Wales: Land of the Red Dragon
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Department of History

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About the Program
Each year, the Wyatt Exploration Program will provide a unique and exciting opportunity for students and faculty to join together in the intellectual exploration of the human past. Organized by the Department of History with financial support from the Wyatt Endowment, the program focuses on the history and culture of a specific place or on a particular historical topic. This theme will change on an annual basis, allowing our explorations to span the history of our country and the world beyond. The department’s Wyatt Fellow, a faculty member who is an expert in the field under exploration, will plan and organize the program. Featuring affiliated course offerings, special extra-curricular events on campus, and a competition to participate in a university-funded student travel expedition, the Wyatt Exploration Program will enrich and deepen our understanding of the world and its history.

The Department of History is thrilled with this unique opportunity for learning and enrichment that the Wyatt Exploration Program will provide at the University of Michigan-Flint. The department’s faculty looks forward to sharing these incredible experiences with our students and hopes that all of you will share in our excitement as we explore the history of the world around us.

Wyatt Travel Expedition
The culmination of each year’s exploration will take place in either the spring or summer semester with a student travel expedition led by our Wyatt Fellow. Selected from our history majors (including TCP and Honors), a group of students will be invited by the History Department to participate in this trip. Most student travel expenses will be fully funded by the Department of History. Selection will be based on several factors, including the student’s academic record and coursework in the field under study. However, the primary factor to be considered will be active participation in that year’s on-campus Wyatt Exploration events. You don’t need to have the highest GPA or to have taken courses in the subject under exploration to be selected. Rather, we are looking to assemble a diverse team of students who have demonstrated their enthusiasm and engagement with the on-campus exploration activities, who are most likely to benefit from the travel experience and who will work together most effectively as a group. Every history major is truly a potential candidate for selection and we encourage all of our students to participate and apply. Students will complete and submit an application form to be considered for the selection process in winter semester, 2012.
Guest Lecture Series
A central part of the Wyatt Exploration Program is our guest lecture series. During the course of the fall and winter semesters, the program will bring celebrated scholars from around the nation and world to our campus to speak on that year’s theme. This is a great opportunity to meet and learn from acknowledged experts in their field while developing a sense of history as an intellectual community, endeavor, and discipline. For history majors, participation in the guest lecture series is expected of all potential candidates for the travel expedition. Although we understand that students may not be able to attend all of these sessions, please try to attend as many of these events as possible to maximize your potential as a travel expedition participant.

Coursework and Extra-Curricular Activities
A list of affiliated courses will match the subject of exploration for that year. Although primarily history courses, this list may also include courses in other disciplines that complement the theme. Students will have the opportunity to take some of these courses during the academic year. If students have already taken any of these courses in previous years, this will also be recognized in the selection process for the Wyatt Travel Expedition. The exploration program provides a wonderful opportunity for additional depth of instruction and experience for those students who are taking or have taken one or more of these courses. However, history majors are still viable candidates for the travel expedition even if they have not taken any of these affiliated courses and they are encouraged to participate in other on-campus exploration activities instead. In addition to the guest lecture series and formal coursework, the Wyatt Fellow may organize co-curricular activities and discussion sessions devoted to the year’s theme. All students are invited to these activities and participation will be considered in the selection process for the travel expedition.

Wyatt Exploration Passports
To chart student participation in Wyatt events, history majors will receive a Wyatt Exploration Program Passport. Bring this passport to any Wyatt Exploration Program event or activity, and you will receive a stamp that verifies your attendance. Students will then submit this passport along with their travel application, and the number of stamps they have collected will be considered in the selection process for the travel expedition. Be sure to retrieve your passport each year from the history department after the competition is over, as you can continue to use it for the following year. Stamps collected in previous years will be considered in the travel expedition selection process. So, start collecting stamps!

For more information on the Wyatt Exploration Program visit us online at: www.umflint.edu/history/wyatt.htm
Although a part of the United Kingdom and only a few hundred miles from London, the people of Wales have long maintained their claim as a distinct nation. The Red Dragon has been the ancient emblem of that claim. Associated with the prophecies of Merlin and displayed on the banners used in battles against the invading Anglo-Saxons, the Red Dragon became a symbol of resistance and communal identity for this small but tenacious nation. The ancestors of the Welsh were the original "Britons" who once inhabited the whole of southern Britain. As the Germanic invaders carved out the kingdom of England, the Britons were gradually driven westward to the mountains, valleys and coasts of Wales. While sustaining a relatively poor and largely pastoral society, the rocky soil of Wales provided a haven against the cultural and political domination of their English neighbor. The Welsh spoke a Celtic language, creating a rich culture known for its poetry, music and vocal arts. The native princes of Wales built a nascent state that defied the power of the kings of England. Determined that the political existence of Wales should henceforth be attached to England, King Edward I conquered Wales in 1284, seizing the title "Prince of Wales" and bestowing it upon the heirs to the English crown. He and his successors would further fortify English control of the principality through colonization, discriminatory laws and the building of a system of massive castles. The Welsh, however, were not easily cowed and would periodically rebel against English authority, most notably between 1400 and 1410 when Owain Glyndwr reclaimed the title Prince of Wales, defeated the English forces and briefly reconstructed the Welsh state.
Despite the loss of statehood, the Welsh people and their culture persevered into the modern world, alternatively inspiring and annoying their predominate English partners. The English Romantics celebrated the breath taking, rough scenery of Wales and looked upon the Welsh as noble savages with an ancient and admirable culture. However, many English dismissed Wales as the uncivilized “fag end of creation” and depicted the Welsh as backward, undisciplined and perverse in the desire to maintain their cultural and national distinctions. Many people in England and Wales looked forward to the extinction of the Welsh language as an inevitable result of progress. The power of English governance and culture would certainly ensure that the Red Dragon would have two tongues. But as late as 1901, the Welsh language continued to be spoken by a majority of the population of Wales, supporting a flourishing tradition of choral music, literature and a lively Welsh language press during the Victorian period. The Welsh expressed their distinctiveness in matters of religion as well, largely embracing the Welsh speaking chapels of Methodism and other nonconformist sects over the state established and culturally Anglocentric Church of England. As the Welsh chafed under the neglect and chauvinism of the British state, Welsh Liberals led a cultural and political revival reasserting the existence of the Welsh nation and voicing its democratic demands for linguistic and religious freedom. These Welsh nationalists, however, were also proud of their membership in the British Empire and their loyalty to the British monarchy.

Although some Welsh critics would decry British militarism, most believed that Welsh nationhood was entirely compatible with belonging to a multinational empire and strove to demonstrate the distinct value of Wales to the British imperial enterprise. In a similar way, industrialization ultimately strengthened rather than undermined the idea of Welsh nationhood. Wales was at the very center of the world’s first industrial revolution. It’s mountains were a treasure trove for the mining of coal, metals and minerals and its shores provided harbors for global shipping. Attracting waves of immigrants not only from the Welsh hills but from England, Ireland and further abroad, south Wales became increasingly English speaking and multicultural in the late 19th century. However, the Welsh language retained a central place in the cultural life of the industrialized south, even structuring and coloring the English spoken there. Epitomized by the work of Dylan Thomas, Anglo-Welsh literature would give voice to a new English speaking but distinctively Welsh identity. Moreover, the camaraderie and hardships experienced by the coal miners and their families forged a new, civic sense of Welshness that could embrace the cultural differences of an increasingly multi cultural society. The industrial revolution provided a cosmopolitan, urban basis for the continued development of Welsh identity in the south. Northern Wales remained more agricultural and Welsh speaking, but it too experienced the pangs of modernity as the large scale quarrying of slate scarred the hillsides.
The trauma of the wars and the socio-economic dislocation of the twentieth century presented great challenges to the Welsh nation. In the aftermath of imperial dissolution and economic decline, traditional industries faltered and communities struggled. Welsh identity appeared to retreat in the face of the growing centralization of the British state and the increasing influence of Anglo-American popular culture. Alarmed by the drop in the percentage of Welsh speakers to 26%, the young generation took to the streets to defend the language in the 1960s. Demanding the right to use Welsh in law, education, and governance, they protested, served prison terms and painted traffic signs green. In addition to literature, Welsh became the language of youth culture, pop records and television. Politically, this activism was paralleled by increasing demands for greater self governance for Wales. An irreverent and contemporary dynamism was injected into the national culture and traditional image of the Welsh nation. Following a gradual process culminating with the creation of the Welsh National Assembly in 1998, a Welsh state now exists once again in the form of an elected national legislature within a devolved United Kingdom. The governance and public life of Wales is now carried out bilingually and the decline of the Welsh language has been reversed with the spread of Welsh medium education. English speaking communities in Wales are also asserting their Welshness with a renewed confidence. Urban renewal and economic diversification promise a new future for a postindustrial Wales. Suffering from deindustrialization and ranked as the poorest nation of the United Kingdom, the Welsh still face many challenges. Despite the hard times, though, it is easy to detect in Wales today a rejuvenated sense of community and civic nationhood. High above the Welsh National Assembly in revitalized Cardiff Bay, the Red Dragon is once more unfurled.
Cardiff: The modern capital of Wales, Cardiff boomed during the 19th century as the maritime shipping center for the extensive coal mining industry of south Wales. We will be staying in the heart of the City Centre, a neighborhood known for its Victorian architecture, turn of the century shopping arcades, public buildings, museums and castle. It is also the location of Cardiff University, where we will attend lectures and meet with faculty and students. We will take a water taxi down the river Taff to Cardiff Bay, home of the Senedd (National Assembly of Wales), the incredible arts complex called the Millennium Center as well as plenty of fashionable shops and restaurants. With open public spaces surrounding a fresh water bay where once stood the city’s stinking and derelict docklands, Cardiff Bay has been transformed into the political and cultural center of Wales. In nearby St. Fagan’s, we will spend a day exploring the National History Museum, a celebrated open-air museum devoted to the historical dwellings, life and work of the Welsh people.

Laugharne: Famous Anglo-Welsh writer and poet Dylan Thomas lived and was buried here, in what he called "the strangest town in Wales." Indeed, Laugharne was an inspiration for the village depicted in Thomas’s Under Milkwood. We will spend a day following in the footsteps of Dylan Thomas, seeing his home (now a museum) and writing shed overlooking the beautiful Taf Estuary, having a drink at the pub window from where he observed the life of the town, and paying our respects at his grave.
Aberystwyth: Overlooked by the remnants of a Celtic hill fort and known for its Victorian seaside promenade and pier, Aberystwyth has played various roles as a rural market, castle town, port and spa resort. Although remnants of those roles still remain, Aberystwyth is primarily known today as an intellectual center and "college town". We will discuss Welsh history and culture with Aberystwyth University faculty and students, enjoy the sights and sounds of the famous seaside promenade, explore the treasures of the Ceredigion Museum, and tour the National Library of Wales, the primary depository for Welsh historical records and archives. From Aberystwyth, we will take a narrow gauge steam train up the scenic Rheidol Valley to Devil's Bridge. Past the ruins of old lead mines in the hills, the journey leads to a dramatic gorge crossed by a medieval bridge made famous by a sinister local legend and by Romantic writers who appreciated the site's "sublime" character.

Blaenavon: A UNESCO World Heritage Site, the industrial landscape of the town of Blaenavon has been preserved as a testament to the labors and lives of the iron workers and coal miners that placed south Wales at the very center of the industrial revolution. In addition to exploring the terraced streets and row housing of the town, we will visit the remains of the famous Blaenavon Ironworks and Big Pit, once the old Navigation Colliery now a Welsh coal mining museum. Guided by a former collier, we will have the opportunity to descend deep underground into the tunnels of the mine. Watch your head!
Caernarfon: In a largely Welsh speaking area of north Wales, Caernarfon is a walled medieval town and the site of Caernarfon Castle, an extensive military construction whose historical significance is recognized by UNESCO as a World Heritage Site. Beyond its medieval function, the castle is also famous as the site of the modern royal ceremony investing the Prince of Wales with his title, a ceremony that was noisily opposed by Welsh nationalists and language activists when Prince Charles was invested in 1969. Built by the conqueror Edward I, the town walls and castle were meant to keep the Welsh out. Today, however, the town is a bastion of Welsh language culture.

Beddgelert: Another haunt of the Romantics, the tiny village of Beddgelert is tucked up close to the Snowdonia Mountains in north Wales. We will travel to Beddgelert via the Welsh Highland Railway, a historic narrow gauge railroad, past impressive mountain scenery and sites associated with Welsh history and folklore. While visiting the village and mountains, we will pay a call on the legendary grave of Gelert, the loyal hunting dog of Prince Llewelyn.
“Sculpting the History of Wales”

Chris Williams, Swansea University
Friday, October 19, 2012, 4-6 p.m.
251 French Hall

Chris Williams is Professor of Welsh History at Swansea University and Director of the university’s Research Institute for Arts and Humanities. Educated at Balliol College, Oxford and at Cardiff University he previously held posts at Cardiff and the University of Glamorgan before joining Swansea in 2005. A specialist in the modern history of industrial South Wales he has written (amongst other topics) on the miners and the political history of the South Wales coalfield, on the utopian industrialist Robert Owen and on Wales and the First World War. His edition of the diaries of the actor Richard Burton is published by Yale University Press in November 2012. Chris is also a Royal Commissioner with the Royal Commission on the Ancient and Historical Monuments of Wales, Chairman of the Welsh Heritage Schools Initiative and was historical adviser for the BBC / Open University television series ‘The Story of Wales’ (2012).

“Kings, Princes and Conquerors: The Struggle for Power in Medieval Wales”

Huw Pryce, Bangor University
Friday, November 16, 2012, 4-6 p.m.
251 French Hall

Originally from Cardiff, Huw Pryce read Modern History at Oxford and has taught at Bangor University since 1981. He is currently Professor of Welsh History at Bangor, a Fellow of the Royal Historical Society and a Fellow of the Learned Society of Wales. Professor Pryce has extensive research interests in the history of medieval Wales and in Welsh historiography of all periods. His publications include Native Law and the Church in Medieval Wales (Oxford, 1993), The Acts of Welsh Rulers, 1120-1283 (Cardiff, 2005), a major edition of documents, Tywysogion [Princes] (Cardiff, 2006), and J. E. Lloyd and the Creation of Welsh History: Renewing a Nation’s Past (Cardiff, 2011), an intellectual biography of the pioneering historian of early and medieval Wales. He is Co-editor (with Paul O’Leary) of the Welsh History Review, and has also edited three collections of essays: Yr Arglwydd Rhys [The Lord Rhys] (with N. A. Jones, Cardiff, 1996), Literacy in Medieval Celtic Societies (Cambridge, 1998), and Power and Identity in the Middle Ages: Essays in Memory of Rees Davies (with J. Watts, Oxford, 2007). Current projects include co-editing (with Neil Evans) an essay collection, Writing a Small Nation’s Past: Wales in Comparative Perspective, 1850-1950 (forthcoming 2013), and papers on aspects of antiquarianism and uses of the past in Victorian Wales.
How Green Was My Valley
Thursday, October 25, 2012, 5:00 p.m.
251 French Hall

Winner of several Academy Awards in 1941, including that for Best Picture, *How Green Was My Valley* depicts the joys and struggles of the Morgans, a family living in the south Wales coal field at the turn of the century. Braving the dangers of the coal mines with his sons, the family patriarch dreams of a better life for his youngest while "Mam" struggles to keep the family above water. Exploitation, poverty and industrial militancy threaten to dissolve the community and divide the family. The film was directed by John Ford and adapted from the novel written by Anglo-Welsh writer Richard Llewelyn. It is a classic if sentimental depiction of the impact of the industrial revolution on Wales and the hard lives of the Welsh coal miners, their families and communities.

118 minutes.

Hedd Wyn
Thursday, November 29, 2012, 5:00 p.m.
251 French Hall

Nominated for an Academy Award for best foreign language film in 1992, *Hedd Wyn* tells the tragic true story of Welsh poet Ellis Evans and Y Gadair Ddu (tr. the Black Chair). A shepherd living in the mountains of north Wales, Evans is a celebrated poet writing under the penname Hedd Wyn (tr. Blessed Peace). His life's ambition is to win the Bardic Chair at the National Eisteddfod, the highest honor for Welsh poetry. His plans, however, are interrupted by the outbreak of the First World War. Deeply conflicted, Evans finally enlists in the Royal Welch Fusiliers and posts his entry to the competition from the trenches on the very eve of battle. Later at the eisteddod, the chair is awarded to Hedd Wyn but it is immediately draped in a black sheet. Announcing Evans's death in battle, the archdruid laments "Yr wyl yn ei dagrau a'r Bardd yn ei fedd" (the festival in tears and the Bard in his grave.) Dramatizing a well known story in Wales, Hedd Wyn is a dramatic and powerful film that raises questions about the Welsh relationship with war, patriotism and imperialism.

Welsh with English subtitles.

123 minutes.
Extra-curricular Activities

Under Milk Wood: A Play for Voices

Thursday, October 4, 2012, 7:30 p.m.
& Friday October 5, 2012, 7:30 p.m.
UM-Flint Black Box Theater.
Admission is free.

As part of this year’s Wyatt Exploration Program, the Department of History is co-sponsoring a staged reading by the Department of Theater and Dance of Under Milk Wood. First performed on radio in 1954, Under Milk Wood was written by Swansea born poet and author Dylan Thomas. It explores the characters and personalities of Llareggub, a fictional yet archetypal Welsh fishing village. Observing the dreams, thoughts and memories of the villagers during the course of a single day, this comedic play addresses themes of life, sex and death through the prism of its distinctly Welsh culture and setting. Although written in English, the rhythms, tones and famous alliteration of this “play for voices” is clearly influenced by Thomas’s Welsh background. Students on the travel expedition will visit Welsh coastal villages reminiscent of Llareggub, including Laugharne where Dylan Thomas once lived, wrote and was buried.

Community Lecture : The Celtic Origins of Halloween

John S. Ellis, Associate Professor of History, University of Michigan-Flint
Wednesday, October 10th, 6:30-7:30 p.m.
Village Community Room
Cromaine Library, 3688 N. Hartland Road, Hartland, MI 48353

Today, Halloween is an enormously popular American holiday that is being exported across the world. Halloween, however, find its origins amongst the ancient Celts of Europe and many of its traditions are rooted in the folk customs once observed by Irish, Scottish and Welsh peasants. With particular attention to the Welsh festival of “Nos Galan Gaeaf,” this presentation will explore the Celtic origins, traditions and customs of our contemporary Halloween. Although conducted off campus, this free community lecture is open to UM Flint students. A Wyatt Passport stamp will be available to students who attend. To participate, please register for the event at www.cromaine.org (click on the title of the lecture in the event calendar for an online form) or with the library by phone at (810) 632-5200.
Affiliated Courses:

- HIS 325: History of the British Isles to 1688
- HIS 326: History of the British Isles since 1688
- HIS 374: History of the British Empire since 1780
- POL 345: European Politics
- POL 349: Politics of the European Union
- POL 355: Nationalism and Ethnic Conflict
I am very excited to be organizing this year’s exploration as the 2012-13 Wyatt Fellow. As it has played such a crucial role in my own professional and personal development, I have worked to extend international education and study abroad here at the University of Michigan-Flint through my service on the International and Global Studies program, the International Travel Advisory Committee and the university’s annual International Summits. Within the History Department, I lead one study abroad trip to the Caribbean and have been lucky enough to assist the former Wyatt fellows and to participate in some of their past expeditions. I have been impressed by the enthusiasm and depth of knowledge displayed by my colleagues in these projects and am thrilled with the opportunity to now share my own interest and expertise in Welsh history and culture with our students, department and university community.

I was first introduced to Wales through my Welsh grandmother, who hailed from Aberystwyth and was amongst the last to immigrate to the United States through Ellis Island. Later, as an undergraduate participating in a study abroad program in London, I had the opportunity to travel to Wales and meet my many Welsh relations. I would return on a more extended basis as a Fulbright Scholar, earning an MA in Welsh History at the University of Wales, Aberystwyth (now Aberystwyth University) before completing my doctorate in British and Irish history at Boston College. I have been a frequent visitor to Wales ever since and often conduct research at the National Library of Wales in Aberystwyth.

As a historian, I have been active in promoting scholarship on Welsh studies in the United States and abroad. I have served as an officer of the North American Association for the Study of Welsh Culture and History (NAASWCH), am a frequent organizer of the International Conference on Welsh Studies, and am a member of the editorial board of the Welsh History Review, the key academic journal in the field. As in my book *Investiture: Royal Ceremony and National Identity in Wales, 1911-1969*, my own scholarship has largely focused on the construction of Welsh national identity and its changing relationship to the British state and empire. My current project focuses on the life, career and adventures of Owen Rhoscomyl, a turn of the century author, mercenary and Welsh nationalist. I have also been active in the Welsh American community, having served as the Director of the Welsh Heritage Program at Green Mountain College and as the Executive Director of the Welsh National Gynanfa Ganu Association (WNGGA), through which I helped organize the North American Festival of Wales between 2003 and 2008. In 2008, my work promoting Welsh culture and scholarship was recognized by the National Welsh American Foundation through the award of the Welsh Heritage Medallion.

In addition to providing an opportunity to learn about Welsh history and to experience a little Welsh culture, I hope this exploration will prompt students to think about the complicated nature of nationality, the value of minority cultures, and the challenges faced by small nations in an increasingly globalized society.
The generous bequest of Dr. Dorothea E. Wyatt has made the Wyatt Exploration Program possible. A stalwart supporter of her university and her discipline, Dr. Wyatt made this extraordinary gift to further develop and improve the program in history here at UM-Flint.

A graduate of Stanford University, Dr. Wyatt was one of the original sixteen faculty members of the Flint College of the University of Michigan when it was founded in 1956. She was the first chair of the Department of History and she served as the University’s Counselor to Women, the Secretary to the Governing Faculty, and on countless university, college, and departmental committees throughout her career.

An adored teacher, Dr. Wyatt specialized in American cultural and women’s history. She was an unflagging advocate for the humanities and women’s issues. In 1989, the UM-Flint recognized her dedication to the university and these issues by creating an award in her name for faculty and staff members who work to better the status of women on campus. In 1974, Dr. David M. French spoke of Dr. Wyatt’s uniquely personal contribution to the university, writing, “Her greatness of spirit, her generosity, her sincere interest in students young and old… and the uninhibited way she has always shared her joy in learning and scholarship with those around her have run like a golden thread through the eighteen years since the Flint college was founded.” As a scholar, Dr. Wyatt is primarily known for her biography of Julia S. Tutwiler (1841-1916), an early advocate for women’s rights and educational reform in Alabama.

Dr. Wyatt was active in the local community and served a variety of organizations, including the American Association of University Women, the Zonta Club, Delta Kappa Gamma, and the Genesee County Library Board. She retired as a Professor Emeritus in 1975. Shortly before her retirement, Dr. Wyatt wrote:

*What has brought us together as students and faculty in our University of Michigan-Flint College has been an abiding faith in education. We have all been seekers after knowledge: of ourselves, of the world about us, and of the ideas and ideals that have stirred and enriched mankind... For the true object of a college education is not to learn all that one will ever want to know but to acquire the ideas, habits, and methods needed in the continuous process of educating oneself during the years to come.*

The Department of History at the University of Michigan-Flint is proud to be the heir of that spirit and philosophy. We believe that the Wyatt Exploration Program and other opportunities provided by Dr. Wyatt’s generosity will be a fitting testament to the life of this fine teacher, scholar, and advocate.
On 8 May 2012, the Wyatt Japan travelers—Andrew Donahue, Arica Yettaw, Cassandra Gersky, Emma Frownfelter, Emily Dunn, Kristopher Campbell, Samantha Bol, Stacey Guigear, Tory Hassell and Wayne Newman—embarked on a journey of more than 5,000 miles to Japan. The flight would be more than ten hours; there were excitement, jubilance and perhaps a bit of apprehension in the air. But, all ten travelers were clearly looking forward to the experience in Japan. We landed in Osaka, Japan—it was a nice day. We made our way to the reserved mini vans and took off for Kyoto, the ancient capital of Japan. We stayed at a Japanese inn called Sakura and that evening we had our first meal in Japan at a Japanese restaurant. Although some of the travelers had Japanese food before, this was different they were in Japan. The Japan trip was ready to roll full steam ahead!

The following day, the travelers had a unique activity, something that would be hard for a visitor in Japan to experience. We went tea leaf picking deep in the mountains outside of Kyoto, where we were told that there were more monkeys than people. Quite an experience it was, not only did we pick tea leaves but the lunch provided for us had tea leaf as the main ingredient. It was delicious. It should be pointed out that the Emily was crowned as the tea leaf picking champion. That evening Dr. John Ellis joined us and, for the next two days, we did a lot of walking visiting historical sites in Kyoto and Nara. The travelers were thrilled seeing places that they had studied, such as Kinkakuji, Ginkakuji, Kyōmizudera and so on. There were other worthy experiences at these places. The Japanese students would approach the travelers and start a conversation using their limited English. The travelers responded to these students graciously and soon pictures were being taken and email addresses were being exchanged.

Our next destination was Mt. Kōya. On the way, we met Cherokee Cain, history alum, who now lives in Osaka. The stay at Mt. Kōya was beyond our expectation. We lodged at the Buddhist temple called Sanbōin; thus, the meals were vegetarian and we attended the 5:00 a.m. service. We all appreciated the historical value of Mt. Kōya, but for some, it was a moment of reflection. Clearly, Mt. Kōya touched some of us in a special way.

When we left Mt. Kōya, we departed the Kansai region of Japan and headed to Fukuoka on the island of Kyūshū. Fukuoka is a metropolis with population of about 1.5 million. We stayed at Richmond Hotel that is located in the heart of this city. There were many activities planned for Fukuoka. First, we took a trip to Hiroshima and visited the Hiroshima Peace Museum, where we heard a presentation by an atomic bomb survivor. The travelers also learned of the various projects of the museum that they could get involved in.
Second, we spent a day at Itoshima visiting the Bōrui (seawall) that kept the Mongols for landing during the invasion in 13th century, had a private tour of the Itoshima Museum by its director, saw an unbelievable Taikō (Japanese drums) performance, participated in charcoal making, and were invited to a barbecue that was totally awesome. We are most grateful to Mt. Hatae, Itoshima Councilman, and Mr. Sakagami of the American Consulate for arranging the Itoshima activities. And, third, the travelers spent a day with students from Kitakyūshū University. Meeting their counterparts in Japan must have been an exciting moment. Without any hesitations, students immediately started talking amongst themselves, listened to a lecture by Professor Hayashida and dove into the topic of bullying. Afterwards, we crossed the Shimonoseki Straits and visited historical sites at Shimonoseki. The day ended with a kompa (dinner party), which is a tradition for students in Japan. It was very nice to see the students connecting with each other.

We left Fukuoka and made our way to Nagasaki and Kagoshima. At Nagasaki, we visited various places, but one evening we hopped on the ropeway and made it to the top of the mountain over looking the city. The air was crisp and it was a clear evening—the view of the city was spectacular. For dinner, we went to a local hangout that served comfort food known as gyōza. A lot of gyōza was consumed to the amazement of the restaurant staff! Our three-day stay at Kagoshima was arrangement by Chihiro Hatanaka, as student at Kagoshima University. With the students from Kagoshima University, the travelers boarded a ferry and went to Sakurajima, an island with active volcano. It was refreshing to soak our feet in a natural hot water spring. This was a first for all of the travelers. The travelers were even able to take a sand bath (black sand that is naturally heated by the volcano) at Ibusuki, which was again a first for the travelers. Kagoshima University students and travelers had a kompa of course. Certainly, they connected with each other. Our stay at Kagoshima ended with a lecture by Professor Nishimura.

Prior to the trip, nineteen days seemed long, but those days flew by. And, we were preparing to leave Japan. The travelers wanted to stay longer and some just wanted to remain in Japan...the trip was a success. I believe that the ten travelers gained a lot from this trip. Visiting the historic sites was most worthwhile, but they also came to appreciate Japan more. Japan is now a place outside the lectures and textbooks. They made many Japanese friends and hopefully they will remain in contact with each other. Another very important achievement of this trip is the bond that was created among the travelers. It was so good to see the travelers helping each, looking out for each other, willing to share. And, yes. There are talks about a reunion trip back to Japan.
2012-13 Wyatt Exploration Schedule

- **Kick-Off Event**  
  Friday, September 21, 4:00 p.m.  
  Michigan Rooms B-D, UCEN

- **Under Milk Wood: A Play for Voices**  
  Thursday, October 4, 7:30 p.m.  
  & Friday, October 5, 7:30 p.m.  
  UM-Flint Black Box Theater

- **Community Lecture: John Ellis,**  
  *Celtic Origins of Halloween*  
  Wednesday, October 10, 6:30 p.m.  
  Cromaine Library, Hartland, MI 48353

- **Wyatt Lecture Series: Chris Williams,**  
  *Sculpting the History of Wales*  
  Friday, October 19, 4:00 p.m.  
  251 French Hall

- **Wyatt Film Series:**  
  *How Green Was My Valley*  
  Thursday, October 25, 5:00 p.m.  
  251 French Hall

- **Wyatt Lecture Series: Huw Pryce,**  
  *Kings, Princes and Conquerors: The Struggle for Power in Medieval Wales*  
  Friday, November 16, 4:00 p.m.  
  251 French Hall

- **Wyatt Film Series: Hedd Wyn**  
  Thursday, November 29, 5:00 p.m.  
  251 French Hall

- **Deadline for Wyatt Travel Applications**  
  Friday, January 11, 2013, 5:00 p.m.  
  260 French Hall