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but all that he has to say is well worth saying; his article is accompanied by some excellent photographs and an admirable spot map showing locations. We may look forward with considerable interest to the further and more detailed studies which he promises us. G. L. M. CLAUSEN.

PHILOLOGY AND ANCIENT CHINA. By BERNHARD KARLGREN. (Series A. Volume VIII of the Publications of Instituttet for Sammenliggende Kulturforskning.) $7\frac{3}{4} \times 5\frac{1}{4}$, 167 pp. Oslo: H. Aschehoug & Co. (W. Nygaard), 1926.

Professor Karlgren's work now needs no introduction to English scholars, and his present volume is a worthy companion to its predecessors. It contains the text of a series of lectures delivered before the Institute which published it, and is therefore aimed, in Professor Karlgren's own words, at "giving the *humanist in general* an idea of the analogies or differences that Sinology presents compared with other subjects of research", with specific reference, of course, to philology. It falls into three parts, the first a general description of the character of the Chinese language and writing, the second an outline of "the principal tasks and methods of Sinological linguistics", with some indication of the lines on which research should continue, and the third a brief discussion of the problem, which is at present greatly exercising leaders of thought in China and Japan, of getting free in modern language and writing from the cumbrous heritage of the past.

It is unnecessary to say that the Professor's discussions are as lucid and interesting as ever.

G. L. M. CLAUSEN.

HISTORY OF THE MONGOLS. Part IV, Supplement and Indices. By the late SIR HENRY H. HOWORTH. 10×6 , iv + 378 pp. London: Longmans, Green & Co., 1927.

This book falls into two distinct parts. The second is a series of Indices to Volume I, II, and III respectively of the

History. These were made by the Society's Assistant Secretary, Mrs. Davis, under the supervision of Mr. Percival Yetts, with some assistance from Sir Denison Ross, and deserve unqualified commendation.

But regret almost as unqualified must be expressed that the most laudable sentiments of *pictas* should have impelled Sir Henry's children to print the first part of the book, which is in the form of a number of introductory chapters to the History.

The History is, with all its defects, a great work. It "dates" of course, and is the product of a time, now long past, when authors could write voluminous works on periods of Oriental history with no first-hand knowledge of the original authorities, but it has won a place in English literature which is fairly represented by its current price of 50 guineas in the second-hand book market.

But the methods of 1876, will not do in 1927. Sir Henry's children in their brief preface try to take upon themselves the "errors and shortcomings which these chapters may contain", but they cannot be held responsible. There are, it is true, a number of superficial defects which might have been avoided; the system or rather lack of system of transliteration of the Mongol, Sanskrit, Chinese, and Tibetan words and names contained in these chapters is chaotic to an extent which makes it impossible to distinguish whether the faults are to be regarded as mistakes or misprints; but the defects go deeper than such superficialities. The introductory chapters are to a large extent a pastiche of extracts from other authorities, such borrowings being religiously acknowledged, but in some cases, what authorities! The description of the Mongol language is taken from Jülg's antiquated article in the ninth edition of the *Encyclopædia Britannica*, with some rather confusing misprints; no reference is made to the work of Ramstedt, Pelliot, Pozdnyeev, and other more recent scholars. For the account of the Sino-Turkish twelve-year cycle, which was adopted by the

Mongols, no later authorities than Rémusat and Klaproth are quoted ; no reference is made to the work of de Saussure or even to the remarks in Radloff's edition of the Old Turkish Inscriptions, much less to the fresh information rendered available by the publication of Kashgari's *Dīwān*.

This is bad enough, but worse is to follow when more original work is undertaken. It is difficult to find any excuse for such errors as the following :—

p. 8 : "The true Turks may have been the same people whom the Greeks called Tokhari."

p. 9 : "The Kazaks, or, as the Chinese call them, Hakas."

p. 86 : "The Mongols have no word for right and left." (The actual Mongol words are given on p. 33 except that "right" is printed as "eight".)

p. 129 : "The P'ags-pa . . . alphabet . . . consisting of a thousand characters."

Ditto : "A new alphabet . . . to the forty-four Uighurian characters . . . were added fifty-six more."

p. 130 : The Mongolian script is written from left to right."

Such quotations are sufficient to show that it would have been best to confine the additional volume to the indices.

G. L. M. CLAUSON.

DER BLUMEN KÖSTLICHKEIT. Blumenspiegel. Ein Bändchen Winke für das Blumenstellen (nach den Vorschriften des "Ikenobō"), des Stammhauses der Blumenlehre. Eingeleitet und übersetzt von WILLI PRENZEL. Sonderdruck aus Asia Major, vol. iii, fasc. 3-4. Illustrated. 10 × 7. Leipzig, 1928.

One of the miracles of the day, accepted with scarcely a murmur of surprise, as we accept so many other marvels, is the development of Japan. How is it that she who has been so apt a pupil of the sophisticated West, has yet kept her own simplicity, her individual charm and her indigenous ideals ?