

before publishing the results of his linguistical researches he can certainly not be reproached with producing what was not properly matured. From the existence of a number of Sanskrit inscriptions in Achinese territory he rightly concludes that the Hindu immigration in Sumatra must have proceeded from the North-East coast of Achin. The early traces of Hindu influence in the vocabulary of the native race were subsequently more or less obliterated by the ascendancy which the Islam gained. The results, however, of these extraneous influences were so different in different parts of the territory, that at present four main dialects of the language may be distinguished, of which the one spoken in the twenty-five and the twenty-six Mukims (or parishes) takes the lead. In the "Tijdschrift" of the Geographical Society of the Hague for 1888, there is a valuable article by the same author on the West Coast of Achin, in which details are given concerning the four languages spoken there in addition to the Achinese dialects, and the districts are specified in which each language prevails. (See "Afdeeling: meer uitgebreide artikelen," pp. 508-14).

The language itself, though Malayan in its whole conformation and possessing a large ingredient of Malay words, occupies an independent place of its own; it would appear to be nearer akin to the Batak than to the Malay proper. The Arabic character with which it is written seems even less adapted to it than it is to Malay. We fail to see, e.g. what force or function the purely Arabic letter 'ain has in such native words as 'oh, as far as (= Malay *sampe*), and 'oi, to creep. We beg leave to refer for a number of valuable philological observations on this language to a review of the two works under notice in "De Indische Gids" for June, pp. 1055-63, and would only add, with regard to the literature, that even when the Achinese power was at its height early in the seventeenth century, the Sultans caused the laws and chronicles of the country to be written in Malay, and that, if subsequently many books were written in the vernacular, most manuscripts have perished since in the fierce war with the Dutch, so that Achinese MSS. are of extremely rare occurrence. However, in the article previously referred to on the West Coast of Achin, no fewer than ten works written in Achinese are specified. The author has therefore laid the student under all the greater obligations by the selection of extracts from these Achinese works, which form the second part of his grammar. They are all (pp. 95-158) in the Arabic character, the first three also romanized, and the first five accompanied by a Dutch translation. It should also be mentioned that on Mr. van Langen's return to India, the task of carrying the grammar and dictionary through the press devolved on Dr. Wijnmalen, the learned Secretary of the Asiatic Society of The Hague, who has acquitted himself of it with his wonted scrupulous care and conscientiousness, and that both that Society and the Dutch Colonial Office deserve much credit for having subsidized both works, the production of which, at the hands of the well-known publishers Messrs. M. Nijhoff & Co., leaves nothing to be desired.

*Epigraphia Indica and Record of the Archaeological Survey of India.* Edited by Jas. Burgess, Director-General of the Archaeological Survey of India. Parts I.—III.

Hitherto the student of Indian inscriptions had to search for the records as yet published in the pages of various learned Periodicals of India and Europe, besides the volumes of the Archaeological Survey and other independent works. The foundation of a new Quarterly exclusively devoted to Epigraphy is sure to meet with a very warm reception, therefore, on the part of all students of Indian History.

Dr. Burgess has succeeded in securing the assistance of the most competent scholars in every branch of Indian Epigraphy, and the majority of the records published in the first three parts possess an exceptional value and interest. Thus Prof. Bühler has edited and translated, among other noteworthy inscriptions, the recently discovered twelfth Edict of King Aśoka according to the Shāhbāzgarh version, and the equally new copper plate of king Harsha, which was obtained by Dr. Führer from the Collector of Azemgarh. This grant of king Harsha, together with the Sonpat seal deciphered by Mr. Fleet, is the only authentic record of one of the most eminent personages in the ancient history of India, and extremely important both as confirming the statements of Harsha's biographer Bāna, and of Hiouen Thsang, and for correcting and enlarging them. The genealogical portion of the grant under notice refers to three more predecessors of Harsha, besides those mentioned by Bāna and the Chinese traveller. The latter authority tries to make a Buddhist of Harsha; but in the grant, Harsha describes himself as a worshipper of Maheśvara or Śiva. The foot-note signed A. F. undoubtedly comes from Dr. A. Führer, who has long been engaged on a new edition of the *Sriharshacharita*. It is satisfactory to know that the best MSS. of Bāna's work agree with the grant in giving Yaśomati as the name of Prabhākaravardhana's queen. The Central Provinces inscriptions, which have been deciphered by Prof. Kielhorn, belong to the twelfth century, and throw a great deal of new light on the history of the Chedi dynasty of Ratnapur, and of neighbouring dynasties. The Badaun inscription, edited by the same scholar, contains a list of the early rulers of that town, none of whom had been known hitherto. Prof. Kielhorn has published, moreover, no less than eight old inscriptions from Khajurāho (Kharjūravāhaka), another ancient town in the North-West Provinces, in which the rise and history of the Chandellas of Bundeikhand is recorded; and we are looking forward very much to his promised edition of the important Siyadoni inscription, to be published in Part IV. Dr. Hultzsch, of the Madras Archaeological Survey, has contributed a number of difficult grants and other inscriptions from different parts of India. We are glad to learn that the same scholar's work on the inscriptions of Southern India, which is likely to prove an excellent starting-point for all future inquiries into South Indian history, is on the eve of publication. Prof. Eggeling's careful edition and translation of the interesting inscription found in a

well near Delhi, in which a brief abridgment of the history of that city is given, is highly welcome, although that inscription had been twice edited before. The correctness of Prof. Eggeling's proposed identification of the term *pratigana* with the modern *parganá* 'a district,' is borne out by the fact that the same result has been arrived at, independently, by Dr. Hultzsch in his edition of that inscription (*Journ. of the Germ. O. S.* xl. p. 58). If possible, the number of facsimiles should be increased in the future issues of this most valuable and promising new Quarterly.

J. JOLLY.

*A Progressive Grammar of the Malayalam Language for Europeans*, by L. J. Frohnmeyer. Mangalore, 1889. (xvi. and 307 pages.)

The Malayálma—or, as it was formerly called, the Malabar—language, which is spoken by about four millions of the inhabitants of the Malabar coast and in Travancore, is so near akin to Tamil that doubts have been expressed whether it stands to the latter in the relation of a daughter to the mother, or whether both are traceable to one common source. The former opinion was held by F. W. Ellis both in his learned "Dissertation on the Malayálma Language" and in his "Kural" upwards of three-quarters of a century ago. The latter is the opinion of Dr. Gundert, the highest modern authority among natives as well as Europeans on the subject of Malayálma philology. High Tamil and Malayálma would appear to have begun differentiating at least eight or nine hundred years ago, when the pronominal verb-terminations, still traceable in the earliest Malayálma poetry and in the old inscriptions, were gradually dropped, since which time the dialectical peculiarities have independently developed into a distinct language. It is interesting to pursue this intercomparison of the two languages in detail. In the common Malayálma vernacular we observe that not only the characteristics of personality, number and gender have been abandoned, but that also many Old-Tamil forms, obsolete in modern Tamil, have been retained. On the other hand, the proportion of Sanskrit ingredients in Malayálma is far greater, while in Tamil it is considerably less, than in any other Dravidian tongue. The author of the excellent manual, the title of which stands at the head of this notice, has paid special attention to this subject, and he gives numerous instances even of Sanskrit nominal and verbal inflexions which are part and parcel of the language. It was probably the frequent occurrence of such ready-made Sanskrit words in Malayálma poetry which induced Mr. F. W. Ellis to remark that "the language of Malayálma poetry is a mixture of Sanskrit, generally pure, with Sen and Kodun Tamil. . . . Declined or conjugated forms from the Sanskrit are not admissible into Tamil. They are not admissible, also, in Malayálma prose, but in verse they are often used with such profusion as to give it the appearance of that fanciful species of composition called in Sanskrit *Manipraválam*, and in English 'maccaronic verse,' rather than the sober dress of grammatical language"

(*Dissertation on the Malayálma Language*, pp. 21, 22). The popular songs or romances of the Malayáleees are altogether free from those excrescences of epic poetry, being composed in the ordinary dialect. There are also considerable differences between the vernacular speech of the North and that of the South. But the dialect spoken by the Mápillas, or Muhammadans of Malabar, who have achieved a certain notoriety in the modern history of India, has been made the subject of a separate treatise by the late Dr. Burnell (*Specimens of South Indian Dialects*, No. 2). They have successfully adapted the Arabic character to their dialect and a number of well-lithographed books are annually produced at their presses. It should also be mentioned that, as Dr. Burnell has shown (*l.c.* p. 11), the earliest known specimen of spoken Malayálma, found in Varthema's travels (1508), already exhibits the language devoid of personal verb terminations as it is now. The philological treatment of the language dates from Dr. Gundert's works, whose own literary compositions in the language itself take a high rank for purity of style. His big grammar is in every way a pattern; but, being written in the vernacular, can only be of service to those already acquainted with the language. Mr. Frohnmeyer has, therefore, rendered a signal service to European students by elaborating a practical manual in which, according to a skilfully devised analytical method, all the facts of the language are stated, explained and richly illustrated by examples. These examples are chosen with a view to the practical acquisition of the vernacular and to the imparting of much useful knowledge concerning the literature, customs, habits, household occupations, etc., of the people, and the natural history and government of the country. It is one of the most practically useful grammars we have seen. Full and ample indices facilitate reference to its rich and varied contents. As for beauty of type and general correctness the book leaves nothing to be desired and reflects, as indeed do all its publications in Dravidian philology and literature, the highest credit on the Basel Mission Press, Mangalore.

*Alberuni's India. An English Edition, with Notes and Indices*, by Dr. Edward C. Sachau. London, 1888. (Vol. I. l. and 408 pages; Vol. II. 427 pages.)

Professor Sachau's translation of Alberuni's *Indica* is now before us. Whoever glances, even superficially, at the contents of these two handsome volumes, cannot but feel impressed with the vast amount of honest, painstaking and unflinching labour which is represented in this translation. With a single exception—need we name Gildemeister?—there is, we are convinced, not another living Orientalist possessed of such a command of the Arabic and Sanskrit languages and literatures, as is indispensable to any one who would attempt this task, and, if there were, we doubt whether he could have accomplished it more satisfactorily. Professor Sachau gratefully acknowledges the aid afforded him by Sanskritists such as Kielhorn and