

10.2/Samba in 1991



celtic  
studies

association  
newsletter

Medieval Studies Certificate Program  
Graduate School and University Center  
City University of New York  
33 West 42nd Street  
New York, NY 10036

## 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 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. Dues are \$15.00 per year or, for non-US residents, the equivalent of fifteen American dollars, payable to CSANA in a check or international money order, to be sent to the Secretary-Treasurer. Members receive the Newsletter and the bibliographies as they are issued; members may also, for \$1.00, request a list of current CSANA members from the Secretary-Treasurer.

1991-2 were payable May 1, 1991, and should be sent to Edgar Slotkin, Secretary-Treasurer.

News items of interest to the membership and books for review should be sent to the editor of the newsletter, Catherine McKenna, Certificate Program in Medieval Studies, Graduate School of the City University of New York, 33 West 42nd Street, New York, NY 10036.

## 1992 CSANA MEETING

The Chair of Gaelic Studies of Saint Francis Xavier University, Antigonish, Nova Scotia will host the 1992 annual meeting of CSANA on May 21-24. The conference will open on Thursday afternoon, May 21.

Abstracts (250 words or less) for twenty-minute papers should be sent by St. David's Day (1 March 1992) to Dr. Kenneth E. Nilsen, Chair of Gaelic Studies, Saint Francis Xavier University, Antigonish, Nova Scotia, B2G 1C0 Canada (FAX 902-867-5153; tel. 902-867-2116).

The topic of the traditional CSANA meeting seminar will be *Si-scéalta as Tír Chonaill/Fairy Legends from Donegal* by Seán Ó hEochaidh, Máire Mac Neill, and Séamas Ó Catháin. If you would like to make a brief presentation, please contact the seminar organizer, Jo Radner, Department of Literature, College of Arts and Sciences, The American University, Washington, D.C. 20016. Jo encourages prospective participants to phone her at her home (202-337-2620) or office (202-885-2982) or to contact her via E-MAIL. Her Bitnet address is JRADNER@AUVM, and her Internet address is JRADNER@AMERICAN.EDU.

Jo is also interested in organizing a session on fairy beliefs, and would like to hear from anyone interested in offering a paper on belief in fairies and other supernatural creatures in any Celtic country—including Nova Scotia—and at any period.

This year's traditional CSANA banquet will be held on Saturday, May 23 and will feature *giomach Albainn Uir* (Nova Scotia lobster). A trip to Cape Breton is being planned for Sunday, May 24.

Reasonably priced motel accommodation within walking distance of the university can be obtained at the Claymore Inn (Best Western), 902-863-1050 (or call Best Western at 1-800-528-1234); approximately \$56 single, \$66 double, and mention that you are attending the Celtic Studies conference at Saint Francis Xavier.

For tourist information about Nova Scotia call (in Canada) 1-800-565-0000, (in continental U.S.A.) 1-800-341-6096. Visitors to Canada may bring in 40 ounces of wine or spirits or a case of beer for personal use; government-set prices of spirits are very high. Please note that Air Canada's SEAT SALE tickets are an excellent bargain but must be ordered well in advance (Boston-Halifax-Boston SEAT SALE is approximately \$165 US including tax). SEAT SALE tickets must be purchased 21 days in advance but to insure getting a SEAT SALE ticket it is safer to make the reservation and buy the ticket several months in advance. Do not wait until the last minute. Further details about travel to Antigonish, including information about transport between Halifax and Antigonish for those arriving by plane, will be sent to all conferencees. Ken Nilsen suggests that some participants may wish to join forces to rent a car for the 2 1/2 hour drive from Halifax to Antigonish, but will arrange van transportation where necessary. Please let him know when you plan to fly into Halifax if you would like to be met there.

THIGIBH ANUAS!

(Come on down!)

## OTHER CONFERENCES

### UNIVERSITY OF CALIFORNIA CELTIC STUDIES CONFERENCE

UCLA will host the annual California Celtic Studies Conference on April 24-26, 1992. Speakers are expected to include Nerys Ann Jones (Aberystwyth), Donnchadh O Corrain (Cork) and Padraig O Riain (Cork). To propose a paper or request more information, contact Joseph Nagy, Folklore and Mythology Program, UCLA, 405 Hilgard Avenue, Los Angeles CA 90024 (213-825-3962).

### AUSTRALIAN CONFERENCE OF CELTIC STUDIES

This conference in Sydney (July 5-9 1992) was announced in the last newsletter (10.1/Bealtaine 1991) but a reminder is in order that paper proposals will be accepted until January 31, 1992. Inquiries and abstracts of no more than 100 words should be sent to Australian Conference of Celtic Studies, A17, University of Sydney, Australia 2006. FAX: (02) 692 4203 or (02) 692 3918. Registration fees will amount to approximately 90 Australian Dollars (£ 40, US \$80), and will include tea, coffee, and a book of abstracts. Accommodation at St. Andrew's College will be approximately \$ 60 per night.

### CELTIC STUDIES AT THE MLA: CHRISTMAS FUTURE

The topic for the 1992 session of the Discussion Group on Celtic Languages and Literatures at the MLA Annual Meeting in New York will be "Celticity in 20th Century Literature". One-page abstracts (or 8-11 page papers) should be submitted by March 15, 1992 to the chair of the session, Dr. James Doan, Department of Liberal Arts, Nova University, Fort Lauderdale, FL 33314. Jim urges CSANA members to consider joining or rejoining the MLA. He fears "that we are continuing to be marginalized within the profession, and certainly the lack of a strong presence within the MLA will increase that marginalization. Certainly, graduate students with an interest in Celtic Studies will need to work within the MLA structure in order to find academic positions, and they need the support of more senior scholars willing to participate in the organization (as flawed as it may be)."

### CELTIC STUDIES AT THE MLA: CHRISTMAS PAST

The Discussion Group on Celtic Languages and Literatures held a panel on "Medieval Celtic Narrative and the Postmodern Curriculum" in San Francisco on Friday, December 27, from 9:00-10:15 p.m. Once again, writes the chair of the session, Sarah Higley, "Celtic Studies is made to 'speak from the margins'."

The three papers were:

"Origins/Names/Destinies: The Tale of Lore and the Four Branches," Andrew Welsh, Rutgers University

"Before, Behind, Beyond the Book: Using Orality to Teach Orally-Based Literature," Timothy Boyd, Southern Illinois University at Carbondale

"Speaking from the Margins: A New Historical Approach to Gereint uab Erbin," Susan Aronstein, University of Wyoming

The respondent was Allen J. Frantzen of Loyola University of Chicago.

## ORGANIZATIONS, JOURNALS, ETC.

### A.G. VAN HAMEL FOUNDATION FOR CELTIC STUDIES

This new sister organization was established in Utrecht on March 18, 1991, to promote Celtic studies in the Netherlands by facilitating contact among Dutch celticists and by serving as a source of information concerning Celtic languages and cultures. On June 15, 1991, the A.G. Van Hamel Foundation conducted a day-long Keltisch Colloquium in Utrecht, which attracted an audience of sixty. The foundation publishes a quarterly newsletter, *Mededelingen van de Stichting A.G. van Hamel voor Keltische Studies*, whose first two numbers appeared in April and August 1991.

To become a donor/supporter of the foundation, contact the chairman, Laurant Toorians, P.O. Box 1427, NL-3500 BK Utrecht, The Netherlands.

### NEW JOURNAL OF MEDIEVAL FOLKLORE

*Medieval Folklore*, recently inaugurated by the Edwin Mellen Press, is an international journal publishing twice a year and devoted to the interdisciplinary study of all aspects of folklore in the Middle Ages (through the sixteenth century). Its editors aim to provide balanced coverage of current work in medieval folklore and to promote the use of varied methodologies and approaches. All four essays in the first issue (Spring 1991) deal with Romance language traditions, but submissions from celticists are eagerly invited. Deadlines are March 31 for the spring issue and September 30 for the fall issue, and the manuscript should follow MLA or Chicago style. If possible, hard copy should be accompanied by "an IBM diskette in Microsoft Word or related software." Submit manuscripts to the General Editor, Francesca Canadé-Sautman, at the Department of Romance Languages, Hunter College, CUNY, 695 Park Avenue, New York, NY 10021.

To subscribe, at \$19.95 per volume, call the press at 1-800-753-2788, or write to them at P.O. Box 450, Lewiston, NY 14092. Many CSANA members will find the bibliographies that are to be a regular feature of the journal particularly useful. The first issue includes a bibliography of "Selected Books on Medieval Folklore, 1985-1990" and a bibliography of "Medieval Folklore and Hagiography: Articles and Essays, 1985-1990".

### AUSTRALIAN CELTIC JOURNAL

Volume 3 of this recently inaugurated annual was due to appear in 1991, with articles on Irish-Australian music, Scots in Port Phillip, "Moreton Bay" and Irish Transportation Broad-sides, and other topics. The price of vol. 1 is Aust\$9.00, of vol. 2 Aust\$10.00, plus postage (UK Aust\$5.00, USA Aust\$4.50). To order, write Australian Celtic Journal, 5 Shepherd Street, Ashfield, Australia 2131.

### JOHN LEGONNA CELTIC RESEARCH PRIZE

The John Legonna Celtic Research Prize was established by The National Library of Wales in 1986 through a generous bequest of the late John Legonna of Castell Cadwaladr, Llanthystud, Dyfed, and is awarded for a completed work of original research in Celtic studies. On July 22, 1991, the prize was awarded for the second time since its creation, to Máire Herbert of University College Cork for her book *Iona, Kells and Derry*.

## CHAIR OF CELTIC AT HARVARD

Patrick K. Ford, formerly of UCLA, was appointed Margaret Brooks Robinson Professor of Celtic Languages and Literatures at Harvard University effective July 1, 1991. This chair, endowed in memory of the wife of Fred Norris Robinson, eminent Chaucerian and a founder of Celtic studies in the United States, had been vacant for a number of years following the retirement of Charles W. Dunn. At a time when a number of other universities have chosen not to replace retiring celticists, Harvard's renewed commitment to Celtic studies is cause for celebration. Professor Ford will assume the position of Chair in the Department of Celtic Languages and Literatures effective February 1, 1992.

## CELTIC NEWS FROM SAINT FRANCIS XAVIER UNIVERSITY

Ken Nilsen writes that "the Celtic Renaissance has arrived in Antigonish. Celtic courses at St.F.X. have the largest enrolments in recent memory. The following courses are being offered:

- Gaelic I (K. Nilsen) [with 26 students!]
- Gaelic II (K. Nilsen)
- Celtic Literature (Gearoid O hAllmhurain)
- Irish History (Gearoid O hAllmhurain)
- Irish Bardic Poetry (K. Nilsen)
- Irish/Scottish Folklore (K. Nilsen)

Comunn Ceilteach St.F.X. has also been active sponsoring the following events in conjunction with the Chair of Gaelic Studies:

- Céilidh Oidhche Shamhna (a great success)
- Traditional Gaelic Singing Workshop given by Seumas Watson
- Lecture on Early Irish Law by Dr. Marilyn Gerriets
- Celtic Film Series
- Bòrd na Gàidhlig (weekly Gaelic language table)
- Visit to the site of Bard John MacLean's homestead, where he composed 'A' Choille Ghruamach'

We should also note that a van load of St.F.X. students attended the Gaelic Immersion Weekend held recently at the Gaelic College in St. Ann's, Cape Breton. *Beannachd leibh an dràsda!*

## NINTH INTERNATIONAL CONGRESS OF CELTIC STUDIES

Nearly three hundred Celticists attended the Ninth International Congress of Celtic Studies held in Paris from 8-12 July 1991. There were plenary papers by Fergus Kelly, Jean Le Du and Yves Le Berre, Fredrik O. Lindeman, Proinsias Mac Cana, Morfydd Owen, and Miklós Szabó, as well as nearly 150 papers delivered in concurrent sessions at the Sorbonne and the Collège des Irlandais. Participants were also invited to participate in two day trips—a visit to Champagne and one to Venice to visit the exhibit "I Celti" at the Palazzo Grassi—and were fêted at a series of early evening receptions. The Tenth International Congress of Celtic Studies will be held in Edinburgh in 1995.

## BOOK REVIEWS

Gwenllian M. Awbery

*Pembrokeshire Welsh: A Phonological Study.*

Cardiff: Welsh Folk Museum, National Museum of Wales, 1986. Pp. [vii] + 170.

There is a large amount of the phonology of a specific dialect, that of north Pembrokeshire, in this able and lucid monograph by an accomplished descriptivist of Welsh. But the real importance of this book is not just the descriptive accounting of a variety of southwestern Welsh which has been badly overlooked in our dialectological literature; it presents interesting and provocative explorations of phonological situations that will engage theoreticians and lead to analytic debate. The framework for testing is that of generative phonology, concentrating on the domain and abstractional depth of application of the phonological formulations: underlying representation, rules sensitive to morpheme boundaries and to word boundaries, neutralisation, morpheme structure rules, phonological rules, word structure rules, output constraints.

All of this rests on the observation of phonotactic restrictions. The presentation is divided into topically segregated phonological matter: the phonotactic incidence of vowel length; the incidence, alternant relations, and dialect distribution of the central vowel (which leads to an interesting discussion of dialectal dynamics and the specification of language change);<sup>1</sup> the phonotactics of consonants, including epenthesis; the status of diphthongs and glides. Each of these chapters discusses explicitly and clearly the generative points at issue in the analysis.

A three-page summary of conclusions (158-61) closes the book, and provides a crisp and well formulated result for our dossier of carefully explored phonological case studies. Regardless of changing theory this monograph has a lasting value as such a study. Celtic scholars will of course prize the bridging of a lacuna in our dialect map.<sup>2</sup>

<sup>1</sup> A version of this chapter appeared as a Working Paper in 1981.

<sup>2</sup> An interesting point in indexing: the Subject Index (164-5) will lead a theoretician readily to a point of analytic phonology; the Word Index (165-90) will lead the dialectologist immediately to a lexeme if it is here documented.

Eric P. Hamp  
University of Chicago

Janet Egleson Dunleavy and Gareth W. Dunleavy

*Douglas Hyde: A Maker of Modern Ireland*

Berkeley and Los Angeles: University of California Press, 1990. \$35

Douglas Hyde had an important role in the shaping of Modern Ireland. This son of a Protestant clergyman, born in 1860 in Co. Roscommon, who started writing his first tentative phrases in Irish in his diary at age fourteen, would go on to be President of the Gaelic League during its early dynamic years and eventually would become the first President of Ireland. Yet, until the appearance of the present volume, a biography covering all of Hyde's life did not exist. (Other studies of note on Hyde include his two autobiographical works *Mise agus an Connradh* (1937) and *Mo Thurus go hAmerica* (1937) and Dominic Daly's excellent *The Young Douglas Hyde* (1974).

The Dunleavys are to be complimented for producing a well-written, well-researched biography of Hyde. The authors present us first with a reconstruction of of Hyde's early days in Roscommon. They develop particularly well Hyde's increasing involvement with the Irish

language and his emerging Irish-language persona as seen in his diary entries. This persona eventually became public (albeit under a pen name "An Craoibhín Aoibhinn") when Hyde started publishing his first Irish poems in late 1879.

In Chapter 8 "A Different America - A Different Ireland" the authors rightly point out the impression the Gaelic Society classes of New York made on Hyde during his brief stay there in 1891. (Unfortunately the Dunleavys on pp. 164, 166, and 177 follow Hyde's mistake in *Mise agus an Connradh*, p. 40, by saying that the text of his speech to the New York group "had been printed in full in the *Gaelic American*" of June 27, 1891. The *Gaelic American* did not, in fact, commence publication until 1903. It was actually the *Irish-American* that printed Hyde's speech. The *Irish-American* was the first American paper to publish Hyde's Irish poetry and also published some interesting reactions to his poetry such as a letter by Seaghan Uí Fhlainn who wrote of Hyde's "Eisd lion, a óigshir": "... caithfidh mé rádh, ná fuil sé creideamhail...smúid mar é sin a chuir a bhfiadnaise an phobail..." (February 14, 1880).

The book gives us a good picture of Hyde dealing with various issues faced by the Gaelic League such as the attempt made by some in 1899 to have Irish eliminated from the school curriculum. Hyde's brilliant defense of the language with the aid of testimonials from the world's leading Celtic scholars resulted in the passage of a bill which secured the position of Irish in the curriculum. The authors note, "Never would Irish education be the same."

The increasing politicization of the Gaelic League in the pre-1916 period is chronicled as well as Hyde's reaction to it and his eventual resignation from the presidency of the League in 1915. The book sheds considerable light on the pre-World War II period, with special emphasis on the development of the office of the President with Hyde as its first incumbent.

This book will be particularly valuable to students of Irish history and Anglo-Irish literature. Some readers, however, will regret the total absence of footnotes. Celticists will, I think, want more coverage of the question of Hyde's command of Irish to which the Dunleavys refer on p. 38 but never investigate: "Some nonstandard expressions that he continued to use long after he achieved fluency were not, however, the result of his own linguistic errors or misunderstandings but adoptions from the changing idiom of north Roscommon which became a bogocurrency when that dialect vanished." Such a study can only be undertaken when Hyde's diaries (almost exclusively in Irish from 1878 on) are edited by a competent Irish language scholar. The "Sources Consulted" section has a fair number of misspelled Irish words or absent length marks (*Eriú* twice p. 439, *Agallah na Senorach* p. 440, *Tradisiún* p. 444, *Litroicht na Gaeilge* p. 445). This trend has become more and more noticeable in recent publications in or about the Irish language and to be fair to the authors the percentage of such errors here, though not insignificant, may actually be lower than in some works printed in Ireland.

Kenneth E. Nilsen  
Saint Francis Xavier University

D.A. Thorne  
*Cyflwyniad i Astudio'r Iaith Gymraeg*  
Caerdydd: Gwasg Prifysgol Cymru, 1985. Pp. 195.

A highly useful compact book for students, including those outside of Wales and not Welsh speaking. The first 63 pages, while well put together, is a brief historical digest of the growth of linguistics through Ferdinand de Saussure, which can be approached through other standard handbook literature and is often included in required readings (though not the Renaissance Welsh printings, 25-35).

Chapter 4 (64-115) is an instructive introduction to linguistic geography. Pages 64-82 lay the groundwork of the European development of dialect geography after the comparativist triumphs of the Jung grammatiker. There then follows (83-115) a fascinating account of the growth over the past century of our command of Welsh dialect geography, with the inclusion of vivid examples, older displays, tables, and maps. Chapter 5 (116-76) presents a sketch of the aspects of the Welsh language to which formal modes of analysis have been applied. Articulatory phonetics (120-37) is covered in some detail, but the systematic phonology (137-44) less so and in a narrow theoretical scope. Morphology (144-50) gets a very rapid sample, morpho(pho)nology (150-4) a bit better, though not representative of the recent activity in this area. Syntax is certainly not represented adequately, neither in quantity nor in richness of theoretical doctrine; lexis and meaning really get only token treatments.

A second edition would certainly be welcome, and would offer the opportunity to enrich chapter 5 greatly.

Eric P. Hamp  
University of Chicago

Sir George F. Warner, ed.  
*The Stowe Missal*  
Bury St. Edmunds: The Henry Bradshaw Society/Boydell & Brewer, 1989. \$59

The Henry Bradshaw Society and Boydell and Brewer have reprinted in one volume the Society's originally two volume edition of *The Stowe Missal*, issued as volumes XXXI (1906) and XXXII (1915) of the Society's publications. Do not throw away your original volumes.

The Stowe Missal is the earliest surviving Irish missal of the Irish Church and dates roughly from the beginning of the ninth century. As such it holds considerable importance for the study of Irish Church history, especially the history of the liturgy. The book also contains a contemporary Old Irish treatise on the Mass along with some early charms of considerable historical and linguistic interest. The original Henry Bradshaw Society publications consisted of a facsimile edition of the text (with the exception of some unoriginal material bound with it) in one volume, followed in the second volume by an introduction by the editor, plates of the ornamented housing of the book and of the illuminated pages, a diplomatic edition of the Irish text with translation as printed in *Thesaurus Palaeohibernicus*. Since the Old Irish material was treated in that work, its inclusion here, while convenient, did not add to our knowledge. The chief value of the original edition, then, was the facsimile text, of great interest to palaeographers, and the Latin transcription.

The idea of combining the two original volumes in a one volume reprint was well conceived, but at this point the reprint ceases to be any advance over the original. The Latin

transcription is now available, but the plates and especially the facsimile are woefully inadequate. The publishers were obviously in a quandary here: how to produce a facsimile text that would remain affordable, assuming that almost \$60 is affordable nowadays. It is hard not to sympathize with them. However, the result appears to be a photocopied version of the original reproduced plates. I will not say that they are useless for palaeography, but anyone wishing really to study the book will want to examine the genuinely excellent plates in the original publication. As a point of comparison, O'Neill reproduces folio 26v in *The Irish Hand*, and in general this facsimile page is better than the corresponding page in the reprint. If you or your library does not have the original *Stowe Missal* volumes, by all means purchase the reprint if only for the Latin text. Otherwise, I must doubt its value.

This is too bad. The Henry Bradshaw Society has in its past publications offered editions of great interest to celticists that would well bear reprinting and not run into the problem of affordable facsimile reproduction. The Irish Liber Hymnorum and the Martyrology of Tallaght come immediately to mind. I think we would all like to encourage the Society and Boydell & Brewer to reissue these volumes and hence would like to be more enthusiastic about the *Stowe Missal* reprint. Perhaps one approach would be to join the Society. Information can be obtained from the Hon. General Secretary, D.F.L. Chadd, School of Art History and Music, University of East Anglia, Norwich NR4 7TJ, Great Britain.

Edgar Slotkin  
University of Cincinnati

#### OTHER BOOK NEWS

Charles W. Dunn's 1953 book, *The Highland Settler*, has been reissued in paperback as *The Highland Settler: A portrait of the Scottish Gael in Cape Breton and Eastern Nova Scotia*, with a new bibliography of recent books. It is available from Breton Books, Wreck Cove, Cape Breton Island, Canada

CSANA extends its sympathy to John V. Kelleher on the loss of his wife, Helen, in December 1991. Many members, former colleagues and students of Professor Kelleher at Harvard and friends in Celtic and Irish studies around the world, remember with affection her warm hospitality at their home in Westwood.

#### ALBERT BATES LORD 1912-1991

Albert Lord was the Arthur Kingsley Porter Professor of Slavic and Comparative Literature and did not know a Celtic language. Yet his death on July 29 last must sadden all celticists, for his work continues to be felt in the study of Celtic literatures as well as all early and oral literatures worldwide. It was Lord through *The Singer of Tales* as well as his many articles who extended the results of his teacher Milman Parry's research into oral epic to provide a basis for comparative stylistic research that in one way or another affects all of us.

However, for some of us his influence was even greater. Professor Lord founded the Harvard Folklore and Mythology Program, and his success as a teacher in large undergraduate courses provided work for not a few of us pursuing graduate degrees in Celtic Languages and Literatures. For many of us it was our introduction to teaching. Albert Lord gave us experience in our chosen profession. For some of us, our work as Teaching Fellows in his courses gave us credentials for jobs elsewhere; for few North American celticists, of course, got positions as celticists out of graduate school. He not only gave us experience but made us aware that we could use our expertise in a wider range than just training in Celtic philology would have led us to believe.

Speaking personally, Albert Lord offered more than that. He set a model for the scholar/teacher. I could offer many anecdotes in illustration but will relate one that should serve. In his Introduction to Folklore course in which I was a teaching fellow in 1970, he gave a lecture on Old English charms. One charm which he put on the board he discussed as an example of rhythmic gibberish whose magic import had nothing to do with meaning but rather with performance. However, after class I rather shyly approached him and quietly and privately pointed out that the "gibberish" was, in fact, a somewhat corrupt Old Irish. His response to this information was unexpected (by me) but characteristic. I was to open the next class meeting and correct his error, explaining the meaning of the charm and providing what background I could. I had never as a student encountered anything like that; as a teacher I have tried to emulate the spirit of enquiry that it taught all of us.

Indeed, all of us who had contact with Albert Lord as students left Harvard feeling some sense of debt to him—as a scholar, as a teacher, as a facilitator. That debt is now a monument of on-going scholarly work in Celtic Studies as in other fields, in former students now teachers trying to live up to the standard he set and passing on in turn to our pupils. But the man himself is missed and cannot be replaced.

Edgar M. Slotkin