

language, and from that time forth it became dominant in all the prose which did not specially treat of theological or historical subjects, but which only aimed at being entertaining and at showing artistic mastery of the language of the day, until the strictest imitation and the highest perfection was reached in Euphuism."

Again:—

"Lyly, however, not only imitated the contents of the Spanish romance, but also the 'culto estilo' of Don Antonio de Guevara, which had found a welcome in England ever since the time of Henry VIII., and which had been most closely rendered into English by North's translation. One can easily see that this influence of Guevarism on English prose must have been very strong and lasting, when one considers that at three distinct periods English writers, by translation and imitation, successfully attempted to make their countrymen acquainted with the substance and the language of Guevara's works. First Bourchier, Bryan, and Elyot; later on North, Thymme Hellowes, and Fenton; and finally George Pettie and Lyly—the last two of whom imitated his style most closely, but also exaggerated it most ruthlessly."

It seems to me that Mr. Lee has not read Dr. Landmann's pamphlet with the attention he has bestowed on the English summary of it, or he would have seen that the "inaccuracies" for which he makes me personally responsible are part of my debt to the German scholar. Dr. Landmann gives the dates of twelve editions before 1560. On looking into the matter I, like Mr. Lee, can only discover nine. Has Dr. Landmann confounded some of the early French translations with the English which stand next to them in the British Museum Catalogue? As to the date of the execution of the Berners translation of the "Golden Boke," the facts are these: Lord Berners—unless Mr. Lee has some quite fresh information, in which case I must plead ignorance—died on March 16th, 1332. The colophon of one edition, the earliest, of the "Golden Boke" says it was "ended at Caleis the tenth daie of Marche in the year of the reigne of our sovereigne Lord Kyng Henry the Eigthe, the xxiiii." That of the second edition, of which there is a copy at Lambeth, has, according to Maitland's Catalogue, "in the year of the reigne, &c., the xxiii."—apparently a correction of the first date. Henry VIII. came to the throne April 22nd, 1509, therefore March 10th of his twenty-fourth year would be March 10th, 1533—a date which Mr. Lee accepts, but which seems to me to make the translation finished nearly a year after the translator's death. Evidently the date of the second edition, March 10th, 1532, is the correct one for the conclusion of the translation. But the bulk of it must have been executed in or about the preceding year, 1531. MARY A. WARD.

THE SHAPIRA MS. OF DEUTERONOMY.

HEREWITH I give the beginning of Deuteronomy as exhibited in the fragments. The other portions will follow in regular order.

אלה הדברים אשר דבר משה על פי יהוה אל כל בני ישראל במדבר בעבר הירדן בערבה. אלהם אלהינו דבר אלנו בחרב לאמר. רב לכם שבת בהר הזה פנו וסעו לכם ובאו הר האמרי ואל כל שכני בערבה בהר ובשפלה ובחף הים. ונסע מחרב ונלך את כל המדבר הגדל והגרא הזה אשר ראתם ונבא עד קדש ברנע ואמר אלכם באתם היום עד הר האמרי עלו ורשו את הארץ כאשר דבר אבתם לעלת ותרננו ותאמרו בשנא . . . לאברנו וינאף

אלהם וישבע לאמר חי אני כי כל העם הראם את אתתי ואת מפתי אשר עשתי זה עשר פעמים . . . לא . . . לא שמעו בקלי אם יראו את הארץ הטובה אשר נשבעתי לתת לאבתהם. בלתי מפכם וכלב בן יפנה ויהשע בן נן העמד לפניך המה יבאו שמה ולהם אתננה. ואתם פנו לכם וסעו המדברה דרך ים סוף עד תם כל הדר אנשי המרבה מקרב המחנה ותשבו בקדש ברנע עד תבו אנשי המרבה למת נקרב המדנה [אתם עברם היום את גבל בני עשו היושבם [בש] עיר לא [תצרו] ולא תתגר במ מלחמה כי לא אתן מארצם לכם ירשה. כי לבני עשו נתתה ירשה. החרם מעלם ירשה בה ובני עשו ירשם וישבו תחתם. ונפו ונעבר את מדבר מאב. ויאמר אלהם אלי אתם עברם היום את גבל מאב לא תצרו ולא תתגר במ מלחמה כי לא אתן מארצם לכם ירשה כי לבני לט נתתי עד ירשה. רפאם מעלם ישבו בה והמאבם יקראו להם אמם וישמדם אלהם וישבו תחתם. ונפו ונעבר את נחל זרד ויאמר אלהם אלי לאמר קמו ועברו את נחל ארנו היום החלתי לתת לפניך את סיחן מלך חשבון האמרי ואת ארצו. ונצא לקראת סיחן יהצה ונכה עד לא השאר לו שרד ונלכד את כל ערו מערער אשר על שפת נחל ארנו עד הגלעדי ועד נחל יבק הכל נתן אלהם אלהינו לפנינו. ונפו ונעבר דרך נחל יבק ויאמר אלהם אלי לאמר אתם עברם היום את גבל ארץ בני עמון לא תצרו ולא תתגר במ מלחמה כי לבני לט נתתי ארץ בני עמון ירשה. רפאם מעלם ישבו בה והעמנם יקראו להם עומזום וישבו תחתם.]

"These be the words which Moses spake according to the mouth of Jehovah unto all the children of Israel in the wilderness beyond the Jordan in the plain. God our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount. Turn you and take your journey and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale and by the seaside. And when we departed from Horeb we went through all that great and terrible wilderness, which ye saw; and we came to Kadesh-Barnea. And I said unto you, Ye are come this day unto the mountain of the Amorites. Go ye up and possess ye the land, as said [unto thee the God of thy fathers]. [Notwithstanding] ye would [not] go up. And ye murmured and said, Because [God] hated us. to cause us to perish. And God was angry [and sware] saying, As I live, surely all the people that saw my wonders and my signs which I have done these ten times not. they have not hearkened unto my voice, they shall not see that good land which I sware to give unto their fathers, save your children and Caleb the son of Jephunneh and Joshua the son of Nun which standeth before thee, they shall go in thither, and unto them will I give it. But as for you, turn you and

take your journey into the wilderness by the way of the Red Sea, until all the generation of the men of rebellion shall be wasted out from among the host. [And they abode] in Kadesh-Barnea until the men of rebellion were wasted out by death from among the host. Ye are to pass over this day the coast of the children of Esau, which dwell in Seir. Thou shalt not distress them, nor meddle with them in war, for I will not give you of their land any possession, because I have given it unto the children of Esau for a possession. The Horim from of old dwelt therein, and the children of Esau succeeded them, and dwelt in their stead. And we turned and passed the wilderness of Moab. And God said unto me, Ye shall pass over this day the coast of Moab, ye shall not distress them, nor meddle with them in war, for I will not give you of their land any possession, because I have given unto the children of Lot the city for a possession. The giants dwelt therein from of old and the Moabites called them Amim, but God destroyed them, and they dwelt in their stead. And we turned and passed the brook Zered. And God said unto me [saying], Rise ye up and pass over the river Arnon. This day will I begin to deliver to thy face Sihon the Amorite, King of Heshbon, and his land. And we went forth against Sihon to Jahaz, and we smote him till we left him none to remain. And we took all his cities from Aroer, which is by the brink of the river Arnon, unto Gilead and unto the brook Jabbok. God our God delivered all unto us. Then we turned and went up the way of the brook Jabbok. And God said unto me, saying, Ye are to pass this day the coast of the land of the children of Ammon. Ye shall not distress them nor meddle with them in war, because I have given unto the children of Lot the land of the children of Ammon for a possession. The giants dwelt therein from of old, and the Ammonites called them Azam-zummim, but God destroyed them before them, and they dwelt in their stead."

I have only to remark:—

1. That the writing, with the exception of the Decalogue, is continuous, and that the division of it into separate words is my own.

2. The points after certain sentences (e. g., lines 3, 4, &c.), which are a kind of vericular division, are in the MS.

3. In the original, when a word could not be got into the line it is divided, and 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.

In the previous article the point after [פש], "person," has by mistake been joined to it, and thus made it a suffix, which must be corrected.

I have also to remark that instead of saying that the phrase אלהים אלהיך, "God, thy God," does not occur in the Bible, I should have said "not in the Pentateuch," since this phrase occurs twice in the Psalms (xlv. 8; l. 7).

CHRISTIAN D. GINSBURG.

BYRON LETTERS.

As the interest always felt in Lord Byron's life has been much increased by recent publications, we print to-day a series of letters, which throw new light on various portions of his career, and on Lady Byron's relations to him and Mrs. Leigh. We think that the time has come when the scandalous legends that have sullied the fair fame of the poet, his wife, and his sister should be finally dissipated; and in the belief that no one can rise from the perusal of these letters without feeling that the stories long current are baseless, we print the correspondence that follows. The opening set of letters passed between Lady Byron and Mrs. Leigh, and extend from the time of their first acquaintance till Lady Byron's separation from her husband; next comes a letter from Lady Byron to her husband, written after she had left him; and then Lord Byron's final letter to her. This is followed by two letters addressed