

ones, all torn out of books, and all (save one) written-on on both sides. The MS.—then unprinted—was sent on February 25, 1826, by Mary Shelley, from Kentish Town, to her correspondent-friend. Not only the corrections by Shelley, and his transposition of stanzas 67 and 68 (Forman's Nos.) show the MS. to be the poet's first draft, but the fact that in it he wrote only the first two lines of stanza 33, and left a gap which he filled up with three fresh lines in Mrs. Shelley's copy of this first draft, which he corrected throughout, and which three lines in Shelley's writing can be seen at the foot of the facsimile page in Mr. Forman's edition, iii., 156-7. This corrected copy belonged to Mr. Townshend-Mayer, and he lent it to Mr. Forman to print. Mrs. Shelley evidently left out of her copy by accident the stanza, "Horses, oxen," &c., between stanzas 49 and 50, which Mr. Forman gives only in a note on p. 167 from Mrs. Shelley's and Mr. Rossetti's edition; and, of course, the cancelled stanza 68—

"From the cities where from caves—
Like the dead from putrid graves—
Troops* of starvelings gliding come,
Living tenants of a tomb" †

—which Shelley at once expanded into the present stanzas 68-71, does not appear in any of the editions.

Mr. Bowring's MS. has also at least three better readings than the printed text: stanza 30, l. 4, "And looked—but all was empty air" (the print has *and* for *but*); stanza 77, l. 4, "Shield'st alike both high and low" (the print has *thè* for *both*); and stanza 79, l. 4, "Weapons of unvanquished war" (the print has *of an* for *of*).

Mr. Bowring has kindly consented, at the instance of Mr. F. S. Ellis, to let the Shelley Society facsimile his MS. for their Easter Series, and it is now in Dr. Furnivall's hands that the necessary arrangements may be made.

ORIGINAL VERSE.

THE DRUNKARD'S WIFE (1880).

"THOO niver heerd sich 'n a tongue i' thy life,
Thoo wishes we 'd niver wed—
If wishin' wo'd nobbut set ill wark stright
I should n't be sittin' noo
I' a empty hoose, wi' a empty graate;
Bud I lig as I maade my bed
When I tied mysen fast to a trashil like thee,
Thoo nowt of all nowts, thoo.

"I shall drive thè craazed. It teks a deal
Afoore a braain 'll to'n,
Or mine wo'd ha' gone i' th' feaver-time
Wi' my deein' bairns to tend,
An' niver a bite o' bread i' th' hoose,
An' niver a stick to bo'n,
An' thoo mad drunk wi' th' munny. I'd arn'd
When I hed n't a shillin' to spend.

"Ey, then th' red went oot o' my faace,
An' th' milk went fra my breast,
An' my little Will, my creddle-bairn,
Was pined i' my arms to dead;
An' them 'at hed gotten religion
Thaay'd tell'd me th' Loord knaw'd best,
Th' Loord 'ats a luv'in' feyther,
An' binds up th' hearts 'at bleed.

"My little Will, my creddle-bairn—
What hed I iver dun
'At he should be tekken fra me,
My little lad, my Will?
Thoo need n't be scarr'd o' craazin',
It's noane soa eaasy, mun;
I should be i' th' 'sylum, or mebbe my graave
If truble 'ud craaze or kill.

* First "Hosts." + First "Tenants of a living tomb."

"Drunk weak oot, an' drunk weak in,
Why, her 'at was niver a wife
Is better off then a woman like me
'Ats gotten a ring to shaw
Her bairns is her awn, an' her munny's her
awn,
An' she is n't tied fer life
To a laazy, loongein' niver-do-nowt;
Bud thaay saay we mun reäp as we saw—
"An' I sew sorrer when I wed thee
Drunk boath eärlly an' laate,
Drunk weak oot, an' drunk weak in,
Drunk be it raain or fair—
Thoo 'll dee like a dog i' a dyke at last,
An' be browt feät fo' st o' a gaate
To lig i' a parish coffin.
An' who dost think 'll care?"

MABEL PEACOCK.

MAGAZINES AND REVIEWS.

THE *Theologisch Tijdschrift* for January contains a survey of recent works on the philosophy of religion by Dr. Rauwenhoff; an article on the difficult prophecy in Isa. xv., xvi., by Dr. Oort; and a reply, by Dr. Prins, to one part of an extravagant work already noticed in the *Tijdschrift*. The authors of *Verisimilia* have, indeed, set up a beacon to all future critics of the New Testament; and Dr. Prins has amply proved that the genuineness of the Epistle to the Galatians is in no danger from the hypercriticisms of his Amsterdam colleagues. Schlatter's treatise on Faith in the New Testament receives an appreciative critique from Dr. Herderschee.

THE *Boletin* of the Real Academia de la Historia for December announces important discoveries of stone axes, bronzes, pottery, and Keltiberian remains near Cáceres, also of several Christian inscriptions of Visigothic times, with the photograph of one from Estremadura. The literary contents are copies, made by Manuel Oliver, of documents in the library of the Duke de Ossuna, on the genealogy of Pope Alexander VI. and his children, correcting various errors in recent French publications. No satire can well be stronger than these bulls and letters of legitimisation by Sixtus IV. and Ferdinand of Aragon, detailing the virtues of the young Caesar Borgia and his brothers. Ferdinand grants these letters of legitimisation and naturalisation "de nostre Regie potestatis plenitudine legibus non subjecta." Gomez de Arceche reviews favourably "La Pacification de Gand et le Sac d'Anvers, 1576," by F. Juste, but warmly defends the conduct and valour of the Spanish soldiery. Padre F. Fita prints the inquisitorial evidence as to the crucifixion of a Christian child by Jews of Toledo in 1487, for which some of them suffered at the stake a few years afterwards.

THE *Revista Contemporanea* for December is occupied with continuations of the souvenirs of Sanroma, giving an account of the theatre and society of Barcelona and of the impression made by M. de Lesseps when consul there, and of the studies of the Middle Ages by A. de Sandoval. Garcia-Ramon's letters from Paris deal chiefly with the autobiography of Doña E. Pardo de Bazan. El Conde de Valdosera writes on the necessity of a special ministry for the colonies; and Perez del Toro, in an incomplete but interesting paper, advocates the establishment of agricultural banks, with a slight change in the law, but otherwise without State interference, in order to save the peasantry from usurers who lend at never less than ten, and often at thirty, per cent. per annum. The "Revista Critica" of Alvarez Sereix treats of hypnotism, defends the last edition of the dictionary of the Spanish Academy, and notices some recent Spanish novels and French scientific works.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BEUST, F. F. Graf v. Aus drei Viertel-Jahrhunderten. Erinnerungen u. Aufzeichnungen. Stuttgart: Cotta. 12 M.
BOURGET, P. André Cornélis. Paris: Lemerre. 3 fr. 50 c.
BRANDS, G. Die Litteratur d. neunzehnten Jahrhunderts in ihren Hauptströmungen. 2. Bd. Die romantische Schule in Deutschland. Leipzig: Veit. 7 M. 50 Pf.
CHAUMELIN, M. E. Meissonier—J. Breton. Paris: Marpon. 5 fr.
CONRAD, H. George Eliot. Ihr Leben u. Schaffen, dargestellt nach ihren Briefen u. Tagebüchern. Berlin: Reimer. 8 M.
DARRAS, A. Du droit des auteurs et des artistes dans les rapports internationaux. Paris: Rousseau. 10 fr.
DELZANT, A. Paul de Saint-Victor. Paris: Calmann Lévy. 3 fr. 50 c.
EUDEL, P. L'hôtel Drouot et la curiosité 1835-6. Paris: Charpentier. 5 fr.
GUIZOT, M. et Mme. Le temps passé: mélanges de critique littéraire et de morale. Paris: Didier. 7 fr.
HEIDINGSFELD, M. Gottfried v. Strassburg als Schüler Hartmanns v. Aue. Leipzig: Fock. 2 M.
ROHNSTOCK, F. Volkswirtschaftliche Studien üb. die Türkei. I. Salonik u. sein Hinterland. Constantinople: Lorentz. 6 M.

THEOLOGY.

TEXTE U. UNTERSUCHUNGEN zur Geschichte der altchristlichen Litteratur v. O. v. Gebhardt u. A. Harnack. 3. Bd. 1. u. 2. Hft. Leontius v. Byzanz u. die gleichnamigen Schriftsteller der griechischen Kirche v. F. Loofs. 1. Buch. Das Leben u. die polemischen Werke d. Leontius v. Byzanz. Leipzig: Hinrichs. 10 M.

HISTORY.

GAZETTE de la Régence: Janvier 1715—Juin 1719. Publiée d'après le manuscrit inédit conservé à la Bibliothèque royale de la Haye par le comte E. de Barthélemy. Paris: Charpentier. 3 fr. 50 c.

PHYSICAL SCIENCE AND PHILOSOPHY.

BUCQUOY, E. Ph. DAUZENBERG et G. DOLLFUS. I. Gastropodes. Paris: J. B. Baillière. 65 fr.
CUBONI, J., et V. MANCINI, Synopsis mycologiae venetae. Padua. 10 fr.
GUMPPENBERG, C. Erhr. v. Systema Geo metrarum zonae temperatoris septentrionalis. 1. Thl. Leipzig: Engelmann. 12 M.
SCHACK, S. La physionomie chez l'homme et chez les animaux dans ses rapports avec l'expression des émotions et des sentiments. Paris: J. B. Baillière. 7 fr.

PHILOLOGY.

EICHLER, O. De responstone Euripidea pars I. Leipzig: Fock. 1 M. 50 Pf.
STEIGER. De versuum paenonicorum et dochmiacorum apud poetas graecos usu ac ratione. Pars I. Leipzig: Fock. 1 M. 50 Pf.
SUPPLEMENTUM Aristotelicum editum consilio et auctoritate academiae litterarum regiae brassicae. Vol. 2. pars I. Alexandri Aphrodisiensis praeter commentaria scripta minora de anima, cum mantissa ed. I. Bruns. Berlin: Reimer. 9 M.
WEISE, P. Quaestionum Otonianarum capita V. Leipzig: Fock. 3 M. 60 Pf.
WIEDEMANN, O. Beiträge zur altbulgarischen Conjugation. Dorpat: Karow. 2 M. 50 Pf.
WILHELM, O. Zur Motion der Adjektiva dreier Endungen im Griechischen insbesondere bei Homer u. Hesiod. Leipzig: Fock. 1 M.

CORRESPONDENCE.

"THE THOUSAND NIGHTS AND A NIGHT."

Maurice's, Paris: Jan. 17, 1887.

I hasten to report in the ACADEMY a "find," which will greatly interest Arabists and, especially, admirers of the "Arabian Nights."

Briefly, the original text of the two Gallandian tales, "Zayn al-Asnam" and "Aladdin," has come to light. M. Hermann Zotenberg, of the Bibliothèque Nationale, translator of Tabari and a highly distinguished Orientalist, lately bought two full-sized folios (catalogued Nos. 1522, 1523), each of about four hundred pages, containing *The Thousand Nights and a Night*, and among other stories the two hitherto lost. This finally determines a question which for many years has been debated at weary length with scanty gain, evolving a polar difference of opinion. For instance, while Chenery, Coote, and others derived all the ten Gallandian tales from Greek and Levantine coffee-houses, the late Prof. Palmer denied that "Aladdin" owned an Arabic origin.

The two folios are fairly written in a modern Syrian hand, which, although the colophon is

silent, shows the work of M. Michel Sabbagh, a copyist formerly well known in Paris. The original is still wanted; but doubtless time will supply the deficiency. Possibly the MS. may be connected with "M. Hanna le Maronite," who was in the habit of visiting Galland, and relating to him sundry "diverting tales." So says the professor himself in his Journal of 1710, also lately discovered by M. Zotenberg. This excellent Orientalist has most courteously offered to lend me his transcription of "Aladdin"; and I am delighted with the opportunity of going back to the fountain-head, instead of translating from the Hindostani translation.

RICHARD F. BURTON.

THE EARLY HISTORY OF UNIVERSITIES.

Edinburgh: Jan. 15, 1887.

It is only because the recent correspondence in the ACADEMY on Salerno originated in a criticism of my book on universities that I venture to ask your permission to make one or two observations before taking leave of the subject. I have a great deal to say; but I shall restrict myself lest you should be unable to afford the requisite space.

1. As to grammar as a subject in the B.A. curriculum, Mr. Mullinger says he has changed his mind. I cannot follow his example. Though I quoted Mr. Mullinger against himself, I had evidence from numerous sources that grammar was part of the B.A. course in universities, e.g., it was a subject for responsions at Oxford (Anstey's *Mon. Acad.*). The commonsense view that boy bachelors would be required to study grammar is also, I believe, the historical one. There was grammar and grammar in those days as in these. Abridgments of Priscian and Donatus were studied at schools; but there was a more extended study at universities. Pray remember that my historical sketch ends with 1300 A.D., extending to 1350 only in so far as Prague is concerned. If Mr. Mullinger will keep this date in mind he will find that the quotation by me of the King's Hall statute is itself very strong evidence, even if there were no other, that, till the passing of that statute (1380), even the elements of grammar were an essential part of the baccalaurean course. "Sufficiently proficient in grammar to take up a faculty" simply means ability to understand the Latin of the books on logic and rhetoric. It does not follow that the grammatical studies of the boy artists were to cease. However this may have been after 1380, my accuracy remains unaffected, or, rather, is confirmed, as to the practice during the period of which I wrote.

Again, as regards the course of instruction at "grammar" schools, Mr. Mullinger says he understood my remarks to apply to England. I need scarcely say that, in the chapter referred to, I am generalising the European situation, and maintaining (as I still maintain) that the universities in their baccalaurean course made no substantial advance on the "grammar," i.e., "upper department" of the cathedral and monastery schools of the eleventh and twelfth centuries. The quotation from William Byngham is relative to a totally different set of circumstances, existing more than 100 years after my historical sketch ceases.

2. As regards the Saracenic relations to the medical school of Salerno, I did not in my book commit myself to anything save a general Saracenic influence and impulse. Mr. Rashdall and Dr. Payne would exclude this influence altogether. I rather agree with Mr. Mullinger to the extent of believing in an "influence" or impulse. Gibbon talks of a spark, and it is this "spark" which it is difficult to identify. (Karl Schmidt, if Mr. Hutcheson will excuse me, is less than no authority in his university chapters.) I have no

knowledge of medicine, but I think my conclusion is a sound one that the Greco-Italian medicine was alone practised and taught till Constantinus (1070-85) arrived. The "substantial addition" to the traditional medicine came in this way. The man in question was a Christianised Jew. Had there been in the ninth or tenth centuries definite Saracenic teaching I cannot but think that in the *Chronicon Salernitanum* (Part 3, Mon. v.) we should find some reference to the presence of the Saracens. I found none; and for that and other reasons, I dropped the Gibbonian "spark," while still holding to the Saracenic influence. Salerno may be said to have been an emporium of nationalities; and, although the Saracenic invaders might be called filibusters, our cotemporary experience teaches us that filibusters may carry with them physicians, priests, and civilisation. In the middle of the ninth century the Saracenic administration of Sicily seems to have been wise and enlightened, if we may judge from their great law of toleration. My contention then is that Saracenic influence, in the form of Saracenic example, &c., was felt in the ninth and tenth centuries at Salerno; but that Saracenic medicine did not modify the Graeco-Italian doctrine till the arrival of Constantine. De Renzi (not *Rienzi*) would deny any influence till Constantine came. But no one can read De Renzi without feeling that he hates the very name of Saracen.

3. "It seems to have been entirely to the Benedictine Monastery that the school of Salerno owed the first beginnings of its fame." These are the words of my book. Not at all, say some of your correspondents. Prior to 1080 it owed nothing either to Saracen or monk. It was native, home-grown, a survival of the medical schools of the empire. This is the view which De Renzi holds passionately. But those who pin their faith to De Renzi have to be told that he almost always is referring to the foundation of the school when he repudiates the monks. He is nervously anxious to prove his thesis that the school was native to Salerno, and grew out of the old Italian medicine. Now this may quite well be granted to him. There were in many Italian towns—doubtless in all—not only medici of the Latin imperial type (many of them itinerating, and more or less quacks), but probably also there was teaching of a practical kind by the more able among them. Salerno, famous for its healthful qualities from the time of Horace, was specially well supplied with medici, because it was a health resort. But, as to the foundation of the schola, there is no evidence whatever. The truth is, it never was founded at all. It grew from unobserved beginnings. Granting that there were clever practitioners in Salerno (as in, say, Ravenna and Milan) in the seventh century, and that some of them took apprentices, the question is why did Salerno go ahead of other Italian towns in the eighth, ninth, and tenth centuries? The Benedictine study of medicine at Monte Cassino, and also in the offshoot monastery founded in Salerno in 694, which had a hospital attached to it, where advice as well as remedies were given was, I submit, the specific force which operated in favour of the growth of Salerno, instead of Naples, or Rome, or Ravenna, or Capua, into a schola. I say Monte Cassino and its Salerno offshoot. Moreover, I cannot help thinking if De Renzi had not allowed himself to be misled by the word "foundation" he would have accepted this view. It is not necessary to refer to De Renzi, p. 67, for authority that the Benedictine monks studied and practised and taught medicine. The distinguished medici, moreover, were for a time all monks. Father Benedetto Crispo, distinguished in medicine, was a contemporary of

Bede, and after him there are monastic medical writings down to the time of the Salernitan lay writers. That Monte Cassino maintained its reputation even after the offshoot at Salerno was in full operation nobody, I suppose, doubts. It was to Monte Cassino that Henry II. went in 1014. And as to Salerno itself, is there any evidence of the existence of a single distinguished medicus prior to 1000 who was not a clericus, and who had not been a monk? I can get no such evidence out of the *Collectio Sal.* The first Jew mentioned is in 1015. And after 1000 A.D. the first most distinguished name is *Alfanus prudentissimus et nobilissimus clericus*, later abbot of the monastery, and finally archbishop. Next we have Gariopontus, who died about 1050. It is not stated whether he was a monk; but one of his books is inscribed to Paternianus, whom he calls *frater charissime*—a mode of designation in use among monks. This brings us to the time of Constantine. The fame of Salernitan medici was spread over Europe before Constantine's arrival somewhere about 1070. And where did he go? To the monastery, where his medical reputation would be held in honour. And where after that? To the mother-monastery at Monte Cassino, where he spent his declining years in writing and translating medical works. In face of these facts are we to be told that the school, or rather schools, of Salerno did not owe "the first beginnings of their fame to the Benedictine monks"? I have not read the book by Puccinotti specially advocating this view; but I have read what is to be said against it, and it is out of the mouths of its opponents that I have taken my facts.

Were there space I would now go on to show that though there were scholae in Salerno before Constantine, there was no schola in the sense of collegium till after his death. The use of the word *socii* by Gariopontus counts for little or nothing.

S. S. LAURIE.

EGYPTIAN OSTRAKA.

Algiers: Jan. 15, 1887.

I notice that Prof. Erman, in a recent article in *Hermes*, expresses the conviction that inscribed ostraka will be found in the mounds of many of the ancient cities of Egypt, if only proper search be made for them.

My own experience shows that this conviction is fully justified by facts. The multitudinous ostraka of Karnak were rescued from destruction by Mr. Greville Chester and Prof. Wiedemann. Had they not been on the spot, it is probable that the *fellahin* would never have known that such *shukkaf* or potsherds had a marketable value in the eyes of Europeans, and would accordingly have allowed them to perish.

Last winter I made enquiries for inscribed *shukkaf* whenever I came across a promising site. The result was the discovery of three new sites in which they are to be found. At Kom Ombos I picked up a portion of a Coptic ostrakon, and set the natives to look for more. At Gabelèn (to the south of Thebes) I procured two demotic ostraka—one by purchase, and the other by my own examination of the rubbish-heaps of the old city; and I learn from the villagers that they had not unfrequently come across similarly inscribed sherds, but had thrown them away from ignorance of their value. It was, however, at Koft, the ancient Koptos, that my chief discovery was made. Here the place was pointed out to me where inscribed ostraka were often met with, and I bought a basket full of them. Many of these were either mere fragments, or so illegible as not to be worth preserving; but there was besides a considerable collection of demotic,