

indistinguishable in make and shape in pretty nearly every part of the globe, it is not necessary to infer that the art and practice of making them first arose at some particular spot and then spread from it as a centre in all directions. The similarity of human needs and the existence in very many places of a similar suitable material are quite enough to account for the wide distribution and general resemblance of such things.

But nowadays one is almost invited to believe that no boy anywhere in the world had ever picked up a stone to throw at a bird, without some stranger from a far distant country having first informed him, either directly or indirectly, that such a thing could be done. When one considers the difficulty and slowness of communication in former days, it is surely the height of rashness to assume that people in remote parts of the world must everywhere have waited indefinitely till every invention that has contributed to their material welfare came drifting in from some special hotbed of culture such as Egypt or Babylonia. However, that is a very big subject, hardly suitable for discussion in this place. If I have introduced it at all, it is because it seems to have influenced Mr. Perry's judgment and point of view to what I venture to consider an undesirable and unfortunate extent, colouring his mind with certain preconceptions which have unconsciously biassed him in his handling of the evidence discussed in this book and seriously affecting the value of his arguments.

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C. O. BLAGDEN.

THE PALÆOGRAPHY OF INDIA. By RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA. Second edition (revised and enlarged). Printed by the Scottish Mission Industries Company, Ltd., Ajmer.

Pandit Gaurishankar Ojha, the learned curator of the Rajputana Museum at Ajmer, has rendered a real service

to the cause of epigraphical research in bringing out a new edition of his work on Indian palæography, which appeared first in 1894 under the title *Prācīna Lipimālā*. The book has been thoroughly revised, enlarged, and brought up to date, so that it has now grown to an imposing volume of thrice its original size.

After a preface and an introduction containing an *aperçu* of the progress of antiquarian researches in India, the author discusses in his first four chapters: the antiquity of the art of writing in Ancient India, the origin of the Brāhmī and Kharoshthī alphabets, and the history of the decipherment of ancient characters. The next fourteen chapters give an account of the ancient alphabets, of India: Brāhmī, Gupta, Kuṭīla,<sup>1</sup> Nāgarī, Śāradā, Bengali, the Western script, that of the Central Provinces, Telugu-Canarese, Grantha, Kalinga, Tamil, Vaṭṭeluttu, and Kharoshthī. Two special chapters (xix-xx) are devoted to the numerical symbols of the Brāhmī (and its descendants), and of the Kharoshthī. In his chapter xxi the author treats of the principal Indian scripts of the present day, their evolution from the ancient Brāhmī being discussed in the next chapter. A special chapter deals with the evolution of the Nāgarī numerical figures. The final chapter (xxiv) gives an account of the writing materials: palm-leaf, birch-bark, paper, cotton-cloth, wood, silk, leather, stone, brick (and earthenware), gold, silver, copper, brass, bell-metal, iron, ink, reed-pens, and other instruments for writing. To these twenty-four chapters is added an Appendix containing a dissertation on the epochs of various eras used in India.

Throughout his work Pandit Ojha has fully utilized the results of antiquarian research during the twenty-four years which have elapsed since the first appearance

<sup>1</sup> The term *Kuṭīla* would better have been replaced by "acute-angled", as according to Bühler, *Indische Palæographie*, p. 50, it is based on an erroneous rendering of the expression *kuṭīla akṣhara* in the Devae Prasasti.

of his book. In his discussion of the Śāradā, for instance, he has made use of the epigraphical materials which have come to light in the West Himalayan hill State of Chambā. Pandit Ojha's book is composed in a Hindi which is remarkable for its clearness and purity. It shows how well a modern Indo-Aryan language adapts itself for a scientific work of this kind.

The book will no doubt be welcomed in the first instance by the author's countrymen, as it will help to stimulate their interest in the historical records of their country, and guide their studies in the field of palæographical research. But to European scholars too, even those who are not familiar with Hindi, the work under review will be valuable on account of the eighty-four carefully prepared plates which form the second part of Pandit Ojha's volume. Plates i-lxx contain not only complete reproductions of the various ancient scripts (both single *aksharas* and ligatures), but also facsimiles of portions of inscriptions, the Nāgarī transcripts of the latter being given in the chapters where the scripts are discussed. Plates lxxi-lxxvi give tables of the numerals. It was an excellent idea to include the principal modern alphabets (modern Śāradā, Ṭākārī, Gurmukhī, Kaithī, Bengali, Maithil, Uṛiyā, Gujrātī, Marāṭhī, Telugu, Canarese, Grantha, Malayālam, Tuḷu, and Tamil), and to add a few plates which show the gradual development of some of these (Nāgarī, Śāradā, Bengali, Canarese, Grantha, and Tamil) from the ancient Brāhmī.

J. PH. V.

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THE DĪWĀN OF GHAILĀN IBN 'UQBAH, KNOWN AS  
DHU 'R-RUMMAH. Edited by C. H. H. MACARTNEY.  
Cambridge University Press, 1919.

In editing the poems of Dhu 'r-Rummaḥ for the first time, Mr. Macartney has completed, with success, a task