

British Association for Irish Studies *Newsletter*

ISSUE NO. 18 APRIL 1999



BRUCE STEWART

EXPLAINS

HIS 'ATTACK' ON

DECLAN KIBERD'S

INVENTING IRELAND

IN

FOCUS INTERVIEW

PAGE 2

PROPOSAL OF *NUACHTLITIR NA GAEILGE*

IRISH WOMEN'S LETTERS – SPECIAL OFFER

THE THOMAS MACGREEVY HYPERTEXT CHRONOLOGY PROJECT

NOTICEBOARD

BAIS NEWSLETTER NO. 18

APRIL 1999

Contents

Focus Interview: Bruce Stewart	2	Noticeboard	11
Nuachlitir na Gaeilge	6	Bais National Council	14
Irish Women's Letters	8	Bais Membership Application Form	15
Thomas MacGreevy Hypertext Project	9		

EDITORIAL

In this quarter's **Noticeboard**, you will find important information about two exciting Irish Studies Conferences being held in the near future. There are details of the Conference on the Irish Book at the Institute of English, University of London, 6-8 May 1999; and then there is a message about our own BAIS September Conference on 'Margins, Mainstreams and Moving Frontiers' at Bath Spa University, 10-11 September 1999.

Ideally the Newsletter would function efficiently as a forum for networking among parties involved in organising Irish Studies events. To facilitate this tendency, the Newsletter is planning to introduce a new section in future issues **CALENDAR** in order to list in chronological order Irish Studies events in Britain, Ireland and abroad during the forthcoming quarter-year. **CALENDAR** can only work with the co-operation of our readers to

whom we appeal for a regular supply of information about events in the pipeline.

There are two fascinating items in the current Newsletter – the Focus Interview with Bruce Stewart about his disagreements with Declan Kiberd's *Inventing Ireland* and a feature article about the Thomas MacGreevy Archive which provides an excellent follow-up to Colm Power's article about the Irish Community Archive in the last issue. A new initiative in the area of the Irish Language is explained in this issue by Charles O'Beirne who proposes to produce an occasional bilingual *Nuachlitir na Gaeilge* from October which will be distributed with BAIS Newsletter and supported financially by the BAIS Council.

A former section **LETTERS** continues to be missing from these pages for the simple reason that letters on topics raised by the Newsletter are not being received for publication. Needless to say, such letters are always most welcome.

Copy and/or discs (Word 6/95) with articles, reports, calendar notices, letters etc. to be included in No. 19 should be sent to Jerry Nolan, 8 Antrobus Road, Chiswick, London, W4 5HY by July 12 1999.

BAIS RESEARCH REGISTER 1999

In early March all members should have received BAIS Research Register for 1999. As stated in my introduction to the Register, a new edition will be produced early next year. Membership of BAIS is the only condition of entry in the Register (plus, of course, a willingness to fill in the entry form and send it to me). Some confusion appears to have arisen in some quarters on this point. The Register is not a survey of all those involved in Irish Studies (in all its aspects), but a survey of BAIS members. Entry/update/amendment forms will be printed in

the next 2 issues of this Newsletter and I hope as many of you as possible will send entries to me, and encourage other members to do so as well. Despite all the work involved, I did enjoy compiling the Register and I look forward to updating and expanding it. In the interim, I hope you all find the current edition useful and informative.

Mary Doran

Curator, Modern Irish Collections: British Library

FOCUS INTERVIEW: BRUCE STEWART

At the IASIL Conference in Göteborg in 1997, Bruce Stewart offered an impromptu critique of Declan Kiberd's *Inventing Ireland* (Jonathan Cape 1996), which was felt by some of the members present to be an attack upon the author. That stimulated Bruce to write 'Inside Nationalism' an article that appeared in the *Irish Studies Review*, Vol. 6 No. 1 (April, 1998). When the Editor of the BAIS Newsletter invited him to discuss this article and its origins, he very kindly agreed to do so.

Bruce lectures at the University of Ulster where he served as Assistant Editor of *Oxford Companion to Irish Literature*, ed. Robert Welsh (1996). He is currently IASIL Secretary and edits its Newsletter. For the last few years he has been acting as Literary Adviser to the Princess Grace Irish Library, Monaco, and Director of the Library's conference series.

JN: You gave a fairly full account of your objections to the book in the ISR article. What kind of feed-back did you get?

BS: Good, on the whole. Though Declan himself pointed out that literary criticism is the real test, and I acknowledge that. A very much longer article – a small book, really – written at the same date includes a commentary on his allegorical reading of *The Playboy* and his treatment of O'Casey, in particular. As to the 'living review' in Göteborg, I took it to be an informal occasion more suited to skirmishes than set battles. I suppose I hoped that a whiff of grapeshot might have a beneficial effect on Irish cultural debating. I certainly didn't imagine folks would think I was attempting an assassination. There was no question of that on any level.

JN: So what did you actually say?

BS: Oh, I believe I set out my objections to the idea that modern Irish literature can be read as palimpsest of Irish psychic liberation and a vindication of the 1916 Rising – which seemed to be the central thread of Declan's argument. I disagree with that, of course. But what interests me is not so much the pro-and-cons as the question why an Irish critic should be fired with such ideas at the moment. I think there's a point to be made here. We're all hell-bent on demonstrating that literary criticism is 'positional' and that pseudo-objective versions of it are all colonial impostures. Okay, but what is the basis of Declan's own position, and how did he get there?

JN: And what is his position, from your viewpoint?

BS: Well, that's not ultimately for me to say. I do know what position several leading Irish commentators occupy, because they've written about them – one thinks of Conor Cruise O'Brien and Denis Donoghue in this connection. Seamus Deane's *Reading in the Dark* is an astonishingly revealing statement about his personal formation. I have no form at all in this company, but anything that emanates from my lips is probably conditioned by the fact that I'm a hybrid personage made up of Irish and Belgian strains as well as Scots-Ulster, half Catholic and half Protestant (but neither, really), Home Rule-ish rather than 'republican' – as that word is abused in Ireland – and profoundly committed to the Northern Ireland Agreement in thought, word, and deed.

JN: You think Declan Kiberd isn't?

BS: Declan, along with Robert Ballagh, Seamus Deane and others signed up to what they called a Peace Proposal back in 1992, insisting on Articles 2 & 3 of the Irish Constitution. It was really much more like a Declaration of War, I thought – and said as much in *Fortnight Review*. The idea was that we might let the Unionists live here, but it was going to be through grace and favour of 'the Irish nation' whose island it really is. In *Inventing Ireland* he offered a different view – but how different? There he speaks of a new pluralist cloak for Kathleen ni Houlihan, but this is just a fashion accessory for nationalist post-nationalists like Richard Kearney. The 'Proposal' has been overtaken by events so it doesn't matter any more. Still, what interests me is to know how Declan finds himself taking up such a hostile position.

JN: So have you any answers to your own question?

BS: Yes. But again it's not for me to say. If you reflect on Douglas Hyde's line about the 'north east corner which mother Ireland is unable to assimilate, assimilative as she is' – Declan likes to quote it – you begin to get the underlying idea. It's all about 'core', you know. That's a very questionable notion. At Göteborg I struck a dud note by referring to the way in which a Scottish sub-editor on the *Irish Reporter* corrected 'Kiberd' to Kilbride' in an article by Declan. I certainly didn't mean to discomfort him, but it did strike me as funny. The point is, it illustrates a common assumption. Like you'd have to be ethnically Irish to write that stuff. As I understand it, Declan is Irish in the same sense as my grandfather – ditto Gabriel Rosenstock, the well-loved Gaelic poet.

JN: Is that a way of saying that Kiberd and Rosenstock aren't Irish at all?

BS: No! No such thing! We're all Irish – even Jerry Nolan! I'll be bold and put it like this. Professor Anthony Alcock of the University of Ulster, and something of a propagandist for the Ulster Unionist Party, has cited the southern Tyroleans as an example of the way in which a certain language group (German) can come to an agreement – terms and conditions – about living inside a large political entity (Italy) with a different dominant culture. He thinks that the Ulster Nationalists should do the same. Now, there are lots of problems with this. But what strikes me is that Declan Kiberd is probably something of an expert on the subject since, I understand it, his father came from thereabouts. Are the Tyroleans basically irredentist? What do they think of the cis-Alpine agreement? These are fireside topics one would like to hear more of.

JN: Isn't this line of attack getting a bit too bogged down in personal detail?

BS: There is that feeling abroad – a kindly and a decent feeling it is, too – but all this isn't about persons, it's about cultural messages and their bearers. Critics are coming in for a lot of attention these days. Look at Gerry Smyth's book on *Decolonisation and Criticism*. There isn't an Irish critic who doesn't get his sectional anatomy checked out – even Ben Kiely, who is still very much around. This can be tough, but I think we have to accept that it belongs to our 'moment'. People want to know where you're coming from.

It's actually one of the big blinds of nationalism that there's no 'individual' level, or if there is, it's made to look like part of the national narrative. The idea that critics in the business of identitarian politics are immune to questioning about their own formation seems wrong to me – especially when, like Declan who is a major Irish critic, they dedicate books to 'the old times' and 'the times to come'. This is millenarian stuff, you know.

JN: So you want to be seen as an implacable critic of Irish nationalism?

BS: I could be seen as such a critic, but that would be wrong, too. The whole nationalist thing is unravelling in interesting ways just now, and Declan is at the middle of it. He's a bit of an unraveller himself – even if he did knit a new coat for Kathleen.

JN: You referred to Kiberd's cult of Oscar Wilde in your *ISR* article. Obviously Kiberd admires Wilde because Wilde as a writer was able to invert all the time-honoured myths about Ireland. How does your view of Wilde differ from Kiberd's compelling version?

BS: Thanks for changing the subject! Wilde is hot property right now because he is so 'subversive' – like everyone else, these days! Anyway, here's Wilde challenging English upper-class complacency and amusing the British nobs at the same time. And there he is being gay with newspaper boys. And here we are jabbering on about psychic liberation and constructed gender roles and inverted colonial stereotypes. It's all too convenient. Someone said the other day that Wilde's fate deprived us of 'an alternative version of the relationship between culture and politics' which would have done the Irish good in 1895 – or even in 1995. Whatever about later on, I really don't see them wearing it back then. 1895 was the year of the witch-burning of Biddy Cleary in Tipperary, you recall? Actually Wilde talked about Ireland twice, once in his Froude essay, which is potent stuff, and once when he played the Fenian card before an Irish-American audience in San Francisco. Oh, yes, he also told the de Goncourts that he was 'Irish by race' but condemned by the English to speak the language of Shakespeare. Well, Wilde wasn't racially Irish – and it's well to be clear about that. I do think that Declan's replication of Wilde's critical method can be

misleading – I mean that the amount of demonstrable truth conveyed is perhaps less than it should be. That's why I call *Inventing Ireland* a rhetorical monument and not a literary history.

JN: I recall that in your *ISR* article you were very hard on Roddy Doyle for the rhetoric. Indeed you described the line in *The Commitments* 'We're the niggers of Europe' as 'profoundly exaggerated and deeply rhetorical'. How do you rate Kiberd's handling of a topic like this?

BS: Declan has written about racial stereotypes and stage-Irishmen very well, but I'm not sure that he's taken account of sea-change. We're not 'niggers', and even 'niggers' aren't 'niggers' anymore, if you'll excuse the language. When Norman Mailer called the Beat Generation 'white negroes' in a famous essay, he was celebrating something. It's not all that bad being called black these days, especially when you're not – I mean, where does rock an' roll come from?

JN: You know how admired *Inventing Ireland* is on both sides of the Atlantic. How does it feel to be part of that tiny minority of those who do not admire it?

BS: Well, everybody has to admire it and I don't stint my praise for its finer points. One could quibble about those impressionist 'inter-chapters' and the odd outburst of raw republicanism – like 'occupied Ireland', for instance. It has to be said, though, that the book has had a different reception in America than here. Americans tend

to see it as madly progressive and anti-colonial, which is 'good'. We tend to see it as nationalist and reactionary – steeped in nostalgia for the 'good old days' of anti-colonial struggle. Declan over-reads the literature from that standpoint, I believe. Right now, we're tending to put nationalist claims in brackets, for obvious reasons. Over there, people are 'buying in' to identity, ethnicity, and all that kind of thing. The other day I had an email from a diaspora scholar who said, 'Interesting. I was not aware that Armagh was the seat of the Protestant primate.' Jesus, Mary, and St. Patrick! I just wonder sometimes if we realise how *diasporic* the diaspora really is.

JN: How about a parting word for now on that infamous Göteborg intervention in '97?

BS: I was astonished to find myself at the centre of such a fuss, but I do understand people's alarm at my 'oracular parts of speech'. Actually, my major interest at the moment is Irish critical discourse. I thought the Göteborg panel very off the point in this respect. There were all those plaudits for the anti-colonial brio of Kiberd's writing but no sense that it was itself the product of a specific cultural formation. *Inventing Ireland* is a very sweet distillation of traditional Irish nationalism but it's still 'dragon's soup', I believe. Be that as it may, my affection for Declan is unalloyed, and likewise my admiration for those who leapt to his defence.

THE FOCUS INTERVIEW IN JULY'S NEWSLETTER WILL BE WITH

RAY STAGLES

ABOUT ISSUES RAISED BY THE REVISED

THE BLASKET ISLANDS: NEXT PARISH TO AMERICA

(O'BRIEN PRESS 1998), OF WHICH HE IS THE CO-AUTHOR.

NEW PROPOSAL: NUACHLITIR NA GAELIGE

Much excellent work is done every year in teaching Irish in the United Kingdom. It is usually accomplished by small groups, or individuals, with little time or resources. Recently, teachers often find that many of their learners are of non-Irish origin. This is very welcome, of course. Unfortunately, those fine teaching efforts are, generally, uncoordinated: there are no meetings, no conferences, no A.G.M. The right hand knows not what the left hand does. Neither is there any 'after care'. Many who assiduously attend classes and courses for years move away or lose touch. The Irish learned is soon lost or abandoned. This is where the Irish language suffers most grievously today.

Nuachlitir Na Gaeilge, which BAIS has so generously agreed to support and fund, can help significantly in countering this state of affairs. The *Nuachlitir* can be effective in five areas at least.

- (1) For the first time ever the language movement in Britain will have the opportunity of having a publication with an overview of the movement. This should strengthen the movement in that it should foster co-operation among enthusiasts and workers. It will be in a position to facilitate the exchange of views, and highlight advantages and needs.
- (2) Many hundreds of thousands in the U.K. know much Irish. The *Nuachlitir* may stimulate them to use, or support the language. Too many remain aloof today. Those people, once educated in Irish, never read it or use it now. They remain oblivious of the fine work being done by others. Perhaps the *Nuachlitir* will spark a change of heart?
- (3) Above all, *Nuachlitir Na Gaeilge* can help publicise the Irish language newspapers and magazines. Those well-written, high standard journals – in simple, straightforward language – are a necessity for all who wish to retain or recover their school, or university, Irish. They can also help native speakers. They cost little. Some, like *An t-Eolaí* are free. Such publications have been available since 1944, at least. Yet few exiles

in Britain know about them. *N. Na G.* must try hard to remedy that state of affairs.

- (4) Every parish, faith, group, school, and county has a newsletter or annual. The Irish language community sadly lacks this type of publication. This loss considerably limits the effect of its work. For example, few enthusiasts know about the pilot initiated by the Irish Embassy in London to teach Irish, as an experiment, in three London secondary schools. *N. Na G.* should be able to help out here.
- (5) Of the 360 million population in the E.C. today, 50 million speak a minority language, like Irish. The E.C. is attempting to support the survival of ancient languages. The launching of *N. Na G.* could play a small but highly significant part in raising awareness, especially among those who could do something to help, of the need to preserve one of Europe's very oldest vernaculars, which has been shamefully neglected by its own people and which remains in serious danger of further decline and gradual extinction.

My plans for the form and content of *Nuachlitir Na Gaeilge* are at an advanced stage. There will be 8-12 pages in the first edition. One page will explain our objectives. There will follow a brief survey of the Irish Language in a specific area. The Irish Embassy has promised to furnish an account of its pilot scheme in London schools. One of our staunchest activists in Cambridge, a local architect, will be profiled. Two of the editors of Irish language newspapers in Ireland, *Foinse* and *Saol*, are very enthusiastic about the idea of *N. Na G.*, will write for us and have already given permission for the reprinting of any relevant articles from their own publications. Also the Manager of ÁIS, the national book distribution in Dublin, has expressed interest and support.

At the beginning *N. Na G.* will employ a bilingual strategy. In the first instance, we need to explain ourselves to those who are not used to the reading of Irish and who may be curious, or interested. Therefore, until we gather Irish language readers, we must include three or four

pages of material in English. One of our foremost aims is to encourage the very many,

who already have had considerable knowledge of Irish, to begin to read and speak it again.

Further information about *N. Na G.* may be obtained from me: Charles O'Beirne, 4 Duncan Way, Hartford, Huntingdon, Cambs. PE18 7SZ.

RECOMMENDED NEW IRISH STUDIES PAPERBACK PUBLICATION

Irish Women's Letters compiled by Laurence Flanagan with A Foreword by Edna O'Brien (Sutton Publishing 1999) 240pp. £9.99 (paperback) ISBN 0 7509 2219 2

PUBLICATION DATE: 20 May 1999

Laurence Flanagan's compilation of Irish women's letters, over many centuries, is bristling with insights into the women's social, emotional and intellectual lives. Edna O'Brien, in her Foreword, encapsulates brilliantly the overall impact of this collection of letters: 'All the letters bear witness to that wry paradox of women's

inner strength and resilience in contrast with a more manifest male sovereignty.' Laurence Flanagan, in his Introduction, explains very plausibly how he managed to include such a range of interesting women by working on the basis of an inclusive application of the term 'Irish' across the centuries and across the classes.

To give Newsletter readers some idea of the sheer range of the compilation, here is a selection of twenty five women (out of some forty five in total), listed with dates and headings attached:

Saint Brid (6th century): *The Earliest Irish Woman's Letter*

Mariota, Prioress of Clonard (1288): *Resignation of an Abbess & Further Plea to the King*

Lady Fytzwylliam (1571): *Provision for the Future*

Grainne Ni Mhaille (1593): *Answers to Articles & Petition to Queen & The Tigress Appeals for Support*

Lady Falkland (1627): *An Embarrassing Confession*

Katherine Fitzgerald (1675): *A Petition & Dissimulation*

Mary Delaney (1737): *High Society in Dublin & A Visit to Wicklow*

Mary Ann McCracken (1797): *To her Brother in Kilmainham & Fear, Suspicion and Intrigue & Frustration and Indignation & Her Brother's Last Request & A Letter Never Read & Welfare of Workers*

Maria Edgeworth (1813): *Keen Observation and Lucid Reporting & Fashionable Life & Dinner Anecdotes, Trees and Shrubs & Late for Dinner*

The Bronte Sisters (1832-1845)

Charlotte: *Faith Restored & Father's Operation & A Reply to a Poet*

Emily: *Birthday Note & Four Years of Family Fortunes*

Anne: *Birthday Note & Four Years in the Life of a Family*

Biddy Burke (1884): *Drink My Health*

Lady Jane Francesca Wilde – ‘Speranza’ (1865): *A Most Unfortunate Letter & Post-trial Indignation & The Indignation Continues*

Somerville & Ross (1887-9): *Amateur Theatricals & Death of Somerville’s Mother & Queen Victoria’s Jubilee Procession & Drunken Drivers*

Constance Mary Wilde (1895): *A Wife’s Desperation & A Wife’s Indignation*

Charlotte Francis Shaw (1898-1922): *Anxiety of a Wife & University Endowments & A Visit to the Front & In praise of The Seven Pillars of Wisdom*

Maud Gonne MacBride (1896 & 1916): *An Agrarian Activist Shows Compassion & Reflection of the Irish Rebellion*

Nora Barnacle (1904): *A Formal Love Letter & A Natural Love Letter & An Unsatisfactory Holiday*

Countess Markievicz (1916): *The Practicalities of Imprisonment & Exile*

Kitty Kiernan (1922): *Love and Experience & A Proposal*

Lily Yeats (1924/1938): *Family Tension & Family Matters*

Helen Waddell (1919/1939): *Home Rule & War*

Maura O’Halloran-Soshin (1980-1): *Christmas in a Buddhist Temple & Japanese Proposal, Theatre and Weddings*

A Note on Laurence Flanagan, the Compiler of Irish Women’s Letters:

Laurence Flanagan served as Keeper of Antiquities at the Ulster Museum, Belfast for thirty years, before taking early retirement to devote himself to writing. His previous books include Ireland’s Armada Legacy (Sutton Publishing / Gill & Macmillan, 1988), Dictionary of Irish Archaeology (Gill & Macmillan, 1992) and The Darling of My Heart: Two Thousand Years of Irish Love Writing (Gill & Macmillan, 1994). He has written many articles on Irish archaeology for both the academic and popular press.

Emma Leitch of Sutton Publishing has made a special offer to BAIS Newsletter readers: Irish Women’s Letters for £7.99 (including postage) when quoting Ref. No. BAIS/99.

Please forward orders to Mail Order Dept., Littlehampton Book Services Ltd., 10-14 Eldon Way, Lineside Estate, Littlehampton, West Sussex, BN17 7HE.

THE THOMAS MACGREEVY HYPERTEXT CHRONOLOGY PROJECT

The creation of digital resources for the field of Irish Studies seriously lags behind those created for English, American and Australian Studies. There are, thankfully, several valuable and noteworthy exceptions to this rule, such as the CELT project at University College Cork (<http://www.ucc.ie/celt/>) The *Ireland-Australia Transportation Index 1791-1868* which has been produced by the National Archives (<http://www.nationalarchives.ie/onlineSearch.html>) or the myriad of sites in Joyce Studies pointed to by *Bucknell's Joyce Resources* on <http://www.facstaff.bucknell.edu/rickard/Joyce.html>. Indeed the last issue of the BAIS Newsletter contained a progress report by Colm Power of a very interesting project, *The Irish Community Archive*, which is working through the myriad of tasks required to create a digital archive, including collecting and cataloguing the paper-based collection, digitising the material itself, seeking copyright permission, and creating a 'browser', an interface so that humans can interact with the archive.

Colm Power's article touched upon some of the issues in the area of humanities computing which help to account for the paucity of resources in Irish Studies: lack of funding and institutional support; the overwhelming amount of time and resources which must be devoted to such products; and a lack of expertise of scholar with a dual specialisation. There is also a lack of dialogue between Irish Studies scholars working in the area of humanities computing, in addition to a lack of dialogue between these specialists and the larger Irish Studies community about the planning of future resources. To this end, I am making a small contribution in two ways.

One of the ways is through the creation of an interdisciplinary Irish Resources page which will provide an index of links to other sites in the area of Irish Studies. If you know about a site, or if you are working on one, please send the URL to me at Susan.Schreibman@ucd.ie

The other way I am contributing is by leading a project, *The Thomas MacGreevy Hypertext Chronology*, a digital archive documenting the life, work and relationships of the Irish poet, art and literary critic, and Director of the National

Gallery of Ireland (1950-63). This project is based at University College Dublin. The project team (a joint initiative of the departments of English, Computer Science and Library Information Studies) is made up of John Dunnion, Ronan Reilly, Judith Wusteman and myself. At the outset of the project, the goal was to digitise MacGreevy's entire archive, including textual material (such as letters, drafts of poems, novels, short stories, and articles) and non-textual material such as photographs, reproductions of paintings, as well as facsimiles of textual material such as War Diaries, poems, and official documents.

One of our project aims was to incorporate these tens of thousands of documents, images, sound and video recordings into a single corpus which could be deposited in a library, so that it could be consulted by scholars. One of the reasons for limiting access to the collection was due to the personal nature of much of the material which we felt was not necessarily best served by being made publicly available, for example, on the Internet. Another aim of the project was to develop a model for managing a large hypermedia archive which could be accessed in a chronological form or by some organisational principles, such genre (letters, articles, poems, plays, interviews, images, etc.) media (video recordings, audio recordings, manuscript images, diplomatic renderings of text, etc.), keyword and/or textual searches within specific contexts.

The Thomas MacGreevy Hypertext Chronology is a three-year multidisciplinary research project which has received generous funding from Enterprise Ireland (to develop search and navigation tools for large hypertext archives), FÁS (which has provided funding for a number of humanities research assistants) and UCD's Newman Scholarship Fund, which has provided me with a post-doctoral scholarship. The project team, at present, is half way through the project life-cycle, and our expectations of what we can achieve have downshifted as we have progressed.

Rather than aspiring to create the multi-media archive in its entirety, we have selected three specific areas to prototype. The first of these areas is a prototype of the entire archive using a

three-month period consisting of about 150 objects. The second area is a digital archive of the 1914-23 period, comprising MacGreevy's involvement in the Great War coupled with his return to Ireland in the post-war period. This part of the archive will include the War Diaries of MacGreevy's battery, *MacGreevy's Memoirs*, correspondence, official documents, drafts of fictional work, poetry, and newspaper articles. The third area is a digital archive of MacGreevy's poetry which includes both facsimiles and full-text versions of the poems (and their corresponding drafts), annotation, and links to related primary sources in MacGreevy's archive.

Our original intention, to include the entire MacGreevy in the database, has been slowly reconceived due to many of the same obstacles that Colm Power encountered in the creation of *The Irish Community Archive*. And while we do not consider a working prototype of a system as complicated and diverse (in terms of content and object type) as the MacGreevy Archive as negligible, of course the entire archive would have been a very exciting and rich research tool which could have been of great value to scholars working in many areas of Irish Studies. And while we have not ruled out the digitising of the entire MacGreevy collection in the future, our experience has made us more realistic about the time, resources and copyright implications of a truly gargantuan task.

For someone trained in the humanities, working in the area of humanities computing required a certain stoic resoluteness – the technology (both software and hardware) changes incessantly, one has to become an expert in fields as diverse as metadata to programming to image manipulation. One must be adept at juggling many balls: from doing original research, to hunting down and persuading copyright owners to give you permission to make available primary material in digital form, to working with corporate partners, to fulfilling the needs of funding agencies (not to mention writing funding proposals), and last but not least, working with colleagues in other disciplines who have different, though related, objectives.

Humanities computing is a young field burdened with rapidly changing tools so that each project has the capacity to be both tentative test-bed for editorial and technical collaboration, and a pinnacle of the discipline's achievement. *The Thomas MacGreevy Hypertext Chronology* is one small cog in a much larger wheel in discovering how the new technologies can bring fresh insights, understanding, and ways of reading to the varied rag and bone shops of our cultural, literary and historical heritage.

SUSAN SCHREIBMAN

The Semester in Irish Studies Newman Fellow



**Thomas
MacGreevy
1893-1967**

The neglected Irish writer who has now become the subject of *The Thomas MacGreevy Hypertext Chronology* project.

NOTICEBOARD

BAIS CONFERENCE 10-12 SEPTEMBER 1999 AT BATH SPA UNIVERSITY

MARGINS MAINSTREAMS AND MOVING FRONTIERS

- The Irish in Britain
- The Irish in Film and Music
- Post-Colonial Identities
- Cultural Nationalism and Visual Representation
- Irish Writers and Place
- The Media, Gender and Ethnicity
- Contemporary Ireland and the Future
- Gender Roles and Private Resistance
- Ulster Nationalism
- The Peace Process
- Ecocriticism and Post-Modernism
- Scotland, the Anglo-Irish and Irish Americans

GUEST SPEAKERS

Monica McWilliams, founding member of Women's Coalition, member of Northern Ireland Assembly

Ailbhe Smyth, Director of Women's Education, Research and Resource Centre, University College Dublin

There will be almost 40 papers arranged in 12 parallel sessions, poetry, music, bookstalls and the opportunity to network with researchers and enthusiasts from Britain and Ireland.

Registration: BAIS members: £30; non-members: £40; and concessions: £20.

Accommodation available on site. For FULL DETAILS of costs and booking forms, contact

Margaret Ward, BSUC, Faculty of Humanities, Newton Park, Bath BA2 9BN
e-mail: m.ward@bathspa.ac.uk
telephone: 01225-875592

NOTICEBOARD

IRISH STUDIES RESOURCES

IRISH HISTORY IN EAST ANGLIAN ARCHIVES

A Day School at Wensum Lodge, King Street, Norwich on Saturday 19 June 1999

Tutors: **Anthony Breen & Anne Jarvis**

During the 300 Years of British Rule, Ireland was visited by statesmen, soldiers, clerics and tourists who brought back a wealth of papers. During this Study Day, the history of these contacts, using East Anglian examples, will be traced.

Course Fee: £17, £5 (Income Support) and £10 (UEA Pupil or Undergraduate Pupil)

Further enquiries to: Janet Price, Centre for Continuing Education, University of East Anglia, Norwich, NR4 7TJ Telephone: 01603 59347 Email: j.prior@uea.ac.uk

GLOBAL VISIONS VIDEOS

A video twin pack **A TERRIBLE BEAUTY** has just been issued. The pack contains two films by Kenneth Griffith **HANG UP YOUR BRIGHTEST COLOURS** and **CURIOUS JOURNEY**.

In **HANG UP YOUR BRIGHTEST COLOURS**, Kenneth Griffith tells the story of Michael Collins, and the events surrounding the 1916 Easter Rising with the help of old newsreels and location footage.

In **CURIOUS JOURNEY**, Kenneth Griffith gathered together in 1973 a group of nine veterans of the Irish Uprising who discuss their involvement in the rebellion, old comrades who lost their lives in the struggle and their hopes for conciliation. All those who speak in the film have since died.

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Conference at the University of London in the Institute of English Studies

On Thursday 6, Friday 7 and Saturday 8 May 1999

THE IRISH BOOK IN THE TWENTIETH CENTURY

DETAILS OF SESSIONS AND SPEAKERS

Thursday 6 May

- 18.00 Reception Hosted by His Excellency, The Irish Ambassador, including a Reading by Derek Mahon

Friday 7 May

- 10.0 **Opening Plenary: Chair:** Professor Warwick Gould (*Institute of English Studies*)
Hilary Laurie (*Penguin Book, London*): *The Irish in London Publishing*
- 11.45 Dr. Nicola Gorden Bowe (*National College of Art and Design, Dublin*)
The Book and the Irish Arts & Crafts Movement
Dr. Niall O Ciosain (*University College, Galway*)
A Gaelic Context
Professor Eileen Reilly (*New York University*)
Popular Fiction at the Turn of the Century
- 14.30 **Chair:** Dr. Helen Carr (*Goldsmiths' College, London*)
David Rose (*Dublin*)
Tracking a Wilde Text
Michael Adams (*Four Courts Press, Dublin*)
The Irish University Press and its Offspring
Dr. Derval Tubridy (*Goldsmiths' College, London*)
The Peppercannisters
- 16.30 **Chair:** Professor Bill McCormack (*Goldsmiths' College, London*)
Professor John Pilling (*University of Reading*)
Early Beckett
Dr. Ann McCartney (*University of Ulster*)
The Publishing History of Francis Stuart

Saturday 8 May

Chair: Dr. Andrew Gibson (*Royal Holloway College, London*)
Dr. Alastair McCleery (*Napier University, Edinburgh*)
Censorship of Joyce in the United Kingdom
Professor Bill McCormack (*Goldsmiths' College London*)
Irish Censorship, Some Uncomfortable Revisions

12.00 **Chair:** Professor Bill McCormack (*Goldsmiths' College, London*)
Colin Smythe (*Publisher, Gerrards Cross*)
Professor J.P. Pittion (*University of Tours*)
Hayden Murphy's Broadsheet: Fugitive Poetry
Dr. Steve Enniss (*Emory University, Georgia*)
The Publications of Derek Mahon

14.30 **Chair:** Bernard O'Donoghue (*Oxford University*)
Dr. Siobhan O'Raffery (*Royal Irish Academy, Dublin*)
Science and Learned Publications
Clare Hutton (*Darwin College, Cambridge*)
Maunsel & Co.
Ann Tannahill (*Blackstaff Press, Belfast*)
The Independent Publisher in Ulster

16.30 **Reception** hosted by the ***Blackstaff Press***

Conference Organiser: Professor Bill McCormack

Venue: Institute of English Studies, School of Advanced Study, Seanate House (3rd Floor), Malet Street, London WC1E 7HU (No Smoking Building)

Full Conference Fees: £50 (standard), £25.00 (Members of IES and concessions)

Thursday Only £10 (Standard), £5.00 (Members of IES and concessions)

Friday or Saturday Only £25 (Standard), £12.50 (Members of IES and Concessions)

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