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IV. Notices of Books *An Avesta Grammar*, in comparison with Sanskrit. By A. V. Williams Jackson, of Columbia College, New York. Part I, pp. 273, with an Introduction, pp. 38. (Stuttgart, 1892: Kohlhammer.) *A Practical Grammar of the Avesta Language*, compared with Sanskrit, pp. 312. By Kavasji Edalji Kanga, of the Moolla Feeroz Madressa. (Bombay, 1891: Education Society's Press.)

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what is perhaps the most entrancing story in the book, the "Story of the Indian Stories."

Indian Scholars.—The following letter closes the correspondence printed on pp. 426–428 of this volume :—

India Office, Whitehall, 5th August, 1892.

DEAR SIR,—Mr. Wynn's letter of the 10th June will have informed you that a copy of your letter of the 27th May last would be referred to the Viceroy.

A reply to this reference has now been received, and I am desired by Lord Cross to communicate to you the views of His Excellency as expressed therein.

In regard to natives of India who may have distinguished themselves by proficiency in Oriental languages, it will be remembered that the honorary titles of Mahámahopádhya and Shams-ul-Ulama have been conferred since 1887; whilst the Order of the Indian Empire contains the names of a number of gentlemen who were appointed to it in recognition of their distinction in the same field; the policy of the State being to encourage Oriental scholars in their labours by the grant of honorary decorations.—I am, dear Sir, yours faithfully,

Robert Cust, Esq.,

THEOPH. HASTINGS.

Hon. Sec. of Royal Asiatic Society.

IV. NOTICES OF BOOKS.

AN AVESTA GRAMMAR, in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, of Columbia College, New York. Part I, pp. 273, with an Introduction, pp. 38. (Stuttgart, 1892: Kohlhammer.)

A PRACTICAL GRAMMAR OF THE AVESTA LANGUAGE, compared with Sanskrit, pp. 312. By KAVASJI EDALJI KANGA, of the Moolla Feeroz Madressa. (Bombay, 1891: Education Society's Press.)

If we measured the advance of study by the increasing bulk of grammars, we should have to conclude that the study of the Avesta had been making gigantic strides

during the last thirty years. In 1862, when Haug published an outline of Avesta grammar in the first edition of his *Essays*, seventy octavo pages were considered sufficient for the purpose, and were certainly not more than an ordinary memory could retain. While Justi's grammar of forty-six quarto pages (about 115 octavo), published in 1864, though more comprehensive and methodical, at once passed the limits of memory and became merely a book of reference. Other grammars have followed, such as that of Spiegel in 1867, of de Harlez in 1878, of Geiger in 1879; and the latest Avesta grammars, now introduced to the reader, are already more than four times the extent of Haug's outline sketched thirty years ago, although the quantity of Avesta text, from which they are derived, is precisely the same as formerly.

The first part of Jackson's grammar treats of the phonology, inflection, and word-formation of the Avesta language, and is preceded by an introductory essay on the Avesta. The second part, which is already in the press, will treat of the syntax and metre. Throughout the work the correspondences and contrasts with Sanskrit are constantly pointed out, and the author endeavours to obviate some of the intricacies, arising from the completeness of the work, by printing such details as are either unimportant, or rarely wanted, in smaller type. He has also supplied excellent indexes, in addition to a detailed table of contents, by aid of which a careful student can readily find any detail he may require; and the more desultory reader will find some most useful "suggestions" on p. xxxix. Excepting single letters (when treating of the alphabet) and three short specimens of Avesta text, the whole of the Avesta words are given only in italic transliteration according to a system adopted by the author, and the Sanskrit words according to the usual system, as employed by Whitney, with two or three variations. That transliteration conduces to great saving of space is obvious to every one, and the system adopted by Jackson has been well considered and is not open to

greater objections than any older system. But he must expect to find it a vexation to printers to have to supply some eighteen varieties of rare or new type; and old scholars may perhaps find some difficulty in distinguishing between a few of the new letters, when they have to trust to their eyesight rather than their experience in reading. It is to be feared that every new system of transliteration is a fresh hindrance to the settlement of any universal system, as no system can become universal until it displaces all other systems, new as well as old; and this it can do only through previous acceptance by all parties, publishers as well as scholars. Regarding the main body of the work it is sufficient to say that it is practically exhaustive and thoroughly systematic, the declensions and conjugations are given in complete detail, and both the orthography and formation of words are fully considered.

Kavasji Edalji's grammar, completed seven months earlier, clearly shows the great progress made, during the last few years, by studious Parsis in the scientific examination of their sacred books. It is written in English, and the Avesta words are given in their original characters. The general order of the contents is much the same as in Jackson's grammar, and the book, which includes a chapter on syntax, is provided with a detailed table of contents, but no index. The author has evidently spent much labour on the collection and arrangement of his materials, and has fully succeeded in producing a thoroughly practical grammar, and one sufficiently scientific for Parsi students. It would, perhaps, be well if grammarians and students did not place too much reliance upon the minute details of Avesta orthography. Those who are aware how much and how often the MSS. vary, not only from each other, but also from themselves, in the spelling of words, will not lay much stress upon small variations, knowing, as they do, that much of the uniformity in our editions of the texts may depend upon the oldest MSS. being mostly of the same family.

E. W. WEST.

It is a pleasant task to call attention to a further instalment of the publications of the Archæological Survey of India, in the shape of Dr. E. Hultzsch's volume of Tanjore Temple inscriptions, being Vol. II. Part 1 of his "South Indian Inscriptions."

The Tanjore Temple has always been a subject of exceeding interest to students of South Indian history and Tamil palæography, owing to the presence thereon, on almost every outer wall, of the well-known band of deeply-incised inscriptions in eleventh- and twelfth-century characters, which fills the space between the upper and lower sculptures of the plinth. Several palæographers have essayed to publish portions of the text, and the late Dr. Burnell gave a substantially accurate account of its contents in more than one of his works, but it has remained for Dr. Hultzsch to publish the whole *in extenso*, in a form admirable in itself, and for the accuracy of which his own name is sufficient guarantee.

While it was well known that the inscriptions embodied a record of grants made to the temple by the powerful Chola Sovereigns, Rāja Rāja, Rājendra, and others, Dr. Hultzsch's research has brought to light a considerable number of new historical facts, has explained many doubtful points, and has in no inconsiderable measure enlarged our knowledge—hitherto very scanty—of the general system of revenue and taxation among the old Hindu Sovereigns.

This knowledge cannot fail to be of importance. Such is the state of ignorance regarding the Government of India in ancient times, even among the most educated persons, that it has hitherto been impossible for an Englishman, save by mere conjectures and inference, to reply satisfactorily to the utterances of irresponsible agitators at so-called National Congresses, or the relentless and lying slanders of the Native Press. Every sensible man felt certain that he was not exaggerating the case when he claimed for the British Government that it was the mildest and kindest that had ever existed in India, but there was no certain proof available, nothing that could be paraded before educated Hindus

as conclusively establishing the fact. Part of the necessary proof is now being presented to us by Dr. Hultzsch.

Most of these Congress gentlemen are filled with false ideas. They dream fond dreams of the country, having been formerly united under magnificent monarchs of stupendous power and dignity, the like of whom the world has never seen, who held the whole of India from the Hindu Kūsh to Ceylon in their imperial sway, and under whose benignant and enlightened government flourished all the arts and all the sciences in unparalleled splendour; and few are found to tell them that all this is a mere fabric of the imagination. When the truth becomes known to them it is certain that a great deal of the discontent undoubtedly at present existing will vanish from the land. It is built on false beliefs, but at present they are not known to be false—they are, on the contrary, passionately believed in, and therein lies the danger. For this state of things the Government is mainly to blame in that they did not, in bygone years, give more solid encouragement to the study of archæology and history. If the native student is kept in ignorance, the fault does not lie with him, but with his instructors; and by their parsimony in former days, by the convenient theory that all such studies are subjects for private persons, dilettanti, to work at and not for the State to encourage, by the fatuous argument sometimes raised that “we govern the living and not the dead,” the Government is responsible for the curious state of things actually existing, namely, that after 100 years of sound British rule, the leaders of native thought positively believe that the condition of the people under the Hindu Sovereignities was more satisfactory than it is at the present day. It is well, therefore, that publications like the present should be encouraged by the State, in the best interests both of the country and itself.

The inscription on p. 115, for instance, shows us that there was an excessively intricate and minute system of Revenue Settlement and Survey, while no less than four-and-twenty various taxes sucked the life-blood out of the ryot and the trader. Not only had a trader to pay a general tax on his

trade, but he had to pay a separate tax for the luxury of possessing a set of scales and weights; not only had the owners of all animals to pay taxes on them, but owners of elephants and horses were in addition compelled to pay dues to the State for stalls for sheltering them. The whole of this is abolished under the present Government. The system lasted into our own time under the name of "moturpha." A ryot who dug a tank or well for irrigation had to pay a tax on it. Our Government has not only freed him from this, but rewards him for his energy by refraining from making any charge for the use of the water, and leaving him in the full enjoyment of his improvements.

It may be noted that another inscription, the last in the volume, mentions, besides all these, another harassing tax, the "Prime Minister's Cess," which it may be believed was not small.

It has long been known that the great sovereigns, Rāja Rāja and Rājendra, raised the Chola kingdom to its highest pinnacle of grandeur. From being a petty kingdom, dividing with the realms of the Chūlukyas, the Pallavas, the Pāṇḍyans, the Cheras, and others, the Southern Peninsula of India, the dominion of the Cholas at this period of its greatness extended over the whole of the territories of these states, now become tributary.

The inscriptions now published record, for the most part, gifts made to the Tanjore Temple by these powerful chiefs. The first was engraved by order of Rāja Rāja about the year A.D. 1049, the twenty-sixth of his reign, to commemorate gifts made by himself, his elder sister, his wives, and others. A later record was in his twenty-ninth year (A.D. 1052). Part of the gifts made between the twenty-third and twenty-ninth year were taken from the treasures seized from the conquered Chēras and Pāṇḍyas on the western side of the Peninsula. Other details of grants follow, proving that at one time the Temple must have possessed enormous wealth.

Inscriptions Nos. 4 and 5 give details of grants of village lands for the maintenance of the Temple made after Rāja

Rāja's twenty-ninth year, and Dr. Hultzschi has very cleverly worked out the profoundly confusing system of land-measurement, and embodied it on page 66 into a table. A glance at this will enable any unprejudiced reader to comprehend how vastly superior and more simple our present system is to that of the days of Rāja Rāja.

In inscription No. 6 we have gifts made by Rāja Rāja's eldest sister Kundavaiyār, the daughter of Parāntāka II.; while Nos. 7 and 8 contain a list of her charities down to the third year of the King Rājendra (A.D. 1067). These consist mostly of a large number of precious stones, many apparently not of great intrinsic value if we may note the description given of them. In one place 109 rubies and other stones are mentioned together, "including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the one." The priests who drew up the inscription clearly looked their gift-horse well in the face!

No. 9 is dated in the sixth year of Rājendra Chola (A.D. 1070), while the next ten were all inscribed about the year A.D. 1074. From them much is learned regarding the system of village assemblies, or Panchayats. In A.D. 1083, the nineteenth year of his reign, Rājendra Chola caused the twentieth inscription to be engraved, and in that he mentions a number of names of places conquered by him during the previous seven years. One victory was secured by an attack by sea. Dr. Hultzschi considers it certain that no fresh conquests were made after Rājendra's nineteenth year.

The twenty-first and twenty-second inscriptions belong to the reign of Kōnērin-mai-Kondān, as his name must now be spelt; but it is very doubtful to what sovereign this title applies. He reigned for at least thirty-five years, and flourished subsequently to Rājendra.

The last in the book, No. 23, belongs to the reign of Tirumalai dēva, and is dated in the year A.D. 1455. The author considers it not improbable that Tirumalai dēva is identical with Timma—the founder of the second Vijayanagar dynasty, in proof of which he points to some of the fiscal terms being of Canarese origin.

The addition, in this volume of facsimile plates is very welcome, and altogether the publication is worthy of its accomplished and scholarly compiler. We can suggest only one improvement, but it is one which would greatly enhance the trouble and difficulty of publication. This is that the text should be transliterated into English characters, as well as given in the vernacular. At present the work is only epigraphically useful to those acquainted with the Tamil and Grantha characters. It would be rendered of far greater interest to scholars all over the world if they were enabled to determine the reading of the alphabet.

R. D.

V. ADDITIONS TO THE LIBRARY.

Presented by the Ninth International Congress of Orientalists.

- Krall (Prof. J.). Die Etruskischen Mumienbinden des Agramer National Museums. 4to. *Wien*, 1892.
- Boulgarow (P. Chr.). Guide de la Conversation Francais-Bulgare-Allemande. 12mo. *Sophia*, 1892.
- Huitième Congrès Internationale des Orientalistes tenu en 1889 à Stockholm.
- Compte-rendu de la Session de Christiana rédigé par J. Lieblein. 8vo. *Leide*, 1892.
- Macdonnell (A. A.). A Practical Sanskrit English Dictionary, with transliteration, accentuation, and etymological analysis throughout. 8vo. *London*, 1892.
- Tamil Inscriptions in the Temple at Tanjavur, vol. 2, part i., the walls of the Central Shrine. Edited and translated by E. Hultzsch. 4to. *Madras*, 1891.
- Sākatāyana's Grammar with the Prakritjāsaṅgraha commentary of Abhayacandrasūri. Published by G. Oppert. 8vo. *Madras*, 1892.