

Harvard Oriental Series

EDITED, WITH THE COÖPERATION OF VARIOUS SCHOLARS, BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

Published by Harvard University, Cambridge, Massachusetts
United States of America

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This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, has been published in Professor Max Müller's *Sacred Books of the Buddhists*, London, Henry Frowde, 1895.

VOLUME II.—The Sāṅkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sāṅkhya philosophy, by Vijñāna-bhikṣu: edited by RICHARD GARBE, Professor in the University of Tübingen. 1895. Royal 8vo, bound in buckram, xiv+196 pages, price \$1.50.

This volume contains the original Sanskrit text of the Sāṅkhya Aphorisms and of Vijñāna's Commentary, all printed in Roman letters. It is of especial interest in that Vijñāna, not accepting the atheistic doctrine of the original Sāṅkhya, here comes out as a defender of downright theism. A German translation of the whole work was published by Professor Garbe in the *Abhandlungen für die Kunde des Morgenlandes*, vol. ix., Leipzig, Brockhaus, 1889. "In spite of all the false assumptions and the errors of which Vijñāna-bhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced."—*Editor's Preface*.

VOLUME III.—Buddhism in Translations. By HENRY CLARKE WARREN. 1896. 8vo, buckram, xx+520 pages, price \$1.20.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections, comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are

on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahip; while the sections of chapter v. are about Buddhist monastic life.

VOLUME IV.—Rāja-çekhara's Karpūra-mañjarī, a drama by the Indian poet Rāja-çekhara (about 900 A.D.): critically edited in the original Prākṛit, with a glossarial index and an essay on the life and writings of the poet, by Dr. STEN KONOW, of the University of Christiania, Norway; and translated into English with notes by Professor LANMAN. 1901. Royal 8vo, buckram, xxviii + 289 pages, price \$1.50.

Here for the first time in the history of Indian philology we have the text of a Prākṛit play presented to us in strictly correct Prākṛit. Dr. Konow is a pupil of Professor Pischel of Berlin, whose Prākṛit grammar has made his authority upon this subject of the very highest. The proofs have had the benefit of Professor Pischel's revision. The importance of the play is primarily linguistic rather than literary.

VOLUMES V. AND VI.—The Bṛhad-Devatā, attributed to Çāunaka, a summary of the deities and myths of the Rig-Veda: critically edited in the original Sanskrit with an introduction and seven appendices, and translated into English with critical and illustrative notes, by ARTHUR A. MACDONELL, Boden Professor of Sanskrit in the University of Oxford, and Fellow of Balliol College. 1904. Royal 8vo, buckram, xxxvi + 198 and xvi + 334 pages, price per volume \$1.50.

Volume V. (or Part I.) contains the introduction and text and appendices. Volume VI. (or Part II.) contains the translation and notes. The arrangement of the material in two volumes is such that the student can have the text of any given passage, together with the translation of that passage and the critical apparatus and the illustrative notes thereto appurtenant, all opened out before his eyes at one time, without having constantly to turn from one part of the volume to another, as is necessary with the usual arrangement of such matter.

VOLUMES VII. AND VIII.—Atharva-Veda Saṁhitā, translated, with a critical and exegetical commentary, by WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit in Yale University. Revised and brought nearer to completion and edited by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. 1905. Royal 8vo, buckram, clxii + iv + 1046 (= 1212) pp., price of the two volumes \$5.00.

This work includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalāda or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitāna Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices. Prefixed to the work proper is an elaborate critical and historical introduction.

VOLUME IX.—The Little Clay Cart (*Mṛcchakaṭika*), a Hindu drama attributed to King Shūdraka, translated from the original Sanskrit and Prakrits into English prose and verse by ARTHUR WILLIAM RYDER, Ph.D., Instructor in Sanskrit in Harvard University. 1905. Royal 8vo, buckram, xxx + 177 pages, price \$1.50.

VOLUME X.—A Vedic Concordance: being an alphabetic index to every line of every stanza of every hymn of the published Vedic literature, and to every sacrificial and ritual formula thereof. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in Johns Hopkins University.

The work, with which Bloomfield has been busy for over a dozen years, will form a royal quarto of about 1100 pages. Of these, fully 800 are already printed (June, 1905); the completely revised manuscript of the remainder is at the press; and it is hoped that the printing will be finished soon after Jan. 1, 1906. For an account of the work, see the last page of vol. iv. of this Series. The Concordance will serve as a register of the *varietas lectionis* for the texts of the Vedic literature, and thus prove to be an auxiliary of the very first importance in the work of making new editions of the Vedic texts; and many subsidiary uses of Bloomfield's collections will suggest themselves to scholars.

IN PREPARATION

No promise of a definite time for the completion and appearance of any of the following works will under any circumstances be given; they are nevertheless in such a state of advancement that some public announcement concerning them may properly be made.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A. D.): critically edited in the original Pāli by the late HENRY CLARKE WARREN, of Cambridge, Massachusetts.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren published an elaborate analysis of the entire treatise in the *Journal of the Pāli Text Society for 1891-93*, pages 76-164. His plan was to issue a scholarly edition of the Pāli text of the work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much further labor on the part of the editor of the Series.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.

Buddha-ghosa's Way of Purity, a systematic treatise of Buddhist doctrine, translated into English from the original Pāli of H. C. Warren's edition, by the late HENRY CLARKE WARREN and CHARLES ROCKWELL LANMAN. Mr. Warren had made a large part (about one third) of the translation. With this part as a

help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

The Pancha-tantra, according to the recension of the Jaina monk Pūrṇa-bhadra (about 1200 A. D.), critically edited in the original Sanskrit by Dr. JOHANNES HERTEL, of the Royal Gymnasium of Doebeln in Saxony, and Dr. RICHARD SCHMIDT, of the University of Halle.

The basis of Doctor Schmidt's excellent version of the Pancha-tantra was a text prepared by him from several European manuscripts. In the meantime, Doctor Hertel has procured a very large amount of manuscript material from India, chiefly from Poona, has subjected the same to searching critical study, and is embodying his results, so far as they concern the actual readings, in a thorough revision of the printer's copy of the text. The other results of his labors have been published in several periodicals, especially the *Berichte der Kön. Sächsischen Gesellschaft der Wissenschaften* for April, 1902, and in recent volumes of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (lvi., lvii., lviii., lix.). The Çaradā-MS., numbered viii. 145 in the Catalogue of the Deccan College MSS. and containing the Tantra-ākhyāyika or Kashmirian recension of the Pancha-tantra, has proved to be of such great importance for the history of this branch of Sanskrit literature that Doctor Hertel has published it (*Abhandlungen* of the Saxon Society, vol. xxii., 1904), not as a definitive text-edition, but as part of a literary-historical investigation and as one of the essential preliminaries for the edition of Pūrṇa-bhadra's recension to be issued in the Harvard Series. It appears that the last-named recension is a fusion of the Tantra-ākhyāyika and the so-called Textus Simplicior of the Pancha-tantra.

The Pancha-tantra, translated into English from the original Sanskrit of the recension of Pūrṇa-bhadra, by PAUL ELMER MORE, sometime Assistant in Sanskrit in Harvard University, now of the Editorial Staff of the *New York Evening Post*.

This version, prepared several years ago from Doctor Schmidt's manuscript copy by Mr. More, has yet to be so revised as to bring it into conformity with the meantime thoroughly revised text of Pūrṇa-bhadra's recension. Apart from the intrinsic interest and merit of the stories of which the Pancha-tantra consists, this translation makes an especial appeal to students of Indian antiquities, of folk-lore, and of the history of popular tales.

History of the Beast-fable of India, with especial reference to the Pancha-tantra and to the related literature of Southwestern Asia and of Mediaeval Europe, by Dr. JOHANNES HERTEL of the Royal Gymnasium of Doebeln in Saxony.

Although this volume is primarily designed to be an introduction to Pūrṇa-bhadra's Pancha-tantra, its scope is nevertheless such that it may with propriety be entitled a History of the Beast-fable of India. The definitive arrangement of the material is not yet settled, but the general plan may be given under six headings.

I. Brief outline of the incidents of each story, together with a reference for each story to its precise place in the original Sanskrit text, the method of citation to be such that the same reference will apply with equal facility to either the text or the translation or the apparatus criticus or the commentary.

II. Tabular conspectus of strophes and stories contained in forms of the Pancha-tantra anterior to Pūrṇa-bhadra.

III. Apparatus criticus. 1. Account of the MSS. collated. 2. A piece of the text printed in several parallel forms side by side (Tantra-ākhyāyika, Simplicior, Ornatior) as a specimen, to illustrate the relative value of the several MSS. and Pūrṇa-bhadra's way of constructing his recension. 3. Readings of the MSS. Bh, bh, A, P, p, etc.

IV. Introduction to the text of Pūrṇa-bhadra. A. First part, extending to the death, in 1881, of Benfey. 1. Editions: Kosegarten's; Kielhorn-Bühler's; other Indian editions. 2. Translations: of Benfey, Lancereau, Pavolini, Fritze, Galanos. 3. Semitic recensions and their effluxes. 4. Benfey's results as contained in his *Pantschatantra* of 1859 and his Introduction to Bickell's Old Syriac *Kalilag und Damag* of 1876. B. Second part, from the death of Benfey. 5. Bibliography of the various treatises. 6. History of the Sanskrit Pancha-tantra. Form, age, and name of the original Pancha-tantra. 7. The Brahmanical recensions of the work: Guṇādhya, Nepalese fragment, etc.; Tantra-ākhyāyika; Southern Pancha-tantra. 8. Jaina recensions: so-called Simplicior, its age, etc.; so-called Ornator, author, age, etc.; Megha-vijaya; later recensions; mixed recensions. 9. Buddhist recension, Tantra-ākhyāna.

V. Notes to the several stories of Pūrṇa-bhadra's text. Parallels in the Jātaka, etc. References to Benfey.

VI. Indices. 1. Of names. 2. Of things. 3. Of verses. 4. Of meters.

The Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension critically edited in the original Sanskrit and Prākritis by RICHARD PISCHEL, Professor of Sanskrit in the University of Berlin.

Thirty years ago Pischel made his first edition of this master-piece of the Hindu drama. Meantime he has published, as a very important part of the Bühler-Kielhorn *Grundriss der Indo-Arischen Philologie*, his elaborate *Grammatik der Prākrit Sprachen*. In the way of experience and study, therefore, his equipment as an editor of this play is peculiarly complete. As for the externals of paper and print and binding, it is intended that this edition shall be got up in a manner to correspond with its scholarly character and with the intrinsic merit of the play; and it is to be sold at a very moderate price.

The Çakuntalā, translated into English from the edition of Professor Pischel, with an exegetical and illustrative commentary, by ARTHUR WILLIAM RYDER.

Whereas Dr. Ryder's version of *The Little Clay Cart* (vol. ix. of this Series) was primarily a literary one and aimed to avoid technicalities, his work upon the Çakuntalā is primarily philological, and of it the technical commentary is an essential part. In this comment he hopes to include the most or all that is of substantive importance in the observations of his predecessors whether Occidental or Hindu; to treat the relation of the subject-matter of the play to the older forms thereof as seen in the Epos and the Jātaka; to bring out the double meanings and the various other Hindu "embellishments" of the play; to note the parallelisms in poetic thought or diction or technique between the Çakuntalā and the other works of Kālidāsa and of the Indian literature; to illustrate the allusions to the mythology and antiquities of India by citations translated from the best native authorities; to show, throughout, the relation of this play as a work of art to the Hindu canons of dramaturgy; and at least to assemble the data for the solution of the important critical question whether the Çakuntalā may not have served as the model play upon which the earlier of those canons were based.

The Commentary (Yoga-bhāshya) on Patañjali's aphorisms of the Yoga philosophy, translated from the original Sanskrit into English, with indices of quotations and of philosophical terms, by Dr. JAMES HAUGHTON WOODS, Instructor in Philosophy in Harvard University.

Of the six great philosophical systems of India, we can hardly say that more than two, the Sāṅkhya and the Vedānta, have been made accessible to Occidental students by translations of authoritative Sanskrit works. For Shankara's Comment on the aphorisms of the Vedānta system, we have Deussen's translation into German and Thibaut's into English. For the Sāṅkhya, we are indebted to the labors of Wilson and Garbe and Gangānāth Jhā for versions of the Kārikā and of the Tattva-kāumudī. The Yoga system is confessedly next in importance; and the Yoga-bhāshya, ascribed to Vyāsa, is the best and most thorough exposition of its fun-

damental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Shāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimiçra's sub-comment on the Yoga-bhāshya, and, as occasion required, the Yoga-vārttika of Vijñāna-bhikshu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

The Talavakāra or Jāiminiya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by HANNS OERTEL, Professor of Linguistics and Comparative Philology in Yale University.

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.

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Whitney's Sanskrit Grammar. A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brāhmaṇa. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Third (reprinted from the second, revised and extended) edition. 1896. 8vo. xxvi+552 pages. Cloth: Mailing price, \$3.20. Paper: \$2.90.

Cappeller's Sanskrit-English Dictionary. A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii+672 pages. By mail, \$6.25.

Lanman's Sanskrit Reader. A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. *Complete*: Text, Notes, and Vocabulary, xxiv+405 pages. Cloth: Mailing price, \$2.00. *Text* alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. *Notes* alone, viii+109 pages. Cloth: Mailing price, 85 cents.

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Perry's Sanskrit Primer. A Sanskrit Primer: based on the *Leitfaden für den Elementarcursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Professor of Greek in Columbia University, New York. 1885. 8vo. xii+230 pages. Mailing price, \$1.60.

Kaegi's Rigveda. The Rigveda: the Oldest Literature of the Indians.
By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by ROBERT ARROWSMITH, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

Hopkins's Religions of India. The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.20.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. Extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures.

Jackson's Avesta Reader. Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.