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Vol. XXXIX.

No. 3.

July--Sept., 1928.

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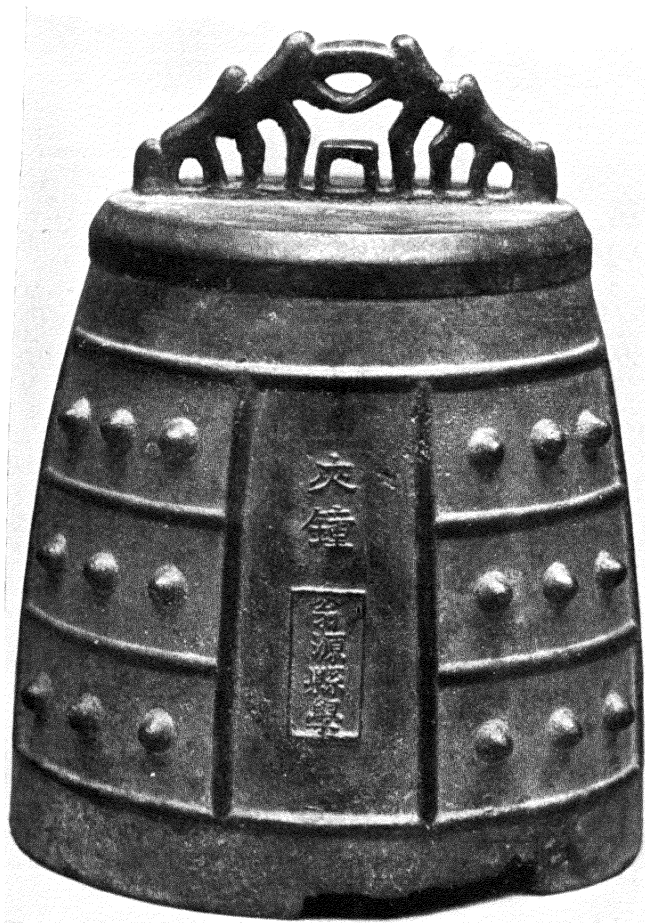
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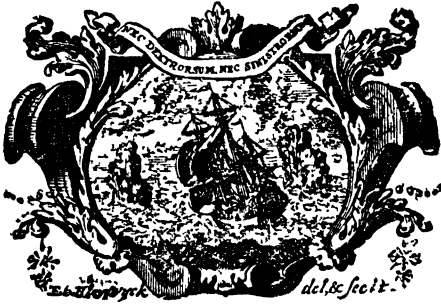
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LUZAC'S ORIENTAL LIST and BOOK REVIEW.

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Any suggestions by clients, with a view to increasing the usefulness of this list, are solicited, and will, where practicable, be adopted.

To enable us to make this "List" as complete as possible, scholars are urged to send us full details of any work published, or in course of preparation by them. We will then announce it, thus helping to make it more widely known than might otherwise be the case.

REVIEWS, NOTES, NEWS.

Dastur-I-'Ushshaq, "The book of lovers": The allegorical romance of Princess Husn (Beauty) and Prince Dil (Heart) by Muhammad Yahya ibn Sibak, known as Fattahl of Nishapur. In Persian, edited by R. S. Greenshields.

Messrs. Luzac and Co. beg to point out that an "errata slip" has been issued in connection with the above work. Those who have this book may have this slip gratis on application.

St. Petersburg Koran Facsimile. The copy of the Qoran which belonged to the Public Library in St. Petersburg was acquired in Samarkand in 1869 by the first Russian Governor General of Turkestan, General Kaufmann. According to the tradition it was brought as a present from Asia Minor to the great Turkestan saint Khoja Ahrar (born in 1403 A.D.) by one of the latter's disciples. More probable is the version according to which the Qoran was brought to Turkestan by the famous conqueror Tamerlane. The copy is said to have been written by the hand of the khalif Othman (third successor of the prophet Muhammad). A complete paleographic study of the copy will be found in an article by A. F. **Schebounine** in the "Zapiski Vostochnago Otdeleniya" (Imp. Russian Archeological Society), 1891, V, pages 69-133. The author thinks that the present copy was written not later than in the second century of the Hijra (732-832 A.D.). The St. Petersburg Qoran is a highly valuable document for the study of the early Arabic graphic system.

After the revolution of 1917 the Moslems living in Russia (in virtue of the principle of self-determination) claimed the Qoran, which was handed over to them and taken by them to Turkestan. On the way the sacred book disappeared and *no one knows where it is now.*

The more value must be attached to the copy (exact facsimile) which was made of the St. Petersburg Qoran under the auspices of the Archæological Institute of St. Petersburg (as is certified by its director's signature: Professor N. Petrovsky, May 26, 1904.)

The copy bears the title in Russian and French:

"Coran coufique de Samarcand écrit d'après la tradition de la propre main du troisième calife Osman (644-65) qui se trouve dans la bibliothèque Impériale Publique de St. Pétersbourg. Edition faite avec l'autorisation de l'Institut Archéologique de St. Pétersbourg par S. Pissaref.

St. Pétersbourg. 1905. (Facsimile)."

The copy is beautifully printed and reproduces in original colours all the vignettes inserted in the text. The Qoran has three hundred and fifty-three folios measuring fifty-nine by sixty-nine centimetres, and weighs eighteen kilograms. The bound copy is in an excellent state of preservation.

The verso of the title page bears: "printed 50 copies of which only 25 will be on sale at the price of 500 roubles per copy."

Price £100.

In his "Etudes sur le Zoroastrisme de la Perse antique" Dr. Arthur Christensen has given us a series of researches on the Avesta which are of considerable interest and importance. They fall into two divisions, the first comprising critical studies on the later Avesta and the second a short review of Zoroastrianism and Zervanism. The general chronological conclusion of the first section is

that Yt. 10, 13 and 19 are either earlier than the Achaemenids or belong to the first years of their period, that Yt. 5, 17, 8, 14, 9-11, 57, and paragraphs 6-37 of 15 are of the Achaemenid age, probably the fourth century, that the Vendidad and Yt. 9 are of the Arsacid period, and that Yt. 16 is either of the Arsacid epoch or still later. The data on which these conclusions are based are partly the facts of the language of the Avesta and partly its legendary matter, and they are handled with skill and erudition. The chapter on Zervanism brings together the chief sources of information on that curious system of theology, and argues—in our opinion conclusively—that “it was not a passing current in the history of Mazdaeanism, but constitutes one of the primitive elements of the Zoroastrian faith,” which was subsequently rejected for various reasons, and especially because it tended to encourage a dangerous fatalism. It is however to be wished that Dr. Christensen would leave Professor Andreas’s method of transliterating Avestic words alone.

The illustrated review, “*Nederlandsch Indie Oud & Nieuw*,” in its issue for July, 1928 (13e Jaargang, Afl. 3) contains a sketch by Dr. R. Broersma, of the history of the Batavian Society of Arts and Sciences, which celebrated its one hundred and fiftieth anniversary on April 24, 1928. Of special interest to students of primitive technology will be an article by B. M. Goslings on the method of weaving practised in the Tanimbar Islands (also known as Timor Laut) near New Guinea, of which the first part appears in this issue. The rest of the review is devoted to two notices by H. Blok Wybrandt and H. de Groot respectively, on the life and activities of the noted engineer, J. A. Stoop, first in Java in connection with the oil industry and afterwards in relation to a technical school at Dordrecht. All these articles are accompanied by good illustrations.

Sir E. A. Wallis Budge. “*A History of Ethiopia, Nubia and Abyssinia*.” Two volumes. The lands south of Egypt proper fall into a class particularly irritating to anyone but the specialist; they are among the lands whose history is neither known nor unknown, their geographical extent is vaguely understood but never exactly determined, a general acquaintance with the facts is commonly presupposed, but nowhere easily accessible. It is the aim of these volumes to give a general account of what is known from Egyptian sources of the kingdoms of Napata and Meroe, of the classical accounts of “Ethiopia,” and of the introduction of Christianity, together with a detailed survey of what is known of the Abyssinians and their history. Such a book fulfils a long felt want which those who have been harassed by inquirers after scattered materials will readily appreciate.

The sections that form the prelude will be as welcome to those unfamiliar with the Egyptian evidence as the main body of the work, the full account of the mediæval and modern periods, is to those who know little of this strange story. This mountain people, composed of the most heterogeneous elements from Southern Arabia, the Nile valley and Central Africa, were always on the fringe of great civilisations, ready to absorb all that might come to them, but distorting and deranging in the course of absorption. Their architecture, their religion, their literature—all is derived, yet all is distinctive and peculiar; and for the full account given in this book the general reader and the searcher for references will be grateful. The nature of the materials used has led to the greatest, the almost insuperable, difficulty for both the writer and the reader, the convenient arrangement of the material; but the conscientious who have read the book carefully through will find no difficulty in understanding the method followed. The paraphrased accounts of the Ethiopic chronicles

are particularly useful, in that those who do not read the language can themselves form some idea of the nature and value of these documents. The unfriendly critic will certainly form a most unfavourable opinion of Ethiopic historians. One of the worst documents in this respect seems to us to be the "History of the Galla," translated at the end of the second volume. The geography is thoroughly confused, and the writer stands self-convicted of several major inaccuracies. Even more unfortunate is the worthlessness of the king-lists, which the author has demonstrated at length from the numerous inconsistent modern versions available.

But the matter of these Ethiopic histories is more admirable than the texts. It is impossible to withhold a tribute of admiration from the leaders who continually saved their land from foreign invasion or internal discords, even though most of them were cruel, overbearing, and often unwise. The story told is a heroic one, and one is glad to meet Claudius and many another in these pages.

A word of praise is due to the excellent and important illustrations, and to the printing and format of this work, which is likely to remain the standard work for many years.

A. Kammerer. "Essai sur l'histoire antique d'Abyssinie. Le royaume d'Aksum et ses voisins d'Arabie et de Meroé." While ancient Abyssinia never even at the height of its power attained a high degree of civilisation, its country, history and language have exercised a great attraction for scholars and explorers. The Abyssinians present a striking example of arrested intellectual development. They must certainly have possessed a high ability to have evolved so expressive a language as Ethiopic. More important still is their development of a system of vocalisation, which at once lifts the language upon a higher plane than the other Semitic languages. Alone of all the Semitic nations, the Abyssinians recognised the importance of including the vowel signs in their written language. Having thus perfected their medium of expression, one is surprised to find that they made no adequate use of it. For Ethiopic literature is in the main about the dullest and most uninspired stuff imaginable. Lack of effective contact with the more civilised countries, and perhaps the paralysing effect of a crude and superstitious form of Christianity may have contributed to the degeneration of the Abyssinian mind.

M. Kammerer's book is an attractive and well-documented essay on the history of the ancient kingdom of Axum. From about the first century B.C. to the seventh century of our era, the kingdom of Axum held sway over Abyssinia. It waged successful wars against Meroé and Southern Arabia. It reached and occupied the Upper Nile. It came into contact with the Greek civilisation. It possessed at least one fine city and many imposing buildings. It had its hour of glory before it sank into obscurity.

M. Kammerer devotes a considerable amount of the book to the inscriptions in Greek and Ethiopic found on the stelæ and obelisks in Axum and Adulis. These inscriptions, though not numerous, are of the greatest importance for the reconstruction of the shadowy history of Axum.

A series of valuable maps, plans and photographs increase our debt to the author.

"Campaigns in Palestine from Alexander," by Israel Abrahams. British Academy: London. [Schweich Lectures.] Palestine—even more than Belgium, its modern analogue—has been the cockpit of nations. Its small territory has been riven and scarred, its inhabitants massacred or enslaved, almost continuously for more than two thousand years, its hills have re-echoed

unceasingly to the tramp of armies. "Terrible as an army with banners" was no mere literary phrase, but wrung out of the bitter and heart-rending experience of many generations.

This volume, one of the last fruits of a many-sided scholar and inspiring teacher, appears posthumously, with a preface by Dr. Stanley Cook, who pays a just and moving tribute to his late colleague. Though not a military writer, Dr. Abrahams handles his subject with freshness and independence. He is not content to follow slavishly the views of his predecessors and contemporaries. To take an example, the author is inclined to accept the substance of the Jewish account of Alexander's entry into Jerusalem, in spite of the scepticism of modern scholars. In connection with the same alleged incident he makes a shrewd defence of Josephus, whose accuracy has often been imputed on trivial grounds.

The author passes in review most of the campaigns in Palestine, from Alexander the Great up to modern times, concluding his survey with the brilliant campaign of Lord Allenby, the greatest and most successful of all the campaigns.

It is to be hoped that Palestine will now settle down to a long period of peace, internal as well as external. To ensure this, a continuance of the British administration will certainly be necessary for many a year to come. If the British rule can achieve a real and lasting peace between the Jew and the Arab and between the pious Jew and his Zionist compatriot, it will count as one of its greatest triumphs. It would be tragic indeed if Palestine were to become another Ireland.

Professor Johs. Pedersen's "Israel: Its Life and Culture," I-II, first appeared in Danish in 1920. It is now published in a very competent English translation made by Mrs. Aslaug Möller, with the close co-operation of the author. The work well deserved translating, for while the author does not propound any startlingly novel theories, he gives us a sober and stimulating account of the life and culture of ancient Israel. The author is scholarly in his presentation of his subject, and usually—if not always—gives his authority for any new interpretations, eschewing the wild theories of Wellhausen and his satellites, and following rather the sober path of Kittel and his school.

Professor Pedersen is particularly good in his opening chapter, which deals with Canaan before the immigration of the Israelites. In a few pages he sums up skilfully and accurately the results of archæological discoveries in Palestine. It may truly be said that barely the surface has been scratched in Palestine, and a rich field of exploration awaits the excavator and archæologist. Under the administration of the British Government a new stimulus has been given to excavation in Palestine. Already much has been discovered even since the appearance of this book—notably the prehistoric skull found by Mr. Petre in Galilee, and the discoveries made by Professor Petrie's expedition in Beth Shelet, to say nothing of the excavations in Beth Shean by an American expedition. Very gratifying is the news of the magnificent gift made to the Museum of Antiquities in Jerusalem by Mr. Rockefeller, which will not only provide for a new building in which the collections will be adequately housed, but will also allow for a very handsome endowment fund.

Another valuable chapter in the book is that in which the author compares the Jewish code with the Assyrian and the lately deciphered Hittite laws. The Israelites no doubt borrowed much from their powerful neighbours, but where they borrowed they humanised and invested with a moral consciousness lacking in their prototypes. That is why the Jews were able to produce an Isaiah or Amos, while we look in vain for any parallel evolution in the other Semitic nations.

A word of praise is due to the admirable system of transliteration in the book, to which the author adheres consistently throughout.

In his "**Sanskrit Drama and Dramatists**," Mr. K. P. Kulkarni endeavours to give his readers a scientific history of the drama and an æsthetic appreciation of the works of the dramatists. His eight chapters deal successively with the origin of Sanskrit drama, the artistic form imposed upon it, the pre-Kālidāsan dramatists, as he terms Bhāsa and Śūdraka, Kālidāsa himself, Bhavabhūti, Harsha, Bhaṭṭa Nārāyaṇa, and Viśākhadatta, whose plays he describes and evaluates from the literary standpoint. The work is well intentioned, but in respect of accomplishment leaves much to be desired, especially from the point of view of lucidity, English idiom, and correctness of printing. It is a pity also that the author has accepted with such unquestioning faith the Bhāsa-legend, which most serious scholars in Europe and India alike are gradually learning to disbelieve. The Sanskrit text of the first and third chapters of the *Daśa-rūpaka* is appended, rather unnecessarily, as some may think.

"**Bhikshugita**," or "**The Mendicant's Song**." The gentle Ekanatha was one of the greatest and most representative of the Maratha Saints, and his "**Abhangas**" and other works are so characteristic of all that is known of his life and character, that Mr. Justin E. Abbott has included this edition of the "**Bhikshugita**" in his excellent series of biographies of the Poet-Saints of Maharashtra. The "**Bhikshugita**" is, in form, a commentary on the twenty-third chapter of the eleventh skandha of the "**Bhagavata-purana**," but Ekanatha, in expanding the sixty-two verses of the original into over a thousand, has introduced much of his own philosophy of conduct, and the poem contains a clear statement of his gospel of humility, simplicity and purity of heart, by which means alone the worshipper can approach God. Mr. Abbott's edition contains the Marathi text (Pangarkar's), with a literal, or almost literal, English translation, glossaries of Marathi and Sanskrit words used in the latter, and full biographical and other notes. Considering the difficulties involved in translating in America and publishing in India a difficult text, three hundred years old, the author, and his helpers, Dr. Macnicol and Pandit N. R. Godbole, of Poona, are to be congratulated on the excellent result of their labours. They have given us an admirable and most instructive book.

Rājānaka Kuntaka's treatise, "**Vakrokti-jivita**," on the principles of the Hindu art of poetry, with the author's own commentary, was first published in 1923 by Professor **Sushil Kumar De**, of Dacca University. This first edition only contained the text of Chapters I and II. Since then, however, the editor has acquired fresh materials in the shape of a transcript of another manuscript of the work in a Jain library at Jesalmer, which has enabled him to bring out a second and enlarged edition. In this he presents not only a revised text of Chapters I and II, but also the first part of Chapter III, together with a summary of the remaining portion of the latter chapter insofar as it is preserved in the one available manuscript containing it. Thus the new edition marks a distinct advance. The introduction contains accounts of Kuntaka and his work, the manuscripts of the "**Vakrokti-jivita**," the text and its commentary, the author's date, the meaning of the term **Vakrokti** as the technical expression for poetical style, Kuntaka's theories of poetry and poetic figures, etc., written with the ability and knowledge which distinguish Prof. De's contributions to *Alamkāra* literature, and the text is edited by him as perfectly as the manuscript materials allow. It merits his care. Although Kuntaka's

book has fallen upon evil days and until recently has been practically forgotten in India, he was in his time a writer and thinker of considerable importance, who, following the ancient Alamkāra school of Bhāmaha and others, as Prof. De says, "started a vigorous but short-lived reactionary movement which wanted to go back to the old position in a somewhat original way by an attempt to reconcile new ideas with the old."

Professor S. N. Dasgupta has won for himself a high reputation as a student (or rather a master) of Hindu philosophical literature, especially by his "History of Indian Philosophy," and it will gain somewhat from the publication of his latest work, "**Hindu Mysticism**," which comprises a series of lectures delivered by him for the Norman Wait Harris Foundation in the University of Evanston, Illinois. The subject is one that hitherto has hardly been studied comprehensively by a philosopher, and Prof. Dasgupta's survey is therefore very welcome. His study embraces the sacrificial mysticism of the Vedas (Rig and Atharva), with its gradual development towards the idea of Brahma, the mysticism of the Upanishads, Yoga, and Buddhism, and, finally, the classical and popular forms of devotional mysticism, and, as was to be expected, it is generally penetrating and instructive. The term "mysticism" is certainly an awkward one to apply to the Vedic theory of the Sacrifice, which, strictly speaking, is a mechanical rationalism, while at the same time it raises the authority of the Vedas above the criticism of reason; and our author is aware of the difficulty of applying the word to much of the material of Hindu thought treated in his pages, and therefore widens the definition of it so as to make it read thus: "a theory, doctrine, or view that considers reason to be incapable of discovering or of realising the nature of ultimate truth . . . but at the same time believes in the certitude of some other means of arriving at it." This is of course strictly a dodging of the issue, which is the question whether mysticism is the right term to apply to some fields of thought into which imaginative feeling and emotion do not enter; but it may be temporarily allowed under these reservations, especially as it enables Prof. Dasgupta to give us a very good book.

"**Hindu Ethics.**" Principles of Hindu Religio-social Regeneration. By **Babu Govinda Das**. The late Babu Govinda Das (he died in 1926) is chiefly known to scholars as a Sanskritist, and as one of the founders of the Nagari-pracharini Sabha. He was, however, in addition, a social and political worker of eminence, and was the author of three books of great interest dealing with practical affairs. The present work is a kind of sequel to "Hinduism," and in it the aim is a definitely practical one, the combating, namely, of outworn traditions and Brahmanical tyranny, which, as an ardent and thoughtful patriot, Govinda Das considered the main obstacles to India's taking her due place among the nations. He is an out-and-out reformer, and would change the whole social fabric to attain his end. Caste restrictions must be removed, marriage laws and customs completely changed, and existing laws of inheritance and the joint-family system abolished, but, above all, canonical authority is to be shaken off. Govinda Das had himself come into conflict with the Benares Brahmans, and this no doubt influenced the direction of his thoughts over the problems with which he is here concerned. The book is very well and forcibly written, and cannot fail to have an influence on public opinion. There is an interesting introduction by the author's brother and lifelong fellow-worker, Babu Bhagavan Das.

"**The Ring of the Indian Bell.**" By **Thakardass Pahwa**. Mr. Thakardass Pahwa, like Babu Govinda Das, is concerned with pointing out the main difficulties under which India labours, and with suggesting improvements. He

is modest about himself, and would undoubtedly wish his book to be considered as the work, not of an expert, but of the typically broad-minded and unembittered Indian patriot, unhampered by racial or caste prejudices. Regarded as such, his book has undoubted merits. While not afraid of expressing himself vigorously ("Mother India" is a "stupid book," and the medical profession is "tainted by mercenary motives"), he is on the whole a good-humoured critic. He regards the agitation for the boycott of the Simon Commission as "based on suspicion, and kept alive by the frantic efforts of disappointed job-hunters." Nevertheless he is eager for reforms, and the book consists chiefly of suggestions for more or less violent changes. Not all of these are practicable, but the book may be recommended as a typical exposition of the views of the more moderate section of educated Indians on some of India's problems.

"The Poems of Nizami Described by Laurence Binyon." (30s.) It is to be hoped that the "Studio's" enterprise in publishing this beautiful—and, considering the expense of reproducing illustrations in colour, decidedly cheap—volume will be appreciated, and that we shall be given further books of the same kind. Illuminated manuscripts can, from their nature, only be seen and studied by very few persons, and it is surprising, considering the growing interest in Persian art, that more of the treasures of the British Museum and other collections have not hitherto been given wider currency.

No more favourable example of Persian art could have been chosen than the priceless *Khamsa*, or Five Tales, of Nizami, which has for nearly fifty years been the chief Persian art treasure of the British Museum. In it the nation possesses what is probably the supreme existing production of Safavid sixteenth century art, which is here at its richest—if, indeed, it is not, as Mr. Binyon suggests, over-ripe. Over-ripe we do not feel it to be, for it has not yet lost its vigour, and it is at the height of the glory of its achievement in delicate and gorgeous colouring.

Nizami's five poetical romances, with all their obvious charm, are difficult for Europeans who are not profound Persian scholars to appreciate fully, but they have always been popular in Persia, and it is not surprising to find them inspiring the greatest artists of subsequent centuries. Shah Tahmasp, for whom the present MS. was executed, lived four hundred years after Nizami, but Shah and artists alike were equally enthusiastic admirers of the famous poems which appealed so strongly to the racial genius. Here, then, we have Persian painting at its zenith, exemplified by the works of a group of some of its greatest masters, and illustrating one of the most typical works of the other great national art.

The sixteen reproductions in this volume are not, naturally, exact replicas. To reproduce the full richness of colouring of the originals would have been enormously costly. The gold has had to be sacrificed mostly, and there is, generally speaking, a loss of brilliancy and delicacy. Nevertheless, the reproductions are very successful, and reflect credit on all concerned, and the wonderful reds and greens, at any rate, have not suffered much.

Mr. Laurence Binyon's sensitively written introductions, which include, in addition to accounts of the poems and descriptions of the paintings, sections on "Shah Tahmasp and his Painters," "Painting in Persia," and "The Life of Nizami," are all that one expects of the foremost Oriental art critic of this country.

New Oriental Books.

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AFRICA AND EGYPT.

ART AND ARCHÆOLOGY.

- Borchardt (Ludwig)**—Die Entstehung der Pyramide an der Baugeschichte der Pyramide bei Mejdum nachgelesen. Mit e. Beitr. über Lastentransport und Bauzeit v. Louis Croon. Mit 8 Textabb. u. 7 teils mehrfarb. Taf. 4to, pp. 40. Bn. 1928. 22 mks.
- Brunton (G.)**—Qau and Badari, I. 49 *plates*. (Brit. Sch. of Arch. in Egypt.) 4to, pp. 90. L. 1928. £1 5s.
- Capart (Jean)**—Lectures on Egyptian Art. *Illus. with 188 figures*. Roy. 8vo, cl., pp. XXXII. 290. N.Y. 1928. £1 3s.
- Chassinat (E.)**—Le Temple d'Edfou. *Plates*. Vol. 3, Pt. I, pp. 383, sewed, £3 17s. 6d.; Vol. 3, Pt. II, sewed, 12s. 6d. L. 1928.
- Jéquier (G.)**—Le Mastabat Faraoun. Coll. Service des antiquités de l'Égypte. 12 *pl.* Pp. 44. P. 1928. 100 fr.
- La Pyramide d'Oudjebten. Coll. Service des antiquités de l'Égypte. 14 *pl.* Pp. 56. P. 1928. 85 fr.
- Petrie (Flinders, Sir)**—Gerar. 72 *plates*. (Brit. Sch. of Archæology in Egypt.) 4to, pp. 34. L. 1928. £2 2s.
- Wuilleumier (P.)**—Musée d'Alger. Supplément. Coll. Musées et Collection archéologiques de l'Algérie et de la Tunisie. 15 *pl.* Cart. Pp. 114. P. 1928. Fr. 100.

AFRICA AND EGYPT—continued.

HISTORY AND GENERAL LITERATURE.

- Ancient Egypt**—Edited by Prof. Sir Flinders Petrie, F.R.S. March, 1928. Part I. Price 2s.
- Bagley (Caroline)**—My Trip through Egypt and the Holy Land. *Map, illustrations.* 12mo, pp. 223. N.Y. 1928. \$3.
- Breasted (J. H.)**—Histoire de l'Égypte. Depuis les temps les plus reculés jusqu'à la conquête persane. Traduit de l'anglais. Précedé d'une préface de Jean Capart. 2 vols. 186 *illus. et 13 cartes.* 8vo, pp. 600. P. 1928. Fr. 150.
- Dumas (Pierre)**—Le Maroc. Couverture de Marius Hubert-Robert. Ouvrage orné de 205 heliogravures. Grenoble. 27 frs.
- Gaufrey-Demombynes (R.)**—L'Oeuvre Française en matière d'enseignement au Maroc. 8vo, pp. 247. P. 1928. 50 fr.
- Gaulis (Mme. B. G.)**—Le Nationalisme égyptien. 1924-8. 8vo, pp. 204. P. 1928. Fr. 15.
- Ghorbal (Shafik)**—The Beginnings of the Egyptian Question and the Rise of Mehemet Ali: a study in the diplomacy of the Napoleonic Era based on researches in the British and French Archives. With a preface by Arnold J. Toynbee. 8vo, cloth, pp. XVIII, 318. L. 1928. 12s. 6d.
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