

THE ACADEMY.

*A WEEKLY REVIEW OF LITERATURE, SCIENCE,
AND ART.*

—————
J U L Y — D E C E M B E R,
1 8 8 6.
—————

VOLUME XXX.

PUBLISHING OFFICE: 27, CHANCERY LANE, LONDON, W.C.

1886.

Again, in the word *Messala*, Shakspeare is, I contend, invariably right in his accentuation; it is Dr. Abbott who is wrong.

In his *Shakesperian Grammar* (ed. 1884) § 506, Dr. Abbott marks the accent on the second syllable, *Messa'la*; but in § 480 on the first, *Mes'sala*. Cf. § 506, *J. C.* 5.1.70:

"Messa | la'! — | What says' | my gen' | eral' | ?"
with § 480, *J. C.* 4.3.231:

"Lucius', | my gown' | Fare' | well, good' | Mes'sa | la."

But why *Mes'sala* and not *Messa'la*? In eleven other lines the word occurs four times in the second foot, once in the fourth, and eight times in the fifth. I limit myself to one example of each:

Second foot, 5.2.1:

"Ride, ride', | Messa' | la, ride', | and give' | these bills' |."

Fourth foot, 4.3.139:

"And come' | yourselves', | and bring' | Messa' | la with' | you."

Fifth foot, 4.3.161:

"Come in', | Titin' | ius! Wel' | come, good' | Messa' | la."

Similarly I have tested *Dunsinane* in *Macbeth*, and find it invariably accented on the first and third syllables. The scansion, therefore, of *Macbeth*, 5.5.46, should be, I submit:

"Comes to' | ward Dun' | sinane'. | Arm, arm', | and out' |."

Milton's *Paradise Lost*, 9.495 (and other lines) supporting *to'ward*:

"In ser' | pent, in' | mate had'! | and to' | ward Eve |."

In *King Henry V.* the accent will be found to be invariably on the first syllable of *Harfleur*. In the use of proper nouns, as of other words, Shakspeare does not hesitate to vary the number of syllables, but he does not vary the position of the accent. *Cassius* and *Portia* may be two or three syllables, according to his need, *Volumnius* and *Lucilius* may be three or four; but the position of the accent is always the same. This appears to me to be Shakspeare's principle, and many erroneous scansions would have been avoided if this principle had been acknowledged. Words such as *toward* may be found in Shakspeare (and Milton) as *to'ward*, *toward*, and *to'ard*, the termination, *-able*, may be *-a'ble*, or *-ä'ble*; but proper nouns do not vary like words in a transition stage.

BENJAMIN DAWSON.

P.S.—The numbers of the lines are given from the Clarendon Press Series.

THE VOICE OF MEMNON.

Budapest: Oct. 25, 1886.

The important essay on "The Voice of Memnon," in the *Edinburgh Review* for July, which I have only just read, induces me to ask the hospitality of the ACADEMY for the following letter. It may have some interest in connexion with the influence of the phenomenon which is reported of the Egyptian Memnon upon the development of legends in the East. Stories have grown up in the Mohammedan world about musical pillars, mountains, and so forth, which are in all probability descended from the tradition about the Memnon figure.

First should here be mentioned the story (preserved in Ibn Hisham, *Leben Muhammed's*, ed. Wustenfeld, p. 872) of the mosque at Ta'if in Arabia, where stood a pillar (*sarija*) which every day, when the sun shone on it, gave forth a note (*nahid*). The Mohammedans delight in telling wonders of the columns of famous mosques. An account of some of these wonders may be found in the *Oesterreich. Monatschr. für den Orient*, 1886, col. 79a. In *Ibn Batuta*, i, p. 127, also is mentioned a

miraculous pillar from Askalon, the nature of which may be seen in *Chandler's Travels in Asia Minor* (p. 41 of the German translation, Leipzig 1776). It is, therefore, not surprising that the tradition about Memnon should likewise have been transferred to the column of a Mohammedan mosque. Here, too, belongs the legend told in Al-Ham-dani's *Iktäl*, under the heading of Jewish-Arabic story-tellers, about the castle of Gundân, how the statues there roared like lions whenever the wind blew on them (D. H. Müller, *Die Burgen und Schlösser Südwestasiens*, Heft 1, p. 57, Wien 1879; *Sitzungsberichte der Wiener Akademie*, phil. hist. Classe, Bd. 94, p. 389). In the romance of 'Antar (ed. Shâhin, Cairo, Bd. 7, p. 120), in which many popular legends are preserved, we find another variety of the same type of story. In the episode which treats of the march of the hero Nîkma against 'Antar, he encamps near a mountain

"which is among the wonders of the world; for smoke, like black clouds, rises from the mountain and neighbourhood, falling neither summer nor winter; and, whenever the new moon rises over it, it utters a cry like the cry of mothers bereaved of their children."

All this is surely derived from the Memnon tradition. I. GOLDZILNER.

WALTER DE HENLEY.

Oxford: Nov. 2, 1886.

I can easily answer Mr. Bourne's question. The MS. of Walter de Henley has not been printed in England, either in its French or Latin version. I tried to induce two Deputy Keepers of the Rolls to print certain MSS. about early English agriculture, and to reprint certain early printed books on the same subject; but I strove in vain, for no time is more lost than that lost in arguing with a stolid official who has a large salary. Perhaps some one else with more leisure and patience will be more fortunate than I was.

There are two MSS. of Walter de Henley's book in the Bodleian library. The first is known as 98 Douce. It is in beautiful preservation, and is part of a lawyer's compendium. So clean and perfect is it that, were it not for the anachronism, I should fancy it might have been written for a thirteenth-century barrister, who got no briefs because he knew no law, and had the luck to become a well-paid professor of law in an English university where he need know no law. From internal evidence, I am sure that the book was written before the middle of the thirteenth century.

The second MS. is in Latin. It is called a *carmen*, but it is not in verse or even in rhythm. This is, no doubt, what the "M. Achard" of M. Lacour, who edited the French transcript for the "Bibliothèque de l'École des Chartes," saw. Who M. Achard is I cannot guess. Can it be Mr. Halliwell Phillipps? I used to think that this was a fifteenth-century MS., but I am now pretty sure that it was written during the last twenty years of the fourteenth, and I find that my friend Mr. Macray, whose experience and judgment in these matters is great, has arrived at the same conclusion.

I have this morning compared the Douce MS. with the French publication. They are of the same work; but the preface of the Douce MS. is not in the French copy, and the variations in the text are numerous. I am not surprised at this. Walter de Henley's counsel to his son was a handy book of agriculture, and was, I have little doubt, copied into many manuals, most of which have been worn out or lost. I am pretty sure that Walter de Henley was the only authority on agriculture in England up to the time of Fitzherbert, who by the way constantly copies his predecessor.

I have read in some place that Walter de

Henley is really Grosteste, the great Englishman of the earlier thirteenth century. Though I think this is incorrect, I believe there is some plausibility in the error.

JAMES E. THOROLD ROGERS.

WACE'S CATALOGUE OF SHIRES AT HASTINGS.
Oriel College, Oxford: Nov. 1, 1883.

Mr. Oman notices, in the ACADEMY of October 30, 1886, p. 288, that in the list of shires given by Wace as sending contingents to Harold, Stamford and *Canterbury* are bracketed together. Wace's lines are as follows:

"Venez furent delivrement
Cil de Londres è cil de Kent
Cil de Herfort è cil d'Essexse
Cil de Surée è de Sussesse
De Saint Edmund è de Sufoc
E de Norwic è de Norfoc
De Cantorbere è de Stanfort
E cil vindrent de Bedefort
E cil ki sunt de Hundetone
Venu sunt cil de Northantone
&c., &c. 12848 sqq."

Is it not probable that the shire named in the list which Wace had before him was Cambridge-shire, and that Wace confused the name with that of Canterbury, which was better known to him? The order in which the districts are given is as obviously geographical as that of the Catalogue in the second book of the *Iliad*. The coupling of York and Buckingham is an apparent exception; but the case of York, as Mr. Freeman has pointed out, is peculiar, for it is stated that "D'ultre li Humbre n'i vint gaires," and, though a few volunteers may have joined from York, the shire as a whole was not represented.

CHARLES L. SHADWELL.

"MATERIALISM AND MORALITY."

London: Nov. 2, 1886.

Will you kindly allow me a little space to correct one—perhaps the most important—of several annoying errors of the press in my article, "Materialism and Morality," which appears in the current number of the *Fortnightly Review*?

Towards the end of page 587, I have cited the following passage from the Dean of St. Paul's "Oxford University Sermons":

"The Christian idea of purity has still a hold upon our society, imperfectly enough. Can one ask a more anxious question than whether this hold will continue? No one can help seeing, I think, many ugly symptoms. The language of revolt is hardly muttered. The ideas of purity which we have inherited and thought sacred, are boldly made the note and reproach of the Christianæ."

The printers have made the quotation end at "imperfectly enough," thus very greatly weakening its force, and attributing to me three sentences which are the dean's.

W. S. LILLY.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Nov. 8, 8 p.m. Royal Academy: Demonstration, "The Trunk," II., by Prof. J. Marshall.

8 p.m. Aristotelian: "The Reorganisation of Philosophy," by the President, Mr. Shadworth H. Hodgson.

8.30 p.m. Geographical: "Similarities in the Physical Geography of the Great Oceans," by Mr. J. Y. Buchanan.

TUESDAY, Nov. 9, 8 p.m. Civil Engineers: Inaugural Address by the President, Mr. Edward Woods, and Presentation of Medals, Premiums, and Prizes.

8 p.m. Colonial Institute: "The Colonies in Relation to the Empire," by Sir Graham Berry.

8.30 p.m. Anthropological: Exhibition of Dr. Otto Finsch's Casts of Natives of the Pacific Islands, by Prof. Flower; an Interpretation of One of the Copan Monuments, by Dr. E. T. Hamy; "The Aborigines of Hispaniola," by Mr. H. Ling Roth.

WEDNESDAY, Nov. 10, 3 p.m. University College: Barlow Lecture, "The Textual Criticism of the Divine Comædia," I., by the Rev. Dr. E. Moore.