**Troy Translated, Troy Transformed: Case Studies in Medieval Celtic Literature**

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At first glance, medieval Celtic monasticism and Greco-Roman Troy tales might seem like a rather unlikely combination. In fact, however, medieval Irish and Welsh prose retellings of the story of Troy are among the earliest surviving vernacular adaptations (dating from roughly the eleventh to fourteenth centuries CE), and many of these surprisingly plentiful texts appear to have monastic ties. Given their subject matter and circumstances of production, these works present especially fertile ground for consideration of medieval Christian engagement with folktale and the fantastic, “Christianization” of pagan themes, and processes of cross-cultural translation. In an effort to explore these questions, this paper will consider three particularly intriguing medieval Celtic adaptations of the Troy story: the Middle Irish *Merugud Uilixis meic Leirtis* (“The Wandering of Ulysses son of Laertes”) and *Imtheachta Aeniasa* (“The Adventures of Aeneas”) and the Middle Welsh *Ystorya Dared* (“The History of Dares”). Taken together, these three texts illustrate very different strains of medieval Celtic engagement with Greek and Roman epic material. Using them as a point of departure, this paper will examine the variety and richness that characterize medieval Irish and Welsh adaptations of the myths associated with Troy, shedding light on this complex, significant, and often-overlooked area of vernacular reception. As adapters and translators drew upon the substance of classical epic to craft new versions artfully suited to their own times and cultures, the ancient works themselves were at once translated and, in the process, utterly transformed.