

## BOOK REVIEWS.

JÄSCHKE: *Tibetan Grammar*. Addenda by A. H. Francke assisted by W. Simon. Walter de Gruyter, Berlin and Leipzig, 1929, pp. VI, 161.

THIS book is a reprint of Rev. Jäschke's Tibetan Grammar with Addenda by the late Dr. A. H. Francke and Dr. Walter Simon. The Addenda occupy pp. 105-161 of the present edition. Jäschke's Grammar, a highly commendable piece of work for its time, has long been in need of a revision. This has now been done by the authors of the Addenda.

Jäschke drew his illustrative material mostly from West Tibetan dialects with which he made himself familiar during his long sojourn in the provinces of Western Tibet. Students of Tibetan will be rather disappointed to find that the same thing was done by the authors of the Addenda. Most of the illustrative material embodied in the Addenda and a great many of the formulated phonetic and grammatical rules are based solely on West Tibetan dialects. In other words, the new edition of Jäschke's Grammar is an indispensable instrument of work in the study of the dialects of Western Tibet, but is hardly adequate for the study of the literary Tibetan as preserved in the provinces of Central Tibet / that is dbUs and g'Dsañ / . A number of statements made in the Addenda need correction and further investigations.

Dr. J. Vogel's researches indicate that the Indian form of writing which is most closely related to the Tibetan script, is the North-West Gupta alphabet / Cf. *Epigr. Indica*, Vol. XI, p. 266 / and seem to be supported by the following passage found in the Tibetan historical work, the Pad-dkar čhos'byuñ, fol. 98 / Bhutan edition / :

དེའི་ཚེ་བོད་ལ་ཡི་གེ་སིང་པས་བོན་མི་ཨ་ཉུའི་བྱ་འཇམ་དབྱངས་ཀྱི་སྐྱེལ་བ་སྐྱོལ་ཏེ་ཁ་  
 ཚེར་ཡི་གེ་སྐོབ་དུ་བཏང་། དེས་སྐོབ་དཔོན་རྩའི་རིག་བ་སིང་གི་བྱ་བ་ལས་སྐྱལ་གསལ་པར་  
 བསྐྱབས། བོད་དུ་ལོག་ནས་བོད་ཀྱི་སྐད་དང་བལྟན་ནས་གསལ་བྱེད་སྲུང་ཅུ། དབྱངས་གྲག་  
 ཀྱིད་བཞིར་བསྐྱས། དབྱིབས་ཁ་ཚེའི་ཡི་གེ་དང་བལྟན་ནས་རྩེ་སའི་སྐྱེ་སྐྱེལ་མ་ཅུར་བཅོས།  
 རྩེའི་བལྟན་བཅོས་བཟུང་མཛད། ॥

\*In those days, there was no script in Tibet. Thon-mi Sambhoṭa, son of Anu, an incarnation of Mañjuçrī, was sent to Kashmir to study writing.

From the Teacher Lha'i rig-pa señ-ge he acquired a perfect knowledge of the grammar. On his return to Tibet, he codified the Tibetan language, and made a script of thirty consonants, and four vowel sounds. He made the script similar in form to the script of Kashmir. He erected the Maru Castle in Lhasa, and composed eight treatises on grammar.'

The question of the origin of the Tibetan script is by no means settled, but it seems possible to assert, that the Tibetan script was modelled on an Indian script current in the North-West in the VIIth century A.D.

P. 106. The authors very appropriately refer to Dr. J. van Manen's statement, reproduced by F. O. Schrader in *Asia Major*, I, p. 56. The 'a-čhuñ / འ་ཅུཎ་ / represents a soft guttural spirant / h / , which in some dialects has developed a nasal pronunciation, while in others it was softened to a semi-vowel. In many dialects the pronunciation of the 'a-čhuñ has disappeared, and the initial is treated very similarly to the French *homme*, pron. om and the Italian *uomo* < lat. *homo*.

Ex. འ་མ་, 'o-ma, 'milk': Lahul / Koksar sub-dialect / ho-ma; Lhasa: o-ma; Khams: ɣo-ma / in some Khams-pa dialects the word is pronounced with an initial velar; ɣo-ma /.

འུག་པ་, 'ug-pa, 'owl'. Lahul / Koksar sub-dialect / hug-pa; Lhasa: uk-pa; Khams: ɣuk-pa.

I propose to treat the question of the 'a-čhuñ more fully in my forthcoming *Comparative Grammar of Colloquial Tibetan* which is in the course of preparation.

P. 107. The change of the pronunciation of Tibetan *kya*, *khya*, *gya* to ča, čha, ja / or more correctly č'a, č'h'a, j'a / is the usual pronunciation of these syllables in the dialects of Central Tibet. A guttural pronunciation subsists, however, side by side with the palatalized pronunciation.

P. 108. The pronunciation of the superadded 'r' as 's' is observed in the West Tibetan dialects only / rta, horse, pron. gsa /.

P. 108. The triangular va-zur placed under certain letters usually lengthens the vowel of the syllable. Ex. ཅོ་ཤེའུ་, 'salt' pron. tš'ã. According to

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native grammarians the *va-zur* in this instance is a mere mark to distinguish the word *ṣhva* 'salt' from *ṣha-(ba)*, 'heat'.

The assimilation of a superadded *s*-sound to the class of the following consonant is observed in the dialects of Western Tibet only.

P. 109. The evolution from affricates to fricatives is observed in the dialects of West Tibet only.

P. 110. With regard to the Tibetan accent it must be added that the syllables representing the article have a secondary accent:

འགུར་བ, 'gyur-ba, to become, pron. j'úr-wà.

P. 110. Modern Central Tibetan possess a definite system of five tonemes. The different dialects and sub-dialects spoken in Tibet seem to agree on the main points of the system and the only difference noticed lies in the distribution of high and low pitch among the four fundamental tonemes of the system. As in ancient Chinese, all syllables with an initial surd are generally pronounced with a high-pitched tone, and all syllables with an initial sonant with a low-pitched tone. Words ending in a guttural *g* in the Tibetan dialect of Lahul have invariably the high rising tone. See my article on Tibetan Tonemes in the Sir George Grierson's Commemoration Volume, ed. by the Linguistic Society of India.

P. 112. The authors of the Addenda state:—'It is very extraordinary that the word *bla-ma*, priest, is furnished with a feminine article'. The word *bla-ma* is properly speaking a compound, which the native grammarians explain as follows:—

ཐྱ་མ་ཞེས་པའི་སྐྱ་བཤད་ནི།      མྱོ་བ་མའི་ཚོགས་བསལ་པའི་ཞིང་དེའི་གོང་ན་གཞན་  
མིན་པས་ན་སྐྱ།      མས་རང་གི་བྱ་ལ་འོ་མ་སྦྱར་བ་བཞིན་ཡོན་ཏན་གྱི་འོ་མ་བྱུད་པས་ན་མ་  
བཞིན་ཡིན་པས་ཕྱིར་རོ།།

'The explanation of the expression *bla-ma*:—

*bla* / lofty, high / because there is nothing higher than the toil of giving knowledge to pupils.

*ma*-because the imparting of the milk of knowledge is like the giving of milk by a mother to her child.'

P. 112. རྣམ་པ, *nam-pa*, section, form, is often used as a plural sign with

pronouns. Ex. རྩོད་རྣམ་པ།, khyed rnam-pa, you. It is possible that tsho < tshogs, but I failed to find any hints in Tibetan grammatical works to support this statement. The same is true for ཐམས་ཅད།, thams-ñad, all, which according to the authors of the Addenda is related to the verb འཇམ་པ།, 'tham-pa, to seize, grasp.

P. 114. The authors say:—'The dative is not only the case of the indirect object, but an intensified form of the direct object, khos mi-la rduñ, he beat the man.' The case illustrated by the above sentence is an accusative / las-su bya-ba / . It is ambiguous to speak of 'a dative case often used instead of the locative and terminative case'. Khañ-pa-na yod — is a proper locative.

P. 115. I never heard ལགས།, lags / in such sentences as bla-ma-lags / pronounced le. The common pronunciation of the syllable, both in Western and Central Tibet, is lä.

P. 116. Synonymous compounds play an important part in Tibetan. Some of the honorific expressions are properly speaking synonymous compounds.

P. 118. The explanation of བུད་མེད།, bud-med, woman, as bu-dmad 'the low child, girl, woman' is erroneous. The correct explanation of the word is given in S. C. Das' Dictionary, P. 872:

མཚན་མ་གྱི་ལ་མ་བུད་པས་བུད་མེད་ཅེས་བ་ཡིན།

S. C. Das' English rendering of this sentence should be rejected.

P. 119. Compounds of more than two members are very frequent in Tibetan.

P. 128. It is very doubtful whether རྩོད།, khyed, you, can be considered a contracted form of རྩོད་ཉིད།, khyod-ñid. Khyed is a pronominal form used in the modern strata of the language, and is nowadays pronounced -k'jɛ, with the nasalization of the vowel.

P. 136. The subject of Tibetan transitive and intransitive verbs deserves to be studied in the light of a comparative study of the Tibetan-Burman verbal system.

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P. 138. The Tibetan causative needs further investigation in the light of native grammatical works.

P. 142. The present stem of the verb to give is གཏོན་བྱ, gtoñ-ba btañ is used in the present tense only in the colloquial language.

P. 142. The different forms used for the verb 'to be' vary according to dialects.

P. 152. The authors state:—'The future with bya is not found in ancient texts'. What is the date of these ancient texts? The future in རྟེན་པའི་ཡིད་ལྷན་པའི་ཡིད་ལྷན་, bya is regularly used in literary Tibetan.

P. 153. 'The word gis / gyis / is probably related to the verb bgyid-pa, bgyis, bgyi, to make'. This is hardly the case, and the native grammatical works contain no hint to the possibility of such an explanation.

P. 154. The authors mention an imperative in 'añ. Is the use of this form limited to the West Tibetan dialects? Or is it a vulgarized form of the literary imperative in dañ / Ex. གསུང་དྲུག་, gsuñ-dañ, say! / ?

P. 160. The Tibetan Bible translation should be revised with the help of a competent native scholar.

The death of Dr. A. H. Francke is a severe blow to Tibetan studies. With his passing away, Tibetology lost one of its best scholars in the fields of West Tibetan history and Tibetan folklore. Dr. Walter Simon has published recently a work entitled 'Tibetisch-Chinesische Wortgleichungen' / Mitteilungen des Seminars für Orientalische Sprachen, Vol. XXXII, 1929, abteilung I; also published separately, Verlag von Walter de Gruyter & Co., Berlin-Leipzig, 1930 / which represents a courageous attempt to penetrate a new and as yet almost unexplored field of linguistic research.

G. DE ROERICH.

E. OBERMILLER: *History of Buddhism / chos-kyung /* by Bu-ston, Part I. The Jewelry of Scripture. Materialien zur Kunde des Buddhismus, Heft 18, pp. 188, Heidelberg, In Kommission bei O. Harrassowitz, Leipzig, 1931.

Dr. E. Obermiller has been very active in translating and editing Buddhist texts. He had already given us two extremely useful Indices Verborum /

Sanskrit-Tibetan and Tibetan-Sanskrit / to the Nyāyabindu of Dharmakīrti, and the Nyāyabinduṭīkā of Dharmottara / published in the Bibliotheca Buddhica, XXIV-XXV / 1927-28 / , and an important translation with commentary and notes of the Tibetan text of the Uttara-tantra, published in the Acta Orientalia, Vol. IX, 1931, under the title of 'Sublime Science of the Great Vehicle to Salvation, being a Manual of Buddhist Monism, the work of Ārya Maitreya with a commentary by Āryāsanga'. These important works are now followed by a translation with copious notes of the *chos-'byuñ* of Bu-ston Rin-chen-grub / 1290-1364 / . (The name of the historian is never pronounced Bu-don in Tibet, which represents a Mongol pronunciation. The correct Tibetan pronunciation is Pu-tōn, or with the lengthening and nasalization of the vowel in the second syllable -Pu-tō / .

The voluminous historical literature preserved in Tibet is an important source for the history of the Buddhist Doctrine in India and Tibet. Unfortunately the study of this class of literature has been long neglected in the West, and the result is that we know almost nothing concerning the history of the different religious sects in Tibet. The present volume contains Book I and part of Book II of the *chos-'byuñ*. The first book, in common with other similar histories in Tibet, contains a review of the Buddhist teaching, and a discussion of numerous dogmatic points, with extensive quotations from Mahāyāna texts. The second book deals with the origin of the Buddhist Doctrine in India and its spread in Tibet. We hope that Dr. Obermiller will shortly give us the rest of his translation, which contains the most valuable parts of Bu-ston's History, namely the spread of the Doctrine in Tibet, and a systematic catalogue of works included in the Tibet Kānjūr and Tānjūr.

Dr. Obermiller's translation is on the whole extremely successful. All through the text, the technical terms have been rendered in English. In itself it is a highly commendable way of translating Buddhist texts. The difficulty lies, however, in the fact that so many of the technical terms have no exact corresponding expressions in other languages, and that in consequence a literary rendering may sometimes obscure the true philosophical meaning of the text.

The translation is preceded by an introduction by Professor Stcherbatsky on Bu-ston and his work.

We must be grateful to Dr. Obermiller for having given us an excellent translation of one of the most important historical treatises of Tibetan literature.

G. DE ROERICH.

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C. LEONARD WOOLLEY: *Digging up the Past*. Charles Scribners Sons, New York, 1931, pp. IX, 138, with XXX plates.

Mr. C. Leonard Woolley's name needs no introduction. His remarkable excavations at Ur in Southern Babylonia, and other sites in the Near East have opened new vistas to antiquarian knowledge. The present little book, written for the general public, is a series of talks on field archaeology scientifically conducted. The past decades of archaeological explorations have established the necessity of scientific methods in field archaeology, the value of chronological evidence, and the importance of minute observations and recording. In its essence field archaeology is the application of scientific methods to the excavations, for the scientific value of an object depends not so much on the nature of the object itself, as on its associations which can be discovered only by a careful study of its environment. Museums and other scientific institutions have endeavoured to enlist the co-operations of the general public in the important task of recording archaeological sites and monuments. Proper text-books on field archaeology are badly needed. Sir Flinders Petrie's 'Methods and Aims in Archaeology' has long been out of print and unprocurable. A few years ago the British Museum published a small booklet under the title 'How to observe in Archaeology', 2nd edition, London, 1929, which gives a great deal of extremely valuable information in the different fields of Near Eastern Archaeology / the chapter on Stone Age in the booklet is supplemented by a short pamphlet entitled 'Flints, an illustrative Manual of the Stone Age for beginners', British Museum, London, 1928 /. Many years ago, the Société Préhistorique de France issued an extremely useful Manuel de Recherches Préhistoriques / Paris, Alfred Costes, Editeur, 2nd edition, 1929 /, which serves the same purpose. The present book by Mr. Woolley gives a fascinating account of excavations illustrated by examples from Mr. Woolley's own excavations in Mesopotamia, Egypt and elsewhere, and will no doubt awaken a greater interest in the aims of field archaeology to whose painstaking toils we owe the reconstruction of the ancient civilizations of the Near East.

Much in archaeology depends on mere chance, and hazard has played an important part in the discovery of famous archaeological sites. It is therefore of utmost importance to spread the knowledge of archaeological methods among the general public and equip new recruits for this important work. Mr. Woolley's book is eminently suited for this purpose. It is to be hoped that the other branches of Eastern Archaeology will imitate this example and give us accounts based on excavations of sites left behind by the great civilizations of India, Central Asia and the Far East.

G. DE ROERICH.

## URUSVATI JOURNAL

CHARLES G. COOK: *New Type Questions in Chemistry*. Globe Book Co., New York, 1927.

ERNEST L. DINSMORE: *Chemical Calculations*. Globe Book Co., New York, 1927.

The purpose of the first of these two little books is to assist the high-school teacher of Chemistry. The book contains the following types of questions:—

1. The old type questions requiring the answer in essay form.
2. True-false questions.
3. Completion questions.
4. Evidence questions in which the pupil gives the reason for the truth or falsity of the statement.
5. Wrong statements to be corrected.
6. Home tests. These involve much thought on the part of the student as well as careful searching of the text.'

The reviewer belongs to the class of person who dislikes asking true-false questions as well as completion questions. Though they both may be stimulating to the mind—when carried too far they are prone to do more harm than good. However, this is a matter of opinion. There is no doubt that the author, in less than 100 pages, has succeeded remarkably well in covering the field of elementary chemistry.

'Chemical Calculations' unquestionably is a great help to those who are taking the first steps of a chemical education. The book consists of accurate and carefully selected descriptions of definitions and laws of chemistry followed by a number of problems. The intricate field of chemical equations is not forgotten nor are the problems involving weights and percentage composition neglected. At the beginning is found a concise table describing the periodic arrangement of atoms in terms of electrons and protons. Teacher and pupil alike will find this book most useful.

V. A. PERTZOFF.

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HUSTINGTON AND CARLSON: *Environmental basis of Social Geography*. Prentice-Hall, Inc., New York, 1929, pp. XXIII, 495, illustrated.

Since the recent tendency among geographers to emphasize the social and humanistic aspects of geography, the problem of environment has again come to the foreground. Geography, essentially a science of relationships between man and his environment, is an indispensable introduction to the study of mankind's Past and Present.



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The present book serves as a good introduction to social geography, and describes the various problems of the influence of environment on the population of a region, its economic life and tendencies, with a sound and scientific method.

G. DE ROERICH.

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CHI LI: *The formation of the Chinese People: an anthropological inquiry.* Harvard University Press, Cambridge, 1928, pp. 283.

In this book, Dr. Chi Li, of the Tsing Hua Research Institute, makes an attempt to solve the very complex problem of the ethnic formation of the Chinese people. The author's conclusions are based on his observations conducted among Chinese students in the U.S.A., and Chinese laborers / natives of Kuangtung / in Boston. The author quotes extensively from Chinese literary sources, and especially from the great Encyclopedia Ch'in Ting Ku Chin T'u Shu Chi Ch'eng, and the Dynastic Histories. He divides the mass of China's population into two large groups: The We-group or Chinese properly speaking, and the You-group or barbarians, that is tribes of foreign origin with whom the Chinese came into contact during their expansion.

P. 259. Hala-wusu is not a Tibetan name, but represents the Mongol qara-usu 'Black water'—a common Mongol name for rivers. The upper course of the Luchiang or Salween is called Nag-chu 'Black water or river' by the Tibetans. The Yunnan tribal name of Hala can hardly have anything in common with the Mongol qara 'black'.

Extensive explorations of prehistoric sites in China proper and along the Chinese border will no doubt throw new light on the problem of the ethnic constitution of the Chinese race, and until this has been done we can hardly expect a satisfactory solution of the problem.

G. DE ROERICH.