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sympathise with M. Uzanne's rejoicings over his child, nor is he too encomiastic of it. It has really come to supply a want, and has already gone far toward supplying it. The chief suggestion we have to make is that in all things matters of decided and permanent interest should for the future have the *pas* of mere literature of the moment. We think that perhaps hitherto a little too much space has been allowed to ephemeral things, such as the novels and bookmaking work of the day. There are plenty of other places where this sort of ware can be noticed, and there are not plenty of other places where the matter proper to *Le Livre* can find room. In the second place, the editor should be very careful to give his reviews to reviewers who know their subjects. There is in this very number a proposition which, though it expresses the general opinion of un-literary *littérateurs* in France, is astounding in a periodical avowedly devoted to literature. The reviewer of M. Jouon des Longrais' recent edition of the *Chanson d'Acquin* not only says that that *chanson* is "peut-être le plus ancien monument de notre littérature de langue française"—which is, begging his pardon, simply absurd—but adds that, having been copied in the fifteenth century, "il a l'avantage d'être à peu près lisible." No one with the least first-hand knowledge of Old French, which, in its oldest form, is little more difficult to a fairly read student of the modern tongue than Chaucer to Englishmen, could possibly have said this. It is, of course, difficult for an editor to be omniscient, but he can at least select assistants who are not likely to "let him in," as the familiar phrase has it. The number, it should be observed, contains a pleasant article, "Mos Livres," by M. Jules Claretie, some more of the useful and interesting papers on "La Reliure Illustrée," and a capital account of Fragonard's illustrations of La Fontaine's *Contes* with an etching of one of them. In the modern portion, the best thing is an excellent review of M. Drumont's instalment of the long-buried Saint-Simon papers from the capable pen of M. Eugène Assé.

SELECTED BOOKS.

GENERAL LITERATURE.

- ARNOLD, Matthew, Passages from the Prose Writings of Smith, Elder & Co. 7s. 6d.
- CANZONIERE, il, portoghese Colocci-Brancutti pubblicato nelle parti obo completano il codice Vaticano 1803 da E. Molteni. Halle: Niemeyer. 20 M.
- EBERT, A. Allgemeine Geschichte der Literatur d. Mittelalters im Abendland. 2. Bd. Leipzig: Vogel. 9 M.
- GUICHARD, A. De la Législation du Théâtre en France. Paris: Larose. 4 fr.
- HEYKEMANN, H. Verhüllte Tänzerin. Bronze im Museum zu Turin. Halle: Niemeyer. 2 M.
- NEYRAT, A. S. L'Athos: Notes d'une Excursion à la Fresquille et à la Montagne des Moines. Paris: Plon. 4 fr. 50 c.
- PINOT-DUCLOS, G., Contes de, p. p. O. Uzanne. Paris: Quantin. 10 fr.
- ROOSER, M. Geschichte der Malerschule Antwerpens von Q. Massijs bis zu den letzten Anstehlern der Schule P. P. Rubens. 1. Hälfte. München: Literarisch-artistische Anstalt. 9 M.
- TEHRATCHER, P. do. Espagne, Algérie et Tunisie: Lettres à Michel Chevalier. Paris: J. B. Baillières. 12 fr.
- WILHELM, H. v. Haldeblüthen, Volkslieder der transylvan. Zigeuner. Leipzig: Friedrich. 1 M.
- HISTORY.
- CHAMPFLEURY, Histoire de la Caricature sous la Réforme et la Ligue, et de Louis XIII. à Louis XVI. Paris: Dentu. 5 fr.
- DELAHANTE, A. Une Famille de Finance au XVIII^e Siècle. Paris: Hetzel.
- DU BOYS, A. Catherine d'Aragon et les Origines du Schisme anglican. Paris: Palmé. 7 fr. 50 c.
- GOLDBERG, Sir F. J. Life of Lieut.-Gen. Sir James Outram. Smith, Elder & Co.
- HEKEMANN, E. Zeitgenössische Berichte zur Geschichte Russlands. II. Peter der Grosse u. der Zarewitsch Alex. Leipzig: Duncker & Humblot. 6 M. 40 Pf.
- RAUNIE, E. Chansonnier historique du XVIII^e Siècle. 1^{re} Partie. T. 4. Paris: Quantin. 10 fr.
- SAINSBURY, W. N. Calendar of State Papers, Colonial Series. Vol. V. 1661-68. Longmans. 15s.

PHYSICAL SCIENCE AND PHILOSOPHY.

- GROU, G. Abriss der philosophischen Grundwissenschaften. 1. Thl. Breslau: Koebner. 9 M.

- REINKE, J. Lehrbuch der allgemeinen Botanik m. Einschluss der Pflanzenphysiologie. Berlin: Wiegandt. 12 M.
- SARTORIUS' Der Aetna. Bearb. v. A. v. Lasaulx. 1. Bd. Leipzig: Engelmann. 40 M.
- STUCKMANN, G. Die Wealden-Bildungen der Umgegend v. Hannover. Hannover: Hahn. 12 M.

PHILOLOGY.

- POENSTEMANN, E. Die Maya-Handschrift der königl. öffentl. Bibliothek zu Dresden. Leipzig: Naumann. 200 M.
- LAMPRECHT v. Regensburg, Sanct Franciscan Leben u. Tochter Syon. Hrg. v. K. Weinhold. Paderborn: Schöningh. 8 M.
- MAHN, K. A. F. Die Werke der Troubadours in provenzalischer Sprache. 3. Bd. 3. Lfg. Berlin: Dümmler. 1 M. 50 Pf.
- PAULI, C. Etruskische Studien. 2. Hft. Ueber die etrusk. Formen arnaisch u. larzial. Göttingen: Vandenhoeck. 1 M. 80 Pf.
- PIPER, P. Die Sprache u. Literatur Deutschlands bis zum 12. Jahrh. 2. Thl. Paderborn: Schöningh. 3 M.

CORRESPONDENCE.

ENDO GAMY AND POLY GAMY AMONG THE ARABS. Buda-Pest: June, 1880.

The historico-social questions of endogamy and exogamy, like the traces of polyandry among the more recently civilised races, have of late, in their relation to the various civilised and barbarous nations of the earth, become the subject of keen enquiry and thorough investigation. In England, especially, many works of great penetration and significance have appeared upon these questions. In the last part of the *Journal of Philology* (published in London by Messrs. Macmillan), vol. ix., p. 87, Mr. Robertson Smith, taking the opportunity afforded by his essay on "Animal Worship and Animal Tribes among the Arabs," in which he mentions the traces of totemism discovered by him in the ancient literature of the Arabs and the Hebrews, and starting from the hypothesis of an intimate connexion existing between totemism, inheritance through the mother, exogamy, and polyandry, endeavours to adduce several data on exogamy and polyandry among the ancient Arabians. As this subject possesses great interest as bearing on the history of civilisation among the pre-Mohammedan Arabs, permit me to make use of your columns by extending as far as possible the data collected by Mr. W. R. Smith.

1. Exogamy. The celebrated poet of the Mu'allakât, Amr. b. Kolthum, in an interesting record of his wisdom, namely, his testament to his children, gives the following advice to the latter:—"Do not marry in your own family, for domestic enmity arises therefrom" (Kitâb al-aghâni, ed. Bâlâk, ix. 185). There is an important passage in Jauhari's Arabic Dictionary, s.v. *ضوى*, "By ghulam dawî is meant a feeble, meagre youth. . . . In hadîth it is said: اغتربوا لا تضوا, i.e., "Marry among strangers; thus you will not have feeble posterity." This view coincides with the opinion of the ancient Arabs that the children of endogamous marriages are weakly and lean. To this class also belongs the proverb of Al-Meydâni, ii., p. 250: Al-nazâ'i lâ al-Kara'ib, i.e., "(Marry) the distant, marry not the near" (in relationship). So also, the poet in praising a hero says: "He is a hero not borne by the cousin (of his father), he is not weakly; for the seed of relations brings forth feeble fruit." Cf. Ibn 'Abd Rabbihi's Kitâb al-Ikd al farid, iii., p. 290. On the other hand, the Arabic history of the Persian king Ardeshir tells us that, among other maxims of morality, he gave the following advice to his lawyers, secretaries, commanding officers, and husbandmen: "You may marry among your near relations, for the sympathy of kinship is kept alive thereby" (*Commentaire historique sur le poème d'Ibn 'Abdân*, ed. Dozy, pp. 27, 29). This passage throws some light on the information given by the Arabic geographer, Al Mukaddees (ed. de Goeje, p. 368), according to whom a system of compulsory endogamy had existed

in Jurjân. To return to the Arabs, it is known that, in spite of the opinions in favour of exogamy mentioned above, the preference for marriage with a cousin was dominant among them. The beloved one is called, indeed, even when she stands in no position of relationship to her lover, "bint 'amm" (cousin), and the father-in-law, although not the uncle of his son-in-law, is called "'amm" (uncle). What the considerations were that gave importance to this endogamic tendency in ancient times we discover from the Kitâb al-aghâni, viii. 113, in the course of a narrative which is exceedingly instructive, but from which, for the sake of brevity, I only quote the decisive passage. Keys b. Dharih, of the stock of Kinânâ, falls in love with Labna, a beautiful maiden of the race of Kodâ'a. When he implores his father for permission to marry his beloved one, the father makes this objection: "That Dharih was indeed a rich and wealthy man, and did not wish his son to take the side of a stranger."

2. Polyandry. An important evidence of polyandry among the heathen Arabs is found in a passage of Al-Buchârî's *Collected Traditions*, ed. Krehl, iii., p. 427 (c. lxvii., No. 36). The easy manner in which the women separate from their husbands seems to be a remnant of polyandry; and it may be regarded as a refinement of polyandry that the husbands, instead of presenting themselves at the same time, succeed each other. With reference to this, it is very interesting to observe that the wife repudiates the husband. One of the most interesting notices of this kind is a story which we find alluded to in a proverb of Al-Meydâni, "Quicker than the marriage of Umm Charijâ"—a proverb referring to a woman who had more than forty husbands, belonging to more than twenty tribes, in succession. Umm Charijâ was not the only Arab woman of this kind, for in the original narrative other women of similar behaviour are mentioned. (See Al-Meydâni, ed. Bâlâk, i., p. 306; Al-Mubarrâd's *Kâmil*, ed. Wright, i., p. 264.) I. GOLDZIEHER.

MENHIRS AND DOLMENS IN THE DISTRICT OF OTRANTO.

[Canons Ashby: June 30, 1880.

On May 8 you published in the ACADEMY a short account which I sent of some megalithic remains in the district of Otranto, gathered from a communication by Prof. Cosimo de Giorgi to the *Rassegna Settimanale*. In that he refers to a former publication of his on the same subject which I had not seen. I concluded from one passage that there were in Lecce some structures, described in the former publication, allied to the *nuraghi* of Sardinia described by Canon Spano and others, which surprised me. Since that Signor de Giorgi has kindly sent me the publication referred to. I was mistaken in supposing that the structures alluded to are *nuraghi*, and wish to correct my error; they are *dolmens*, and he uses the Breton term, from which I suppose there is no acknowledged Italian term for these monuments. In this publication he describes and gives the measures of some *pietre fitte* (*menhirs*) and of one *dolmen*. Of the *menhirs*, those of Largo Trice and of Largo S. Antonio are described in his later publication. The measures given in the two publications do not exactly agree.

	Width.	Thick-	Height.
	ft. in.	ness.	ft. in.
Largo Trice	1 6	1 1	14 1
Largo S. Pietro.	1 3	1 3	10 0
Largo S. Antonio	1 7	1 1	14 5
Sa. Lucia	1 7	0 11	15 5

They are here corrected from the later publication. Moreover, the second *menhir* has not the