PLATE XIII

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ALFRED EWERT

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1891-1969

A FEW years ago, Professor Ewert published in these *Proceedings* a delicate and penetrating memoir on his friend, the late Professor John Orr. Now his own sudden death has robbed Romance studies in this country of another dominant figure. For several decades, these two remarkable men had exercised a unique influence on the development of their discipline. The early stages of their careers were very similar: they both came to Oxford as Rhodes scholars from distant parts of the Empire, Orr from Tasmania, Ewert from Canada. In other respects, however, their interests and personalities were totally different.

Alfred Ewert was born at Halstead, Kansas, U.S.A., on 14 July 1891—an auspicious date for a future student of French language and literature. He was brought up at Gretna, Manitoba, where his father was a school inspector; two of his brothers became doctors, his third brother a dentist, and his sister a nurse. After attending the local public school and the Collegiate Institute, he worked for two years in the printing trade while studying music and Latin in his spare time. These early experiences were to prove fruitful in his later career and in his private life. His first-hand knowledge of printing stood him in good stead in his extensive editorial work. His first contacts with Latin laid the foundations for the historical study of French and other Romance languages. Music became one of his abiding interests: he played the piano throughout his life and at one time he even thought that he might become a conductor. Not very surprisingly, his tastes in music were classical, Beethoven being one of his favourite composers. His fondness for music was shared by his wife who had been trained as an operatic singer and who used to sing to his accompaniment on the piano.

In 1909, Ewert entered the University of Manitoba where he graduated in 1912 with First Class Honours. In the same year he was awarded a Rhodes Scholarship and came to St. John's College, Oxford. This event was the decisive turning-point in his life, but he never lost touch with his Canadian background: he revisited the country on several occasions, and two years before his death he delivered the Hurd Memorial Lecture at Brandon University, Brandon, Manitoba.

At Oxford, Ewert read for the Honour School of Modern Languages and in 1914 he took a First Class in German. Though he subsequently became a Romance scholar, he kept alive his interest in German language and literature; only a few years before his death, he absented himself from a congress at Strasburg to make the pilgrimage to Sessenheim, the scene of an important early love-affair in Goethe's life. During his undergraduate years at Oxford, he excelled at various sports, representing the University at ice-hockey as well as being awarded a half-blue for lacrosse and receiving College colours for tennis and football. Later on he became a keen golfer and won several trophies.

When war broke out Ewert joined the Canadian Expeditionary Force and went to France with the first contingent early in 1915. Two years later he obtained a commission in the Western Ontario Regiment and served with the First Canadian Infantry Battalion. In February 1919 he returned to Oxford from the Army of Occupation, resumed his studies, and in 1920 obtained his third First Class degree, this time in French, with Spanish as a special subject. In the same year, he married Irene A. Oldershaw whom he had met when he was stationed in Surrey. Mrs. Ewert took a very active share in her husband's professional and social life. She died soon after his retirement. They had two daughters both of whom followed in their father's footsteps and read French at Oxford.

Once he had completed his undergraduate studies, Ewert's academic progress was very rapid. He did some further work in Paris and Grenoble; in 1920–1 he taught at Dallas, Texas, as Associate Professor of French, and then took up an appointment as Taylorian (later University) Lecturer in French at Oxford, combining this with Lectureships at University and Jesus Colleges. In 1930 he was elected to the Professorship of the Romance Languages as well as to a Professorial Fellowship at Trinity College.

The Chair to which Ewert was elected at the age of thirty-nine was a fairly recent foundation. As far back as 1877, a proposal had been made for the establishment of a Professorship of the Romance or Neo-Latin Languages at the expense of Corpus Christi College, but it was not till 1909 that such a Chair was actually created. In the first twenty-one years of its existence, it had had three occupants: Dr. Oelsner, Dr. Studer, and, for a short period, E. G. R. Waters of Keble.[1] The fact

[1] On the early history of this Chair, see Sir Charles Firth, *Modern Languages at Oxford, 1724–1929* (Oxford University Press, 1929), pp. 85 f. Studer

that, after these frequent changes of tenure, Ewert held office for twenty-eight years introduced an important element of stability and continuity into Romance studies at Oxford.

When Ewert was elected to the Chair, he had published only one short article which dealt with a medieval French manuscript. In the years which followed, the electors' choice was, however, fully vindicated not only by his outstanding work as a Professor and in many other fields, but by the quantity and high quality of his scholarly output. His productivity continued undiminished throughout his long life; in fact, one of his most important contributions was not completed until just before the end and had to be published posthumously. It was characteristic of the intellectual vigour of the man, and also of the continuity of his academic interests, that, immediately after finishing his last great work, he was getting ready to start research on some medieval *nominalia*, a subject on which he had published an article in *Medium Aevum* thirty-six years earlier.

Three years after his election to the Chair, Ewert brought out the book with which his name is still most widely associated, *The French Language*, which is part of Faber and Faber's The Great Languages series. This work has had a spectacular success: after several reimpressions, in the course of which the bibliography was brought up to date, it made its appearance in a paperback edition in 1966, and is still extensively used by undergraduates and specialists alike. The success of the book was due to a variety of factors. It was just the right length for the advanced Honours student, and was, at the time, the only work in English covering the whole history of French on a comparable scale. It is true that, only a year later, Professor M. K. Pope's *From Latin to Modern French* was published, but this book, invaluable and indispensable as it is, differs from Ewert's in scope and is on the whole less adapted to undergraduate needs. *The French Language* also shows, both in treatment and in style, the qualities which are characteristic of all of Ewert's writings and indeed of his whole personality: it is clear, systematic, methodical, and scrupulously accurate in every detail.

As Ewert states in the foreword, the book 'represents an attempt to combine a history of the language with an historical grammar' in the proportions required by the advanced student as well as the general reader. The structure of the work and the comparative length of the various sections shows how

and Waters were joint authors of a well-known *Historical French Reader* which was first published in 1924 and is still in use.

successfully this dual purpose has been achieved. After two short chapters on 'General and External History' and 'Preliminary Considerations'—in which language is defined as 'a system of words (groups of articulated sounds) used by a group of human beings to exchange their thoughts' (p. 22)—there follows a substantial section on 'Phonology' (pp. 29–108) and a brief one on 'Orthography'. A detailed treatment of 'Morphology and Syntax' (pp. 123–278) forms the central part of the volume. Problems of vocabulary also receive considerable attention (pp. 279–350); the main topics discussed here are borrowing, word-formation, change of meaning, and loss of words. Towards the end of his life, Ewert felt that the chapter on vocabulary in particular was in need of revision, in view of the progress which had been made in recent decades in this branch of linguistics.

While the general plan of the book is thus fairly orthodox, it has certain distinctive features three of which may be briefly mentioned. As the author explains in the foreword, 'the older periods of the language have been considered not so much for their own sake as for their bearing on Modern French'. To give but one example of the relative importance attached to the various periods—though this would of course vary from one section to another—the history of French vowels is dealt with in three subdivisions: Vulgar Latin developments (pp. 29–33); the Old French vowel system (pp. 33–47, including three pages of tables); Middle and Modern French developments (pp. 47–66). As Dr. Shackleton has rightly pointed out in his obituary notice in *French Studies*, Ewert 'clearly rejects the traditional identification, with which he has sometimes been reproached, of French linguistics with the study of Old French, and shows a lively interest in the French language from 1500 onwards'.

Another interesting feature of the book concerns relations between morphology and syntax. With his keen sense of linguistic realities, Ewert strongly felt that, in the grammatical field, form and function are inseparable; to quote his own words, 'the separate treatment of forms (Morphology) and use (Syntax) is artificial and . . . such a division is justified only by convenience' (p. 124). He therefore decided to 'effect a partial compromise' by combining the two within one chapter. Certain subsections (e.g. 'Substantives and Adjectives') include a special subdivision on syntax; others contain syntactical as well as morphological information; there is also an independent subsection on 'Word Order' at the end of the chapter on grammar. Given Ewert's cautious and conservative temperament, it is not

surprising that he should have avoided a radical solution; nevertheless, his treatment is calculated to emphasize the interdependence of the two main branches of grammatical study.

An unusual but very useful feature of *The French Language* is the inclusion, in the form of an appendix, of extracts from eighteen texts ranging from the Strasburg Oaths to La Fontaine. These extracts, some of them quite substantial, serve a twofold purpose. They are a valuable pedagogical device providing examples of the general phenomena discussed in the book and showing how they work in a particular context. At the same time they are also intended, as the author himself put it, 'to illustrate the development of the French language as a literary medium, from the terse and pithy lines of the unknown author of the *Sequence of Eulalia* to the classical Alexandrines of Molière, from the direct, naïve, and simple narrative of Villehardouin to the exuberant, racy prose of Rabelais and the artistic nonchalance of Montaigne's *Essais*' (p. 351). In this way, the extracts help to bridge the gap between linguistic and literary studies. In the foreword, Ewert had already argued that familiarity with the history of the language was indispensable to the student of French literature and culture: without it, 'one of the most brilliant facets of the genius of the race will be but a dull surface to him, for of no nation can it be more truly said than of the French that its language has been consciously and unconsciously fashioned in the image of the race'.

The other major enterprise with which Ewert's name is associated is his edition of, and commentary on, Beroul's *Tristran*. This was neither the first nor the only medieval text which he edited. In 1932–3, he had brought out, in two volumes, an edition of *Gui de Warewic*, a thirteenth-century romance of nearly 13,000 lines. This had appeared in the well-known series *Les Classiques Français du Moyen Âge*, edited by the leading French medievalist Mario Roques. It included an introduction of over thirty pages as well as critical notes and a glossary. During the Second World War, he published, in the series Blackwell's French Texts, editions of a selection of Marie de France's *Fables* (in collaboration with Professor R. C. Johnston) and of her *Lais*, both with a similar critical apparatus. In the meantime, however, the first volume of his edition of *The Romance of Tristran* by Beroul had appeared in 1939 (Oxford, Blackwell). This contained the text and variants as well as a tantalizingly brief introduction and a selective but detailed glossary; the commentary and the discussion of such problems as date and authorship were

deferred till the second volume. The treatment of the text was conservative; in the preface, Ewert quoted the precept of the archaeologist Didron, endorsed by no less an authority than Bédier: 'Il faut conserver le plus possible, réparer le moins possible, ne restaurer à aucun prix'.

Beroul's *Tristran* is frequently chosen as a set book in the French Honours syllabus, and Ewert's edition of the text has been used by countless undergraduates in many universities and has had five reimpressions, the latest being that of 1967. The second volume was delayed by the war and by the numerous duties and activities in which Ewert was involved in the years which followed. Meanwhile, the literature of the subject continued to grow until it reached formidable dimensions: Ewert's eventual 'Select Bibliography' listed no less than 120 contributions, excluding editions. It would, however, have been unlike Ewert not to complete the work, and in the late spring of 1969, his friends were delighted to hear that he had just delivered the manuscript to the publishers. When I last saw him two days before his death, he was working on the proofs and had nearly finished correcting them. The book was published by Basil Blackwell in March 1970, half a year after Ewert's death.

The second volume of Ewert's edition of Beroul consists of two main parts: an introduction (pp. 1–56) and a commentary (pp. 57–261). Nearly half the introduction is taken up with a detailed phonological and morphological description of the language, leading up to the important problem of the localization of the text. The rest of the introduction deals with such matters as authorship, versification, date, primary versions, and editorial procedure; it also contains a bibliography of editions and secondary sources. The massive commentary, which will render inestimable services to future students of the text, has been divided into six parts each of which has been broken down into 'sections having a unity or coherence of their own and thus lending themselves to comparative treatment' (p. 57). Apart from some preliminary material, the main commentary consists of three elements: summaries, variants, and critical notes.

In the introduction, readers will find authoritative guidance on various problems on which they had long awaited Professor Ewert's opinion. To mention but three of these, there is first of all the vexed question of the unity of the text; at the time of Ewert's death, this issue was the subject of a controversy in which his successor, Professor T. B. W. Reid, was involved. Ewert's cautiously worded conclusion is 'that the version pre-

served in B.N. MS fr. 2171 is probably the work of a single author and that its contradictions and inconsistencies are chiefly attributable to his having composed his romance by episodic instalments (possibly corresponding to successive sessions in its public recital), each treated in a knowledge of current variations in the narrative and showing the eclectic procedure of a poet with an independent and strongly marked personality' (p. 3). On the question of the date of composition, we are on fairly firm ground since a 'decisive *terminus a quo*' seems to be provided by a reference to an epidemic which broke out during the siege of Acre in 1190 and 1191. In the light of this and other evidence, Ewert feels justified in concluding, 'with a high degree of plausibility, that Beroul composed his romance in the last decade of the twelfth century' (p. 36). As regards the localization of the text, Ewert suggests that 'Beroul's medium is a more or less standardized literary language with a Western (and more specifically South Norman) colouring', in the broad tradition of the *Vie de Saint Alexis* and the *Chanson de Roland* (pp. 31 f.). Nor can the possibility be ruled out that Beroul was a continental writer living in England; in fact, his claims to English domicile are at least as strong as those of Marie de France (pp. 32 f.).

Towards the end of the introduction, Ewert summed up in these terms his views about an editor's task: 'Of few works can it be said more truly than of Beroul's romance that editing is an art rather than a science: it is to be judged, not by standards of usage and the application of logic, but by the closest possible identification of the critic with the author's personality, his intentions and his preoccupations' (p. 44). Such a statement, coming from a sober, objective, and rigorously methodical scholar, is highly significant. In the commentary, Beroul's skill as a writer is analysed with *finesse* and sensitivity. Even from the opening lines there emerges a figure 'showing an exceptional degree of independence and originality in the exploitation of a well-established and organized mass of "traditional" material, placing observation of human nature above literary convention and basing his appeal upon the bare human facts of life rather than upon a particular fashion or creed, robust in the dramatic presentation of his tale no less than in the rhetorical quality of his style' (p. 79).

Ewert was intensely interested in problems of textual criticism in the medieval field and wrote several articles on the subject. Among other shorter contributions concerned with French philology, three may be singled out because they give some idea

of the range of his interests and the development of his thinking. In 1935, he published an article on the Strasburg Oaths in the *Transactions* of the Philological Society (pp. 16–35). In his approach to the earliest French text and its German counterpart, he started from the assumption that such an important document could not, at that time, have been written in any other language than Latin. He therefore reconstructed the hypothetical Latin text and then scrutinized the French version in the light of its prototype. His comments on the two traditions which sprang up in France almost simultaneously are interesting: 'it seems that the two earliest extant monuments represent two different traditions or types of standardization: the standardized usage of the *Eulalia* is probably monastic, while that of the Oaths is administrative (i.e. the standardized usage of the court and chancery). The archaizing tendency of the latter, the survival of old habits of speech and orthography, and the restraining influence of Latin would account for the *apparently* enormous development of the French language' during the four decades or so which separate the two texts (pp. 29 f.). Ewert also put forward the theory that 'the Strasburg Oaths are written in a Carolingian Court language, which at the time in question was coloured by dialectal traits from the vernacular of South Western France' (p. 30).

One of Ewert's most significant contributions in his later years was the Zaharoff Lecture he gave in 1958, under the title 'Of the Precellence of the French Tongue'. He borrowed the term *precellence* from a famous work by Henri Estienne in the sixteenth century, and redefined it in a formula echoing Paul Valéry: 'the conformity of a language with the function which it has to fulfil' (p. 19). The most obvious feature on which such conformity rests is clarity or, as Ewert prefers to call it, 'perspicuity': 'the quality we should desiderate in the window through which alone we might count on discerning and apprehending the thought of the writer or speaker addressing us' (p. 9). Ewert finds manifestations of this perspicuity in various aspects of French phonetics, semantics, and grammar. 'The French language', he claims, 'is clear and precise in vocabulary, in syntax, and even in the pronunciation of its vowels and consonants; conceptualist, intellectual, and abstract in vocabulary and syntax; even and measured in the flow of its normal rhythm, a rising rhythm reinforced by a corresponding crescendo effect in its articulations, and against this background a maximum effect achieved by the discreet use of emotional and logical

stress; hence a social and sociable, but also a naturally eloquent language, capable of passing from the salon to the tribune or the stage without recourse to strident amplification' (p. 19). Two fundamental attitudes have played a vital part in the 'precellence' of the French language: preoccupation with questions of linguistic usage, which caused Georges Duhamel to describe his compatriots as 'une nation de grammairiens', and preoccupation with taste.

When he comes to the present state of the language, Ewert deplores the loss of traditional values which reflects 'the spirit of the age, the anti-hierarchical animus, the revolt against discipline and anything that savours of dogma. A linguistic usage which respects the classical requirements of clarity and order has come to be regarded in some quarters as a reactionary bourgeois prejudice.... This leads to an inverted snobbery which flaunts its syntactic monstrosities and its lexical crudities' (p. 22).

In the course of the lecture, Ewert made several points of theoretical interest. He suggested, for example, that we should speak of *signification* rather than *meaning* when we have in mind the 'whole content of a word', not merely the object or idea to which it refers but also the other reactions, including some complex emotive responses, which it may arouse in the listener (p. 10).

The last article ever published by Ewert was the text of the Hurd Memorial Lecture which, as already mentioned, he delivered in 1967 at Brandon University. Here he dealt with yet another aspect of the French language: 'The Indebtedness of English to French'.[1] This was a talk addressed to a non-specialist audience, in which Ewert surveyed the main forms of French influence on English in vocabulary, grammar, and idiom, and also paid some attention to Canadian developments. He concluded by suggesting that 'similarities in linguistic processes, methods of thought and presentation of ideas betoken a certain underlying spiritual affinity between French-speaking and English-speaking peoples, and this is both cause and effect since a people subconsciously fashions the language in its image and at the same time language influences, if it does not actually determine, the way we think' (p. 24). Applying these ideas to the Canadian situation, he declared that something more was needed than peaceful coexistence: both individuals and the country at large would benefit by an ever greater measure of Anglo-French bilingualism.

[1] Published in the volume *The French Language and Culture in Canada* (Brandon University, Brandon, Manitoba, 1969, pp. 1–25).

Ewert was primarily a student of French, but his teaching and his supervision of postgraduate work covered other Romance languages as well, and his research interests ranged over an even wider field. He was not basically a theoretical linguist, although his Zaharoff Lecture, some of his reviews, and his conversation showed that he was interested in, and familiar with, many aspects of general linguistics. It is also worth noting that in the foreword to *The French Language*, he warned philologists against the twin dangers of 'dogmatic assertion and pure empiricism'. One of his few pronouncements on questions of linguistic theory is contained in the paper he gave in 1954 to the sixth congress of the International Federation for Modern Languages and Literatures. The theme of that congress was 'Literature and Science', and Ewert chose as his subject: 'Doctrine in Linguistics and in the Natural Sciences'[1] He began by distinguishing between 'doctrine' and 'doctrinairism', more or less on the lines we distinguish between 'learning' and 'pedantry'. In linguistics as in natural science, doctrine is valuable as a working hypothesis enabling us to 'abstract from the sum total of reality a manageable set of phenomena for investigation' (p. 36). He then gave a brief outline of the development of linguistic doctrines since antiquity, emphasizing in particular two major developments in the nineteenth century: the rise of comparative philology and the emergence of the Neo-grammarian school. The conflict of doctrines in our own century reminded him of military operations on a broad front: 'as one of those forward movements on a portion of the front, it (viz. the Neo-grammarian doctrine) has left exposed vulnerable flanks and these have not only been pointed out by those who have conducted parallel movements on other sections of the front (the Linguistic Geographers, the Idealistic School, the exponents of the Word and Thing method or of the synchronistic approach) but have often been treated as hostile vulnerable flanks to be attacked with no little acerbity' (p. 43). Since 1954, some further and even more aggressive doctrines have appeared on the linguistic scene, but Ewert's analysis of the underlying historical pattern remains valid. He himself returned to these problems in his memoir on John Orr. It is also interesting to note that, although Ewert's own work was, broadly speaking, within the Neo-grammarian tradition, he was by no means unaware of the limitations of this approach and mentioned several of them in his congress paper: lack of

[1] Published in the volume *Literature and Science* (Oxford, Blackwell, 1955, pp. 36–44).

interest in problems of meaning, neglect of the spoken language of the present day and of the light it may throw on historical processes, and several others.

Among non-French writers, Dante seems to have held a particular fascination for Ewert; he wrote three articles on the subject, spanning a quarter of a century. In 'Dante's Theory of Language' (*Modern Language Review*, xxxv, 1940, pp. 355–66), he examined the poet's views on the standardization of Italian and pointed out that the process was based on two principles: elimination of the more pronounced dialectalisms and adaptation to Latin. In 1959, he chose 'Dante's Theory of Diction' as the theme of his presidential address to the Modern Humanities Research Association: he discussed Dante's classification of words and made some interesting observations on the textile metaphors underlying such expressions as *vocabula pexa*, *hirsuta*, and *reburra*. In 1965, when the Oxford Dante Society published a collection of Centenary Essays, Ewert adapted for the volume an earlier paper on 'Art and Artifice in the *Divina Commedia*'. This article offers some perceptive comments on various aspects of Dante's poetic technique such as structure, rhythm, and rhyme, arguing that 'it is in the marvellous concordance between the nature of his rhythm (i.e. the distribution of . . . stresses) and the emotional state of the poet and the emotional content of the line that the transcending genius of Dante lies' (p. 86).

In addition to these and many other publications, Ewert was also very active as a reviewer, both in his own journal and elsewhere. His reviews were thorough, balanced, and impartial, with consistently high standards combined with a shrewd and fair assessment of the merits and weaknesses of the books. The same qualities were abundantly in evidence in two other fields in which he exercised considerable influence on research: in his work as a supervisor of theses and as an editor. In these activities, he also showed a most helpful and sympathetic attitude to personal problems. He was keenly interested in his research students, not only in their academic progress but also in their future career. As general editor of Blackwell's French Texts and, for nearly twenty years, of the journal *French Studies* which he launched in 1947, he took infinite pains over the material submitted to him, and the detailed advice he gave to young and inexperienced contributors was widely appreciated. He was also a very democratic editor: although his own judgement could be more implicitly trusted than that of most people, he sought the

advice of his colleagues on the editorial board more frequently than is the case with many other journals.

Ewert's outstanding gifts as an organizer, an administrator, and a member of important committees involved him over the years in a multiplicity of activities, in the University, at college, and outside. His ability was recognized at an early date: in 1923, he became a Delegate of Local Examinations. After his election to the Chair, he served on a number of University bodies, including the General Board and the Hebdomadal Council; he was also a Curator of the Taylorian and the Bodleian as well as a Delegate of the Oxford University Press for nearly twenty years. In 1943, he was elected Senior Proctor, an office rarely held by a Professor at Oxford. He was also an excellent college man; as a letter to *The Times* by two of his colleagues at Trinity has pointed out, 'his services to his second Oxford college... went far beyond those usually rendered by professorial Fellows'. In 1940 he moved into rooms in college and acted as Dean, Steward of Common Room, and fire-prevention officer—his work in the latter capacity earned him the nickname 'the Colonel'. He was a most popular member of the Senior Common Room and was elected an Emeritus Fellow after his retirement.

Ewert's outside activities were so manifold that only a few can be mentioned here. He was at various times President of the Modern Humanities Research Association, the Society for the Study of Medieval Languages and Literatures, and the Anglo-Norman Text Society, and a member of the Mixed Commission established under the Franco-British Cultural Convention. In 1957 he was elected a Fellow of the British Academy; he was a member of Section VI (Literature and Philology: Medieval and Modern) and also served on the Committee on Research in the Humanities and the Social Sciences: as a representative of the Committee he visited various institutions in France, the United States, and Canada. Both at Oxford and in other universities he was in great demand as an examiner, and he frequently acted as an elector, assessor, or adviser for appointments to Chairs and Readerships. He received various distinctions, including the *Légion d'honneur*, an honorary doctorate of the University of Leeds, and a Corresponding Fellowship of the Medieval Academy of America. On his seventieth birthday he was presented with a *Festschrift* of nearly 350 pages, entitled *Studies in Medieval French* (Clarendon Press, 1961) and containing fifteen articles by colleagues at Oxford.

In personal relations, Ewert was a man of considerable charm, friendly and sociable, a witty conversationalist and a brilliant *raconteur* and after-dinner speaker, with an exquisite sense of humour and an inexhaustible fund of amusing stories. Although he remained firmly attached to traditional values and was critical of many aspects of modern life, he never had any difficulty in communicating with the young generation and was very popular with children and students alike. He was also an exceptionally kind, helpful, and generous man to whom one would instinctively turn when an important decision had to be made; the advice he gave was invariably sound, sensible, and shrewd, and he was always ready to help in any possible way.

Looking back on Ewert's life and achievement, one has a general impression of harmony and completion, of a balanced and fully integrated personality. One is reminded of his own concept of 'precellence': he was a man admirably suited to all the tasks which he was called upon to perform. It is all the more gratifying that, just before the end, he was able to complete his work on Beroul and thus to pass on to future generations some of the accumulated learning and wisdom of a long, rich, and fruitful life.[1]

S. ULLMANN

[1] I am greatly obliged to Miss Elizabeth Ewert for information on many points and also for lending me some of her father's less accessible articles. The following accounts have been useful as sources of biographical data: Dr. R. Shackleton's obituary in *French Studies*, January 1970; the obituary in *The Times* and a letter to the same paper by F. J. B(arnett) and M. M(aclagan); Miss E. A. Francis's preface to the Ewert *Festschrift*, and a list of his publications at the end of that volume.