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THE
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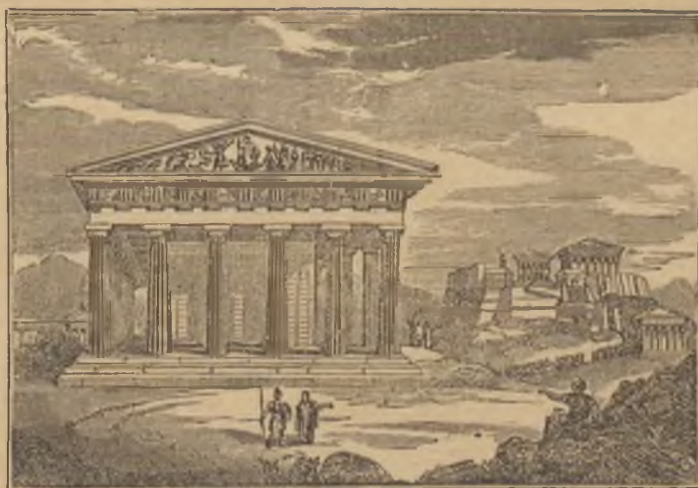
OF

LITERATURE, SCIENCE, THE FINE ARTS,
MUSIC, AND THE DRAMA.

JANUARY TO JUNE,

1909.

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"Dies mei velocius transierunt, quam a textente *tela* succiditur, et consumpti sunt absque ulla spe." *Tela* means the warp or web, never the shuttle. The warp is the threads, which are extended lengthwise in the loom and crossed by the woof.

There is no question as to the reading in the Hebrew. The word there is 'a'regh, which means either "loom" or "a thing woven." This word occurs as a noun only here and in Judges xvi. 14, where the A.V. renders "beam." The translators seemingly failed to see how the days could be said to pass more swiftly than threads, and therefore assumed that the metaphor was from the weaver's shuttle—a pretty enough picture, and vivid. But Job was an exquisite poet, and he had before his mind a still more vivid picture, and more subtly suggestive of days swiftly spent. And François Villon, of the wasted youth, knew what was in the earlier poet's mind. He writes as follows:—

Mes jours s'en sont allez errant,
Comme, dit Job, d'une touaille
Sont les filetz, quant tisserant
Tient en son poing ardente paille:
Lors, s'il y a nul bout qui saille,
Soudainement il le ravit.
Si ne craings rien qui plus m'assaille,
Car à la mort tout assouvyst.

My days are spent; with Job I cry,
Like unto threads of cloth they go,
Whens the weaver standing by
Holds in his hand the blazing tow;
Then, if an end protrudeth, lo,
Caught by the name it vanisheth!
I reck not of impending woe,
For all will have surcease at death.

Is not that just the idea that Job intended? And here also a knowledge of the weaver's craft comes in. I am informed that this process of burning off the protruding ends is still in vogue. In some cases flames are used, in others red-hot steel rollers.

Villon, though he never took his degree and would seem to have passed nearly all his time in riot, plunder, and debauchery, yet seems to have assimilated sundry scraps from such lectures as he attended, and indeed there is proof from other passages that he was something of a scholar, though not of the Dryasdust order.

GEORGE HEYER.

DR. PARR AND DR. URI.

Budapest, February 25, 1909.

ON p. 62 of the catalogue of the library bequeathed by Dr. Parr, curate of Hatton and Prebendary of St. Paul's ('*Bibliotheca Parriana*, London, 1827), a copy of Kennicott's '*Dissertatio generalis in Vetus Testamentum*' is mentioned as bound together with

"*Codices Manuscripti Hebraici et Chaldaici*..... with an Autograph of the learned and judicious Preface intended for publication by the profound Orientalist, the Editor, Dr. Uri, and insolently rejected and quibbled by Dr. Randolph, the Canon of Christ Church."

I suppose that this volume of the *Bibliotheca Parriana* must have been acquired by some public or private library in England.

It would naturally be of great importance to us here in Hungary to know what has become of this volume, containing an unpublished autograph paper by our learned fellow-countryman Dr. John Uri, who acquired in your land a well-deserved reputation as an Oriental scholar.

We shall be grateful to any one who is in a position to give us the required information as to the whereabouts of the above-mentioned volume.

May I ask you kindly to assist me in my search by giving publicity to these lines in *The Athenæum*?
IGNAZ GOLDZIEHER,
Professor in the University of Budapest.