



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Martins of Alost, the great printer of Louvain and friend of Erasmus, whose history is lost between 1474 and 1486 (see Michaud *Biog. Univ.*). No one hints, however, at this Spanish episode of the Flemish Aldus. Again, in 1480, the same sovereigns issued their first general edict on the press, exempting from tax and duties all importations of literature (*Law 21 in Revised Stat. Philip II, 1567, Vol. I*). It also forbids all persons to levy or collect any charge on such merchandise, even the *alcabala* or ten per cent. duty on all sales, under the penalties applied to unlawful exactions. The royal comptrollers were to see that this law was entered on the public records, and that all contracts for farming the revenues were drawn up so as to respect the spirit and letter of the enactment.

The date, however, of 1480 was that of the assent to the Inquisition, which was soon to blight the patronage of letters. In 1502 the royal policy had experienced a sudden change, doubtless through that tribunal's jealousy of the slippery art, which the Holy Fraternity and the Jew-haters of Triana were powerless to control, unaided by the secular arm. So the pragmatic of Toledo, July 8, 1502, initiated in Europe the law of previous censure and the king's patent for all domestic and foreign emanations of the press. Then it was that "bad books," that is, the literature that has enlightened the world, were in Spain henceforward to be "burned in the market-place of the town." This press-law was strictly observed, as the literary history too truly proves, down to 1558, when the Draconian edict of Valladolid, Sept. 7, closed the door of hope to Spain. It was then and the following year that all those volumes of the XV and XVI centuries up to that date that had hitherto escaped the argus eyes of the Torquemadas, Manriques and Loaisas of the "Holy Office," succumbed to the fatal bibliographers of Fernando de Valdés. The MSS. we have perused in the archives of the Inquisition at Alcalá and Madrid, grim reports of provincial clergymen and familiars to the Archbishop of Seville (Valdés), tell the dire tale of Iberian letters. And when we know that that same strong arm reached over the ages down to 1820, when the Inquisition was finally abolished forever, after a first ineffectual suppression from 1808 to 1815, there need be no wonder at the value we attach to the collection in the Boston Public Library.

W. T. KNAPP.

RECENT PUBLICATIONS IN THE FIELD OF INDIAN ANTIQUITIES.

Two most important bibliographical works have just made their appearance. The one is a collection of reviews discussing the principal books in the field of Indian Philology since 1869. It forms the third volume of Professor Weber's *Indische Streifen* (Leipzig, Brockhaus). The critical judgment of the writer is so authoritative, that no public librarian who contemplates building up this department of his library can well afford to dispense with Weber's work, for it furnishes most valuable aid in discriminating between the good and the bad, the essential and the unimportant. It has an index of forty-six closely printed three-column pages for reference to all three volumes. The number of authors mentioned or criticized amounts to nearly 345. The richness and variety of the contents may be gathered from the table, in which the works reviewed are arranged in fourteen classes. These are: History of Literature, Bibliography, Biography,

Catalogues of Manuscripts, Journals; History, Geography; Religion, Mythology, Cultus; Buddhism; European Grammars and Dictionaries; Vedic Literature; Epos, Purana; Artificial Epos, Lyrics, Proverbs, Fables, Tales, Dramas; Grammar, Etymology, Metric, Music; Philosophy; Astrology, Astronomy, Geometry, Medicine; Law; Pali, Prakrit, Bhasha; Languages of the Dekhan. Weber's immense erudition is everywhere apparent. Often he gives what amounts to a valuable supplement to the book reviewed or a most wholesome corrective to its theories—as in the case of Senart's *Essai sur la légende du Buddha*. We hope that possessors of private oriental collections and managers of libraries with an oriental alcove will not fail to secure these volumes. All three can now be had for twenty-three marks, the price of the first two together having been reduced to eight marks.

Especially welcome to lovers of oriental studies must be the annual reports made to the *Société Asiatique* by its secretary, Jules Mohl. These have been collected by his widow, and issued under the appropriate title, *Vingt-sept Ans d'Histoire des Études orientales*. They cover the years 1840 to 1867, a period which Ernest Renan has called the heroic age of oriental studies. They are vastly fresher and more vivid than a systematic history, in that they present to us the progress of these wonderful studies year by year, as they appeared to a man who stood in intimate relations with the most eminent scholars of the day. The political events of 1848 were not without effect on oriental studies. Thus Mohl says (I 327): "Le bruit de la rue est venu couvrir, dans toute l'Europe, la voix de la science; . . . mais cette agitation aura une fin, tandis que la science est éternelle, comme la vérité dont elle est l'expression." The necrology of each year gave occasion for biographical notices of men like Gesenius, Prinsep, and Schlegel, and among these masterly sketches that of Burnouf (I 458-69) is especially good. Besides careful and critical reviews of all the important publications of France and other lands, he also gives each year an account of the foundation, progress, and activity of the Asiatic Societies in all parts of the world. And it is pleasant to see the appreciative mention of our own American Oriental Society as early as 1843 (see I 122, 395, 479, 524). American scientists are wont to complain—and justly—of the difficulty of obtaining the scientific publications of the government. They may console themselves. Mohl also (I 262-6) finds good reason to condemn the "éditions de luxe que la libéralité du gouvernement distribue aux gens qui sont le moins capables, d'en faire usage," and which are so dear that no scholar can buy them.

The first volume has a preface by M. Ernest Renan, and contains a biographical sketch of Mohl by Max Müller. It is greatly to be desired that the forthcoming second volume be provided with a complete index; it would increase the value of the book fourfold.

In this connection may be mentioned finally that Mr. Trübner proposes to publish an index to the first twelve volumes of his American and Oriental Literary Record, if he can get two hundred subscribers at ten shillings. Those who know the immense practical usefulness of the Record will hasten to do their part toward furthering the undertaking. Names should be sent to 57 Ludgate Hill, London, England.

Messrs. Sandoz et Fischbacher have published separately (Paris, 1879, pp. 176) a valuable article written by Auguste Barth for the *Encyclopédie des sciences*

religieuses, and entitled *Les Religions de l'Inde*. These are treated in five chapters corresponding to the five grand phases of religious development in India: The Vedic religion; Brahmanism (ritual, philosophic speculation, decline); Buddhism; Jainism; Hinduism (the sectarian divinities, history and doctrines of the sects, reformatory sects, cultus). The value of the work is greatly increased by the abundant references to the literature of the various subjects treated. We see that Trübner announces an English translation of this work as in preparation.

Professor Adolf Kaegi has issued the second part of his *Rig Veda, die älteste Literatur der Inder*. It forms the Wissenschaftliche Beilage zum Programm der Kantonschule in Zürich. After a preliminary sketch of the history of Vedic studies and an introductory account of the Vedic writings in general, he takes up the important deities of the Vedic religion in order. The peculiar feature of his essay is that the text of his descriptions is made up of the actual words of the Vedic passages cited in the foot-notes. These notes will be of the utmost service to such as wish to get their bearings in the already extensive literature pertaining to the Veda and Vedic antiquities, all the more important works in this field being quoted here with the necessary bibliographical details. Apropos of the god Varuṇa, Kaegi gives a most interesting and elaborate excursus to prove the thesis that the belief in a personal immortality was common to the Indo-Europeans before their dispersion. After the religious department of the Veda comes the secular; and here Kaegi has given a number of lively sketches—the wedding ceremony, the burial service, translations of several humorous hymns, and finally the cosmogonical hymn, RV. a. 129. We think the execution of this work would justify its being put into a form accessible to the public. Schul-programme are inaccessible in America, except to the friends of their authors.

The most complete and best systematic exposition of the civilization of the Vedic Aryans is Heinrich Zimmer's *Altindisches Leben*. It received the prize from the fourth international congress of orientologists at Florence in 1878. The preface closes with the reverent wish that the book may be found to be a worthy supplement to Lassen's *Indian Antiquities*. This it certainly is. Under the different categories—geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc.—the notices contained in the Vedic texts are exhaustively discussed, and the results deducible from them are put together in a very readable and pleasant way.

Mr. J. W. McCrindle is rendering most acceptable service to the students of the relations between the Orient and the Occident in antiquity, by translating the Greek and Latin works which relate to Ancient India and giving them to us in collected form. The first volume contains the notices of Megasthenes and Arrian; the second, the *Periplus maris Erythraei* and Arrian's account of the voyage of Nearchus from the mouth of the Indus to the head of the Persian Gulf. A third volume will contain Ktesias' *Indica* and the fifteenth book of Strabo. Trübner issues the series.

A third edition of Droysen's *History of Alexander the Great* has just appeared at Gotha. It concerns the orientalist as well as the classicist, inasmuch as it is the life of a man to whom, more than to any other one character of ancient times, we are indirectly indebted for a knowledge of the East and the West in their mutual relations in antiquity.

Besides these more general works, a number of special investigations have appeared.

Dr. L. Schröder has been making a careful and critical study of the MSS. of the *Māitrāyaṇī-saṁhitā*. He has made a report upon his work in the Journal of the German Oriental Society, XXXIII 177. This text exhibits remarkable peculiarities in its phonetics, in the designation of the accent, and in its language, from which Schröder has made valuable lexical gleanings. He concludes that the text belongs to the Yajurveda, and that it is old and important, and he promises to give us a printed edition of it ere long.

The same volume of the Journal brings further results of Holzmann's studies upon the *Mahābhārata* in an article on the *Apsaras*, the divine female beings, of eternal youth and beauty, that play an important role in the later literature.

It contains also an article by Emil Schlagintweit on Caste in India at the Present, a descriptive text with abundant references to the authorities and followed by numerous tables.

The first part of the same author's *Indien in Wort und Bild* has been laid before us. It is an elegantly printed folio, and is to be completed in 35 parts at 1½ mark (Leipzig, Schmidt und Günther). There are to be about 400 illustrations; and if those given in the first part are fair specimens, they will do much to supplement the effect of the vivid and judicious descriptions.

Dr. Julius Jolly has presented to the Bavarian Academy a paper on the *Dharmasūtra of Viṣṇu* and on the *Kāthakagṛhyasūtra*. We wish, as in the case of *Narada's* Institutes, he would give us a printed *text* first, and then, if he pleases, a translation.

A. Hillebrandt has published a monograph entitled *Das altindische neun- und Vollmondsopfer in seiner einfachsten Form* (Jena, Fischer).

Dr. Eugen Hultzsch has published his *Prolegomena zu des Vasantarāja Śākuna nebst Textproben* (Leipzig, 1879). *Śākuna* is a treatise on omens, and is derived from *śakuna*, "bird," cf. the Latin name for diviner, *auspex*, literally bird-seer (*avi-spec-s*). The contents of this tract are full of interest to the student of popular superstitions.

In the field of grammatical investigation, the most comprehensive and wide-reaching treatise is the Sanskrit Grammar of Professor Whitney — Leipzig, Breitkopf and Härtel; New York, B. Westermann and Co. It is not a mere recasting of already known facts in a form more convenient and suitable to the needs of occidental students, although in these respects it is far superior to all predecessors; it is rather a work filled with the best results of scores of minute investigations which have been carried on by the author and others in this department.

The attitude of Western students toward the native grammarians has undergone several interesting changes. At first, we were obliged to let them lead us, and to follow, to a great degree, their statements concerning the facts of the Sanskrit, and their awkward and involved methods of presentation. An undue reaction followed. With the progress of our independent knowledge of the language, the native grammarians were ignored and the value of their works much underestimated. And now we have the third phase. The facts are presented in the simplest and clearest form, and at the same time the study of the native works is not neglected, but is carried on critically and with continual

reference to the tests of actual usage. This has been done with especial success by Edgren in his article on the *Dhātupāṭha* or Hindu root-dictionary, by Schröder in his aforementioned report on the *Mātrīyaṇḍī*, and by Whitney in his editions of the *Atharva* and *Tāittirīya-prātiçākhyas*. Although these show that the Hindus were not unacquainted with the arts of shirking hard work, they also show that much which was supposed to be fictitious is based upon fact, and that we may no longer presume to ignore Hindu grammarians.

A most important feature of Prof. Whitney's grammar is that, while due regard is paid to the statements of the native grammarians, the actual usage of the language, so far as is known to us from the literature, is everywhere made the highest court of appeal. The work covers not only the classical, but also the older dialects, so that the treatment throughout is historical.

The accent is uniformly taken account of. This is, of course, indispensable for the study of the Veda, but is also useful for the student of classical Sanskrit, as distinguishing strong and weak forms in conjugation and declension, and in illustrating the otherwise quite intangible formal difference between a "possessive" compound and its "determinative" substrate. The learner naturally rebels against being told that the "dependent" *yajñakāma*, "desire of sacrifice," is "turned into" a "possessive" *yajñakāma*, "desirous of sacrifice." But when he sees that the two words are not real homonyms, but that parallel to the difference in application runs a corresponding difference in accent (*yajñakāma*, *yajñakāma*), then the whole matter looks more reasonable.

Aside from the large amount of new results embodied in this work, the innovation in the treatment of old material are especially noteworthy. The most important are perhaps those respecting the subject of conjugation. The division of verbal forms into "special tenses" and "general tenses" is given up. It involves a confusion of tense and mode, and its indefensibility is straightway apparent as soon as one studies the Vedic dialect, where the other tense-stems have a very considerable variety of modal forms. The naming of the conjugation-classes is simple and descriptive ("root-class," "nā-class"), and the arrangement very natural. The sequence is especially happy in the second conjugation, where we have: (6) the *a*-class; (7) the *i*-class; (8) the *ya*-class; and (9) the *yā*-class. This brings the special passive inflection in with that of the other present-systems, and from these there is no good reason for separating it, since its class-sign is restricted to the present. The verb-stem in *āya*, however, has been made the basis of a whole conjugation with derivative tense-stems; and it is therefore, with its belongings, very properly treated as a secondary conjugation. The aorists are grouped in a way very easy to remember, and the analogies between the formations of the aorist and present systems clearly pointed out. The whole treatment of these verbal forms presupposes on Mr. Whitney's part, besides a working-in of the results of Delbrück, such a ransacking of the arid *Brāhmaṇas* and other out-of-the-way texts as is ordinarily considered necessary only by the writers of monographs.

The execution of the chapter on derivation shows that the author can hardly be much indebted to any existing treatise on the subject. Special and original collections must lie at the basis of it. Following Benfey, the author recognizes the derivative suffix *as* in the stems *-jas*, *-dhas*, and *-das*, § 1151; but to me it seems more likely that they are merely due to transfer from the radical *ā*-declen-

sion to the *ās*-declension, the coincident nominative in *-ās* serving as point of departure.

It is strange that so highly inflected a tongue as the Sanskrit should turn its inflectional wealth to so little account. In fact, however, the later language prefers the aggregation of stems into cumbrous compounds instead of a clear and simple and perfectly possible *σύνταξις* of inflected words. For this reason the subject of composition is especially important in Sanskrit. The old-time treatment of it was based on that of the Hindus. Mr. Whitney's treatment of it is logical and exhaustive, brings out the relative importance of the different classes, and in these and other respects contrasts most favorably with the misleading classification and clumsy nomenclature of the Hindus. The fulness of translated examples, many of which are taken from the Nala and Hitopadeṣa, greatly increases the practical usefulness of the chapter.

Sanskrit teachers are to be congratulated that the chapter on the alphabet does *not* contain a desperate table of one hundred and fifty compound consonants, with the comforting assurance that these are "only the most common," and that "they may be multiplied to the extent of four or five hundred." In place of this we find a simple description of the side-by-side arrangement and of the above-and-below arrangement, with examples and specifications of those whose make-up is not entirely obvious. The anomaly of writing short *i* before the consonant which it follows is shown to be only apparent, the perpendicular stroke being merely a prolongation below the line of the hook above the line, which is the essential part of the letter. And yet, as late as 1864, the conjecture was printed that this peculiarity might be intended to denote a slight drawing back of the breath in the pronunciation of *i*. We trust that Mr. Whitney's method of transliteration will be accepted as a norm for the usage of American Sanskritists; it does away with the useless and very misleading *ṛi* for the single vowel *ṛ*, and puts *ṣ* in place of *śh*, so that its diacritical dot harmonizes with that of the other linguals. The discussion of the palatals is like light in a dark place. The *rationale* of the apparently arbitrary treatment of these sounds is given, and the explanations embody the latest results of Ascoli and Hübschmann. The double character of *j*, which represents Indo-European *g*¹ and *g*², and so corresponds to *c* and *ç*—the derivatives of *k*¹ and *k*² respectively—is clearly explained, and with it a number of seemingly irrational changes.

Works concerning themselves especially with the grammar and exegesis of the Veda are also not lacking. Dr. Wenzel has written a treatise *Ueber den Instrumentalis im R̥gveda* (Tübingen, Laupp). It gives first a review of the attempts at explaining the forms of the case suffix, then a synopsis of the various Vedic instrumental formations, and as the *pièce de résistance* the syntax of the case. Wenzel seeks to trace the development of this case from an original sociative idea. The brochure, if neither very logical nor exhaustive, contains most of the material grouped in convenient categories, and will serve a useful purpose in furthering Vedic study.

This was followed by a more elaborate treatise, *Der Accusativ im Veda* (Breslau, Koebner), by Dr. Carl Gaedicke, a pupil of Delbrück. After introductory letters on the form, meaning and syntax of the Indo-European accusative, the Vedic uses of the case with the finite verb are fully discussed, under the four categories of object and result, of aim, of content, and of time. The remaining

sections treat of the constructions of the accusative with the participle, the *nomen agentis*, the *nomen actionis*, the preposition, etc., of the accusative as adverb, the etymological (cognate) accusative (as *arcanti arkám arkénas*), and the double accusative (*véda tvám devám*). The work brings us to a stricter and more certain solution of many questions of Vedic grammar and exegesis which hitherto were loosely or carelessly answered.

M. E. Senart presented to the *Académie des Inscriptions*, January 23, 1880, a paper on the inscriptions of Açoka. He showed the importance of epigraphics for the history of India, where fixed chronological dates are so rare, and gave a sketch of the discovery and decipherment of these edicts, and promised a new translation of some of them.

CHARLES R. LANMAN.

Richard Bentley's Emendationen zum Plautus aus seinen Handexemplaren der Ausgaben von Pareus (1623) und Camerarius-Fabricius (1558) ausgezogen und zum ersten Male herausgegeben von L. A. PAUL SCHROEDER. London, 1880.

The same Emendations appear in the Appendix to a Critical Edition of the *Captivi* by Edward A. Sonnenschein. London, Sonnenschein & Allen, 1880.

Not many years ago, in reading a rather turgid panegyric of Shakespeare contained in one of our American manuals of English literature, we were startled by this comment: "Yet Shakespeare was but a half man, rarely looking beyond the uses of the theatre. Prince of dramatists, master of the revels to all mankind, chief caterer to human amusement—this is something; it is even noble. But it is not enough. Great intellectual, moral, and political movements are in progress in England and on the Continent during the whole of his career. Shall not the most consummate of artists play the man?" Almost as great was the shock received from the following paragraph in Monk's *Life of Bentley*, Vol. II, p. 418: "In such a line (*i. e.*, in the maintenance of truth and refutation of sophistry) he would have exercised his learning, acuteness and powers of application with far more benefit to mankind, than in that conjectural criticism, which should have been his sport and amusement rather than the serious and staple occupation of a genius like Bentley's. In this favorite pursuit he employed his ingenuity and quickness often at the expense of sound judgment and correct taste, and his learning was too much employed in defending the fanciful alterations of the text of a Latin poet, when it ought to have been devoted to maintain and illustrate truth."

Time was when sentiments of this sort would have met with the cordial approval of most American scholars. Why give so much attention to the various readings of the codices? why so much time to mere verbal criticism, and to balancing the claims of one reading above another? why rack one's brain to bring sense into a text manifestly corrupt? Why, indeed, unless here too there is an element of truth involved? Of the prejudice, founded or unfounded, still existing in England against the exercise of conjectural emendation, evidence enough may be seen in the paucity of critical editions which have appeared there of late. Take, for instance, Plautus. If we except