

3. JOURNAL ASIATIQUE. Série 9, Tome vii, No. 3.

Sauvaire (H.). Description de Damas (suite et fin).

Lévi (S.). Notes sur diverses inscriptions de Piyadasi.

Drouin (E.). Notice sur les monnaies mongoles faisant partie du *Receueil de Documens de l'époque mongole* publié par le prince Roland Bonaparte.

Tome viii, No. 1.

Chabot (J. B.). L'E'cole de Nisibe, son histoire, ses statuts.

Devéria (G.). Notes d'épigraphie mongole-chinoise.

Lefèvre-Pontalis (P.). Notes sur quelques populations du nord de l'Indo-Chine.

Nau (F.). Notice sur quelques cartes syriaques.

II. NOTES AND NEWS.

History of Mongolia.—Dr. Huth has now published his translation of the Tibetan text of Jigs-med-nam 'mka's work, the text of which he published in 1893. We hope to review this in our next number.

The Abbé Dubois.—Mr. Henry K. Beauchamp, of Madras, will see through the Press his complete translation of the historical writings of the Abbé Dubois, whose condensed works, though bristling with faults, have enjoyed a great popularity among English students of Hinduism. Dubois was a French missionary, who laboured for upwards of thirty years in Southern India. On reaching India shortly before the close of the last century, he was attached to the Pondicherry Mission; and for the first few years he seems to have laboured in Mysore, and in what are now the southern districts of the Madras Presidency. He must have quickly made for himself a name, for on the fall of Seringapatam he was specially invited, on the recommendation, it is said, of Colonel Wellesley, afterwards Duke of Wellington, to come to the capital of Mysore to reconvert and reorganize the Christian community, who had been forcibly perverted to Mahomedanism by Tipū Sultān. So enthusiastic was he in his work that he lived in close

and familiar intercourse with persons of every caste and condition of life. What they said he noted down, and when he placed his writings in the hands of a representative of the Government of Fort St. George it was pronounced to be the most correct, comprehensive, and minute account extant in any European language of the customs and manners of the Hindus. Sixteen years later the Abbé wrote a second edition of his work, but notwithstanding its immeasurable superiority to the first it had lain among the records in Fort St. George for three-quarters of a century, until three years ago Mr. Beauchamp, when looking through the French MSS. in the Madras Government records, discovered it. According to Mr. Beauchamp, when the first MS. was revised in 1815 the Abbé put into it all the corrections and additions suggested by additional study and investigation; and when he returned the work to the Government of Madras it was, practically speaking, a different work altogether. On receipt of the revised MS., the Government of Madras decided that the only course open to them was to send it to the Court of Directors in England, as the original MS. had been. Unfortunately, however, before the revised MS. could reach England the original MS. had been translated and published; and it is this edition which has been sold ever since, and upon which the Abbé's reputation has rested. If the faulty edition has been so widely consulted and so frequently extolled, how infinitely more valuable, remarks Mr. Beauchamp, a correct edition would be. And this desideratum he set himself to supply. As a result of much patient labour, Mr. Beauchamp has it now ready for publication.

Derivation of Šabbāth.—In the April number of the Journal, p. 353, Dr. Hirschfeld said that Professor Ed. König, in the "Lehrgebäude der Hebräischen Sprache," Bd. ii, 1895, p. 180 *sq.*, derived the word שַׁבָּת from שַׁבְּתָה *šibbat-t*. But Professor Ed. König draws our attention to the fact that he, like Kimḥi and Olshausen, has derived the word שַׁבָּת from *šabbat-t*.

Buddhist Theory of the Nidānas.—M. Émile Senart has devoted an article in the “*Mélanges Charles de Harlez*,” pp. 281–97, to the discussion of this question, wherein he makes special reference to the article in our Journal for 1894. The discussion is characterized by the author’s well-known acumen, and arrives at the conclusions that the theory of the Wheel of Life, though ancient, does not belong, in its present form, to the original Buddhism; that throughout, in Buddhism, philosophy is only secondary to ethics, and that this so-called chain of causes grew up gradually, not as the outcome of well thought-out speculation, but by the confused re-grouping of terms originally ethical; that it is borrowed in part from other classifications, now only to be traced in the Sāṅkhya and Yoga systems; and that the phraseology in which we now have it has also suffered confusion from the various dialects in which the technical terms have been handed down. But it is impossible, without quoting the whole article, to do justice to the arguments by which these conclusions are reached. Members interested in Dr. Waddell’s 1894 article should consult this very suggestive brochure by our distinguished Honorary Member.

Muhammadan Religion.—Under the title of “The Preaching of Islam,” Mr. T. W. Arnold will publish immediately a work on the history of the spread of this religion by missionary methods. The book is intended as a contribution to this neglected department of Muhammadan religious history, and ranges over the whole field of Muhammadan history so far as the missionary activity of Islam is concerned, in all the countries into which this faith has penetrated.

Rosaries in Ceylon.—The *Ceylon Observer* of August 10 reprints Dr. Waddell’s article on this subject from our last number, and adds the following note:—

“The chronicler of Spilbergen’s visit to Ceylon in 1602, in describing the town of Vintane (Bintenna or Alutnawara), says:—

“‘There are yet other pagodes, and also a monastery,

wherein are monks clad in yellow cloths, who go along the streets with great sombareros; some have slaves with them who carry the sombareros and serve them. They are clean-shaven in the manner of the monks in this country, only that one sees no corona there. They also go with paternosters in the hand muttering or reading.'

"Baldaeus, in his work on Ceylon, has taken over Spilbergen's chronicler's description; and the English translator of Baldaeus renders paternosters by 'beads.' The veracious Captain Robert Knox, writing some eighty years later, says, in his 'Historical Relation' (p. 86), in describing the religious practices of the Sinhalese:—'They carry beads in their hands on strings, and say so many prayers as they go, which custom in all probability they borrowed of the Portuguese.'—D. F." The inference is, of course, erroneous, as shown by the statements in Dr. Waddell's letter.

Professor Deussen, of Kiel, having published two years ago the first volume of his "Allgemeine Geschichte der Philosophie" (containing the General Introduction and the Philosophy of the Veda to the Upanishads), will, in a month or two, issue his "Translation of the Upanishads," each chapter of which will be preceded by a short introduction and accompanied by explanatory notes. The work will contain all the Upanishads of the three older Vedas, and all those of the *Atharva* Upanishads, which appear regularly in the chief collections and lists of the Upanishads, and thus seem entitled to a certain canonical authority. The volume will contain, in all, sixty Upanishads. The introductions aim, for the first time, at giving for each Upanishad, or part of it, a short critical analysis, showing the tendency of the author, the growth of his ideas from preceding, and their influence on succeeding, texts. Many passages which hitherto seemed paradoxical, or even unintelligible, appearing now in their natural light, become quite clear, and show at once their connection with, and their place in, the general development of Vedantic thought.

On the other hand, these analyses raise a great number of problems hitherto unnoticed and needing further discussion, so that a wide field of attractive and fruitful labour will be open to those interested in the growth of the religious and philosophical ideas of India.

PHILOLOGY NOTES FOR 1896.

- A. *Asiatic Languages.*
- B. *African Languages.*
- C. *Oceanic Languages.*

A. *Asiatic.*

I. "Vedische Beiträge": Journal of Akademie der Wissenschaften in Berlin, 1896, xiii. Prof. Albrecht Weber in his old age has made this contribution to our knowledge of the Veda, and dedicated it to his life friend, Dr. Reinhold Rost, whose loss is deplored by us all. The treatise is highly scientific, and beyond the understanding of the ordinary reader, but to those, who study the Veda, it will prove of great value.

II. On the occasion of his assuming the office of Rector of the University of Leipzig, Prof. Windisch delivered a luminous oration on "The Importance of the Study of Ancient India." He passed under review the results of the study in late years of Indian Literature and Archaeology, not only from the point of view of its own intrinsic value, but also of its influence on the culture of the Human Race. It is a contribution of unsurpassed value.

III. A very full Vocabulary of the Colloquial Arabic, as spoken in Egypt, from the pen of S. Spiro, has lately appeared at Cairo: it comprises official and technical expressions, idioms, and common phrases of the lower classes.

IV. At Leipzig has appeared a seventh fascicule of the valuable work of Prof. Radloff, of St. Petersburg, "Versuch eines Wörterbuches der Turki Dialecte."

V. The Rev. A. J. Maclean, who has been for several years employed in a Mission of the Anglican Church to the members of the Eastern Syrian Church at Urúmia, has published a valuable Grammar of the modern Dialects of Syriac, as spoken in Kurdestan, N.W. Persia, and in the basin of the Euphrates at Mosul.

VI. The second volume has appeared of the "Grundriss der Iranischen Philologie," to which the two leading scholars of that branch of Linguistic Science, Prof. Nöldeke and Mr. West, have contributed: the former discusses the Persian Shahnamah, and the latter has written an essay analyzing Pahlavi texts. Dr. Weisebach, of Leipzig, contributes a full list of old Persian Inscriptions, with notes, and an account of their decipherment and interpretation.

VII. Mr. Browne, of the Asiatic Society, has published a Catalogue of the Persian MSS. in the Cambridge University Library. In the course of his methodical arrangement he has come on a commentary of the Koran, of about the fifth century after the Hijrah, and other papers of interest.

VIII. The Clarendon Press has issued vol. xxxviii of the "Sacred Books of the East," the concluding moiety of Dr. Thibaut's translation of the Vedanta-Sutra and Sankara's Commentary: the usefulness of this book is increased by careful indices prepared by Dr. Winternitz.

IX. The Rev. Anton Tien has published a Grammar of the Osmanli-Turki Language, commonly called Turkish. In the appendix are Dialogues, and a list of professional and technical terms.

X. The second volume of "The Sources of Sanskrit Lexicography" consists of the Unādigana-sutra of Hemachandra, edited by Prof. Kirste, of Graz. There are nine hundred words not included in the Sanskrit Dictionary of St. Petersburg.

XI. Dr. Hultsch has published his result of a search for Sanskrit MSS. in the Nellore District of the Madras Presidency: upwards of 700 MSS. are described. Six MSS. are in the Grantha written character; the remainder in the Telugu written character.

XII. Mr. Sturdy has published a translation of the Nārada-sutra, a short treatise on the subject of Bhakti, or Faith, with an original Commentary.

XIII. At length a third edition of the Arabic Grammar by the late Professor W. Wright, of Cambridge, has appeared. The first portion was edited by the lamented Professor Robertson Smith, and the remainder by Professor De Goeje, of Leiden, and Professor Bevan, of Cambridge. The latest results obtained from recent study have been incorporated. It is unnecessary to add a word to the high praise to which this book is entitled.

XIV. A Jesuit Father, J. B. Belot, has published a "Cours pratique de langue Arabe": he has noticed the peculiarities of the Dialect spoken in Egypt, and has added a list of the technical terms of native Grammarians.

B. *African.*

I. Mr. Crabtree, Missionary, has published an elementary Vocabulary of the Soga Language, and a few verses of the New Testament: hitherto we had no knowledge of this Language, which is spoken by a Bantu population in the Region North of the Victoria Nyanza in Eastern Equatorial Africa.

II. Mr. Caldwell, the Secretary of the Zambési Industrial Mission, has published a simplified Grammar of the Nyanja Language spoken in the Region South of the Nyasa Lake, of the Bantu Family.

III. The French Missionary Jacotet has published a volume of "Contes Populaires des Ba-Suto" in the Suto Language of the Bantu Family in South Africa.

In the Zeitschrift für Afrikanische und Oceanische Sprachen, vol. ii, Nos. 1 and 2, we have several interesting notices:

IV. Beiträge zur Kenntniss of the Kami Language in German East Africa: by Seidel.

V. Legends of the Pokómo tribe: by Bockling.

VI. The Language of Kilimáni: by J. Torrend.

VII. Ashanti-words: by J. G. Christaller.

VIII. Grammar of the Pokómo: by F. Wurtz.

IX. Words and Phrases of the People of the Nyasa Lake: by A. Werner.

X. Collection of Tunis Songs, etc., in Arabic and Kabaili: by H. Stumme.

XI. The importance of the Suto Language for the study of the Bantu Family of Languages: by C. Meinhoff.

C. *Oceanic.*

In the *Zeitschrift für Afrikanische und Oceanische Sprachen* we find the following:

Communications on the Languages of the Solomon Islands in Melanesia: by Sidney H. Ray.

June, 1896.

R. N. CUST, *Hon. Sec.*

OCEANIA. A COMPARISON OF THE LANGUAGES OF PONAPÉ AND HAWAII. By the late REV. E. T. DOANE, with additional notes and illustrations by SIDNEY H. RAY, Esq. Read before the Royal Society of New South Wales, September, 1894.

The deceased author was a Missionary of the American Congregational Foreign Missions in the Caroline and Marshall Islands. Ponapé is an important island in Mikronesia, one of the four sub-regions of Oceania; its word-store is the fullest, and the grammar most developed, of the sister-languages spoken in the different Islands. Hawaii is the vernacular name of the Sandwich Islands. A comparative study is most important. Mr. Sidney Ray has added to its value by his notes.

NEW TRANSLATIONS OF THE OLD TESTAMENT IN NON-EUROPEAN LANGUAGES, actually published or in the Press.

A. (6) Asia: *Japan*. The language of the Ainu, a tribe in a low state of culture, the aborigines of the Island of Yezo. Roman Character.

China. The language spoken at Kien Ning, near Fuh Chow. Roman Character.

— The language spoken at Tai Chow. Roman Character.

— The language spoken in the Province of Kashgar, in Chinese Tartary. Roman Character.

India. The language spoken by the Garhwáli, a non-Aryan tribe settled in the Dehra Dún, near the River Jamna. Roman Character.

— The language spoken by the Jaunsári, a non-Aryan tribe settled in the slopes of the Himaláya, near Dehra Dún. Roman Character.

B. (2) *Oceania: Melanesia.* The language spoken by the Northern branch of the Essi tribe, in the New Hebrides. Roman Character.

— The language spoken by the Weasísi tribe, in the Island of Tanna. Roman Character.

C. (6) *Africa: West.* The language spoken by the Natives in Lower Ibo, on the River Niger. Roman Character.

South. The language spoken by the Ronga branch of the Gwamba tribe, near Delagoa Bay. Roman Character.

— The language spoken by the Kuanyáma, a tribe in South Africa. Roman Character.

East. The language spoken by the Wa-Sukúma, in Speke Gulf, South of Victoria Nyanza. Roman Character.

— The language spoken by the Mochi branch of the Wa-Chagga, westward of Mombása. Roman Character.

— The language spoken in the country of U-Nyamwézi, in the region betwixt Zanzibár and Tanganyíka Nyanza. Roman Character.

In all there are translations made on the spot, and tested by immediate use, in fourteen previously unknown languages, and the Roman Character is made use of, because the very

conception of a written Character was previously unknown. And this is but the average out-turn of a single year, and the difference of Grammatical structure is so great, that the idea of a common seedplot cannot be entertained; and the fact that vast tribes have flourished for centuries without any written Character, renders it necessary to inquire very carefully how it happened that some tribes acquired that art Centuries ago.

R. N. C.

III. NOTICES OF BOOKS.

SOME ASSAMESE PROVERBS. Compiled and annotated by CAPTAIN P. R. GURDON, I.S.C., Deputy Commissioner, Goalpara. (Published at Assam Secretariat Press: Shillong, 1896.)

The local Government of the Assam Province in British India has this year published a very interesting little volume with the above title, compiled by one of the district officers of the Province, and collected from the lips of a population in a low state of culture, but settled there in a corner of the world for many centuries, and speaking a Language of their own. The volume does not pretend to be exhaustive of the whole Province, but contains only a gleanings from the subdivisions of Sibságar, Nowgong, and Gaukáti. In transliterating the words from the Nágari alphabet to the Roman the compiler has been guided by Sir W. Hunter's "Practical Guide to Transliteration." "The Proverbs have been classified according to objects, not subjects, this being thought the best method after consideration."

The Government of Assam deserves our best thanks for this publication, thus encouraging the literary industry of its subordinates in out-of-the-way regions, and contributing a valuable addition to knowledge of Language, Folklore, and Religious Conceptions.