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newsletter

CSANA

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 (1983-87 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, USA (Email: enhenken@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: <http://www.cis.upenn.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-I (contact Prof. Joe Eska at eska@vtail.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 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 should send checks, payable to CSANA, to Elissa R. Henken at the address above. Checks in US dollars must be drawn on a US bank or an affiliate of a US bank (international money orders cannot be accepted). Dues can also be paid in British sterling by sending a cheque or Eurocheque, payable to Elissa R. Henken, for , 10.50 (Associate Member: Student) or , 17.50 (Sustaining Member: Regular).

Associate Member (student, retiree, unemployed, institution)	\$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. Please join at the highest level you can.



CYBERNICA CELTICA

OLD-IRISH-L is an e-mail list for students and scholars of Old and Middle Irish language and literature. Since October 1997 it has operated from the Higher Education Authority Network site in Dublin. The list has approximately 200 members, with active participants writing from Europe, North America, and Australia. The list serves as a forum for announcements, short question/answer exchanges, and extended discussions. Its scope reaches beyond medieval Ireland to include both Gaulish and Continental Celtic as well as the modern Celtic languages when these are relevant to our main medieval focus.

Over the past year we have discussed, among other things, the exact identity of the musical instrument called "cruit", the antiquity of the "síth co nem" formula in Cath Maige Tuired, the origin of "Ól nÉcmacht" (an archaic name for Connacht), the antiquity of Irish river names, and numerous points of etymology and phonology. Since last November, however, our major on-going effort has been a close reading and discussion of *Immacallam in Dá Thuarad*, a "curious and difficult piece of ancient Gaelic literature", to quote Whitley Stokes. This verbal contest between two poets contending for the ollavship of Ireland, has not been much discussed since Stokes first edited and translated it nearly a hundred years ago as "The Colloquy of the Two Sages". We are making our reading directly from the manuscript.

Thanks to the Irish Script On Screen Project <http://www.isos.dcu.ie/>, the entirety of the Book of Leinster is now available on line as high resolution photographs, and this includes a major MS text of the *Immacallam*. Reading and deciphering the text right off the vellum has been a very valuable experience. We are face to face with the letter forms of the scribe and his numerous abbreviations and suspensions, some-times bold and clear and sometimes obscured by stains and wear and fading. While we naturally refer to Stokes's edition constantly, we find that we often disagree with him. In part this is simply because we have the advantage over him of an entire century of Old Irish research and publishing. In part, it is because the language of the text itself is so intentionally compressed and obscure that differing interpretations are inevitable. We are less than half way through the text at this point, and the project continues to go forward.

If you would like to have a look at the archives of Old-Irish-L, please go to <http://listserv.heanet.ie/old-irish-l.html>

If you would like to join the list, please write to listserv@listserv.heanet.ie with the message:

subscribe old-irish-l Your Name

***Dennis King Co-owner, Old-Irish-L

THE 21ST ANNUAL HARVARD
CELTIC COLLOQUIUM

was a positive feast of intellectual delights. The many Celticists who braved the journey from near and far, were elegantly and generously hosted by those two glorious head chefs of Celtic P and Q, Professors Patrick K. Ford and Tomás Ó Cathasaigh. Benjamin Bruch (with help from Kathryn Izzo, Katharine Olson, and Charlene Shipman), was the masterful sous chef who made sure everything was served up at the proper time and place.

The appetizer of the feast was the Vernam Hull lecture by Professor Donald Meek, entitled "The Sublime Gael: The Impact of Macpherson's 'Ossian' on Literary Creativity and Cultural Perception in Gaelic Scotland." Because Professor Meek was unable to serve up his paper in person, Professor ÓCathasaigh stood in and substituted his own Irish flavorings for the sage of Tyree. It was a sublime beginning to the banquet -- and the stuffed mushrooms, crab cakes, chicken satay, and open bar in the Harvard Faculty club after the lecture would have cheered even the most forlorn Ossian.

Presentations on Friday ranged from Amy Eichhorn-Mulligan's tender fowl ("Prescient Birds and Prospective Kings: Further Discussion of Irish Elements in the Eddic Poem *Rígsthula*") to John Soderberg's well-aged venison ("The Monastic Deer: Red Deer in the Religious Texts, Iconography, and Archaeology of Early Medieval Ireland"). Michael Newton* ("In Our Own Image: Human Society as a Paradigm for Understanding Nature in Scottish Gaelic Tradition") served up a healthy salad, and Emily McEwan-Fujita treated us to a delightful sticky toffee dessert topped with Highland honey ("Negotiating Gaelic in the New Scottish Parliament"). All of this fine fare we were able to wash down with Diana Luft's beery and intoxicating mixture ("*Achau'r Cwrw* and the Genealogy of Parody"). There were many other treats on Friday as well, and yet more to devour on Saturday.

Saturday's fare including Joseph Eska's intentionally doughy "On the Prehistory of Old Irish *do-*, Middle Welsh *dy-*, etc." which assured us that old recipes, particularly of the great old chefs such as Myles Dillon, are often not

improved with innovation, and Antony Carr's account of the winey and rather oily Gwilym ap Gruffydd ("The Wealth of the Gentry: A List of the Debtors of Gwilym ap Gruffydd of Penrhym, Caernarfonshire, 1406"). John Rowlands, who is planning a California surfing adventure with Antony Carr in the near future, presented us with a surprisingly rare bit of Welsh confection in his study of post-modern Welsh literature ("The Contemporary Welsh-Language Novel: A New Kind of Post-Modernism"). Jonathan Dembling poured out his case of 1910 "Scotch," ("The Celtic Languages in the 1910 U.S. Census") which turned out to be a curious blend rather than a simple single malt, and finally Peredur Lynch treated us to a raw and very tasty dish of medieval Welsh blood pudding ("Welsh Court Poetry and Dynastic Succession").

Saturday night's feast featured curries *seriatim*, rice galore, and an unfailing supply of good company at the India Castle Restaurant. Sunday morning started off with UCLA's Timothy Correll's exposition of the rarely-considered documents of skepticism and disbelief regarding fairies and fairy healers to be found in the archives of the Irish Folk Commission, and continued with independent scholar Susan Fry's survey of some of her findings concerning burial practices in medieval and early modern Ireland. Anticipating lunch, Antone Minard of UCLA (currently working at the Canolfan in Aberystwyth) assessed what modern scholarship tells us about the gustatory likes and dislikes of the various Celtic peoples ancient and modern. In the final session of papers, Brian Ó Conchubhair (Boston College and NUI Galway) penetrated beneath the surface of the fierce arguments over fonts among late nineteenth- and twentieth-century advocates of the Irish language, to uncover the profound ideological implications of these seemingly aesthetic or practical choices. In a similarly revealing vein, Philip O'Leary (Boston College) explored the significance of the Gaeltacht as an idealized category rather than historically situated community for Irish writers and reformers of the same period. When lunch arrived, it was courtesy of the conference organizers, a wonderful opportunity to linger among new friends and old, and to savor the aftertaste of a veritable banquet of ideas.

*Michael Newton's new book *We're Indians Sure Enough: The Legacy of the Scottish Highlanders in the United States* is available on-line at <http://home.earthlink.net/~gaelicmichael/SaorsaHome.html>

CSANA YEARBOOK

CSANA Yearbook 2--entitled *Identifying the "Celtic"*--will be appearing in Spring 2002, and CSANA members are entitled to purchase the volume at the discounted price of \$25.00. To order a copy, please send a \$25.00 check, made out to "CSANA," to Elissa R. Henken, Secretary-Treasurer of CSANA, Department of English, Park Hall, University of Georgia, Athens GA 30602. Articles in *Identifying the "Celtic"* include: Jacqueline Borsje, "Approaching Danger: *Togail Bruidne Da Derga* and the Motif of Being One-Eyed"; Sioned Davies, "Performing from the Pulpit"; Patrick K. Ford, "*Amazon dot Choin*"; Philip Freeman, "Who Were the Atecotti?"; Catherine McKenna, "Between Two Worlds: Saint Brigit and Pre-Christian Religion in the *Vita Prima*"; Peter McQuillan, "*Gaoidhealg* as the Pragmatic Mode in Irish"; Thomas O'Loughlin, "A Celtic Theology: Some Awkward Questions and Observations"; and Maria Tymoczko, "What Questions Should We Ask in Celtic Studies in the New Millennium?"

Members may also order copies of *CSANA Yearbook 1 (The Individual in Celtic Literatures)*, which was glowingly reviewed in the *TLS* this past summer, at the discounted price.

The topic for *CSANA Yearbook 3* is "Heroic Poets and Poetic Heroes in Celtic Traditions." Submissions to and queries about the *Yearbook* should be directed to the editor, Joseph Falaky Nagy, at jfnagy@humnet.ucla.edu, or c/o Department of English, UCLA, Box 90095-1530, Los Angeles, CA 90095-1530.

FOUR COURTS PRESS

the publisher of the CSANA Yearbooks, has many publications in Celtic Studies which can be viewed at, <http://www.four-courts-press.ie>

BOYDELL & BREWER

is happy to announce a discount available to CSANA members. Contact them at: Boydell & Brewer PO Box 41026, Rochester NY 14604 Phone: (716) 275-0419 Fax: (716) 271-8778 <http://www.boydell.co.uk>

CALL FOR PAPERS

The CSANA Annual Conference will take place at the University of Notre Dame, South Bend, Indiana, from Thursday through Sunday 9-12 May 2002. Guest speakers will include Donnchadh Ó Corráin, David Dumville, Anthony Harvey, and John Hines; and social activities include evening receptions and a céilí on Saturday night. Papers are invited on all aspects of the Celtic world. Abstracts of around 200 words should be addressed to Dr. Aileen M. O'Leary, Keough Institute for Irish Studies, University of Notre Dame, IN 46556 (e-mail: aoleary@nd.edu). The deadline for submissions is January 15 2002. For further information phone (219) 631-3046 or fax (219) 631-3620. Papers should be 20 minutes in length. Bursaries are available to assist graduate students (in North America and beyond) who wish to give presentations. Students should mention their interest and ask their advisor to send a supporting letter to the address above.

CALL FOR PAPERS

UC Celtic Studies Conference (March 14-18) A call for papers goes forth from the UCLA Celtic Colloquium in anticipation of the Twenty-Fourth Annual Celtic Studies Conference of the University of California, to be hosted at UCLA by the Colloquium, the Center for Medieval and Renaissance Studies, and the Department of English, March 14-17, 2002. Abstracts (100-200 words) for twenty-minute papers on topics pertaining to Celtic Studies--due no later than Friday, January 18, 2002--should be sent or e-mailed to Professor Joseph Nagy, English, UCLA, Box 90095-1530, LA CA 90095-1530 (jfnagy@humnet.ucla.edu).

Papers on the Four Branches of the Mabinogi or on the Ulster Cycle are especially welcome. Invited speakers include Mary-Ann Constantine, Sioned Davies, Gwenno Ffrancon, Patrick Ford, Catherine McKenna, Tomás Ó Cathasaigh, Ruairí Ó hUiginn, and Annalee Rejhon. Plans are afoot for special sessions, continuing the work of the original "Ulidia" conference held in Belfast in 1994; featuring "Wales on Film"; and celebrating the twenty-fifth anniversary of the publication of Patrick Ford's translation *The*

Mabinogi and Other Medieval Welsh Tales
(University of California Press, 1977).

In addition to the special sessions and other presentations, there will be a welcoming reception on Thursday afternoon; a film screening Thursday evening; a concert Friday evening; an excursion Saturday afternoon; a banquet Saturday evening; and a St. Patrick's Day party Sunday afternoon. The conference is free and open to the public, but there will be registration fees for the excursion and banquet. For more information about the conference, please contact Professor Nagy (see above) or visit the "Celtic Studies at UCLA" website at <http://www.humnet.ucla.edu/humnet/celtic/>.

CALL FOR PAPERS

"Rannsachadh na Gaidhlig 2: 2002:
Scottish Gaelic Studies"

31 July-2 August 2002. Following on from the success of the first Rannsachadh na Gaidhlig conference hosted by the University of Aberdeen's Celtic Department in 2000, the second conference will be hosted by the University of Glasgow's Celtic Department. Papers are invited in the field of Scottish Gaelic studies, titles and brief summaries only in the first instance.

Papers concerning any aspect of the Gaelic language in Scotland, its literature, history, and traditions are welcome and may relate to any period. Titles and brief summaries should be received by 30 September 2001, but there will be some grace after that. Titles (and further enquiries) should be addressed to Dr Sheila Kidd, Department of Celtic, University of Glasgow, Glasgow G12 8QQ, or by e-mail to: S.Kidd@celtic.arts.gla.ac.uk

CONFERENCE

The Folklore Society announces its upcoming Conference at Cardiff University in 2002. The Conference will occur Friday, March 22 through Sunday, March 24. The subject is Folklore and Archaeology. Contact Dr. Juliette Wood for details. juliette.wood@btinternet.com

CONFERENCE

"The Country House, 1500-2000: Culture, Community, Context" to be held in Newquay, Cornwall, on 26 January 2002. The conference will explore the historic role of the country house and its place in contemporary rural economy and society, both in regard to Britain and overseas. **For information, contact:** Dr Garry Tregidga, Institute of Cornish Studies, Harry Corfe Centre, Sunningdale, Truro TR1 3ND. His email is G.H.Tregidga@exeter.ac.uk.

REVIEW

Maria Tymoczko. *Translation in a Postcolonial Context: Early Irish Literature in English Translation*. Manchester, UK: St. Jerome Publishing, 1999. 336pp. Pb. \$39.50/ 22.50.

Many readers of the *Newsletter* who have taught undergraduates classes on Celtic literatures or graduate courses on texts in Celtic languages have doubtless noticed that the smarter students are usually the ones who worry about translation: that is, those who wonder what the original actually says, who puzzle over the choices made by translators, or who refuse to accept the facile solutions to difficult problems occasionally offered in critical apparatus. For both teachers of such courses and the students who take them, Maria Tymoczko's new book (which this year has already been awarded by the ACIS the Michael J. Durkan Prize for the best book published on Irish language or cultural studies) offers rich food for thought, and even more to worry about. In this set of closely linked essays, several of which are developments of her previous publications, she explores the problematics of translation in general, probing the theories of various notable twentieth-century thinkers and literary critics. She also considers local, practical problems of translation in the medieval Irish context, such as how to handle humor, what to do with semantically loaded names, and which passages to treat as poetry, and which as prose. Deftly navigating between matters of detail and broad issues of how things "mean," Tymoczko implicates literary translation in the web of intercultural discourse and urges an evaluation of translation as allusive rather than

definitive, operating metonymically as well as metaphorically, and producing a cultural metonym as much as a literary metaphor. She also sets out to uncover some of the ideological implications of English-language treatments of medieval Irish texts. The history of colonialism and Ireland's relations with England loom large in her consideration, according to which, to say the least, "translation cannot be considered simply textual loss" (p. 22)—indeed, as Tymoczko argues, it adds to the source text at least as much cultural and political baggage as it subtracts from it. In Tymoczko's vision, building on those of David Lloyd and Declan Kiberd, the process of representing Irish texts to English reading audiences constituted a front line in the struggle to establish modern Irish identity and in some ways helped to establish modern Western identity in general: "The history of the translation of early Irish literature into English is the history of a translation practice that fired up Ireland, an entire country, an important country, albeit a small one. The translation movement was central to the Irish cultural revival and from the Irish revival grew the political and military struggle for freedom from England. When we perceive resistance to colonialism encoded in translations of early Irish literature as leading to engagement between Ireland and Britain, then the translation movement investigated in this volume must be understood as having contributed notably to shaping the postcolonial world all of us live in today. It was a translation practice that changed the world, a form of engagement as much as a form of writing" (p. 287).

This study focuses, though by no means exclusively, on published attempts to render the matter of the *Táin Bó Cúailnge* into English undertaken since the nineteenth-century beginnings of scholarship on medieval Irish literature. ("Translation" might not be the right word for some of these compositions; "translations and refractions" [p. 297] more accurately reflects the range of works that Tymoczko considers.) The distortions, additions, and deletions effected by those playing fast and loose with the text under the pressures of a cultural or political agenda, or perhaps just out of sheer ignorance, are examined in their historical setting by a scholar whose own translations are marked by a wealth of nuanced knowledge as well as imagination. Surprisingly, those who emerge as the villains of the piece, although Tymoczko acknowledges our

continuing debt to their scholarship, are translators supposedly hidebound by positivistic notions of philological rightness or wrongness. "Even as it fails to represent the esthetic force of non-canonical works, philology entraps its subject matter, inscribing it within a scholarly framework shaped by dominant Western values" (p. 269). This will be considered too harsh a judgment by some.

Maria Tymoczko is to be thanked for having produced an eminently readable and provocative work that dares to treat issues of translation and culture many of us in the academic business of Celtic Studies have thought about but only a few have bothered to think through—as have, for example, Patrick Ford and Daniel Melia in their sagacious published contributions to our repertoire of strategies for dealing with the opacities of medieval Celtic literatures and for conveying the gist of the text to our students and readers. *Translation in a Postcolonial Context*, provided with ample background material on the texts in question, also succeeds because it is so accessible to both medievalists and modernists, both readers of Old Irish and those of Joyce and Yeats. And, hardly the least aspect of Tymoczko's accomplishment, it is the most lucid book delving into modern critical theory this reviewer has ever read.

GLASGOW M.PHIL /
EDINBURGH M.SC.
IN MEDIEVAL
SCOTTISH STUDIES

The Universities of Glasgow and Edinburgh have established a unique one-year taught postgraduate degree in Medieval Scottish Studies (M.Phil. in Glasgow; M.Sc. in Edinburgh), each university's provision operating in parallel but with a shared core course and shared expertise. It provides an unrivalled variety of specialist courses in medieval Scottish studies including history, archaeology, art history, literature and languages, covering the whole span of medieval Scotland from the sixth to the sixteenth centuries. Courses are provided to assist in the acquisition of primary research skills in addition to a unique interdisciplinary core course which introduces essential methodological issues. Teaching is conducted in seminars and in regular individual and small group sessions with an acknowledged expert in the field, from the

departments of Archaeology, Celtic, History and Scottish Literature.

For further information contact:

Dr Thomas Owen Clancy, Department of Celtic, 16 University Gardens, University of Glasgow Glasgow G12 8QQ
e-mail: T.Clancy@celtic.arts.gla.ac.uk

Or contact:

Dr Steve Boardman, Department of Scottish History, University of Edinburgh, 17 Buccleuch Place, Edinburgh EH8 9LN
e-mail: steve.boardman@ed.ac.uk

Library. Students may also borrow books from the University of Liverpool Library through the Centre.

The Centre also offers support services such as desk space, photocopying and the use of computers including the Internet and an e-mail link.

Information about the Centre and the facilities which it offers is made available to students and the general public through our web site: <http://www.liv.ac.uk/ManxStudies/>

CENTRE FOR MANX STUDIES:

Postgraduate opportunities, as well as an MA in Manx Studies and Diploma in Manx studies, are available through the Centre for Manx Studies. The Centre continues its work with postgraduate research students, whose dissertations cover a wide range of subjects within the field of Manx Studies.

The Centre provides students with access to CMS books, the CMS bibliography and to catalogue of the University of Liverpool

NEXT NEWSLETTER:

The next CSANA newsletter, the *Beltaine* issue, is due out in May. Submissions, contributions, notices, etc. should be sent by early April 2002 to Dr. Charles MacQuarrie, Dept of English and Foreign Languages, Antelope Valley College, 3041 West Ave K, Lancaster, CA, 93536. Attached files can also be sent to: cmacquarrie@avc.edu.

Special thanks for assistance in editing this issue are due to the foolproof eye of Professor Joseph Nagy, and to my student assistant Dawni David.