

News for Bibliophiles.

LITERARY FINDS.

I.

A FRAGMENT OF KEATS.

A nine-line fragment of Keats's "Otho the Great," cut by Severn from the poet's autograph manuscript and given to a Boston lady in 1862, has recently come to light. It contains a speech of Ludolph (Act V, scene 2), noted by the editor, H. Buxton Forman, as missing from the main body of Keats's manuscript of the play ("The Complete Works of John Keats," Glasgow, 1901; Vol. III, p. 126; see also p. 36), and reads as follows:

Ha! there, there, O thou Innocence!
I see it all, he is the Paramour.
There, bug him—dying, O Barbarian,
Shrive him and comfort him at his last gasp.
Kiss down his eyelids—was he not thy friend?
Wilt thou forsake him at his latest (sic) hour?
Keep fearful and aloof from his last gaze,
His most uneasy moments, when cold death
Stands with the door ajar to let him in?

The first three words are written over the cancelled reading, "There he is"; in line 7, "Keep" takes the place of a cancelled "Stand."

Comparing this fragment with the standard text—first printed by Lord Houghton in 1848, from Brown's copy—one notes several variant readings: nine lines instead of the eight of the printed version; "shrive" (line 4) and "friend" (line 5) in place of "shrine" and "love" of Lord Houghton's text.

While the condensing of the first three lines of the beginning of the speech in the autograph to the two of the printed version, and the later reading "love" for "friend," may represent the poet's revision of the text, the reading "shrive" of the autograph, instead of the meaningless "shrine" of all the printed editions, is obviously the only correct one.

GEORGE B. WESTON.

Harvard University.

II.

THE MANUSCRIPT OF SIR WALTER SCOTT'S "WILLIAM AND HELEN."

The original manuscript of Scott's translation of Bürger's ballad of "Lenore" was given by Scott to Mr. Dugald Stewart. Stewart's grand-niece married a member of the Morris family, of Philadelphia, but did not live long, and her little daughter was sent to England to be educated by her relatives. She received from an aunt the manuscript of "William and Helen." This little girl afterwards married Sir Samuel Romilly. She gave the manuscript, along with a miniature which may be of Scott as a young man, to her cousin, Miss Caroline Nourse, of Washington, who married Commander Bladen Dulany, U. S. N. By her the manuscript was bequeathed to her grand-daughter, Miss Rosa Dulany Chew, now Mrs. Richard C. Williams, of Baltimore.

The manuscript of "William and Helen" is of importance as the first poem, except the merest fragments, that Sir Walter Scott wrote. It has been described as a

"rough draft," but this is hardly the case, though there are in it numerous corrections and additions which it is the purpose of this notice to record. It is rather a "fair copy," made for presentation, upon which many changes have been entered. The poem is written upon fifteen small sheets, upon one side only, with various additions on opposite pages. The ink is of faded brown; some of the corrections are in another and darker ink. The pages are tied together with a green ribbon. Upon the outside is the title: "William and Helen / from / the German / of / Bürger." At the top, in pencil, is written, "Sir Walter Scott's Manuscript." Scott's own autograph signature does not occur.

The chief variations between the manuscript and the published version of so famous a poem are not without interest. Where the change has been very slight I have not thought it worth while to record it. References are by stanza and line. In several cases an original reading has been crossed out and the reading of the accepted text substituted.

II, 3. "Judah's shores," erased and "wars" substituted.

IV, 4. "The mark of victory," erased and "badge" substituted.

VII, 2. "She sought each breast in vain," erased and "the host" substituted.

VIII, 2-4. "Rent" and "wept," erased and "rends" and "weeps" substituted.

IX, 3. "Broken vows," erased and "fleeting heart" substituted.

XI, 3. The manuscript reads: "No pity is in God for me."

XII, 2. "Pious" crossed out and "af-frighted" substituted. The published version returns to "pious." The manuscript version of this stanza was afterwards used for stanza XIX.

XIII, 2. "O pray for heavenly grace," erased and "O turn to God and grace" substituted.

XVI. The manuscript reads:

O take the sacrament my child
And cease this desperate woe
Implore our father good and mild
To wipe these tears that flow.

XVII, 1-2. The MS. reads:

No sacrament can slake this fire
This bosom's scorching pain.

After the seventeenth stanza of the published version there follow three stanzas now for the first time printed:

"Perhaps, my child, thy fickle knight
In Zion's distant land
Has pledged his troth to a new new love
And knit the nuptial band.

"Despise my child the worthless loss
Nor sorrow thus in vain.
A perjured lover's fleeting heart
No tears recall again."

"O Mother! Mother! Gone is gone
And lost for ever lorne
Death only Death can succour me—
O had I ne'er been born!"

XVIII reads in the MS.:

"O break my heart, O break at once
O drink on my life Despair
No pity has our God for me—
For me has heaven no share."

Lines 3 and 4 were crossed out and the following substituted:

"Since heaven has dealt so hard with me
I scorn each idle prayer."

These in turn were erased and the lines as printed inserted.

XX, 4. "An earthly love replace," erased and "Convert thy bale to bliss" substituted.

XXII, 1. MS. reads: "Despair has fired her maddening brain."

XXVII, 4. MS. reads: "Arise! arise! my fair." This whole stanza was crossed out and the form in which it was published inserted in a different ink.

XXXIV, 1. "The black barb snorts—the moon shines clear," erased and "Look here, look here" substituted.

After stanza XXXIV there comes in the MS. the following lines, part of which occur later in the published version:

"Say William whither must we go?
And where thy bridal bed?"—
" 'Tis distant far"—"Still short and stern"—
"And narrow trustless maid."

XXXVI, 1. The MS. reads: "Strong love prevailed. Fair Helen bounes."

XLIV. This stanza is not in the MS.

XLVIII. The MS. has many small changes and erasures in this stanza (which apparently gave trouble) that are not worth recording.

LXII, 2. "Martial steel," erased and "casque of" substituted.

LXVI. This last stanza is not in the MS. The original ending after stanza LXV is, I think, better.

S. C. CHEW, JR.

Hotchkiss School, Lakeville, Conn.

American Oriental Society

Boston, April 18.

The 126th meeting of the American Oriental Society was held in Boston and Cambridge April 16 and 17. The attendance was somewhat smaller than usual, though all the leading institutions at which Oriental studies are carried on were represented. The two sessions on Thursday and the one on Friday morning were held in the handsome quarters of the American Academy of Arts and Sciences, admirably adapted for gatherings of scientific bodies, while the session on Friday afternoon was in the Phillips Brooks House at Harvard. Preceding the reading of papers there was a short business meeting, at which various reports were read and the more important correspondence with foreign scholars and institutions during the year.

On the conclusion of the business meeting Prof. Paul Haupt, of the Johns Hopkins University, delivered his address as president of the Society, choosing as his topic "Armageddon"—or Harmageddon, as the Revised Version has it—mentioned in the Book of Revelation, xvi, 16, as the place where the Kings of the earth will be gathered for the "last battle of the race." Interpreting the name as "Mount of Megiddo," Professor Haupt traced the ideas associated with Armageddon to the great struggle of the Israelitish clans, c. 1200 B. C., at the beginning of their national history against the Canaanitish groups under the leadership of Sisera. The

victory of the Israelites is commemorated in the celebrated song of Deborah, in the fifth chapter of the Book of Judges. This production, being contemporaneous with the event, is therefore one of the oldest, if not the oldest piece of poetic literature in the Old Testament. The reference to Megiddo in the poem is an indication that it was there that the decisive battle was fought—because of its position as a strategical point at the entrance to the plain of Esdraelon. The event, marking as it did the beginning of Israelitish independence, never faded from the memory of the people, and Megiddo thus became the name around which there grew up the conception of a great final rallying-place in the contest against the powers of evil. The second portion of Professor Haupt's address was devoted to a critical analysis of the Song of Deborah, the text of which requires considerable emendation in order to obtain a satisfactory interpretation. The metrical translation of the poem which he made on the basis of the restored text, and which in conclusion he read, was marked by great beauty and poetical vigor, bringing out the elemental grandeur of this remarkable production of a semi-barbarous age. Professor Haupt's analysis of the poem was full of suggestions, one of the most striking of these being the evidence advanced for regarding Deborah as the personification of the clan that led in the struggle. The title of Deborah as "a mother in Israel" he regards, in accord with Oriental parlance, as the designation of a tribe or a clan and not of an individual.

Of the thirty-seven papers announced only some twenty were read, the authors of the others not being present. The Indo-Iranian communications predominated this time over those in the field of Semitics. Most of them were exceedingly technical in character, dealing with textual criticism of passages in the Sanskrit literature or with questions of grammar. Of more general interest was the announcement of Professor Edgerton, of the University of Pennsylvania, regarding the progress of a great *corpus* of variants in the Vedas in preparation by Professor Bloomfield, of the Johns Hopkins University, and himself. This work when completed will be an invaluable aid in the interpretation of parallel passages in the Vedas, and in deciding questions of priority as between variant readings in different Vedic texts. It will be published in the Harvard Oriental series edited by Professor Lanman, who has at present some ten volumes of texts and translations in press or well under way—a significant evidence of his editorial activity.

Dr. Ogden, of Columbia University, discussed a passage in the famous Behistun inscription of Darius, which

he showed formed a secure basis for the chronology of the events narrated by Darius.

A feature of interest was the active participation in the meetings of two Japanese scholars, Professor Asakawa, of Yale University, and Professor Anesaki, of Tokio University, who is the Harvard exchange professor this year. The former presented a valuable communication on the origin of feudal land-tenure in Japan, which he traced back to the period following upon the great Reform of the seventh century. Professor Asakawa distinguished two main sources of the *Sho*, as the landed estates in Japan are called, (a) lands specially granted by the Emperor, and therefore immune from taxation, and (b) illegally acquired tracts of land, for which after the tenth century characters of immunity were granted. By the twelfth century the immune *Sho* had become more numerous and powerful than the lands that still remained in control of the state. In the course of his paper Professor Asakawa dwelt on the interesting parallel presented between the growth of feudal lands in Japan and western Europe, which, while presenting some minor differences, was in its main features strikingly similar. Professor Anesaki gave an interpretation of two stone carvings from China, now in the Boston Museum of Fine Arts, one dating from the middle of the sixth century A. D. and representing a dedicatory offering for the security of the throne and the national welfare; the second of later date, with sculptures illustrating popular Chinese tales of a Buddhistic character.

Professor Barton, of Bryn Mawr College, presented two communications, one on an important cylinder inscription in the Museum of the University of Pennsylvania, which dates from the dynasty of Agade (c. 2600 B. C.), and which commemorated the rebuilding of the temple at Nippur after a plague that had swept over the land. The other dealt with an investigation of the religious conceptions underlying Sumerian proper names which clearly demonstrate the identity of religious views held by the non-Semitic population of the Euphrates Valley with the Akkadians or Semites, who eventually obtained the control in both Babylonia and Assyria.

The Rev. Dr. J. B. Nies, of Brooklyn, placed before the Society some of the results of his investigations on the original pictures underlying cuneiform signs of Babylonia and Assyria—an exceedingly difficult task on which he has been engaged for some time. He showed in a very interesting manner how, *e. g.*, the sign for honey arose from a picture of a bee in a bee-hive; and the form of the bee-hive in the oldest cuneiform script still shows in its outlines the form of bee-hive used at the present time

in Palestine and in other parts of the East.

Mr. F. A. Cunningham, of Merchantville, N. J., discussed the very puzzling problem of the so-called Sothic cycle, *i. e.*, a cycle determined by the Heliacal rising of the Dog Star Sirius, known to the Greeks as Sothis. Mr. Cunningham's solution for the difficulties encountered in Egyptian chronology proposes that the use of the Sothic Cycle began in 3000 B. C., but that two changes were introduced in the course of time with a view of harmonizing the 365 solar days with the actual solar year of 365 days and a fraction. The first change was made in 1774 B. C. under Asseth, adding fifteen days to the year, and a second adjustment in 1321 B. C.

Among the Semitic papers mention should be made of Dr. Worrell's demonstration by means of a Röntgen-ray apparatus of the pronunciation of the Arabic sounds *h* and *kh*. The investigation was made by Dr. Worrell in the Colonial Institute of Hamburg, with natives of Egypt and Yemen as the subjects.

The session on Friday afternoon was devoted to papers on the history of religions and to other papers of a more general interest.

Professor Haupt set forth new evidence for his view that Magan and Melukkhha, occurring frequently in old Babylonian inscriptions, were designations of Egypt and Nubia, respectively, and not, as is held by many scholars, territorial sections in the Peninsula of Sinai.

Professor Jackson, of Columbia University, spoke of a recently acquired manuscript of the quatrains of Omar Khayyam, dating from the year 1340 A. D., and therefore of great value in the study of the genuine quatrains as distinguished from those which represent imitations of Omar Khayyam.

Mr. Schoff, of the Commercial Museum of Philadelphia, presented a paper of striking interest on some aspects of the overland trade routes to the Orient at the time of the Christian era, in which he pointed out the causes that led to the abandonment of the older route from Antioch to Seleucia, thence north of the Persian desert to the Pamirs and the upper Indus, in favor of an independent one, with its terminus in Petra at the head of the Gulf of Akaba, in northern Arabia; thence by caravan or sailing around Arabia to the head of the Persian Gulf, and overland south of the Persian desert to Kabul. The prosperity of this route was due to states not acknowledging Parthian sovereignty (which controlled the older route), coöperating with a power then controlling the passes to India and China, which appears to have been the well-known Kushan monarchy. Through the Roman conquest of Petra