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A Uniquely American Legacy

BY ALFONSO ORTIZ

More than three-quarters of a century ago, Charles F. Lummis observed, after having visited most of the important Pueblo Indian ruins in the American Southwest, that these monuments, as impressive as they were, should not receive the primary attention of scholars interested in the cultural history of the Southwest. After all, he reasoned, they had survived undisturbed for unknown centuries, and could well survive for centuries more in this arid environment. He suggested instead that scholars devote their energies to the study of the living Pueblo Indians, so similar were they in their general mode of life to what was known of their prehistoric ancestors, and so confident was Lummis that the Pueblo Indians of his day could not long survive a steadily encroaching American civilization.

Lummis was wrong on both counts. On the one hand, he could not predict the attraction that the ruins would have for antiquarians and pot hunters who, in the space of a generation had ransacked many of the most impressive and accessible of the cliff dwellings, cave dwellings, and other fortified Pueblo villages once scattered through vast areas of four states. On the other hand, he underestimated the Pueblo Indians’ tenacity in adhering to their traditional cultures, and their resiliency in adjusting to much of the new that they found either desirable or could not avoid. What this life-long student of the Southwest, confidant of Teddy Roosevelt, originator of the invitation to his countrymen to “see America first,” and companion of another great American pedestrian, Adolph Bandelier, did do was define one of the primary tasks of the then-new science of anthropology. This is to preserve a systematic record of the cultures of the vanishing peoples of the world. Lum-
mis was not himself an anthropologist, but this was a task to which he contributed much, at least for the Indians of the Southwest.

To be sure, Lummis' fear that Pueblo Indian culture would not long survive in the more or less intact form in which he first encountered it is finally being realized, some four decades after his death. And it was a similar concern which gave rise to the collection of recordings of Pueblo Indian traditions1 which I compiled during the past ten years, and which is now in course of being issued as a publication by the Princeton University Library.

A distinguished anthropologist, also a life-long student of the Pueblos, was once heard to remark that, "the Pueblo Indians use memory as we use books." This was while discussing the Pueblos' ability to memorize hour after hour of songs, prayers, speeches and myths, and then repeat them in letter-perfect fashion. He might have gone on to say that Pueblo Indians, like other non-literate peoples, use their oral traditions in the same way Western man uses schools, scriptures, Sunday classes, and other specialized institutions designed to inculcate Western values and traditions in the young, so as to ensure their perpetuation. To state it otherwise, what in modern Western cultures is transmitted by the written word is transmitted in tribal cultures entirely by the spoken word. Thus, among the Pueblos, myth has as one of its more crucial functions, that of instructing the young in proper modes of behavior; ritual oratory, that of invoking the sanction of tradition for an undertaking by referring to the gods and to the beginning; and sacred chants, that of consecrating the Pueblo world anew and, thereby, of putting the people in harmony with their gods. In order for any aspect of the oral tradition to be valid and efficacious it must, moreover, be recited or sung perfectly; thus the importance of an exact memory. When the religious traditions are as complex and their symbolic content as rich as that of the Pueblos, the task of memorizing them and passing them down from generation to generation is a remarkable feat indeed.

The collection now taking shape in Princeton consists not only of some fifty-five hours of tape recordings of this exacting oral tradition, but reproductions of more than one hundred and fifty documents, some of which date back to the early years of the 19th century, and numerous photographs. Most of the tapes are

1 Support for this continuing project during the Summer of 1968 came from the Penrose Fund of the American Philosophical Society. This aid is gratefully acknowledged.

recorded in an Indian language. There are approximately 25 hours of songs, ten hours of myths and folktales, and four hours of prayers and speeches delivered on formal—usually ritual—occasions in a special oratorical style. The remainder consist of discussions with tribal elders, and included in this group is a complete description of one of the most sacred and secret of Pueblo religious dramas. This last is something which has never been obtained before from the Pueblo Indians, to the best of my knowledge.

I have spoken as if the recordings were representative of Pueblo culture, when in fact all but a half-dozen hours come from San Juan Pueblo, which is located about 30 miles north of Santa Fe, New Mexico. The people of San Juan, where I also grew up, speak Tewa, as do the inhabitants of five other neighboring Pueblos in northcentral New Mexico. There are approximately 250 Tewa speakers in all, and they share to a remarkable degree the customs and beliefs of the better known Pueblo Indians of Taos and Zuni, also in New Mexico, and the Hopi of northeastern Arizona. Thus, the concentration of the recordings on one Tewa Pueblo was not entirely a matter of convenience on my part, for I believe that an extensive and systematic recording of some of the traditions of one Pueblo will tell us much more about Pueblo culture generally than a superficial survey of several Pueblos. And it is precisely in those aspects of culture treated in the recordings, especially myth, music, and dance, that there is so much homogeneity over the entire 400-mile area known as the Pueblo crescent. This said, and before going on to present some examples of the kinds of data preserved on tape, let me attempt to indicate briefly how my interest in this kind of task came about.

It all began just ten years ago this summer, when I was witness to what has become a commonplace tragedy in the American Indian and tribal world generally. One of the tribal elders of San Juan, a man who knew more of the sacred chants sung during the complex and numerous ritual dances of the Pueblo, passed away suddenly. A short time later, when it came time to perform one of the more prolonged and exacting of the calendrical dances, no one could be found who knew all of the songs; the recently deceased elder had not been able to teach them to someone else. The songs were quite probably centuries old, but the passing of a single elder brought the entire ritual complex of which they were an integral part to the verge of extinction. On this occasion they
Because I had observed numerous instances of this in American Indian communities through the years, I determined to preserve on tape a systematic record of as much as possible of those customs most in danger of becoming extinct in at least one community. The only standards I set and adhered to were that each recording enterprise be carefully planned, and that the recordings be thorough for particular myth, prayer, and song cycles. This is the legacy. Now, let me present some examples of the kind of material obtained thus far, and of its significance. The first is a summary of a long and beautiful myth, which I have entitled “Is Death Final?” It is representative of the thirty I have recorded to date.

Long ago there lived in the ancestral home of the people of San Juan, in a village only the ruins of which can now be seen across the river from present-day San Juan, two unusually talented young people. The youth was called Deer Hunter because, even as a boy, he alone never returned empty-handed from the hunt. The girl, whose name was White Corn Maiden, made the finest pottery and embroidered the most beautiful designs on clothing of any woman in the village. She, too, displayed her talent while still a very young girl. Together these two also made the most handsome couple in the village, and it was no surprise to their parents that they always sought out one another’s company from a very early age. It was also regarded as inevitable by the villagers that one day they would marry, since it was believed they were favored by the gods, and thus destined to make their life together.

In time they did marry and the relatives and other villagers hoped that, having their own household, they would not spend so much time in one another’s exclusive company. But the villagers were to be disappointed, for White Corn Maiden began to ignore her pottery-making and embroidery, and Deer Hunter foreswore his hunting trips with other men to the nearby mountains, even when he alone could have saved many of his people from hunger. They began to spend all of their time with one another, even to the extent of ignoring religious obligations. So the tribal elders finally called a council, at the request of the young couple’s worried parents, to decide how the problem might be handled. There was widespread concern because the couple was ignoring all of the traditions by which their people had lived and prospered for centuries. There was also fear that the couple’s flaunting of religious
traditions might anger the gods, and thus bring famine, flood, pestilence, or some other disaster upon the village as a whole.

But the elders' pleas, too, were ignored; Deer Hunter and White Corn Maiden drew even closer together, promising one another that nothing would ever part them. Tension and a sense of impending doom began to pervade the village, despite the fact that it was late spring and all of nature had unfolded in new life. Then suddenly it happened. White Corn Maiden became seriously ill and, within three days, despite all that Deer Hunter could do for her, she died. Deer Hunter's grief knew no bounds; he refused to speak to anyone or to eat, preferring instead to keep watch beside his wife's body until she was buried early the next day.

Now among the Pueblo Indians generally there is also the belief that the soul wanders in and around the village for four days after death, after which time it enters the spirit world, never to return again. During this four-day period the soul seeks forgiveness of those whom the deceased may have wronged while living; only after he is forgiven by all may he be accepted into the spirit world. Understandably enough, this is a time of general unease in the village, for the soul may appear to seek pardon in the form of a wind, a disembodied voice at the door, in one's dreams, or, in extreme instances, in corporal form. To preclude a visitation in the night, all villagers are expected to visit the deceased sometime before burial and utter a soft prayer of forgiveness. A further precaution is taken by the relatives of the deceased at dusk of the fourth day after his death, through the performance of a formal ritual to release the soul into the afterworld. This rite, called "releasing," consists principally of a communal meal during which bits of every kind of food present are put into an earthen pot and taken to a shrine at the edge of the village by several adult relatives, marching in solemn procession. The food is offered to the soul along with a short prayer, and other ritual acts are performed, thus formalizing the separation of the living from the dead.

Deer Hunter, unable to accept the reality of his wife's death and mindful of the possibility that he might yet see her during this four-day interlude, began, on the eve of the second day, to wander disconsolately around the edge of the village. During the third day he wandered further out into the fields, and it was here that he stumbled upon a clearing for the "releasing" rite, that he spotted a small fire near a clump of bushes. He drew closer and found his wife, as beautiful as she was in life, dressed in all her finery, combing her long black hair with a cactus brush, in preparation for the last journey. He fell weeping at her feet, imploring her not to leave him, but to return with him to the village before the releasing rite was consummated. White Corn Maiden begged her husband to let her go because she no longer belonged to the world of the living, because her return would anger the spirits, and because, ere too long, when she was no longer beautiful, Deer Hunter would shun her.

He brushed these pleas aside and again pledged his undying love for her, promising that he would let nothing part them again. Eventually White Corn Maiden relented, but only after telling Deer Hunter that she would hold him to his promise that they would always be together. They entered the village just as their relatives were marching in procession to the shrine with the food offering. The latter were horrified on seeing White Corn Maiden, and again their relatives and elders pleaded with Deer Hunter to let her go before misfortune befell them all. Again their pleas were ignored, and again an air of tension and grim expectancy settled over the village.

So the couple settled again into their home, but, before too many days had passed, Deer Hunter noticed that his wife was beginning to exude an unpleasant odor, that her once beautiful face had grown ashen in her skin dry. At first he only turned his back on her as they slept; later he began to sit up on the roof all night to get away. Always White Corn Maiden would soon join him no matter where he tried to hide. In time they presented a familiar if frightening spectacle to the villagers, as Deer Hunter was seen constantly racing through the fields and among the houses, with White Corn Maiden, now literally not much more than skin and bones, always in hot pursuit a few paces behind.

Things continued in this way until one still, misty morning, when a tall and imposing figure appeared in the small dance court at the center of the village. He was dressed in spotless white buckskin robes, and carried in his hand the biggest bow anyone had ever seen. On his back was slung a great quiver with the two largest arrows anyone had ever seen. He remained standing at the center of the village and called, in a voice that carried into every home, for Deer Hunter and White Corn Maiden to come forth. Such was the authority the voice carried that the couple stepped forward meekly and stood facing him. The awe-inspiring figure told the frightened couple that he had been sent from the spirit world.
world because they, Deer Hunter and White Corn Maiden, had flaunted all of their people's traditions and angered the spirits; that because they had been so selfish they had brought much grief and near disaster to their people. "Very well then," he added, "since you insist upon being together you shall have your wish; you shall chase another forever across the sky. There you shall always remain as visible reminders to your people that they must live according to tradition if they are to survive." With this he placed first Deer Hunter on one arrow and shot him low into the western sky. He quickly followed with White Corn Maiden on the other arrow, placing her just behind her husband.

That evening the villagers saw two stars appear in the west that they had not seen before. The first, a large and very bright star began to move east across the heavens as the night progressed. The second, a smaller, flickering star, followed close behind. So it is to this day, according to the Tewa; the brighter one is Deer Hunter, placed there in the prime of his life. The dimmer one is White Corn Maiden, placed there after she had been dead; yet she shall forever chase her husband across the heavens.

Now, the Orpheus theme in this myth is obvious; so is the likelihood that the bright western star is Venus, the evening star. More importantly, however, this myth provides an emotionally satisfying answer, for the Tewa, to one of the great moral paradoxes and questions of the human condition: Is death final? Because it tells of the inevitable victory over death over life, it is not Pueblo, or Indian specifically; it is universally human. Indeed, all of the Tewa myths recorded to date can be ranged along a continuum—from creation and birth to death and rebirth into another life—in accordance with the grand contradiction or intellectually unanswerable mystery of life of which each myth treats. In each instance there is the victory of tradition over deviants and deviation, and these myths, taken together, are unique only in the sense that each "victory" is cast within the particularly Tewa system of appropriate beliefs and behavior. The more general questions with which they deal are not too different from those to which a great deal of systematic theology and philosophy has been devoted for Western man. The myths, then, are recorded and preserved, not as a unique and particular heritage, to be forgotten when their tellers have receded into the unrecoverable past, but as a universally human heritage.

Turning now to the other categories of recordings, I shall just pass in brief review of some of the more general themes one is able to tease out. First, among the most recurrent phrases in the several hours of tapes of prayers and speeches for formal ritual occasions, so recurrent that we may assume they reflect central concerns and values of Tewa life, are the following. Requests for assistance addressed to the native priests or to the deities are prefaced with the words: "As it has been left among us from the time of the earth's dawn, when all was young and green." This signals the listener, if a priest, that the speaker is about to make a request sanctioned by tradition; and it is a request which cannot be denied. The same prayers and speeches almost always end with the words: "... so that we may be accepted and loved." This reveals the all-pervasive Tewa concern with the maintenance of harmony, not only in social relations but in relations with nature and the deities as well. Visitors from other tribes who arrive during ritual occasions are admonished to "share in the work at hand so that you may have life." This is another way of saying that the purpose of all ritual is to win life, abundance, and fertility in all things.

Almost all of the songs and some of the oratory, on the other hand, reflect a concern with defining the most sacred features of the Tewa world, and of consecrating them anew. It might be said that the Tewa, by defining periodically among what they move, reaffirm who they are. This world, defined at the outer boundary by four sacred mountains, one in each cardinal direction, is almost 150 miles north to south, and about 40 miles east to west. A standardized portion of Tewa songs and prayers addressed to the highest deities, who dwell beneath lakes at the four sacred mountains, may be given, both in Tewa and in translation, to give the reader a sense of the native idiom:

náá̄ wha' she êe nu' in gêdi bo?
nán fo nuné, tśin fo nu nuné, pín fo nuné
ubi t úú un wé bûü men
wé múú, wégin, pó: win, yo: nzn. . . .

your authority has gone around every corner of the village
now it returns to you again
within and around the earth, within and around the hills,
within and around the mountains
once, twice, three times, four times
Although there is here reflected a centrifugal tendency in Tewa ritual speech—a tendency to work outward from a center—the dominant spatial orientation in ritual, speech, action, and art is really centripetal; there is a prevailing tendency to define the outer boundary first by naming the four sacred mountains, or the deities who dwell there. Only at the very end may the process be reversed and the authority (or whatever) be returned, but this is done only after it travels through all sacred points in the Tewa world.

There is much, much more, of course, but the foregoing examples should give the reader some indication of what the recordings are like, and what can be done with them.

My intent has been and continues to be that of preserving as complete a record as possible of the oral traditions of an Indian tribe in the form of primary data. Anthropological interests and theories may shift, but I believe that primary records such as these will continue to provide the necessary base from which new attacks may be mounted on the grand and perennial anthropological questions of what it means to be human, and just what sort of life is most worth living. No one scholar can ever use all of the data; thus the need to preserve them in an accessible location so that others can later take up the task of making them relevant to a growing, ever-shifting, and increasingly more exacting professional anthropological audience.

The collection of data should not be regarded as an end in itself. It must be systematic, and it must be guided by more general considerations. Here we come to the need for providing contextual information, for categorizing and for careful indexing. Without these, the recordings can give later researchers only a fragmentary understanding of even those aspects of culture treated. Alfred Bush, Curator of Western Americana in the Rare Book Department, and I have the task of copying and indexing the recordings well underway. We have yet to formulate broad categories and to provide meaningful contextual information on them. This last, at least, will be the burden of the photographs, family documents and transcriptions of almost 30 hours of recordings providing supplementary data.

The day may come when the Indians themselves will have to turn to Princeton and other universities for information about a way of life of which, before too many more generations have passed, even their grandfathers can no longer inform them. The descendants of those tribes which were early overwhelmed by an advancing civilization have already begun to seek in archives for their identity. The pity is that there is so little primary data of this kind for most American Indian cultures which no longer survive. For the Tewa this is a task that has begun not a year too soon.
Four Batak Manuscripts in Princeton

BY P. VOORHOVE

The national language of the Republic of Indonesia in Southeast Asia is a modern development of Malay. It is, however, not the mother tongue of the majority of Indonesians. According to a moderate estimate at least 40 million Indonesians have Javanese as their first language, but Malay was already widely used as a language of commerce and other interinsular relations in pre-colonial times. It became the language of colonial administration and has brought the country closer to the nationalist ideal of one common language than any other Indonesian language. It has already produced a surprisingly rich modern Indonesian literature and it is only natural that most contemporary Indonesian authors write in the national language. Still, the regional languages are by no means dying, and there is a growing interest in their history and traditional literature. Of these, Javanese has the longest and richest literary history. But for every regional language there is a wealth of orally transmitted tales and poetry. Several Indonesian languages have also produced a written literature either in the Arabic script that came with Islam, or in local alphabets developed from the script that was imported from India in earlier times. Some of these works in Indonesian regional languages, now preserved in manuscripts, scholarly text editions or Dutch translations, may perhaps one day be reckoned among the classics of world literature. But, as we shall see, one should not expect to find a potential literary classic in a Batak manuscript.

The main area where Malay is spoken as a first language is on both sides of the Straits of Malacca, in the Malay Peninsula and part of the island of Sumatra. Elsewhere in Sumatra several widely different Indonesian languages are spoken; all of them related to Malay as co-members of the Indonesian branch of the Austro-Indonesian family of languages, but not Malay dialects. One of these Sumatran regional languages is Batak, spoken in a large territory in the northern half of the island between $1^\circ$ and $3^\circ$ N. latitude. For centuries the Batak people lived in the interior with only scarce contacts with the coastal regions of the island. Islam, now the religion of the majority of the Indonesian people, reached North Sumatra in the 13th century A.D., but the Bataks kept aloof from it and it was only in the beginning of the 19th century that the inhabitants of Mandailing, the southernmost part of the Batak territory, were converted to Islam. Further to the north the Bataks remained true to their old religion much longer. About a century ago Christian missionaries began working among the Toba Batak of the Central Batak region, south to Lake Toba, and now the Batak Church is one of the strongest Christian communities in Indonesia. The Batak language has various dialects and in each of them we find many folktales, riddles, proverbs, and verse that have only been committed to writing at the instigation of foreigners. The old Batak writing was mostly used by the datu, the priest, magician, medicine man and soothsayer who held an

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3 During some years there was a remarkably large literary production in Sundanese, the language of Western Java.
important function in traditional Batak society, and the manuscripts which survive from this area written on tree bark are exclusively his handbooks.6

Beginning with the 18th century a fairly large number of Batak bark manuscripts have been spread all over the world as curiosities. The earliest collectors of these had, of course, no idea of their contents; even the language in which they are written was sometimes the object of highly speculative conjecture. Their mysteriousness may have been one of their attractions. Another point certainly was the unique form of these books. Tree bark has been used as a writing material in many parts of the world, and books written or printed on a long strip of material folded accordion-wise are known in Western kindergartens as well as in Buddhist monasteries. But strips of stiff, prepared tree bark folded accordion-wise to make a book are found only in Sumatra and generally speaking the Batak books are of a superior quality compared with those written in South Sumatra. The best Batak manuscripts are works of art. The Batak people, in their long isolation have preserved and further developed a specific style, of complex origin7 but with such marked characteristics that there is usually no difficulty in determining the Batak provenance of an artifact. There still is no comprehensive, well-illustrated survey of this art. One may see a few examples of the large scultured stone coffins in Claire Holt’s recent Art in Indonesia, Ithaca, N.Y., 1967, and get a general impression by looking through the illustrated catalogue of the 1968 exhibition in the Ethnographical Museum at Delft.8 Some Batak manuscripts have fine carved wooden covers; many have illustrations in black and red colors in perfect harmony with the calligraphy of the text.9 The late Sir A. Chester Beatty had a special liking for these bark books and included them in his world-famous collection of Oriental miniatures and manuscripts.10 When an exhibition of some of the treasures from the Chester Beatty Library was held in Princeton in 1967, attention was drawn to the fact that Princeton University Library, too, houses four Batak bark manuscripts. Three of them are part of the Garrett Collection, and one belongs to the private library of Mr. William H. Scheide.

All four of these manuscripts contain notes for the datu in his function as a diviner; no medical prescriptions or magic drawings are to be found in them. The priestly function of the datu cannot be separated from his other activities. It is most conspicuous in the great communal religious ceremonies, such as the buffalo offering. At this feast of cosmic renewal at the beginning of the agricultural year it is the datu who, by observing the ominous signs on the buffalo, decides whether bliss and prosperity may be expected for the coming year.11

THE GARRETT MANDAILING BATAK MANUSCRIPT

The first of the Batak manuscripts in the Garrett Collection is a Mandailing manuscript. The Mandailing dialect is spoken in the southern part of the Batak country. This is the homeland of General Nasution, the president of the Indonesian People’s Congress, and of Mochtar Lubis, the well-known journalist and author of the novel Twilight in Djakarta.12 Lubis and Nasution are the main patrilineal clans (marga) in Mandailing. This part of the Batak country was Islamized in the first half of the 19th century. It took the Dutch side in the “Padri-war” against the strict Muslim party in Minangkabau to the south of Mandailing, and in 1894 the Dutch Civil Service was established in Mandailing. Some of the first Civil Service officers showed an interest in Batak culture and collected Batak manuscripts. A number of these early acquisitions are now in the John Rylands Library in Manchester.

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6 The late Professor H. H. Bartlett, of the University of Michigan, has published two papers on the datu that are full of information: “The Labors of the Datoc (Dutch spelling for Datu)” In Papers of the Michigan Academy of Science, Arts, and Letters, XII (1930) and XIV (1931). He was a botanist with a keen interest in Batak culture, who worked in a little-known part of the Batak country about half a century ago. An indispensable guide to the datu’s science is a book on Tobadatala folk medicine and related subjects by the German missionary Doctor Joh. Winkler, Die Toba-Batak auf Sumatra in gesunden und kranken Tagen (Stuttgart, 1935).


8 De Batak op weg, by J. van der Werff, in Dutch, with an introduction in German by W. Stöhr (Delft, 1987). Loeb’s work cited in note 7, and A. J. de Loom, Verdiendend cultuurbest, Beeldende kunst der Batak (Leiden, 1941) have also many illustrations.

9 See the cover of De Batak op weg (note 8).

10 P. Voorhoeve, A Catalogue of the Batak Manuscripts [in] the Chester Beatty Library (Dublin, 1961). This catalogue lists 45 bark books and 6 other Batak manuscripts; five more bark books are described in a supplement to this catalogue (Bijdragen tot de taal-, land- en volkenkunde, 124 (1968), 398–405.


12 Mochtar Lubis was born in Minangkabau, but his father belonged to a Mandailing patrician.
England. Among these there is at least one that was specially
copied on tree bark for its Dutch collector. The Bibliothèque Na-
tionale in Paris possesses two nearly identical Batak manuscripts
(mad-poli. 14 and 286), in this case probably both copied on re-
quest from one original. It seems to me that the Garrett manuscript
is of the same kind. The strip of bark, folded into 30 leaves, and
by Batak readers before they came into the possession of a Euro-
rate vignette followed by the title and an introduction. In this
graph, and then the text of the first paragraph starts without any
paragraph or introduction. If the book had been made for use by a Batak
datu he would probably not have been satisfied by such an abrupt
start. There is every reason to assume that this manuscript was
copied in the 19th century, probably at the request of some Dutch
official. Original manuscripts were already scarce in Mandailing
at that time. Many of these heathen objects had been destroyed
either by the owners when they were converted to Islam or by
the Muslim invaders from Minangkabau. Occasionally the raiders
took a copy with them when they returned to the South. Some
owners of specially large and fine books kept these in their families
as heirlooms even after their conversion to Islam. I have seen such
a treasure in the possession of a distinguished Mandailing family
of undoubted Islamic orthodoxy who would never think of parting
with it, and a publisher who owned such a book had my transcrip-
tion of the text printed at his own costs with the title: Old
Time Science.

Whilst original bark manuscripts were scarce in the southern
Batak country, the art of preparing the bark and of writing on it,
was still well known to the older generation in the middle of the
19th century. This explains why good copies apparently made
on order are nearly always of southern Batak origin. In the north-
ern parts of the Batak territory there were until recently plenty
of original bark books. At present the originals may have become
rather scarce there, but at the same time the art of making these
books has declined. When one occasionally sees a recent manu-
script made for the curio trade it is almost surely a very poor pro-
duction.

The Garrett manuscript is well written on bark of good quality.
The first text in it is a table of the 30 days of the month with their
names in the series called arid rodjang (this name is not mentioned
in the text) and their lucky or unlucky qualities, e.g.: Sunday of
the New Moon (the 1st day of the month according to the Batak
calendar) is barking-deer day. If we go traveling on such a day,
we will soon have to retrace our steps. On this day danger is
in the West, luck in the East. The offering to the spirit of the day
should consist of mother of pearl and the seeds of padang togu
grass. In a war on such a day we shall capture a foe with protruding
eyes.

Most of the names of the days in this list are animal names, and
some of them are not Batak but Malay. It is therefore probable
that the divination with arid rodjang goes back to the Malay hari
redjang, a list of which is given by Skeat in his Malay Magic. These
in turn, as Newbold had remarked, take their origin from the
Hindu naksatra, lunar mansions. The text on arid rodjang fills
pages a2-a29 (i.e., pp. 2-29 on the first side of the bark) and

13 P. Voorhoeve, "Batak Bark Books" in Bulletin of the John Rylands Library, 33
(1951), 283 ff.
15 Pengetahuan zaman bahari, huruf Mandailing dipindahkan ke huruf Latin
oleh P. Voorhoeve (Pematang Siantar, 1949).

16 In March of 1968 a Batak manuscript of this nature was added to the Prince-
ton collections. On one side of a recently tanned skin measuring 31 x 12 3/8 inches,
it is folded and placed in a cylindrical wooden container with four faces circled
with manes carved in intaglio on its surface. The lid is carved into a circular face.
This manuscript was produced for the tourist trade. The two drawings it bears
belong to absolutely different texts and would not be found on the same page in
a genuine Batak manuscript. The drawing of three warriors in a canoe is from a
pangubuabang text, a text about a ghost who acts as a magician's champion in
magical warfare, and who reveals itself in various figures, such as this one. A drawing
resembling the prototype of the figure in this manuscript is published (with my
transcription and Dutch translation of the text) in the album Indië by J. C. Lam-
ster, Haarlem, 1989. The lower drawing is an incomplete copy of the Batak calen-
dar. The writing resembles Karo Batak, but it was copied clumsily by someone
with no understanding of the text. The intention of the original text is no longer
apparent. The only word easily read is adjanta inan, our magic. The copyist had a
real text before him and tried to reproduce it. Sometimes one finds a series of syl-
lables written at random without any meaning on items made for the curio trade,
but this text is different. The arrangement of text and illustrations is as in a Euro-
pean book, not as in a Batak puatuh. The special interest of this manuscript lies
not only in its warning to collectors, but also in the evidence it gives of the ex-
tinction of the genuine Datu textual tradition.
17 Skeit, Walter William, Malay Magic, being an introduction to the folklore and
popular religion of the Malay Peninsula (London, 1906, reprinted, 1958), pp. 551,
684. In the Malay list the animal of the first day is horse; barking-deer is the an-
imal of the second day. In Batak manuscripts there is generally some confusion in
the sequel of names, but barking-deer instead of horse on the first day is excep-
tional.

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on the *rambu siporhas* we find here an illustrated text on signs in the sky. While consulting the string oracle the *datu* should not face such a sign, as this would bring ill luck. The text begins: "*djaha gadjia di langit*, if there is the figure of an elephant in the sky..." This same text is found in MS. Amst. 1754/1 a17 without a title, and in Amst. 2761/14 a15 with the title: *poda ni parombuni ni rambu siporhas*, on ominous clouds. In the Garrett manuscript the title is different: *poda ni porousangunan ni rambu ma i (?)*. The next part of the text is still about *rambu siporhas*; it has illustrations of the various positions of the double string. It is continued on the back side of the strip of bark. The last part of the manuscript is divided into two columns, both filled with various diagrams used for soothsaying.

On the last page the name of a former owner is written: “H. Mully, Fort de Kock,” the town in Minangkabau that is now called Bukittinggi. The manuscript was acquired for the Garrett Collection from George Y. McLeish, Bookseller, London, in 1925. An illustration in his catalogue shows two pages of the manuscript with four figures of signs in the sky, and one figure that represents the “open door” position of the double string, i.e., the position in which the two strings do not touch each other.28

THE GARRETT PURBA BATAK MANUSCRIPT

The third Batak manuscript in the Garrett Collection is incomplete. It is stitched together from a number of loose fragments. Some pages are upside down. The subject is *pormanahan adji nangka piring*, i.e., the oracle obtained through a cock that is put under a basket after its neck has been cut. When it does not move any longer the *datu* lifts the basket and observes the position of the fowl. Through the signs that he observes in this way, Batara Guru, one of the gods of the Upper World, reveals the answer to the question for which the oracle was consulted. Both *rambu*

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28 Catalogue of... George Y. McLeish Bookseller, 66 Wellesy Road, Hammersmith, London, W.6, Catalogue No. 15 MCMXXXV, item 711, page 44: the illustration appears as frontispiece. The copy of this catalogue preserved in the Yale University Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925. In papers concerning Library is stamped as having been received May 11, 1925.
highly probable that Turigon, the morga to which the copyist of our manuscript in the village Siboro belonged, is the same as Tarigan or Purba. This would explain at least one of a number of obscure names of clans that occur in the introductions of bark books and in some incantations: Anak na dî Turigon or Nai Turigon.

The language of our text has indeed many characteristics of the Purba dialect of Simalungun Batak, so there can be no doubt that by Siboro the place in Purba, Simalungun, is meant.

THE SCHEIDE BATAK MANUSCRIPT

We now come to the last manuscript, that in the private library of Mr. William H. Scheide. This bark book comes from another Simalungun state, Tanoh Djawa. This was the largest of the seven states, and it was divided into five districts, one ruled by the Radja of Tanoh Djawa himself, three by district chiefs, vassals of the king, and the fifth, the district of Girsang Sipangan Bolon, ruled not by one district chief but by the joint authority of a number of village chiefs who took turns in the actual administration. Proceeding south from the tourist resort of Parapat on the east coast of Lake Toba, following the main road to the central Batak country one had to cross this small district before one reached the boundary of the Residency of Tapanuli. For neutrality's sake and as a matter of convenience for the Dutch civil service officer, the chiefs had their office outside their own district, in Parapat, which is situated in the district Dolok Panribuan. The language of Girsang Sipangan Bolon is Toba-Batak; the system of government was less autocratic than in Simalungun and more like that in Toba. One of the chiefs of this small mountain district once owned this book of divination. This must have been before the annexation of his country by the Dutch colonial government in 1905, but it is difficult to guess how long before.

The introduction to the text is exceptionally long; it fills the first 7½ pages of side a of the manuscript. Still more exceptional is the fact that it tells us something about the life of the owner of the book. I have never seen such a biographical note in any Batak bark book. It is not very easy to understand the text, because some small parts of the bark are lost and in some places I am not absolutely sure of the reading. If I understand the text correctly,
the manuscript was not written by the man who tells the story of his life (in the first person singular) to his son in the introduction, but by his teacher. The chain of transmission is:

Guru Mangaurondang ni adji Ompu ni Mangala Tuwa (the name of the place where he lived is broken off)

Ompu ni Pasa Porang (perhaps in Nainggalan on the isle of Samosir in Lake Toba, but this name is very indistinct in the photographic reproduction of the manuscript available to me).

(Ompu?) ni Adji Purba in Butar (on the high plateau of Toba, south of Lake Toba)

Guru Mangina ni adji, who belonged to the marga Hutadjula and lived in Lobu Goti, i.e., the place that is now called Laguboti near the southern shore of Lake Toba. He copied the manuscript for his pupil, whom he calls his "son," though he was already a man well advanced in years:

Radja Tiniti... (last part of the name broken off), also called Amang Radja Purba and Ompu Radja Debata, in the district of Girsang. In the introduction he tells the story of his life to his son:

Djura Bulân Radja Baladja. His name is often mentioned in the text as the pupil for whom the book was written.

Your name Djuara Bulân, so Ompu Radja Debata says to his son, refers to the oath (bulân) taken by the people of Girsang when, after many vicissitudes, my authority was established amongst them. At first I was a rich man, but my wealth evoked the envy of my brothers, your uncles. Seven times I was driven away from my village by their schemes. At last I fled to Parapat and I gave a meal to the chiefs of Parapat for which I slaughtered a buffalo. I erected a sacrificial hut for a datu (from which he might direct a magic war against my brothers). After the chiefs had eaten my rice and meat they turned against me, and the datu ran away. On market day my father-in-law came to Tiga Radja [still the name of the market near Parapat]. He came from Ambarita, just across the lake on the side of Samosir. He took me apart and whispered to me: they are going to eat you,
Two illustrated pages from the Scheide Batak Manuscript

The drawings depict two dragons called Pane tumeng, Hovering Dragon, and Pane habang-habang, Flying Dragon. When starting on an expedition in war one should make sure which part of the body of the dragon one faces, as some parts are auspicious and some inauspicious. This is explained by short texts in the first drawing. The other figures are: a complete warrior with a lance; the head of a human body; a severed leg; a severed arm; a rectangular shield; and a horn.

The Scheide Library

Tuan Silumbak, chief of a village on the shore of Lake Toba, and also a Batak datu. He is seen here with his magic staff, standing before a cross of bamboo, over which the warriors had to step before going to war. The photograph was taken at Pamatang Siantar on January 8th, 1937, when a Simalungun Batak war was enacted in the traditional way on the occasion of the wedding of Princess Bentry. A description of this war play by K. L. Tielman has been published in *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, volume 77 (1937) pp. 280-287. Tuan Silumbak, whose name was Sorbaradja Saragh, afterwards became an evangelist. Hundreds of Simalungun Bataks turned to the Christian religion, moved by his eloquent preaching.

Courtesy of P. Voorhoeve
my son-in-law. Let my daughter stay with me in Ambarita for a while. I made a pretense of going to take a bath in the lake, jumped into a dugout and made off (with my wife) to Ambarita. I tried to make my fortune by gambling, but I lost everything and had to give my wife as a pledge. She was put in the stocks in Lumban Porti, but she managed to escape. Her father went to look for her in Sionggang. I became a slave and had a very bad time, but gradually my fortune rose and I amassed a lot of gold. Then I went to Sionggang, but when I arrived there my father-in-law had just died. I gave a sumptuous death feast for him. Then I sent a horse to Tuan Dolok [i.e., the chief of Dolok Panribuan, vassal of the Radja of Tanoh Djawa] and he reinstalled me in Girsang. There I became rich again and my brothers were extremely envious. After some time raiders from Ambarita crossed the lake and sacked one of Tuan Dolok’s villages. Tuan Dolok accused me of siding with the enemy, and would not accept my assurance of faith. Then I gave a meal to the chiefs of Girsang; I slaughtered a buffalo for them, but after they had eaten they took Tuan Dolok’s side. After that I raised the forces of all the descendants of Nai Rasaon [the Batak of Asahan to the Southeast of Simalungun] and of Ambarita and we defeated Tuan Dolok. All those who had betrayed me in Girsang and Parapat paid fines of hundreds and thousands. Then I was finally established in Girsang. I made my house in Lumban Sidahapintu. On that occasion they swore the oath after which you have been named. Nobody has ever dared to violate that oath, because now I have learned the science of the datu. You, my son, do not gamble; do not put too much trust in political plots; apply yourself assiduously to the study of the datu’s science and put your trust in it. If, by following the instructions of this book, you will always choose the auspicious day and month, God will make us mighty and invulnerable.

After this introduction the whole text is devoted to the exposition of various methods of choosing lucky times. It is illustrated with drawings of dragons and signs in the sky whose evil influence one should avoid in order to make the right choice (see illustration). The general title is pangarambui, the science of signs in the
sky, but the longest text (the last part, without drawings) is a list of the days of the month, different from the ari radjang. It is called ari manombr, a word that is also found in MS. Chester Beatty 1193.22 I cannot explain its meaning.

It would be most interesting to know when the author of the introduction lived. By collecting the genealogies of the present inhabitants of his village, Sidahapintu Girsang, it may perhaps still be possible to establish some points of contact with his narrative so that it might be dated. Bataks often remember their genealogies for many generations backwards, but the line of tradition in this case is rather slender. In 1932 the village of Sidahapintu Girsang numbered only 15 families.23 However this may be, Ompu Radja Debata's lively description of his adventures in a probably distant past is certainly the most valuable part of the small Batak collection in Princeton.

23 Staat van oude en nieuwe kampenga in de onderdeeling Simelaengen (Pematang Siantar, 1933), p. 24. The village chief was then Ontang Sinaga, his heir presumptive Bahrul Sinaga. There were another 58 families in 4 villages that had branched off from Sidahapintu before 1933: Soor Lintang, Soor Galung Dua, Soor Mangadar and Panopaan.

A Medieval Neapolitan Document
BY VERA VON FALKENHAUSEN

Almost all pre-Norman documents from Naples which belonged to the "Fondo dei monasteri soppressi" in the Archivio di Stato of Naples were destroyed during the Second World War. They are available today only in ancient copies or editions. One document, however, which is in the private library of Mr. William H. Scheide, No. M 66, escaped destruction. It is a well preserved private legal document of the year 946, measuring 70 by 17.5 cm. It is not, in fact, totally unknown: Seymour De Ricci mentions it as "a deed on vellum (70 by 18 cm), dated in the 99th year of Constantine Porphyrogenites (sic) (A.D. 949) apparently concerning land in Sicily, in Latin with signatures in Greek and Latin," but until now, it has never been published nor has its provenance ever been correctly established. I am grateful to Mr. Scheide for having given me permission to publish it here.

The document confirms an agreement between Cesarius, son of the miles Sergius, on the one hand, and the milites David, son of the miles Theodorus, and Stephanus, son of the miles Lunissi, on the other, concerning the possession of a piece of land called Tumacari in Quattuor Maior, a place about three miles north of Pozzuoli. The land in question was divided by a boundary (signata) from another piece of land belonging to Cesarius, who states that both properties belonged to him, since both of them were mentioned in his deed. His opponents, however, point to the fact that the borderline had been drawn up in a previous agreement between Cesarius' father and a certain Stephanus Moncola, who had, themselves, placed the boundary stones. One of the familii of David and Stephanus testified, on oath, to the above

2 S. De Ricci, Census of Medieval and Renaissance Manuscripts in the United States and Canada, II (New York, 1937), 2131.
3 Today the place is called Madonna di Quarto. Maps: Istituto geografico militare, 1:100,000, No. 154; B. Capasso, "Pianta della città di Napoli nel secolo XI," Archivio storico per le prov. napoletane, 17 (1892), 726.
mentioned facts; Cesarius accepted their statement unconditionally, and denounced on behalf of himself and his heirs any further claim to the piece of land.

There are some indications on the verso of the document which allow us to trace its history. To begin with, there are the words in Beneventan script "terra Tumacari," and underneath that, written by the same hand, "ch (art) a d (e) illa t (erra) d (e) Quarto. Below that, written upside down by a later hand, "quarto maiore." There followed some remarks from a later period, which have been erased and can be read only in part even under an infrared lamp. First a text in six lines in a 15th-century hand, which apparently gives a short digest of the document, but only the words "amaacari" (sic) and "quarto maiori" can be read clearly. Below that, written by the same hand "terra amacari in quarto maiori," with the Roman numeral ccxxxvii next to it. Below again, written by a still later hand "De terra... Sancti Sebastiani..." and below that, the Arabic numeral 408. At the end of the document one can read, without the aid of an infrared lamp, "non pertinent ad monasterium." In spite of the incomplete legibility of these remarks it is possible to reconstruct the history of the document. It belonged to the archive of the monastery S. Sebastiano, formerly SS. Teodoro e Sebastiano, once the most important Basilian monastery in Naples. It is probable that at a later date the property Tumacari was given to or bought by the monastery which, as we know, owned land in Quartus Maior in the 10th century. The acquisition or possession of this site, however, is never mentioned among the records of the monastery. The Roman numeral confirms that the document was still in the monastery in the middle of the 15th century, when the archive of S. Sebastiano was classified for the first time and every document in it was assigned a Roman numeral. At a later date, the documents were arranged differently and this time Arabic numerals were assigned to them. Our document was then still in situ. But when, in the 17th century, Carlo De Lellis, a local Neapolitan scholar, made brief summaries of the documents he found in the archive of S. Sebastiano, he did not refer to our document. Presumably it was no longer there. Nothing is known of the whereabouts of our document until William T. Scheide, grandfather of the present owner, bought it at the end of the 19th century from Leo Olschki in Florence. The note "non pertinent ad monasterium" may account for the survival of the document, since the monks of S. Sebastiano might more easily have sold or abandoned a document which did not refer directly to their monastery. The other documents of S. Sebastiano belonging to the "Fondo dei monasteri soppressi," located since the beginning of the 19th century in the Archivio di Stato of Naples, were destroyed in 1943.

Our document was written by the curialis Stephanus in a somewhat uneven Neapolitan curial script. In Naples, where the ancient Roman notary system had been in many respects maintained until the Norman occupation, the curiales were the only official scribes authorized to certify a document. They formed a closed corporation maintaining for many centuries standard formulas for the drawing up of documents, and preserving their special script called scripturna curialesca which continued until Frederick II suppressed it in 1231. A curialis Stephanus is attested in Naples from 931 until 957 and we can be quite sure, in spite of the fact that Stephanus was a very common name in Naples, that he is the same Stephanus mentioned above, since in his two other documents that have been published, he shows a peculiarity which we also find in our document: namely, after the signatures of the witnesses he uses not the normal formula of certification "complevi et absolvit" but only the shorter "complevi." During this period we meet in Neapolitan documents eleven other curiales, some of whom, for instance Gregory and John, are mentioned more often than Stephanus. There exist two photographs of Neapolitan documents of that period which show better proportioned and more uniform writing. But though Stephanus' writing is scrappy and

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5 RNAM, I, 166; II, 101, 114, 129, 147, 155; IV, 309.

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7 Ibid., 6, 14, note 20. Capasso has published De Lellis' entries for those documents which are lost in his own time, in Monumenta, II, pt. 1, passim.
9 RNAM, I, No. 9, p. 34; No. 22, p. 80. In addition, Stephanus is mentioned in Capasso, Monumenta, II, pt. 1, pp. 24, 28, 75.
10 The one is written by the scripturna Petrus, pupil of the primarius Leo (924), Codex diplomaticus Covenus, I (Naples-Milan, 1873), 292; in Archivio palaeografico italiano, VII, Fasc. 4, pl. 20; the other by Leo curialis (934), pl. in A. Gallo, "La scrittura curiale napoletana nel medioevo," Bull. dell'ist. stor. ital., 45 (1929), 34.
tends to tremble at the end of the document, a fact which might be attributed to his old age. It shows all the characteristics of the Neapolitan curial script of the 10th century: the greatly elongated facsimiles and photographs of Neapolitan documents of that period, whereas the long uninterrupted horizontal stroke through certum which generally introduces the disposition of Neapolitan private documents agrees with the older Neapolitan form, and form to the severe rules of the Neapolitan curial script of that extremely long diagonal haste of the letters x, p, and q, and of the e in et. Abbreviations, generally rare in the script of that period, seldom occur in our document, and where they do occur they are the most common ones. The only abbreviation used in our document is the simple m for miles, but we find the same abbreviation in another 10th century document.

As the curiales in Naples were organized in a closed corporation, the formulae of the documents do not show much variety, and in our document is no exception: the invocation In nomine domini dei salvatoris nostri Ihesu Xpiati is the same in all medieval Neapolitan documents. The dating continued to be reckoned according to the reign of the Byzantine emperors until, in 1190, our case the document is dated November 25th of the fifth indiction of Naples passed under the control of Roger II. In tion, in the 39th year of the emperor Constantine VII and the second of his son Romanus II. Constantine VII was crowned co-emperor on May 5th, 908, whereas Romanus II became co-emperor on April 6th, 945. In Naples the reign of the Constantine VII

11 J. Mazoleni, Esempi di scritture cancelleresci, curiali e minuscolie (Naples, 1894, VII, Fasc. 1, pl. xxvii; ibid., fasc. 4, pl. 55). The latter one also in V. Federici, La scrittura delle cancellerie italiane dal secolo XII al XVII (Rome, 1934), pl. XXII.
12 Only in Gallo, La scrittura, pl. at p. 34.
13 Ibid., pl. IV, Nos. 1-7; J. Mazoleni, Lesioni di paleografo latina e diplomatica, II (Naples, 1967), pl. VI.
14 Gallo, La scrittura, pl. IV, No. 80 f.
15 Ibid., 94.
16 Ibid., 94-104.
17 Mazoleni, Esempi, p. 8, pl. IV, line 7.

was counted from his first coronation in 908, while other southern Italian cities, for instance Bari, began to count his regnal years only from his second coronation as sole emperor on June 7th, 913. Since in southern Italy the year began according to the Byzantine tradition on September 1st, the various indications given in our document yield the date November 25th, 946. In Neapolitan documents all Byzantine emperors are given the title magnus, an epithet without any constitutional significance. The title porphyrogenitus, i.e., born in the porphyry hall of the imperial palace of Constantinople, is correctly attributed to both emperors, but is also used more often in Naples than in other southern Italian cities. Typical of medieval Neapolitan and Amalfitan documents is the beginning of the disposition Certum est me nor nos followed by the name of the author of the document. In juridical documents, like ours, the wording usually continues with a presenti die defini obiscum de intentione quam inter nos habimus, but very often we find also the formula Oris est intention inter nos with the following names of the contracting parties. After the introductory words unde vos qusivi dicendo pars mea there follow, in direct speech, the claims of the author of the document and the reasons for them. After that the speech of the opposing party is introduced by pars vestra replicans or respondet dicendo, with the reasons for their claims, given again in direct speech. In almost all juridical documents of this kind, the clause est dum exinde inter nos intentio verteretur is succeeded by the clauses iudicatum est inter nos, ut. . . . Then follows the decision of the arbiters.
if no decisive document can be produced, one of the parties must swear an oath (sacramentum). In the cases where such an oath was necessary, the text normally continues with suscepi or recepi a te or nobis sacramentum dicente or dicentibus mihi ut superius a seruisseti et definiexinde tecum or vosibiscum in omnibus, indicating that the oath was taken and the case closed.23 This clause is present in our document, but the previous sentence containing the decision of the arbiters is omitted, with the result that the subordinate clause following dimum has no corresponding main clause. I suspect that the scribe skipped several lines while copying his formula, his eye jumping from one sacramentum to the other, so that he unconsciously omitted the reference to the legal decision.

If agreement was reached without oath, this fact is especially mentioned, as for instance in a Neapolitan document of 966 which says: convenientiam inter nobis exinde fecimus abuste omni sacramentu; or in an agreement of 1028; et tu paratus fuistis nobis exinde prebere ipsam sacramentum, set nunc domino deo auxiliante per colloquia bonorum hominibus venimus exinde ad convenientia.24 Generally the oath was sworn by one or more members of the party, but there are cases where a deputy was empowered to swear.25 The fact that the fine is expressed in Byzantine solidi is normal for the time, since that was the accepted currency in Naples. At the end of the document the author had to sign, and make a mark between the words signum and manus in the formula sentence: hoc signum + manus suprascriptus N.N., quod ego qui suprascriptus pro eo subscripsi. After that follow the signatures of the witnesses, who, according to Justinian's legislation, had to be at least three (Nov. 79, 1) and who were always called upon by the author of the document. In our case all three signed in identical wording26 in Latin but in Greek letters, two writing in uncial letters and the third in quite a fluent Greek cursive script, which seems, however, to have undergone slight influences of the Neapolitan script, visible, for instance, in the letter ο. (An

23 RNAM, I, No. 11, p. 58 f.; No. 16, p. 58 f.; No. 27, p. 66 f.; II, No. 91, p. 86; No. 93, p. 91; No. 101, p. 107.


26 The formulation of the witnesses' signatures is consistent in every Neapolitan document, whether they are given in Greek or in Latin letters. Even the abbreviations of the witnesses are the same in Greek and Latin writing: Archivio palaeografico italiano, VII, No. 20, 55; Capasso, Monumenta, I, plas. IV, V, V. VIII.

The use of Greek letters for Latin signatures was a common custom in tenth-century Naples, but became less frequent beginning with the last third of the century. I have counted, on the basis of the entries of Capasso,27 689 signatures in Latin and 251 Latin signatures in Greek letters, written by more than one hundred different hands. Greek signatures in Greek letters, however, which occur quite often in the Latin documents of Byzantine Apulia at that time,28 may be found starting only with the very end of the century—the first one being of April 99029—and never in the case of witnesses, but only of the authors of the documents. Generally, those signatures were written in uncial letters, only 14 out of 251 being in cursive, if we may trust the reading of the editors.

The custom of signing Latin documents in Latin, but in Greek letters, is quite old in those parts of Italy which, during or even after the Byzantine period, had a larger influx of Greek or Greek-speaking Levantines. The earliest examples I know are to be found in the papyrus documents of Ravenna, the capital of the exarchatus Italiae and the most important stronghold of the Byzantine forces in Italy during the early Middle Ages. Apparently it was the Greek-speaking and writing authors or witnesses who signed Latin documents in Greek letters. Marino, who gives his profession as money-changer,30 χρυσοπηγαλακτις, without translating the term, was probably a Greek.31 The illustres Stephanos from Naples, who, in the beginning of the 11th century made a donation to the church of Ravenna, was specifically called Grecus.32 The merchant Joannes, who signed at about the same period a Ravennate document, was a Syrian.33 The famous Iulianus Argentarius, founder of several churches in Ravenna, seems to have been of Greek origin, too, for besides his Greek signature, his Greek monogram has been

27 Capasso, Monumenta, II, pt. 1, passim.


29 RNAM, III, No. 228, p. 107.

30 χρυσοπηγαλακτις, pertaining to the exchange of gold, see G.W.H. Lampe, A Patristic Greek Lexikon (London, 1968), 1555.


33 Ibid., Pap. 20, p. 350.
preserved on one of the capitals of S. Vitale, Petros Kolektarios and Pakhiphkos, who signed Ravennate documents in 575 and 580 respectively. The formulation of the signatures, which generally gives a short summary of the legal proceeding transacted in the notary since, whether the respective witnesses signed in Greek or in Latin letters, the formulation was always stated in identical as for instance στεφανεια σεπάραπη και κακαμα and στοπαρα κακοπα στρισται in the substance of the formula that Greek-speaking witnesses even if they used their own alphabet, had nevertheless to write the same Latin words.

We meet the same phenomenon in the earliest documents of Naples, which, until the middle of the 8th century, was administered by Byzantine governors (συντετρικε) dependent on the strategos of the theme of Sicily. Those who were Greek must have written their documents in Greek. That is confirmed—even if no document is preserved—by the normal Byzantine administrative tradition and by their lead seals with Greek legends, which have been published. Capasso. The higher officials under them presumably did the same. When in 755 the dux Stephanus I, a native Neapolitan, established a local dynasty and started the de facto independence from Byzantium, he may have introduced the native Latin as the official administrative language in Naples, for, since that time, official seals and inscriptions are in Latin. But, probably by some sort of administrative traditionalism, the local dukes and the higher officials under them continued to sign in Greek letters, as may be deduced from the two earliest documents of Gaeta (then belonging to the dukedom of Naples) and of Naples, dating from 839 and 865 respectively. In 839 the hypatos of Gaeta, Constantine, and his son Marinus sign in Greek letters, whereas the witnesses sign in Latin. As for the Neapolitan document of 865, the titled persons, like the praecepturii Theodosios and Ioannes, the comes obsequii Sergius (not read by Capasso) and his son, sign in Greek letters, while only one signature of a certain Stephanus is in Latin. In the middle of the tenth century the dux John III and his son, the locutor Coenobii Gregory, still sign in Greek letters. By then, however, the situation is anything but homogeneous: praecepturii, comites and tribuni sign either in Greek or in Latin letters. At that time we cannot assume with any certainty that Greek and Latin subscriptions were due to the differences in the social status of the signatories. But who, by that time, signed in Greek letters? Certainly, there existed a Greek colony in Naples: at least two Basilian monasteries in the town, S. Anastasio and SS. Teodoro e Sebastiano, are known in the 10th century, and the local dukes, who boasted of their knowledge of Greek, commissioned Latin translations of Greek hagiographic and even secular literature from their local clerics. Even so, we meet but rarely with the epithet Grecus following the name of a Neapolitan.

It is hard to imagine that in the 10th century a third of the Neapolitan population was Greek or Oriental (689 signatures in Latin, as compared with 231 in Greek script), especially if we remember, that in the 11th century almost nobody signed in Greek. Moreover, the use of Greek letters in signatures is not known either in Gaeta—after it had won its independence from Naples—or in Amalfi, although the history and social development of these two cities are closely connected with Naples.

The names of the signatories do not help us to determine their native tongue, for there are men, like Aligheron, who sign in Greek, and others called Basiliius who sign in Latin letters. Perhaps we can presume a greater familiarity with the Greek alphabet in Naples, which is known to have been an Italian center of Greek-

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85 Marini, op. cit., P. 122, p. 188 f; Tjäder, op. cit., P. 6, p. 222.
86 Tjäder, op. cit., 83 f., 550.
87 Capasso, Monumenta, II, pt. 2, p. 245 f. The last one belongs to the 865.
88 Gregory, 740-753.
89 Ibid., 212-220, 245-246.
90 Ibid., I, 264-266; pl. II, 2.
Latin culture. But besides that, family traditions or even a measure of snobbery might have played a part. Surely it is noteworthy that starting with the time when the *duces* begin to sign in Latin letters—the first one being Marinus in 975—*the Greek signatures become rarer in Naples.*

So we may imagine that a usage which once had had practical justifications—the persons concerned could not write in Latin—became nearly a matter of form. A similar phenomenon may be noticed in tenth-century Gaeta, where the notaries called themselves *Grecus Latinus,* though Greek documents were no longer written and Greek signatures ceased to occur. In the Byzantine period, local notaries probably had to prove that they knew some Greek, and later on they simply maintained their somewhat pretentious epithet.⁴⁴

**Text**

† In *n (mime) d (omi) ni dei salv (atoris) n (ostri) Ith (es) u Xp (ist) l’imp (eraribus) d (omi) n (is) n (ostris) Constanti-*² no porfirogenito magni imp (era) t (o) re anno tricesi-*³ mo nono, sed et Romano porfirogenito m (agno) i (m) p (erato) re /⁴ eius filio anno secundo die vicesima quinta novembri /⁵ ta mensi nub (em) {bem} bri ind (tione) quintam Neapoli.⁶ /⁷ Certum est me Cesariu (s) fil (iui) s q (uon) d (am) d (omi) n (i) Sergii m (ilitis) /⁸ a presenti die definiti vobiscum (m) d (omi) n (is) Dabid /⁹ m (iliti) filio q (uon) d (am) d (omi) n (i) Theodori m (ilitis) et Stephanu (m) m (ilitem) fili [um] /¹⁰ q(uon) d (am) d (omi) n (i) Lunissi m (ilitiis) de intentione q (uam) inter nos /¹¹ habimus de terra q (ue) vocatur Tumacari posi (ta) /¹² in Quarto Maiore qui et coheret sivi /¹³ ab uno latere et capite terra mea /¹⁴ sicuti inter se terminis et signatis /¹⁵ exinat et ab uno latere et capite vi /¹⁶ a. Unde vos quesivi dicendo pars me-*¹⁷ a s (upra) s (crisp) et Cesarii quia s (upra) s (crisp) ta terra mea est /¹⁸ et ipsa est q (ue) mea concessio continet. Et pars /¹⁹ v (est) ras s (upra) s (crisp) et Cesarii quia s (upra) s (crisp) ta terra exinde finem /²⁰ facta est et in convenientia s (upra) s (crisp) tus generis /²¹ tor tuus cum q (uon) d (am) Stephanu Moncola fl- /²² xit s (upra) s (crisp) ta terminis et s (upra) s (crisp) ta signatas fe- /²³ cerunt. Et dum exinde inter nos intentio /²⁴ verteretur et suscepit ab uno familio v (est) ro /²⁵


**Commentary**


*Sergii militis:* The *milites* were a special class of the Neapolitan population, the members of which were allotted parts of public land and had to perform military duty in exchange. The land could be sold or divided, but the original owner had to guarantee to the state that military service would be
continued by the new owner. Our document reflects the working of the system: the controversial site Tumacari had once belonged to a miles Sergius, the father of Cesarius, and the latter still had the original charter in his possession. Afterwards the site was divided and one part of it came again into the possession of two milites: either David and Stephanus, or their respective fathers.

7/8) Dabid militi filio ... Theodori: otherwise unknown.
8/9) Stephanum militem filium ... Lunissi: otherwise unknown.
9) Lunissi: this name appears in Naples and Gaeta at that time."
10) Tumacari: as this site is not mentioned in any other Neapolitan document, its exact location in Quartus Maior cannot be determined. The name Tumacari probably derives from the Greek genitive τοῦ Μακάριου i.e., belonging to Macarius, the latter appearing as a Christian name in 10th-century Naples. I could not find any other geographical name of similar construction in the environs of Naples. A "possessio Macari, praestans solidos 150," of undeterminate location too, was given by Constantine the Great to the Neapolitan church."
25) corporalem sacramentum: I have not been able to find this expression in any other Neapolitan document. Ducange, who refers only to corporale iuramentum, explains it as an oath sworn on the Bible or a relic, and corporale sacramentum must have the same meaning."
42) Petrus filius ... Joannis: signed together with Petrus filius Anastasi—see below—three other Neapolitan documents of that time.
43) Petrus filius ... Anastasi: signed between 955 and 970 five other Neapolitan documents."
44) Lunissi filius ... Gregori: otherwise unknown.

An Inscribed Bowl of the Mandaecans

BY JOHN H. MARKS

In the spring of 1934 Cyrus H. Gordon1 presented to the Princeton University Library one of several inscribed bowls that he had purchased from a dealer in Baghdad. The bowl, of unglazed, buff-colored, kiln-dried clay, is undecorated except for the ink inscription carefully covering its inner surface. (See illustration facing page 184.) The writing consists of sixty lines radiating generally from their beginning at the center of the bowl to a margin line drawn around its rim. The letters are clearly legible except for those at cracks where the bowl, whose center had once been broken, has been carefully mended. The repair is so well executed that one can miss seeing it until trying to read the text.

Bowls of this kind from Mesopotamia have been known to Western scholars since early in the nineteenth century when Henry C. Rawlinson and others presented specimens to the British Museum. Austen H. Layard reported discovering near ancient Babylon "five cups or bowls of earthenware, and fragments of others, covered on the inner surface with letters written in a kind of ink"; and these, he added, were "sometimes offered for sale by the Arabs." Since those early finds, scores of similar bowls have come to light, generally in Mesopotamia at or near Nippur.2 Specimens have also come from Iran,3 and two inscribed in Minoan have been excavated at Knossus, Crete.4

The bowls from Nippur were discovered together with Parthian and Cufic (Arabic of the seventh century) coins by archaeological excavation in the stratum of earth immediately above a Parthian temple. Since the period of Parthian domination lasted

1 Presently Professor and Chairman of the Department of Mediterranean Studies at Brandeis University, Waltham, Massachusetts.
2 Discoveries in the Ruins of Nineveh and Babylon (London 1853), p. 509.
3 H. V. Hilprecht reported in The Excavations of Assyria and Babylonia (Philadelphia 1904), p. 447, the excavation of one hundred bowls at Nippur between 1898 and 1900. James A. Montgomery, Arahaic Incantation Texts from Nippur (Philadelphia 1913), accounted, in addition to over 150 such bowls in the Philadelphia Museum (p. 14), for a total of 165 bowls in other museums and private collections (p. 21).
from ca. 250 B.C. until ca. 250 A.D., the bowls at Nippur thus belong to a period later than the third Christian century. The Arab coins, moreover, give a terminal date of the seventh century for the bowls, and subsequent research confirms that the use of these bowls probably was most popular in Mesopotamia between the first and seventh centuries A.D. The bowls containing Minoan texts, however, may point to much more ancient and widespread usage.7

The texts, with the exception of two from Knossos, are all written in dialects of Aramaic, an important language of diplomacy and commerce in the Near East from the ninth century B.C. until it died out after the third century A.D. The texts, usually written in lines spiraling the inner surface of the bowls, appear in three distinct scripts, representing three dialects of Aramaic. Some are written in what has been called “the ‘Rabbinic’ dialect in the square character,” some in Syriac, and others in Mandaic.8 Princeton’s bowl is Mandaic.

The Mandaens, whose origins are pre-Islamic, are today a minority group living mostly in southern Iraq9 and Iran, where they are known to the Arabs as QSabia, from a root meaning ‘immerse,’ which refers to their cult, immersion.10 According to Arab traditions they belong to the group from which Mani (lived ca. 216-276), the founder of Manichaeism, was born; but their history and origins are not clearly known. They are a religious community sometimes referred to as “St.-John-the-Baptist Christians.”11 Mandaic literature consists of three primary works: The Ginza or Great Book, comprising heterogeneous historical and theological lore; the Book of John, so-called because of its many references to John the Baptist; and the Book of Souls, containing the liturgies.12

The bowls reveal an important aspect of Mandaic life. Lady Drower reports13 that “it is an age-old Mandaic custom in times

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9 The Iraqi census of 1962 gave their number as 11,825, quoted in McCulloch, op. cit., p. xv.
13 The Mandaens of Iraq and Iran, p. 25.
ARS GRAMMATICAЕ IAPONICAЕ
LINGVAE.
IN GRATIAM ET ADIVTORIJM
eorum, qui praedicandi Evangelij causâ ad
Iaponiâ Regnum voluerint conferre.

Compositâ, & Sacre de Propaganda Fide Congregationi
dicata à Fr. Didaco Collado Ordinis Preclatorum
per aliquot annos in predito Regno
Fidei Catholicae propagandis
Ministro.

ROMÆ,
Typis & impensis Sac. Congr. de Propag. Fide.
MDCXXXII.
SUPERIORVM PERMISSV.

Ne extra hanc Bibliothecam effertur. Ex obedientiâ.

The title page of Fray Collado's Japanese grammar of 1632.

The bookplate of Pierre Daniel Huet, with his shelf mark and the label of an 18th century French bookseller, from the interior of the front cover of the 1632 Collado grammar.
of plague and sickness to bury, by the threshold or by the grave of a person carried off by disease, two bowls, one inverted above the other, within which are inscribed exorcisms of disease spirits, spirits of darkness . . . curses on those who ill-wish and bring misfortunes, and invocations of spirits of light and life.” This fact is supported by Hilprecht’s report of the excavation of the Nippur bowls.14 “Most of the one hundred bowls excavated . . . were found upside down in the ground. . . . It is very evident that they had been placed thus intentionally, in order to prevent the demons adjured by the spiral inscriptions on the inner faces of most of the vases, from doing any harm to the people living in that neighborhood. Sometimes two bowls facing one another had been cemented together with bitumen. In one case an inscribed hen’s egg was concealed under the bowl. This egg . . . is probably to be regarded as a sacrifice to those demons to appease their wrath and check their evil influence.”

The bowls with their magical incantations are evidently intended to exorcise demons, or perhaps to trap them, if the inverted position of the bowls can be so interpreted.15 The praxis of the magic bowls is not clearly understood, but any explanation of the praxis must account for the use of bowls as the writing surface for magical texts, the inscribing of the text on the inside surface of the bowl, and the burial of the bowl in an upside down position. The generally accepted theory seems to be that the inscribed, inverted bowls were intended to trap the demons who would be drawn irresistibly to their magical prison houses.

Princeton’s bowl is inscribed with a magical formula intended to preserve the house and family of its owner from all harm, as the opening statement declares:16 “In the name of Life! Let there be health unto the house, dwelling, mansion, and building of Shabor the son of Mamay.” The body of the incantation then binds all powers and demons, whether offspring of the day or fruit of the night, forever from any possible harm to Shabor’s house, or the house of his wife and sons and property. The text concludes with a restatement of purpose and the assurance of success: “And let there be health unto the house, dwelling, mansion and building of Shabor the son of Mamay. And Life is victorious!”

14 Loc. cit.
16 The text was first published by Gordon in Orientalia X (1911), 336 f. Gordon’s translation appears as text 32 in Edwin M. Yamauchi, op. cit.
An Early Japanese Grammar

BY JAMES KRITZECK

Pierre Daniel Huet (1630-1721) was one of the most enlightened scholars of the Enlightenment. Born in Caen, the son of a Calvinist father converted to Catholicism by the Jesuits, he was a disciple of Descartes and Bochart and found early patronage with Queen Christina of Sweden (1626-1689). Returning to France in 1670, he became a tutor of the Dauphin and a colleague of Bossuet. Four years later he was received into the French Academy. At the unusually late age of forty-six, he took Holy Orders. In 1678 he was named abbot of Aulnay, and in 1685 became bishop of Avranches.¹

Huet's scholarly production was distinguished both by its versatility and its bulk. He edited a series of Latin classics for the education of the Dauphin; he wrote a commentary on Origen, an early study of the novel, and a history of commerce and navigation in the ancient world; he attacked Cartesianism and produced tracts on reason and faith, logic and dialectics.² He resigned his bishopric in 1699 and spent the last twenty years of his life in the major residence of the Jesuits in Paris. Those were prolific years for the retired bishop, who had brought with him a library famous throughout Europe and indeed the archetype of the superb private library of the eighteenth century. He bequeathed that rich collection to the Jesuits of Paris; but when they were disbanded and expelled in 1765, the collection was empedowed by the Crown. Most of it went to the Royal Library and thereafter to the National Library, but some items were sold separately, given away, or perhaps stolen.

One of the rarest books of the Huet collection has found its way into the Princeton University Library. It is the Ars Grammaticae Iaponicae Linguae by Fray Didaco (Diego) Collado, published in Rome by the Sacred Congregation for the Propagation of the Faith (established ten years before the publication) in 1632.³ Leather-bound, with the bishop's coat of arms embossed in gold on both covers and his splendid bookplate pasted on the left inside cover, the book is slightly worm-eaten along the bottom margin but is otherwise in fine condition. The spine, somewhat damaged, reads GRA / IA / PON. This work, one of the first Japanese grammars in a Western language, is highly prized by Japanologists because of the rarity of the edition and the interesting presentation of the material.⁴

Like Francis Xavier, the first Christian missionary in Japan, Diego Collado was a Spaniard. He was born in Mijadás and entered the Dominican Order, with the name Fray Didaco, about 1600. Eleven years later he was sent to his Order's mission in the Philippine Islands and in 1619 went to Japan.⁵ He returned to Europe in 1631-33 and during those years published his total scholarly output: the Ars Grammaticae Iaponicae Linguae, a dictionary of the Japanese language, a manual for hearing confessions in Japanese, and a history of Japanese Christianity from 1601 to 1622. It is also possible that he assisted in the publication of a Chinese dictionary.⁶ Then he returned to the Philippines; and on a voyage from Cagayán to Manila in 1638, his ship went down near Cabcungan and he was drowned.

Fray Didaco's Japanese grammar was destined to take second place to that of P. F. Rodriguez, which it was conspicuously intended to replace.⁷ There is no evidence that he had received any special training in Oriental languages (in which his Order was temporarily behind the Jesuits) before his first journey to East Asia; but he evidently learned Japanese quickly and well.

The work now has little practical value except to historians of the Japanese language. Its major drawback, which it shares with other such grammars of the time (and not a few of our own times) is its forcing of the structure of the Japanese language into Latin patterns. But this, of course, was also a pedagogical necessity. Specifically, Collado wanted to conform to certain manuals which he

1 See Christian Bartholomé, Huet, évêque d'Avranches, ou le scepticisme théologique (Paris, 1850).
2 The Princeton University Library possesses twenty-three of his works, an unusually fine collection; but I have been unable to discover any connection between that fact and its possession of the Ars Grammaticae Iaponicae Linguae.
3 Call number Ex 2097.25a. See illustration between pp. 181-185.
4 El Conde de la Viñana, Escritos de los Portugueses y Castellanos referentes a las lenguas de China y el Japón (Lisbon, 1892).
6 El Conde de la Viñana, op. cit., pp. 57-60.
7 Ibid., pp. 93-96.
knew most missionaries had already studied. In seventy-five octavo pages, at any rate, an exposition of Japanese grammar is a tall task. Collado was intelligent enough to know that his plan was, at times, unrealizable; and the importance and originality (in this case (synonymous) of his work appears to lie in his departures from the expected norms. The work may also tell us a good deal about how Japanese was spoken colloquially in Kyūshū at the time; but a full study of this matter awaits a qualified scholar.\footnote{I am grateful to Professor Valdo Viglielmo of the University of Hawaii and Professor Akira Komai of the University of Wisconsin for this evaluation.}

While it is virtually impossible to believe that anyone ever learned Japanese from this book, it must surely have assisted scholars and missionaries in that formidable task; and it is reassuring to know that it diverted old Bishop Huet on occasion, and that his copy of it is now at Princeton.

\footnote{The Princeton University Library system now has its own compact storage building. Known as the Annex Library, this building was constructed with the aid of federal funds at Princeton's James Forrestal campus, which is about a mile and a half from the main campus, and was completed in the autumn of 1968. It was designed to relieve critical overcrowding in the Firestone Library and the eighteen special libraries. In addition, the building contains separate storage areas for Rare Books and Manuscripts and for the University Archives. The capacity of the building as it now stands is 400,000 volumes. The addition of a second tier of shelves or the extension of the building on its present site may serve to expand the building's capacity in the future.

Compact storage in the Annex Library is achieved by shelving books by size—the vertical height of the book being the determining factor. Books in the three smallest sizes are shelved from both sides of a single shelf and the aisle width in these sizes is considerably narrower than the normal library stack aisle.

Selection of books for storage is done by both experienced librarians and members of the faculty. Little-used books, superseded editions, books on subjects not pertinent to the current interests and trends of Princeton departments, science texts containing outdated information, books in languages (such as Welsh or Dutch) not in common use, and books and periodicals for children are examples of the kind of works that have found a place in the Annex collection. Selection, however, is not an irreversible procedure and books can be restored to the library from which they came, either by special request of a librarian or a faculty member or by higher incidence of use than expected. Books requested for use by two different borrowers during one academic year are automatically returned to the regular stacks.

All books in the Annex Library continue to be fully catalogued in the Library's Shelf List and public card catalogues, where they are identified as being in the Annex by a plastic overlay. Requests for books are received at the Annex building on a telephone re-}
Books, wherein since 1969 the majority of Mr. Levine’s caricatures, in usually reduced scale, have appeared. But seeing an exhibit of his caricatures is not like seeing them periodically in small numbers. One notable, if not unequivocally hilarious effect was to amplify cumulatively our recollection of recent social and political history. In one display area it was possible to confront all at once, as it were, certain problems of our time in a mélange of caricatural visages: President Johnson, Dean Rusk, General Her- shey, Vice-President Ky costumed as a drug store cowboy, an eccentrically garbed young couple in a composition based on Mas- saccio’s Expulsion from Paradise, Stokely Carmichael, Walt Ros- tow, Marshall McLuhan reclining on a masseur’s table looking perplexed and rather worse than better for the massage, President de Gaulle as a force de frappe, President Nasser, Mao Tse-tung, and so on.

If, however, the times were too much with one to find Baudelaire’s art of caricature in Mr. Levine’s political figures, one could turn to his drawings of literary persons. Through the generosity of the artist and of several Friends, two of the latter, Edmund Wilson* and Søren Kierkegaard, have been donated to Graphic Arts and happily offer outstanding examples of Mr. Levine’s talent in portraits of men associated with Princeton and Princeton scholarship. Besides these, one saw, among others, W. H. Auden as a relay runner uniformed in the British flag, Norman Mailer as a prizefighter, James Baldwin carrying a travelling bag, Jean Genet sharpening a graphite pencil with a knife, André Malraux as a gargoyle atop Notre Dame, as well as “imaginary” portraits, like the Kierkegaard, Joyce, Poe, Rimbaud and others.

The effect of seeing together many of the drawings of literary persons was to impress one with the inseparability of the caricaturist from the intelligently perceptive portraitist. Henri Bergson observes in Le rire that the comical exaggerations of caricature must not appear as an aim, and of that observation, Mr. Levine’s literary caricatures are a demonstration. There is nothing hesitant about his ability to portray or to present a face directly. Close to the picture plane, it occupies most of the drawing. It has the authority of portraiture first; the exaggerations follow. They are not imposed but grow out of the portrait. They become emanations of energy and personality which in turn suggest the particular author’s creative or critical vision. The enormous head and

D A V I D L E V I N E C A R I C U T U R E S

In his De l’essence du rire... Charles Baudelaire helpfully distinguishes two kinds of caricature. One he calls “representations of facts,” that is, illustrations of social manners and of political events that remain artistically subject to fashion and ideology. “Like the flysheets of journalism, they are swept out of sight by the same tiresless breeze that supplies us with fresh ones.” The other he circumscribes as the art of caricature. While not precluding social and political content, it offers essentially a “mysterious beauty, even when portraying man’s proper ugliness,” and it “excites an undying and incorrigible mirth.”

On the proposition that his work conforms to the latter distinction, though not necessarily to Baudelaire’s further, satanic definition, the Graphic Arts Division, which houses important collections of caricature, including Thomas Rowlandson, Thomas Nast, and Max Beerbohm, exhibited in March and April, 1969, fifty-six original caricatural pen drawings by David Levine. Friends of the Library, faculty and students gathered in Graphic Arts on April 8 to see the drawings, to talk informally with Mr. Levine, who journeyed from New York for the occasion, and to join in the redemptive rite of laughter.

The drawings, half of political figures and half of literary per- sons, were already familiar to readers of The New York Review of

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dwarfed, vestigial body, without losing their immemorial comic
grotesque value, emphasize the almost aching concentration of intel-
lect and personality in the face.

What is comical is that the exaggerations are nonetheless there. 
The face is arrested or, as Bergson would say, rigidified by the 
drawing itself, and the person portrayed thus seems to exist 
frustrated by some law of life greater than himself, by some dilemma 
greater than his vision. What is ironical is that this quality of ar-
rest is indivisible from the exaggerations caricaturing the personal-
ity. The person portrayed is the anti-hero of his own heroic effort, 
the victim of his existential self. To borrow Mr. Levine’s own 
words, the caricature becomes somehow endearing.

By focusing his acuity and virtuosity first on convincing por-
trayal of feature and personality, Mr. Levine’s caricature seems to 
reject the abstract stylizations of the twentieth century for the 
nineteenth century’s tragi-comedy of realism. The retardataire el-

element in his work has often been remarked, although, like all cre-
ative revivals, it is very difficult to define exactly. It may be that 
the obvious comparisons, for example, with the deeply touching realistic por-
traits of Thomas Eakins would be fundamentally more instructive 
then the retardataire here is not merely an affection for nineteenth century art but positive recognition 
that realism, Baudelaire’s “code of common sense,” or at any rate 
something commonly knowable, is what caricature—by its comic, 
contradictory nature—asks the viewer compulsively to supply. Mr. 
Levine’s literary portrait-caricatures may represent, indeed, a puri-
ty of caricatural statement seldom seen since the art became mainly 


confidence in a natural world. Working from photographs and 
surrounded by the faces of famous men in our cubist-surrealist 
environment of mass media, he has perhaps discovered that carica-
ture is not a witty exercise but a necessity. Paradoxically, his carica-
tural exaggerations may be his only line to reality and comple-
tion. It may be that his only way to get at the “code of common 
sense” and its moral truths is through caricature.

When, then, we return to Mr. Levine’s political figures we are 
surprised to find how often, if not always, they are somehow 
endearing. It is as though the urgency of their circumstances as 
men of power—not the caricaturist—brings upon them their 
more fantastic caricatural exaggerations. The irony of human 
personality caught in atomic politics is fantastic. Yet in a mysteri-
ously beautiful and laughable way in Mr. Levine’s caricatures, po-

tical and literary, the personalities are always, irrepressibly there. 

They are not angels, but they may be all we have.

—O. J. ROTHROCK

THE ELMER ADLER UNDERGRADUATE BOOK COLLECTING PRIZE—1969

Announcement of the annual Elmer Adler Undergraduate Book 
Collecting Prize competition for 1969 brought forth eleven 
collections, whose merits were weighed in Graphic Arts on the 
evening of April 24. By confession of the eminently qualified and con-
scientious judges, Mrs. Mina Bryan of the Scheide Library and 
Mr. Robert H. Taylor ’30 of Princeton, selecting winners was de-
lightfully difficult. All of the collections were conceptually inter-

testing and contained particular items that indicated knowledgeable 
seeking.

An outstanding collection of Ornithological Literature by John 
A. Gwynne, Jr. ’71 was awarded first prize. In all, Mr. Gwynne’s 
collection numbered one hundred and five books, not counting numerous periodicals and prints, and it will represent Princeton 
University Library handsomely later this spring in the eighth an-


tural Century Architectural Books. Neal F. Grenley ’69 was awarded
honorable mention for his *Fine Press Printing*, which included two books printed by Mr. Grenley himself on the Carl Purington Rollins 1847 Albion Press once operated by the Graphic Arts and now in the Creative Arts Department Print Shop.

Once more let me remind the Friends that the evening of the judging is one for guests as well as for contestants and judges and provides an opportunity for older bibliophiles to meet and talk with the students who someday, if not already, will have joined the list of distinguished Princeton collectors. If you would like to attend, send word before next March to the Graphic Arts Division.—O. J. Rothrock, Curator of Graphic Arts

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**New & Notable**

**TWO LETTERS OF WILLIAM COLLINS HANDY, PRINCETON 1855**

The first letter published here was given to the University Library by Dr. Margaret Irving Handy of Chadds Ford, Pennsylvania—the subject of Andrew Wyeth’s portrait “Children’s Doctor, 1949”—a granddaughter of William Collins Handy. In preparing the copy for this issue of the Chronicle the editors asked Thomas C. Handy, Princeton 1960, for information about his great grandfather. Thomas C. Handy’s father, Francis Louis Handy ’26, supplied us with a copy of the second letter printed below.

The first letter—written when William C. Handy was a student, to his cousin, an alumnus—has an immediacy and intimacy not found in other contemporary accounts of the burning of Nassau Hall. It is printed here in its entirety with references to that event in the principal histories of Princeton and Nassau Hall: Varnum Lansing Collins, Princeton (New York, 1914); Thomas Jefferson Wertensbaker, Princeton, 1746-1896 (Princeton, 1946); and Henry Lytton Savage, comp., Nassau Hall, 1746-1956 (Princeton, 1956).

The second letter, written with a modest charm, is an autobiography of a member of one of Princeton University’s oldest families. William Collins Handy and his cousin, Levin T. H. Irving (1846), were direct descendants (through their grandmother) of Walter Ker who emigrated from Scotland to Freehold, New Jersey, in 1685 because of his adherence to the Church of Scotland—one of the founders of the Log College—and the Reverend Jacob Ker, Princeton 1758.—M.R.B.

Dear Cousin Levin,²

Princeton March 12th 1855

I should have written to you long ago, had I not known that nothing which I could say could have alleviated your grief, for the loss of one so dear to you; and besides I was confident that you

² Levin Thomas Handy Irving ’46, Hon. LL.D. 1879, practiced law in Somerset County, Maryland. He was a judge of the Court of Appeals of Maryland until his death on August 24, 1892, at his home in Princess Anne (Joseph Breckinridge Handy, *A Genealogical Compilation of the Wilson Family* [Schenectady, N.Y., 1897], p. 84).
knew of my love for both of you far too well to need any marks of the pen to tell you of it. God doubtless had wise ends in view when he took one so loved by all who knew her.

But I have news to tell which I have no doubt will be bad news to you and to many more. I presume you have heard from the Newspapers that the old North College has burned down to the ground again. I wrote a short letter to father last night and walking down to the depot, put it in the mail, in the mail car as the train passed, hence I suppose he will get it next Tuesday night, but I merely stated the fact and had not time to give any detailed account. I will write to him again however.

On Saturday evening, I was in the Philadelphia Society. We had an unusually large attendance, some 50 brothers present. The brother, whose turn it was to lead the meeting being absent, I was leading in his place. The exercises had nearly closed and they were singing the last two stanzas of the final hymn, when we heard the cry of fire. We paid no attention to it thinking it was a bonfire. But the shout continued, and as soon as the hymn was concluded we all started out. Third entry was full of smoke. But rushing down & out of the college, we found that one of the rooms on 2nd Entry on the north side of the College near the East door, was completely in flames. Even the windows were on fire, the door burned through, & the flames blazing out in the entry some four feet. This was at 8 o'clock no engines were on the ground. No buckets were in use & the house as dry as tinder. No one could have had any idea of how faultily constructed a building it was in case of fire, unless he were to look at it now & see how much of the inside was wood & lath & plaster. To show you how fast it burned, by 10 o'clock, the whole roof & every room but some on 1st floor were in flames. For a short while we worked hard to put it out. But soon found that all was no use. We then began to save [sic] furniture, books, clothes &c.

Nearly All who roomed in the third Entry lost everything. Tutor Bower,* all (but what he had on his back) including a very fine collection of books. The Philadelphia Society, whose room was next to his lost books worth $200, & the man who occupied the room about the same amount in books besides his clothes & furniture which all were burned. And he is poor, too. A young gentleman in my class lost furniture, Books, clothes, Watch, papers & money, pictures &c worth over $500, but he is wealthy. The man in whose room it caught lost $450. Another man in third entry lost everything including a handsome $150 watch & some money. Nearly everyone on 2nd entry, except those close to the fire saved something, but none saved all. Jackson* was within a room or two of the fire, but as he was immediately over the door, he climbed

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*Nassau Hall was completely destroyed, walls excepted, on March 6, 1862, and restored under the supervision of Benjamin H. Latrobe. When new dormitories were completed in the 1890's Nassau Hall was called 'Old North' by both students and faculty. Although dingy and uncomfortable it was long considered the 'swell residence' (Savage, comp., Nassau Hall, pp. 29-37; Wertenbaker, Princeton, pp. 251-282).

*Organized in February, 1825, an offspring of the Nassau Tract Society. The Society continued its religious activities throughout the nineteenth century (Collins, Princeton, pp. 216, 285).

*Edwin Rea Bower '51, a tutor at Princeton in 1854-1855 (this and following identification of names are found in The General Catalogue of Princeton University 1746-1906).

*Probably John Peter Jackson, Jr. '36, Speaker of the New Jersey Assembly in 1893 and a member of the New Jersey Tax Commission 1879-1890.
up into his room, after the stair case fell, with some 3 or 4 K. A's, & the rest of us stood on the door steps & took his things as they were handed down. His door was on fire when he went up. So was most of the 2nd. entry & the roof. He saved his books, most of his clothes, his papers &c. but lost all his furniture & all his letters & collection of valuable autographs, Websters, Clays &c. And all his furniture, in all about $60. A new hat & new boots & a crowd of little things. The man next to him, though farther from the fire, lost $200 of books & $100 in clothes & furniture, & is a poor fellow working his way through college. Jackson was uncommonly fortunate. The K. A's worked for their brothers like good men ought to & saved most of the furniture of those who roomed on 2nd. Entry. But two of our brotherhood roomed directly over the fire & lost all their. One lost everything but his money & what he had on, even his hat & shawl got knocked in the fire & the other lost everything, since it was impossible to go to their rooms; another roomed in 3rd. entry—but we crawled to his room on our hands & knees & saved his clothes & a few books. To wind up, one K. A. lost $250 worth & another nearly as much, & these men were perhaps the very men in the Society who could least afford it. Another about $150 & 3 more averaged $60 each. We only had 6 men burned out & took care of them instantly, since we had 13 others in college, 4 of whom have large rooms by themselves out in town & 2 more large rooms in East & West alone & the other five rooms in East & West.

But some of the Societies all roomed in North & I pity those poor fellows. Besides, that warm friendship does not exist in them that exists in ours. Charley Spencer was burned out but I think he was more than usually fortunate. He did not lose half as much as the average. But of course he lost something & perhaps considerable to him. I am sincerely sorry for it.

This fire shows the advantage of the K. A. Society—over all others: all the members of our society had 20 invitations to sleep & even before their rooms fairly caught on fire while other fellows had to wait & get rooms as they could. I shall take one of the K. As to room with me for the rest of the session. We had got them all rooms before 10 o'clock yesterday. I worked all day yesterday se-
curing property that was saved, because the Servts stole it like fifty. I at first estimated the loss to students at from 2500 to 3000, but when I calculated it up it was about $10,000. There was 100 students in old north, & the average loss is over $100. Some have lost 2, 3, 4 & 5 hundred dollars.

The building was insured for $16,000, but it cost $32,000, however it was not worth much. They ought to put a nice one up in its place. The outside walls are yet standing.

Love to all. Write soon.

Your aff. cousin

W. C. HANDY

P.S. The Seminol & town people were kind in offering rooms. Giger & Cameron behaved splendidly. The cause of fire is unknown, the Gentleman was absent. However I'll write another half a sheet.

[Half sheet:]

Oliver in whose room the fire originated, was out of his room at the time; and down at Dr. Maclean's. How it originated no one knows, probably from a coal from the fire place rolling on the floor. It had evidently been burning for some time before it was discovered. Overton, a "Kapp," who roomed directly over him went in his room at 7 1/2 o'clock to write a composition. He noticed the smoke in his room but thought it was his own fire, & fixed it. He then wrote awhile, but finding the smoke increased got up & fixed his stove pipe. All the time he heard the most terrible noises below, as if the furniture was falling & about 15 fellows on a big drunk downstairs. He could not tell what to make of it & after writing some 10 or 15 minutes more, to his surprise the smoke increased. He then thought something in his own room must be on fire. On looking all around he saw the smoke coming from under his carpets. He then went into the next Room, & with the occupier Mr. Proctor, went down into second entry where

6 Kappa Alpha, one of the Greek letter fraternities established in the mid-nineteenth century and very much under fire by President Maclean, the faculty and trustees in 1855. Kappa Alpha was disbanded in 1856 (Wertenbaker, Princeton, pp. 280-281).
7 Charles Sidney Spencer '55.
8 Probably the undergraduate term for the Theological Seminary students.
9 George Musgrave Giger '41, Professor of Latin Language and Literature, 1854-1865.
10 Henry Clay Cameron '47, Adjunct Professor of Greek, 1855-1860.
11 Samuel White Oliver '56, Captain on Staff of General Gardner and General Polk, C.S.A., 1861-1865.
12 Edward Overton, Jr. '56, served in the 50th Pennsylvania Volunteers 1861-1864; U.S. Representative in Congress from Pennsylvania 1877-1881.
13 Robert Proctor '56 attended Princeton Seminary 1856-1859.
they saw Oliver's door burned down, and the whole room in a perfect blaze & the flame blazing out of the door for some four feet. They then gave the alarm of fire.

We have much to thank providence that it happened so early. Had it happened at 11 or 12 o'clock 20 lives, at least would have been lost, for one of the staircases was soon rendered impassable, the smoke in third entry so thick that no one could stand it, in 10 minutes. Besides there was a very strong wind & the fire spread with great rapidity. Within 5 minutes after it was discovered, the rooms on the other side of the entry were in flames.

Write to me soon. Give my love to all my inquiring friends. Assure them of my safety & believe me to be your aff. cousin until death

WM. C. HANDY

P.S. Giger saved all the pictures in the Galery—

My dear Classmates:—*

There is not much in my life of interest to the general public and little likely to be of interest even to you. I was born in Northampton Co., Va., Aug. 10th 1835, and graduated, as you know, in 1855.

In September 1855 I entered the Theological Seminary at Danville, Ky. On April 15th 1857 I was licensed to preach by the Presbytery of Baltimore. On Oct. 1st 1857 I was married to a daughter of my theological professor, the Rev. Dr. Robt. J. Breckinridge of Ky. On Oct. 15th 1857 I was ordained to the work of the ministry.

My first pastoral charge was at Lewes, Del. My second (during 1860) at Canton, Miss. But my health proving unable to stand so warm a climate, I accepted a call to the church at Berlin, Worchester Co., Md., where I passed in peace the years of the war.

In the fall of 1865, my voice having entirely failed, I felt it my duty to my people to resign my charge, though my congregation wished me to take a vacation.

The next five years were spent, one as principal of Washington Academy, Somerset, Md., two as school Examiner of the County, two as editor of the "True Marylander." During the whole five years I carried on my farm and during two of them I was interested in merchandize.

In Feb. 1871, having recovered in a degree my voice, I became pastor of the Presbyterian Church at New Scotland, Albany Co., N. Y. And in Feb. 1874 I accepted a call to the Reformed (Dutch) Church at Schoharie, N. Y., thus leaving the Presbyterian Church. I took this step with great reluctance, as my ancestors were Presbyterians in America, before there was any Presbyterian Church here, and sent to the old country for Father Makemie, the first Presbyterian preacher, and I felt that I and my children had a great inheritance in that church. But God made my way plain by showing me it was my duty to give my growing family of children better opportunities of education than was possible to me at New Scotland; and God rewarded me for the sacrifice by making me so happy and contented in my new relations that I feel no desire to return.

In 1880 I resigned this pastoral charge. During 1881 and 1882 I was editor of the "Sower and Mission Monthly" at that time the organ of our Boards; and all of the "Notes on the S. S. Lessons" (besides a great deal more) published in that paper during those two years is from my pen. During most of this time I was also pastor of the Central Ave. Reformed Church, Jersey City, N. J.

At the beginning of 1883 I removed my family to Northampton Co., Va., where I remained until Sept. 1892, farming some land I possessed in that county, preaching whenever my health and opportunity permitted, and for two years of the time editing the county paper.

In Sept. 1892, my old charge at Schoharie invited me to supply them for three months and before that time expired gave me an unanimous and loving call to become again their pastor, which I accepted.

Feb. 6, 1910.

L. I. Handy

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God has blessed me with 8 children, 6 sons and 2 daughters. One of my sons went early to my home in heaven. My other children (now all grown) remain not only loving, but children of whom any man might well be proud. He has also added to me 14 grandchildren, 3 of whom have gone on before me and 11 of whom remain to love and pet their grandfather.

I have not gathered much of this world's "moss" in my passage through it. Indeed most of the more than sufficient means I have received, from first to last, from dying kinsfolk has slipped away from me, taken to itself wings and flown away, leaving me still poor in this world's goods. But in the forty years of hard study and deep experience, which have followed my graduation, I have acquired knowledge (far more precious than gold or silver) which I freely and lovingly pass over to you.

I have learned that there is nothing in this world worth being, save being like Christ; nothing worth thinking, save the thoughts of Christ; nothing worth speaking, save the words of Christ; nothing worth doing, save the works of Christ; nothing worth receiving, save a fellowship with Christ in his life and sufferings in this world, and a conformity to his death. The whole sum and substance and happiness and glory of human life is, so to live as to make the life and character of the now invisible Christ, visible to men; and by making him visible to make the invisible God visible. Here and here only are happiness and honor and glory unutterable opened up freely to us.

If I am not greatly misinformed, the date of my marriage, Oct. 1st, 1857, shows that I was the first of the class to marry. My eldest son was born Aug. 27th, 1858, thus showing me to have been the first of the class to have had a child born to him. By these two events I justly acquired the title of "Class Patriarch." And if you could only see my two lovely daughters, my five stalwart sons, my three daughters-in-law, and the little army of grandchildren all gathered around me and my wife, I think no member of the class would deny that I have fully justified my right to the title.

Many things, of no importance in themselves yet very singular, have happened to me within these forty years.

I have by invitation of the rector preached in an Episcopal Church at the regular morning service, while the rector himself read the regular form for morning prayer. I suspect I am the only living non-episcopally ordained minister in America to whose lot such a service has ever fallen.

I have been called in by his flock to administer spiritual consolation to a Catholic priest, supposed to be dying. It is true he was not dying, but they thought he was and promptly sent for me. Is there another protestant preacher in America with a like experience?

I have been compelled—only because I was too poor to buy a Court suit—to decline the honor of receiving an invitation to dine with a reigning King; an honor pressed eagerly on me by one who having been long the prime minister and hereditary personal friend of that King, had it fully in his power to secure me the invitation he offered. I doubt much if any native born American, save your humble "Class Patriarch," was ever called on to decline such an honor. And boys, I wanted to dine with that King badly; Oh, so badly! I had no conception how badly I wanted to dine with a King, until I was suddenly and unexpectedly called on to push aside the honor.

One great compliment has been paid me. After having preached one night in a mountain school house, a mother in Israel took me by the hand, and with tears in her eyes said: "Mr. Handy, the Lord does help you wonderfully." Since then all compliments have been insipid to me, as they were to the Duchess of Devonshire.

One great honor has been paid me. Last summer, when my church was under repairs, and my children were putting in a memorial window to me, my congregation insisted that it should bear the statement that I had been twice their pastor; because they said they "wished a permanent testimonial, that having lost me once, they had the good sense both to recall and resecure me."

One great pleasure has fallen to me in life. I have invariably retained the affection of every people to whom I have been pastor.

I feel that I have rendered incalculable service to literature by never writing a book, though at least half a dozen books are all the while boiling within me.

Classmates, the words of your Patriarch are ended. May the blessing of God be upon each one of you!

MILDRED CLARKE VON KIENBUSCH

When Marianne Moore was awarded an honorary Doctor of Letters degree at Princeton's two hundred and twenty-first commencement in 1968, the Library exhibited a selection of her correspondence and published work from the Sylvia Beach Collection.
Shortly thereafter, Carl Otto von Kienbusch presented to the Department of Rare Books and Special Collections a gathering of Mooreiana in memory of his wife. Mildred Clarke von Kienbusch, who, with Miss Moore, was a member of the Class of 1909 at Bryn Mawr College.

In addition to a half-dozen letters from Miss Moore to Mrs. Kienbusch, the gift included first editions of several of the poet’s books, among them inscribed copies of her translation of The Fables of La Fontaine, 1954, and Like a Bullwark, 1956. Copies of periodicals to which Miss Moore contributed—The New Yorker, Art News, the Bryn Mawr Alumnae Bulletin, and others—as well as newspaper and magazine clippings, programs and exhibition catalogues relating to her and her writing all add substantially to the Library’s documentation of the career of one of America’s major contemporary poets.

Another part of the Mildred Clarke von Kienbusch memorabilia was presented by Mr. Kienbusch to the Theatre Collection. It consists of some 1600 playbills ranging from the season of 1904-1905 through 1967, each one representing a play, concert, motion picture, or ballet attended by Mrs. Kienbusch. The special value of this collection lies in the fact that all of the playbills were precisely dated by their owner, and the earlier ones were further annotated with her impressions of the play.

For example, within about a week’s time in February, 1913, Mrs. Kienbusch saw Laurette Taylor in Peg O’ My Heart, and Eva Tanguy in her first annual tour. Of the Taylor production the notes read: “great” play, “corking” performance, and that Miss Taylor was a “peach.” Miss Tanguy suffered badly the following week in a production which Mrs. Kienbusch found “awful,” with a “rotten” performance, and the criticism of the individual actors, simply, “awful.”

Such notations represent of course only the opinion of a single member of an audience, but they should be interesting to students researching a particular production. In any event, the souvenirs of sixty-plus years of theatre-going several times a week comprise a good source for the documentation of the Broadway stage through almost seven decades of the 20th century.

Friends of the Princeton University Library

ANNUAL MEETING

The annual meeting and dinner, attended by 212 Friends, guests and members of the Library staff, were held at the Princeton Inn on Friday evening, May 9, 1969. Following dinner Robert H. Taylor, Chairman of the Council, presided at the annual business meeting.

Following his remarks about the 44th annual Undergraduate Book Collecting Contest (see pages 193-94) the Chairman called upon Professor Victor Lange, Chairman of the Nominating Committee, to read the list of proposed Council members for the 1969-1972 term. Those named were unanimously elected by the members present.

The Librarian made a few remarks about funds for the Library. After a brief introduction concerning the Donald F. Hyde Award of Princeton University for Distinction in Book Collecting and Service to the Community of Scholars, the Chairman asked Dean Edward D. Sullivan to make the third presentation of the Award to Philip Hofer. Dean Sullivan’s remarks and the text of the citation follow.

“It is with pleasure that I am here tonight to present, on behalf of the President and Trustees of Princeton University, the Donald F. Hyde Award to Philip Hofer.

“Mr. Hofer, according to the late William A. Jackson, his longtime associate at the Houghton Library, was born with a highly developed collecting instinct, and it has continued to increase as through the years he has given it considerable exercise.

“He has been the beau ideal of the collector: enthusiastic, courageous, divinely discontented, and possessed of a taste so impeccable that a friend of great discernment described it as frightening. This quality has been of enormous benefit to the various institutions which he has served. He had been on the staff of the New York Public Library and later on that of the Pierpont Mor-
gan Library before his appointment in 1938 to the Harvard Library.

"At these places he worked with finely printed and illustrated books of the sort which he has himself collected so intensely; and, when he created the Department of Printing and Graphic Arts at Harvard, he brought to this innovation unrivaled skill and knowledge.

"Moreover, he did not confine himself to books, but collected prints and drawings as well. These he pursued with the same avidity; he himself has said that he was cured of a severe illness by acquiring Hans Holbein's beautiful water color of Tantalus, the very subject symbolic of his hunger and thirst, not only after righteousness, but after the highest quality in the arts.

"It is a privilege to recognize so brilliant a career, and tonight all of us are happy to pay him this tribute.

"I shall now read the citation. 'This Award is bestowed on Philip Hofer, a most distinguished and imaginative scholar-collector of books, prints and drawings, for his adventurous foresight in entering fields where his brilliant collecting preceded fashion; for demonstrating the magnificence of the Baroque book and the manner in which its illustrations express the taste, thought and new horizons of its age; for establishing at Harvard University a Department of Printing and Graphic Arts built around his own collection, whereby he has made possible the study of the book in rich comprehensiveness, and for making the treasures of that collection widely available by means of notable publications, lectures and exhibitions; for his activity as a valued and generous trustee and advisor to art museums and libraries, which has resulted in the sophisticated increase and amelioration of their collections; for the enthusiasm, warmth and enlightenment which his friends who share his love of books have enjoyed and cherished through many years; and because he has always shared the unswerving belief of Richard de Bury: Whoever claims to be zealous of truth, of happiness, of wisdom or knowledge, aye, even of faith, must needs become a lover of books.' "

After a brief speech of acceptance by Mr. Hofer, the Chairman introduced the speaker of the evening, Herman W. Liebert, Librarian of The Beinecke Rare Book and Manuscript Library of Yale University, who made a zoological listing of types of collectors, ending his talk with a reminder that collections of rare books and manuscripts are resources for the best scholarly productions of our age, and should be used in the fight against mediocrity and for excellence.

THE COUNCIL


THE CHRONICLE

To cover the rising cost of production, it has become necessary to increase the price at which the Chronicle is sold. Beginning with Volume XXXI, therefore, the annual subscription will be $7.50, with individual issues being priced at $2.50.

INDEX TO THE CHRONICLE

An Index to the first twenty-five volumes of the Chronicle (1939-1964) and to the ten volumes of its predecessor publication, Bibli (1930-1938), has been published by the Library. All signed contributions have been indexed under the author's name and under the principal subjects treated. Significant information contained in the body of an article or note has been listed under appropriate headings and names of donors have been included when there is a substantial description of the gift.

Following the general index is a separate "Index to Illustrations." The Chronicle has regularly published reproductions of unique or rare materials in the Library's collections, and this separate index will facilitate the location and identification of this store of pictorial documents.

The Index has been compiled by Mrs. Nancy N. Coffin with the assistance of the Editorial Board. It consists of eighty-six pages and is bound in paper. Copies are available from the Library at ten dollars, with a special price of $7.50 to members of the Friends.
FRIENDS OF THE PRINCETON UNIVERSITY LIBRARY

The Friends of the Princeton University Library, founded in 1930, is an association of bibliophiles and scholars interested in book collecting and the graphic arts and in increasing and making better known the resources of the Princeton University Library. It has secured gifts and bequests and has provided funds for the purchase of rare books, manuscripts, and other material which could not otherwise have been acquired by the Library.

Membership is open to those subscribing annually ten dollars or more. Students may join for three dollars and seventy-five cents. Checks payable to Princeton University should be addressed to the Treasurer.

Members receive The Princeton University Library Chronicle and publications issued by the Friends, and are invited to participate in meetings and to attend special lectures and exhibitions.

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Chairmen will welcome inquiries and suggestions.