pages/ShowProduct.aspx?prod_id=IS-9780888448262-1)

## Keynote Public Lecture

The keynote lecture of the 2014 Symposium on Charms and Magic in Medieval and Modern Ireland, on the topic of ‘The spells of blacksmiths and related matters’, will be delivered by Dr. John Carey.

### *About the speaker:*

John Carey is Senior Lecturer and Head of the Department of Early and Medieval Irish at University College Cork. He received his undergraduate and postgraduate degrees at Harvard University, where he subsequently taught as lecturer and associate professor. He has received fellowships at the Warburg Institute (University of London), the Institute of Irish Studies at Queen’s University, Belfast, and at the Dublin Institute for Advanced Studies, before taking up a position at University College Cork. His research interests include cosmology, legendary history, the cultural connections between Ireland and Wales, tales of the transmission or recovery of traditional knowledge, and the portrayal of the Irish ‘Otherworld’. The themes of the magical and of the supernatural are central to many of his many publications (see: <http://www.ucc.ie/acad/smg/JCarey.htm>), of which only a select few can be mentioned here:

*A Single Ray of the Sun: Religious Speculation in Early Ireland*, Andover and Aberystwyth: Celtic Studies Publications 1999.

*King of Mysteries: Early Irish Religious Writings*, Dublin: Four Courts Press 1998 (2<sup>nd</sup> ed. 2000).

‘Téacsanna draíochta in Éirinn sa mheánaois luath’ [‘Magical texts in early medieval Ireland’], *Léachtaí Cholm Cille* 30 (2000) 98–117 (presented at the *Léachtaí Cholm Cille*, Dingle, 10 April 1999)



## 600 Years of MS Russell Library C 110

Maynooth’s earliest Irish manuscript, C 110 (described in detail in Pádraig Ó Fiannachta, *Lámhscríbhinní Gaeilge Choláiste Phádraig Má Nuad: Clár Fascúl VI* (Má Nuad 1969) 69–71; digitised by *Irish Script on Screen* ([www.isos.dias.ie](http://www.isos.dias.ie))), is a composite manuscript that comprises five vellum fragments, the first four of which are medical in content, with the fifth occupied by a religious text.

In the first section of the manuscript (pp. 1–14), which is bound in disarray, there occurs a colophon (p. 5b), dated 15 May 1414, in which the principal scribe of that section, Eoin Ó Callanáin, writing in Roscarbery, Co. Cork, records completion of his translation into Irish of the *Speculum* medicine of Arnaldus de Villanova (d. 1311). The colophon is followed by a text on gout (p. 5bi–6am), also in Eoin’s hand. The remainder of p. 6, originally left blank, is occupied by genealogical material in a later unidentified hand.

It was previously believed that the text on p. 5 immediately preceding the colophon was all that remained of Eoin’s translation of the *Speculum*. However, it can be shown that pp. 1–4 and 7–14 also comprise part of this translation; accordingly, a great deal more of it survives than has hitherto been realised. Comparison with the Latin source shows that the surviving Irish text represents about a quarter of the original translation.

Latin sources for previously unidentified medical texts in other sections of this manuscript have also been identified.

Aoibheann Nic Dhonnchadha

*About the speaker:*

Dr. Aoibheann Nic Dhonnchadha is Assistant Professor in the School of Celtic at the Dublin Institute for Advanced Studies. Her main area of research is Early Modern Irish medical writing, as well as the history of medical manuscripts and the research history of Irish medical writing. Some of her publications include:

- ‘‘On stretching and yawning’’: a text from the medical school at Aghmacart, Queen’s County’, *Ossory, Laois and Leinster* 3 (2008) 239–269.
- ‘Eagarthóir, téacs agus lámhscríbhinní: Winifred Wulff agus an *Rosa Anglica*’, in: *Oidhreacht na lámhscríbhinní*. Eag. Ruairí Ó hUiginn [= Léachtaí Cholm Cille 34], Maigh Nuad 2004, 105–147.
- ‘Irish medical writing, 1400–1600’, in: *The Field Day Anthology of Irish Writing*. Vol. IV. Eds. Angela Bourke *et al.*, Cork 2002, 341–357.



## **Russell Library**

The event will be completed with a presentation about the Russell Library and the manuscript and book collections of St. Patrick’s College Maynooth by the Special Collections Librarian Barbara McCormack, and with a reception in the Library where MS C 110 will be on display.



## Saturday 7 June

- 9:00**            *Registration*
- 9:45**            *Opening*
- 10:00–10:45** *Cures and charms in the post-classical period*  
Neil **Buttimer** (University College Cork)
- 10:45–11:15** *Four Irish-language charms collected in Aran in 1895*  
Brian **Ó Catháin** (National University of Ireland Maynooth)
- 11:15–11:45** *Charms on call: some comments on ‘the cure’ in Ireland today and in the recent past*  
Bairbre **Ní Fhloinn** (University College Dublin)
- 11:45**            *Tea break*
- 12:15–13:00** *Magical cures in modern Ireland*  
Peter **McGuire** (journalist, folklorist)
- 13:00–13:30** *Broken bones – thwarted magic?*  
Eoin **Grogan** (National University of Ireland Maynooth)
- 13:30–14:00** *European charms in Irish folk tradition*  
Barbara **Hillers** (University College Dublin)
- 14:00**            *Lunch*
- 15:00–15:45** *Medieval Irish impotence magic*  
Jacqueline **Borsje** (Universiteit Amsterdam and University of Ulster)
- 15:45–16:15** *900 years of the Caput Christi charm – scribal strategies and textual transmission*  
Ilona **Tuomi** (University College Cork)
- 16:15–16:45** *Coming full circle? c or o in the second Stowe Missal charm*  
David **Stifter** (National University of Ireland Maynooth)
- 16:45**            *Closing*



## Abstracts

Prof. Dr. Jacqueline **Borsje** (Universiteit van Amsterdam and University of Ulster)

*Medieval Irish Impotence Magic*

### *Abstract:*

The last charm that Richard Best edited and translated from Dublin, Trinity College, Manuscript H.3.17 and published in *Ériu* 16 is rather enigmatic. According to the heading, it was to be used for rendering a man impotent. Is this indeed a negative love charm, the use of which was forbidden in the Old-Irish tract *Cethairslicht Athgabálae* ‘The Four Divisions of Distrain’ in the law collection *Senchus Már*? Or should we contextualize it as a historiola, a narrative charm, referring to early Irish mythology? Or is it something completely different? This paper will give a close reading of the text, and discuss various different interpretations.

### *About the speaker:*

Jacqueline Borsje graduated in Theology and Religious Studies at the Vrije Universiteit in Amsterdam in 1988 (cum laude), after which she read Old and Middle Irish in Utrecht University. In 1996 she was awarded a PhD (cum laude) at the Vrije Universiteit on early Irish texts, Christianization and the concept of evil. She worked as a researcher at the Department of Art, Religion and Cultures Studies of the University of Amsterdam, the Research Institute for History and Culture, Utrecht University, at the School of Celtic Studies of the Dublin Institute for Advanced Studies and at the Department of Theology of the Vrije Universiteit in Amsterdam. She now holds a lectureship in the Cultural History of Christianity at the University of Amsterdam and a professorship in Medieval Irish Culture and Religion at the Research Institute for Irish and Celtic Studies at the University of Ulster. Her research projects include Celtic cosmology, the power of words in medieval Ireland, supernatural attendants of Fate in medieval Irish texts, the process of Christianization and the medieval Irish literary tradition, the concept of evil, monsters, and in general her research areas are religion, mythology and literature. She is co-initiator and coordinator of the international interdisciplinary research network ‘The Power of Words in Traditional European Cultures’.

### *Publications on charms and magic (selection):*

*The Celtic Evil Eye and Related Mythological Motifs in Medieval Ireland* [= Studies in the History and Anthropology of Religion 2], Leuven – Paris – Walpole (MA): Peeters 2012.

*From Chaos to Enemy: Encounters with Monsters in Early Irish Texts. An Investigation Related to the Process of Christianization and the Concept of Evil* [= Instrumenta Patristica 29], Turnhout: Brepols 1996.

‘The second spell in the Stowe Missal’, in: *Lochlann: Festschrift til Jan Erik Rekdal på 60-årsdagen / Aistí in ómós do Jan Erik Rekdal ar a 60ú lá breithe*. Eds. Cathinka Hambro and Lars Ivar Widerøe, Oslo: Hermes Academic 2013, 12–26.

‘A spell called *éle*’, in: *Ulidia 3. Proceedings of the Third International Conference on the Ulster Cycle of Tales, University of Ulster, Coleraine 22–25 June, 2009. In memoriam Patrick Leo Henry*. Eds. Gregory Toner and Séamus Mac Mathúna, Berlin: curach bhán 2013, 193–212.

‘Love Magic in Medieval Irish Penitentials, Law and Literature: A Dynamic Perspective’, *Studia Neophilologica* 84, Supplement 1 (2012), 6–23.

[<http://www.tandfonline.com/doi/pdf/10.1080/00393274.2011.646433>]

‘Rules & Legislation on Love Charms in Early Medieval Ireland’, *Peritia* 21 (2010 [2011]) 172–190.

‘Digitizing Irish and Dutch charms’, in: *Oral Charms in Structural and Comparative Light. Proceedings of the Conference of the ISFNR Committee on Charms, Charmers and Charming 27–29th October 2011 Moscow*. Eds. Tatyana Mikhailova, Jonathan Roper, Andrey Toporkov and Dmitry S. Nikolayev, Moscow: PROBEL-2000 2011, 128–137.

‘Druids, Deer and ‘Words of Power’: Coming to Terms with Evil in Medieval Ireland’, in: *Approaches to Religion and Mythology in Celtic Studies*. Eds. Katja Ritari and Alexandra Bergholm, Cambridge: Cambridge Scholars Publishing 2008, 122–149.  
[<http://dare.uva.nl/record/293699>]



Dr. Neil **Buttimer** (University College Cork)

*Cures and charms in the post-classical period*

*Abstract:*

Last year’s NUI Maynooth ‘Charms’ conference, together with a review of scholarship on the matter generally, both show a gap in coverage of this topic. While the medieval period is treated, and also twentieth-century or current oral lore, the post-Classical phase (ca. 1700–1850) has received limited attention. The talk considers relevant data found in Irish-language manuscripts completed during those years. It seeks to establish which categories of text are properly at issue, how one defines them, clarifying relationships among different but associated forms of composition, all illustrated with examples from the sources in question. The presentation would hope to show more is involved than simply filling out a deficient profile. The material to be discussed raises questions about the intellectual legacy which post-Classical Irish inherited from its immediate past, the beliefs and value systems of its own contemporary world, as well as those traditions bequeathed in turn to its inheritors. The interplay of these various strands suggests a situation of major conceptual and evidentiary complexity rather than the opposite.

*About the speaker:*

Neil Buttimer is Senior Lecturer in the Department of Modern Irish in University College Cork. His research interests are in the medieval Irish tradition, pre-Famine Gaelic Ireland and contemporary cultural policy.





Dr. Eoin **Grogan** (National University of Ireland Maynooth)

*Broken bones – thwarted magic?*

*Abstract:*

While apparently Christian burial customs, including supine inhumation in EW graves, were widely adopted in Ireland in the period between 400 and 800AD it is clear that in some cases this pre-dated the introduction of Christianity itself. This may reflect external influence possibly associated with the formation of new alliances and dynasties in the final stages of the Iron Age. Furthermore, in this formative period a variety of so-called deviant burial rites have been identified in the archaeological record. This paper explores further some of these themes including the occasional use of cremation, the burial of decapitated individuals and the separate deposition of heads or skulls. While the ‘breaking’ of bodies prior to burial is a feature of prehistoric burial traditions in Ireland it is more difficult to identify the context in which this would be adopted in an apparently Christian milieu. Some comparison will also be offered with contemporary Anglo-Saxon burial customs.

*About the speaker:*

Eoin Grogan is lecturer in the School of Celtic Studies at NUI Maynooth. As a landscape archaeologist, he specialises in prehistoric and early medieval settlement and social organisation, but with a particular focus on the Neolithic and Bronze Age. His research interest in ritual and religion is largely within these periods. He began his career as a researcher and lecturer in the Department of Archaeology, UCD, and was subsequently the Research Director of the North Munster and Lake Settlement projects in the *Discovery Programme*. During this period he was a partner in several EU Projects including SEPAH, *Pathways to Europe’s Landscape* and CIPHER. He is currently the academic consultant and editor for a series of monographs on the archaeological discoveries made during the infrastructural development programmes of both the *National Roads Authority of Ireland* and *Bord Gáis Éireann*; the latest of these, on the middle Iron Age sanctuary site at Lismullin, Co. Meath, is published in March 2013.



Dr. Barbara **Hillers** (University College Dublin)

*European Charms in Irish Folk Tradition*

*Abstract:*

Healing charms continue to be a vibrant part of modern ethno-medicine. In Ireland, hundreds of charms were collected in the twentieth century by the Irish Folklore Commission. Many of these charms have a wide international distribution, and some are of considerable antiquity. In this paper I survey some of those healing charms that have comparenda outside Ireland, in particular examples of so-called “epic charms” or “historiolas.”

*About the speaker:*

Barbara Hillers is a lecturer in Irish Folklore at University College Dublin. She holds degrees from Queen’s University Belfast, University College Dublin, and Harvard University. Before coming to UCD, she taught Irish and Scottish Gaelic language, literature and folklore at the University of Edinburgh, and at Harvard and Tufts University in the United States. She has published on various aspects of medieval Irish literature, and on Modern Irish and Scottish

folklore. Her forthcoming book *The Medieval Irish Odyssey* explores the confluence of written and oral sources in a medieval Irish prose tale. She is interested in the continuity of use of verbal charms in Gaelic tradition, and had presented a number of papers on medieval and modern versions of the Second Merseburg Charm. She has edited, jointly with Joseph Harris, *Child's Children: Ballad Study and Its Legacies* (WVT 2012).



Peter **McGuire**, B.A., MLitt.

*Magical Cures in Modern Ireland*

*Abstract:*

Across Ireland, belief in ‘the cure’ remains strong among people of all age groups and social classes. People with the cure are widely believed to have the power to heal various ailments, including warts, shingles, burns, sprains, thrush, and colic.

What are these cures? Why do people believe or disbelieve in it? And what do doctors think? In this paper, Peter McGuire will present the results of his extensive research into this very contemporary folk custom. He will show that it is particularly strong in the northern half of the island of Ireland. Many of the people who go for ‘the cure’ are avowed skeptics, and a huge amount have no religious belief; some are referred by doctors. People with the cure do not advertise their services, and in the vast majority of cases, do not look for any money. Although the belief has ancient pre-Christian roots, it is not a dying relic – the evidence suggests that it is very much alive and well.

*About the speaker:*

Peter McGuire is a journalist with *The Irish Times*, and has lectured and tutored at the UCD Delargy Centre for Irish Folklore for over seven years, teaching, among other courses, about ‘Healers and Healing’.

*Publications on charms and magic:*

‘Magical Mystery Cures’, *The Irish Times*, 26 October 2013.



Dr. Bairbre **Ní Fhloinn** (University College Dublin)

*Charms on call: some comments on ‘the cure’ in Ireland today and in the recent past*

*Abstract:*

This paper explores the idea of charms and associated cures in Ireland in the late 20<sup>th</sup> and 21<sup>st</sup> centuries, not so much as archaic survivals from the medieval period, despite their undoubted antiquity, but as part and parcel of 21<sup>st</sup>-century life and society, and as an example of contemporary coping strategies on both the collective and individual levels. The paper will look especially at the charm/cure for stopping blood, which is known today in many parts of Ireland, and beyond.

*About the speaker:*

Dr. Bairbre Ní Fhloinn is a lecturer and head of subject in Irish Folklore, in the School of Irish, Celtic Studies, Irish Folklore & Linguistics at University College Dublin. Apart from folk medicine, her areas of research are the role of tradition in contemporary popular culture and the persistence of themes from past to present, vernacular architecture, Irish Travellers, seasonal and calendar observance, and the history and methods of folklore studies.



Dr. Brian Ó Catháin (National University of Ireland Maynooth)

*Four Irish-language charms collected in Aran in 1895*

*Abstract:*

The German philologist Franz Nikolaus Finck (1867–1910) holds a significant place in the history of Modern Irish dialectology as he was the first scholar to publish a detailed scientific account of a dialect of spoken Modern Irish. In 1895, Finck spent four months on the Aran Islands investigating and recording phonetically the Irish he heard. In 1896, he published a book entitled (in translation) ‘A Dictionary of the Spoken Dialect of Western Irish of the Aran Islands’. Three years later, he published a further work entitled (in translation) ‘The Dialect of the Aran Islands: A Contribution to Research on Western Irish’. These publications by Finck are widely-known to scholars today, but an earlier further publication by Finck which also relates directly to his Aran sojourn is far less known: this was an article published in a leading German folklore journal representing Finck's first contribution to the field of Modern Irish dialectology and consisting of the phonetic and orthographical text of four Irish-language charms which Finck collected in Aran in the summer of 1895. In this paper, I wish to re-present this material and contextualise its collection and critical reception, focusing particularly on the published commentary offered by another nineteenth-century pioneer into the investigation of the spoken Irish of Aran, namely, that of the great Danish Celticist Holger Pedersen (1867–1953) who, after Finck's departure, also spent some four months in Aran in 1895–6 and who recorded a vast body of material, most of which, unfortunately, lay unpublished until 1994 when the folktales contained therein were published in one single volume.

*About the speaker:*

Brian Ó Catháin is a Senior Lecturer at the Department of Modern Irish at NUI Maynooth. His research interests lie in the phonetics, dialectology and sociolinguistics of Irish, the language and folklore of the Aran Islands, and the research history of Irish, especially the contributions of German scholars of the 19<sup>th</sup> and early 20<sup>th</sup> century.



Prof. Dr. David **Stifter** (National University of Ireland Maynooth)

*Coming full circle? c or o in the second Stowe Missal charm*

*Abstract:*

Of the three charms in the Old Irish language on the last page of the *The Stowe Missal*, a manuscript written in Ireland c. 800 and kept today in the Royal Irish Academy, the second one, directed against ‘a thorn’, is the easiest to read and understand. Unlike the third charm, it makes only use of common vocabulary, and unlike the first charm, it has not suffered from physical damage that renders part of it illegible. Nevertheless there is a tiny uncertainty about the second letter of the charm: is it a *c* or an *o*? This tiny difference between a broken or a full circle turns the initial two letters in a different word, and this, in turn, has a consequence. While the first word of the charm has been traditionally read as *mac* ‘son’, in this paper the question whether it could instead be *mo* ‘my’ will be subjected to a palaeographic, orthographic and linguistic scrutiny.

*About the speaker:*

David Stifter is professor of Old and Middle Irish at the National University of Ireland Maynooth. From 1999 to 2010 he was lecturer, assistant and research fellow at the Department of Linguistics at the University of Vienna, where he was responsible for the programme in Celtic Studies. His research interests lie in Old Irish language and literature and Continental Celtic languages.

*Publications on charms and magic:*

together with Pierre-Yves Lambert, Jérémie Viret, Karin Stüber and Luka Repanšek, ‘Le plomb gaulois de Chartres’; esp. ‘Comments on the Chartres Text, with a Special Attention on Vowel-final Forms’, *Études Celtiques* 39 (2013), 169–180.

‘Words of Power’, in: *Treasures of Irish Christianity. Volume II. A People of the Word*. Edited by Salvador Ryan and Brendan Leahy, Dublin: Veritas 2013, 32–34.

‘*gono míl* und *gweint míl mawrem*’, in: *Iranistische und indogermanistische Beiträge in memoriam Jochem Schindler (1944–1994)*. Herausgegeben von Velizar Sadovski und David Stifter [= Veröffentlichungen des Instituts für Iranistik 51 = ÖAW Phil.-Hist. Kl. Sitzgsb. 832], Wien: Verlag der Österreichischen Akademie der Wissenschaften 2012, 377–402.

‘Die Klosterneuburger *lorica*’, in: *Kelten-Einfälle an der Donau. Akten des 4. Symposiums deutschsprachiger Keltologinnen und Keltologen. Philologische – Historische – Archäologische Evidenzen. Konrad Spindler (1939–2005) zum Gedenken. (Linz/ Donau, 17.–21. Juli 2005)*. Herausgegeben von Helmut Birkhan unter Mitwirkung von Hannes Tauber, Wien: Verlag der Österreichischen Akademie der Wissenschaften 2007, 503–527.

‘A Charm for Staunching Blood’, *Celtica* 25 (2007), 258–261.

‘Zur Bedeutung und Etymologie von altirisch *sirem*’, *Die Sprache* 45 (2005 [2007]), 160–189.



Ilona **Tuomi** M.A. (University College Cork)

*900 years of the Caput Christi Charm: scribal strategies and textual transmission*

*Abstract:*

St. Gall MS 1395, a collection of fragments from various periods, includes a page of Irish origin and apparently ninth-century date, containing four charms, one of which is a healing charm against headache, written in Latin and followed by instructions in Old Irish. The same charm also appears in highly diverse contexts in the Hiberno-Saxon document ‘Book of Nunnaminster’ (London, British Library, MS Harley 2965), and in two considerably later manuscripts (Dublin, Trinity College, MS 1336 and London, British Library, Additional 30512). A close study of these manuscripts provides a basis for theorizing about ancient Irish magical practices on the one hand and about their written transmission on the other. By highlighting the investigation of the characteristics of the text, and the cultural settings of compilation, an attempt will be made to elucidate the parameters of scribal strategies. Accordingly, questions of mise-en-page performance as well as the broader relationship of the charm and the surrounding text are addressed in order to understand the written environment of magical language as well as the transmission of such language over nine centuries.

*About the speaker:*

Ilona Tuomi (MA) is a doctoral candidate at the Department of Early and Medieval Irish, University College Cork, where she is conducting research on Old Irish charms and their ritual performance. She is a graduate from University of Helsinki (Faculty of Theology), where she studied theology and folklore, specialising in comparative religion. She has presented numerous papers concerning charms and charming in Medieval Ireland and she serves on the board of the Finnish Society for Celtic Studies.

*Publications on charms and magic:*

‘Parchment, Praxis and Performance of Charms in Early Medieval Ireland’, *Incantatio. An International Journal on Charms, Charmers and Charming* 3 (2013), 60–85.

‘Gender Magic and Women as Threshold Guardians in Traditional Agrarian Cultures: A Comparison between Finland and Ireland’, *Béascna* 7 (2011), 61–84.



# General Information



## Registration

Pre-registration through email at [earlyirish@nuim.ie](mailto:earlyirish@nuim.ie) is requested for administrative purposes. Payment of the registration fee is required for the symposium on Saturday only and should be made on arrival and should be made in cash (Euro only) or by cheque. Unfortunately we do not have the facilities to process card payments.



## Registration fee: €20 (€10 for students)

To cover teas/coffees and lunch on Saturday.



## Conference Location

Maynooth University has a North and a South Campus. The lectures will take place in the **Physics Hall** on the South Campus. The reception on Friday evening will take place in the **Russell Library** across St. Joseph's Square from Physics Hall. A map of the campus can be accessed at the following link: <http://www.nuim.ie/campus-life/campus-map>.



## Getting to Maynooth

Maynooth lies 24km west of Dublin, is well served by commuter train and public bus, and is adjacent to the N4 motorway. For those using public transport, please consult the following link to the NUI Website which gives fuller information as well as timetables <http://www.nuim.ie/location/>.



## Accommodation

On-campus rooms of various price-ranges are available through the Campus Accommodation Service (<https://www.maynoothcampus.com/>; telephone: +353 (0)1 708 6400). Rooms can also be reserved at the nearby Glenroyal Hotel, a ten-minute walk from the University (<http://glenroyalhotelkildare.com>; [info@glenroyal.ie](mailto:info@glenroyal.ie); telephone +353 (0)1 629 0909).