

Samhain 1999
17,1



celtic
studies

association
newsletter

C S A N A

Celtic Studies Association of North America

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Incorporated as a non-profit organization, the Celtic Studies Association of North America has members in the United States, Canada, Ireland, Wales, Scotland, Europe, Australia, and Japan. CSANA produces a semi-annual newsletter and bibliographies of Celtic Studies. The published bibliographies (1983-85 and 1985-87) may be ordered from the Secretary-Treasurer, Prof. Elissa R. Henken, Dept. of English, Park Hall, University of Georgia, Athens, GA 30602 (email: ehenken@arches.uga.edu). The new electronic CSANA bibliography is available at: <http://www.humnet.ucla.edu/humnet/celtic/csanabib.html> or visit our Web site at: www.cis.upen.edu/~csana. The electronic bibliography is available at cost in printed form to members who request it.

The privileges of membership in CSANA include the newsletter twice a year, access to the bibliography and the electronic discussion group CSANA-L (contact Prof. Joe Eska at eska@vtais.cc.vt.edu to join), invitations to the annual meeting, for which the registration fees are nil or very low, the right to purchase the CSANA mailing list at cost, and an invaluable sense of fellowship with Celticists throughout North America and around the world.

Membership in CSANA is open to anyone with a serious interest in Celtic Studies. Dues are payable at Bealtaine (May 1). New and renewing members within the U.S. should send cheques, payable to CSANA, to Elissa R. Henken at the address above. Members outside the U.S. should send an international money order or a cheque drawn on a U.S. bank for the equivalent of the dues as stated in U.S. dollars; dues can also be paid in British sterling by sending a check to Elissa R. Henken for £10.50 (Associate Member: Student) or £17.50 (Sustaining Member: Regular).

Associate Member (student)	\$15.00
Sustaining Member (regular)	\$25.00
Contributor	\$50.00
Patron	\$100.00
Benefactor	\$250.00

Contributors, Patrons, and Benefactors support the creation of the CSANA bibliography, help to defray expenses of the annual meeting, and allow CSANA to develop new projects.

IN MEMORIAM

Celtic studies lost one of its most wide-ranging scholars with the death in Aberystwyth on June 8, 1999, of J.E. Caerwyn Williams. His wife of fifty-three years, Gwen Watkins Williams, died on November 19.

Born in Glamorgan, he took his first degrees, in Latin and Welsh, at the University College of North Wales, Bangor, where he studied with Sir Ifor Williams. He also took a Bachelor of Divinity at the United Theological College, Aberystwyth, and studied in Dublin at both UCD and Trinity. From 1945 until 1965, he was a member of the Welsh Department at Bangor, where he was appointed Professor in 1953 upon the departure of his friend and mentor Thomas Parry for the National Library of Wales. He remained in Bangor until 1965, when he moved to Aberystwyth as the first Professor of Irish in the University of Wales. He remained in that post until his retirement in 1979, when he became the first Director of the Centre for Advanced Welsh and Celtic Studies. Even after he was succeeded in that post by R. Geraint Gruffydd, he continued to work at the Centre, editing, writing, and consulting, until very shortly before his death.

The bibliography of his work published in the 1982 *festschrift*, *Bardos*, ed. R. Geraint Gruffydd, runs to thirteen pages, and represents the extraordinary range of his scholarship. Among his areas of expertise may be mentioned medieval Welsh religious prose, including the apocrypha; the poems of Taliesin; twelfth- and thirteenth-century Welsh court poetry; and literature in Irish, whether oral or written, medieval or modern, prose or verse. He was an indefatigable reviewer and editor of three journals--*Studia Celtica* (1966-93, and thereafter Consulting Editor), *Ysgrifau Beirniadol* (1965-79), and *Y Traethodydd*. And overwhelmingly, for those who knew him, 'Professor Caerwyn' was a reader, a teacher, a mentor of inexhaustible generosity. From the time of his first visit to America in 1968, he was particularly encouraging and supportive of the work of American Celticists, and gave long hours to working with them on their research projects. His gentle good humor and profound erudition will be very much missed.

Gwenwlad nef boed addef iddaw!

Catherine McKenna
Queens College and the Graduate Center
The City University of New York

CSANA at Cork

The XIth International Congress of Celtic Studies, held 25-31 July 1999, at University College, Cork, was deemed a great success; at least, that was the impression given to me by all I spoke to (in the bar after the splendid congress banquet) and I agree wholeheartedly. The weather cooperated beautifully, the papers were varied, informative, and stimulating, the welcome from UCC and the city of Cork was warm and the hospitality superlative. CSANA was well represented among the participants. Indeed, the CSANA model is being eyed as a model for a possible European association of Celtic Studies, and not just because we're such a great bunch of people to hang out with, but because of our success in promoting Celtic Studies within North America as an association. The XIIth ICCS will be at Aberystwyth in 2003.

The Annual Meeting of CSANA

A Call for Papers has been issued for the Annual Meeting of CSANA to be held 23-26 March 2000 at the Best Western Inn at the Park, St Louis. The 800 number is 1-800-373-7500; delegates should identify themselves as with the CSANA conference. Abstracts of one page, with equipment requirements, should be sent to Prof. Toby D. Griffen, 1919 Meadow Lane, Edwardsville, IL 62025-5520, USA by 15 January 2000. Papers should be 20-25 minutes in length. You can also e-mail to tdg@dubricius.net or fax 618-692-0349. The seminar will be on *Cona11*, and the text is

available at: <http://www.dubricius.net/seminar.html>. Contact Toby Griffen for further details regarding scheduling, fees, etc. There may be a small registration fee of \$20 (\$15 students), yet to be confirmed.

The Nominating Committee for the next meeting will consist of Joseph Nagy (chair), Patrick Ford, and Helen Fulton. The committee sits for two years, thus nominating all the members of the CSANA executive during their term of appointment. We would like to thank these members for agreeing to serve on this very important committee.

Journal News

CSANA has struck a deal with Four Courts Press to produce its journal at a proposed cost of \$25 to CSANA members (\$50 to non-members). The first issue is projected for autumn 2000. CSANA wishes to express its profound and profuse thanks to Joseph Nagy for all his effort and enthusiasm in bringing this important venture into fruition.

More Dues Notice

The address labels on your newsletter have undergone an overhaul. Instead of the old Y/N system of marking the address labels, they will now be printed with the date when your membership ends (e.g. Apr00, Apr01). This should be less confusing to everyone, and will help to remind members when their dues are, in fact, due. Elissa Henken reports a problem with eurocheques and asks that

members please pay with cheques drawn on a US bank or in British sterling.

E-Mail Address Update

The following people have been added to the e-mail list or were incorrectly listed:

Rosalind Clark
rclark@saintmarys.edu
Brian Frykenberg
fryken@bu.edu
Benjamin Hudson bth1@psu.edu
Anne M. Jensen
ajensen@west.net
Kathryn Klar
kkestrel@socrates.berkeley.edu
James MacKillop
mackillj@aurora.sunyocc.edu
Máire Ní Mhaonaigh
mnm@cam.ac.uk
C.W. Sullivan III
SullivanC@mail.ecu.edu
Michael Terry
mterry@pop3.utoledo.edu
Juliette Wood
juliette.wood@btinternet.com
Stefan Zimmer
st.w.zimmer@t-online.de

Upcoming Conferences

The Celtic Colloquium at the University of California, Los Angeles, with the sponsorship of the UCLA Center for Medieval and Renaissance Studies, is happy to issue a Call for Papers for the **22nd University of California Celtic Studies Conference**, to be held 16-19 March 2000. Featured speakers will include Máire Herbert (NUI Cork) and Katharine Simms (Trinity College, Dublin). There will be a concert on Saturday 18 March and the traditional banquet on Saturday evening. There will also be a

"conference within a conference" in celebration of St Patrick's Day (Friday 17 March), under the sponsorship of the UCLA CENTER for Seventeenth- and Eighteenth-Century Studies, entitled "The Gaelic Literary Imagination in the Seventeenth and Eighteenth Centuries," featuring talks by William Gillies (University of Edinburgh, Micheál Mac Craith (NUI Galway), Catherine McKenna (CUNY Graduate Center) and Máirtín Ó Brian (NUI Galway). Abstracts (one page, double-spaced) for papers of twenty minutes in length, on topics pertaining to Celtic Studies, should be submitted by 15 January to: UCCS 22 Program Committee, c/o Professor Joseph Nagy, Department of English, University of California, Los Angeles, Box 90095-1530, Los Angeles, CA 90095-1530, USA; or by e-mail to: jfnagy@humnet.ucla.edu; or by fax to: c/o Nagy, 310-206-5093. Those submitting abstracts will hear from the organizers by 1 February. For more information, please contact Professor Nagy.

Cymru ac Iwerddon/Ireland and Wales, 4-7 July 2000, University of Wales, Lampeter. An international conference drawing together the fields of theology, literature and history, this conference focuses upon the connections between Ireland and Wales in the Middle Ages. Papers are welcome especially on the themes of: later prehistoric and medieval cultural, political and economic links between Ireland and Wales' literary contacts and influences; linguistic connections in the Celtic world; hagiographic and

theological exchanges. Initial enquiries and offers of papers to be sent to Dr Jonathan M. Wooding, Dept. of Theology and Religious Studies, University of Wales, Lampeter, Ceredigion SA48 7LA, Wales UK (tel. +44 (0)1570 424 708; fax +44 (0)1570 423 641; e-mail: wooding@lampeter.ac.uk). Paper proposals should be received by 1 November 1999.

For information on Lampeter's MA in Celtic Christianity, see <http://www.lamp.ac.uk/celtic>.

Cymru a'r Cymry: 2000/ Wales and the Welsh: 2000, 12-15 April, 2000. Papers are invited that deal with any of the various aspects of the civilisation, history, languages, and identity of Wales, the Welsh, and the other Celtic countries in any period. Titles and abstracts (of approximately 100 words for 30-minute talks) should be sent, by 15 November, to The Director, Centre for Advanced Welsh and Celtic Studies, National Library of Wales, Aberystwyth, Ceredigion SY23 3HH, Wales, or by e-mail to sle@aber.ac.uk. Information concerning registration and accommodation will be mailed to speakers and anyone wishing to attend: contact the Centre (-44 (0)1970 626717; fax -44 (0)1970 627066; sle@aber.ac.uk).

Celtic Hagiography and Saints' Cults, 8-10 September 2000, University of Wales, Lampeter. Papers are welcome on all aspects of hagiography and the cult of the saints in the Celtic-speaking regions of Europe, including art, archaeology, saints' cults, folklore, feminine sanctity, history and historiography,

oral and literary modes, cross-cultural fusion, 'Celtic' Christianity. It is anticipated that a collection of essays based on a selection of the papers delivered at the conference will be published in a volume on ***Celtic Hagiography and Saints' Cults***. Send titles, abstracts (c. 150 words), full address, telephone number and e-mail address, by 21 January 2000, to Dr Jane Cartwright, Department of Welsh, University of Wales, Lampeter, Ceredigion SA48 7ED, Wales; tel. (01570) 424754; fax (01570) 423874; e-mail j.cartwright@lamp.ac.uk.

The 2000 Conference of the ***International Association for the Study of Irish Literatures*** will be held at Bath Spa University College, 24-28 July. Papers are invited which explore the conference theme from a variety of angles: examining, for instance, regional literatures; the fixing and transgression of national, cultural and sexual identities; new methodological approaches which cross the borders between traditional disciplines; border dialogues with writing from other countries. To mark its bicentenary, papers are particularly welcome which look at the literary consequences and treatment of the Act of Union. Proposals of no more than 500 words maximum should be sent by 15 January 2000 to: Dr Neil Sammells, Faculty of Humanities, Bath Spa University College, Newton Park, Bath BA2 9BN, UK. E-mail at: n.sammells@bathspa.ac.uk. Those interested can also check the website at:

PUBLICATION ANNOUNCEMENT

The Celtic Studies Association of North America Yearbook

"A Celtic Studies periodical for the new millennium," *The Celtic Studies Association of North America Yearbook* (CSANAY) will first appear in 2000, under the editorship of Joseph Falaky Nagy (UCLA) with the guidance of an editorial board consisting of Anders Ahlqvist (NUI Galway), Patrick K. Ford (Harvard University), Catherine McKenna (CUNY Graduate Center), Robin Chapman Stacey (University of Washington), and Maria Tymoczko (University of Massachusetts at Amherst). CSANAY will be published by Four Courts Press of Ireland and prepared under the aegis of CSANA. It will cost twenty-five American dollars per issue for members, and fifty dollars for non-members.

CSANAY's mission is to foster interdisciplinary and groundbreaking approaches to Celtic Studies. Each issue (128 to 160 pages in length) will be thematically organized, featuring scholarly articles of vital and timely interest not only to Celticists but also to literary critics, historians, linguists, folklorists, and scholars in other disciplines. The first issue (for the year 2000) centers on the theme of "The Individual in Celtic Literatures," with an introduction by the Editor and articles by Helen Fulton, Catherine McKenna, Brynley Roberts, and others.

More information about CSANAY (concerning submissions, format, subscriptions, and so on) will be sent to members early in 2000. For more information, please contact the Editor at jfnagy@humnet.ucla.edu, or Professor Joseph Falaky Nagy, Department of English, UCLA, Box 90095-1530, LA CA 90095-1530.

<http://www.bathspa.ac.uk/hum/contborder.htm>.

Michael Meckler reports that on Friday 7 January, 2:30-4:30 pm in Parlor F of the Executive Center of the Sheraton Chicago, the *American Catholic Historical Association* and the *American Conference for Irish Studies* are holding a joint session on "Popular Devotion: The Irish Experience." The papers and speakers in the panel are as follows: "The Meaning of Religion in Seventeenth-Century Ireland," Raymond Gillespie, National University of Ireland, Maynooth; "The Revival of Knock Shrine," James S. Donnelly, University of Wisconsin; "The Irish Experience in Chicago's Hull House Neighborhood," Ellen Skerrett, Independent Scholar.

The only other talk that might be of interest will be given on Saturday, January 8, at 2:30 pm in the Missouri Room of the Sheraton in a panel on The Mid-Nineteenth-Century United States. Tyler Anbinder of George Washington University will give a talk with the title "'We Will Dirk Every Mother's Son of You': Five Points and the Irish Conquest of New York Politics."

Reviews

Joanne Findon. *A Woman's Words: Emer and Female Speech in the Ulster Cycle*. xii + 211 pp., appendix, bibl., index. Toronto: University of Toronto Press, 1997. ISBN 0-8020-0865-8. \$35 Can.

Joanne Findon's aim in *A Woman's Words*, her study of the Ulster-cycle character Emer, is to introduce a new "method of reading female figures in medieval Irish prose texts". It's about time! This is a straightforward, smart book with an important point to make: female characters in the medieval Irish stories were not just goddesses or symbols. They were *women*. While the Celtic Twilight generation (such as Ó Maille) explained away female behavior in Irish literature as mythology, such interpretations erased the very femaleness of fictional figures. The same is true of interpretations that identify women with forces of nature or political territories. The historical, Irish and European literary and legal contexts of tales about Emer show that eleventh- and twelfth-century audiences were reading Emer as a mortal heroine first, and a construct, symbol, or potential divinity after. Emer is the perfect subject for a study of women-*qua*-women in Irish literature, since she defies most of the normal categories into which less insightful readings try to dump her; not just goddess, but also the passive positive woman or the active negative woman so familiar from medieval literature.

Findon demonstrates her thesis in four short chapters, each on a different tale involving Emer. The first chapter treats *Tochmarc Emire*. Findon shows how Emer is a model of eloquence in this text about wooing with words, and how the heroine shapes the narrative with her speech. She sets herself up as a prize for the hero Cú Chulainn, riddles

with him, sets him tasks, and shows her pride and worth in her self-description. Emer controls her own image in the tale, for no other voice but her own describes her. In contrast to other women in the tale, Emer's speech suggests some autonomy for her and for female readers or hearers of the tale.

In the second chapter, on *Fled Bricrenn*, Findon uses early Irish laws to illustrate the dependence of the female characters upon their mates for status. In this context, Emer's long speeches about her husband's heroism and her own good qualities reinforce her man's honor and thus her own status, making them the premier couple of the Ulster cycle. But more than that, Emer's words counter the misogyny of the other characters in the text (such as Bricriu and Sencha), thus reinforcing her superiority as both the upholder of the status quo and top girl.

The first two chapters interpret Emer as *primus inter pares* among women in a heroic society. Chapters three and four show how her character could also challenge that same heroic order. Chapter three, on *Aided Óenfir Aife*, in which Emer plays only a small part, construes her advice to Cú Chulainn as representative of moral order, as opposed to the heroic violence that he brings to the text. Emer acts as a mother to her stepson Connla and a surrogate mother of the entire community of Ulstermen, as she begs her husband not to fight his own son and reminds him of the terrible nature of *finéal*, kin-slaying, the worst crime of medieval Irish society. Her stance as a woman of law-and-order allowed

audiences to critique the traditional warrior culture of which Cú Chulainn was the best relic. Here, Emer's words are uniquely rational and legal for a female character, while those of her man are, by contrast, violent, heroic, and irrational.

Finally, in chapter four--Findon's best, I think--the author treats *Serglige Con Culainn*, the tale of two wordy women--Emer and Fand-- and one hapless warrior. Both female characters are speaking subjects in this tale of women's desires, and both serve to illustrate society's limits in dealing with desire, heroes, polygyny, and abandonment. SCC uses the expectations wrought by other romantic tales, which reduce women to objects of desire or to fairy mistresses, in order to introduce an ironic distance between the text and its audience. While readers expect Cú Chulainn to be the active hero of the tale, the two women shape his destiny and the tale itself with their forceful words. As a result of women's invasion of men's space--the assembly--Cú Chulainn becomes isolated from the rest of his warrior colleagues, interacts inappropriately with the women around him (even threatening Leborcham with a sword), misses signals obvious to the audience (for instance, that trouble might come from throwing a spear at two birds linked by golden chain), utters the wrong kind of speech (a *briathartheosc* more appropriate to an aged king), and boasts of his strength even when overcome by women's desire and words. Cú Chulainn is set up as a fall guy by Emer and Fand, and the

audience is set up to sympathize with the women instead of this most heroic of protagonists. The tale culminates in an exchange of words, first between Emer and Cú Chulainn, then between the two women in which the women actually decide who will leave the hero and who will stay with him.

Findon concludes her analysis of the four stories by summing up an argument made obvious throughout: that Emer's speech shapes the narrative or construes the text of each of the four. She represents either an ideal woman in a heroic society or a moral noblewoman challenging that same society. Her character represents the concerns and tensions of an audience that knew its canon of Ulster tales, other tales, laws, and continental and British literature. Emer is a heroic, secular, mortal woman in a literary period that produced few of the same. She can speak out but remains trapped in her role of good wife and mother.

Findon's method throughout is to assume a canon of many genres that was thoroughly familiar to the Irish of many centuries, a "self-aware audience capable of perceiving and enjoying ambiguity" of both literature and gender expectations (114). She does not bother to date texts very precisely (although she does provide a concise appendix on the manuscript tradition of the four tales). This becomes a problem largely when dealing with the legal and historical context of the four stories; she treats the laws as a coherent body of very early medieval texts in force throughout the Middle Ages,

rather than a constantly changing, multi-layered mess of texts, glosses, and commentaries. She also treats the authors of her texts as less purposeful than they may have been. While she argues well against treating the anomalies in *Serglige Con Culainn* as "lapses" between an *ur-text* and later revisions, she gives the author of *Fled Bricrenn* little credit for the ultimate *Lysistrata*-type joke of the text, or for his locker-room humor in allowing women to insult each other in heroic style, and to race with bottoms bared.

But it is difficult to produce an innovative thesis without a few lapses of one's own, and Findon's solid innovation in interpretation and method is far more impressive than her few lapses. This book helped me read the four tales of Emer in a new way. Findon convinced me that Emer is a unique, powerful, un-divine but very female character and that her character constitutes a valuable contribution to the European literature of the period. Let us hope that Findon continues to apply her insights to other texts in the canon of medieval Irish literature.

Lisa M. Bitel
University of Kansas

Robert L. Thomson, ed. *Ystoria Gereint Uab Erbin*. Medieval and Modern Welsh Series, vol. 10. Dublin: Dublin Institute for Advanced Studies, 1997. lxxxiii + 206 pp. ISBN 1-85500-179-9

This companion volume to Thomson's 1968 edition of *Owein* seems to have slipped into the world unnoticed, at least on this side of the Atlantic. It is a welcome arrival indeed, the first critical edition of a very important medieval Welsh text, one of *Y Tair Rhamant* comprising *Gereint*, *Owein* and *Peredur* that are conventionally part of the so-called *Mabinogion*.

The manuscript tradition of *Ystoria Gereint Uab Erbin*, as it is called in the Red Book of Hergest, appears to be relatively uncomplicated. There are a mere four extant medieval texts, and of these only two are complete--those in the White Book of Rhydderch, (ca. 1350) and the Red Book of Hergest (ca. 1380-1410). MS. Peniarth 6 contains two fragments of the romance, one written ca. 1285 and the other ca. 1300-50. There are no large-scale or significant differences among the texts; most variations are matters of orthography, the representation of initial mutation, inconsequential rearrangements of words and phrases, and similarly trivial omissions, additions, or substitutions of words. Thus, there is no evidence for the existence of more than a single version of this highly literary narrative. Still, correspondences in these minor variations indicate that the White and Red Book texts represent one strand of the

manuscript tradition, and the two fragments in Peniarth 6 another. Thomson takes his text from the White Book, the earlier of the two complete texts, supplying readings from the Red Book when the White Book fails him in one way or another, and indicating at the foot of the page all variations in the Red Book that go beyond orthography and mutation. A separate set of footnotes provides variant readings from the Peniarth 6 texts. There are copious endnotes as well, which deal overwhelmingly with linguistic issues but occasionally touch on purely literary questions. The volume concludes with a vocabulary that lists every lexical item in the text with line citations, although the latter are not complete for particles, conjunctions, etc.

If the textual tradition of *Gereint* is fairly simple, a more complex issue is the relationship of *Ystoria Gereint Uab Erbin* to Chrétien's *Erec et Enide*, Hartmann von Aue's *Erec* and the Old Norse *Erexsaga Artuskappa*. As he did for *Owein* and its analogues, Thomson provides an episode-by-episode comparison of the Welsh romance to its counterparts, which will no doubt prove a valuable resource for scholars. Unsurprisingly, the vexed question of the relationship between any of the Welsh romances and the corresponding poem by Chrétien remains unsolved here. *Gereint* diverges far more substantially from *Erec et Enide* than does *Owein* from *Yvain*, and what emerges most clearly from the comparison is how much more interesting a story it is than its French

counterpart. The disturbing and inscrutable anger of Gereint, and his humiliation of the patient and sensible Enid, combined with tantalizingly archaic motifs like the hunt of the white stag, make this perhaps the most fascinating for contemporary audiences of the three Welsh romances. Although Thomson provides a bibliography as such neither of texts and translations nor of critical discussions of *Gereint*, he mentions most of the published work on the text, so that a reader can compile his or her own bibliography from Thomson's introduction. Not a great deal has been written on *Gereint*, and it is to be hoped that the availability of this critical edition will enable a more wide-ranging discussion of the text from a variety of perspectives, as heralded by the very lively CSANA seminar on *Gereint* at our 1989 annual meeting.

Along with Glenys Goetinck's 1976 edition of *Peredur* (in Welsh), Thomson's two editions provide texts of all of *y tair rhamant*. Rachel Bromwich and D. Simon Evans' edition of *Culhwch ac Olwen* (in Welsh, 1988; revised edition in English, 1992) completed the set of four "native tales," joining Ifor Williams' 1928 edition in Welsh of *Breuddwyd Maxen*, Melville Richards' 1948 *Breudwyt Ronabwy* (in Welsh), and Brynley Roberts' 1975 *Cyfranc Lludd a Llefelys*. Oddly enough, it is two of the Four Branches of the *Mabinogi* proper for which we lack separate critical editions. The Dublin Institute's Medieval and Modern Welsh Series has given us English

editions of *Pwyll Penduic Dyuet*, like *Gereint* and *Owein* edited by R.L. Thomson (1957) and *Branwen Uerch Lyr*, edited by Derick Thomson (1961), but for *Manawydan* and *Math* we rely still on Ifor Williams' *Pedeir Keinc y Mabinogi* (1930; 1951). We may look forward, however, to separate English language editions of the Third and Fourth Branches, both forthcoming from Patrick K. Ford in 2000.

Catherine McKenna
Queens College and the
Graduate Center
The City University of New
York

Call for Essays

CSANA members are invited to submit proposals for contribution to the third volume of the American Conference for Irish Studies publication series: *Language and Tradition in Ireland - Continuities and Displacements*.

Ireland claims two major literatures as its own. Literature in Irish constitutes the oldest vernacular literature in Western Europe and Irish writers have produced the richest literature in English in the twentieth century. Yet the terms *Irish* and *English* are both contested in Ireland because language, history, culture, and the very idea of nation are themselves contested, as they are in many countries with a polarized history. This volume will explore continuities and fractures, linkages and displacements, across Ireland's divided linguistic

Submissions related to all facets of language, literature, history, and culture are welcome. Topics may include folklore, multilingualism, transculturation, and translation.

Celtic Studies topics and studies of literature in Irish of all periods related to these issues are especially encouraged, as are theoretical essays on questions ranging from the stability and evolution of tradition across linguistic boundaries to the definitions of history in a multicultural community.

Interested scholars are invited to send abstracts of 500-750 words, articulating their intended arguments, by 1 May (Bealtaine) 2000. Authors of selected abstracts will be invited to submit completed essays by 1 November (Samhain) 2000. For more information, please contact Maria Tymoczko, 28 Pomeroy Terrace, Northampton, MA 01060, USA; tel. 413-586-3908; fax 413-584-5495; e-mail tymoczko@complit.umass.edu. And Colin Ireland, Beaver College CEA, 6 Clare Street, Dublin 2, Ireland; tel. 353-1-676-8875; fax 353-1-676-4181; e-mail cireland@beaver.ie.

CSANA member Dr C.W. Sullivan III reports that *Celtic Cultural Studies*, a refereed on-line journal sponsored by the British Library and edited by Dr. Steve Sweeney-Turner, Music Department, Leeds University, is up and running and awaiting submissions on any and all aspects of Celtic culture. Please go to the website for complete information:
<http://pages.britishlibrary.net/ccs/ccs-front.html>.

Next Newsletter - May 2000

This is the last newsletter of 1999; the next will be the Bealtaine issue of 2000, due out in May. Submissions, contributions, notices, etc. should be sent, well before then (by 30 April 2000), to Prof. Dorothy Bray, Dept. of English, McGill University, 853 Sherbrooke St W., Montreal, QC, Canada H3A 2T6; fax 514-398-8146 or e-mail at dbray@leacock.1an.mcgill.ca. [People who owe me reviews - you darn well know who you are!]

As the Millennium Approaches

And on behalf of the CSANA Executive--and because we just can't avoid it--may your Y2K be free of bugs of any kind and your calendar change be peaceful and prosperous.