put, and often as quaintly perverse, as the lines written by the creator of Major-General Stanley, of the Lord High-Executioner, and of the Lord High-Everything-Else.

The astonishing variety of Prakrit dialects in the *Mṛcchakatikā* cannot be represented in a translation. Dr. Ryder has, however, reproduced the Śākārī palatalization of *s* in the speeches of the *Samsthānaka*, and he might perhaps have done the same (for his experiment is, so far as it goes, very successful) in the case of the other forms of *Māgadhī* which abound in the play.

I have checked the translation here and there, and, as I have said, have been struck by its fidelity. In one or two passages I should myself have given another version, but that is possibly accounted for by differences of reading. Dr. Ryder's translation is based on Parab's text, which I have not seen.

The keynote of the whole book is that it is intended to be read by non-Sanskritists. For such it is a clever and pleasing introduction to one of the most successful branches of Indian literature. To Sanskritists it revives many agreeable memories, and is also useful as a work of reference.

GEORGE A. GRIERSON.

INDIAN MONUMENTAL INSCRIPTIONS. Vol. III. Madras :

"List of Inscriptions on Tombs or Monuments in Madras." By JULIAN JAMES COTTON, C.S. (Madras, Government Press, 1905.)

Mr. Cotton's volume is a worthy successor to that of the late Mr. C. R. Wilson for Bengal; and the Government in India may be congratulated on finding an officer to undertake with disinterested zeal such as Mr. Cotton's, a task from which little, if any, official reward is likely to be obtained. In fact, Mr. Cotton has far outstripped his predecessor in the extent of his researches and the copiousness of his information. It is no light task to gather together 2,308 inscriptions scattered over a whole Presidency

in some 232 sites. Much of the preliminary work, a very laborious and troublesome one no doubt, must have been done locally; but there are abundant indications that the editor has visited a great many of the places himself.

With such a wealth of material to choose from, I find it would occupy beyond all possible limits of space if I were once to begin any reproduction of the varied points of interest presented by these records. I find there are at least twenty-five entries to which I should have liked to call particular attention. Mr. Cotton is especially strong on that very interesting line of inquiry, the unravelling of the great cousinhood formed by the early Anglo-Indian Services. Madras seems to have been a favourite field for them; and I must confess that they make a brave show, these Birds, Cherrys, Conollys, Cottons, Haringtons, Harrises, Lushingtons, even unto the third and fourth generation. It is remarkable that, contrary to popular belief, there were very few Scotchmen in the Indian Services until late in the eighteenth century; perhaps they were too cautious to venture until they found out what a good thing it was they were neglecting. It will be more profitable, however, if I use the page or two at my disposal in giving a few additional facts and venturing on a correction or two. As for the rest, I can only recommend everyone to get the book itself and read it.

Anyone looking through the book must be struck with the fact that the Dutch paid much more attention to the worthy commemoration of their notable dead than any other of the European communities. In regard to their practice of inscribing verses on their tombs, I may call attention to a very interesting Dutch book which has lately come into my possession: "*Op en Ondergang van Coromandel*," by Daniel Havart, Med. Doet., 4to, Amsterdam, 1693. Mr. Cotton is possibly aware of it already, but I was surprised to find that some sixteen of his poetical inscriptions are set forth in this book, along with twenty more not given by Mr. Cotton. Other persons are mentioned both in Havart and in Cotton, but without poetical epitaphs. The readings vary slightly both in spelling and wording, but

not enough to make any great difference in the sense. The Dutch author in nearly every case prefixes to the Dutch lines a Latin motto from Seneca, Horace, or Juvenal. As Mr. Cotton omits these, I presume they were either not inscribed, have become obliterated, or have been overlooked by the transcribers. Of Pulicat (Cotton, p. 185) there is a plate in Havart which shows "Casteel Geldria" (the official designation) as an enclosure with moat in the centre of the Pulicat factory; the verses on p. 191 are said by the Dutch writer to be by Bruno Caulier, son of the deceased. On p. 153 (part i) Havart calls Jacob Dedel, No. 1,318, "Heer Admiraal," and states that he was buried in the "Logie" (factory) at Masulipatam "under the great warehouse." Braun, No. 1,333, is Braim in Havart, ii, 167, and No. 2,113, F. Bolwerk, has eight lines of verse (D.H., iii, 82).

A few miscellaneous notes may be added before I conclude. Henry Greenhill (No. 2) must have been at Madras as early as 1642, for his name appears as one of the three signatories to the order appointing Father Ephraim of Nevers, Capuchin, to be R.C. Chaplain (le Père Norbert "Mémoires utiles et nécessaires" (Lucca, 1742), p. 95). As the remarks about Manucci under Thomas Clarke (No. 8) are, as I understand, traceable finally to me, I must correct myself by later researches. Manucci's wife died in 1706 and he himself *c.* 1717 (N. Foscarini, "Della Litteratura Veneziana," 1742), most probably at Pondicherry, to which place he had removed between 1706 and 1712. The lady's name was Elizabeth, daughter of Christopher Hartley, of Masulipatam, and Aguida Pereyra, his wife. The Rev. Mr. Penny informs me that the north-west gate of the fort at Madras was long known as "Tom Clarke's Gate," and I have seen the name in a document of 1712.

On p. 25, note to No. 129, the date, 1760, for Henry Vansittart's death must be wrong; the title-page of the work published by him in 1766 claims to be a history of his government from 1760 to 1764. Perhaps 1760 is a misprint for 1766. The word "at tamgat" in the note to No. 538

should read *āl-tagħmah*, "red-seal," this being a specially binding form of grant. On p. 236, in the note to No. 1,317, there is a slip; for "Mr. Thomas Pitt, 'Pyrott Pitt,'" read "Mr. Consul (John) Pitt." Thomas Pitt was Governor at Madras at the time referred to; see his biography in Yule's "Hedges Diary," vol. iii, pp. i-clxvi. John Pitt died the 8th May, 1703, at Daurum Par, near Masulipatam, ib., iii, 81. It is curious that there was another distinguished dynasty of Pits, but they were Dutchmen and in the Dutch Company's service. Havart mentions at least three:

Covelong (p. 184) was also called Ja'farpatnam; see M. Huisman's "La Compagnie d'Ostende," p. 132, who spells *Cabelon* or *Coblon*. As for M. J. Walhouse, mentioned in the note to No. 1,653, he is still to the fore, a much-respected member of our Society and other learned bodies, and may be seen most days of the week at No. 16, St. James's Square.

Mr. Cotton will find, I think, some information about the trust-money of the Armenian Petrus Usca, No. 527, in the "Madras Catholic Directory" for 1867, an article of which the author, as Mr. W. R. Philipps informs me, was presumably Bishop John Fennelly, No. 604. There is a great deal about Father Ephraim and the other Capuchins in the works of the Père Norbert of Lorraine, a copious controversialist of the eighteenth century, who was for a time in Pondicherry. One of the later volumes of Manucci's "Storia do Mogor," which I am now translating and editing for the "Indian Text Series," will contain a very curious narrative by Father Ephraim himself of his trial by the Inquisition at Goa in 1649.

Before closing this notice I must, in allusion to No. 526A, add my tribute of affectionate remembrance to the memory of A. T. Pringle, whose tomb bears the words "Beloved by all who knew him." I came to know him, alas! only during the last years of his too brief life; but I knew him long enough for me to bear testimony to his unrivalled knowledge of his subject and his ungrudging liberality in imparting what he knew. A long letter to me, full of hope, was found in his desk when he died.

WILLIAM IRVINE.

Notices of the following works will appear next quarter:—

Lhasa and its Mysteries, by Colonel Waddell; Scraps from a Collector's Notebook, by F. Hirth; The Jātaka, vol. v, by H. T. Francis; A Geographical Account of Countries round the Bay of Bengal, by Thomas Bowrey, edited by Sir R. C. Temple; Rituale Armenorum, by F. C. Coneybeare and the Rev. J. A. Maclean; Scarabs, by Percy E. Newberry; Egyptian Grammar, by Margaret A. Murray; Burma, by R. Talbot Kenny; India, by Mortimer Menpes; L'Agnistoma, by W. Caland and V. Henry; Judah Halleli's Kitab al Khazari, by H. Hirschfeld.