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LUZAC'S ORIENTAL LIST

and

BOOK REVIEW.

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REVIEWS, NOTES, NEWS.

The fourth fasciculus of **Deel LXVII** of the "**Verhandelingen van het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen**" continues and completes a carefully detailed account by **S. J. Esser** of the phonology and morphology of the morphologically complex Mori language of Celebes. Some idea of the compass of this monograph can be gathered from the statement that it runs to 391 pages, of which the present section contains 203, besides an appendix of another 38, being addenda and corrigenda (almost entirely to the preceding section, which was published some years ago). The second and third fasciculi of **Deel LXXII** of the same transactions consist, respectively, of analytical summaries by **Dr. Th. Pigeaud** of two Javanese poems, "**Sĕrat Tjabolang**" and "**Sĕrat Tjentĭni**," with two appendices, and a grammar, in German, by **P. P. Arndt**, of the Ngad'a language which is spoken in the western part of the island of Flores. This form of speech is much simpler than the above-mentioned Mori, and it seems to have diverged very far from the normal Indonesian type. To give a superficial illustration, it has lost the old numerals from 6 to 9 inclusive and replaced them by synthetically constructed substitutes, such as $5 + 1$, 4×2 , etc. The grammar, though not very full, seems well done, but seeing that the language has only one *h* sound, namely, a voiced one, and no aspirated consonants, one cannot conceive why the author symbolises this voiced *h* by the letter *e*. It seems gratuitously perverse. His *b'* and *d'* (of which the latter appears in the name of the language) are described by him as implosives, produced with closed vocal cords and a downward movement of the larynx before the release of the closure in the mouth. The sporadic appearance of these somewhat rare sounds in distant and quite unconnected regions is rather remarkable and presents the phoneticians with an interesting problem.

"**O Youth.**" Being a translation of al-Gazali's "**Ayyuha 'l-walad.**" By the Rev. **G. H. Scherer**. Almost a century has elapsed since the great Orientalist, Baron von Hammer-Purgstall, in 1838, introduced to European readers this remarkable tract on Moslem faith and ethics. Since then an ever clearer picture has emerged of al-Ghazālī, the St. Augustine of Islam, as he has been called, thanks to the labours of many scholars and the discovery of new facts. To that work the present volume by **Dr. Scherer** makes a valuable contribution. For a better understanding of the text than was possible in Hammer-Purgstall's day, he has examined no fewer than thirty-two manuscripts preserved in various European libraries. One of these, Dresden MS. 172, as being the most reliable, is reproduced in facsimile, accompanied by variant readings from the other MSS. Following this is the English translation, which is carefully done, with technical terms, etc., explained in numerous footnotes. (A few misprints occur which should be rectified in a future edition.) There is an Introduction containing a short account of al-Ghazālī's spiritual history and those of his works which illustrate it, and anyone who is new to al-Ghazālī's life and writings will find useful information in the three appendices with which the book ends.

The third volume of the "*Epigraphia Zeylanica*" has now been completed by the publication of its sixth part, and we may congratulate the able and energetic editor, Mr. S. Paranavitana, on the progress which has been made under his management. The present number contains six articles of real importance to history and linguistics. First come two short inscriptions of Sena I (middle of the ninth century), recording grants. Then we have the Velmilla inscription of Sena III's eight year (c. 941 A.D.), registering the privileges and dues of a village. Next come two Tamil pillar-inscriptions: the first of these is of the eighth year of Jayabāhu I (probably c. 1122), and records a judgment of Vīrabāhu (perhaps identical with Mānābharāṇa), by which certain privileges were ordered to be restored to the blacksmiths; the second, of the same year, registers certain gifts presented to a Saiva sanctuary by a princess who was a daughter of Kulottunga Chōla I and whose husband was Vīra-perumāi, who is perhaps the same as Vīrabāhu of the other inscription. Next is the Devanagala rock-inscription of the twelfth year of Parākramabāhu I, registering a grant to his general, Kit Nuvaragal, and making interesting references to the king's wars against his rebellious cousins Mānābharāṇa and Gajabāhu and his naval expedition to Burma. Fifth is the Kaṭugaha-galgē pillar-inscription, on which King Niśśankamalla exhorts the people of Rohana to loyalty and virtue. Last is the Tamil inscription forming part of the Galle trilingual slab, a record in Chinese, Tamil and Persian of the pious offerings made by the Chinese Emperor Yung-lo in his seventh year (1409 A.D.), those registered in the Tamil part were presented to the deity Tenavarai-nāyakar, who seems to be identical with the well-known Uppalavaṇṇa of Dondra. Altogether it is an excellent number.

"*Ainsi Parla Hoang Ti.*" In this new book, which bears a strong family resemblance to those that have preceded it, M. Pedretti continues his rhapsodies about Tao. He is nothing if not exclamatory, and the following is a fair specimen of his style: "O! Divine splendeur. O! Amour Immense. O! Impensable, Inexprimable perfection. O! Tao. O! Perfection des cieux. O! Mondes. O! Soleils, qui ne sont que parce que je suis, que je les pense. Je suis le maitre des mondes, et j'ignore ma puissance." This sort of thing goes on for some one hundred and twenty pages; and as it is M. Pedretti's third publication, there must be quite a number of people who enjoy it. A special feature of the present work consists of large sized Chinese characters strewn at intervals among the pages. Unfortunately, they are printed in a fashion that betrays their non-Chinese origin, and some of them lack the proper number of strokes; as they appear, however, to be put in for merely decorative purposes, and have no particular bearing on the context, that does not matter very much.

"*Essays in Zen Buddhism.*" These essays form a sequel to the first series published in 1927. The first of them deals with the so-called "kō-an exercise." Kō-an, in Chinese kung-an, literally means "a public case," or "a case in court." It is a question formulated in such a way as to baffle merely intellectual attempts to get at its meaning. The answers, therefore, usually seem utterly irrelevant, yet if properly digested they lead directly to "satori," a perception of the truth defined as "an inner experience which has a poetic quality." Dr. Suzuki shows that the practice of Zen has been mistakenly regarded as that of a mere quietism or a kind of technics of mental tranquillisation. Hui-nêng, the last of the Chinese "patriarchs" in the direct line

from Bodhidharma, emphasised the abruptness with which *prajñā*, "intelligence," functions, without resorting to any logical process. This unknown realm of logical discontinuity must be explored personally, but before one can reach the ideal consummation of psychical "abandonment" or "throwing oneself over the precipice," as it is sometimes called, a great deal of searching, contriving and pondering must take place. In sum, the *kō-an* exercise which came into vogue in the tenth and eleventh centuries was really designed to popularise Zen by checking the growth of intellectualism, and to save it from being buried alive in the darkness of quietism.

The following section of the book, called "The secret message of Bodhidharma," discusses the content of Zen experience, and a few sign-posts are erected for the guidance of the student in the shape of a classification of answers made by masters to their pupils. Next come some remarks on the two main textbooks of Zen, both in Chinese, with translation of selected passages. In the final section the question is propounded how far passivity and emptiness (*sūnyatā*) are reconcilable with the doctrine of Karma. Passivity, of course, in the Buddhist sense, is not to be confounded with a mere apathetic, indolent state of mind; rather is it felt psychologically as a mood of receptivity.

The whole book is written with such a command of idiomatic English that one can hardly believe it to be the work of a Japanese professor. It is copiously illustrated with pictures of Zen masters and other subjects, and completed by an excellent index in which Chinese characters are given for all proper names and Buddhist terms. A third series of essays has already been prepared, and the fourth will contain a new history of Chinese Zen in the light of recent discoveries at Tunhuang.

The third and fourth volume of the publications of the Oriental Institute of the University of Chicago (Chicago, Illinois, 1930) are devoted to the publication of "**The Edwin Smith Surgical Papyrus.**" The original document is published in facsimile and is accompanied by a hieroglyphic transliteration, and a translation and a commentary by **James Henry Breasted**. This is a monumental work and it will undoubtedly mark an epoch in the history of surgery and medicine. For it is the most important of all the known Egyptian medical papyri, and it reveals for the first time in a comprehensive and complete form the astounding fact that about six thousand years ago the Egyptian physicians were skilled anatomists and that they in their daily work performed delicate surgical operations, not blindly or fortuitously, but with a sure knowledge of what they were doing, and a certainty as to the relief which they intended to secure for their patients. Throughout the world at this time men believed that diseases were caused by the operations of devils and evil spirits, and the medicine-man and the witch doctor were everywhere in demand. But the writer of the Edwin Smith papyrus and his colleagues knew better than this, and they have proved for all time that their diagnoses were based on the firm conviction that human ailments and diseases were due to purely physical causes. And it is clear that like the later Greek physicians who are mentioned in the great Syriac "*Book of Medicines*" (ed. Budge, Vol. II, pp. 129, 142, 291) they practised dissection and learned much from the bodies of the dead. We know that Herophilus of Chalcedon, a pupil of Praxagorus of Cos, physician-in-ordinary to Ptolemy Soter (B.C. 323-284) dissected the bodies of men and animals, and also vivisected convicts, and there is no reason for assuming that the earlier physicians did not do the

same thing. The author of the Edwin Smith papyrus knew all about the pulse (the "throb" of the Greek physicians), and it is permissible to wonder if he had not some inkling of the circulation of the blood.

The papyrus now published so sumptuously by Dr. Breasted was purchased in January, 1862, by Edwin Smith, an American who had lived for more than twenty years in Egypt, from Mustafa Agha, the British Vice-Consul at Luxor. On his death in 1906 his daughter Leonora presented it to the New York Historical Society, who have permitted Dr. Breasted to publish it. The papyrus is about 15 feet, 3½ inches in length, and 13 inches in height. It contains 17 columns of writing, or 469 lines, of these 377 are on the front and 92 on the back. It was probably written about B.C. 1700, and is some twenty or thirty years older than the famous Ebers Papyrus. To assign an exact date to the document is impossible, but this need not trouble us, for we know that it is a copy of a Treatise on Surgery belonging to a much older period. This copy contains abundant proof that the archetype was anything between twelve and fifteen hundred years older and that it was a product of the magical knowledge which existed under the Old Kingdom, say, about B.C. 3500. Though it cannot be stated as a fact, there is much about the copy which suggests that it may actually have been in the hands of, or even written by, I-em-hotep, the great architectural physician of Djoser, the mighty builder-king, who flourished in the Third Dynasty. It could hardly have been written at any other period between the Second and the Twelfth Dynasty.

Coming now to the publication itself, we have the hieratic text of the Edwin Smith papyrus reproduced in full size in twenty-two plates. Facing each plate is a hieroglyphic transcript of the text, the rubrics, etc., being printed in red ink. In this volume the student has the actual manuscript before him, and he has no need to wonder about the accuracy of the reading of it by the editor. And the beginner will find it of the greatest assistance in learning to read hieratic writing. The scribe was the master of a good bold and handsome style of writing; he was no beginner and no schoolboy learning to write. The volume of English text accompanying the plates is a handsome quarto of 595 pages, beautifully printed in the best Oxford style. It contains a foreword by Dr. Breasted, some "general explanatory notes intended for the use of physicians and non-Egyptologists," a "general" and a "special" introduction, and a translation and commentary filling over 400 pages. The consecutive translations (p. 429-466 and p. 501-507) will be specially acceptable to the general reader. Some 66 pages are devoted to an Egyptian glossary, and an English Index and Bibliography complete Part III. A series of eight plates supply photographed reproductions of Egyptian skulls, etc., showing the effects on them by arrows, spears and battle-axes. A close perusal of this sumptuous publication shows that from first to last Dr. Breasted has spared neither time nor labour in his work as editor and translator. Never has an Egyptian text been published so accurately and completely, and the authority of his edition of the oldest book of surgery in the world will remain unchallenged for many generations. Naturally, discussions will arise as to the meanings of certain rare words and obscure phrases, for such is the way of the world. Among other important questions which he settles in this book is that which concerns the antiquity of the art of surgery itself. Ancient Greek tradition has always insisted that the Greeks learned their knowledge of medicine from the Egyptians, but many authori-

ties have rejected that view, and maintained that the art of medicine only passed into Egypt from Babylonia, where many books of "Materia Medica" are known to have existed. But the Assyriologists state that surgery as such was unknown to the Sumerians and Babylonians at the time when it was well known and practised in Egypt. In conclusion, we cannot help wishing that Dr. Breasted could tell us of what nationality the surgeons in Egypt were, and how they came to be in Egypt and where they came from!

"The Herald Wind: Translations of Sung Dynasty Poems, Lyrics and Songs." The author of this attractive-looking little book, which has just been added to the Wisdom of the East series, is a daughter of the late Rev. George T. Candlin, not unknown in sinology. Many of her renderings (in vers libres) show a real feeling for Nature, and have a delicate beauty which make one think that she must have caught the spirit of the original, but it may be doubted whether the artifice of dividing up the lines in this fashion: "The rain/ of spring/ like dust/ descends," has any justification. It certainly does not correspond to anything similar in the Chinese. Some thirty poets are represented in this volume, but not all are of the Sung Dynasty. Wei Chuang, for instance, died in 910 (not 920), and cannot by any stretch of the imagination be called "a leader in the reorganisation under the Sung." In general, the short notes relating to each author are not very reliable. Thus, Ch'eng Hao is said to have been "a native of Loho-Yang. An official. With his brother Ch'eng Ying, he learned poetry and wrote it. He was a Taoist and wrote many, many of the Tao scriptures and books of meditation for priests." This is full of mistakes. Ch'eng Hao was so far from being a Taoist that after his death he was admitted to the Confucian Temple. His works do not appear in the Taoist Canon. His brother was the famous Ch'eng I, and both were renowned as philosophers rather than as poets. There is a pleasant little introduction by Mr. L. Cranmer-Byng, and a foreword by Dr. Hu Shih on the subject of *tz'ū*, which is the kind of lyric chiefly exhibited in Miss Candlin's selection.

"Son of Heaven": A Biography of Li Shih-min Founder of the T'ang Dynasty. By C. P. Fitzgerald. It is strange that this should be the first serious attempt to write a life of Li Shih-min, better known by his "temple-name" of T'ai Tsung, who was one of the most remarkable figures that have passed across the crowded stage of Chinese history. He has been called the Julius Cæsar of the Far East, and there are certainly many striking similarities between the two men. Each was distinguished by a fundamental nobility of character, generosity, tolerance, and clemency towards the vanquished; each was a born soldier, matchless in strategy, fertile in plans, and rapid in their execution. Each succeeded in uniting an empire that had long been the prey of warring factions. But whereas Cæsar's life was tragically cut short, so that his work had to be completed by his successor, Li Shih-min before his death had firmly established the reign of peace and prosperity over the whole of Eastern Asia, laying the foundations of the T'ang dynasty so well that it lasted for close on 300 years, and was even able to withstand and survive the shock of An Lu-shan's rebellion.

Military campaigns lend themselves better to narrative than long periods of peaceful consolidation: hence it is not surprising that more than half of this book should deal with Li Shih-min's military career, which for practical purposes closed in 624. As a military historian, Mr. Fitzgerald possesses

the great advantage of having travelled widely in China and visited the actual scene of many of the battles and sieges which he describes. Most important of these is the battle of Ssü-shui, fifty miles east of Lo-yang, which brought all North China from Tibet to the sea under the authority of T'angs, and has every claim to be included among the decisive battles of the world; yet it is safe to say that few people outside China have ever heard of it. A sketch-plan helps one to understand the brilliant tactics employed by the victor. Two years later the conquest of China was completed, and the spineless Li Yuan was seated in the throne which he would never have gained but for the genius and exertions of his son.

There remained the more difficult task of maintaining by wise policy the unity won by the sword. In this, too, Li Shih-min was entirely successful, thanks to his own sagacity as well as to the wisdom of his counsellors. In his private life he was less fortunate, disaster following disaster within the walls of the Palace. The intrigues of his brothers, ending in the tragedy of the Hsuan-wu Gate, and, towards the end of his life, the treachery of his own son, are recounted here for the first time in full detail. The Emperor never really recovered from the shock and grief caused by this unnatural conspiracy; and his closing years were further darkened by the comparative failure of his expedition against Korea. Nevertheless, the work he had done was good, and it endured.

Mr. Fitzgerald is naturally full of admiration for his hero, but he is not blind to his failings, and he has produced a well-balanced, highly-interesting biography which will not easily be superseded. The principal source on which he has drawn is the invaluable "Mirror of History," by Ssü-ma Kuang, with the commentary of Hu San-shêng, but many other works, both Chinese and European, have been consulted. There are a dozen useful maps, and three plates, showing the Emperor's different horses, reproduced from bas-reliefs which were executed during his lifetime and formerly decorated the approach to his tomb. The frontispiece is a portrait of himself, reproduced from an ancient rubbing. One is loth to accept it as a faithful likeness, for the face, with its heavy jowl, is frankly ugly; but it must be remembered that there was Tartar as well as Chinese blood in him. In the Chinese characters included in the index we have noticed only one mistake (under Hou Chun-chi). The book has been very well printed by the Cambridge University Press, and does great credit to all concerned in its production.

"**Johann Adam Schell von Bell, S.J.**" The subject of this biography is perhaps the greatest of all German missionaries. His title to fame is based not only on the success of his proselytising activity in Peking, which lasted thirty-five years, but even more on the extraordinary influence which he exercised at the Chinese Court, by means of which he was able to protect and further the cause of Christianity throughout the whole country. The position which he won was due on the one hand to his straightforward, kindly, yet energetic character, and on the other to his practical ability and high attainments in various branches of science, especially astronomy and mathematics. It was largely through his courage and tact that the Christian communities in China were able to weather the revolution in 1644, when the Manchus ousted the Mings. Afterwards, we find him playing an important part under the new dynasty; for throughout his reign the young Emperor Shun Chih honoured him as his teacher and spiritual director. In fact, for the greater part of that time, Schall may almost be regarded as the real

regent of China. There is no doubt that he was consulted as to Shun Chih's successor, and was partly responsible for the elevation of the youthful K'ang Hsi.

The story of his early years is comparatively uneventful, but his strength of character evidently impressed his superiors. He was sent out from Lisbon in April, 1618, and reached Macao in July of the following year. The account of the voyage shows with what stout hearts those Jesuits of the seventeenth century embarked on their life-long mission. After a few years' residence at Sianfu (where the Nestorian tablet had recently been discovered), Schall was transferred to Peking, where his principal duties appear to have been the prediction of eclipses and the casting of cannon to be used against the Manchu invaders. The question has been much debated whether a preacher of the Gospel was justified in thus forging the instruments of war. Many excuses have been made for his conduct: he was a subject of the Emperor, and these warlike measures were directed against rebels and nomads on a lower plane of civilisation than the Chinese. Moreover, the help thus given disposed the Emperor to look with a favourable eye on the Christian missions. Had it been refused, there was every reason to fear that the heretic Dutch would have been called in—a step which might have been fatal to Jesuit influence in China. It must be admitted that these reasons do not touch the moral aspect of the question at all, for it is only the old argument of the end justifying the means.

This and other incidents of Schall's remarkable career are fully discussed by Father Vath, himself a Jesuit. It is indeed a genuine biography, not a mere eulogium; for while ample justice is done to his outstanding qualities of head and heart, his faults and mistakes are not passed over in silence. The campaign of calumny which nearly led to his expulsion from the Order, malicious though it was, is shown to have been occasioned to some extent by several ill-considered acts, notably the adoption of a son. The end of his life was embittered by persecution, instigated by a powerful Chinese minister. He was stripped of all his honours and thrown into prison; and though he was ultimately released, he came out a broken man, and died after a painful illness in 1666.

The full list of Schall's works, including several in Chinese, is given in an appendix, but its value is diminished by the absence of characters; and the same applies to the general index. Though written in German, the book is printed in roman type, and well illustrated; particularly interesting is the picture of Schall with the Emperor Shun Chih, reproduced from a painting in Gaussig. The utilisation of much rich material from native and other sources, both in manuscript and print, has been rendered possible by the co-operation of a well-qualified sinologist who is also an expert in Chinese astronomy and mathematics. Scholars will welcome the appearance of a work which throws new light on the circumstances attending the Manchu conquest, and at last does full justice to a great missionary and pioneer of European science in China.

“*Abu Nuwās in Life and Legend.*” By **W. H. Ingrams**. To anyone who has dipped into the “*Arabian Nights*,” the name of Abu Nuwās will not be unfamiliar; indeed, when one recalls the golden prime of Islam and the pomp and glitter of Hārūn al-Rashid's court in Baghdad, the romantic figure of Abu Nuwās at once slides into the company of the great Caliph. His amazing poetical talent, his love of the bottle, his gift of brilliant repartee, his

scandalous life, his daring attacks on orthodox belief, make him one of the most fascinating characters in Moslem history. Here in this slight volume we are given, first, a biographical sketch of the man; then (since his name is famous almost wherever Arab culture has spread) a collection of tales told of him in Morocco and elsewhere. The third section of the work is devoted to anecdotes of this worthy as they are recounted among the Swahili of Zanzibar and the neighbourhood

“**A Guide to Ismaili Literature.**” By **W. Ivanow.** (Royal Asiatic Society Prize Publication Fund, Vol. XIII), 1933. Good scholarship and much industry have gone to the making of this small but valuable work. Some years ago the author found in Lucknow a bundle of torn and worm-eaten leaves of Arabic manuscript, which on examination proved to be a work on Ismaili bibliography, an almost complete copy, in fact, of the *Fihristu'l-Majdū* of Ismā'īl b. 'Abdī'r-Rasūl of Ujjain, who died in 1769-70. This work furnishes valuable information on the literature of the Ismailis as preserved by the Dāwūdī branch of the Sect. Since, for reasons given by M. Ivanow in his preface, a complete edition and translation of the work was out of the question, we are here given an abstract of contents of the manuscript in a systematic form, supplemented by additional information from every available source, both oral and documentary. An introduction dealing with the various Ismaili sects and their writings and a complete index add to the value of this important contribution to Oriental bibliography.

“**Ta'riḫ Mai Idrīs al-Burnuwī.**” (With an introduction by Sir **H. R. Palmer.**) Despite the burden of his administrative duties in Nigeria, Sir H. R. Palmer was able to pursue researches which resulted in a notable extension of our knowledge of the history of that province. These were published recently by the Lagos Government Press under the titles “*Mai Idrīs Alooma*” and “*Sudanese Memoirs*,” and consisted of annotated translations in English of the Arabic chronicles of Bornu. We now have the Arabic texts themselves, prefaced by a facsimile reproduction of a short Bornu document containing a brief account of the rise of Bornu, of which an abridged translation is given in the introduction.

The original Arabic manuscripts are preserved in Hamburg, having been brought to Europe from Bornu in 1855 by the explorer, Barth. Photographs were supplied through the courtesy of the German Government, and from these the present text has been established. The high quality of paper and typography used in this edition seems to show that the Amir of Kano possesses a printing press which many book-producers nearer the centre of the Islamic world might envy.

“**Démonstration de la Parenté des Langues Indo-Européennes et Semitiques**” : par **Michel Honnorat.** This book is a monument of industry, somewhat misdirected, it is true. The author's thesis is that at the confusion of tongues—he gives a vivid picture of the interruption of work on the Tower of Babel—all trace of the primeval language of man was not destroyed, but the new languages still bore some slight resemblance to the parent language and to one another. He therefore applies the comparative method which has been so successfully applied to the Indo-European group to a much wider field, and is overwhelmed with his own success. After a certain amount of historical introduction, the pertinence of which is not always apparent, he takes some 4,000 words from Semitic languages and traces each not only through

the Semitic languages but also with equal ease through the Aryan languages of all ages. We are far from denying that the Semitic and Indo-European groups may be related, but M. Honorat would have served his cause better had he made less extravagant claims and been a little more scientific in his method. He has, however, accumulated a mine of material into which a more cautious and critical student may be glad to dig. As his book stands, however, the author should have taken his motto, not as he does from Molière, but from Voltaire, for with him even the consonants count for very little—or if we must have Molière from “L'Étourdi,” “c'est de l'hébreu pour moi.” It is interesting to note that M. Honorat was foreseen long ago by our own poet Cowper, for he is one of those

“learned philologists who chase
A paltry syllable through time and space,
Start it at home and hunt it in the dark,
To Gaul, to Greece and into Noah's ark,”

—or at least into the Tower of Babel.

The cheap editions of Sir E. A. Wallis Budge's “**Legends of Our Lady Mary and her Mother, Hanna,**” and the “**One Hundred and Ten Miracles of Our Lady Mary,**” issued by the Oxford University Press, are very handsome books, printed with great care, and are illustrated very amply, as were the Medici Society's editions of 1922 and 1923, from the Ethiopic manuscripts. In their new format these books will prove as popular as did the previous editions. In various places the translation has been slightly revised, and some few misprints have been removed. These legends present a very pretty problem in criticism; the sources are often exactly known, the alterations introduced in the Ethiopic versions can be defined. The scholar will find interest, the general reader pleasure and sometimes amusement, in these stories.

Dr. Surendranath Dasgupta has already made his reputation by his great “**History of Indian Philosophy.**” He has now published a series of lectures, originally delivered many years ago, under the title of “**Indian Idealism,**” which is a first attempt to trace the outlines of the history of idealistic thought in India. Learned as he is in Western as well as Eastern thought, the author has given us a valuable exposition of aspects of Indian speculation at various periods. In his first chapter he deals with the beginnings of Indian speculative thought and shows how the realism and ritualism of the Vedas contrasts with the speculative thought—a kind of mystic idealism—of the Upanishads, which are analysed in the next two chapters. In the Upanishads we have the foundations upon which were built the philosophy of the Gita, of Buddhism and Jainism, and other schools. In chapter IV idealism in Buddhist thought, particularly in the philosophy of Asvaghosha, is analysed at some length. In the next chapter later developments, notably by Vasubandhu, are discussed and their relationship with the Vedanta brought out. The last chapter analyses the idealism of the Vedanta, of which there may be said to be two main types, subjective and absolute. In this series of lectures Dr. Dasgupta has well brought out the importance of idealism in Indian thought, and laid down the lines which future students must follow, if they wish to analyse its influence in more detail.

“**Land Problems of India**” (Calcutta University Readership Lectures). By Radhakamal Mukerjee. Professor Radhakamal Mukerjee's lectures cover a very wide field, ranging as they do over the whole of India, with its bewildering variety of land-tenure systems in the different provinces. Great experi-

ence and learning, and an unusual power of assimilating statistics, are revealed in these pages; and the result is a book which is doubly interesting, both as a presentation of facts, and for the suggestions which the author puts forward to remedy the evils which he describes. He takes a distinctly pessimistic view of the land question as a whole, believing that the evils of subinfeudation, alienation and the various forms of hardship arising from the pressure of population on the soil, indebtedness, insecurity of tenure and the rest have increased to the point of what he regards as a serious crisis. "The old system has broken down, and it is imperative that a new system be created in its stead."

He then sketches a scheme of reforms, embracing a variety of measures aimed at strengthening the position of tenants and small proprietors against the landlords and intermediaries.

This part of the book is, as might be expected, less satisfactory than the descriptive chapters, and one cannot help feeling unconvinced by some of the professor's facile suggestions. After all, the admitted evils are no hidden secrets to the experienced administrators who are continually trying to combat them. Certain of the measures which the professor advocates have, in fact, already been tried in various parts of India; he himself, for instance, points out that the restriction of alienation, as tried in the Punjab, has not been a quite unmixed blessing.

Nevertheless the book is an able and well written study of a set of problems which are of vital importance to the majority of the population of India, and which are in danger of being obscured, at present, by constitutional and political diversions.

"**Living Pictures in the Great Drama of the Nineteenth Century.**" By **Mirza Ahmad Sohrab** and **Julie Chanler**. This is an attractively presented and tastefully illustrated Bahā'ī propagandist publication, telling, in a series of large-captioned paragraphs, of the growth and expansion of the movement, with sketches of its leading personalities, Bahā Ullāh, 'Abd al-Bahā, and other teachers, martyrs and followers, including a chapter on that remarkable poetess, Qurrat ul-'Ain.

The authors have told their story rather in the manner of a cinema scenario, and with the deliberate aim of bringing out its colour, pathos and drama. Though, however, the style may be too picturesque for some English readers, the intensely dramatic details of this extraordinary religious movement undoubtedly invite emotional writing, and there is actually a good deal of information to be gathered from the book.

The illustrations are from photographs taken in Persia and Palestine.

Volumes XVI and XVII of the now extensive series of "**Tantrik Texts**," edited by **Arthur Avalon**, contain a finely printed edition of the "**Shāradātīlakatantram**" of Lakshmanadeshikendra, with the commentary of Rāghvabhāta, known as the Padārthādarsha. The text is a very full exposition of the rules for the different forms of Tantric worship and a description of various rituals. The introductory chapter is a general one expounding the philosophy that underlies Tantric worship and ritual, while the last is a brief exposition of Yoga. Rāghava's commentary is a singularly able piece of work, for its author was a man of singularly wide and profound learning as his citations show. The book is prefaced by an excellent English synopsis and has useful indexes. An edition of what is in many ways a companion, but earlier, work, the Prapanchasāra-tantra is promised shortly.

In the "**Private Letter Books of Joseph Collett**," Prof. **Dodwell** makes ac-

cessible the domestic correspondence of a forgotten empire-maker. Joseph Collett, having failed in the city through no fault of his own, was given by the directors of the East India Company the post of deputy-governor of Fort York in Sumatra in 1711. Here, as in the case of so many of his colleagues in India, force of circumstances made out of the trader an able administrator and diplomat. He established the new Fort Marlborough and, when promoted to Madras five years later, left the Sumatran possessions of the company in a very prosperous condition. As governor of Madras, he led a singularly busy life. He developed the trade of the factory to a considerable degree and became himself very prosperous. He conducted with tact and firmness difficult negotiations with the Moghul emperor and with the latter's local representatives who were practically independent. He returned to England in 1720 and died five years later, worn out, for "Soldier, Statesman and Merchant were Employments enough in conscience for any one Man."

This volume contains only his private correspondence with members of his family and friends and as such cannot be expected to contain a great deal for the historian or orientalist. The letters are however well worth printing if only for the light they throw on the character and outlook of one of the founders of the British empire in India, for it was men like he who paved the way for the military victories of the end of the century. It is interesting to see how responsibility broadens his point of view and gives him a tolerance which he at first lacked. An appendix contains genealogical matter and other details of the Collett family by Miss Clara E. Collett. The frontispiece is a masterly reproduction by Messrs. Emery Walker.

"The Hindu Conception of the Deity." By **Bharatan Kumarappa**. (In the press.)

The first great step towards a philosophic conception of the universe is to assert an absolute unity; the next task is to explore this idea and unfold its potentialities of significance. Such a unity was affirmed in Greece by Parmenides and investigated by Plato and successive generations of thinkers after him. But many centuries before Parmenides the same affirmation was made in India by teachers of the Upaniṣadic schools, and in unfolding the true meaning of this "great saying" (*mahā-vākyaṃ*) Indian thought has flowed mainly in two great streams. Of these one is that of uncompromising monism, the protagonist of which is Śaṅkara; the other comprises a number of schools associated with both the Vaiṣṇava and the Śaiva churches, which all agree in conceiving that the Absolute One as Supreme Being contains within itself divine qualities and creates a world of manifold experience which in essence is real. Of these latter schools the most important is the Viśiṣṭādvaita ("qualified Unity"), of which the great master is Rāmānuja, whose doctrine of Godhead is ably discussed in the following pages. These teachings of Viśiṣṭādvaita, which assign real qualities of infinite goodness and beauty to a real Supreme Being and ascribe essential reality to the world of experience, wield immense influence among the educated classes, especially in the South of India, and there can be no greater error than to imagine, as many Europeans imagine, that all thinking Hindus hold the monistic doctrine which teaches that the Supreme Being is really devoid of all qualities and that the universe is sheer illusion. This *māyā-vāda* or doctrine of illusion is indeed very fashionable in many quarters of India; but it certainly is very far from holding possession of the whole field of Indian thought. The Viśiṣṭādvaita is an equally significant expression of Hinduism, and therefore the present work of Mr. Kumarappa is to be welcomed as an exposition of one of its chief phases. (Foreword.)

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