

IV. NOTES AND NEWS.

The Buddhist Jātakas.—Professor Fausböll is far advanced with vol. vi of his edition, 300 pages having been struck off. Meanwhile the Cambridge Translation is also progressing, the second volume being already in type.

Arabic Grammar.—We hear that Professor De Goeje (Hon. M.R.A.S.) is well advanced with his new edition of Wright's Arabic Grammar, and the first volume will probably appear early this year.

Inscriptions in Swāt.—A box full of squeezes of inscriptions discovered in Swāt during the recent expedition has been forwarded to Hofrath Dr. Bühler in Vienna. They are all in characters unknown in the rest of India, but the technical execution of the engraving is the same as that of certain Sanskrit inscriptions from the same district which belong to the fifth and sixth centuries A.D.

Palestine Exploration Fund.—At the request of the Honorary Secretary, the Library has been supplied with a copy of the Report by the accomplished Secretary, Sir W. Besant, of "Thirty Years Work of this Society" since its establishment. The amount of work done, or in course of being done, is wonderful. The Society has been fortunate in securing the services of a succession of most distinguished co-operators, Sir Charles Wilson, Colonel Conder, Professor Petrie, Mr. Bliss, and others: the subject is really an Asiatic one, and deserves allusion in our pages. The discovery of the so-called Hittite Inscriptions, and the Revelations of the Library of Cuneiform Tablets at Tel el-Amarna in Egypt, have aroused an interest in the subject, and it is important that the work of excavation in and around Jerusalem should be vigorously prosecuted.

Purchase of the Morris MSS.—The Society has not hitherto been able to purchase any MSS., not even single ones. This quarter we are glad to be able to announce

the purchase of a valuable collection of Pāli, Sinhalese, and Burmese MSS. from the executors of the late Rev. Dr. Richard Morris, the well-known Pāli scholar. It is a matter of great importance, in the interests of historical enquiry, that MSS. should be in the hands of such bodies as our Society, which is always ready, under proper precautions, to lend its MS. treasures to any scholar seriously engaged in original work. The following is a detailed list of the MSS. acquired by this purchase :—

I. PĀLI.

1. Mūla paññāsa of the Majjhima. 280 leaves. Sinhalese letters.
2. Papañca Sūdanī. 410 leaves. Sinhalese letters.
3. Saṃyutta Nikāya. Books i to iii. 106 leaves. Sinhalese letters.
4. Saṃyutta Nikāya. Books iv and v. 204 leaves. Sinhalese letters.
5. Sārattha Pakāsinī. 413 leaves. Burmese letters.
6. Anguttara Nikāya. 323 leaves. Sinhalese letters.
7. Anguttara Nikāya. 330 leaves. Sinhalese letters.
8. Anguttara Nikāya. 7th, 8th, and part of 9th Books. 186 consecutive and 8 other leaves. Burmese letters.
9. Manoratha Pūranī. 385 leaves. Sinhalese letters.
10. Manoratha Pūranī. 343 leaves. Sinhalese letters.
11. Apadāna. 170 leaves. Sinhalese letters.
12. Cariyā Piṭaka. 12 leaves. Sinhalese letters.
13. Cariyā Piṭaka Vaṇṇanā. By Dhammapāla. 157 leaves. Sinhalese letters.
14. Madhuratthappakāsinī. Commentary on the Bodhi Vaṅsa. 224 leaves. Sinhalese letters.
15. Vissuddha-Jana Vilāsinī. Commentary on the Apadāna. 272 leaves. Sinhalese letters.
16. Dhātu Kathā. 50 leaves. Sinhalese letters.
17. Puggala Paññatti. 32 leaves. Sinhalese letters.
18. Paṭṭhāna. 450 leaves. Burmese letters.
19. Kathā Vatthu. 152 leaves. Sinhalese letters.

II. SINHALESE.

20. Ummagga Jātakaya. Sinhalese translation. 142 leaves.
21. Rāja Walliya. History of Ceylon in Sinhalese. 76 leaves.
22. Dhamma-cakka-ppavattana-Sutta. Pāli and Sinhalese. 40 leaves.
23. Dhamma-cakka-ppavattana-Sutta. Pāli and Sinhalese. 47 leaves.
24. Hīnaṭi Kumburē's Śrī Saddhanmādāsaya. Translation of the Pāli Milinda. 263 leaves.
25. Madhurattha-Vilāsinī. Commentary in Sinhalese on the Bodhi Vansa. 105 leaves.

III. BURMESE.

26. Khudda Sikkhā Nissaya. In Burmese. 277 leaves.
27. Pārājikā Nissaya. In Burmese. 300 leaves.
28. Mahosadha Jātaka. Burmese translation. 165 leaves.
29. Nissaya. Incomplete. In Burmese. 149 leaves.

IV. TRANSCRIPTS FROM MSS. 6000 leaves.

30. Buddhavaṃsa (i–vii, and xxii to the end).
31. Puggala Paññatti.
32. Saṃyutta, Nidāna Vagga.
33. The following Suttas from the beginning of the Majjhima Nikāya:
 - a Dhamma-dāyadā Sutta.
 - b Bhaya-bherava Sutta.
 - c Anangana Sutta.
 - d Vatthūparna Sutta.
 - e Cetokhila Sutta.
 - f Ānūpānasata Sutta.
34. Buddha Vaṃsa.
35. Anguttara Nipātas, i–iv.
36. Commentary on the Anguttara (copy of leaves ku-ke, go-ghe, and ūa-ñi).
37. Commentary on the Majjhima (copy of leaves ka-kr).
38. Suttanta Bhajaniya.

NOTES ON INDIAN LITERATURE.

In the course of cataloguing the Sanskrit MSS. of the British Museum, I have come across several points of literary interest. It may, I think, serve several useful purposes if I briefly note two of the chief of them here.

1. *The Sanskrit Poem Sūryasataka.*

At p. 555 of last year's (1894) issue of this Journal Prof. Rhys Davids called attention to this poem, under the impression that a MS. of the work, with a Sinhalese commentary, in his possession was unique in Europe. But there is a copy of both text and commentary in the British Museum (Or. 4147).

It may be seen from my Catalogue of Sanskrit Books in the British Museum that a printed edition of both text and commentary or paraphrase appeared at Colombo in 1883. Had Prof. Rhys Davids had an opportunity of reading the Sinhalese preface to that edition by the late D[on] A. de Silva [Baṭuvantūḍāvē], he would have discovered no disposition on the part of that eminent Sinhalese scholar to claim Mayūra as a countryman; and, indeed, the references¹ given by Aufrecht s.v. Mayūra in his *Catalogus* (including quotations from him by authors who lived long before the thirteenth century) entirely preclude the proposed identification with the Sinhalese poet Mayūrapāda.²

A few words as to the Sinhalese commentator. Prof. Rh. Davids appears to take 'Wilgam-mūla' as a name³; Pandit Baṭuvantūḍāvē, however, in his preface describes the commentary as composed "by a certain chief elder of the

¹ Those who may look up the subject should not fail to read Mr. FitzEdward Hall's delightful footnote on p. 8 of his Introduction to the *Vāsavadatta* (ed. Bibl. Ind., 1859).

² [It should have been mentioned that in the letter the possibility of two Mayūras was clearly referred to.—RH. D.]

³ [Not at all. Just as Galaturu-mūla is used at the end of this note as a name, so Wilgam-mūla, which is an epithet of a distinguished member of the Wilgam-mūla fraternity, may be rightly used as a designation without supposing it to be a family name.—RH. D.]

Vilgam-mūla sect" (*Vilgam-mūla nikāyehi*¹ *mahatera kenekun visin*) about Śaka 1200, *i.e.* at the end of the thirteenth century A.D. The commentary, nevertheless, states that the laic name, at all events, of its author was Parākrama-bāhu, and that he was (as Prof. Rhys Davids points out) the pupil of Galaturu-mūla Mahāsvāmi.

I find at p. 30 of the printed edition of the Nikāya-saṅgraha² that a Galaturu-mūla (probably the same person) was a contemporary of the author of that work, Devarakshita Dharmakīrti, and was living in A.D. 1396.

2. Note on *Al-Bērūnī's Indica*.

In the *Indica* of Al-Bērūnī (cap. lxxiv., *sub fin.* = p. 286 Sachau's text, or ii., 174 of his translation) occurs a citation from a Sanskrit work called Vishṇu-dharma. In the course of a very elaborate review of Dr. Sachau's translation (*Ind. Antiq.*, Nov. 1890 = vol. xix., p. 403), Dr. Bühler compares the reading of a Sanskrit MS. of the Vishṇu-dharma preserved at Berlin with the Arabic as rendered by Dr. Sachau. This reading is *varā*, rendered by Dr. Bühler 'myrobalans,' with the addition of a note stating that "this may possibly be the same as Bērūnī's *galangale*." There can, however, be no doubt that the correct reading is that which is preserved in a Nepalese copy (saec. xv.) of the Vishṇu-dharma (British Museum, Or. 2207), namely, *vacā*. This agrees with the Arabic text وَجَّ *wajj*, and I may add that two independent authorities³ agree in interpreting

¹ Sometimes called *samāgama* 'confraternity.' See M. Dharmaratna's preface to his edition of the Abhidhammattha-saṅgaha, p. 1 *ad fin.*, where the Uttara-mūla and Vilgam-mūla are given as the leading samāgamas in the twelfth century A.D.

² Edited at Colombo, 1890, by my friend Don M. de Zilva Wickremasinghe (Vikramasimha), whose kind assistance in the present note I have to acknowledge. It would be a most useful work if some of our friends in Ceylon (*e.g.* the Asiatic Society there) would undertake a translation, or at least an abstract in English, with an index showing names and chronology.

³ These are Udayachandra Datta's "Hindu Materia Medica" cited by Böhrlingk, and the Arabic writer Ibn al-Baitār, who may be consulted in "Notices et extraits" (*Bibl. Nationale*, Paris, tom. xxvi., p. 403), a reference given to me by my colleague, Mr. A. G. Ellis.

these words by the herb called *Acorus calamus* by Linnæus. This appears to grow both in Europe and Asia, and to be sometimes known here as the 'sweet-flag.' Al-Bērūnī no doubt belongs to the very first rank of Oriental writers, and it seemed worth while to save his credit, even in a small detail. I reserve some minor particulars as to the second MS. cited.

CECIL BENDALL.

ASIATIC PHILOLOGY.

I. Mr. Lewis Rice, Director of Archæological Researches in Mysore, has published a volume of Epigraphia Carnataca, or inscriptions in the kingdom of Mysore. The date of the eighth century A.D. is postulated as that of the earliest, and there is a continuous series down to the present time. The inscriptions are exhibited both in the original written character of the Karnata or Canarese, and in the Roman, with an English translation. There are other architectural plates: this volume is only the forerunner of many to follow: historical results of importance may be anticipated. We hope to have a full review in a subsequent number.

II. Maspero's Chaldæa. In his important volume on the "Dawn of Civilization" Prof. Maspero treats at great length upon Egypt, his peculiar Province, but his three chapters on Chaldæa are of extreme importance: allusion to them was omitted in the late Review of this book in our Journal, which treated exclusively on Egypt, but the Summary of the history of Chaldæa should not be lost sight of.

III. The Dutch Bible Society have published a translation of the Gospel of Luke in the language spoken in the Island of Rotti, in the Malay Archipelago: it belongs to the Malayan Family of Languages, and is an addition to our knowledge contributed by a Missionary.

IV. Mr. E. B. Michell, legal adviser to the Siamese Government, has printed and published at Bangkok, in 1892, a Siamese-English Dictionary.

AFRICAN PHILOLOGY.

A Nyanja-English Vocabulary has been published by the S.P.C.K. for the Mission at Likoma, on Lake Nyasa: it is the Vernacular of the inhabitants of the Island.

Seven years ago Mr. Holman Bentley, of the Baptist Mission on the Kongo, published a Dictionary and Grammar of first-rate excellence of the great language spoken in that Region, and known by the name of the Great River. It was an admirable book, and marked an epoch in our knowledge of West African languages South of the Equator. A special interest was attached to it, as the wife of the Missionary, a most competent scholar, had largely contributed to the work. Other books have followed, and translations of the Bible, and a bi-monthly Magazine in the Vernacular, have been started: it has taken about ten years to make an intellectual stride in West Africa, which it took one thousand years in Europe. The necessity of an appendix both to the Dictionary and the Grammar of this exceedingly luxuriant language was soon felt. New ideas had to be represented by newly developed words without foreign loan words; knotty points of grammatical construction had to be solved: the tongues of men, women, and children had been let loose in the School, the Mission Hall, and the Village; and it is the art of a true linguist to catch words alive, as they issue from the lips of unconscious barbarians. Mr. Bentley has now published in London an appendix of 4,000 words in addition to the previous 10,000: the Roman alphabet is adapted to suit new sounds. A young native, named Niemvo, materially contributed to the work of compilation and translation, and exhibited great aptitude and intelligence. The great Bantu race are born orators, and have in them the stuff, which Education will develop into Culture and Civilization.

Herr A. Seidel has published at Vienna, Pest, and Leipzig (Hartleben's Verlag) practical Grammars of three South African languages.

- (1) The Nama, a Hottentot language of Namáqualand, South Africa.
- (2) Hereró, a Bantu language, South-west Africa.
- (3) Ndonga, a Bantu language, South-west Africa.

They are in the German language, accompanied by reading Selections and Vocabularies.

The same accomplished and indefatigable scholar has issued two additional parts of his useful *Zeitschrift für Africanische und Oceanische Sprachen* at Berlin in the German language.

Part III contains :

- (1) A Vocabulary of the Tikuu (a new language) and the Pokómo, both Bantu, in E. Equatorial Africa. By F. Wurtz (German).
- (2) A Grammatical Note of the Chagga language, Bantu, in E. Equatorial Africa. By A. Seidel (German).
- (3) A Beast Story of the Bondei tribe, Bantu, in E. Equatorial Africa. By A. Seidel (German).
- (4) Tales in the language of Ki-limáni, in Portuguese East Africa. By Père Torrend, S.J. (French).
- (5) The place of the Temne language, in the Bantu Family. By Dr. G. A. Krause (German). This language is spoken by a tribe on the West Coast of Africa, North of the Equator, within the Negro Region, and up to this time considered to belong to the Negro Language Group. In my "Modern Languages of Africa," 1883, I grouped it as Negro on the best information then available: it is supplied with considerable literature by a most competent scholar, Schlenker. Dr. Krause has been led, by a searching inquiry into certain features of this language, to start the theory that it belongs to the Bantu languages, South of the Equator: the question is a most interesting one, and must be left to time to decide.

- (6) Preliminary observations to a comparative Vocabulary of the Bantu Family of Languages. By Carl Meinhof (German).

Part IV contains :

- (1) Continuation of the Vocabulary of Tikuu and Pokómo in Part III (German).
- (2) On the mode of forming adverbs in Mbundu or Bunda, a Bantu language on the West Coast of Africa, South of the Equator. By Heli Chatelain (German).
- (3) Remarks on the Bali, a Bantu language, in the Kamerún Region, West Africa, North of the Equator. By E. Zintgraft (German).
- (4) Songs in the Pokómo, a Bantu language, E. Equatorial Africa. By F. Wurtz (German).
- (5) An obituary notice of Büttner, an unwearied contributor to the study of African languages. By Carl Meinhof (German).
- (6) The Fada language on the River Geba, in Portuguese West Africa, a Bantu language. By Dr. G. A. Krause (German).

OCEANIC PHILOLOGY.

Zeitschrift für Africanische und Oceanische Sprachen, Part iii, No. 6.

Texts of the languages of the Bismarck Archipelago, Oceania, with translations by Sidney Ray (English). This is a most important contribution to our knowledge, in an entirely new field, by an industrious and promising scholar.

TRANSLATION OF THE BIBLE INTO NEW LANGUAGES OF ASIA, AFRICA, AND OCEANIA IN 1894.

A. *Asia*.

I. In the Dehra Dún, North-west Provinces of British India, the language of Gurwáli or Tiri is spoken by a rural population, and a Gospel has been translated into it and published by the British and Foreign Bible Society.

II. In the same locality there is a language, called Jaunsári, which has also been honoured by becoming the vehicle of communicating the Gospel to an Indian tribe.

In both these cases there has been a distinct addition to our linguistic knowledge. Whether these two languages will retain their position in collision with the lordly Hindi remains to be seen.

B. *Africa.*

A tribe exists on both banks of the great River Kongo in Equatorial Africa, not far from the confluence of the River Kasai: their name is Bangi; they have a distinct language, and a Gospel has been translated into it.

C. *Oceania.*

I. The Dobu are a tribe in British New Guinea, and their language has been studied, and the translation of a Gospel made.

II. The same may be said of the Panaiéti, also in New Guinea.

These facts may seem small and unimportant, but they indicate that annually fresh languages are being discovered: the translations are, at any rate, genuine, and furnish material for skilled Grammarians to find out new phenomena of linguistic variety in word-store and structure.

R. N. C.

V. NOTICES OF BOOKS.

LES MÉMOIRES HISTORIQUES DE SEMATS'IEN, traduits et annotés par E. CHAVANNES. Paris: Leroux.

We cannot but admire the energy and ability with which this stupendous work has been accomplished, and it is wonderful that we have not long ago had some sinologist eager to translate the book of one who has been called the Herodotus of China, and whose Records really form the