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I. EXTRACTS FROM CORRESPONDENCE.

From a letter from the Rev. Chester Bennett, Missionary in Burma:

"Tavoy, British Burma, June, 1851.

There are ten Zats, or lives of Gaudama as he existed in states before he became Gaudama, which to an orientalist are exceedingly interesting, and would, unquestionably, if well translated, be more readable than one half of the stories of the present day, so far as the ingenuity of the writers is concerned. But when I remark that the translation now sent* was made in 1836, and copied in December last, when I was on the sea-side for my health, and that I have been ever since trying to get leisure to prepare and append the notes, and only now have succeeded, as my time is occupied with multifarious missionary labors, . . . . I cannot give any encouragement as to my translating the Zats, however much I should like to see the work done. But if Providence should place me in Burmese work only, I should feel under the necessity of again reading the books, and, if so, might possibly attempt something at translation."†

From letters from the Rev. Dr. Justin Perkins, Missionary in Persia:

"Oroomiah, March 25, 1851.

The accompanying singular document, (of which the following is a translation,) . . . . is interesting only from the locality of its origin, as illustrating the taste and character of the Persians. It was delivered to my translator, Deacon Joseph, a few weeks ago, carefully sealed under several successive envelopes, by a Persian lady, near one of the gates of Oroomiah. . . . . No clue to its author, or object, has yet transpired, though it probably comes

* Of the Ma-la-len-ga-ra Wottoo, published in this Number of our Journal.

† Compare Burnouf's remarks on this class of Buddhist sacred books, as represented in the collection made by Mr. Hodgson in Nepal, in his Introduction à l'histoire du Bouddhisme Indien, p. 61.
from some Muhammedan, who took this method to prepare the way for making application for some favor.

In regard to the contents of the document, I need only remark that, as you will perceive by inspection, it purports to come to me from the Lord Jesus Christ. The place of the seal, at the head of the document, is that occupied in Persia only by the royal seal. The title "Christ the Spirit of God" is a designation often applied by Muhammedans to our Saviour.

Translation of the accompanying document.

Mr. Perkins,

Verily, your face is white before God; and well done for your beautiful walk and conversation, and your beneficent deeds! Henceforth go on in the good way among men, unto the end, that trouble and harm may not intervene; for this is profitable, both for this world and for eternity, and is the occasion of increasing your honor among those who are near the gate of God.

In the methods of training Joseph do not spare yourself, for he will be an instrument of establishing and advancing religion.

And of the Muhammedans there cometh unto you a man thirty-eight years old, his height a yard and a half and a span (after the manner of your country, in which you have dwelt); his beard is small, and he is not yet married; his name is Abd-ul-Metleb. As soon as he shall reach you, grant him, without displeasure or refusal, whatsoever he shall ask of you; and let every one, according to his ability, show him kindness. It will be for the advancement of religion, and will be accepted at the treasury of charity. And do you give orders that no one withhold from him any needed favor. After seven years,
the mysteries of his salvation, and of his beneficent signs, will be
revealed; for what good signs have proceeded from him?

This is written in the Persian language, because, after seven years,
you will have dominion over the countries of Irâk, of which the
language is Persian.

"Oroomiah, December 16, 1851.

I am happy to write you a few lines to thank you for the second
volume of the Journal of the American Oriental Society, which has
just reached me. Permit me to offer you my hearty congratulations
on the fine appearance of that volume, and the interest and value of
its contents.

I am much interested in the Contribution to the geography of Cen-
tral Koordistan, from the late lamented Dr. Smith, as contained in
the second volume of your Journal. Valuable as are his observa-
tions, however, he is probably wide of the truth on one point in re-
gard to which he and Dr. Ainsworth are so much at variance,—I
mean, the latitude of Julamerk. Dr. Smith locates that town con-
siderably North of Oroomiah, which is nearly in 37° N. Lat., whereas
it is probably in just about the same latitude as Oroomiah, or two or
three miles South of it. This view is entirely accordant with the
present impression of Dr. Wright, who is quoted by Dr. Smith, but
who has since visited Julamerk again, and given more attention to
the subject. It is true that we have not yet had all the instruments
desirable, to settle that question; but we have been over the ground
repeatedly, with this subject in mind. We hope to obtain a quadrant
in the course of a few months, and then, as we have commenced a
mission-station in Gawar, a mountain-valley seventy miles due West
from Oroomiah, and only about a day's ride from Julamerk, the
point in question can be easily and accurately decided.

You may be interested to know that a weekly newspaper, in the
Persian language, has been commenced at Tehrân, which is ably
conducted by Mr. Burgess, an intelligent Englishman. A very good
geography, with an atlas containing numerous maps, has also been
published in the Persian language, the present year, by a European
adventurer in this country, who is well qualified for the task. These
things are interesting to the oriental scholar, as well as hopeful for
the civilization of Persia. I hope to have the pleasure of sending
you a copy of this newspaper and geography for your Library.

The visit of Dr. Layard to Van, a year ago last summer, and the
prospective publication of the copies of the cuneiform inscriptions
which he took, near that ancient town, leaves nothing to be desired
on that subject. I allude to it, as I had formerly in mind to visit
those inscriptions, but was prevented.
We have printed six hundred pages, in quarto form, of the Old Testament in ancient and modern Syriae, and four hundred pages remain. The work is going steadily forward, though slowly, which you will not regard as strange, when you call to mind that we have only unskillful Nestorian printers. We shall of course send a copy of the work, when completed, to your Library, as also of all the books which we print from time to time."

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From a letter from the Rev. Austin H. Wright, M. D., Missionary in Persia:

"Oroomiah, November 17, 1851.

We take the deepest interest in the publications of the Society. The present volume is full of most valuable matter, and will furnish useful reading, at leisure hours, for months to come.

I am about sending you some specimens of a Syriac manuscript called Makamat, a work probably excelling, as a literary curiosity, the Arabic volume of the same name.

In a recent missionary tour in Koordistan, it fell in my way to visit the celebrated mines of sulphuret of arsenic, situated near the village of Goranis, and three hours from Kochanis, the residence of the Nestorian Patriarch, Mar Shimon. These mines are now worked by the Turkish Government, which employs in them about twenty men, Koords and Greeks. I entered the mine worked by the Greeks, and brought away from it some beautiful specimens of realgar and orpiment.*

The unfortunate Professor Schulz came to Goranis, and it was here that he fell into the hands of the bloody Koordish chiefs Noorullah Beg and Solyman Beg. The latter accompanied the German professor back towards Bashkullah, and in a deep ravine on the way, at a retired spot, barbarously murdered him. The Nestorians of the village entertained us with an account of the professor's visit to them, of his going to their church, and reverently kissing the cross, and of their anxious fears for his life, when he rode away in the company of the treacherous chief.

God rules, and retribution sooner or later overtakes the guilty. Noorullah Beg, who ordered and planned the professor's death, is

now an exile from his country, a prisoner of the Porte on the island of Crete; and Solyman Beg, who bathed his hands in the learned traveller's blood, died some years since in Erzroom, a miserable criminal in the hands of justice."

From a letter from William Winthrop, Esq., U. S. Consul at Malta:

"United States Consulate, Malta, February 22, 1851.

In the minutes [of the Society] under date of May 24th, 1847, I notice the name of Dr. Holt Yates, he being made a member of the Oriental Society. I had the pleasure of making this gentleman's acquaintance when passing through this island, some months since, on his way to England, where he now is. I mention this circumstance, as Dr. Yates, when here, presented me with a manuscript touching on the position, climate, and products of the valley of the Orontes, which I arranged for publication. I now have the pleasure of forwarding you this little sketch.*

I have taken due note of your suggestions in reference to the antiquities of this island; but some time and much attention will be required before I shall be able to fulfill the wish expressed by me in my last communication.†

From a letter from Dr. Albrecht Weber, of Berlin:

"Berlin, March 29, 1851.

In exchange for the highly valuable first volume of your Journal, I shall take the liberty of presenting to your Society a copy of my catalogue of the Sanskrit manuscripts deposited here in the Royal Library, which will be printed in the course of this year.

I have already had the pleasure of instructing two of your countrymen in Sanskrit, Mr. Wales and Mr. Whitney. Mr. Whitney certainly entitles us to great hopes, as he combines earnest-

* The Valley of the Orontes, its position, climate, and products. Malta: 1850.
† "It would afford me much pleasure to give the members of the Oriental Society a brief description of the most interesting remains of antiquity on this island, should I find that it would come within the scope of their publication."
—Letter from Mr. Winthrop, November 14, 1850.
ness and diligence with a sound and critical judgment. I hope to induce him to undertake an edition of the *Taïttiриyas-Brânyaka*, one of the most interesting Vedic Scriptures. The text, in two different recensions, is to be found in the East India House, in more than one copy, together with Sayana’s ample and perspicuous commentary: so far, the editing is not too difficult, while, on the other hand, it is of great importance for the Vedic antiquities."


**From a letter from Prof. Rudolph Roth, of Tübingen:**

"Tübingen, August 2, 1851.

We see with pleasure, how the Society knows of means to concentrate, and call into exercise, the erudite abilities possessed by America.

In return, I hope to be able, in the course of this year, to offer to the American Oriental Society my commentary on the *Nirukta*, of which all but an appendix was long since completed, but which will not be hurried in the printing,—executed, to be sure, very far from me, in Göttingen.

In the course of the coming winter, I hope to publish a part of my studies on the Veda and the Zendavesta. I shall treat of the fundamental conceptions and doctrines of both religions, and believe myself able to show, also, their relationship in many single points wherein they have been, hitherto, thought to differ. In connection with this, it will be possible, also, to determine more exactly the compass and significance of the Zoroastrian reformation.

For such labors, the means are at length, though slowly, increasing. Professor Spiegel in Erlangen has now published the first heft of his edition of the *Vendidâd*, which contains chapters 1–10. It is printed with types made on purpose for it, in the Government Printing Office of Vienna, but has a bookseller for publisher. The text is still only conformed to the manuscripts, and not yet settled in accordance with the principles of higher criticism. This course, to begin with, is certainly the right one; but the other, also, must soon be entered upon.

Some months ago, the same savant printed a grammar of the Pârsî, i.e. of that dialect which goes immediately before the modern Persian, and was formerly called Pâzînd. In the appendix, he has printed off and translated some valuable fragments in Pârsî.

Wilson’s and Langlois’ translations of the *Rigveda*, of the former, Volume I. and of the latter, Volumes I. II. III. will have already floated over the ocean."
Wilson's translation has at least this value, that we see by it how a learned Indian of the fourteenth century of the Christian era understood the hymns of the fourteenth century before Christ; although no translation of the Veda, it will serve as a contribution to the history of its interpretation in India. But Langlois' book has not even such a value. . . . Whoever attempts to form an idea, from this book, of Indian antiquity, religion and usages, will do the same as one who would make himself acquainted with Persian antiquity out of Anquetil. A translation according to the requirements and with the helps of philology, is still wanting. But, indeed, there is no such thing as hurrying thus to translate the whole: that is not so easy as it may be in the case of the Ramayana and the Mahabharata. The lexicon must first be settled, and for this we need a more exact knowledge and investigation of particulars. Every translation which we make now, is only a structure for the nonce, which must be reconstructed. . . . How long has Homer been labored upon, and not every thing, as yet, in respect to the lexicon, is fixed!

I have had for a scholar, through this summer, one of your countrymen, Mr. Whitney of Northampton. . . . Through the winter, he will reside in Berlin, in order to collect there whatever can be found for the Atharvaveda, and then return here with what is brought together. We shall then together see what can be done for this Veda, hitherto without a claimant, which I consider as the most important next to the Rigveda.”

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From a letter from Dr. Gustav Flügel, of Meissen:

“Meissen, November 14, 1851.

I was not in Saxony when your letter arrived. The Government of Austria had invited me to draw up, at Vienna, a catalogue raisonné of the oriental manuscripts of the Imperial Library, which will be printed; and in fulfilling this honorable call I passed the whole summer at Vienna. . . . . . At the same time, I should like to be informed in what manner I might best discharge my duty as corresponding member of your Society.

The Numbers of your Journal, in the continuation of which I rejoice in advance, interest me highly; and you will see, hereafter, in what way I shall know how to profit by the treasures there laid up.”
From a letter from Prof. Fitz Edward Hall, of Benares:

"Benares, January 5, 1852.

Since I last wrote to you, a considerable number of oriental works of interest have been published in this country. The first volume of Dr. Sprenger's Life of Mohammad has been out for some time. Dr. S. has also just published an edition of the Gulistân. The Rev. H. M. Banerjea has published the first volume of his Purâna-Sangraha, (text, variants, and English version,) which embraces about a twentieth part of the Mârkandeya-Purâna. In Number 35 of the Bibliotheca Indica you will find the commencement of Dr. Ballantyne's translation of the Sâhitya-Darpana. The same work is continued in Number 36, which has just reached me. From the Benares College we have published a new edition of the Tarka-Sangraha, with English and Hindi versions; also Sanskrit First Lessons, a Hindi translation of the Mitra-Lâbha, and a brochure of the Mimânsâ-Sûtras. The first part of the Yoga-Sûtras will also be ready in a few days; after which we shall go on with the Sânkhya-Sûtras. Dr. Sprenger is publishing, under the patronage of the Court of Directors, a Catalogue of Arabic, Persian, and Urdu Literature. A new edition of the Raghuwansa is publishing at Calcutta. The Panchadasi, with a Bengâli translation, the Pârva-Darsana-Sangraha, and a new edition of the Siddhânta-Kaumudi are also soon to go to press. I am told that Sir H. M. Elliot has resolved to enlarge the plan of his Index, and to extend the work to ten volumes. The Prabodha-Chandrodaya has just been lithographed at Punâ."

II. Translation of the Firmân of His Imperial Majesty Sultân 'Abd-el-Mejîd, Granted in Favor of His Protestant Subjects.

[The following edict of the reigning Sultân is remarkable for its clear-headed, distinct, and manly recognition, and enforcement, of the great principle of religious liberty. The translation, together with lithographed copies of the original, was sent to us by the Rev. H. G. O. Dwight, missionary in Turkey. —E. E. S.]

To my Vizier Mohammed Pasha, Minister of Police at my Capital, the honorable Minister and glorious Counsellor, the Model of the world and Regulator of the affairs of the community, who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns
ERRATA.

Page iv, for Khaifung-fu, read Singan-fu.
   " 1, " Rev. Chester Bennett, Rev. Cephos Bennett.
   " 24, " Na-la-gee-ree, Na-la-ge-re.
   " " " Be-loo, Be-loo.
   " 54, " Na-yin-za-ya, Nay-yen-za-ya.
   " 65, " he eat rice, he ate rice.
   " 67, " Tha-ma-da, Thu-ma-da.
   " 68, " Gau-ta-mee, Gau-da-mee.
   " 73, " Wa-pa-thee, We-pa-tha.
   " 81, " Anara-gee-ree, Anara-ge-re.
   " 120, " are eight, as follows: The, are eight, as follows. The.
   " " " This is one reason, This is one cause.
   " 167, " after the El-Bakir's day, after El-Bakir's day.
   " 181, " Asrâkil, Irâfil.
   " 211, " Rev. Chester Bennett, Rev. Cephos Bennett.
   " 230, " Vâyananeyi-Sanhità, Vajasaneyi-Sankhita.
   " 259, " त्रिधोगुणवृत्त, त्रिधोगुणवृत्त.
   " " " yeoghetsonanats, yeoghetsonanats.
   " " " नू, नू.
   " " " Babi, Baâbûn.
   " 276, " gòdi, and tágûdi, gòdi.
   " 384, " Even the word Brâhmana, they say: Even the word Brâhmana they say:
   " 414, " he says; Worship, he says: Worship.
   " 446, " Sichuana, Sichuana.