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"THE BUDDHA'S GOLDEN PATH," BY DWIGHT GODDARD



VOL. XLII. No. 4.

Oct.—Dec., 1931.

# 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.

“*Aquila and Onkelos.*” By A. E. Silverstone, M.A. Ph.D. (Publications of the University of Manchester, No. 214.) The chief purpose of this book is to prove that Aquila and Onkelos are one and the same person, and that this person was the author both of the Aramaic version of the Pentateuch known as “Targum Onkelos” and of the Greek version of the Old Testament traditionally attributed to Aquila.

We do not claim to have examined in detail all the evidence put forward by the learned author, but we cannot help thinking that the author, has been too much in a hurry to prove his case, and has not given due weight to the arguments against his thesis. He lays great stress on the closeness of the renderings of Onkelos and Aquila to each other. As for this argument, it is true that the two versions follow each other very closely. One can deduce from this that the two versions belong to the same school of exegesis, but they need not necessarily have been the product of one translator. Again, if Onkelos-Aquila is really responsible both for the Aramaic and Greek versions, he must surely have been a phenomenon. If he was a Roman, as he is supposed to have been according to Rabbinic tradition, it must have been little short of a miracle that he should have mastered Aramaic so thoroughly that he was able to produce a version from the Hebrew in that language. To do this on the top of a Greek version must surely constitute an unparalleled achievement.

The whole problem of Onkelos-Aquila is so far inextricably confused, and it will need a great deal more spadework before any results can be looked for. The author has performed a valuable service in assembling and analysing passages from the Peshitta and the so-called Onkelos and Aquila versions, and showing the close interdependence of the two latter. It is by working on these lines that a solution to the problem may come.

The present volume is No. 1 of the Semitic language series. We hope that it will by no means be the last.

The second number of the first volume of the “**Quarterly of the Department of Antiquities in Palestine,**” which was welcomed in the last issue of the List, contains further valuable articles on matters numismatic, a well-illustrated account of the discovery of a rock-cut tomb at Nazareth, and a continuation of the translation of a mediæval account of the Haram. Dr. L. A. Mayer is responsible for a valuable feature by commencing a concise bibliography of excavations in Palestine arranged under sites, which will prove invaluable to archæologists interested in the Near East. A discussion of the street levels in the Tyropoeon Valley, by C. N. J., is of importance for the history of the Holy City.

In “*Egyptian Tales and Romances,*” Sir E. A. Wallis Budge has assembled translations of pagan, Christian and Mohammedan stories current in Egypt during the ages. The pagan stories, including the two from demotic papyri concerning Setna Khamuas and his son, Sa-Asar, have long been known to the learned, but are here presented in a most attractive form for the general reader. They deal with life and adventure in a manner not exemplified in any other ancient literature, and will surprise those who think only of funerary rites and charming bris-à-brac in connection with that land. The

Christian stories are derived from Coptic texts published by Sir Ernest Budge, and will be new to all but a few. They are didactic in intention, and perhaps the most interesting feature is the preoccupation shown in the other world. The Arabic stories are derived from Spitta Bey's collection, and are a typical set of better examples of the story-teller's stock-in-trade at the end of the nineteenth century in the coffee-shops of the Near East. They are, as Sir Ernest Budge says, much inferior to the Arabian Nights cycle, but have their own interest from the folklore point of view.

The collocation of these stories is valuable and interesting; the striking deterioration as time progresses could not have been more clearly illustrated. While thanking the author for our entertainment, we should also be thankful to the publisher for a book which is admirably produced and reasonably cheap.

The attention of scholars interested in Semitic languages should be drawn to the "*Répertoire d'Épigraphie Sémitique*," Tome V, deuxième livraison, by Professor G. Ryckmans, which continues the invaluable catalogue and bibliography of the Southern Arabian inscriptions. This work contains not only versions in Hebrew characters of the inscriptions, but many important corrections of readings based on Professor Ryckmans's collations of the originals, and translations which will be serviceable to those who need information as to this most neglected field of study. The work is an admirable example of patient scholarship, and should be in every library that deals with matters Arabic.

"*Welfare Problems in Rural India*." By A. P. Pillay, O.B.E., M.B.B.S. (Foreword by T. Norman Walker, Director, Medical and Sanitation Department, H.E.H. The Nizam's Government.) This thoroughly practical book, written by a well-known authority on Maternity and Child Welfare Work in India, is divided into three parts. In the first, the problems are stated, the second contains details of the progress in recent years of various representative welfare schemes, and in the third suggestions are given for further improvements. The book is well illustrated, and is furnished with a number of statistical tables and useful appendixes. The author has included several chapters by experts, among the most interesting of which is that by Mr. F. L. Brayne, I.C.S., on "A Practical Scheme of Rural Reconstruction." Though much progress has been made in recent years, apathy and ignorance, as Mr. Brayne says, are still formidable foes in the villages, and these can be conquered only gradually. A clearly-written straightforward statement of the problems such as this book contains cannot fail to stimulate the public conscience of local bodies, and will be of more value to India than sensational and sounding polemics of the "Mother India" type.

"*The Rubaiyat of Heart's Delight*." Translated from the Persian by Maurice P. Hanley. The poems contained in this well-printed and nicely produced little book purport to be translations from Hāfiz ud-Dīn Isfahānī, a poet-courtier of the time of the Mughal Emperor Muhammad Shāh, and consist of *Rubā'iyyāt* in Fitzgerald's metre and a number of shorter *ghazals*. Mr. Hanley is not without talent in the metrical forms which he has chosen, and the genuineness of these love-poems, addressed to the poet's wife, raises a problem of considerable interest. The "obscure Munshi" of Delhi, who is said to have produced the originals, and his story, as given in the Preface, are rather suspicious; married love is not the usual subject of Persian poetry;

and the spelling of some of the names is a little strange. The poems are best regarded as graceful but free interpretations of the general spirit of a certain type of Persian lyric.

“**The Poet Saints of Maharashtra, No. 7, Tukaram.**” Translation from Mahipati’s “*Bhaktīlīlāmṛita*.” By **Justin E. Abbott**. Directly or indirectly, the inspired seventeenth century mystical saint Tukaram has had enormous influence in Western India for nearly three hundred years. Tukaram and Ramdas contributed more than any others to mould the peculiar sentiment, of which Sivaji was the contemporary embodiment in practical achievement, and which is still very much alive in modern Maharashtra. Yet Tuka’s pure songs have no essential concern with a narrow nationalism, any more than with an exclusive or local theology. His language is that of Hinduism, but his message outsoars creeds and epochs. Mahipati’s “*life*,” composed as it was 125 years after Tukaram’s translation to heaven, may not be altogether above suspicion as history, but it is probably true enough in its main details. This, at any rate, is indicated by a comparison with the biographical parts of the *abhangs*. In any case, it carries on the atmosphere of the songs; and at the least it is a vivid picture of the Tukaram of tradition, and helps us to understand the ideals of simplicity and holiness which he typified, in a life of which his end, “a chariot of light taking him bodily away, as belonging more to heaven than to earth,” is so fitting a culmination.

The translation, to which a full glossary is appended, forms a valuable addition to a noble series.

Vol. IV of the “*Memoirs of the Archaeological Survey of Ceylon*” is a handsome monograph on the “**Temple of the Tooth**” in Kandy, by **Mr. A. M. Hocart**. Chapter I gives a sketch of the history of the relic itself; Chapter II deals with the temple from the architectural point of view; Chapter III gives a list of the staff of the temple, their organisation and duties; Chapter IV is a list of the utensils and other appurtenances of the temple; Chapter V deals exhaustively with the ritual observed and the various services celebrated in the course of the day. The last chapter gives the regulations for the temple drawn by King Parakrama Bahu IV, about 1300 A.D. The numerous illustrations and elaborate plans are beautifully reproduced. We are grateful to Dr. Hocart for a most valuable contribution to the history of Buddhism and Ceylon, and to the Archaeological Survey for producing his work so handsomely.

**Mr. J. M. Sanyal** is producing his translation of the “**Bhāgavata Purāṇa**” with a regularity that might be imitated by more ambitious productions. We are glad to call attention to the issue of Part V, which brings the work down to the end of Book III, and contains a list of contents of the three books.

“**Yoga Personal Hygiene**,” by **Shri Yogendra**. This is one of the publications of the Yoga Institute of America, and its object is to present the practice of Yoga methods as an aid to health in modern language and in the light of modern conceptions of hygiene. The book contains a series of exercises for various parts of the body, with physiological explanation of their object and practical value. The illustrations supplement the directions in the book.

**Mr. O. T. Dussek’s** “**Exercises in Malay Manuscript Reading**” will be very useful to students who desire to make progress in this subject. It contains

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*Is all the World can give, and Fate bestow,  
Of no more value than the dust below?  
Would Allah man into this life have thrust,  
If He had meant him but to end in dust?*

HENRY S. GEHMAN.

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facsimiles of thirty passages, of varying length and contents, all in the Arabic script, but in many different handwritings, ranging from what one might style "copper-plate" to almost undecipherable scrawls. Even these, however, are rendered intelligible by romanized transcripts of all the passages, printed conveniently on outfolding pages so that they can be readily compared with the original text in the Arabic character.

"**Panoramic India.**" Sixty-four panoramic photographs, by **W. R. Wallace**. With Introduction and Notes by **Kanaiyalal H. Vakil, B.A., LL.B.**, art critic "The Bombay Chronicle." Messrs. Taraporevala have done much to enhance India's reputation, till recently not particularly high, for good book-production, and this, the first of a series of panoramic photographs of India, is an undeniably beautiful book. Its sixty-four photographs of hill posts and stations, cities of the plains, modern towns, rock temples, ancient forts, cities of Old Rajputana, and so on, are neatly elucidated by Mr. Vakil's notes. The panoramic method, with its advantage of displaying great spaces, is peculiarly suitable for Indian views; the quality of the reproductions, which are of an agreeable dark brown tone, is of the highest; and one looks forward with pleasure to the further numbers of a most promising series.

"**Facets of the Chinese Question.**" By **E. Manico Gull**. The fact that this book was written by a journalist will doubtless damn it at once in the opinion of some superior people. But Mr. Manico Gull is not the kind of journalist that usually writes books about foreign countries— one who delivers judgment on the strength of a few ill-assorted ideas picked up here and there— but a man of an inquiring turn of mind and long experience in China, who has evidently thought things out for himself and sets forth his views in a sober, sensible sort of way. As the title implies, his book consists of a number of more or less disconnected essays, all of which, however, throw some light on what is comprehensively known as "the Chinese Question," or the problem of China. He opens very pleasantly with an account of his journey to the Bohea Hills (where the tea comes from), but soon plunges into a discussion of Confucianism, Chinese music, the language, painting, and other things, all delightfully jumbled together. Many of these subjects are packed into a chapter in which he controverts the oft-repeated assertion that the Chinese mind is eminently mundane and practical. He then goes on to show that the Chinese script has artistic qualities denied to our own, but certainly cannot be considered so practical. Now and then Mr. Gull seems to get a little out of his depth, as when he talks about the ideographic and phonetic elements in Chinese characters, and the possible adoption of our alphabet (an illusory notion). Nor are his authorities always well chosen: why quote Renan, whose knowledge of Chinese must have been extremely superficial, to say the least, in disparagement of the Chinese script and Chinese philosophy? Further on, one is glad to note that he writes "Peking" instead of the incorrect form, "Pekin," which has so largely figured in our Press of late. The last part of the book is mainly political, and the judicious tone of Mr. Gull's remarks is in refreshing contrast with the wild, unbalanced judgments that are so common in these days of sensational journalism. His concluding sentence deserves to be quoted in full: "The respect of the Chinese," he says, "can only be won by unchallengeable sincerity, scientific and sympathetic study of the country's language and modes of thought, courteous treatment of her people, and, last but not least, by commingling

our religious sense with hers, without self-righteousness, and without ecclesiastical or racial pride."

**"Creative Energy."** By **I. Mears** and **L. E. Mears**. The "Yih King," or Book of Changes, has always been one of the great puzzles of Chinese literature. Generations of native scholars have sought the meaning supposed to be latent in this enigmatical work, and not a few foreign writers have joined in the quest. Some, yielding to despair, have denied that there is any discoverable meaning in it at all, while others have worked out systems to their own satisfaction, though they have seldom made many converts. Over half a century ago, the late Canon McClatchie published a complete translation which was based on the singular notion that the book was one of phallic symbolism. Legge rejected this interpretation very sternly; but his own translation, though scholarly and accurate enough in a literal sense, fails to throw much light on the inner meaning of the treatise. It is in order to supply this defect and to bring the "Yih King" into some sort of harmony with religion as well as the conclusions of modern science, that Mrs. Mears and her daughter have produced the present volume. Their work has been done with painstaking thoroughness, and reveals no small measure of ingenuity both in general conception and in detail; but those unaccustomed to the language of mystical philosophy will find it by no means easy reading. Several points invite criticism, notably the suggested foreshadowing of the doctrine of the Trinity in this ancient Chinese book of divination. Exception may also be taken to the rather fanciful analysis of Chinese characters and to the very dogmatic statements regarding symbolism. The last and longest chapter contains a new translation of the first portion of the text, that is to say, the fifty-seven paragraphs relating to K'ien, which is here rendered "Creative Unceasing Energy." In the light of the explanatory notes that follow, these paragraphs read more convincingly than in Legge, but it cannot be said that the translation is as literal and as exact as his. A severe course of study would be necessary for the proper appraisal of this book; and whatever the verdict may be, it will assuredly supply much food for meditation.

**"La Femme Bengalie dans la Littérature du Moyen-Age."** Par **T. Helen Rowlands**, M.A. The authoress of this substantial monograph has lived in Bengal since 1916. She has studied its people and literature with discriminating enthusiasm, and she has produced a book of real value, all the more valuable as she has not allowed a genuine love of her subject to mislead her into ignoring shadows. That is to say, that she recognises that though the ideal of womanly life and conduct in Bengal has always been based on family duties and domestic status, all sorts of women have, in fact, existed, here as in every other country, though she quite fairly insists that the average standard of feminine virtue in Bengal, as in Hindu India generally (and it is Hindu Bengal that mainly concerns Miss Rowlands), is indisputably a high one.

The first part of the book, which is based chiefly on published texts of and subsequent to the fifteenth century, treats of all phases of the life of Bengali women, from infancy onwards, as revealed in literature, and the second part sketches the careers of some famous heroines of tradition and history. Though "La Femme Bengalie" makes no claim to being a work of original research, it serves as a useful and attractive summary of an ex-

tensive section of "mediæval" literature. Nor is its interest purely literary, for life, in Bengal more than anywhere else in India, is enormously influenced by literature and tradition, and the modern movement has not yet displaced the old ideals.

A good list of the sources is given.

Society for Promoting the Study of Religions. "**Journal of Transactions, Part I.**" Edited for the Executive Committee by **W. Loftus Hare**. In 1924 a committee of well-known scholars and archæologists, representing the most diverse religious systems, met in London, and the Society for Promoting the Study of Religions was formed as an outcome of their discussions.

The first number of the Journal contains three lectures on the general topic of "The Man: Human Personality as Conceived by the Great Religions." All deal with India. **Dr. L. D. Barnett**, in a model of lucid expression, discourses of Early Vedic Religion, **Mr. Loftus Hare** of the Upanishad Philosophy, and **Mrs. Rhys Davids** of Early Buddhism. All three lectures, which it is impossible to review here, are of the distinction which would be expected from the lecturers' eminence.

This number also contains a review of **Sir Francis Younghusband's** "Dawn in India," and a list of recent books on Comparative Religion.

It is much to be hoped that this Society, the subscription to which is very moderate, will continue to flourish, and that copies of the journal will attract the attention which they merit.

("Great Stories of India.") "**Panchatantra**" and "**Hitopadesa**," by **A. S. P. Ayyar, I.C.S.** The matchless fables and stories of the "Panchatantra," and of the later adaptation, the "Hitopadesa," have been translated and imitated so many times, in so many languages, during the last 2,000 years, that **Mr. Ayyar's** latest selection might have been thought superfluous. He has, however, a particular object, indicated in his dedication to the memory of his late father, whose "constant and apt quotations" opened his youthful eyes to the beauty, wisdom and common sense of the tales and their applicability to twentieth-century India.

The stories are, indeed, universal, which explains their diffusion all over the world, but the special feature of this version is the annotations relating them to modern Indian life. **Mr. Ayyar** tells innumerable good stories, of which he seems to have a splendid fund, of contemporary life, and draws the comparison between past and present to excellent effect. His book makes lively and amusing reading, and the tales from the Sanskrit, over fifty in number, which he has selected, include most of the best ones. The book is not intended primarily for scholars—the translation is free, the idiom is occasionally unorthodox, and Sanskrit words are sometimes rather strangely transliterated (e.g., "Laghupathanaka")—but it can be recommended to all who can appreciate masterly story-telling, delicate humour, and the wisdom of India expressed in its happiest form.

"**The Evangelization of the World of Islam.**" It is a little over six centuries ago that **Raymund Lull** challenged the church of his day to carry the Gospel to the Moslems of North Africa and the Near East. He was, in a sense, the first and the greatest of missionaries to Moslems. Extracts from his writings and a picture of his statue at Palma, Majorca, occupy the first place in the January number of "The Moslem World." His method and his

message seem surprisingly up-to-date; a challenge from the thirteenth to the twentieth century.

Islam itself, indeed, claims to have an evangel, as Professor Frank Hugh Foster, of Oberlin, points out in a scholarly article on the message of Mohammed to the world of his day.

The longest and most important contribution in this issue of the Quarterly is by the Arabist and Orientalist, Professor Duncan B. Macdonald, of Hartford. It is a thoroughly scientific study on the meaning of *Ruh* (Spirit) in Islamic thought, a term which has produced some confusion in the Christian message, because of its popular and technical usage in Islam, and which therefore needed elucidation.

Published by the Missionary Review Publishing Company, 156 Fifth Avenue, New York City.

"The Lambas of Northern Rhodesia," by C. M. Doke, M.A., D.Litt. This volume is a record of observations of a Bantu tribe made during the years 1914-21, and subsequently checked and elaborated during 1927 and 1928 with the help of a research grant from the University of the Witwatersrand. Although the author modestly disclaims it as an exhaustive survey, it is nevertheless a rich mine of information on practically all the aspects of native life which might interest the ethnologist or the administrator. It supplies another proof, if any were needed, that the sympathetic missionary, approaching pagan custom without professional bias and with some anthropological training, is particularly well placed for contributing accounts of real value to science. The author has made excellent use of his opportunities, and this work forms a worthy supplement to the Rev. E. W. Smith and A. M. Dale's standard work on the neighbouring Ha-speaking peoples.

Individual and tribal life, religious ideas, the social system, folklore, material culture and language all receive their fair share of attention, and are illustrated with 110 figures in line and half-tone. The sociological aspects are, perhaps naturally, more fully described than technological processes, although there is a chapter on metallurgy. Not the least valuable part of the book is the chapter on language; throughout the volume native terms are recorded, and these are gathered together alphabetically at the end in the form of a glossary—really a vocabulary. An unusual feature is the devotion of separate chapters to the professions of hunter, smith and doctor. Other arts and crafts are recorded under "village life and custom." The technologist might wish that some of these had been treated in greater detail; one page has to suffice for pottery, and such a statement as that "decorative markings are made all along the lip of the pot" merely serves to whet, without satisfying, our curiosity as to the means employed and results achieved in plastic decoration. Another gap, all too common in ethnographical books, occurs in the chapter on folk-lore and music; although the musical instruments are described, not a single native song or tune is recorded. A phonograph should nowadays be regarded as an indispensable adjunct of the anthropological field-worker. It is to be hoped that this omission may be made good, before European music has exerted its fatal influence.

But after the author's modest disclaimer, it would be captious to complain that his net has not caught quite all the fish. His bag is a full one, and it should unquestionably be in the hands of all serious students of, and indeed of everyone at all interested in the life of the African.

H. J. BRAUNHOLTZ.

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