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## BOOK REVIEW.

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# REVIEWS, NOTES, NEWS.

It is with deep regret that we hear of the death of that distinguished Egyptologist and Assyriologist, Sir Ernest Alfred Wallis Budge, late Keeper of the Egyptian and Assyrian Department, British Museum (1893-1921): through his rather unexpected death the world of Egyptian research has lost a powerful figure.

Always an ardent author, he had since his retirement, issued a steady stream of literature on the subject of which he was so great an authority, and of which he had so profound a knowledge.

“**Malik Ambar.**” By **Jogindra Nath Chowdhuri**, M.A. Ph.D. With a foreword by Sir Jadunath Sarkar. A well-known portrait of Jahangir depicting the Emperor shooting an arrow, symbolically, at the head of his redoubtable opponent, and this curious picture, painted by Jahāngōr’s favourite artist, is a testimony to Malik Ambar’s renown and his formidable character as an adversary to Mughal power. An Abyssinian slave, imported into India by his master, and sold to a minister of the fourth Nizām Shāhī ruler of Daulātabad, he owed his rise to his own remarkable abilities, both as a soldier and an administrator. Sir Jadunath Sarkar ranks him among the three true statesmen that Islam in Southern India produced, and few will dispute this estimate.

Yet curiously little has been written hitherto about Malik Ambar; he is not honoured with an entry, for example, in the “*Encyclopædia of Islam*,” and it has been left to Mr. Chowdhuri to go carefully into the sources and to produce the present book. This, composed originally as a thesis, has subsequently been enlarged and improved. It is very concisely written, and its value is enhanced by a critical bibliography and copious references. Though the book is a short one, it leaves out very little. The historical portions are clearly narrated, and the later chapters contain an estimate of Ambar’s character and achievements, with a comparison of his work as an administrator with that of Maḥmūd Gāwān, the minister of the Bahmanī ruler, Muḥammad Shāh III—much to the former’s advantage.

The late Professor **Ernst Leumann** had been working for many years on the *Āvaśhyaka* or initiation literature of the Jains. The material which he had collected is now published under the title “**Übersicht über die Āvaśhyaka-Literatur**” as No. 4 of “*Alt- und Neu-Indische Studien*” of the University of Hamburg. The book contains Leumann’s preface on the manuscripts he used, an account of the *Āvaśhyaka-Sūtra* and its various recensions and commentaries. Next is given the text and translation of the first three parts of the *Āvaśhyaka* with extracts from the commentaries. The more important commentaries are then dealt with in detail with exhaustive quotations. The

book is a very important addition to the European literature of Jainism, and a valuable contribution to our knowledge of the evolution of Jain dogma.

Of all the books which may be said in the hackneyed phrase to meet a long-felt want, none deserves the praise better than "**The Cambridge Shorter History of India**," which comes fresh from the Cambridge University Press, in the beauty of its best type and neatest get-up. Within the moderate compass of 970 pages this volume narrates all that is essential in the history of India from the prehistoric days of the Indus Valley Culture down to the events of 1918 in lucid outline, with twenty-one good maps to illustrate it. The joint authors are three eminent scholars, Mr. **John Allan**, who ably describes the early period and the fitful course of Hindu and Buddhist rule, including that of the Vijayanagar Empire, Sir **Wolseley Haig**, whose profound learning finds scope in narrating the tale of Muslim conquest and domination, and Professor **H. Dodwell**, who after a chapter on the coming of European influence, tells the story of the growth and consolidation of British power in India with his wonted fullness of knowledge and vigour of style. The immense value of the book is obvious: in brief compass the reader obtains a clear survey of the whole of Indian history by the most competent writers, written up to date and harmoniously co-ordinated by the skilful editorship of Professor Dodwell, to which nothing comparable has yet appeared. Errors are very few, and none of them (with the exception perhaps of the unfortunate confusion between Sadāśīva of Vijayanagar and his regent, Rāma Rāya, which has crept into the book from the third volume of the large Cambridge History) is important. Students who for years past have groaned at the lack of such a work (a lack felt with peculiar acuteness in the earlier period, despite the praiseworthy attempt of the late Dr. Vincent Smith) will rejoice to see their troubles ended, and will owe a profound debt of gratitude to the authors whose happy co-operation has produced this rare and refreshing fruit of ripe scholarship; and politicians who have long been bewildered by the wildly discrepant assertions of writers upon modern developments may rest in peaceful reliance upon Professor Dodwell's masterly summary.

"**The Way and its Power**": a study of the Tao Tê Ching and its place in Chinese thought. By **Arthur Waley**. It has long been suspected that the Tao Tê Ching is not a genuine work, in the sense that it was not written by the old philosopher known as Lao Tzū, whose traditional date was 604 B.C., and who acted as Keeper of the Archives in the Chou State. In a long and brilliant introduction, Mr. Waley accumulates evidence to show that the book was actually produced about 210 B.C. He sees in it a polemical work by an anonymous Quietist, full of allusions to current controversies and the doctrines of contemporary writers, none of whom, however, are mentioned by name. This being granted, it follows that the existing translations can no longer hold the field: something is required which will take into account the author's relation to his own times. Certainly the new translation now offered to us differs very widely from those of Julien and Legge, to say nothing of Maclagan, Chalmers, Strauss, and a host of others. It is hardly too much to say that the whole interpretation of the work has been revolutionised by modern methods of research.

Whether the sayings themselves have not suffered a little in the process is open to question. Some will miss the pungent flavour of the old familiar paradoxes: "Failure is the foundation of success"; "he who acts, destroys; he who grasps, loses"; "the Sage does not care to hoard. . . . The more he gives to his fellow-men, the more he has of his own"; "the truest sayings are

paradoxical." The above appear thus in Mr. Waley's book: "It is upon bad fortune that good fortune leans"; "he who acts, harms; he who grabs, lets slip"; "the Sage has no need to hoard; when his own last scrap has been used up on behalf of others, lo, his stock is even greater than before"; "straight words seem crooked." Here is a passage quoted by Chuang Tzū, apparently from an earlier collection of sayings: "The practice of Tao brings about daily loss. Repeat this loss again and again, and you arrive at inaction. Practise inaction, and there is nothing which cannot be done." Mr. Waley has: "The practice of Tao consists in 'subtracting day by day, subtracting and yet again subtracting till one has reached inactivity. But by this very inactivity everything can be activated.'" It will be observed that the term Tao is here left untranslated, wisely enough; but this rule is only adhered to after chapter twenty-four, which seems rather an arbitrary distinction.

On the whole, then, while this new translation shows a notable advance in the domain of critical scholarship, there is a corresponding loss in literary quality. But the fact remains that Mr. Waley has opened up a new approach to one of the most mysterious works of antiquity, and gone far to solve problems which have given rise to endless and for the most part fruitless controversy. If occasionally he has pressed the text unduly in order to make it square with his theories, he is entitled to claim the indulgence due to a pioneer. This is the most remarkable contribution to the study of the Tao Tê Ching that has appeared for some fifty years.

"**The Vision of Asia**": an interpretation of Chinese art and culture. By **L. Cranmer-Byng**. A cheap issue of this fascinating book is all to the good, though it is a pity that the mistakes—none of them very serious—noted in our review of the original edition two years ago could not have been corrected. Mr. Cranmer-Byng is first and foremost a poet, and perhaps it is too much to expect that he should have the scholar's hankering after accuracy as well as the gift of beautiful expression. The book is really more of a poem than a prose study, and must be read as such. It is not easy to define its scope, but the author, who is not fond of strict definition—"to define," he says, "is to limit in terms of sense"—points to the quotation on the title-page, "the art of life lies in the ability to see the flame," as the key to all that follows. To him, this questing voyage to the East is a great adventure; yet, when the homeward voyage is ended, he knows there will be "nothing to declare—nothing that would enrich the revenue by one dollar. . . . So visions shall be our only cargo, for we who travel through the jungle of civilisation, and the nightmare of faith in dissolution, have need of vision beyond all other gifts."

"**The Quarterly of the Department of Antiquities in Palestine**," Vol. IV, Nos. 1 and 2, 1934. This double number contains material worthy of the high quality and style of its publication. The excavations of Tel Abu Hawām, a forgotten ancient port in the bay of Haifa, which supplanted it in Hellenistic times, have been admirably conducted by **R. W. Hamilton** and **Makhoul**, and are lucidly published by the former. The finds illustrate five phases of occupation from the time of Amenhotep IV down to the Greco-Persian period, but with a gap from the end of the ninth to the early sixth century B.C., and display close contact with other Mediterranean countries. Vases of the second millennium, some shaped like women's heads, made of glazed composition and resembling others well-known from Cyprus, are particularly noteworthy. The

finds are in many ways similar to those from the site below the Castle at Athlit excavated last year. Stratification was carefully, but not blindly followed, and some interesting house plans belonging to different periods were revealed.

A chance find has resulted in the excavation of a small Nestorian hermitage near Jericho, which contained a mosaic with a Syriac inscription, and a Byzantine inscription. The publication of these is by Dimitri Baramki and St. H. Stephan. A late Roman cemetery has also been explored in the Y.M.C.A. grounds at Jerusalem, dated to the turn of the second to third century A.D., and illustrating the transition from the use of wooden to leaden coffins. In a separate article M. Ari Yonah has begun a catalogue and study of such coffins in general, including those from the Y.M.C.A., and a second instalment is promised for the next number.

There is also a brief report upon a hoard of Umayyad coins found at el-Lajjun, by L. A. Mayer, and a translation of the brief parts referring to Palestine in the interesting but uncritical description of his travels by the Turkish dervish, Evliya Çelebi.  
R. D. B.

Professor Sri Ram Sharma, of the D.A.V. College, Lahore, has written a valuable little monograph entitled "**Maharana Pratap**," which is Vol. I of a new historical series to be published by the College. It is a vivid account of the great Rana of Mewar, who defended his wild country so vigorously and successfully against the might of the Mogul empire under Akbar. The book shows on every page traces of original research in Persian and Hindi sources, and the romantic glamour which envelops its hero is never allowed to interfere with the author's critical judgment. The book has a useful bibliography which includes epigraphical and MSS. sources.

Mr. Atulananda Chakrabarti has written an interesting little book entitled "**Cultural Fellowship in India**," containing a number of essays in which he tries to get behind the popular forms which keep Hindu and Muslim apart, and to get at the fundamentals of the two religions and to show their similarity. It is a valuable attempt to create harmony out of chaos and distrust. Mr. Chakrabarti is well versed in Muslim theology and the Shastras alike, and is able to show that there is really nothing fundamentally irreconcilable in the Hindu and Muslim genesis. The book is a valuable plea for toleration and goodwill and co-operation for the common good—and is the work of an optimist.

"**The Journal of Indian History**," Vol. XIII, Part 2 (August, 1934), contains a number of important articles on various branches of Indian history. Among them we may mention Mr. M. Govind Pai on the Genealogy and Chronology of the early Kadambas of Banavasi, in which he continues his analysis of the early Kadamba inscriptions. Mr. J. M. Soma-Sundaran translates the "Nedun-Nal-Vadai," an early Tamil poem by Nakkirar, the hero of which is the Pandya Nedum Seliyano. Mr. Ramchandra Dikshitar examines the legal term "dasabandham." Mr. B. V. Ramanujam studies the Divyasuri Charitan of Garudavahana, an important source for the study of Vaishnavism in South India. Professor C. S. Srinivasachari continues his analysis of the historical material in the Private Diary of Ananda Ranga Pillai, and Mr. Abdul Aziz continues his account of the imperial treasury of the greater Moghuls, giving the pedigrees of many celebrated gems.

Mr. A. F. C. Read's "**Balti Grammar**" is a useful addition to the series published by the Forlong Fund (Vol. XV). The author has given a lucid account of the structure of a language which presents an unusual number of

unfamiliar features to the English student. Its elaborate declension, fondness for compound nouns and reflexive pronouns, lack of a true relative pronoun and curiously impersonal verb which can hardly be described as having active or passive voices are all difficulties through which Mr. Read guides the student lucidly. The second part of the book consists of a series of conversational exercises with a vocabulary, which will give the student practice in the use of the language.

The latest volume in the "Wisdom of the East" Series is a collection of essays by Dr. **Ranjee G. Shahani**, entitled "**The Coming of Karuna, a Vision of Creative Love.**" The author has found the Hindu view of life and those of Western philosophers equally unsatisfactory, and in these essays he throws out suggestions for a new way of regarding experience which may do something to bridge the contradiction between east and west. One is conscious of the writer's wide reading and scholarship, and of his insight into the problems he discusses. While admiring the skill of his destructive criticism one would have liked something definite in the way of construction.

"**Tazkirat-ul-Ulama, or A Memoir of the Learned Men of Paunpur.**" By **Mawlana Khair-ud-Din Muhammad of Paunpur**. Edited in the original Persian with English translation, notes, etc., by Muhammad Sana Ullah, M.A. (Calcutta, 1934.) The author of this work was born nearly two hundred years ago. In the closing years of the eighteenth century he came under the patronage of a certain Mr. Willand, District Judge of Paunpur, in the United Provinces (as they are now known), and it was owing to his encouragement that he wrote the present book, which he dedicated to Lord Wellesley, at that time Governor-General of India. He wrote, besides a history of Paunpur, of which the text has been published, as also an English translation.

Paunpur's historical importance is considerable. It was for many years the capital of an important Muhammadan dynasty, and even after the advent of the Mughals it continued to be inhabited by Muhammadan families of eminence and to be a prominent seat of Islamic learning. Khair-ud-Din's work is thus of something more than local importance. It is interesting, too, as a favourable specimen of late eighteenth century Indian Persian, much less florid and more to the point than other similar works. The accounts of learned men, in fact, are, if anything, over-brief.

The book, which has been very well translated by Professor Sana Ullah, who is head of the Department of Arabic and Persian at the Presidency College, is embellished with photographs of some of the fine relics of Muhammadan greatness for which Paunpur is justly celebrated.

The January issue of "**The Moslem World**," the quarterly review of current events, literature, and thought among Mohammedans, marks the twenty-fifth year of its publication. The opening article is by the Archbishop of York, on Unitarianism and the Gospel, in which he points out the sharp contrasts, historic and doctrinal, between every form of Unitarianism and Christianity.

Mohammedans often assert that the Bible contains promises regarding the Arabian prophet. The Rev. James Robson, of Glasgow University, investigates these claims, answering the question, "Does the Bible speak of Mohammed?"

Professor Arthur Jeffery of the American University School of Oriental Studies, Cairo, contributes a long and scholarly paper on the Koran text and recent investigations regarding its integrity and the enormous number of variations in the *textus receptus*.

Professor A. E. Suthers, of Ohio Wesleyan University, has an interesting study on "A Pontiff in the Making," telling of the origin of Bahaim.

Two articles deal with Moslems who live under the American flag. The Rev. Frank C. Laubach tells of the more than 500,000 in the Philippine Islands, and of efforts being made to win them to Christ, while Professor G. H. Bousquet, of the University of Algiers, has a brief study on "Moslem Religious Influences in the United States."

Other articles are : an interesting account of an ancient Moslem shrine at Buda, Hungary ; a critical study of the origin of the term Al Madina ; and a popular tract in dialogue form on "The Divinity of Jesus Christ." The latter is by the Rev. Laurence E. Browne, of the Henry Martyn School of Missions at Lahore.

The book reviews, current topics, and survey of periodicals cover a wide range and are evidence that Islam is indeed a world problem.

"**Buddha, Truth and Buddhahood.**" An epitome of many Buddhist Scriptures, translated from the Japanese. American Edition. **Dwight Goddard**, Santa Barbara, California. 1934. Pp. xi, 166.

The year 1934 has been celebrated by Japanese Buddhist as the 2,500th anniversary of the birth of the Buddha, and in view of the occasion a special Conference of the Pan-Pacific Young Buddhist Associations was held in Japan during the summer. This volume, which is the English translation of a selection of scriptures compiled by the Buddhist Association of Nagoya, is re-published for American readers by Mr. Dwight Goddard from the Japanese edition issued to perpetuate the memory of the Conference. Mr. Goddard's edition is certainly an improvement on the Japanese ("The Teaching of Buddha") which was marred by an unfortunately large number of printer's errors.

The book is divided into three sections dealing respectively with the Life of the Buddha, his Teaching and the Order (*Sangha*) of teachers which he founded to carry on his work. The first section treats of the Buddha both as an historical personage and as the Threefold Ultimate Reality (*Trikaya*) of Mahayanist philosophy, and goes on to describe his attributes, his appearance and his virtues. The second is a synthesis of both Theravada and Mahayana doctrines, containing selections from the First Sermon at Benares, the Dhammapada and a number of Sanskrit and Chinese sutras concerned with the Bodhisattva Ideal and the highly metaphysical teachings of the Mahayana School on the *Anatta* doctrine ("Egolessness") and the potential "Buddha-nature" of all individual things. In addition to these, there are passages on later developments of Mahayanism, as, for instance, the concept of salvation by Faith in Amitabha as taught by the Pure Land Sect. Finally, the section on the Brotherhood of the Sangha gives extracts from passages in the sutras in which the Buddha lays down regulations for their conduct, their attitude to women and other rules for the admission of lay and women members.

As a synthesis of Buddhist teaching this work is admirable not only because of its inclusiveness, but especially because it has the merit of being readable—a merit in which unedited translations from the sutras are notoriously deficient on account of their endless repetitions. But we are sorry to see that Mr. Dwight Goddard gives no indication of the sources from which passages have been taken, since there are some of us who like to turn to the originals or to more comprehensive translations to compare shades of meaning not easily conveyable by any one translation from so subtle a language as Sanskrit or Chinese.

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