

to Naples, but knowing what it meant, he went to Paris, where he published the ‘Vespers’ under the real title; it was translated into English by Lord Ellesmere, and into German by Herr Schröder. Retaining his bodily strength and mental faculties to the last, Amari died just as he had completed his 83rd year, honoured and lamented by all as a true patriot and a man of great literary distinction.” Senator Michele Amari was an honorary member of the Royal Asiatic Society.

IV. NOTES AND NEWS.

The Oriental Congress at Stockholm.—The Congress has passed off with great success. The numbers in attendance were unusually large; the hospitality with which they were entertained most generous. A list of the papers read has reached the Society, but a detailed criticism is reserved until they are published in full.

Indian Chess.—Professor Weber has just published, in the Introduction to Bilgner’s ‘Handbuch des Schachs,’ the matured results of his researches into the history and details of Indian Chess, or Caturanga.

The ‘Arabian Nights’ in India.—In the ‘Sitzungs-Berichte’ of the Royal Prussian Academy of Sciences for July, 1889, Professor Albrecht Weber publishes an analysis of the *Sam-yaktra-Kaumudi*, a Jain story book (existing in several recensions), which bears a striking resemblance, more especially in its framework and introduction, to the 1001 Nights. The distinguished Professor, after discussing with his usual acumen and mastery of detail, the relation of the recensions one to another, and of the oldest form of the story with the famous Arab work, comes to the conclusion that the Indian story book must have been derived from the same Buddhist sources as the Arabian one, so far that is as the resemblance between the two extends. As is well known the Arabian Nights were probably written in Egypt about 1400 A.D., and were based on material derived from Persia. A great deal of this material again, according to Persian tradition, came

in its turn from India. One or two Jataka stories have been traced in the 'Nights,' but no Indian counterpart had hitherto been found for the setting of the stories. Professor Weber has therefore added a new and interesting chapter to the wonderful story of the stories, the history of the migration of Folk lore. The brochure is dedicated to the memory of Michele Amari.

Mr. Fleet's 'Inscriptions of the Gupta Kings,' vol. iii. of the 'Corpus Inscriptionum Indicarum,' has at length appeared. A notice of this important work, by Professor Bühler of Vienna, was to have appeared in this number, but it has not reached us at the time of our going to press.

The Persika of Ktesias.—Professor Sayce has, in the 'Academy' of October 5th, an appreciative review of Mr. Gilmore's new edition of the existing fragments of this lost work. While regretting that Mr. Gilmore is not an Assyriologist, and differing from him in his estimate of the value of the work, he points out how important an aid to the study of the ancient history of Persia the new volume will certainly be.

Colonel Pentsoff.—It is reported that this Russian officer's attempt to enter Tibet from the Kashgar side has been stopped by the Chinese. In the 'Nineteenth Century' of this month there is a very interesting description of Lhāsā as it now is, chiefly compiled from the journals of Charat Sunder Das.

The Tod MSS.—Dr. Wilhelm Cartellieri, a pupil of Dr. Bühler, is at present in London consulting these MSS. at the rooms of the Asiatic Society.

'The Jews of the Far East, or the Jews of Extreme Eastern Diasporu.'—The 'London and China Telegraph' announces that the Rev. A. K. Clover, of Boston, is about to publish a work under this title, which will contain the original Chinese texts of the inscriptions discovered at Kai-feng-fū.

Mr. Rockhill, of the American Embassy at Pekin, the well-known Tibetan scholar, having attempted to enter Tibet from the Chinese side, has written from Chunkiang, in Sechuan, on his way back to Pekin. It is not known as yet whether he succeeded in penetrating into Tibet.

Professorships in Germany.—Professor Jacobi, the distinguished Jain scholar, has been appointed to the Professorship at Bonn, vacant by the retirement of Professor Aufrecht. Professor Oldenberg, of Berlin, will succeed Professor Jacobi at Kiel. Professor Deussen, the author of the best book on the Vedânta, will also go to Kiel as professor of philosophy.

The Frescoes at Sigiri.—The frescoes at Sigiri have long been talked about and known as one of the sights of Ceylon, but it has been left to Mr. A. Murray, of the Public Works Department, to make himself famous by taking a copy of this ancient work of art. Never before, as far as is known, has this feat been accomplished, owing to the precipitous nature of the rock at the top of which the frescoes are painted, and to the fact that the frescoed part overhangs considerably. Nevertheless, Mr. Murray succeeded in scaling the rock time after time, and has produced what are said to be some capital sketches of the frescoes. The painting represents thirteen women—wives of one of the Tamil Kings of Ceylon—and all are said to have been painted in charming proportions. Each figure is painted three-quarter length, that is to say, down to the knees, and there is no doubt from the complexions, the dress, and the general characteristics that the women are meant to be Tamil females. This is still further shown by the ornaments which the women wear on their necks, indicating that they are married. The frescoes, it is said, are in splendid condition, and the colours have stood wonderfully well. Mr. Murray, we hear, brought a piece of the plaster on which the fresco is painted down with him, and an analysis of this reveals that a great quantity of straw was used in its composition. Thus far Mr. Murray has secured only sketches of each figure; but we understand that he has made notes of the colours employed, and has commenced to fill in the colours. When the work is completed, it will be of considerable archæological value, and we hope to hear something about it at our Museum here or before the Asiatic Society. Mr. Murray risked life and limb to get it, and the Buddhist priests warned him over again that he would be killed before he had taken a sketch of the thirteenth

woman. He, however, has accomplished the feat, and the only explanation the Buddhists can give for the failure of their prophecy is that Mr. Murray must have scared the demons away. Whether he did or not, the fact remains that he has achieved a triumph, and one which archæologists will be very grateful to him for.—*Ceylon Times*.

The Oriental School in connection with the Imperial Institute.—The Imperial Institute has taken some initial steps towards forming an Oriental School in London. The Councils of University and King's Colleges have been persuaded to place their Oriental teaching under the management of a joint committee of the three bodies. The teaching will be conducted, as previously, at the Colleges themselves, and by the existing teachers. As, however, there are a few modifications in the new list, it is here subjoined. In the absence of a real teaching University of London, perhaps no better plan could have been devised. Division I. Classes to be held at University College, London: Sanskrit, C. Bendall; Pali, T. W. Rhys Davids, LL.D., Ph.D.; Bengali, J. F. Blumhardt; Hindi, J. F. Blumhardt; Hindustani, J. F. Blumhardt; Tamil, J. Bradshaw; Marathi, H. Chintamoni; Gujarati, S. A. Kapadia, M.D., L.R.C.P.; Arabic, C. Rieu, Ph.D., and H. A. Salmoné; Persian, C. Rieu, Ph.D. Division II. Classes to be held at King's College, London: Colloquial Arabic, Rev. Dr. J. L. Sabunjie; Chinese, R. K. Douglas; Burmese, General Ardagh; Modern Greek, M. Constantinides; Colloquial Persian, Sir Frederic Goldsmid; Japanese, F. V. Dickins, M.B., B.Sc.; Russian, N. Orloff, M.A.; Turkish, Charles Wells, Ph.D.; Swaheli, Archdeacon Farler (the Committee is in communication with this gentleman).

The seal of Jeremiah.—Professor Sayce writes as follows to the Academy of the 5th October.—“ Queen's College.—M. Golenisheff has kindly allowed me to describe a very remarkable seal which he purchased last winter in Cairo, which may therefrom be presumed to have been found somewhere in the Delta. The back is flat and plain, on the middle of the obverse are two blundered Egyptian cartouches, drawn horizontally, however, and not perpendicularly. In the

upper cartouche is the following inscription in Phoenician letters: L-SH-L-M; in the lower is another in Phoenician letters: Y-R-M-Y-H-U. The two together read *leshalom Yirmeyahu* ‘to the prosperity of Jeremiah.’ The forms of the letters belong to the Phoenician, or rather the Israelitish, alphabet of the seventh century B.C. It is, therefore, possible that the seal may have been discovered on the site of Tel Defeneh or Tahpanhes, where a native was allowed by the authorities of the Bulaq Museum to excavate last year; and if so we may see in it an actual relic of the great Hebrew prophet. A copy of the seal is about to be published by M. Clermont-Ganneau.

V. REVIEWS.

LETTER TO THE DISCIPLE BY CANDRAGOMIN.

In the fourth volume of the ‘Memoirs of the Oriental Section of the Imperial Russian Archæological Society,’ a journal in which many valuable contributions to Oriental literature in different branches have already appeared, Prof. Minayeff now gives us an edition of a Sanskrit poem ascribed to Candragomin, who is said to have sent it to a Prince Ratnakīrti, and to have persuaded him thereby to forsake the world. This is the account given by Tāranātha, and found also in Vairocanarakshita’s commentary on the letter. (The Tibetan translation of this commentary is found in the same volume of the Sūtra division of the Tanjur as that containing the letter itself, viz. vol. 94.)

Prof. Minayeff had published before, in the second volume of the same Journal, two short hymns, one to Avalokiteçvara (with some new remarks on that personality), and one to Buddha. But the present contribution outweighs them far in interest, as Candragomin is a celebrated name in Buddhist literature, and the author of many works, amongst which the Candra-vyākaraṇa occupies a very high rank in the estimate of later, and even Brahmanical, authors. Dharmakīrti, according to Tāranātha, glories in being able to write