

PROF. BITTER, of Geneva, has published a pamphlet of genealogical researches concerning his native city, in which he traces the descent of (among others) M<sup>de</sup>. de Staël. Her father, the celebrated Necker, is sometimes said to have been of English or Irish origin. But Prof. Ritter shows that the family for three generations had been settled as lawyers at Custrin, in Prussia; and that Necker's own father had been induced to migrate to Geneva by George I. of England, for the special purpose of opening a *pension* for English boys.

DR. STRICKLER, archivist of Zürich, and the author of the best recent short History of the Swiss Confederation, is about to remove to Bern in order to devote himself to the completion of his History of the "Helvetik," which he commenced about six years ago. The mass of documents bearing on that episode in Swiss history is so immense that Dr. Strickler expects the completion of his work to occupy him for at least seven years longer.

PROF. RUDOLF RAHN, who has been engaged for the last twenty years in the study of the art-monuments of Switzerland, has just published a new series of essays and lectures, under the title of *Kunst- und Wanderstudien in der Schweiz*. They are mostly reprints of articles from the *Mittheilungen* of the Antiquarische Gesellschaft of Zürich, the *Schweizergeschichtsfreund*, the *Neujahrsblatt* of the Zürich Künstlergesellschaft, and the serial published by the Historische Verein of St. Gallen. The value of the contributions of Swiss scholars to the numerous local and specialist publications of their fatherland is widely recognised in Germany; and one, and not the least, of our own living historians has made use of them. Switzerland has never been an eminently artistic land; and its two most brilliant and productive periods—St. Gallen in the ninth and tenth centuries and Basel in the time of the Renaissance and the Reformation—can hardly be claimed as definitively Swiss.

ORIGINAL VERSE.

NYMPHOLEPTOS.

It was in the forest-deeps,  
Where the beeches are green on high,  
And the golden sunshine sleeps,  
Shut out from the blue of the sky,  
And the mountain-brook down leaps  
That he saw the Vision, which steeps  
Men's souls in fire, till they follow,—  
And he who follows must die.

Only once—and the gleam of her eyes  
Hath kindled a light in his soul,  
More than of moons that rise,  
More than of stars that roll;  
And the brow, so holy and wise,  
And the lips, where locked sweetness lies . . .  
And he must follow, follow,  
Though he never reach the goal.

He sprang through the tangled brake,  
He tore his hands on the thorn,  
He splashed through the reeds of the lake,  
And the black night passed, and the morn  
Reddened, and found him awake.  
And the lynx, and the water-snake  
Stirred, starting at him who followed  
The trail, all weary and worn.

Where the slopes are mossy and green,  
Where the laurels bloom in the shade,  
He waited with reverent mien,  
When the noon-glory flooded the glade,  
He knelt, and waited his queen,  
To catch but her garment's sheen,  
He strained his eyes in the twilight,  
And watched, and was not afraid.

When the hemlocks were black in the sky,  
And the stars looked down on his doom,  
He followed their course on high,  
And he heard the bittern boom,

For he wandered far and nigh,  
Wherever the night-owls cry,  
And the glowing eyes of the panther  
Gleam green through the forest gloom.

And changed and marred of face,  
He came back to the dwellings of men,  
They knew not of the grace  
That had come to him there and then,  
In the lonely forest-place;  
And they pitied his bitter case,  
Or laughed, maybe—and he left them  
To follow the track again.

And under the wide blue heaven,  
On a bare and lone hill-side  
Of splintered granite, storm-riven,  
They found him, with arms flung wide,  
As if he had vainly striven,  
Desperate and frenzied, driven,  
To clasp the feet of his Vision,  
That flashed on his sight as he died.

A. WERNER.

THE ORIENTAL CONGRESS AT LEYDEN.

As we have already announced, the sixth international Congress of Orientalists will be held this year at Leyden, from September 10 to 15. The president of the local committee is Prof. Kuenen, who takes the place of the lamented Dozy; the vice-president, Prof. Kern; the two secretaries, Profs. de Goeje and Tiele; the treasurer, Dr. Pleyte. On this occasion the congress will distribute itself into five sections: (1) Semitic, with subdivisions for Arabic and for Assyrian; (2) Aryan; (3) African, or, more strictly, Egyptian; (4) Central Asia and the Far East; (5) Malay and Polynesian—a new section created partly because of the special interests of Holland in these regions, and partly because of the international colonial exhibition now open at Amsterdam. The official languages of the congress are Dutch, French, and Latin; but papers may also be read in English, German, and Italian. A special exhibition of MSS., books, and other objects has been formed; and the museums and libraries of Leyden will be thrown open. There will be excursions to The Hague and to Amsterdam; and the usual dinner will be held on the evening of Friday, September 14. Orientalists are admitted to the congress on payment of six florins. Both the Dutch and Belgian railway companies have made a reduction of fifty per cent. on their fares.

We understand that the Bombay Government, which has always been distinguished for its enlightened patronage of literary and archaeological pursuits, has granted leave of absence to Prof. Peterson, who is coming from Bombay to attend the congress. He is to report on the progress made in the Bombay Presidency in the search for Sanskrit MSS., and on some recent archaeological discoveries. Prof. Peterson has just brought out a new volume of his edition of the *Kadambari*, which contains an important Introduction to the whole work, and much valuable information on the period of literature to which Bāna belongs. Pandit Shyāmaji Krishnavarmā, of Balliol College, Oxford, who was present at the Berlin congress in 1881 as a representative from India, has again been appointed a delegate by the Secretary of State.

The following are some of the papers already promised:—Section I.: "The Best System of Editing the Text of the Old Testament," by Prof. Oort; "The Religion of the Harranians," by the late Dozy; "Some Newly Discovered Assyrian Inscriptions," by M. Jules Oppert; "The Origin of Persian Writing," by M. Halévy; "The Decipherment of the Mal-Amir Inscriptions and the Origin of the So-called Median Texts," by Prof. Sayce; "The Goddess Istar in the Babylonian Myth," by Prof. Tiele. Section II.: "Pali Literature," by Prof. Rhys Davids; "The Asoka Inscriptions and

the Origin of the Indian Alphabet," by Mr. R. N. Cust; "A Sanskrit-Kavi Dictionary found in an Old Javanese MS.," by Prof. Kern; "The Age of the Avesta and the Value of Parsi Tradition," by M. C. de Harlez; "The Words for God—Mazda, Ahuramazda, and Ahura—in the Avesta," by the Dastur Jamaspi Minocheherji. Section III.: "The Crowning of Mummies and the Crown of Justice," by Dr. Pleyte; "The Vowel Ablaut in Coptic," by Dr. Abel; "A Fragment of a Mummy Case, apparently of the XXIst Dynasty, containing the Cartouche of an Unknown King," by Miss Amelia B. Edwards. Section IV.: "The Dialects of Central Asia," by M. J. van den Gheyn; "Buddhist Masses for the Dead at Amoy," by Dr. de Groot. Section V.: "The Lexicological Affinities of Malagasi with Javanese, Malay, and the Other Principal Languages of the Indian Archipelago," by M. Aristide Marre; "Roots in Javanese," by A. C. Vreede; "Roots in Malay," by J. Pijnappel; "The Collection of Folk-lore in the East," by the Rev. J. Long.

THREE EARLY ITALIAN SONNETS.

Trieste: Aug. 20, 1883.

I VENTURE to ask hospitality for the three following sonnets, the earliest specimens of their kind taken from Crescimbeni. The first (circ. A.D. 1200) by Lodovico della Vernaccia, a statesman's address to the citizens of Florence, is interesting from its perfect Petrarchian form of quatrains and tercets. The second and third both date from a generation later (1230); and, while the tercets are regular, the quatrains have alternate rhymes, after the fashion of the Shaksperian stanza termed a sonnet. That of Messer Polo di Lombardia (Paulo di Castello) is hopelessly corrupt: in l. 12 for *Risprendon chi*, I am tempted to read *Rispondo a chi*. Pier (Pietro) delle Vigne, alias Petrus de Vinea, was chancellor-secretary to the Hohenstaufen Emperor, Frederick II., who caused him to be killed by basining (*bacinare*); Dante (*Inf.* xiii. 58) introduces him saying,

"I be the man that hent the twain of keys."

My object is to contrast a literal rendering with the faithful version of the lamented D. G. Rossetti in *Dante and His Circle*.

I.

LODOVICO DELLA VERNACCIA.

If you, O Citizens! theme so high; so digne  
As our ambitious deeds aimed honestly,  
Glossing the text would test by phantasy  
Seemeth it not some pastime infantine?

If on our accidents and intestine  
Troubles you ponder with due modesty,  
You will incline your stubborn souls and see  
Deep rooted in your hearts the horny spine.

When lief would Reason punish all offences  
Of divers foemen and debel the proud  
Ne'er must the triumph of the Sword be shent:  
But, an by violence spoiled and high pretences  
It must be used on the losel crowd,  
Sole shall the Sword be held magnificent.

II.

MESSER POLO.

E'en as the Leven-fire with lamping light  
Starkens in obscure air, and then resplends  
Wi' glare far broadening and blazing bright  
While crash of thundering storm on Earth  
descends;

That Men advis'd be by fear and fright  
Things may be true to him that Truth intends,  
So when I view her in my captive plight  
Returning splendour to these eyne she lends.

And since she fared in sight with splendour  
fraught  
All tongues, so cruel-fond of evil tale  
Thunder their paroles, and hurt for me have  
wrought.

I answer those at thee would see me rail  
Full off shall trouble turn a-man to naught  
But life of finer Love shall never fail.

## III.

## PIER DELLE VIGNE.

Now for that eyne view not the form of Love,  
Nor may his shape be weighed in corporal way,  
Amid the many-headed some would prove  
Love to be nothing and his life deny:  
But, since Love our every sense can move  
With lordly power and gar all hearts obey,  
More price he fairly claims to his behoove,  
Than were Love visible to our visual ray.

Yet as the virtue unto Magnet dight  
Attracteth iron while none the draughtage see'th  
Yet to himself he draweth with dominant hest;  
Thus me this matter shall to trust invite  
That Love hath being; and dealeth firmest  
Faith.

To see firm Faith in Love by folk confest.

RICHARD F. BURTON.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

- BISMARCK nach dem Kriege. Ein Charakter- u. Zeitbild. Leipzig: Renger. 5 M.  
BRIEFE d. Herzogs Karl August u. Sachsen-Weimar-Eisenach an Knebel u. Herder. Hrsg. v. H. Düntzer. Leipzig: Wartig. 4 M.  
FRANKEN, D., et J. P. VAN DER KELLEN. L'Œuvre de Jean van de Velde, décrit. Paris: Rapilly.  
GLASENAPP, C. F., u. H. v. STEIN. Wagner-Lexikon. Hauptbegriffe der Kunst- u. Weltanschauung. Richard Wagner's. Stuttgart: Cotta. 15 M.  
KLEIN, W. Die griechischen Vasen u. Meistersignaturen. Wien: Gerold's Sohn. 4 M. 40 Pf.  
MIKLOSICH, F. Ueb. Goethe's "Klaggesang v. der edlen Frauen d. Asan Aga." Geschichte d. Originaltextes u. der Uebersetzgn. Wien: Gerold's Sohn. 1 M. 40 Pf.  
MONTÉPIN, X. de. Le dernier Duc d'Hallali. Paris: Dentu. 6 fr.  
SIMON, Jules. L'Affaire Nayl: trois condamnés à mort. Paris: Calmann Lévy. 5 fr.

## THEOLOGY.

- BRATKE, E. Justus Gesenius, sein Leben u. sein Einfluss auf die hannoversche Landeskirche. Göttingen: Vandenhoeck. 4 M.  
MAINLAENDER, Ph. Die Philosophie der Erlösung. 2. Bd. Zwölf philosoph. Essays. 4. Lfg. Frankfurt-a-M.: Koenitzer. 2 M. 40 Pf.  
WEHRICH, F. Das Speculum d. h. Augustinus u. seine handschriftliche Ueberlieferung. Wien: Gerold's Sohn. 60 Pf.

## HISTORY.

- ANNALES imperatorum et paparum Eistettenses Ubers. u. erläutert v. J. Düringer. 1. Th. Eichstätt: Stillkauth. 2 M.  
FONTES rerum Bernensium. 1. Bd., umfassend die Zeit bis 1218. 4. Lfg. Bern: Dalp. 3 M. 60 Pf.  
GROSS, Ch. Gilda mercatoria. Ein Beitrag zur Geschichte der engl. Städteverfassg. Göttingen: Deuerlich. 2 M.  
HORAWITZ, A. Erasiana. III. 1519-30. Wien: Gerold's Sohn. 70 M.  
MATZAT, H. Römische Chronologie. 1. Bd. Berlin: Weidmann. 8 M.  
NIELSEN, O. Kjöbenhavn i aarene 1536-1680. II. D. 2. Hft. 2 Kr. 50. Kjöbenhavns diplomatarium. VI. Bds. 1. Hft. 4 Kr. Copenhagen: Gad.  
TUPETZ, Th. Der Streit um die geistlichen Güter u. das Restitutionsedict (1629). Wien: Gerold's Sohn. 5 M.  
URKUNDENBUCH zur Geschichte der Herzöge v. Braunschweig u. Lüneburg u. ihrer Lande. Hrsg. v. H. Sudendorf. 11. Thl. 3. Abth. Göttingen: Vandenhoeck. 6 M.

## PHYSICAL SCIENCE AND PHILOSOPHY.

- ARCHIVIO del Laboratorio crittogamico Garovaglio presso la r. Università di Pavia, red. da A. Cattaneo. Vol. IV. Milan: Hoepli. 20 fr.  
BACHARASH, M. Abriss der Geschichte der Potentialtheorie. Göttingen: Vandenhoeck. 2 M.  
BRASS, A. Biologische Studien. 1. Thl. Die Organisation der thierischen Zelle. 1. Hft. Halle: Strien. 9 M.  
DOMBROWSKI, R. v. Der Fuchs. Monographie. Wien: Gerold's Sohn. 14 M.  
FISCHER, K. Kritik der Kantischen Philosophie. München: Bassermann. 2 M.  
HOFFMANN, C. K. Die Bildung d. Mesoderms, die Anlage der Chorda dorsalis u. die Entwicklung d. Canalis neurentericus bei Vogelembryonen. Amsterdam: Müller. 5 M.  
STACHE, G. Fragmente d. afrikanischen Kohlenkalkfarna aus dem Gebiete der West-Sahara. Wien: Gerold's Sohn. 5 M. 40 Pf.  
WERNER, K. Die Cartesisch-Malebranche'sche Philosophie in Italien. II. Giac. Lig. Gerold. Wien: Gerold's Sohn. 1 M. 20 Pf.  
ZIMMERMANN, R. Ueb. Hume's Stellung zu Berkeley u. Kant. Wien: Gerold's Sohn. 1 M. 20 Pf.

## PHILOLOGY.

- CHRONIK, anonyme arabische. Bk. XI. Aus der arab. Handschrift der k. Bibliothek zu Berlin, Petermann II, 633, autographirt u. hrsg. v. W. Ahlwardt. Leipzig: Hinrichs. 16 M

- ENGELBRECHT, A. G. Studia Terentiana. Wien: Gerold's Sohn. 3 M.  
GOMPERZ, Th. Herodoteische Studien. I. Wien: Gerold's Sohn. 60 Pf.  
HIRSCHFELD, O. Gallische Studien. Wien: Gerold's Sohn. 30 Pf.  
KINCH, A. F. Quaestiones Curtianae criticae. Copenhagen: Gyldendal. 2 Kr.  
KRAFFERT, H. Beiträge zur Kritik u. Erklärung lateinischer Autoren. Aurich: Reents. 3 M. 60 Pf.  
KREMER, A. Führ. v. Beiträgen zur arabischen Lexicographie. Wien: Gerold's Sohn. 1 M. 50 Pf.  
MORDMANN, J. H. u. D. H. MUELLER. Sabäische Denkmäler. Wien: Gerold's Sohn. 9 M.  
PLAUTI, T. M., comediae. Rec. et enarravit J. L. Ussing. Vol. 4. Pars 2. Pseudolum et Poenulum continens. Leipzig: Weigel. 10 M.  
SAUPPE, H. Emendationes Plutarchaeae. Göttingen: Dieterich. 80 Pf.  
WILSLOCKI, H. v. Die Sprache der transsilvanischen Zigeuner. Grammatik u. Wörterbuch. Leipzig: Friedrich. 3 M.

## CORRESPONDENCE.

## THE SHAPIRA MSS. OF DEUTERONOMY.

Oxford: Aug. 19, 1883.

I have to correct two involuntary misstatements in my last letter, which I am able to do from Dr. Ginsburg's communication to yesterday's *Athenaeum*. (1) Except in the Decalogue, he says, the writing is continuous, and there is no division into separate words. Points after certain sentences, which are a kind of versicular division, are in the MS. In the original, where a word could not be got into the line, it is divided, and a part of it stands at the end of the line, and the other part begins the next line, as is the case in the inscription on the Moabite stone. Thus far Dr. Ginsburg. I cannot, and will not, undertake to clear up this diversity of writing; I must leave that to the historian of these forged Biblical texts. (2) I see from the published text of the first two chapters of Deuteronomy, according to the Moabite sheepskins, that ii. 9 has *Ar* and not *ir*; why is it, then, translated by *city*, and not as *Ar*? *City* as a conjectural rendering of the last word may be right in an exegetical commentary, but not in a faithful reproduction of a new text. Such a method leads to misunderstanding.

On this occasion I will draw attention to some other blunders in the portion of the text last published by Dr. Ginsburg. i. 20, "Went through all *this* [not *that*, which is misleading] great and terrible wilderness *which ye saw*," is neither good English nor correct Hebrew. The forger ought to have omitted the words "which ye saw." i. 34, *wayinaf*, instead of *wayiqsof* of the received text, "and was wrath," is nonsense. Perhaps it is a misreading for *wayenaf*; but, according to parallel passages in Deuteronomy, it ought to be *wayithanaf* (see i. 37). The following passage, which is an ignorant amalgamation of Numb. xiv. 21-23 with Deut. i. 38-40, is as incorrect as only school-boys could make it. It runs as follows:—"As I live, surely all the people that sees [not saw; the Authorised Version has *have seen*] my wonders and my signs which I have done these ten times [here supply for the *lacuna* in Dr. Ginsburg's translation "in Egypt to their fathers and," the forger most likely having in mind the ten plagues] they have not hearkened unto my voice, [surely] they shall not see the [not that] good land which I swear to give unto their fathers, save your children and Caleb the son of Jephunneh, and Joshua the son of Nun, which standeth before thee," &c.

For the words "all the people" of the Moabite text, the received text has "all the men," which is logical; are women and children not included in the expression of "people"? "That see" (Numb. xiv. 22) refers to "my glory" in the first instance, which is everlasting, and hence we have the present tense; in connexion with signs and miracles of past time only, we should expect to find "that have seen" (*asher rau*). I will not insist upon the change of *zualthi*, "save," into *bilthi*, which last is cer-

tainly less emphatic. Now we come to a most illogical construction. God speaks of those who will not see the promised land in the third person. Next comes "your children," and farther on "Joshua . . . which standeth before thee." ii. 14, 16, the Moabite text reads *Anshey M'ribah*, "men of rebellion," instead of the *Anshey ham-milhamah*, "men of war," of the received text. We could admit this emendation, although, according to classical Hebrew, we should expect *Anshey rib*. But "men of war" is the logical idea, when we know that only men aged twenty or more had to perish (Numb. xiv. 29), while there were probably "men of rebellion" under twenty years of age. In the passage "until the men were wasted out by death," the Moabite text has *ad thammu* instead of *ad asher thammu* (cf. Josh. iii. 17). The substitution of the particle *lo* for *al*, "not," is admissible as an imitation of the Decalogue, but otherwise irregular. In the passage "The Horim from of old dwelt therein," we find *ישרה* instead of *ישר*, which is rightly introduced in other passages. Is this a slip of the pen? Instead of the correct expression *lefanim*, "formerly" (A.V. "in time past"), which refers to the tribes which immediately preceded the Moabites, the Ammonites, and the Edomites in their respective countries, and which "God destroyed before them," the Moabite text has *meolam*, "in old time," which means "an indefinite period." Evidently the Moabite vocabulary will be enriched by these new texts. The Moabite Moses seems to dislike the idea of *Elohim* destroying old tribes for the sake of the sons of Esau. He has consequently "The Horim from of old time dwelt therein, and the children of Esau succeeded them, and dwelt in their stead" (ii. 12; of course the Moabite text was another arrangement than the received text). But gradually he becomes more reconciled to the other tribes, and *Elohim* does something for them. As to Moab, he writes "but God destroyed them [not yet "before them"] and they dwelt in their stead." As to Ammon, the Moabite Moses is most friendly in relating that "God destroyed them before them, and they dwelt in their stead." This would throw new light upon the character of Moses according to the Moabite conception. In the condensed Moabite text of Deut. ii. 24-37 we read, "Rise ye up and pass over the river Arnon. This day will I begin to deliver . . . Sihon," where we should have expected, according to all parallel passages, a word like *reeh* before *hayyom*, which ought to be followed by *hazzech*. In the battle against Sihon the Moabite Moses is represented as a Napoleon or a Moltke. While the received text says, "Then Sihon came out against us, he and all his people, to fight at Jahaz" (ii. 32), the Moabite text has "And we went forth against Sihon to Jahaz." In the received text the Israelites approached only the boundary of the land of Ammon, which is strategically correct, whereas the Moabite text has "Ye are to pass this day the coast of the land of the children of Ammon." And this alteration was most probably inspired in order to settle the difficult question about the River Jabbok. Anyhow, I believe that the approach of the Ammonites must have preceded the fight with the Amorites (such, at least, is the statement of the received text), since the Israelites could not have ventured to attack the latter unless the Ammonites had been neutral. The new spelling of the name of the Zamzumim as *Azamazumim* facilitates the explanation of the word, which would be contracted from *Azamazumim*, "the strong, strong nation." Is this interpretation given by a commentator? If so, we should be on the track of the original upon which the Moabite text is based. Here the printed text before us comes to an end. In the