

11.1/Bealtaine 1992



celtic  
studies

association  
newsletter

# THE CELTIC STUDIES ASSOCIATION OF NORTH AMERICA

Officers: Joseph F. Nagy, President  
Catherine A. McKenna, Vice-President  
Edgar M. Slotkin, Secretary-Treasurer

Members-At-Large:  
Dorothy Bray  
John Carey  
Robin Chapman Stacey

Incorporated as a non-profit corporation, the Celtic Studies Association has a membership drawn from the United States, Canada, Ireland, Wales, Scotland, England, Europe, Australia, and Japan. CSANA produces a bi-annual newsletter and bibliographies of Celtic studies. The bibliographies (1983-85 and 1985-87) may be ordered from the Secretary-Treasurer (Professor Edgar Slotkin, Department of English, University of Cincinnati, Cincinnati, Ohio 45221-0069). Membership in CSANA is open to anyone with a serious interest in Celtic studies.

---

The privileges of membership in CSANA include the newsletter twice a year, the bibliography to paid-up members in the year of its publication (but see note on the bibliography later in this issue), invitations to the annual meeting, for which registration fees are nil or very low, the right to purchase the membership mailing list for \$1.00, and an invaluable sense of fellowship with celticists throughout North America and around the world.

Dues are payable at Bealtaine (May 1). For current members, a Y on the mailing label indicates that 1992-93 dues have been paid, an N that they have not. New and renewing members may send checks, payable to CSANA, to Edgar Slotkin, Secretary-Treasurer, Department of English, University of Cincinnati, Cincinnati, OH 45221-0069. Members outside the U.S. should send a check or international money order for the equivalent of the dues as stated in U.S. dollars.

Name \_\_\_\_\_

Address \_\_\_\_\_

---

Associate Member, \$15.00 \_\_\_\_\_ Patron, \$ 100.00 \_\_\_\_\_

Sustaining Member, \$25.00 \_\_\_\_\_ Benefactor, \$ 250.00 \_\_\_\_\_

Contributing Member \$50.00 \_\_\_\_\_

Sustaining and Contributing Members, 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.

## CALENDRIAL CONSIDERATIONS

This Bealtaine 1992 number of the newsletter is appearing at the midpoint between Bealtaine and Lughnasa (roughly, Midsummer's Day, St. John's Day, the feast of St. Moling), because the 1992 annual meeting was held considerably later than usual (May 21-23, to be precise). It has been the custom to report on the annual meeting in the Bealtaine newsletter, a custom herein honored.

Annual dues are payable at Bealtaine. Your mailing label on this newsletter shows a Y if your dues for 1992-93 had been paid as of May 25, 1992 (a loosely interpreted Bealtaine) and an N if they had not. If you find yourself in the latter category, please refer to page 1 for the dues structure and the address to which checks should be sent, and renew your membership while you are thinking of it.

## CSANA BIBLIOGRAPHY UPDATE

At the 1992 Business Meeting, CSANA members agreed to explore the possibility of inaugurating an on-line bibliography, accessible only to the membership of CSANA, to replace the printed triennial bibliography published in 1987 (for 1983-85) and 1990 (for 1986-88). Advantages of the on-line bibliography would include more frequent updating and, after certain startup expenditures, lower cost of production. Printouts of the bibliography would be available to members unable to access it electronically.

An ad hoc committee has been formed to develop a proposal for an on-line bibliography. Its members are Joseph Nagy (English, UCLA), Edgar Slotkin (English, U. of Cincinnati), and Daniel F. Melia (Rhetoric, U. of California, Berkeley). Expect to hear from them in the coming months.

## 1993 CSANA MEETING

The 1993 Annual Meeting of CSANA will take place from April 22 to April 25, 1993 at the University of Washington in Seattle. CSANA will meet in conjunction with the University of Washington Center for the Humanities, which is sponsoring a year-long Orality and Literacy Colloquium that will culminate that weekend with lectures by Thomas Charles-Edwards (Oxford), Joseph C. Harris (Harvard), and Katherine O'Brien O'Keeffe (Texas), all scheduled so as not to conflict with CSANA sessions.

Another feature of the Orality and Literacy Colloquium will be a spring quarter seminar for faculty and graduate students on orality and literacy in Celtic, Anglo-Saxon, and Norse. Special attention will be given to matters Celtic in courses throughout the year and throughout the university. Among these courses we might note a mini-course on the Celts to be offered by University of Washington Extension. This course will conclude with a lecture by Patrick K. Ford (Harvard) on the evening of April 22, a lecture that will also serve as the opening of the CSANA meeting.

The seminar text for the 1993 meeting is Dafydd Jenkins, ed., trans., *The Law of Hywel Dda*, Welsh Classics vol. 2 (Llandysul, Gomer Press, 1986).

A call for papers will appear in the Samhain newsletter. Until then, inquiries about the meeting may be addressed to the Coordinator, Robin Stacey (History, University of Washington).

## KALAMAZOO 1993

Frederick Suppe writes that he has "asked the organizing committee for the 1993 conference to schedule 3 sessions about medieval Wales. If they grant this request it is possible that there may be room for a few more papers beyond the proposals which I have already received." Anyone interested in presenting a twenty-minute paper on any aspect of medieval Wales (history, literature, folklore, etc.) at the Medieval Institute Congress, May 6-9, 1993, should contact, as soon as possible,

Professor Frederick Suppe  
Department of History  
Ball State University  
Muncie, IN 47306  
FAX (317) 285-2702

or telephone him at (317) 285-8715 or (317) 282-5669. In addition, Fred Suppe has offered to serve as a "clearing house organizer" for anyone who would like to propose a Celtic session for the 1994 (or subsequent) Kalamazoo congress.

## RECENT CONFERENCES

### CSANA 1992

The 1992 annual meeting was held at St. Francis Xavier University (which attendees learned to refer to as "St. F.X.") in Antigonish, Nova Scotia on May 21-23. Hosts of the meeting were Ken Nilsen, Chair of Gaelic Studies at St.F.X. and Sister Margaret MacDonnell, retired chair of the Department of Celtic Studies. Twenty-two papers were presented, on subjects as diverse as Celtiberian morphology, medieval Irish music, Scottish Gaelic animal names and archery terms, Fenian onomastics, Norwegian Celtic studies, and early twentieth-century Irish drama. One highlight of the conference was the Friday evening reading of his poetry, in English and Gaelic, by Somhairle Mac Gill-Eain, who with his wife had traveled from Skye to attend the meeting. Another was the Saturday evening conference banquet, at which the CSANA tradition of an Asian restaurant was abandoned in favor of *giomach Albainn Uir* (Nova Scotia lobster) served, to our gluttonous delight, in pairs. Charles W. Dunn, Professor Emeritus of Celtic Languages and Literatures at Harvard University, the scheduled keynote speaker at the banquet, was unable to attend, but his reflections on his researches in Nova Scotia and Cape Breton were very effectively delivered by his successor at Harvard, Patrick K. Ford. Participants able to stay on through Sunday were able to join an expedition to Cape Breton Island led by Sister Margaret MacDonnell.

One of the most noteworthy aspects of the conference was its weather--bright sunshine and temperatures hovering around 90° on Friday and Saturday. Ken writes that he "would like to thank all those who came to the conference at St.F.X. for bringing the excellent weather along with them. They might well have chanted *Thugamar féin an samhradh linn.*"

## KALAMAZOO 1992

Fred Suppe of Ball State University writes that at the International Congress of Medieval Studies held on the campus of Western Michigan University in May, there were twenty papers on Celtic topics. Twelve of these were delivered in four sessions that were devoted to Celtic themes. These sessions were: Celtic Culture: Art, Music, Literature; Measuring the Past: Current Work on Archaeological Survey in Ireland; Hiberno-Latin Texts and Manuscripts: Patrick's Writings; and Medieval Wales.

## HARVARD CELTIC COLLOQUIUM 1992

The twelfth annual Harvard Celtic Colloquium was held on April 30-May 3. The conference opened unofficially on Thursday afternoon with the Vernam Hull Lecture on "The Onomastic Legacy of Gaelic in Scotland" delivered by William F.H. Nicolaisen of the State University of New York at Binghamton. On Friday, Saturday, and Sunday, twenty-four papers on topics linguistic, literary, and historical were presented by Harvard students and alumni, faculty and friends. The colloquium was dedicated to Proinsias MacCana of the Dublin Institute for Advanced Studies, to mark the completion of his five year term as visiting professor in the Celtic Department, and Professor MacCana returned from Dublin for the occasion. Not to be outdone by UCLA (see below), the Harvard organizers extended the range of possibilities for Celtic studies banquets by arranging a sumptuous meal at an Indian restaurant.

## UNIVERSITY OF CALIFORNIA CELTIC STUDIES CONFERENCE 1992

UCLA hosted the fourteenth annual UCCSC, April 24-26. The more than thirty speakers included graduate students and faculty from the University of California and elsewhere, as well as special guests R.R. Davies (UC Wales Aberystwyth), Patrick K. Ford (Harvard), Nerys Ann Jones (Centre for Advanced Welsh and Celtic Studies, Aberystwyth), Donnchadh Ó Corráin (UC Cork), Donncha Ó hAodha (UC Galway), and Pádraig Ó Riain (UC Cork). In a bold variation on tradition, the banquet was held at an Indonesian restaurant.

CSANA notes with sorrow the death of our colleague Gordon MacLennan, Chair of Celtic Studies at the University of Ottawa and organizer of the two North American Congresses of Celtic Studies at Ottawa in 1986 and Halifax in 1990.

## ORGANIZATIONS, JOURNALS, ETC.

### *STUDIA CELTICA JAPONICA*

Since many (perhaps the majority) of our members have no opportunity to see this journal, it is perhaps appropriate to note here that volume 4 (December 1991) contained the following articles: Pádraig Ó Fiannachta, "The Poetic Warrant"; William Sayers, "Textual Notes on Descriptions of the Old Irish Chariot and Team"; Kim McCone, "The PIE Stops and Syllabic Nasals in Celtic"; Eric P. Hamp, "Incidence of Gaulish Divine Names in *-on-*"; Toshio Doi, "Celtic Tradition and the Inscription of Banassac".

### *THE CLANSMAN*

Mike Kennedy writes of *The Clansman*, published in Halifax, Nova Scotia, that "This paper, as the title still suggests (hopefully not for too much longer), was once nothing more than a clan rag, and, while it still caters to that type of readership a bit, it has become much more concerned with the heart of Gaelic culture in the Maritimes. The managing editor, Frances MacEachen, from Cape Breton, is trying to wean the readers off Scottish cultural stereotypes, and I think in the process producing some first rate material. I'm particularly impressed with the way it is balancing the typical 'Great Man—Great Event' approach that so plagues Scottish history in particular, with articles on tradition bearers from the community. Frances has got a hell of a battle on her hands because people really love their stereotypes, but she's young and she's awakening an interest in other young people. I think some of the staid "Scottish" institutions are beginning to take notice. There is a lobby group for Gaelic education in Nova Scotia now, a Gaelic society in Halifax, where people meet informally to speak the language, and we are seeing the occasional *fèis* instead of Mods. I suppose these developments are not earth shattering and may well be far too late, but they are positive and that's a very nice thing to see for a change. I realize that the paper is too narrow in scope for general interest within the Celtic Studies community but I'm sure (well, I hope at least) that there will be some who will find it of interest and who might wish to contribute articles....I'm certain Frances would like to hear from you." You may write to Frances MacEachen at *The Clansman*, P.O. Box 8805, Station A, Halifax, Nova Scotia B3K 5M4.

### QUERIES

Frederick Suppe has begun research on the phenomenon of cross-cultural Anglo-Welsh marriages during the period 1000-1500 and the related phenomenon of the sobriquet "Sais" appended to Welsh personal names. If readers of this newsletter have encountered instances of either of these, he would be most grateful for references, which may be sent to him at

Department of History  
Ball State University  
Muncie, IN 47306

## CELTIC STUDIES AT COLLEGES AND UNIVERSITIES

### BOSTON COLLEGE

The Samhain newsletter contained a report on the state of Celtic Studies at St.F.X. University in Antigonish, a report that at least some of our readers have found interesting and helpful—since many of us have to field inquiries, from our own students, from colleagues and acquaintances, and from perfect strangers, about opportunities for study of particular subjects at various levels, and since we're all interested in new ideas about ways in which Celtic studies can be integrated into the institutions with which we are associated. It is to be hoped that such accounts can be a regular feature of the newsletter, but that depends on contributions from our members! Please, if your editor taps you on the shoulder, agree to report on the place of Celtic studies in your university's curricular and extra-curricular life, as Phil O'Leary did when he was asked at the busy end of the semester to produce a description on short notice:

The Irish connection at Boston College is as old as the institution itself. At the turn of the century the future chief organizer of the Gaelic League, Tomás Ó Concheanainn, was taking courses there, and in 1909 the Student Gaelic Society sent a letter to *An Claidheamh Soluis* supporting the campaign to make Irish a mandatory subject at the new National University. In the decades that followed, Fathers John Murphy and Martin Harney and librarian Helen Landreth made significant contributions to the study of Irish culture at BC.

It was not, however, until 1980 that a formal Irish Studies Program was instituted at the university under the direction of its co-founders, Professors Adele Dalsimer and Kevin O'Neill. Since that time the program has expanded dramatically, broadening its scope, extending its ties with Ireland, and reaching a growing number of students at both the undergraduate and graduate levels.

For undergraduates there is an interdisciplinary minor in Irish Studies, some of the requirements for which can be satisfied through a junior year abroad at University College Cork or through a six-credit summer workshop at the Abbey Theatre (a program that next year will be expanded to include film). Graduate programs in Irish Studies are offered under the auspices of both the history and English departments, but students are also urged to take advantage of the offerings of several other departments within the university. For example, the new MA program in Irish literature and culture offered through the English department has a basic requirement that students take 30 credits, of which 12 must be in Anglo-Irish literature, but also requires a full year's work in Modern Irish as a step to achieving reading ability in the language. Students may then fill out their program with other literature courses, a second year of Irish, or regularly offered courses in Irish history, medieval Irish art, Old Irish, or Celtic music. The option also exists to take up to six credits of supervised reading and research. At the end of the program students sit an interdisciplinary oral examination based on a specific period, genre, or theme chosen after consultation with Irish Studies faculty.

Boston College is rich in resources to support the program. The university libraries have extensive holdings in Irish history, literature, and language, and are fully committed to maintaining and expanding them. In addition, there are many works of particular and unique interest held in the special collections of the Burns Library, collections that are the focal point of research for the annual occupant of the Burns Chair of Irish Studies, who also teaches a graduate course of Irish interest each term. This year's holder of the chair was Alf Mac Lochlainn; next year's Burns Professor will be historian Margaret Mac Curtain.

Students also benefit from frequent visits by distinguished Irish artists and academics under the sponsorship of the Thomas Flatley and Harry Levine Lecture Series, recent speakers including Seamus Heaney, Garrett Fitzgerald, Nuala Ní Dhomnaill, Desmond Bell, and Jennifer Johnston. On a more informal peer level, the twenty-odd graduate students in Irish Studies from both the M.A. and the Ph.D. programs in the history and English departments participate in monthly colloquia, sharing work in progress with each other and with faculty and rehearsing papers to be delivered at academic conferences. The university's sponsorship of *The Irish Literary Supplement* provides another incentive for graduate students to participate actively in their fields through the publication of reviews. And to provide some diversion from all this scholarly activity, the Irish Studies Program in conjunction with the Music Department hosts an annual festival of Irish music. The recording of the 1990 Fiddle Festival was recently honored by the Smithsonian Institute, and for the 1992 Festival of the the Celtic Harp, Derek Bell of the Chieftains premiered a specially commissioned piece with the Boston College Chamber Orchestra.

For information about the graduate programs at BC, students with a primary interest in history should contact Kevin O'Neill at the history department, those with a primary interest in literature, Philip O'Leary at the English department, Boston College, Chestnut Hill, MA 02167.

—Philip O'Leary

#### BERKELEY

The University of California Berkeley Program in Celtic Studies held its first commencement ceremonies on Tuesday, 19 May 1992 in Faculty Glade on the Berkeley Campus. The first two Bachelor's degrees in Celtic Studies ever awarded by the University of California were received by Margaret McPeake and Kirsten Walstedt, both of whom graduated with honors. Ms. Walstedt's Honors Thesis is "A Re-evaluation of the Old Welsh Computus Fragment," and Ms. McPeake's, "A Colonialist Reading of *Waiting for Godot*."

Two "minor subject" degrees in Celtic were awarded to Kristin Parrot and Victoria Varieur. The Commencement Address was given by the former Berkeley Vice Chancellor, Watson M. Laetsch, who encouraged the foundation of the Celtic Program. Diplomas were awarded by Professor Donald McQuade, Dean of Undergraduate and Interdisciplinary Studies. The graduates were presented with bunches of woad by Vice Chancellor Laetsch, as Professor Emeritus of Botany.

—Daniel F. Melia

#### St.F.X.

Ken Nilsen writes that St.F.X. will offer a Gaelic heritage course from June 28-July 2, to be taught by Catriona Parsons, a native of Lewis. The course will provide a basic introduction to Gaelic language and song (by a teacher whose repertoire of Gaelic song was sampled by attendees at the evening céilidhe at the CSANA annual meeting in Antigonish). Tuition is \$ 65.00. St.F.X. will also host a one-week day camp for young people focusing on Scottish folk arts from July 6-10. For more information, contact Continuing Education, St. Francis Xavier University, Antigonish, NS B2G1C0.

## FROM THE CSANA ARCHIVE

As Dan Melia wrote in Vol. I, no. 1 (November 1977) of *The Celtic Studies Association Newsletter*, "the idea that there should be an informal association of teachers and students...of Celtic languages, literatures, philology, history, archeology and culture was first discussed concretely at a seminar...at the 1975 MLA meeting....The participants in that seminar agreed that we all wanted very much to know what other people working and studying in the field were doing--to help us advise students who wished to include Celtic studies in their plans and to foster useful and supportive contacts between individual scholars....The CSA itself was formed at the annual Celtic Discussion Group at the 1976 MLA meeting in New York."

The first CSA(NA) "meeting" was held in April 1977, when John Rea of the University of Kentucky helped Dan Melia to organize three sessions on Celtic at the Kentucky Foreign Language Conference. Thirteen papers were presented in these three sessions, an absolute feast for those of us used to getting by on a meager diet of three papers per year at the seventy-five minute session of the Discussion Group on Celtic Languages and Literatures at the MLA!

As Dan wrote in November of 1977, "while it was agreed to meet at Kentucky again because of the convenience and good turnout, it was also suggested that a 'foreign language' meeting was perhaps not the best place to which to attract historians, archaeologists, anthropologists and others working in non-linguistic fields involving Celtic cultures. Meetings in conjunction with say, the Medieval Academy, have been suggested as having a broader appeal to scholars in many disciplines and the venue of future Celtic meetings in North America is a subject that should be discussed at the MLA meeting in December."

Discussions at that 1977 MLA meeting in Chicago resulted in the establishment of annual dues and the election of a new secretary-treasurer-newsletter editor, in the person of Charles Bowen of U. Mass Boston, to replace the primordial officer, Dan Melia. Vol. II, no. 1 of the newsletter appeared in November of 1978.

Despite recurrent conversations about the desirability of meeting in a venue other than the Kentucky Foreign Language Conference, the Celtic Studies Association met in Lexington five times, from 1977 through 1981. The conference was always held on the weekend of the Blue Grass Stakes, which is run in Lexington rather than at Churchill Downs in Louisville, site of the more famous Kentucky Derby. The Blue Grass Stakes is run a week or two before the Kentucky Derby, which means, as we learned, that you cannot order a mint julep in Kentucky during the Kentucky Foreign Language Conference, because the mint julep is not traditionally served until Derby Day. We also discovered fairly quickly that the best affordable food in Lexington was Chinese food, and therein, quite simply, lies the origin of the CSANA tradition--one which has invaded other Celtic colloquia since--of a conference banquet at a Chinese or other Asian restaurant. It was during the Lexington years that the annual CSANA seminar was inaugurated, at the suggestion of Jo Radner; the first seminar text was *Armes Prydein* in 1980.

By 1981, we were feeling more and more ready to leave the nest of the KFLC, urged on by the increasing cost of flying to Lexington and other cities that were not airline hubs. We agreed to hold the 1982 meeting in conjunction with the fourth annual California Celtic Colloquium at UCLA. The first fully independent meeting of CSANA was held at the University of Chicago in May, 1983; at that meeting, Articles of Incorporation and By-Laws were approved and officers elected. Publication of the newsletter, of which only two issues had appeared before that time, resumed in November 1983, and has been more or less regular since.

Here, for the record, is a list of meeting venues and seminar topics:

1977	University of Kentucky	_____
1978	University of Kentucky	_____
1979	University of Kentucky	_____
1980	University of Kentucky	<i>Armes Prydein</i>
1981	University of Kentucky	????
1982	UCLA	<i>Math uab Mathonwy</i>
1983	University of Chicago	<i>Mesca Ulad</i>
1984	Queens College, CUNY	<i>Culhwch ac Olwen</i>
1985	U. California Berkeley	<i>Bechbretha</i>
1986	University of Ottawa	<i>Breudwyt Ronabwy</i>
1987	University of Cincinnati	poetry of Somhairle Mac Gill-Eain
1988	UCLA	<i>Vita Tripartita</i>
1989	Harvard University	<i>Gereint uab Erbin</i>
1990	UCLA	<i>Acallam na Senórach</i>
1991	U. California Berkeley	Book of Aneirin
1992	St.F.X.U., Antigonish	<i>Sí-scéalta as Tír Chonaill</i>
1993	University of Washington	<i>Hywel Dda: The Law</i>

and here, a list of CSANA presidents:

1983-85	Jo Radner, American University
1985-87	Daniel F. Melia, Berkeley
1987-89	Patrick K. Ford, UCLA (now Harvard)
1989-91	Ann T.E. Matonis, Temple University
1991-93	Joseph Falaky Nagy, UCLA

News items of interest to the membership, reviews of recent books, brief queries, accounts of the place of Celtic studies in the curricula of North American colleges and universities, and books for review should be sent to the editor, Catherine McKenna, Medieval Studies Certificate Program, Graduate School of the City University of New York, 33 West 42nd Street, New York, NY 10036. FAX: (212) 642-2642.

Internet: CMK@CUNYVMS1.GC.CUNY.EDU

A prize will be awarded to the first member in good standing who correctly identifies the text for the 1981 CSANA Seminar.

## BOOK REVIEW

Elissa R. Henken

*The Welsh Saints: A Study in Patterned Lives*  
Cambridge: D.S. Brewer, 1991. Pp. 212. \$70.

---

This is a companion volume to Elissa Henken's *Traditions of the Welsh Saints* (Brewer, 1987), but it can certainly stand on its own as a useful addition to a celticist's library. The earlier volume described the narrative traditions associated with forty-six early Welsh saints, with each saint accorded a separate chapter. In this book, Henken looks at Welsh hagiography from a different perspective, exploring the recurrent patterns discoverable in the life of the paradigmatic Welsh saint.

The introduction makes reference to the theories of heroic biography propounded by von Hahn, Rank, Raglan, Campbell, Propp, and Rees, and argues that Welsh hagiographic conventions can be best understood as variations on heroic themes. Thus, the saint's first miracle corresponds to the rite of passage into manhood that precipitates "the secular hero's journey to the otherworld or his sojourn abroad," and the frequently miraculous tokens of his status—a bell, a book, a crosier—to the magic objects that a hero acquires to aid him in his quest. Like other culture heroes, Welsh saints involve themselves in the definition and naming of the landscape, the feeding and healing of mankind. The body of the book then presents various aspects of the saint's life and various motifs associated therewith (such as "education and training", "healing", and "possessions and relics"), illustrating how much most Welsh saints—especially the men—have in common. These chapters contain all manner of interesting data, and should provoke lots of new research.

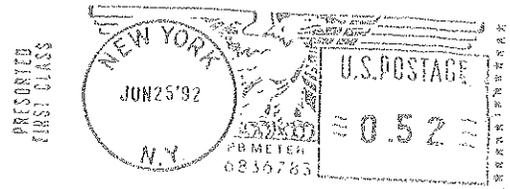
In an interesting discussion of the paradigmatic biography of the Welsh female saint, Henken notes that conception/birth and childhood/education narratives are absent from her story, that her life begins with her nubility, with the moment at which she comes to the sexual attention of men. One hopes that in her future work she will explore this idea and other gendered differences in Welsh hagiographical traditions more fully.

Henken's construction of the type of the Welsh saint throws into relief the differences between Celtic and continental saints' traditions: the emphasis on confrontation with kingly power in Celtic hagiography, for example; the overwhelming preoccupation with the rights and privileges of particular ecclesiastical foundations; the indifference to martyrs. The book could serve as a useful introduction to the Welsh saints for all students of hagiography.

For readers who do not have access to *Traditions of the Welsh Saints*, two helpful indices have been replicated in this book, one to motifs, referenced both to Thompson's *Motif-Index of Folk Literature*, and to the Welsh texts in which they occur, and the other an alphabetical list of saints with a brief list of the narrative traditions associated with each and the texts in which they are recorded. Also repeated from *Traditions* is the useful list of all texts referred to, although with less complete descriptions. Readers will also want to consult the earlier book for its introductory discussion of the variety of sources for narrative traditions of the Welsh saints, since these are by no means limited to Latin and vernacular *vitae*. The compilation of traditions from a range of sources including medieval *vitae*, Welsh poetry of the twelfth through seventeenth centuries, the writings of antiquarians, and the archives of the Welsh Folk Museum is one of the achievements for which other scholars will be most grateful to Professor Henken.

Catherine A. McKenna  
City University of New York

MEDIEVAL STUDIES CERTIFICATE PROGRAM  
GRADUATE SCHOOL AND UNIVERSITY CENTER  
CITY UNIVERSITY OF NEW YORK  
33 West 42nd Street  
New York, NY 10036-8099



Karen E. Burgess  
411 West Sierra Madre Blvd., Apt 4  
Sierra Madre, CA 91024  
N