

for a reform, i.e., for a return to the old, original, and simple teaching of the Royal Prince of Kapilavastu.

Among the letters addressed to me on the subject of Sanskrit MSS. in Japan, the most important came from Mr. A. Wylie. He wrote to me on the 3rd of March that he had brought a number of Sanskrit-Chinese books from Japan, and he afterwards kindly sent them to me to examine. They were of the same appearance and character as the Sanskrit-Chinese dictionary which Dr. Edkins had lent me, and as the Sukhavatī-vyūha which I had received from Japan. But with the exception of a collection of invocations, called the *Vāgrā-sūtra*, and the short and imperfect *Pragñā-bridaya-sūtra*, they contained no continuous texts. The books were all intended to teach the Sanskrit alphabet, and every possible and impossible combination of the Devanāgarī letters, and that was all. Still, so large a number of elementary books, written for the sole purpose of teaching the Sanskrit alphabet, augurs well for the existence of Sanskrit texts.

Nay, there is some evidence now that the Buddhist temples in Japan are still in possession of some of the original palm-leaf MSS. brought from India to China and Japan, of which hitherto no trace whatsoever could be discovered. Among the books sent me by Mr. Wylie there was a second Chinese-Sanskrit-Japanese vocabulary, of which Mr. Kasawara has given me the following account:—"This vocabulary is called 'A Thousand Sanskrit and Chinese Words,' and is said to have been arranged by I-sing, who left China for India 671 A. D., about twenty-seven years after Hiouen-thsang's return to China, and who is best known as the author of a book called 'Nan-hae-ki-kwei-chou'en,' on the manners and customs of the Indian Buddhists at that time. This vocabulary was brought from China to Japan by Zikaku, a Japanese priest, who went to China in 838 and returned in 847. At the end of the book it is stated that in the year 884 another Japanese priest, of the name of Riouyū, copied that vocabulary from a text in the possession of a priest called Yūikai. This was published in the year 1727, by a priest called Yiankumyo, and it is this edition which Mr. Wylie brought with him from Japan. In the preface to this edition occurs the following highly important passage:—"In the temple Hōriuji, in Yamato, there are treasured *Pragñāpāramitā-bridaya-sūtram* and *Sonsho-dhāraṇī*, written on two palm-leaves, handed down from Central India; and, at the end of these, fourteen letters of the "Siddha" (the Sanskrit alphabet) are written. In the present edition of the vocabulary the alphabet is in imitation of that of the palm-leaves, except such forms of letters as cannot be distinguished from those prevalent among the scribes at the present day."

Here, therefore, we have clear evidence that the original Sanskrit MSS. were carefully preserved in the temples of Japan, and that so late as the year 1727 palm-leaves containing the text of Buddhist Sūtras in Sanskrit were to be seen in the temple of Hōriuji. That temple, I am told, is still in existence. It is in the town of Tatsuta, in the province of Yamato, near Kyoto, the western capital. Surely it would not be difficult for a native or European scholar in Japan to visit that temple, to explore its library, and to let us know what treasures it contains.

**I**N a recent number of the English scientific journal *Nature*, Mr. F. V. Dickins reviews Professor Morse's monograph on the Omori shell-heap, in a somewhat carping hypercritical spirit. His statements respecting the ancient history of Japan have already been controverted by Mr. Rugiura, a Japanese resident in London. Mr. Dickins, rather hastily, observes "these mounds consist for the most part of shells little, if at all distinguishable from what are still to be found in abundance along the shores of the Gulf of Yedo." Now, Professor Morse says distinctly that (1) some species have become extinct; (2) some species have changed in form,—and satisfactorily to ascertain this fact alone he must have examined and compared hundreds of shells both from the heap and the sea; (3) the proportions of species have altered, that is, many shells which were extremely common in the heap are very rare along the shore. The solution of questions of this kind alone indicates great work, and is extremely valuable as furnishing links in the chain of evidence required by evolutionists. Mr. Dickins is also in error in thinking the

shell-heap completely swept away; probably the hundredth part has not been removed: in fact its complete removal would be a very serious undertaking. We agree with him, however, in thinking that it would be a great improvement to Professor Morse's book if more drawings of the bones and shells had been given. Clear evidence of a change of level since the formation of the shell-heaps may be obtained, Mr. Dickins says, from the alternate elevations and depressions of the land. He is certainly correct as to the former; but it would interest many to learn where the depressions are to be found. Remains of shell-heaps are common enough, he tells us, in Musashi and Sagami, the two provinces nearest to foreign residents of Yokohama and Tokio, but the fact remains that no one has investigated thoroughly any of these "common" heaps, until Professor Morse saw and described the Omori one. Before his arrival in this country there were doubtless a few *diletante* archaeologists who amused themselves by collecting arrow-heads and similar remains, but he was the first to show clearly, and in a most practical manner, that Japan offered a wide field to archaeological students, and most of what has been done by others, since his arrival, is doubtless due to the impetus initiated by him. In the historical portion of his critique, Mr. Dickins has been corrected in London; and, therefore, nothing remains for us to notice as regards that part of the subject, except the ludicrous assertion that the Ainos probably inhabited the whole eastern region of the main island up to the fourteenth or fifteenth century, and the further statement that they probably formed the Omori heap about the thirteenth or fourteenth century. A profound knowledge of Japanese history is not necessary to enable the reader to appreciate the enormous ignorance or utter oblivion which is evident in the proposition of such views as these. Touching cannibalism, his remarks are of the usual description. Gentle and docile people, he says, should not be loaded with such an odious charge, as if we were insulting the Ainos of to-day by saying that, from certain indications, it appears that their ancestors were cannibals a thousand or more years ago. A well-dressed Teuton of to-day would hardly feel offended, when reminded that before the Christian era his ancestors were "not even clothed in a blush." The punishments of the Ainos are known to have been exceedingly cruel; and, in China at least, in the 12th and 13th centuries, they had the reputation of being cannibals. Any one who has seen Professor Morse's monograph cannot help feeling surprised at the excellence of the typography and lithographs, and indeed of the general "get-up" of the work; and Mr. Dickins's sneer on the subject seems a very unworthy one. If Japanese printing offices can produce a work of this description, it is obvious that they have profited well by their teaching, and that they know how to use their foreign machinery. Writing, as Professor Morse did, in part for a foreign public, the statement that the mechanical portion of his book was done solely by Japanese, is surely a most interesting one. In a recent number of *Truth*, the editor, commenting on the establishment of an English review at Rome, exclaims, "English manuscripts deciphered by Italian compositors! The very thought makes one's hair stand on end." What would he say to English, French and German manuscripts deciphered by Japanese compositors? or to the workmanship of the illustrated book we are discussing? It would be difficult to speak too strongly of the general asperity of tone assumed by Mr. Dickins, in criticizing a work on a subject of which he evidently knows little if anything.

**T**HE infamous decoctions sold to unwary sailors in the vile dens so numerous in Yokohama and other ports in the East, are by many people held directly responsible for the