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PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY.

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New Haven, October 17th and 18th, 1860.  
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THE Semi-annual Meeting for 1860 of the American Oriental Society was held in New Haven, at the residence of Mr. E. E. Salisbury, commencing on Wednesday, October 17th, at 3 o'clock in the afternoon. The President being absent, the chair was occupied by Pres't T. D. Woolsey, the only Vice-President present.

The minutes of the last meeting were read and accepted. Dr. Cogswell of New York, and Mr. Gilman and Prof. Whitney of New Haven were appointed a Committee of Arrangements for the present meeting.

The Librarian made a brief verbal report respecting the accessions to the Library during the past six months (of which he laid a detailed list upon the table), and respecting its present condition. He invited the members from abroad to visit and examine the Library and Cabinet at their place of deposit in Yale College Library, during their stay in the city.

The Board of Directors recommended to the Society, for election as Corresponding Members, the following gentlemen, accompanying the recommendation with a statement of their claims to membership:

Dr. Adalbert Kuhn, of Berlin.

Dr. Andrew T. Pratt, Missionary at Aleppo.

they were thereupon balloted for, and declared duly elected.

Other gentlemen were, upon the recommendation of the Directors, elected Corporate Members; the names of such of whom as shall have signified their acceptance of membership will be reported at the next meeting of the Society.

The Corresponding Secretary presented the correspondence of the half-year, reading first the more than usually numerous regrets and excuses for non-attendance which had been received from members compelled by other engagements to be absent from the meeting. Among the letters of a more general interest were the following:

1. From Rev. C. D. Seropyan, dated Paris, March 2nd, 1860, accompanying the donation of two works on topics in the history of Armenia, by G. V. Shahnazarian, and also enclosing a manuscript of the same author, entitled "Programme of a Collection of Armenian Authors, published under the title 'Armenian Historical Gallery,'" of the main part of which a translation (the original is in French) is offered below.

After a few introductory remarks, Mr. Shahnazarian goes on to say:

"After such repeated destructions of our literary monuments—monuments derived in great part from the archives and the schools of Edessa, of Nineveh, of Tarsus, of Antioch, of Alexandria, of Rome, of Athens, of Byzantium, capitals visited and explored, one after another, by most of the Armenian authors—we still possess a considerable number of precious works which time has respected.

"During the three centuries that the Armenians have possessed the art of printing, scarcely fourteen or fifteen historical works* have been published: viz. Agathangelus,¹ secretary of King Tiridates, Zenobius,² Faustus of Byzantium, Korion, Elisha,³ Lazarus of Phorbis,⁴ Moses of Khorene,⁵ John Mamikonian,⁶ Sebeos, historian of Heraclius, John the patriarch,⁷ Mesrob the priest,⁸ Aristakes of Lastivert,⁹ archimandrite, prince Hethum Rubenian,¹⁰ Arakel of Tauris,¹¹ archimandrite, Thomas Ardzuruni,¹² and perhaps a few others; while the greater number still remain in manuscript, and the learned world is constantly in danger of losing a part of them by some unforeseen accident, as has happened so many times. To bring to light, and to preserve henceforward, the historical works of my country, I have devoted myself during the past fifteen years to searching for manuscript copies of them, especially in the rich library of the patriarchal convent of Edchmiadzin, and in those of the convents of Siunik, of Mgr. Carapet, Armenian archbishop of Tiflis, of the National Museum of Constantinople, of that of Jerusalem, in private collections, and, finally, in the Imperial Library of Paris. After having surmounted difficulties of every kind, and expended much labor and no small sums of money, I have succeeded in forming a considerable collection of these manuscripts, and have undertaken the publication of an Armenian Historical Gallery, to be composed of fourteen authors of high interest. They are as follows:

"1. Leontius,¹³ archimandrite, a writer of the 8th century. He treats of the invasions of Armenia, Georgia, and Caucasian Albania by the Arabs, and of the conquests made by them. I have been able to discover only a single manuscript of his work—but a very correct one—coming from the convent of St. John Baptist, in the pashalik of Museh, and now forming part of the library of the late Mgr. Carapet. On the basis of this unique copy I have published the text, with a French translation.

"2. Stephen Assoghik,¹⁴ archimandrite, who lived in the 10th century. He composed, in three books, a very learned abridgment of universal history, at the request of the patriarch Sarkis I. He begins with the creation, and ends with the year 1004. I have published the work from three manuscripts, of which one was copied by myself at Siunik, the second belongs to the Carapet library, and the third to P. Alichan, Director of the Armenian college Samuel Moorat at Paris.

"3. Sembath the constable, prince of Coricos,¹⁵ an author of the 13th century. He composed a book of annals, starting from the year 952. It treats of the principal events in Armenia, of the Lower Empire, and of the Crusades, and is brought down to 1277. I have published an edition of it, founded on three manuscripts . . .

"4. Vahram Rabuni,¹⁶ vardapet, secretary of the Armenian king Leon III, in the 13th century. It relates in verse the history of the Rubenians of Lesser Armenia, where the Armenian family of Rubenians, allied later to the French house of Lusignan, reigned for three hundred years. I have published it from two manuscripts. . . There was published in 1831 an English translation of the work, by K. F. Neumann.

"5. Stephen Orbelian,¹⁷ metropolitan of Siunik, also of the 13th century. He has left a complete history of the province of Lissak, and of the different families who have possessed it; among others, of the Orbelian princes, from whom he is himself descended. This chapter was translated by Saint-Martin, and published in 1819, as part of the work entitled *Mémoires Historiques et Géographiques sur l'Arménie*. Stephen Orbelian gives precious details respecting the invasions of the Mongols; he copies a great number of inscriptions extant at his period, and presents the nomenclature of all the convents, villages, cities, and cantons of that province. The whole work includes seventy-five chapters. I have published it from three manuscripts. . .

"The learned Saint-Martin, lacking a profound knowledge of the Armenian language, and also led astray by an incomplete and faulty manuscript, has fallen into serious errors, which I have pointed out in my edition, and in my explanatory notes.

"These five works, compared, corrected, explained by means of considerable notes, enriched with biographies of their authors, and with an introduction to each vol-

* We add, in connection with the authors and works mentioned in this Programme, references to Mr. Dwight's Catalogue of Works in the Armenian Language, published in Vol. iii of the Society's Journal.

1 See Journ., iii. 246.

2 Ibid., p. 247.

3 Ibid., p. 250.

COMM. OF PUBL.

5 Ibid., p. 248.

6 Ibid., p. 252.

7 Ibid., p. 256.

4 Ibid., p. 247.

9 Ibid., p. 260.

10 Ibid., p. 273.

11 Ibid., p. 277.

8 Ibid., p. 259.

13 Ibid., p. 258.

14 Ibid., p. 259.

15 Ibid., p. 276.

12 Ibid., p. 257.

17 Ibid., p. 271.

16 Ibid., p. 272.

time, have left the press during the years 1858 and 1859, published almost entirely at my expense. They are to be purchased of the editor, at Paris (No. 86, Rue de l'Ouest), at 9 francs a volume.

"6. Moses of Albania,¹⁸ or of Calancaituz, has just been put to press. This author composed his historical work, in three books, in the first half of the 7th century. It is of great importance, as being the only one which brings to our knowledge the history of Albania, of the Huns, of the Khozars, and of other neighboring races. His story, which breaks off in the middle of the 7th century, has been continued to the 10th by an anonymous author. I possess four copies of it. . . .

"7. The Universal History of Michael, patriarch of the Syrians, of the 12th century. This extremely interesting work was translated from the Syriac into the Armenian, shortly after the death of its author. I do not know whether the Syriac original is in existence; but the Armenian version, made by Chot, and revised by the learned Vardan Vardapet, and bearing the marks of the decadence of the Armenian language, leaves nothing to be desired, as concerns its fidelity. My edition of this work will be founded on three manuscripts, the first of which, being complete and correct, belongs to the Armenian Museum of Constantinople, and has been kindly lent me for collation; the second I myself copied at Edchmiadzin; the third, which is incomplete and incorrect, belongs to the Imperial Library of Paris. It is from this latter copy that the learned M. Dulaurier has given an extract in French.

"8. The Chronology of Samuel,¹⁹ priest of the cathedral of Ani, capital of Armenia under the Bagratides; a work of no great extent, but of extreme accuracy, and composed by order of the patriarch Gregory IV, in the 12th century. The method of Samuel of Ani reminds one of that of Eusebius of Cesarea. An anonymous author has continued it down to the 13th century. The edition of Samuel of Ani will be based upon four copies. . . .

"9. Mekhithar,²⁰ a monk of Airivank, a writer of the 13th century, and of immense learning. By means of concentric circles, he has traced a view of the astronomy of his period, and has drawn out, in parallel columns, lists of all sovereigns, pontiffs, patriarchs, and Armenian and foreign authors, adding sundry essays on the creation of the world and on the celestial spheres. I possess of this work at present but a single copy, made by myself. . . .

"10. Matthew of Edessa,²¹ an author of the 12th century. He throws a vivid light upon the history of the races of Western Asia in the Middle Ages, and especially upon the Crusades. The priest Gregory is his continuer. I possess of his work but a single incorrect copy. The copies belonging to the Imperial Library of Paris and to that of the convent of the Mekhitharists at Venice are unfortunately in the same condition, and of no more value than my own. M. Dulaurier has this year published Matthew of Edessa in a French translation.

"11. Cyriacus of Gandzak,²² vardapet, a writer of the 13th century. He has composed a History of Armenia, covering a period of near a thousand years. As contemporary, prisoner, and interpreter of the Tatars, he furnishes precious details respecting that people. I have two copies of this history: the first is the more correct, but not complete: it was given me by the Armenian Museum of Constantinople. My second copy is complete, but not very correct: I expect a third, from the library of the Armenian convent of Jerusalem, which will soon be sent me.

"12. Vardan Vardapet of Baretzer-berd,²³ of the 13th century, a fellow-disciple of Cyriacus of Gandzak, profoundly learned, and especially distinguished as a linguist. He has left us a complete history of Armenia from the time of Haik down to his own period. I have but a single copy of it, but expect another from Constantinople.

"13. Malachi the monk,²⁴ likewise of the 13th century. His work is entirely devoted to an account of the invasions of the Mongols, who bore rule in Armenia for nearly two centuries. A single copy of it is at my disposal.

"14. Thomas of Medzob,²⁵ vardapet, of the 15th century. He has composed, as an eye-witness, a brief history of Tamerlane, and of the principal events of his time. The copy which I have in my hands is very correct; the Imperial Library of Paris also possesses an excellent copy, made at the convent of the Mekhitharists at Venice upon the collation of four manuscripts. M. Nève has published at Paris, in the year 1855, a study upon Thomas of Medzob and his history."

18 *Ibid.*, p. 253.

22 *Ibid.*, p. 267.

19 *Ibid.*, p. 266.

23 *Ibid.*, p. 272.

20 *Ibid.*, p. 271.

24 *Ibid.*, p. 271.

21 *Ibid.*, p. 264.

25 *Ibid.*, p. 278.

2. From Rev. J. Austin Merrick, dated Paris, Ky., Sept. 17th, 1860.

After expressing his regret at being unable to attend the Society's meeting, Mr. Merrick says :

" . . . You have doubtless seen newspaper notices of the alleged discovery, in excavating a mound in Newark, Ohio, of a peculiarly shaped stone, described as a truncated pyramid, four or five inches long, and marked on its four sides in low relief with Hebrew characters. It claims to be an Oriental symbol, of unknown antiquity and of a masonic origin, and for these reasons has attracted some attention from Oriental scholars and antiquarians in different sections of the country.

" It is almost needless for me to state that, having been asked my opinion by interested parties, it was unhesitatingly given adversely to the genuineness of the monument as an ancient symbol, or as a work of any character anterior to our own day. Indeed, you will see, by the photographed and traced copies of it herewith forwarded to your address, that it carries its condemnation on its face, as a bungling imitation of the *printed* Chaldee letters in our later editions of the Hebrew Bible. . . . "

The copies sent by Mr. Merrick were passed around among the members present, and no person was found disposed to differ from the opinion expressed by that gentleman, while some surprise was manifested that so transparent a fraud, or piece of pleasantry, should have made so much stir, and deceived so many people.

Communications were now called for.

1. On the Vocabulary of the Modern Greek Language, by Mr. F. P. Brewer, of New Haven.

After premising that a considerable portion of the words in Modern Greek are the same, or nearly the same, with those of the ancient language, Mr. Brewer considered first the changes of form which they had in many cases undergone, attributing them in part to the degradation of the people, and in part to the phonetical corruptions to which every language is subject. Some words were claimed to preserve ante-classical elements, and many new forms to exhibit the carrying out of principles developed in the language during its classical period. The formation of new words as substitutes for old ones was illustrated by numerous examples, classified under several heads. It was shown to be called for in many cases by ambiguities arising from a new pronunciation or from other causes. Some new meanings are the result of metonymy; others are euphemistic. A few contain references to local customs. The Hellenistic phase of the modern language was pointed out as of conspicuous importance, and was traced to its natural cause, in the currency given by the New Testament to the colloquial dialect of the Grecian Jews. In conclusion, Mr. Brewer offered some reflections on the attempts now making to resuscitate the ancient Greek as the cultivated and literary language of the modern kingdom, and considered briefly the probable issue of the attempt and the future history of the language.

Remarks and comments followed the reading of Mr. Brewer's paper, turning especially upon the last point discussed by him, respecting which some diversity of opinion was manifested.

2. On the Oriental Works in the Astor Library, by Dr. J. G. Cogswell, of New York.

Dr. Cogswell laid before the meeting, and read in part, a list of the latest additions to the Oriental department of the Astor Library. He spoke of the warm interest taken by himself in the progress of Oriental study, and of his desire to contribute what he could to its advancement, by providing for special students the means of pursuing their researches to the best advantage; which desire, he said, had led him to give the department a special share of attention in making purchases of books. He cordially invited the members of the Society to examine and make use of the collection, and also to suggest the names of works with which they would desire to see it farther enriched.

3. On the Kings of Maṇḍala, as commemorated in a Sanskrit Inscription of the 17th Century, by Fitz-Edward Hall, D.C.L.

4. Two Inscriptions pertaining to the Paramāra Rulers of Mālava; the Sanskrit, with Translations and Remarks. By the same.

These two papers form the first two articles in the seventh volume of the Society's Journal, now in process of publication. In the absence of their author, who has recently returned to his post as Inspector of Schools for the Saugor and Nerbudda Territory in India, they were laid before the Society by the Corresponding Secretary. The latter gave some account of Mr. Hall's labors in Sanskrit epigraphy. He described the two classes of inscriptions to which those treated in the papers under notice belong—the one commemorative of the erection and endowment of sacred edifices and their appendages, the other recording formal grants of lands and villages to Brahmans—and read enough of their translations to illustrate the general character of such monuments, as well as the special features of the specimens of them here presented. He pointed out some of the valuable results derived from the inscriptions, or from Mr. Hall's remarks and notes called out by them; especially the correction of Lassen's error respecting the period of Udayāditya of Mālava.

5. On the Greek Augment, and on Processes of Growth in Language, by Mr. Jacob Wilson, of Canajoharie, N. Y.

Mr. Wilson considered the origin and character of the augment of the Greek verb, which he regarded as identical with the reduplication. He compared it also with certain prefixes in other languages, of which he discussed the significance and mode of development.

6. On Tamil Metre and Music, by Rev. Edward Webb, Missionary at Dindigal, Southern India.

Mr. Webb gave a summary account of the method of construction of Tamil verse, defining and naming first the two kinds of syllables, then the feet, and then the stanzas into which these are combined. He described the attempts of the Christian missionaries in Southern India to introduce our own metres and hymn-tunes as part of the worship of the congregations of native converts, and the complete failure which had attended them; it had been found impossible to make the natives recognize any measure in the verse, or learn to sing the music. In view of this, an effort had been made to obtain Christian songs written by the converts, in their own metres, and adapted to their own melodies, and with the most satisfactory results. A large number of Christian lyrics had been collected, well suited to be introduced into Christian worship, and calculated to help the cause of Christianity. Translations of a number of these were read by Mr. Webb, and were listened to with much interest and admiration. He also read specimens of the original hymns, in illustration of their peculiar rhythmical character, which would be styled in the West highly artificial, being marked with profuse and elaborate rhyme, alliteration, and assonance. He described the musical modes of the Hindus, accepted throughout all India under the same Sanskrit appellations, briefly indicating their relation to the European scale, and referring to the special adaptedness to the expression of different emotions, and to employment at different seasons and different parts of the day, claimed for them by the natives: finally, as a practical illustration, he sang several of them to the hymns which he had before read.

7. On a Revolution in the Ancient Religion of Greece, by Prof. J. C. Moffat, of Princeton.

Prof. Moffat alluded to the fact that Greek literature bears deep marks of an ancient religious revolution. Viewing the Greeks as belonging to two great divisions, the northern, and the southern with eastern connections, or the Hellenes and the Pelasgi or Ionians, he held that the revolution occurred in the religion of the former, at the meeting of the two races, and in and about Thessaly. The religion overthrown was a nature-worship; that set up in its stead was more akin with the earlier civilization of the region, and presented gods having an independent existence. The head of the new religion was without a proper name in Greek, Ζεύς

designating him simply as 'god,' and Ζεὺς πατήρ as the 'father god.' The religion came from the Pelasgi, who learned their divine names from the East, especially from Egypt. The Pelasgic Dodona was the earliest Hellenic seat of the Jupiter-worship. Prof. Moffat then proceeded to establish, by comparison of traditions and observances, his belief that the Jupiter of Dodona was identical with the Amun of Ammonium and of Thebes, before the latter absorbed the attributes of the ram-headed god Num: and that the worship of Amun came from Ethiopia, and in its original purity was a true worship of the unseen god, as separate from his works—the name Amun signifying 'unseen' or 'concealed.' Accepted by the Pelasgi, who worshipped the god without a name, that religion was afterwards communicated by them to the ruder tribes migrating in upon them from the north. The writer then attempted to approximate to the date at which this change in the religion of the Hellenic people took place, and concluded that it was not long before the Trojan war.

In criticism of Prof. Moffat's views, Prof. Hadley, of New Haven, remarked that the word Ζεὺς was proved by the analogy of the kindred languages, especially of the Sanskrit, to mean originally the 'sky,' and to be accordingly the name of a divinity belonging to a nature-religion, while the attributes assigned to the god also strongly favored the same conclusion.

At this stage of proceedings, the Society adjourned until the next day.

On assembling again on Thursday morning, at half past eight o'clock, at the same place, the Society continued to listen to communications.

8. On the Phonetic Processes exemplified in the English Language, by Prof. J. W. Gibbs, of Yale College.

In this paper the author pointed out the principal processes of euphonic change developed in the history of the forms of speech of the Indo-European family, and more especially of the Teutonic branch of that family, as they present themselves in the words and forms of the English language, for the purpose of showing the importance of recognizing them in English grammar.

9. On a Recent Memoir by Professor Chwolson of St. Petersburg, entitled "Remains of Ancient Babylonian Literature in Arabic Translations," by Prof. James Hadley, of Yale College.

This memoir of Prof. Chwolson is printed in a separate form from the *Mémoires des Savants Etrangers*, St. Petersburg, 1859. It is in German, and fills nearly 200 quarto pages. Its author is a pupil of Movers, the great explorer of Phœnician antiquities, and in many points resembles his lamented master. He published in 1856 a work of remarkable originality and learning on the "Sabians and Sabianism." Since then he has been much engaged in studying the productions which form the subject of this memoir. They are a series of Arabic texts, not yet published, which purport to be translations, made about 900 A. D., from originals composed in a language called "Nabathæan." They were described in part by Quatremère in his *Mémoire sur les Nabatéens*, *Journal Asiatique*, t. xv, 1835; but no one before Chwolson has given them a thorough study. He proposes to edit them, and states that they will make four quarto volumes of 600 pages each. His object in this memoir—of which the leading points were given by Prof. Hadley—is to furnish a general account of the books, their contents and character, to discuss their authorship, with the times and places of their origin, and to indicate his reasons for referring them in part to a very high antiquity: for he regards the most important one as older by seven centuries than Nebuchadnezzar. He begins by showing that there is no impossibility in supposing that the Chaldæans should have reached an advanced point in literature and science at such an early period, so long before the beginning of Greek culture. He then enumerates the Arabic texts, and speaks of Ibn-Wahshiyyah, the professed translator. He was a native of southern Chaldæa, and therefore a Nabathæan; for this term, as used by the Arabs, referred in a stricter sense to the Chaldæans, while in a wider sense it included the Aramæans and Canaanites, and in fact all Semitic-speaking races, except perhaps the Arabs. The mass of his countrymen were still heathen, and spoke, though in a corrupt form, the old Babylonian language.

Ibn-Wahshiyyah was a man of much travel, and much knowledge of physical science, which procured for him in later times the reputation of a conjuror. Though a Mohammedan, he hated the Arabs, and resented their contempt for his countrymen. It was to overcome this contempt that he undertook to render into Arabic a number of works from the surviving remains of Nabathæan (or ancient Babylonian) literature. The originals he procured with difficulty, their heathen custodians being afraid to trust them in Moslem hands. The works placed at his disposal included books on religion, natural history, medicine, astrology, and perhaps astronomy and history: of these he translated only a part, and of his translations only a part have come down to us. Chwolson finds reason to regard him as a competent and faithful translator. Among his extant versions, the longest, and in all respects the most important, is that which the Arabs call the "Book of Nabathæan Agriculture." It is almost encyclopedical in extent and variety, treating of all matters connected with the cultivation and productions of the soil, and touching incidentally on many things, historical, philosophical, social, and religious, which have little relation to agriculture. Its professed author is Qût'âmi, who describes himself as a Chaldean, resident in Babylon, but owning large estates in the country. He is a man of philosophical culture, and of true scientific spirit, a liberal inquirer, and opposed at heart to the prevailing polytheism of his countrymen. He makes quotations, almost without number, from a host of preceding authors. Some ten or twelve of these are specially described by Chwolson, with loose estimates of the intervals of time between them, the earliest, Dewânâi, being placed more than 1000 years before Qût'âmi. The most prominent are Yanbûshâd, a sage and saint, of monotheistic tendencies, who lived perhaps 400 years before Qût'âmi, and Dhagrit', who may have lived 200 years earlier. Among the rest, we find the names of Adamî, Ishit'â, Anûhâ, Ibrahim, which remind us of the patriarchs Adam, Seth, Noah, Abraham, though Chwolson regards them as wholly distinct. The last two are spoken of as Canaanites, and Qût'âmi repeatedly alludes to a Canaanitish dynasty as having long before conquered Babylonia under a chief named Nemrôdâ (apparently the Nimrod of Genesis), and as being still dominant in that country. This dynasty Chwolson identifies with the so-called Arabic kings of Berosus: their rule in Babylonia, which commenced about the middle of the 16th century, he conceives to have been established by some of the Hyksos then driven out of Egypt; and as their line ended soon after the beginning of the 13th century, he concludes that Qût'âmi must have written before 1300 B.C. A number of objections to this prodigious antiquity (part of them already suggested by Ewald) are considered and answered, the most serious being those arising from the way in which the Greeks (or Ionians) are often referred to by Qût'âmi and his predecessors.

Beside the Book of Nabathæan Agriculture, we find in the Arabic versions of Ibn-Wahshiyyah—1. A book on Poisons, which is mainly the work of Yârbûqâ, a writer older even than Qût'âmi—2. A book of Astrology, or horoscopic signs, by a writer named Tenkelûshâ, who seems to have lived not very long before the final destruction of Babylonia in the second century after Christ—3. Some fragments of another work entitled "Mysteries of the Sun and Moon."

Prof. Hadley confined himself, for the most part, to representing the statements and arguments of the memoir under review, though not without indicating various difficulties and improbabilities which appear to beset them. In conclusion, he gave the résumé in which Chwolson sketches, with lofty eloquence and glowing enthusiasm, the results to be gained for the history of human culture from these newly recognized remains of ancient Babylonian literature.

10. On the Late Dealings between China and the Western Powers, by Dr. S. Wells Williams, of Canton.

Dr. Williams, who, as interpreter to the American embassies, had borne a share personally in all the recent negotiations with China, gave the Society a sketch of the transactions between China and the English, French, Russians, and Americans, which had led to the formation of the treaties of Tien-tsin, and likewise of the later proceedings of the English and French in the Pei-ho, which resulted in the disastrous repulse of the allied fleets from before the forts at the mouth of the river. Of the expedition of the American embassy from Peh-tang to Pekin immediately after, for the purpose of exchanging ratifications of the American treaty, as

also of the negotiations at Peking respecting an audience with the emperor, which resulted in failure, from the steady refusal of the ambassador to pay him the homage of kneeling. Dr. Williams gave a somewhat detailed account, partly oral, and partly from a report of the journey already published by him in the *Journal of the North-China Branch of the Royal Asiatic Society* (Shanghai, 1859). He explicitly denied the stories which had been extensively circulated—partly in anticipation of the facts—of the treatment of the embassy with indignity or want of ceremonious attention on the part of the Chinese, and maintained that the latter had acted throughout in good faith, and with candor and liberality; that they were sincerely desirous that the ratification and the presentation to the emperor should take place, and had withdrawn vastly more than ever before of their assumption of superiority and claim to homage, but were unable to prevail upon themselves to give up the point of kneeling. He saw no reason to doubt that preparation had been made at Peking for the reception of all the embassies, and that they were to have been conducted thither from Peh-tang. The different course taken by the English and Americans in this business had finally convinced the Chinese of what they had never before fully believed, namely the entire independence of the two governments.

Dr. Williams farther favored the Society with a brief exposition of the present condition of China, and his views as to the probable result of the pending troubles, internal and external, of the empire; speaking upon the latter point, however, only diffidently and without certainty. He described the rebellion as rather a devastating foray and military occupation of certain provinces than a division of the empire: the rebels organized nothing, and, as soon as they quitted a province, it reverted to its ancient condition under imperial authority. Of the mongrel Christianity professed by them he spoke doubtfully, but thought that their iconoclasm and independence of traditional authority might be agencies for good among the Chinese people.

11. On Müller's History of Vedic Literature, by Prof. W. D. Whitney, of Yale College.

This paper was an analysis and criticism of Prof. Max Müller's late volume, entitled "A History of Ancient Sanskrit Literature, so far as it illustrates the Primitive Religion of the Brahmans" (London, 1859). The writer began with a sketch of Prof. Müller's literary life and labors, and an exposition of his superior claims to the succession of Wilson's chair at Oxford, for which he is now competing. He then proceeded to set forth the general character and objects of the work, and to comment upon some of its statements and deductions. He presented its four-fold division of the Vedic period—into the sub-periods of the Sūtras, of the Brāhmaṇas, of the collection of the hymns, and of their composition—rehearsing the grounds upon which this was founded: but he was not disposed to accept its chronological determination of the time of the periods—by which the earliest was made to include from 1200–1000 B. C.—as of any authority or positive value. In connection herewith, he spoke of the extreme difficulty attending the settlement of dates in Hindu history, and of the successive overthrows experienced by conclusions once thought to be firmly established: the work in hand affording such an instance, in the disproof of the currently accepted date of Buddha's death, 543 B. C., and of the reliability of Buddhist chronology prior to 250 B. C. The claim of Müller that the Vedic literature was produced without and prior to all knowledge of the art of writing was next discussed: Prof. Whitney gave the reasons which led him to question this conclusion, and to believe rather that the art was disowned and ignored in the literature which must have been constructed partly by its aid, and exoterically in the Brahman schools, in order to maintain the Brahman monopoly of the sacred knowledge and of its propagation by tradition and oral instruction. He farther expressed his dissent from Müller's opinion that traces of a primitive monotheism are discoverable in the Vedas, and finally criticised certain views respecting the early history and migrations of nations, brought forward in the introductory portions of the work, as having a form and significance which were rhetorical rather than scientific.

No farther communications being offered, the Directors announced that the next meeting would be held in Boston, on Wednesday the 22nd of May, 1861, and that they had appointed Dr. Beck, Mr. Abbot, and Prof. Whitney a Committee of Arrangements for it; and the Society adjourned.