

## IV. NOTES AND NEWS.

*Notice to Members.*—A series of three maps was issued in 1855 to illustrate a paper, in Vol. XV, o.s., J.R.A.S., by Captain Felix Jones, on “The Topography of Nineveh.” These maps were issued apart from the Journal, and were in three large sheets. The Society is desirous of purchasing one or more sets of these maps, and the Secretary would be glad to hear from any member who wishes to dispose of a set.

*Caste Rules in Manu.*—Prof. Hillebrandt, of Breslau, in an interesting paper in vol. xii of the “Germanistische Abhandlungen,” has pointed out that many of the supposed caste rules in Manu—under which the unfortunate Çūdra can be mutilated or tortured or killed for offending a Brahmin, and is declared to be incapable of holding property or of learning the Vedas—can be matched by similar rules as to the treatment of slaves in German, Greek, and Roman law. Brahmanism, therefore, in this point, was not the maker of harsh rules, but was only preserving and carrying on social customs which had become historic facts in India, just as they had under similar circumstances elsewhere.

*The Dharma Śāstras.*—In a dissertation presented to the University of Leipzig for the degree of Doctor of Philosophy, Mr. G. B. Beaman takes the second chapter of the Mānava Dharma Śāstra, and dividing the whole into 167 paragraphs, discusses the source of each. He argues that of the whole, 46 were due to Sūtras now lost, 16 are pure interpolations, 4 have been derived from the textbooks of the Sāṅkhya, and 99 (or 60 per cent.) are derived from extant Dharma or Gṛhya Sūtras. Taking the passage of Yājñavalkya dealing with the same matter, and dividing it into 46 passages, he argues that 15 have been drawn certainly, and 5 doubtfully, from non-extant, and 26 (or 53 per cent.) from extant Dharma or Gṛhya Sūtras. In only 4 cases can we be sure that the author has borrowed from Manu. The argument is well and carefully conducted, and it is

a distinct advantage to have the results stated in this quantitative manner. It touches, it is true, only the passages referred to, but the author thinks these are a fair sample of the whole of Manu and Yājñavalkya respectively.

*Baldæus and his Work on Ceylon.*—Under this title Mr. Donald W. Ferguson, M.R.A.S., has published (Colombo: *Observer Office*) a reprint of his very careful and accurate articles on the life of Baldæus, and on the bibliography of the early editions of his work, which contained in its slight notice of Tamil grammar the first Tamil printing in Europe.

*Buddhist Texts.*—Dr. K. E. Neumann, of Vienna, is bringing out a complete translation into German of the Dialogues of the Majjhima Nikāya, and the first fasciculus, containing the translation of the first 63 pages of Trenckner's edition for the Pāli Text Society, has already appeared (8vo, pp. 96. Fr. Friedrich: Leipzig, 1896). We congratulate Dr. Neumann on so useful and important an undertaking, and trust it will receive adequate support. It is a bold step to commence such a work before the commentary (an edition of which is in preparation for the Pāli Text Society) has been published. In his introduction, which makes no mention of previous work in the same field, the author makes light of the value of Buddhaghosa's commentary. But the published fasciculus shows how thoroughly Dr. Neumann is at home with the texts of which he proposes to give us a version, and with his training and ability and enlightened sympathy he bids fair to contribute work of the first importance for the elucidation of Buddhism.

*The Mahā-bhārata.*—Professor Ludwig has published as a reprint from the "Sitzungsberichte der königlichen böhmischen Gesellschaft der Wissenschaften" a paper on the mythical basis of the Mahā-bhārata (8vo, pp. 26. Rivnac: Prag), in which he maintains the proposition that we have in that poem the working together of two distinct elements—a poem on the struggle between the sun and the

darkness of the night, and a kind of bardic poem (a *sūta*) on a possibly actual war; but the former of the two, and not the latter, is the actual basis of the whole. The gods have, in fact, here become men, and we have before us a case of the anthropomorphic treatment of mythical tradition.

*Gandhāra Sculptures.*—Mr. Anderson, at vol. i, p. 221, of his Catalogue of the India Museum, describes one frieze (G 36) without being able to identify it further than thinking that two of the figures are Buddha and Devadatta. Professor Serge D'Oldenbourg, at p. 274 of "Zapiski" (the Journal of the Oriental Section of the Russian Imperial Archæological Society), very ingeniously points out that this frieze is an illustration of the episode of Jaya and Vijaya recorded at pp. 366 foll. of the *Divyāvadāna*. This is no doubt correct. And it shows the importance, from the point of view of archæology, of such texts being translated. There are so many in charge of museums in India who are in the first place naturalists, and who therefore do not read, and cannot be expected to read, Sanskrit and Pāli, that translations of the texts referring to the objects in their charge is absolutely essential.

*Buddhist Text Society of India.*—The Government of Bengal has made a grant of 2000 rupees to this Society towards the publication of the series of rare Buddhist texts, collected at Government expense during the last fifty years, from Nepal, Tibet, and Burma.

*Assyrian Text Book.*—Eighty-three plates of cuneiform, a title-page, five pages of preface, a list of contents covering three pages, and a cover with two pages of advertisements, is the amount that an outlay of £1 6s. obtains from the reckless purchaser who buys Prof. Craig's "Assyrian and Babylonian Religious Texts." As far as a comparison of one or two of the pages goes, they are very correctly reproduced, but the publishers could easily have given students the benefit of cuneiform type in place of the rather unsatisfactorily printed autographed plates of which

the work is composed. Though several of the plates have already been published, the texts given by Prof. Craig form a very interesting collection, and students will look forward to the translations and notes, which he promises to give in the second volume.

*Chronology of Genesis.*—Prof. J. Oppert's "Chronologie de la Genèse," published in the *Revue des études juives* (tome xxxi, 1895), shows all the originality and deep learning that characterize this veteran Assyriologist's work. Prof. Oppert points out that the Creation, for which the Bible allows seven days, occupied, according to the Chaldean system, 1,680,000 years. He examines the dates of Genesis and of Berossus, with special reference to the Patriarchs before and after the Flood. The totals of the years they lived may be divided, as he points out, into epochs, which are multiples of the number 23; and other calculations reveal the existence of the numbers 70, 90, and 100 as multiplicands. He also points out that the figures in Genesis, to all appearance so dry, nevertheless enable one to guess the existence of myths current in early ages, but lost to us, in all probability, for ever.

*Paṇḍit Īcvaracandra Vidyāsāgara.*—Mr. Sricharan Chakravarti has published at Calcutta a very appreciative little account of the life and work, literary and philanthropic, of this fine representative of the native scholar and patriot. A portrait is given (not a very flattering one), but there is unfortunately no bibliography, and the scholar is rather overlooked, throughout the book, in the philanthropist.

*Prof. Sayce*, Vice-President of the Society, has been re-appointed to the Chair of Assyriology at Oxford for a further term of five years.

*Dr. Wilhelm Geiger*, Professor of Sanskrit and Comparative Philology at the University of Erlangen, Germany, has arrived in Ceylon for the purpose of studying the Sinhalese language, which is his chief object in going out to the island. He is fully equipped with letters of introduction from the Colonial Office in London, and from his Government,

and trusts that every help will be rendered him by the scholars in Ceylon. He is writing an account of the Sinhalese language for Dr. Bühler's Encyclopædia.

The Council of the Senate at Cambridge recommend that the Panjab University be adopted as an affiliated institution, subject to the condition that the privileges of affiliation be extended only to graduates in Arts.

We would call the attention of our readers to Messrs. Kegan Paul, Trench, Trübner, and Co.'s Catalogue of Oriental Books for sale, which will be found at the end of this issue of our Journal.

#### V. NOTICES OF BOOKS.

A FIRST CATECHISM OF TAMIL GRAMMAR. By the Rev. G. U. POPE, D.D., with an English Translation by the Rev. D. S. HERRICK. (Oxford: The Clarendon Press, 1895.)

Dr. Pope has rendered essential service to Tamil literature. He has written three Grammars for the students of that language, besides editing in it several classical works. After many years of study, he is still profitably occupying himself in perfecting his former works, and in making them more extensively useful; and it is touching to read the following sentence from the prefatory note to this little volume, which shows how his heart still turns with affectionate remembrance to the language and the people among whom he laboured so long: "Fifty-eight years' work at Tamil has made the writer ever more and more sensible of the beauties of the language, and his only wish is that this little book may still help forward the cause of sound education among those whom he loves."

This Catechism was written so far back as 1842. It was composed in Tamil, and has been extensively used in schools for Tamil children. It is now accompanied by an English translation by one of Dr. Pope's former pupils at Oxford; and has thus been made available for Europeans studying