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and

BOOK REVIEW.

CONTENTS:

	PAGE
I. Reviews, Notes and News	226
II. Africa and Egypt	235
III. Arabia, Islam, Persia and Turkestan	237
IV. Babylonia, Assyria, Holy Land and Judaica, Syria	240
V. Buddhism	242
VI. China, Japan and the Far East	243
VII. India, Burma and Ceylon	247
VIII. Turkey	253
IX. Periodicals	253
X. List of Recently Acquired Second-hand Books	256

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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.

“**Critical Studies in the Phonetic Observations of Indian Grammarians**,” by **Siddheshwar Varma**. This cumbrously named book is the first attempt, in English at least, to give a survey of Indian phonetic literature. The author has done his work very thoroughly, as the introductory section of the book shows, which describes briefly in chronological order over fifty works, some of them hitherto unknown. The body of the work examines the theories of the Indian schools of phonetics under various divisions—the rules of syllabic quantity, views on doubling, the pronunciation of *y* and *v*, nasalisation, the nature of accent. There is much that is still of value in the observations of the Indian grammarians, who show themselves to have been keen and accurate observers. Dr. Siddheshwar Varma holds that his studies show Sanskrit to have been a living language, a secondary one used by the educated classes. He is to be congratulated on the result of his labours in what is almost a new field. The book is published by the Royal Asiatic Society in the Forlong Fund Series, of which it is the seventh volume.

“**Hindu Administrative Institutions**”: by **V. R. Ramachanda Dikshitar**; Madras University Historical Series, Vol. V. This study of early Indian politics is based on the political sections of the Dharmasāstras and similar literary sources. It is an attempt to trace the political and constitutional evolution of ancient India. After a preliminary investigation of the Indian theory of the state and the inter-relations of state and society, the writer deals with the general principles of the central administration, the monarchy and its duties and privileges. The various departments of government are next studied, the financial administration of justice, the army. A concluding chapter deals with local government, which does not get the proportion of space it deserves. The author has displayed considerable energy in collecting material, but he has not digested it as well as he might have. The theories of the Indian writers on polity, with their fondness for systematising, cannot be regarded as giving a true picture of the real conditions of the time. While not neglecting inscriptions, the author does not make sufficient use of them. For a publication of a University Press, the book has far too many careless misprints, such as Bismark, Jahanghir, Clauswitz, Sanskrit, elaphants.

The latest volume of the Wisdom of the East Series, to which English readers owe so much, is a translation of “**Kālidāsa’s Meghadūta**”—“**The Cloud-Messenger**,” by Mr. **Charles King**, a former Boden Sanskrit scholar, which will bring this little gem within reach of the reading public. The translation, which is in prose, is a singularly accurate and melodious one, although at times the language is somewhat stilted. Mr. King has given the book a useful little introduction, which gives an account of Kālidāsa’s work and the milieu in which he lived. Some credit should also be given to Bühler for appreciating the significance of Indian inscriptions for literary chronology, and mention might have been made of Hillebrandt’s “**Kālidāsa**” and Hari Chand’s “**Kālidāsa et l’art poétique de l’Inde**.”

“Religion and Short History of the Sikhs, 1469-1930.” By George Batley Scott, C.I.E. Mr. George B. Scott remembers, as a child of five, seeing the wounded being carried in *palkies* across the Sutlej in 1849, and his interest in the Sikhs and admiration for their manly habits comes from a close association with them over many years. His sketch of their history is enlivened by anecdotes gathered in their country and drawn from the personal experiences of his own adventurous life.

Mr. Scott has much to say, in his later chapters, of modern history and administration in the Panjab, and does not conceal his view that weakness and vacillation at the centre of government are responsible for the present plight of India, and for the discouragement of Britain's best friends.

The book is entertainingly written and well illustrated. There are some misprints; “Bradman” for “Brahman” indicates that the Test Match season coincided with the printing.

“Durar i Fārsī,” by Muḥammad Nizām al-Dīn, Maulawī Fāzil, Ph.D. (Cam.). This little book of selections covers a wide range. The “pearls” of poetry consist of a thousand verses, from Firdausi to “Iqbāl,” Raiḥān Tihirānī, and Iraj Mirzā, while the prose extracts, which cover over 200 pages, are similarly representative of the great writers of Persia and India, from Ibn al-Balkhī to the writers of to-day. One of the last pieces is the tribute of that great scholar, Mirzā Muḥammad Qazvīnī, to Professor E. G. Browne. Most of the greatest names in literature are represented, though Jalāl al-Dīn Rūmī has been excluded, and Ḥāfiz is allotted only eight pages. The extent of Persian literature is so enormous, however, that it would be impossible to please all tastes. The book, which is well lithographed and admirably arranged, and contains biographical notes on the various authors, should prove of great value to many others besides the Matriculation candidates, for whom it is primarily intended.

In 1854 Mr. Loftus sent to the British Museum a number of objects which he had excavated at Ur of the Chaldees and its neighbourhood. About sixty years later, Campbell Thompson sent home from Abu Shahrain (Eridu) a larger number of similar objects, which the archaeologists of the British Museum identified at once as the remains of a prehistoric or predynastic layer of Mesopotamian Civilisation, which seemed to have affinities with the civilisation of Ancient Egypt. When the splendid “finds” of Mr. C. L. Woolley reached this country these affinities became more apparent. Expert opinion was divided. Egyptologists put forth the view that the Sumerians borrowed many of their arts and crafts from the Egyptians, and the Assyriologists produced much evidence which showed that it was the Egyptians who had been the borrowers and not the Mesopotamians. Others took the view that both the Egyptians and Sumerians derived their civilisation from common ancestors who, according to some, were Anzanites or Elamites, and according to others Indians. The discovery of seals in Northern India bearing inscriptions composed of characters similar to those of the Sumerians, made many think that the common ancestors were undoubtedly Indians. But this was by no means certain, for in every kind of pictographic writing, Chinese, Indian, Sumerian, Mexican, etc., there are many characters which have the same form. Thus, a circle will represent the sun, a crescent the moon, a small circle with five points a star, one or more wavy lines water, and so on.

and his *Kuṛaḷ*, the famous three cycles of verses often termed the "Tamil Vēda"; a really valuable feature in this section is the collection of parallel passages from the *Kuṛaḷ* and Sanskrit literature. Then comes a chapter on "administrative institutions," in which the author collects from the poems a large number of interesting references to the various activities of government by the Crown and local authorities, and the administration of the law. The sixth chapter, not very accurately styled "The Art of War," treats of the circumstances of warfare as mentioned in the poems, under the heads: occasions for war, army corps, defences, march of the army, stages of expeditions, curiosities of war, martial music, naval warfare, international relations, ethics of warfare, and the battle of Kalingam, the last being an abstract of Jayanṅḍān's *Kalingattu-parani*. Last comes a chapter on social life, which gives a general idea of what the poems have to tell us about life in towns and villages, marriage and marriage-customs, dancing, music, and other amusements, and some other customs (viz., the "doll-festival," the "spring-festival" or "love-war," superstitions concerning astrology and other kinds of divination, and the "festival of Indra"). A bibliography and index conclude the book. The author is well read in his subject, and strives hard to deal critically with the vast mass of legend and myth which has gathered around the figures of Tamil literature, but does not always succeed in the effort, and he is moreover somewhat too ready to generalise from particular cases, and to deduce a golden age from a few myths and panegyrics. But, apart from these amiable weaknesses, he has produced a book of much merit: the survey of the literature which it furnishes is really useful (even the legends and myths attached to it have a value as documents of folk-mentality), and the social conditions and customs described by him from the poems supply important materials for the student of sociology and cultural history.

Prof. **Walter Eugene Clark**, of Harvard, has published a translation of the "**Aryabhaṭīya of Āryabhaṭa**," a mathematical text of great interest and importance on account of its early date and place in the history of Indian mathematics and astronomy. This is the first complete translation that has appeared in a European language, although work has already been done on it, notably by Kern and Kaye. The work is not an exhaustive manual, but rather a summary in which a number of rules are taken for granted. In the introduction Professor Clark deals with a number of interesting problems, such as the question of the name *Āryabhaṭa* or *Āryabhaṭta*, the question whether there were two or even three mathematicians of the name, the place of the book in Indian mathematical literature and its relation to other works, notably those of Brahmagupta. Students will be most grateful to Professor Clark for the labour and care he has spent on a work which at best can only have a most limited appeal.

Mr. **T. Ramalingam Pillai**, who enjoys a deservedly high reputation as a scholar and man of letters in Travancore and beyond it, has embarked upon a literary enterprise of great importance and interest. This is a "**Dictionary of Malayalam Phrases and Idioms**" (*Malayāḷa-śaili-niḡhaṇṭa*), of which the first part (pages 1-144 from a to *eḷuttu viṭṭu kaḷippikka*), has recently been published. The method which he follows is to give after each word or phrase first an explanation, and secondly a sentence or sentences, either composed by himself or extracted from some written work, by which the usage is duly

illustrated. The value of this dictionary promises to be great. Malayalam, it is true, only a junior member of the family of Dravidian languages (in the census of 1901 the number of persons speaking it was given as little over 3,000,000, as against the 17,494,901 speaking Tamil, and the 20,697,264 using Telugu), but it has a fairly ancient and certainly very high culture, and its literature is now rapidly growing, owing to various favourable circumstances, one of the most potent of which is the patronage of a cultured aristocracy. The present work, when complete, will have a profound effect in preserving for literary use the best idioms of the language, and will also do much thereby to prevent Malayalam from being overwhelmed by the flood of Sanskrit importations, which threatens to deprive the language of much of its native genius. It is greatly to be hoped that Mr. Ramalingam Pillai will be enabled by the continuance of good health and the support of enlightened patrons to bring his fruitful undertaking to completion.

"The Mandates System": by Norman Bentwich. This volume in the series entitled **"Contributions to International Law and Diplomacy,"** is by an authority on international law, whose office of Attorney-General for Palestine has given him unusual experience in the actual working of a Mandate. His aim is to give an account of the legal and administrative aspects of the system of Mandates, avoiding all discussion of theory and recording the development of the system in actual practice. His first chapter deals with the origin, history and principles of the Mandate system, which as a legal conception is as old as Roman law. Three classes of Mandates have been formed, according to the degree of civilisation of the peoples for whom the trust is held. Chapters II and III describe the working of A Mandate in Palestine, Iraq and Syria, while Chapter IV deals with the more numerous B and C Mandates. The last chapter explains the international control of Mandates, which is of two kinds, that exercised by the Permanent Mandates Commission and that exercised by the Court of the Mandatories in the territory itself or by its courts of appeal, or by the Permanent Court of International Law at the Hague. Examples are given of the problems which have arisen to be settled by these various bodies. A series of appendices gives various original documents relating to the system, Orders in Council, Treaties and Agreements. Mr. Bentwich has given us a valuable book which should do much to inform public opinion and enable it to realise how firmly founded is a principle which ten years ago was greeted with scepticism.

"Aspects of Mahāyāna Buddhism and its Relation to the Hinayāna": by Nalinaksha Dutt. This, the twenty-third volume of the **"Calcutta Oriental Series,"** is an admirable work. Its aim is to present a clear view of the relation between the two schools of Buddhism, their agreements and differences. The first chapter, which we hope the author will one day expand into a separate work, is a history of the first six or seven centuries of Buddhism and of the transition from Hinayāna to Mahāyāna. The second deals generally with the relation between the two vehicles, and explains the claims made by the Mahāyānists to follow the only true exposition of Buddhist teaching and the reasons on which they base their assertion that the Hinayāna was inferior. The very long third chapter shows that the earliest teaching was alleged by the Mahāyānist texts to be adapted by Buddha to the mentality of his early disciples, who were not taught the removal of jñeyāvaraṇa; the

Mahāyānist contention that the Hinayānists were wrong in their belief that the Buddha was really a man of flesh and blood is then investigated. Another fundamental difference between the two doctrines, the conception of Nirvāna, is studied in the third section of this chapter, while the last section deals with the attitude to the noble truths and the law of causation. The fourth chapter explains the stages of spiritual progress, or bhūmis, by which a Bodhisattva becomes a Tatlagata, of which the Hināyāna has only the first six. The last chapter investigates how far the Mahāyānists adopted the rules of conduct of the Hināyāna. Dr. Dutt has performed a laborious task with great thoroughness, his studies have not been confined to Sanskrit and Pali sources, but have included Tibetan and Chinese. His exposition of the process of development of various conceptions through the centuries is lucid. It is difficult to praise one section of the book more than the other; if we must, we should select for special commendation the discussion of the difficult problem of Nirvāna and the admirable chapter on Vinaya. A notable feature is the way in which the fact is brought out that there is no sectarian jealousy between the sects, and so far from obscuring the position of the Hināyānists, the Mahāyāna texts frequently elucidate their doctrines. We must congratulate the author most heartily on his work, and it is a particular source of gratification to see that it was a thesis for the D.Litt. of the University of London, which can seldom have been more worthily earned.

We have received two further volumes of the series, "**d'Amerique et d'Orient**," beautifully printed as usual. The first is entitled "**Les Fleurs de Rhétorique Dans l'Inde**," by H. R. Diwekar, an historical study of the Sanskrit *Ars Poetica*, a subject which has not attracted sufficient attention in Europe. Beginning with the Rīg-Veda, the author investigates the rudiments of *alamkāra* in it and beginnings of the study of poetic figures in Yaska, Pānini and other early theorists. Poetic practice is then studied in Vālmiki, Kālidāsa and Bhāravi, who laid the foundation of the classical *Ars Poetica*, while a valuable chapter studies *alamkāra* in inscriptions. The full development of rhetorical theory as laid down by Bhāmaha and Daṇḍin and the gradual reduction of *alamkāra* to a proper place in comparison to the śarīra of a kāvya form the subjects of the concluding chapters. The book is a very useful outline of the main landmarks of the subject.

The "**Philosophy of Union by Devotion**" is the English translation of the "**Bhaktiyoga Darsan**," written in Bengali by a celebrated sannyasi of the early twentieth century; it is an exposition of Bhakti-mārga, a treatise on the perfection of the human personality by a mystical union with God. It is of interest as a document of a living religion, and enables one to understand mystical Hinduism. The translation by Nityapadmānanda is a good one, and the little book throws much light on many aspects of modern Hinduism.

"**Les Composés Nominaux dans le Śatapatha-Brāhmaṇa**": by Helena Willman-Grabowski. This work forms Nos. 10 and 12 of the series of memoirs of the Oriental section of the Polish Academy of Sciences. The first part contains an index of all the compound nouns in the *Śatapatha*, with supplementary indices of proper names, etc. The second part investigates the part played by compounds in the Brāhmaṇa, and classifies them from several aspects. The author has devoted a vast amount of time and labour to her work, which she has done most thoroughly and carefully. It is unfortunate that a work like this proves very little, but one must not be ungrateful.

"**The Voice of Mystic India**" is described as a record of the psychic experiences of the author, Mrs. Alice E. Dracott, which rather prejudices the average reader. Taken as a collection of what can be roughly classed together as "ghost stories," it is very good reading in spite of a certain naiveté; the anecdotes range from simple coincidences to the very weird. They are not particularly Indian—indeed most of the individuals concerned are Europeans, although the scene is laid in India. The work hardly proves what it claims, that the daily life of India is more permeated by inexplicable phenomena than that of other lands. If it is not a very notable contribution to the study of the occult, it can be recommended to the reader who likes to feel his flesh creep in moderation.

Sir R. G. Bhandarkar's little masterpiece, "**A Peep into the Early History of India**" needs no introduction in these columns. We welcome a new edition of it, neatly printed and produced by the firm of D. B. Taraporevala, of Bombay. Since it first appeared as a lecture twenty years ago, this essay has been recognised as the best introduction to the study of Indian history, in spite of an untenable theory of Kushan chronology. The perspective is so admirable, the use made of archæology so lucid and thorough, and the author's scholarship so profound, that the book's place is secure in spite of its brevity. The concluding chapters on literature and philosophy add to the value of the work, which is again sure of a hearty welcome.

"**Tibet's Great Yogī Milarepa**" : A Biography from the Tibetan : edited by W. Y. Evans-Wentz. This is a translation by the late Lama Kazi Dawa-Samdup of the "**Jetsun Kahbum**," the biography of the famous Tibetan sage and yogī, Milarepa. Like that regretted Tibetan scholar's other translations, it has been carefully and elaborately edited by Mr. W. Y. Evans-Wentz. The English version of this important book is a most valuable one. While we cannot agree with all the editor's superlatives, a book which has had such influence on the religious thought of a considerable section of the human race is certainly worthy of attention. It is a record of a type familiar in all lands, of the life and spiritual progress of Milarepa, his evil youth, his conversion, trials and penances. As one of the most important texts of the Kargyutpa sect of the Mahāyāna, it is a valuable document of Buddhist philosophy. The text is also a classic of Tibetan literature, its plain and simple language enabling it to be read with pleasure by all classes of the community. Western readers will be glad to have a picture of a great Eastern teacher in his own words or those of a contemporary and pupil. Whether they will endorse Mr. Evans-Wentz's extravagant description of Milarepa as the Socrates of Asia is more doubtful. The biography has had in course of time incorporated in it a good deal of folklore and mythology: even when due allowance is made for the supernatural accretions, it is a good picture of the life of a Tibetan ascetic in the twelfth century and a valuable document for the history of mysticism. The editor has done a great service in making this book accessible in complete form in English, and the Oxford Press have made a handsome volume of it. The number of Tibetan works accessible to the student of comparative religions is very small, and we are most grateful to have one more available, especially one of such historical importance in an edition so thoroughly annotated.

DR. H. R. HALL.

By the premature and very sudden death of Dr. H. R. Hall, which occurred on October 13, 1930, when he was only fifty-seven years old, the British Museum has lost a distinguished officer, the sciences of the ancient East a fine and many-sided student, and all who knew him a very highly valued friend. To those who mourn him, this sudden end of one so conspicuous for his abounding energy and cheerfulness must seem but the more shocking, yet he himself would have wished no other death than that which came to him almost in the midst of the activities in which he so happily excelled, for he had just returned from an official visit to the new buildings of the Western Asiatic section of the Berlin Museums.

Dr. Hall joined the Egyptian and Assyrian Department of the British Museum immediately after coming down from St. John's College, Oxford, in 1896, and in that department he found his life's work, attaining to the Keepership in 1924, on the retirement of Sir Ernest Budge. An Egyptologist primarily, he never confined himself exclusively to that side, and indeed his first book was devoted to the Mycenaean age of Greece, a subject in which he maintained a strong interest, and upon which he published two more books, "Aegean Archaeology" and "The Civilization of Greece in the Bronze Age." But it was as an historian that he preferred to be known, and his "Ancient History of the Near East" went into seven editions, not only as an important contribution to scholarship, but as an eminently useful textbook for university students, whose requirements Dr. Hall kept constantly before him by virtue of the close ties which always bound him to his old college, which honoured him with an Honorary Fellowship in 1929. He was not, however, despite a considerable literary output, exclusively a man of the study or even a museum officer, for he had experience of field work at Dair al-bahri and Abydos with Naville, had visited excavations in Crete, and at the end of the late war had been sent by the Museum to Babylonia, both to advise on the preservation of monuments and to carry on archaeological work. Here he made his most important discoveries, at Ur, Abu-Shalren, and particularly at the place called al-'Ubaid where he found the fine copper work and other remains of the earliest kings of Ur. Though circumstances forbade his continuance of the excavations there, his experiences gave him a new interest in the Mesopotamian side of his department, and, besides his official part in the publication of his finds, he had just completed "A Season's Work at Ur," which appeared almost on the morrow of his death.

Since it was only the latter part of his life which coincided with the present era of rigid specialisation, he was able to be perhaps the last of those whose interests could cover almost the whole field of ancient Near Eastern research, and this width is shown by his writings, many of which can find no mention here. Nor was he lacking in other interests which contributed very much to the charm of his character and the liveliness of his conversation, and were not without value to the national service during the war. He was the recipient of many honours, D.Lit. at Oxford, a Fellow of the British Academy, a Vice-President of the Society of Antiquaries, a member of the German Archaeological Institute, chairman of the Palestine Exploration Fund, and a member of council both in the Royal Asiatic and the Hellenic Societies.

All these things belonged to his official and scholarly life, but the many who were privileged to know him as colleague and friend have much more than this to remember him by: a richly stored mind, a kindness that might be relied upon, a humour and charm that they will sadly miss.

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