

The epigram confuses the familiar and unfamiliar forms of pronouns. For example, the speaker's command that his interlocutor should become a family member implies that he is not already familiar. (The speaker says "Soyez mon frère" instead of "Sois mon frère.") By the same inversion, the speaker's threat to kill his interlocutor implies that he is already familiar. (The speaker says "Je te tueraï" instead of "Je vous tueraï.") Compare the American Patrick Henry's revolutionary slogan, "Liberty or Death!"; in the 1990s, automobile license plates in the American state of New Hampshire still read "Live free or die."

123. Quoted by Berlin, *Crooked Timber of Humanity*.

124. Emerson, "Ability," in *Essays and Lectures*, p. 810; cf. *Journal LM* (1848), 10:310.

125. Chamfort said: "The fraternity of such people is the fraternity of Cain and Abel" (quoted in Teppe, *Chamfort*, p. 53). Connolly (*Unquiet Grave*, p. 78) suggests that "the complexity of Chamfort's character would seem to be due to his temperament as a love-child; he transmuted his passionate love for his mother into a general desire for affection."

Conclusion

1. *Bartlett's Familiar Quotations*, p. 720, quoting Wells, *Outline of World History* (1920), chap. 41.

2. See Wells' comment on the extermination of the Tasmanians in his *War of the Worlds*, p. 113; quoted as an epigraph to the section "War of the Worlds" in chapter 8. In the wake of a devastation he called "the war to end wars," Wells, his science-fiction writing now decades behind him and Hiroshima still ahead, wondered where might lead "the 'legitimate claim' . . . of every nation to manage its own affairs . . . regardless of any other nation?" (Wells, *Outline*, p. 782). Cf. his view of the idea that "men form one universal brotherhood" (*Outline*, pp. 426–27).

3. In *From Generation to Generation* Eisenstadt discusses "nonkinship, universalistic principles"—that is, principles according to which persons "act towards other persons without regard to familial kinship, lineage, ethnic, or hierarchal properties of those individuals in relation to their own." He remarks that "it should, of course, be emphasized that no society can be entirely and wholly universalistic" (*From Generation to Generation*, pp. 116, 117). Eisenstadt does not discuss the incestuous implications of nonkinship or universal brotherhood.

4. Shakespeare, *Measure for Measure*, 3.1.138; see my discussion of incest as the antonomasia of unchastity in *End of Kinship*, pp. 103–4.

5. For the use of the term "distant-close" [*loingpres*], see Dagens, "Le 'Miroir des simples ames' et Marguerite de Navarre."

6. See Révah, "La controverse sur les statuts de pureté de sang," p. 265.

7. Barthes, *Sade, Fourier, Loyola*, pp. 137–38.

8. Wells, *Outline*, p. 780.