



12.1/Bealtaine 1993

MEDIEVAL STUDIES CERTIFICATE PROGRAM
GRADUATE SCHOOL AND UNIVERSITY CENTER
CITY UNIVERSITY OF NEW YORK
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THE CELTIC STUDIES ASSOCIATION OF NORTH AMERICA

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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 Robin Chapman Stacey, Department of History, DP-20, University of Washington, Seattle, Washington 98195). 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, 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 Robin Chapman Stacey, Secretary-Treasurer, Department of History, DP-20, University of Washington, Seattle, Washington 98195. 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.

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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.

1993-94 DUES ARE PAYABLE NOW!

BIBLIOGRAPHY UPDATE

The responses to the questionnaire circulated to the membership by Dan Melia and Joseph Nagy for the bibliography committee were overwhelmingly supportive of the development of an electronic bibliographic data base by and for CSANA members. Professor Melia has agreed to take charge of research and development for this project, and hopes to have a database established by next year. Watch the CSANA Newsletter for progress reports and for information about accessing the database once it is established.

FORTHCOMING MEETINGS

CSANA 1994

In 1994, CSANA will meet at the University of Georgia in Athens, April 7-10. Elissa Henken is conference coordinator, and will issue a call for papers in the Samhain issue of this newsletter. Anyone who needs to contact her about the meeting before then can reach her at Department of English, University of Georgia, Athens GA 30605, or by e-mail: EHENKEN@UGA.CC.UGA.EDU. The seminar text for the 1994 meeting will be an Irish saint's life. Máire Herbert will be invited to lead the seminar, and to select the specific text, which will be announced in the Samhain newsletter.

MLA 1993

The topic for this year's Celtic session at the MLA annual meeting in Toronto is Nationalism in the Celtic Sphere, organized by the hardworking Elissa Henken. The papers are "Apples, Pigs, Bridges, and Kings: The Context of the Myrddin Poetry" (John Bollard); "A Cipher of the National Cause: Nationalism and the Irish-language Author" (Kaarina Hollo); "Nationalism, Language Politics, and Anglo-Welsh Poetry" (David T. Lloyd). Chair of the MLA Celtic Studies Discussion Group for 1995 is Joyce Flynn.

News items of interest to the membership, reviews of recent books, 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, Edgar Slotkin, Department of English, University of Cincinnati, Cincinnati OH 45221-0069.

COMHDHÁIL AR AN RÚRAÍOCHT

The first international conference devoted to the Ulster Cycle of tales will be held at Queen's University, Belfast, and Emain Macha, Co. Armagh, from 8 to 13 April 1994. The conference is hosted by the Department of Celtic Studies and the Division of Archaeology and Palaeoecology of the Queen's University, Belfast, and with the sponsorship of the British Council and Navan at Armagh.

Lying at the heart of the Irish literary tradition, the Ulster Cycle of tales has long been recognized as one of the most impressive bodies of literature found in mediaeval Europe. The mythological, literary, and linguistic content of these sagas is immense as is their importance for the history and archaeology of Prehistoric and Early Christian Ireland.

This is the first conference devoted exclusively to the Ulster Cycle and it is appropriate that it should take place within the ancient province of Ulster. Queen's University has a long and distinguished record in all branches of Celtic Studies and looks forward to welcoming scholars and students to its campus. The conference will be multi-disciplinary in nature and it is intended that speakers and other participants will have an opportunity of examining and discussing these tales from different viewpoints.

In addition to the academic programme, a number of social events are scheduled. These will include an excursion to the ancient capital of the Ulstermen at Emain Macha. Here participants will visit the new interpretive centre as well as tour the archaeological monument and the day will conclude with a dinner in the mediaeval village of Carlingford, in the heart of Cuailnge. The conference will close with dinner in Queens's University on the Tuesday night.

The conference will provide a forum for papers and discussion on all aspects of the Ulster Cycle of tales and invites relevant papers on language, literature, history, mythology and archaeology. Contributions should be delivered within 30 minutes (allowing an additional 15 minutes for discussion) and those wishing to give a paper should submit a title and brief summary of no more than 200 words. This should be sent to the Secretary, Ulster Cycle Conference, Celtic Department, Queen's University, Belfast BT7 1NN to arrive before 30 September 1993. A full programme will be circulated to participants early in 1994. The proceedings of the conference will be published by November 1994.

A registration fee of Stg £40 will cover documentation, tea/coffee receptions, an excursion to Emain Macha and Cuailnge and dinner in Carlingford, and one copy of the conference proceedings. The fee should be remitted in sterling (cheque, Eurocheque, bankdraft or postal order) and made payable to 'Ulster Cycle Conference'.

Accommodation will be available at Queen's University in the Queen's Elms (hall of residence). In addition, there are a dozen guest houses within 5 minutes walk of the university as well as several hotels. Although

it is impossible to fix fees precisely in advance, the cost of bed and breakfast in the Queen's Elms is currently c £15 per night (full board is also available) while prices within local guesthouses vary from c. £14 to £30 per night. Space in the Queen's Elms is limited to 50 rooms and those wishing to be accommodated there should indicate their wishes on the application form. Fuller details will be circulated in autumn 1993. A list of guesthouses and hotels will be provided for any participants who wish to make their own accommodation arrangements.

Please send abstracts of proposed papers, requests for accommodation, and the registration fee to arrive no later than 30 September 1993 to: Ulster Cycle Conference, Dept. of Celtic, Queen's University, Belfast BT7 1NN, Northern Ireland.

KALAMAZOO 1994

Fred Suppe (Ball State University) has once again applied to the organizing committee of the International Congress on Medieval Studies at Kalamazoo for Celtic sessions at the 1994 conference. If approved, these sessions will be sponsored by CSANA, giving us for the first time an official institutional presence at Kalamazoo.

Fred invites members to propose papers for the 1994 sessions, and also to propose special sessions for the 1995 meeting. He is willing to submit proposals for sessions, just as he has undertaken the task of organizing the sessions which he has proposed. However, since session proposals for 1995 will be due at the end of the 1994 conference, Fred needs to hear from you before the end of April 1994. You can reach him at the Department of History, Ball State University, Muncie IN 47306.

ACIS BELFAST

Looking ahead farther than is usual in these pages, it may be noted that the American Conference for Irish Studies is also planning a Belfast conference, its 1995 annual meeting, to be held during the last week of June. A call for papers will be issued in the spring of 1994.

The 1994 ACIS annual meeting is to be held at Creighton University, Omaha, Nebraska.

The Celtic Studies representative to the Executive Committee of ACIS is Catherine McKenna, CUNY.

BOOK REVIEWS

Arthur Gribben

Holy Wells and Sacred Water Sources in Britain and Ireland: An Annotated Bibliography.

New York: Garland, 1992. 179 pp. \$29

After a brief preface by Barre Toelken on the importance of water in life and culture and of folklore as an expression of culture, Gribben's work is presented in three parts: a 30-page introduction, the annotated bibliography itself, and a subject index to the volume. The introduction, with sections on "Water in Religious Scriptures," "Hydromythologies," and "Christian Transformation of Pagan Water Beliefs," is a brief survey of the appearance and symbolism of water in a variety of cultures, and a discussion of similarities of usage across cultures. Perhaps as a result of trying to cover so much material in so little space (some of the sections are essentially lists of where wells occur in the literature), the major thrust of the introduction appears to be that water truly has cultural significance. As Gribben states at the conclusion of one section, "Clearly, then, water is the metaphor of choice for the creative expression of a wide range of pressing concerns and significant cultural values for humans everywhere" (p. 10). The strongest, and most useful, parts of the introduction discuss changing attitudes towards well-water and the historical developments affecting those attitudes, for example, the syncretism of pre-Christian and Christian belief systems, and the post-Reformation relegation of some water-related beliefs and customs to superstition and others to science. Gribben's comments on the contemporary fascination with bottled water as it relates to earlier beliefs are intriguing.

The major part of the book, as the title proclaims, is the annotated bibliography, which focuses on wells and sacred water in England, Ireland, Scotland, and Wales, with the strongest emphasis on the first two. The annotations are full and clear, noting which wells are discussed, what aspects of them, and with what theoretical or methodological approach. Where appropriate, page and chapter references are provided. The bibliography, arranged straightforwardly by author's last name, includes a wide range of printed materials, from short notes to long monographs but, for some unexplained reason, nothing published before the nineteenth century.

While Gribben's annotations and range of materials are impressive, and no bibliography can be all-inclusive, I am disturbed by his omissions in two ways: I am bewildered at the absence of major basic sources (with the resultant concern about what else may be missing), and I am uncomfortable with Gribben's apparent bias against older works (with its attendant implications). First, given the important link between saints and holy wells,

I do not understand why no saints' Lives are included. Saints' names appear scattered throughout the annotations, but when the only reference to St David concerns a well near Edinburgh being moved closer to a spring called St David's Well, something is seriously awry. The only compendium of hagiography (listed in the index under "Hagiology, Celtic" as a subdivision of "Mythology") is Plummer's Vitae Sanctorum Hiberniae, and that is annotated only for the introduction, not for the Vitae. Even if Vitae, let alone all the poetry and pre-nineteenth-century antiquarians' reports, our primary sources before the age of taperecorders, are to be excluded, where is Baring-Gould and Fisher's Lives of the British Saints or any of its successors? Turning aside from hagiology (not an easy task) and looking at folklore collections, where is John Rhys' Celtic Folklore, Welsh and Manx? Since Wirt Sikes' British Goblins is included, certainly Rhys' work (and not just a couple of his articles) should be, too. Nor are the omissions just of Welsh materials. Works such as I.F. Grant's Highland Folk Ways are also absent. Given the title of the volume, some of these omissions are all the more peculiar when Jacob Grimm's discussion of "The Elements" from Teutonic Mythology is included.

The omissions are serious in themselves, but they also reflect a general tendency by Gribben to favor analytical discussions over presentations of data (though, even there, he has some curious omissions, such as C. Grant Loomis' White Magic). In his introduction, he pleads for comparative folklore studies and he is himself a folklorist by training, but he slights basic printed records of folklore. While others' analyses and interpretations may be useful and even fascinating, most folklorists (and probably most scholars) desire access to the material in as unfiltered a form as possible.

Gribben does not explain why he excludes pre-nineteenth-century materials, but his statement of inclusion suggests some disturbing possibilities. "Individual entries range from fine scholarship in the field to nineteenth-century antiquarian writings. The latter are included because they often contain useful information in their own inimitable way" (pp. 29-30). This statement reflects a condescending century-centrism and a disregard for the work of those not trained as "fine" (twentieth-century) scholars. How can one ever expect to understand the function or meaning of water-related customs and beliefs if one is unwilling to look at contemporaneous records of the ways people have observed and thought about them? Gribben's introduction shows an interest in historical development and using early sources. Why does he not follow through with the same attitude in the bibliography? Whatever his reasons, whether practical or scholarly, I wish he had explained. As it is, we are left doubting whether Gribben understands that one can glean valuable data even from medieval texts and that informants of any period are to be respected.

The index is generally useful, though there are some puzzling classifications. Some subjects are thoroughly presented, such as "Disease and Illness," with separate entries for every ailment. "Legend," in contrast, is not subdivided in any way; so one cannot readily sort out legends which deal, for example, with the creation of a well, or its disappearance, how

it came to run hot or cold or with a special substance, or with cures or divinations which took place at it.

Despite the problems, Gribben's work can be a useful and valuable resource, just not one a beginner in the field should rely on for locating major works or primary material.

Elissa R. Henken
University of Georgia

R.I. Best

Bibliography of Irish Philology and of Printed Irish Literature to 1912.
2nd reprint. Dublin: Dublin Institute for Advanced Studies, 1992. Pp. 339.

Thanks to DIAS, Irish continues to have one of the best bibliographic resources of any language we know. The first reprint, 1970, was by the Johnson Reprint Corporation, New York. The original edition, 1913, lacked the phrase "to 1912", and was published by the National Library of Ireland, "printed under the authority of H.M. Stationery Office by Browne and Nolan, Ltd., Nassau Street," under the seal of the Department of Agriculture and Technical Instruction. The price was four shillings. That book has always been one of the most valuable that one could own.

The present volume is an exact reprint (except for title page and verso) up to p. 274. Then pp. 275-6 comprise Corrigenda. Indexes follow, with a note stating the changes made: 279-86 is the index of words, reprinted from the 1942 volume for 1913-41; 287-97 is the index of initial lines of poems, a new addition and intended to parallel the 1942 volume; 299-339 (in which the corrigenda of 275-6 are incorporated) is the General Index (=275-307 Index of the 1913 edition), with short titles under the authors rearranged to be mainly alphabetical. This volume is even more valuable and yet again indispensable.

Eric P. Hamp
University of Chicago

Martin Rockel

Taliesin-Aneirin: Altwalisische Heldendichtung
Leipzig: Verlag Philipp Reclam jun, 1989. Pp. 201.

This compact volume is primarily suited to the German-language general reader and student. It reproduces on facing pages the Welsh texts with fresh German translation of the poems of Taliesin found in the edition by J.E. Caerwyn Williams, Dublin 1968 (pp. 10-39), and of the Gododdin in the CA arrangement incorporating the A and B texts (pp. 42-149). It seems not to draw on Jackson 1969. The preface (pp. 5-7) acknowledges Jarman's help. The juxtaposition of these texts is useful.

Perhaps of greater interest to most readers of these lines is the commentary (Erläuterungen, pp. 151-87), giving short topical digests on older Welsh poetry, the bards, Taliesin and the "Book of Taliesin", his poetry, Urien, Aneirin and the Llyfr Aneirin, the Gododdin people and their country, the "Gododdin". Text notes (pp. 189-94) and identifications of names (pp. 195-99) are kept to a compressed scope.

A large Central and East European readership can benefit from this enterprising and instructive introduction which brings them direct to the text itself. It is ironical that after a century, Berlin should meet Welsh philology as an exotic requiring presentation. Rockel is to be commended as well as thanked.

Eric P. Hamp
University of Chicago

RECENT CONFERENCES

CSANA 1993

CSANA held its annual meeting from April 22-25 at the University of Washington. The meeting both marked and overlapped with the culmination of a year-long Orality and Literacy Colloquium. Plenary speakers were Thomas Charles-Edwards (Oxford), Patrick K. Ford (Harvard), Joseph Harris (Harvard), James Mallory (Queen's), and Katherine O'Keeffe (Notre Dame); there was also a special session on orality and literacy featuring talks by Daniel F. Melia (Berkeley), Joseph Falaky Nagy (UCLA) and Edgar Slotkin (Cincinnati). In addition to these lectures, there were twenty-eight other papers dealing with Breton, Irish, Scottish, and Welsh art, folklore, hagiography, history, linguistics, and literature. Quite a few of these explored relationships between Celtic and non-Celtic cultures--English, French, Norse, etc. The annual seminar, on Dafydd Jenkins' The Law of Hywel Dda: Law Texts from Medieval Wales Translated and Edited, was led by Thomas Charles-Edwards. The meeting also featured a very fine banquet and a concluding concert by Robin Huw Bowen of traditional Welsh music for the triple harp.

CSANA is very grateful to Robin Chapman Stacey for her work in organizing this very successful meeting amid a dazzling display of rhododendrons.

SEVENTH IRISH CONFERENCE OF MEDIEVALISTS

This conference, now a well-established and important event in the Celtic studies calendar, took place as usual at St. Patrick's College Maynooth, from June 24 through June 26. Thirty-nine papers were scheduled, embracing a wide range of topics in medieval Irish literature, history, art history, and archaeology.

KALAMAZOO 1993

At the Twenty-Eighth International Congress of Medieval Studies at the Medieval Institute of Western Michigan University (May 6-9), there were two sessions on medieval Wales, two on medieval Ireland, one on the origins of Celtic culture, and one on Hiberno-Latin, as well as papers on Celtic subjects in a number of other sessions. These included "The Status of the Sculptor in Old Irish Law" (Douglas Mac Lean, Lake Forest College), "Primal religious Elements in Welsh Christianity" (Fiona Bowie, University College of North Wales), "Two Celtic Visions: A Celtic Mystical Paradigm?" (Oliver Davies, University College of North Wales), "Celtic Magnates and Continental Monks: Native Scottish Responses to Reformed Monasticism, 1100-1200" (R. Andrew McDonald, University of Guelph), and "Urbanization in Ireland, A.D. 700-1100 (John Bradley).

INNSBRUCK COLLOQUIUM

Joe Eska has filed this report on a recent conference of which many CSANA members may be unaware: "The Kolloquium 'Die größeren altkeltischen Sprachdenkmäler', organised by Prof. Dr. Wolfgang Meid, was held in the Institut für Sprachwissenschaft der Universität Innsbruck 29 April-3 May this year under the auspices of the Österreichische Akademie der Wissenschaften. The purpose of the meeting was to bring together scholars actively working upon Continental Celtic to share current research ideas and particularly to focus upon the longer inscriptions, Chamalières and Larzac from Transalpine Gaul and Botorrita I from the Iberian peninsula. Several papers were read by the majority of the participants: Patrizia de Bernardo Stempel (Bonn), Heiner Eichner (Wien), Joseph F. Eska (U.Penn), D. Ellis Evans (Oxford), Javier de Hoz (Madrid), Rolf Ködderitzsch (Bonn), Pierre-Yves Lambert (Paris), Kim McCone (Maynooth), Wolfgang Meid (Innsbruck), Karl Horst Schmidt (Bonn), and Francisco Villar (Salamanca). In addition, the meeting was graced by the presence of Michel Lejeune (Paris), the doyen of specialists in Continental Celtic, who often commented at length upon individual papers and participated in discussions upon the longer texts. A

small number of other scholars from Innsbruck and Budapest also attended the meeting.

It would take many pages to summarise the proceedings of the meeting, which ranged widely across most aspects of Continental Celtic. Large blocks of time were allocated for the discussion of individual texts. It can be said fairly truthfully that a kind of consensus is beginning to emerge about the structure and meaning of the Gaulish inscription from Chamalières. It is an imprecation by a group of men seeking relief from various ills. About the Gaulish inscription from Larzac, however, there is much more disagreement, owing in no small part to the difficulties in segmenting individual forms in the scriptio continua and in analysing the frequent vacillations in the script. It does seem tolerably clear, though, that the text is concerned with two factions of women skilled in magic who are at odds with one another. Despite frequent disagreements concerning Larzac, discussion about it seemed positively placid in comparison with the vigorous exchange concerning the first Hispano-Celtic inscription from Botorrita. While participants moved closer together regarding some points of interpretation, severe disagreement emerged regarding others. I think it would be agreed, however, to a greater or lesser extent, that the inscription is agrarian in context and bears affinities with the *leges sacrae* and *leges municipales* of the classical Mediterranean world. It seems probable that some of the papers presented at the meeting will be published in the form of conference proceedings.

Certainly one of the most valuable aspects of the meeting for me, particularly as a North American residing at a great distance from the sources, was the opportunity to learn more about several of the larger recent finds of Continental Celtic texts. It's not surprising that there has been a steady stream of minor inscriptions and fragments turning up, but I will report upon three larger texts. The following remarks are a collage pasted together from various presentations and conversations.

(1): The most exciting discovery was of a Hispano-Celtic inscription much larger than Botorrita I at the same site on 20 October 1992. It is broken into two large fragments, but otherwise appears to be in excellent condition. At the time of discovery, a significant portion of the upper right corner of the bronze was missing, but has now been recovered in the form of multiple fragments. Owing to oxidation, the bronze could not be read immediately, but had to go through a process of restoration which will be completed this summer. At that time, the members of the official editorial committee (Javier de Hoz and Jürgen Untermann [Köln] are responsible for philological and linguistic matters) will each read the inscription individually and then meet together to establish the official reading. It will then be circulated to interested parties. At 50+ lines, Botorrita II promises to be at least five times longer than Botorrita I, which up to now has been the longest continuous Continental Celtic text known to us.

(2): A Hispano-Celtic text, much to the surprise of everyone, was discovered in April 1992 in the collection of the Meadows Museum of Dallas, Texas. It has come to be commonly known (much too optimistically, by my reckoning) as 'Dallas I', and has recently been published by Francisco Burillo as 'Un nuevo texto celtibérico. El bronce «res»' in *Kalathos* 9-10, 1989-90 [1993], 313-331. The inscription of some two dozen words is engraved upon both sides of the bronze plaque and appears to be a tessera hospitalis of the common type. As much as we are glad to have a new Continental Celtic text of such length, there appears to be some reason, however, to suspect that it may be a forgery, for the museum has no records as to how it came to acquire the bronze or even how long it has been in its possession.

(3): An inscription of seven lines engraved in the exceedingly difficult Roman cursive script has recently been discovered in Belgium. Epigraphers and paleographers have had a very difficult time attempting to establish a reading, with the result that I am unable to present any details. (At least one scholar bears some doubts as to whether it is really Celtic.) The inscription will be published by a team of scholars led by Claude Sterckx (Bruxelles) in *Latomus* late this year."

More detailed information may be had from:

Dr. Joseph F. Eska,	Tel.: (215) 898-7472
Department of Linguistics	FAX: (215) 573-2091
619, Williams Hall	e-mail:
University of Pennsylvania	eska@babel.ling.upenn.edu
Philadelphia, PA 19104-6305	

Editor's note: In 1993-94, Joe's address will be Virginia Polytechnic Institute and State University, Blackburn VA 24061-0112.

ORGANIZATIONS, JOURNALS, ETC.

E-MAIL LISTS

Celticists with access to electronic mail can subscribe to any or all of a variety of free "List Serve" networks, which allow the subscriber to browse through messages sent to the list by other subscribers--queries and responses pertaining to every subject from bibliographical resources to the use of technology in research and teaching, extended discussion by many participants of a single topic (a "thread"), announcements and calls for papers for conferences and new journals. When appropriately moved, the subscriber can jump in and participate in the discussion, or send e-mail messages privately to other subscribers.

As CSANA moves towards an electronically published bibliography, we may well establish a list of our own. For the time being, however, members may wish to explore some of the following:

CELTIC-L, a discussion group of general Celtic interest. Not particularly academic in mood or substance. To subscribe, send the following message to LISTSERV@IRLEARN.bitnet: Subscribe CELTIC-L Your Name. Your e-mail address will be transmitted automatically to the list along with your message. Once you have subscribed, you will send your messages to the list to CELTIC-L@IRLEARN.bitnet, but to enter your subscription you must send your message to list management (i.e., LISTSERV).

GAELIC-L, an Irish language discussion group. To subscribe, send the following message to LISTSERV@IRLEARN.bitnet: Subscribe GAELIC-L Your Name. Contributions to the discussion should be sent to GAELIC-L@IRLEARN.bitnet.

WELSH-L, a Welsh language discussion group. To subscribe, send the following message to LISTSERV@IRLEARN.bitnet: Subscribe WELSH-L Your Name. Messages to the list should be addressed to WELSH-L@IRLEARN.bitnet.

IRISH-STUDIES, a recently established list for interdisciplinary Irish studies. To subscribe, send the following message to LISTSERV@CC.SWARTHMORE.EDU: Subscribe IRISH-STUDIES Your Name. The list address for contributions to this one is IRISH-STUDIES@CC.SWARTHMORE.EDU.

MEDTEXTL, a very wide ranging list for interdisciplinary medieval studies on which may be found at various times translations of obscure medieval texts, lists of movies with medieval subjects, etymologies, and bibliographies. To subscribe, send the following message to LISTSERV@UIUCVMD.bitnet: Subscribe MEDTEXTL Your Name. The address of the list is MEDTEXTL@UIUCVMD.bitnet.

After you subscribe to a list, you will receive an acknowledgment, some basic information on how to interact with the list, and commands that you can send to the list management to get more help. One thing that you will definitely want to know, for times when you are going out of town, or trying to get some work done, and don't want your electronic mail box to overflow, is how to stop mail from the lists from coming. To suspend mail temporarily, send a message to the appropriate LISTSERV address (i.e., not to the list itself) that reads "Set CELTIC-L NOMAIL", where CELTIC-L represents any list whose postings you wish to suspend. When you're ready to resume receiving messages from that list, send the LISTSERV a message that reads "Set CELTIC-L MAIL". If you're fed up with a list and want to quit for good, the message to the LISTSERV address is generally either "Unsubscribe" or "Signoff", followed by the list name.

ACIS

At its annual meeting at Villanova University this April, the American Conference for Irish Studies awarded the Don Murphy prize for a best first book to Nerys Patterson's Cattle-Lords and Clansmen: Kinship and Rank in Early Ireland (New York: Garland, Harvard Studies in Sociology). Leo McNamara (University of Michigan) wrote for the award committee that "the book . . . presents a strikingly new and fruitful study of early Irish history through the application to Old Irish texts (especially the Laws) and other evidences of a resourceful and pertinent sociological method. It is a deeply learned and brilliantly original contribution."

IRISH AMERICAN CULTURAL INSTITUTE

The first recipient of the new IACI Visiting Fellowship in Irish Studies at University College Galway is Lisa Bitel (University of Kansas), who is working on Women of Ériu, a study of gender relations in pre-Norman Ireland.

IACI is actively seeking applications for the 1993-94 Visiting Fellowship, which offers to scholars in all disciplines who are normally resident in the United States an opportunity to spend a semester in study and research at UCG with a \$13,000 stipend for the semester and free transatlantic transportation. Applications are due December 31, 1993; interested applicants should call or write Jim Rogers, Director of Operations for IACI, at the University of St. Thomas, 2115 Summit Avenue (5026), St. Paul, MN 55105. Tel.: (612) 647-5678.

NEW YORK CELTIC COLLOQUIUM

An informal group of New Yorkers interested in Celtic Studies established itself in September 1992 when Daniel Melia of the University of California, Berkeley spoke at the Graduate School and University Center of the City University of New York on the subject of 'Voices in Longes mac n-Uislenn'.

At a second meeting, in April 1993, we heard a paper on 'The Milesian Invasion as Mythic "Charter",' by Christopher Rigby of Brandeis University, and decided that we will meet twice a year--approximately at Samhain and Bealtaine, probably on Friday afternoons and probably, for the foreseeable future, at the CUNY Graduate Center on West 42nd Street in Manhattan.

If you would like to be on the Colloquium mailing list, please contact Catherine McKenna, Certificate Program in Medieval Studies, Graduate School and University Center, CUNY, 33 West 42nd Street, New York NY 10036-8099. Tel.: (212) 642-2314; E-mail: cmk@cunyvm1.gc.cuny.edu.

CELTIC STUDIES AT COLLEGES AND UNIVERSITIES

UNIVERSITY OF CALIFORNIA AT BERKELEY

Berkeley was host to this year's California Celtic Colloquium, March 5-7. The principal speakers were Ann Matonis (Temple), Seán Ó Coileáin (Cork), and Edgar Slotkin (Cincinnati).

BOSTON COLLEGE / HARVARD UNIVERSITY

The Department of Celtic Languages and Literatures at Harvard sponsored two conferences this spring. The first, Briseadh Amach, was an interdisciplinary Irish studies conference in March co-sponsored by the Irish Studies Program of Boston College, and featured a lecture by Seamus Deane. On the first weekend in May, Harvard held its annual Celtic Colloquium, which opened with the Vernam Hull Lecture by James Mallory (Queen's), "The Archaeology of the Irish Dream Time".

Máire Herbert (Cork) will be Visiting Professor of Celtic at Harvard in 1993-94.

ST FRANCIS XAVIER UNIVERSITY

The following announcement, made orally at the CSANA Meeting in Seattle, comes from Ken Nilsen (please note that the official deadline for applications for this post has now passed):

The Department of Celtic Studies invites applications for a one-year limited term appointment at the level of lecturer or assistant professor to commence on September 1, 1993. Qualifications: PhD in Celtic Studies preferred, mastery of spoken and written Scottish Gaelic, teaching experience, publications desirable. In accordance with Canadian immigration requirements this advertisement is directed to Canadian citizens and permanent residents. Send letter of application, curriculum vitae, and three letters of recommendation to Dr. Kenneth E. Nilsen, Chairman, Department of Celtic Studies, St. Francis Xavier University, Antigonish, Nova Scotia B2G 1C0. Deadline for receipt of applications will be May 31, 1993.

PUBLICATION ANNOUNCEMENT

An Brón Binn: An Arthurian Ballad in Scottish Gaelic comprises texts, translations, and discussion of thirty-one versions of a Scottish Gaelic ballad that tells of Gawain's quest for a beautiful girl who has visited Arthur and harped him to sleep, or alternatively appeared to the king in a dream. It has been privately published by the author, Linda Gowans, 5 Romney Street, Eastbourne, East Sussex BN22 7PB, England.