
later times may explain a difficult passage in the Lamentations of Olikas, in which thelements of the past are said to be recorded in the moldering city-wall. After the defeat of Casmir and his allies by the English in 677, the fortifications were, doubtless, destroyed, and the city left in ruins; and it is quite possible that Prof. Earl's is right in connecting the destruction of the City of Waters with that fine poem in the Exeter Book, which describes the parable on the shadow of the purple ark, and that "bright bough of a broad realm," which had so often withstand the English warriors, and "chieftain after chieftain rising in storm."

When the site of the Tanaes was occupied in later times as a royal mansion, the walls would, of course, be rebuilt and patched up with the scattered remains of the Roman city.

The commercial history of Both is traced from the first incorporation of the merchant-guild under Richard I. to the final extinction of the civic privileges by Elizabeth. Among other things it is shown that the city was a considerable centre of the West of England wool traffic, and the wool market was an important part of the arms of the city, and that the commerce was attached by the monks to the manufacture; and we are told that the Church of St. Michael, outside its walls, possessed a large barge used for dyeing cloth, which the churchwardens used to lend out on hire. The ecclesiastical history is rather dreary reading. When the monasteries were suppressed, the Disenfranchised Communities offered to sell the abbey to the city. The offer was declined, but the citizens took an opportunity of plundering the fabric: "they stripped away the glass, iron, and lead, the latter amounting to 480 tons, and shipped these and the bells to Spain; the costly acquired stores were lost in transit." After passing through various private ownerships, the ruined building was vested in the corporation to be used as a parish church; and this disaster to the ancient parish, with other ecclesiastical property, was given to the same body by way of endowment for a new and consolidated benefice. In 1583 all the churches were vacant, and several chapels besides newly founded. The tower of St. Mary's Church by the Northgate has been turned into a prison, and the nave was used as a grammar school. One chapel was let as a shop, and another was used as an alchoum. The Church of St. Mary de Stalles is said to have been removed at a late date, "and the site appropriated by the chamber." All the churches seem to have been "kept in hand" for a considerable period, the chamberlain receiving the burthen-fees and providing one preacher to serve all the five livings for very moderate "wages." The following extract describes generally the fate which befell the ancient and ecclesiastical buildings in its neighbourhood:

"Before the gift of the church by Matthew le Tissoune, materiel had been carried off from it in vast quantities to mend the roads. Before the order of consolidation, and therefore before the beginning of the present extinction, theMONKS—CONVERSA- tions with the monastery of the order, and the other churches were to be demolished, the lead was stripped from the roofs to make pipes for the bell foundry, and the roof-beams and other materials in the church were sold."

The appetite for plunder, once aroused, seems to have expended itself generally on the monastery of the free school and of various almshouses and hospices. Of charity we are told that, though some part of the income was expended on repairing the church, "there was still enough left of the patrimony of the poor to be rendered away in payments to players for bear-baiting and in presents to the magistrates." Of another it is said to be uncertain "when the entire withdrawal from the poor of the funds of this charity commenced?" but it appeared later that the revenue had "for very many years been misappropriated for private purposes." It is said that the same dismal story might be told of almost every town which has been possessed of charitable endowments; and the reports of Lord Brougham's Commission certainly bear out this allegation to a very considerable extent.

But we must now take leave of what must always be an interesting subject. The reader will be sorry to learn at the dullest part of the story, and will be ready, when the next instalment appears, to be delighted with the "quiet, good-humour, and diversion" of the "earthly world of Both, when the city begins to be a diseased combination of Baden-Baden and Monaco.

"The eye is continually entertained with the splendour of dress and equipage, and the ear with the sounds of coaches, chairs, chairs, and other carriages; and the merry bells ring round from morri till night."

CHARLES ELTON.

Translations of Ancient Arabian Poetry, chiefly Pre-Islamic, by Charles J. Lyall (Williams & Norgate).

"The present volume is not intended for specialists," notes Mr. Lyall, who is not, as many suppose, the Lieut-Governor of the Punjab, but a Bengal Civilian of younger date, well known to Arabists by his previous studies of Arabic. This sentence shows the normal misapprehension of his work by the workman, whose thoroughly scholarly and erudite tastes make these translations contrast with some of the vaguer and more popular English books lately printed, "for English readers," by writers almost ignorant of Persian and Arabic. But scholarship has in its day's own especial pains and penalties; and a learned translator too often forgets that, as it is the prime duty of woman to look pretty, so it is that of a translation to be readable and enjoyable. He is also overpaid to ignore the real that he is one of seeram pesc, and, as, to appear the original with his own masterful individuality.

This volume (not intended for specialists) offers specimens of pre-Islamic Arabian poetry, now our sole authorities for the purest Arabie, in five parts, the last of which is the presence.

First and highest ranks the Fahl (ignoramus) of The Ignorance, the Apostles of the Arabs, who wrote hemistichs, couplets or distichs, Kita' or pieces, and, lastly, Kasid (odes or elegies), varying from fifteen to a hundred lines. The second class consisted of the Khawwas (al-Bahrani, the spacious, half Pagan, half Moslem) who flourished partly before and partly after Al- Islam. The Islami or Full-blooded Moslem at the end of the first century A.D. (= A.D. 720) began the corruption of language and, lastly, he was followed by the Mawali and the second century, with whom purity ended. This much promised, we may observe that Mr. Lyall's translations fall into three distinct sections. The first and longest (forty-four of fifty pieces, pp. 1-80) is from the Hamis ("being valiant"), the far-famed anthology, composed about A.D. 220 by the poet Abi Tammam. Part II. (pp. 81-98) excerpted from the Mu'azza'iyid, contains two specimens of an excellent selection, numbering thirty-six. The third, which ends the book (pp. 99-122) is composed of fragments of the Mu'alla'ik, the "Suspenders," hung up, they say, in the Kal'abah, of which several are well known, and forty less so. Here the "poets' poems" of Imr al-Kays and Zuhair, with extracts from the Divans of Lebid and Al-Nabhageh; the latter, in some editions of the Ummal Suru, supplanting Anurî and Harîs. But why has Mr. Lyall chosen to omit his own excellent version of Lebid's splendid opening lines, quoted in Mr. Clous- ton's useful Arabic Poetry (p. 385)? Again, why write "Izur al-Kays" and similar terms with a double hyphen when the word has no connexion with the first word? But the "leader of the poets to hell" has been sorely maltreated as to name—e.g., Amrudkâs (Sir W. Jones). Amrudkâs (Arnold), Izur al Kays, Izur al Kays, Izur al Kays, Izur al Kays (Lane), to notice no others; while the popular form is Inr al-Kays. And even the meaning of his name is blurred over. Older writers translated it the Man of Adversity, while it signifies the Man (or worshipper) of Al-Kays (the idol).

Mr. Lyall's Preface adds another description to the many which deal with Arabian articulation, but it adds nothing of a practical to those which precede it. One of the diphthongs he has not preserved ai (as in aside) opposed to ay (as in hay). The unmarked d is not pronounced "further on the teeth" than the English d; it is simply a pure dental, while ours is a semi-palatal. The difficult sounds Sa (thò), Zal, and Za, as shown in the phrase Al-thabab al-azim (the shirt which is great), follow in due order: Sa touches with the tongue the two frontal incisors (as in iron, when an h is on); the Zal causes the tongue-tip to part the upper teeth from the lower; and the Za protrudes it beyond the teeth-line. For the Zal or Dhall the tongue-tip must touch one of the upper canines, generally the incisal. Mr. Lyall (p. x.) is correct as to the broadening letters which grammarians term Al-Muntabkis (the flattened); but he has neglected to observe that readers who read the Arabic, one and all, are pronounced with much more distinctness and emphasis than in European tongues. For instance, the many who write Hasen (P. X.) for Hasan are not aware that an "unwritten letter" exists."

The Introduction ends with discussing, in eight pages, the metres of Arabic poetry; and
must not be rendered polytheism without a note (p. 41). Our author, like Mr. Emerson in In the Wild, buries his justifications. Redheeb, by Al-Khana’s refusal of amorous old Durayd, “a stallion not to be smitten on the nose” (p. 43), “Allah curse thee! Thou hast thumbs thy women both alive and dead” (p. 57) is a blessing which required a note upon “inverted speech,” such a favourite with North American and Australian. Wine is produced on the fertile hills, not the valleys of Al-Yamnâh; I have thrown the drinker drunken and genuine grape-juice from the mountains about Sana’â. “Khusarav Parvâr” is an ugly Indianism; a Persian always pronounces the latter “Tarvâr,” and ignores the Yi-i-Majhâl or e-sound. Mr. Lyall should have consulted the Allâmah (doctorissimus) Sayyed before he opined that Al-Lât was “probably the Moon” (p. 86); for the Harâras, or volcanic tracts (p. 53), he should have noticed Mr. Douglas’s map; and also, he might have honoured my Pilgrimage with a glance before he described the Ghârd-kâr of El-Medinâh as “a hill-side” (p. 52). But here he is excusable compared to the house, who, in his marvellous volume entitled the Meseesi (p. 60) tells the unfortunate reader that “Arafat is the mount where the victims are slaughtered by the pilgrims.” Too bad! The English language, as we told by the statisticians, with the year 1900, be spoken by a thousand millions of men, to about half that amount in round numbers for all other European tongues. This is but one of many reasons why it should be the birthplace of English writers to conserve its purity, and to avoid the slip-shod Anglo-Indian and the vulgar American perversions now so popular. We feel a shock when reading “How sweet the breeze that blow to usward” for “us-ward” (p. 69); and we ask, Who stole the subjunctive, when afflicted with “If the day falls to thee” (cto. p. 46) and “If a bright star lifts thy soul” (cto. p. 72). The author seems to recognise no difference between “If he find” (uncertain) and “If he finds” (most probable); and in both cases he has and lost an opportunity of abolishing that ugly shibboleth. I suggest to certain foreigners the whisking of the birds. Incidentally I may remark that Mr. Lyall’s scholarly work fails to picture for English readers Arab life in the good and glad old pagan days, before Al-Islâm, like the creed which it abolished, overcast the minds of men with its dull grey pall. They combined to form a marvellous picture—those contrasts of splendour and squalor among the sons of the sand. Under a purple sky, golden and ultramarine above, and melting over the horizon into a diaphanous green, which suggested the emerald mountain (Kaf), the so-called Desert changed face twice a year, now green as Hope, beautified with infinite verdure and shefts of water, then brown and dry as summer dust. The vernal and autumnal shifting of camps, disruptions of homesteads, and partings of kith and kin, friends and foes, may a following winter, as it was, vigorous and noble, the outcome of hardy bodies, strong minds, and spirts breathing the very essence of liberty and independence. The day began with the dawn-drink, “generous wine bought with shining ore,” and ended from the leather bag at the embers of the camp-fires, or at the end of the bag at the embers of the camp-fires, and ended from the leather bag at the embers of the camp-fires, and the drinking of wine was the discipline of the Arab tribe.

The Academy.

Norwegian Pictures drawn with Pen and Pencil. By Richard Lovett. (Religious Tract Society.)

The latest volume of the “Pen and Pencil” Series fully maintains the high standard of excellence of the former numbers; and it appears also at a singularly opportune time. * The remark is by my friend Prof. Aloys Sprenger in that fine fragment, vol. I. of Al-Musârâ, printed by the Oriental Translation Fund in 1881, and left unfinished because England could not afford to print the rest. The Asiatic Society of Paris, I need hardly observe, published in eight volumes, octavo, the text and translation by MM. Meynard and Courtellet. It was the same with the other fragments, English readers must rest contented with Lee’s poor, bridgework, while the French have the fine edition and translation, in four volumes, octavo, by MM. Delâtre and Soummart. But under her modern rule of bourgeoisie and manufacturers, England is content to rank, in such matters as encouragement of Oriental studies, cudurnment of research, &c., &c., in the dust of kingdoms. Compare our unhappy half-starved societies, compelled to vegetate on the husks that chance; look at the researches of the endowed corresponding bodies in Paris, Vienna, or even in Rome. And, worse still, there is no prospect of improvement; on the contrary, the cause fast coming into power threaten to make bad worse.