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**Proceedings at Boston, May 18th, 1870.**

THE Society assembled at 10 o'clock A. M., at the rooms of the American Academy. President Woolsey being absent, the chair was occupied alternately by Dr. Anderson and Dr. Parker, Vice-Presidents.

The record of the preceding meeting was read by the Recording Secretary. It was arranged that there should be a recess of only one hour at noon, that the business of the meeting might be finished before evening.

The Treasurer's Report was read, audited, and accepted. It was as follows:

RECEIPTS.	
Balance on hand, May 19th, 1869, - - - - -	\$357.53
Annual assessments paid in, - - - - -	\$515.00
Life-membership, - - - - -	75.00
Sale of the Journal, - - - - -	18.75
Total receipts of the year, - - - - -	608.75
	\$966.28
EXPENDITURES.	
Printing of Proceedings, etc., - - - - -	\$43.24
Expenses of Library and Correspondence, - - - - -	40.64
Paid for binding of books, - - - - -	1.25
Total expenditures of the year, - - - - -	\$ 85.13
Balance on hand, May 18th, 1870, - - - - -	881.15
	\$966.28

The Treasurer also made a statement respecting the condition of the fund for the purchase of Chinese type, provided by the kind offices of the late Hon. Charles W. Bradley. The arrival of the font ordered from Shanghai was reported at the last meeting. Its cost was as follows:

For type (180 lbs, small pica), - - - - -	\$324.00
Type-cases, - - - - -	12.00
Packing, freight, and insurance, - - - - -	22.00
Premium on \$358 in Mexican dollars, - - - - -	136.79
Expenses in New York, duty, cartage, etc., - - - - -	75.00
Total expense, - - - - -	\$569.79

To meet this, the Treasurer had drawn on Messrs. Baring, Brothers, & Co., of London, with whom the fund was deposited by Mr. Bradley, for £100, which yielded in currency \$670.08. The balance, about \$100, is deposited in the Townsend Savings Bank at New Haven to the credit of the fund, and about £92 still remains in the hands of Messrs. Barings.

The Librarian excused himself, on the score of other pressing occupations, for having come unprepared with a full Report of the condition of the Library, and gave a brief oral statement respecting the additions made to it during the year. The most important donations had come from the Vienna Academy of Sciences, and from Prof. Fitz-Edward Hall of London.

The Committee of Publication reported that, as authorized by the Directors last fall, they had commenced the reprinting of Vol. ix., Part 1, of the Journal, as soon as the printing office had been restored to working order after the fire; and that the work had since gone on without interruption, but was not yet quite finished. It was intended to proceed with the printing of Part 2, as soon as the other should be out of the way.

The Directors notified the next meeting, as to be held in New Haven on the nineteenth of October, unless the Committee of Arrangements (Prof. Hadley of New Haven, with the Recording and Corresponding Secretaries) should alter the appointment—which they were authorized to do, if it appeared desirable.

The following persons, on recommendation of the Directors, were elected members of the Society: namely,  
as Corporate Members,

Mr. Erastus B. Bigelow, of Boston.  
Prof. Ferdinand Böcher, of Boston.  
Prof. J. Lewis Diman, of Providence, R. I.  
Mr. James B. Greenough, of Cambridge, Mass.  
Mr. Thomas S. Perry, of Cambridge, Mass.  
Mr. Charles T. Russell, of Cambridge, Mass.  
Rev. J. Herbert Senter, of Cambridge, Mass.  
Prof. Peter H. Steenstra, of Cambridge, Mass.  
Prof. Francis Wharton, D.D., of Brookline, Mass.  
Rev. Henry A. Yardley, of Middletown, Conn.

as Corresponding Members,

Rev. Albert L. Long, D.D., Missionary at Constantinople.  
Rev. Hyman A. Wilder, Missionary in South Africa.

Mr. J. S. Ropes of Boston, Rev. W. H. Ward of New York, and Hon. J. D. Baldwin of Worcester, were appointed by the chair a Nominating Committee, to propose a ticket for officers for the ensuing year; and the following gentlemen, nominated by them, were elected without dissent:

*President*—Pres. T. D. WOOLSEY, D.D., LL.D., of New Haven.  
*Vice-Presidents* { Rev. RUFUS ANDERSON, D.D., “ Boston.  
                          { Hon. PETER PARKER, M.D., “ Washington.  
                          { Prof. EDW. E. SALISBURY, LL.D., “ New Haven.  
*Corresp. Secretary*—Prof. W. D. WHITNEY, Ph.D., “ New Haven.  
*Secr. of Class. Section*—Prof. JAMES HADLEY, LL.D., “ New Haven.  
*Recording Secretary*—Mr. EZRA ABBOT, LL.D., “ Cambridge.  
*Treasurer*—Prof. D. C. GILMAN, “ New Haven.  
*Librarian*—Prof. W. D. WHITNEY, “ New Haven.

Directors	{	Mr. J. W. BARROW,	of New York.
		Mr. A. I. COTHEAL,	“ New York.
		Prof. W. W. GOODWIN, Ph.D.,	“ Cambridge.
		Prof. W. H. GREEN, D.D.,	“ Princeton.
		Prof. A. P. PEABODY, D.D.,	“ Cambridge.
		Dr. CHARLES PICKERING,	“ Boston.
		Prof. CHARLES SHORT, LL.D.,	“ New York.

While the committee were deliberating, an interesting series of photographs from India and Farther India were exhibited to the members, and briefly commented on, by Rev. J. T. Gracey.

The Corresponding Secretary then announced the losses which the Society had suffered by death during the year; namely, two Corporate Members, Rev. E. Burgess and Rev. Dr. Proudfit (the latter during some years past a Director); and three Corresponding Members, Prof. Romeo Elton, late of Exeter, England, Rev. Dr. Justin Perkins, during many years a missionary in Ordmiah, and Mr. William Winthrop, American consul at Malta. He said a few words with regard to each of these gentlemen, briefly setting forth the claims that they had upon the respectful and affectionate remembrance of the Society, as well as of scholars in America and through the world. He spoke especially of Mr. Burgess, who would be remembered in connection with the translation of the *Sūrya-Siddhānta* published some years since in the Society's Journal, and with whom he had himself for some time been thrown into intimate relations while that work was in preparation and passing through the press. Mr. Burgess returned to this country in 1854, after more than fourteen years of service as a missionary in western India. He died of pneumonia, near Boston, on the first day of this year.

Prof. Hadley gave a somewhat detailed account of the life and literary labors of Dr. Proudfit, and a view of his character as a scholar and as a man.

The eminent services of the venerable Dr. Perkins in the cause of Christian philanthropy and of learning were set forth by Rev. Mr. Treat, Dr. Parker, and others.

The correspondence of the past six months was presented, and read in part. The following are extracts:

From Mr. Freeman A. Smith, Treasurer of the American Baptist Missionary Union, dated Boston, Nov. 9th, 1869:

“Knowing you to be interested in such things, I send herewith a copy from an ancient metallic plate found by Mr. Bunker, one of our missionaries, among the Red Karens, together with a copy of our magazine, where you will see what he writes respecting it.”

Mr. Bunker says:

“It has been long known that an ancient metal plate, having strange characters engraven on it, existed among the Red Karens. While at Kontie's village, we succeeded, after much difficulty, in obtaining a sight of the famous plate, and were also allowed to copy it. The plate is composed of copper, brass, and probably some gold. They regard it as very sacred, and guard it with most zealous care. It is supposed by them to possess life, and they say it requires to be “fed with metal.” I fed it with a piece of silver of the value of about fifty cents, but did not

see it eat while I was near. The common people fear its power greatly, and dare not look at it, as they say it has power to blind their eyes. The traditions of most of the Karen tribes point to this tablet, I think, and it may be of very ancient origin. The character in which it is written is quite different from any of the characters in which the languages of the East are written, so far as I have been able to learn."

A copy of the inscription was exhibited to the members present, but no one could cast any light upon its strange characters. The Secretary said that he was hoping to obtain additional information upon the matter from Farther India, to be laid before the Society hereafter. The plate is one referred to in Mr. Cross's paper on the Karens and their language, read at the meeting in October, 1866, and reported in the Proceedings of that meeting (*Journal*, vol. ix., p. xii.).

From Rev. C. H. A. Dall, dated Calcutta, Nov. 27th, 1869 :

"In Bombay, lately, I had the pleasure of meeting Dr. Bhau Daji at the monthly meeting of the Bombay Branch of the Royal Asiatic Society, and was surprised to hear him say that within a year or so, or as soon as his practice (as a physician) would permit, he expected to visit England and America. I am not very sorry that you are likely to see, yet sooner, Babu Keshub Chunder Sen; of whom you have heard as the eloquent leader of the partly christianized Hindus, the *Brahmos*. He does not feel settled as to the American part of his visit; but, when calls reach him, as they are sure to do, he will yield to the pressure, and accomplish a visit which I am very desirous that he should make. The presence of these two cultured Oriental gentlemen will, I am sure, make Orientalism dawn on America as never before."

From Mrs. S. J. Rhea, dated Jonesboro, Tennessee, Dec. 5th, 1869; respecting her late husband's Kurdish papers, presented at the previous meeting, giving some explanations as to their character, and expressing her desire to be helpful in any way toward their publication.

From Dr. A. T. Pratt, dated Constantinople, March 16th, 1870 :

". . . I procured a fine copy of a Cufic inscription some time since and sent it to you; but, together with a valuable lot of coins, it was lost on the way. I am now hoping to send you the stone itself in the course of the summer. . . . I have a grammar of the Turkish language of my own, which I hope to forward as soon as I can get an English translation to go with it. During nearly two years past I have been here, engaged on the revision of the version of the Bible made by Dr. Goodell.

Dr. Paspati is getting out a large work on the Gypsy language, of which I presume you will receive a copy."

Communications being now in order, the following were presented :

1. On the Glagolitic Alphabet, by Rev. A. L. Long, of Constantinople; presented by the Corresponding Secretary.

This was an inquiry into the origin of the Glagolitic character, in which a part of the oldest Slavic literature is preserved, and into its relation to the more usual character, the Cyrillitic. Of the two, the Cyrillitic is usually ascribed to the Slavic apostle Cyril, who used it for his translation of the Scriptures (about A.D. 862); respecting the other, opinions have been much divided, some attributing its invention to Methodius, Cyril's brother, others to Clement, archbishop of Velitsa in Bulgaria, and pupil of Cyril and Methodius; while yet others regard it as some centuries older than Cyril, and many accept the Dalmatian traditions which would make St. Jerome its inventor. Dr. Long, now, differing from all these, maintains that

the Glagolitic was the alphabet devised by Cyril, and was exclusively used in his time, while the so-called Cyrillic, which is no independent invention, but only an adaptation of the Greek alphabet to the Slavic language, was the work of Clement (who died A.D. 916). The various considerations which appear to support this view are detailed in the paper. At the end, the author acknowledges his obligations to P. J. Schaffarik's work "On the Origin and Home of Glagolitic" (Prague, 1858).

Remarks upon this paper, approving its conclusions, were made by Mr. J. S. Ropes.

2. On the Moabite Inscription of King Mesha, by Rev. Wm. Hayes Ward, of New York.

Mr. Ward first detailed the history of the securing of the inscription by M. Ganneau, from the first discovery of the monument by the German Klein. After showing that it was undoubtedly genuine, and dated back to nearly nine hundred years before Christ, Mr. Ward laid before the meeting a transliterated copy of it in Hebrew characters, and the following translation:

<sup>1</sup> I am Mesha son of Chemosh [nadab] King of Moab [the D-] <sup>2</sup> ibonite. | My father reigned over Moab thirty years and I reigned <sup>3</sup> after my father. | And I made this high place to Chemosh in Karhah and [this House of Sal-] <sup>4</sup> vation because he has saved me from all the attacks and because he has caused me to look on all my enemies. | O [m r] i <sup>5</sup> was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his [land]. | <sup>6</sup> And his son succeeded him, and he also said, "I will afflict Moab." | In my days he spake thus, <sup>7</sup> And I looked on him and on his house, | and Israel kept continually perishing. And Omri held possession of the land (?) of <sup>8</sup> Medeba. And there dwelt in it [Omri and his son and his grand-] son forty years. [But] <sup>9</sup> Chemosh [restored] it in my days. | And I built Baal-Meon and I made in it ————. And I [besieged] (?) <sup>10</sup> Kirjathaim. | And the men of Gad had dwelt of old in the land [of Kirjathaim]. And the King of Israel built <sup>11</sup> for him [Kirjathaim]. | And I fought against the city and took it. | And I slew all the [men of] <sup>12</sup> the city, a spectacle to Chemosh and to Moab. | And I brought back from thence the [altar of Jehovah, and <sup>13</sup> put] it before Chemosh in Kerioth. | And I caused to dwell therein the men of Shiran; and the men of ———— <sup>14</sup> Sharath. | And Chemosh said to me, "Go and take Nebo from Israel." | [And I ————] <sup>15</sup> went in the night and I fought against it from the overspreading of the dawn till noon. | And I [took it and I] <sup>16</sup> [utterly destroyed] it, and I slew all of it seven thousand——— <sup>17</sup> for to Ashtor Chemosh had [I] devoted [them]; and I took from thence <sup>18</sup> the vessels of Jehovah, and I presented them before Chemosh. | And the King of Israel [built] <sup>19</sup> Jahaz and dwelt in it while he was fighting against me. | And Chemosh drove him from [before me. <sup>20</sup> And] I took from Moab 200 men, all told; and I attacked (?) Jahaz and took it, <sup>21</sup> adding it to Dibon. | I built Karhah, the wall of the forests and the wall of <sup>22</sup> the hill (Ophel). | And I built its gates and I built its towers. | and <sup>23</sup> I made a royal palace, and I made reservoirs for the collection of the waters in the midst of the city. | <sup>24</sup> And there was no cistern in the midst of the city in Karhah; and I said to all the people, "Make <sup>25</sup> for you each a cistern in his house." And I dug ditches (?) for Karhah in [the road to] <sup>26</sup> Israel. | I built [A]roer, and I made the high way to Arnon. I built <sup>27</sup> Beth-Bamoth, for it was ruined. | and I built Bozrah, for it was deserted. And I <sup>28</sup> set in Dibon garisons (?); for all Dibon was submissive. | And I filled (?) ———— <sup>29</sup> in the cities which I added to the land. | And I built ———— and <sup>30</sup> the temple of Diblathaim, | and the temple of Baal-Meon, and I raised up there ———— <sup>31</sup> ———— the land. | And there dwelt in Honoraim——— <sup>32</sup> Chemosh said to me, "Go, fight against Honoraim." | And I <sup>33</sup> ———— Chemosh in my days . . . . <sup>34</sup> \* \* \* \* \*

Mr. Ward explained that in most points he agrees with either Ganneau, Schlottmann, Dérenbourg, Nöldeke, or Neubauer in their versions and corrections of the defective text. He drew, however, more especial attention to certain matters with regard to which he differed from previous commentators. The latter have made the perpendicular stroke near the end of the third line a mark of division between the sentences. This it cannot be, as the dot which divides the words also appears

here, and in no other case are both found together. The stroke can be either  $\gamma$  or  $\kappa$ , and is no doubt the former. This puts a repetition of  $\text{בבב}$  out of the question. The reading suggested,  $\text{בבב} \text{ה' ישיע}$ , seems plausible. The doubtful character at the beginning of the eighth line must be either  $\gamma$  or  $\kappa$ . The feminine form  $\text{בקהה}$  is often used for *plain*, which is just what we want. The masculine is put in the text. Still in Capt. Warren's impression the letter looks more like  $\gamma$ , which would allow  $\text{אריז}$ . The suggested emendations for the end of the fifteenth and the beginning of the sixteenth line, and for the seventeenth line, are new. The *fac-simile* of Ganneau seems to show in line twenty-three a flaw in the stone. The fact that the letters as they stand hardly make sense is an indication that the flaw did not exist when the inscription was made, in which case the scribe would have continued the unfinished word on the other side of the flaw, as is the case in the ninth line of the great Sidonian inscription of king Eshmunazer. But the letters which we have,  $\text{בלאי ראשין}$ , cannot be translated, the last word being neither plural of  $\text{ראש}$ , 'man,' nor anything else imaginable. Schlottmann and others have suggested  $\text{ראשין}$ , 'out-pouring.' This word and its masculine form are only used in the Bible in connection with the geography of the region of Moab, and  $\text{אשר התלים}$  of the old song of which we have a fragment in Num. xxi. 15 compares well with the  $\text{אשרת מין}$  or  $\text{אשר המין}$ , which even may be preferable, which I would suggest. Such expressions as "troughs of the waters," Gen. xxx. 38, "brook of the waters," 2 Sam. xvii. 20, "well of the waters," "well" or "fountain of waters," "storm of waters," Hab. iii. 10, are frequent in the Bible. The third word in the eighteenth line I read  $\text{ואקריבה}$  from Capt. Warren's photographs, which he has misread. The first word in the twenty-second line is read from the photographs as  $\text{הקפל}$ , giving us exactly the biblical phrase "wall of Ophel."

The language of the inscription is almost pure Hebrew, but with an approach toward the southern Semitic tongues. This appears in the comparative scarcity of quiescent letters, in the plural in *Num.*, and especially in the Hiphthal conjugation,  $\text{הלדום}$ , which has its correspondences in Arabic, Ethiopic, and Assyrian. Another evident example of this is the use of verbs  $\text{ל"ה}$  instead of  $\text{ל"ה}$ . Thus we have  $\text{אניני}$  and  $\text{אנינה}$  for  $\text{אנינה}$  and  $\text{ענה}$ . In these cases Nöldeke assumes that the final  $\text{נ}$  is a personal suffix, and that thus a double object is expressed, as is common in Syriac. But the language shows little assimilation to Aramaic peculiarities, and it is more probable that the root is preserved in these forms in a more archaic shape than in Hebrew.

The form of the characters proves the correctness of de Vogüé's assertion that the oldest Canaanite alphabet was distinguished by its sharp angles. Among the more interesting forms are the  $\gamma$ , which is for the first time found as a simple triangle, like the Greek  $\Delta$ ;  $\delta$ , which we first find here as a perpendicular crossed by three horizontal lines, which suggest the Greek  $\Xi$ ;  $\nu$ , which suggests the Greek  $\Upsilon$ ;  $\kappa$ , which is precisely the Greek Kappa; and  $\eta$ , which is an oblique cross, or X.

The separation of words is found in some other very ancient inscriptions, as in the second inscription of Citium, that of Tuca, and two others.

The lacuna in the eighth line is very unfortunate, as it leaves the chronology in some doubt. Schlottmann is certainly wrong in supposing it possible to make forty years out of the Bible chronology of the reigns of Omri, Ahab, and Ahaziah, which occupied only thirty-one years. If these scriptural figures are correct, and they appear to be, it must be supposed either that Omri began to afflict Moab before he became king while general of Baasha's army, or that the successes of Mesha occurred after the campaigns mentioned in Scripture, and during the latter years of Jehoram. The "round number," which Nöldeke, Schlottmann, and others have suggested, would have been *thirty* instead of *forty*, if this campaign be referred to the first rebellion of Mesha—even if a round number is assumable on such a monument.

### 3. Remarks on the Discovery of a second "Rosetta Stone," at Tanis in Lower Egypt, by Hon. J. D. Baldwin, of Worcester.

In this very brief paper, Mr. Baldwin called attention once more to the inscription of Tanis, brought to light by Lepsius in 1866, and published as a "bilingual decree" in the same year, the existence of its third, or Demotic, text being not then known. He read from a letter received by him from Lepsius, to the effect that "the original is now in the Museum of Bulaq. Its complete disinterment,

which I was not able to effect, brought to light the demotic text on the edge of the stone. Each character, and the whole inscription, is completely preserved; and it is therefore far superior to the Rosetta inscription, of which, as is well known, a large part, especially of the hieroglyphic inscription, is broken off. For this reason, the Decree of Canopus is peculiarly adapted to aid the beginning of hieroglyphical studies. I have not yet prepared the second part of the publication, because the demotic text is not yet made public."

#### 4. On the Golden Rule in the Chinese Classics, by Mr. Ezra Abbot, of Cambridge, Mass.

After referring to an example of the golden rule in a negative form in the Book of Tobit (iv.15), and to the story of the great Jewish Rabbi Hillel—who, when asked by a Gentile to teach him the whole Law while he stood on one foot, replied, "What thou hatest thyself, do not thou to another: this is the whole Law; all the rest is only commentary"—Mr. Abbot remarked that it was well known that the golden rule occurs in this negative form among the maxims of Confucius, but that it had been often asserted that it was nowhere given by him as a positive precept. As the result, however, of such an investigation of this point as he had been able to make without a knowledge of the Chinese language, he had been led to a different conclusion. The principal passages bearing on this subject are to be found in the *Lun Yu* (a sort of *Memorabilia* of Confucius—designated as "Confucian Analects" in Legge's translation), Book iv., c. 15, §2; v.11; xii.2; xv.23; the *Chung Yung* ("Doctrine of the Mean," i. e. the golden mean), ch. xiii., §3; and the Works of Mencius, Book vii., c. 4, §3. With these passages may be also compared ch. ix. §4 and ch. x. of the *To Hio*, or "Great Study," where the duties of rulers are spoken of. In the *Lun Yu* v.11 and xii.2 the maxim appears only in the negative form, "not to do to others what you would not wish done to yourself"—in the latter passage as one of the characteristics of "perfect virtue." But the point to which Mr. Abbot called special attention was the fact that the Chinese appear to have in their language a single word which distinctly expresses the duty of doing to others as we would have them do to us; involving the notion, not merely of abstaining from injury to our fellow-men, but of active sympathy and benevolence. This word occurs in a remarkable passage in the *Lun Yu* (iv.15, §2), in which the whole moral doctrine of Confucius is summed up in two terms—*chung* and *shü*, translated by Pauthier (*Confucius et Mencius*, Paris, 1858, p. 122) 'avoir la droiture du cœur' (*chung*), and 'aimer son prochain comme soi-même' (*shü*). He remarks in a note, "On croira difficilement que notre traduction soit exacte; cependant nous ne pensons pas que l'on puisse en faire une plus fidèle." Legge renders the words somewhat more vaguely—"to be true to the principles of our nature and the benevolent exercise of them to others" (Chinese Classics, I., p. 34). Collie (The Four Books, Malacca, 1828) translates them 'consummate faithfulness and benevolence,' observing in a note, apparently by way of fuller explanation of the force of the Chinese words, "To perform our duty to the utmost, is faithfulness—to do to others as we wish them to do to us, is benevolence." The character for the second word here used, *shü*, is compounded of the 61st radical, *sin*, 'heart,' and *ju*, 'as, like,' and it would seem from the Lexicons that a kind regard for the feelings of others, a practical recognition of the fact that their hearts are like our own, belongs to the primary and essential meaning of the term. Thus it is defined by De Guignes, or rather Glemona (*Dict. chinois*, No. 2823), 'misericors, alius sicut se ipsum tractare;'—by Morrison (Chinese Dict., No. 9343), 'benevolent; . . . considerate; . . . to treat others as one would like one's self;'—by Medhurst, 'to excuse, to feel for others as we do for ourselves, to do as we would be done by, to be kind, sympathetic, indulgent' (Chinese Dict., Batavia, 1842; and similarly in his Dict. of the Hok-keën Dialect, p. 569);—by S. Wells Williams, 'benevolent; . . . merciful, treating others as one wishes to be treated, sympathizing' (Tonic Dict. of the Chin. Lang. in the Canton Dialect, 1856, pp. 453, 454);—by Legge, 'the principle of reciprocity, making our own feelings the rule for dealings with others' (Glossary in his Chinese Classics, I. 336, col. 2, and similarly II. 434, col. 2); 'the judging of others by ourselves and acting accordingly' (Note on Mencius vii. 4, §3, Chin. Classics, II. 327). The translation of Pauthier in one passage has already been given; in another (*Chung Yung*, xiii 3) he renders the word, 'qui



porte aux autres les mêmes sentimens qu'il a pour lui-même,' and again, 'agir envers les autres comme on voudrait les voir agir envers nous' (Mencius, vii. 4). Further, according to Pauthier, "Le Choué-wen [the oldest Chinese dictionary, belonging to the first century] définit ce caractère par celui de *jin*, 'humanité, amour du prochain.' Le Commentaire de cet ancien Dictionnaire ajoute: 'Celui qui est humain, bienveillant envers les autres, doit être à leurs regards comme il voudrait que l'on fût envers lui, et agir ensuite conformément à ces principes.'" (Le *Tu Hio*, Paris, 1837, pp. 66, 67, note.)

From these statements and definitions Mr. Abbot drew the inference that the word *shü*, which in four of the passages of the Chinese Classics referred to above is used either alone (*Lun Yu*, xv.23; Mencius, vii.4, §3) or with *chung*, 'faithfulness, sincerity, uprightness' (*Lun Yu*, iv.15, §2; *Chung Yung*, xiii.3), to express the sum of moral duty in reference to others, must be regarded as not merely a precept to abstain from acts of wrong-doing, but as enjoining the exercise of active benevolence, according to the measure of the golden rule.

To the objection to this view, that in two of these examples (*Lun Yu*, xv.23; and *Chung Yung*, xiii.3) the word *shü* is explained and restricted by the negative precept which immediately follows, "Do not to others" etc., it was replied that this negative precept may be regarded merely as an application of the principle expressed by the word *shü*, put, in the form of a prohibition because so often violated by positive acts of injury to others; but that such an application afforded no ground for supposing that Confucius intended to confine the duty signified by this word to mere abstinence from wrong-doing; on the contrary, we find in the *Chung Yung*, xiii.4, immediately after the negative precept, four distinctly positive applications of the principle, so that even Legge admits that here "we have the rule virtually in its positive form"—that Confucius "rises for a moment to the full apprehension of it, and recognizes the duty of taking the initiative" (Chinese Classics, Prolegom. to vol. i., p. 49; to vol. ii., p. 123).

It was remarked, however, by Mr. Abbot, that, though we appear to have found the golden rule in Confucius in something more than a merely negative form, he did not rise to the sublime height of the Christian principle of returning good for evil. According to the *Lun Yu* (Book xiv., c. 36), some one asked Confucius, "What do you say concerning the principle that injury should be recompensed with kindness?" The Master said, 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.'" (Legge's Chinese Classics, i.152.)

##### 5. On the Byzantine Pronunciation of Greek in the Tenth Century, as illustrated by a MS. in the Bodleian Library, by Prof. J. Hadley, of New Haven.

The manuscript referred to consists of a few leaves, containing passages from the Greek text of the Septuagint, written in Anglo-Saxon characters. They are found in a codex made up of various pieces, which was described by H. Wanley in the second volume of Hickes's Thesaurus, published in 1705. Hickes himself in his preface called attention to the transliterations of the Septuagint, and gave some specimens, twenty-five verses in all. These specimens have been reprinted in a corrected form by Mr. A. J. Ellis, in the first volume of his "Early English Pronunciation" (pp. 516-527), where they are used to throw light on the sounds of the Anglo-Saxon. They throw light also on the current Greek pronunciation of the time when they were written. Mr. G. Waring, writing to Mr. Ellis, refers them to the latter part of the tenth century: they arose, he thinks, from the communication of Greeks and English at the court of Otho II. of Germany, whose wife was Greek and whose mother English. The proof is not strong; but the manuscript is probably not more recent than that date.

That the scribe aimed to represent the pronunciation, is shown especially by his treatment of *oi*, of the rough breathing, of *ai*, and of *phi*. He is generally independent of the Latin transliteration, though occasionally influenced by it: thus *oi* is never represented by *æ*; the rough breathing is represented (by *h*) only six times out of seventy-nine; *ai* by *æ* only eleven times out of eighty-eight; *phi* by *ph* only twice out of fifteen times. Inconsistencies and inaccuracies are frequent; but the scribe has his system, which he generally adheres to. Only as to *eta*, he vacillates

between *e* and *i*, using *i* fifty-five times and *e* sixty-two; the same word is written now with *e* and again with *i*; variations are sometimes found in the same line. To account for this vacillation by the influence of the Latin orthography is contrary to the analogy of the manuscript. It shows that *η* had a sound intermediate between Anglo-Saxon *e* and *i*, closer than the first, but less close than the second, nearly the same as (or perhaps a little closer than) the vowel-sound of Eng. *they*, *ail*.

That the scribe always writes *v* as *y*, never confounding it with *ι*, shows that *v* still retained its old (not *oldest*) sound, that of French *u* and German *ü*. The diphthong *αι* he regularly gives in the same way, as *y*. That *αι* had this sound as far back as the fourth century has been shown by R. F. A. Schmidt (Beiträge zur Geschichte der Grammatik, pp. 73 ff.), who explains the name *ῥ ψιλόν* as meaning 'simple *v*' in distinction from the *diphthong* (*αι*) of the same sound. The similar name *ἔ ψιλόν* is opposed to the diphthong *αι*, which in this manuscript is regularly confounded with *ε*, both being written as *e*.

The diphthongs *αι*, *ευ* (sounded in modern Greek as *af*, *ef*, before surds, and *av*, *ev*, before sonants) are written here as *au*, *eu*, which shows at least that they did not then have the sounds *af*, *ef*. The modern Greek sounds of *μπ* as *mb*, *ντ* as *nd*, *γκ* as *ng*, find no support here, where these combinations are written *mp*, *nt*, *nc*, respectively. The middle mutes (*β*, *γ*, *δ*) are written *b*, *g*, *d*; but there is room to doubt whether the scribe would have written differently, even if he heard the spirant sounds which the modern Greek gives to these letters.

In conclusion, Prof. Hadley remarked how widely the pronunciation indicated in this manuscript was still removed from that of the modern Greeks. The leading peculiarity of the modern pronunciation, the *itacism* which confounds *ι*, *υ*, *η*, *ει*, *η*, *οι*, *υι*, in one vowel sound, extends as yet only to the *ει*; the other five (*υ*, *η*, *η*, *οι*, *υι*) were still more or less different in sound from *ι*.

It was observed also that the codex in which this manuscript is found contains three other pieces remarkable for the Welsh glosses which they show; glosses which Zeuss, in his *Grammatica Celtica*, regards as the oldest monuments of the Welsh language, referring them to the close of the eighth or opening of the ninth century. Possibly, these transliterations of the Septuagint may have been written by a Welsh hand. But that supposition would require little change in the inferences before drawn from the manuscript.

In remarking upon this paper, Dr. Abbot referred to another transliterated Greek text, the *Codex Veronensis*, published by Bianchini as an appendix to his *Vindiciae Canoniarum Scripturarum, Romae, 1740, fol.* It contains the Greek text of the Psalms written in Latin characters, with the Old Latin version, in parallel columns. He spoke also of the confusion of *αι* and *ε* in manuscripts of the New Testament.

Prof. Goodwin observed that critics had been ready to assume a confusion of *ει* and *η* in the manuscripts of classical authors. Accordingly they had given indicatives or subjunctives in many places according to their ideas of Greek idiom, with little regard to manuscript authority. He had himself inspected the two Venetian MSS. of Aristophanes and ten Paris MSS. of that author, to obtain data for deciding the question of *οὐ μὴ* in prohibition with the future indicative or the subjunctive. In all the passages of the *Clouds* and the *Frogs* which show this construction, he had found a great preponderance of manuscript authority for the subjunctive. That the copyists did not in these cases confound *ει* and *η* was evident from the fact that they rarely confound them where only one can be right. He regarded this as a further proof that the two diphthongs were not sounded alike until a pretty late period.

## 6. On Institutions of Western Learning in the East, by Prof. D. C. Gilman, of New Haven.

Prof. Gilman had gathered, and laid before the Society, from private letters to himself and others, newspaper notices, published reports, and so on, the most recent intelligence obtainable respecting the Robert College near Constantinople, the Syrian College at Beirut, a proposed institution of a like character at Jaffna in Ceylon, and the school of western science and literature in Peking. The first has been temporarily established for some time at Bebek, but is about removing to its own grounds at Roumelie Hissar, on the Bosphorus, where the corner-stone of its

new building was laid last July. Its buildings, apparatus, etc., being finished, it is intended to meet its own running expenses by the income from students.

The Beirut College has five or six professors, and about seventy-five students. Its funds and property are near \$150,000; it has recently succeeded in securing an eligible location in the western part of the city. To its medical department, to which belong about a half of the students, are attached a hospital and ophthalmic institution, which are crowded with interesting cases, and in every way exceedingly successful.

The plan for a College at Jaffna is set on foot by the native community there, who propose to raise in Ceylon a sum sufficient to endow the native professorships and meet the ordinary expenses, appealing to America for a further sum of \$50,000, to support an American head and manager for the institution, procure apparatus, and the like.

Respecting the Peking College, the most interesting information was contained in a private letter from Dr. Martin to Prof. Gilman, from which extracts are here given:

"... Our embryo University, launched three years ago under the patronage of Prince Kung, and favored with something like an imperial charter, created a panic in the ranks of the orthodox Confucianists, who assailed it with every available weapon. The call issued by imperial command for graduates of the native schools to come forward as candidates for scholarships was denounced as a national humiliation; and one of the Censors, in an address to the throne, charged the prevalence of a severe dearth in the northern provinces on the heresy of establishing such a school, and prayed that it might be abolished without delay. These are but specimens of the multiform opposition which it has had to encounter from Chinese conservatism. Then came the ignorance of the Chinese language on the part of the new professors, and the unfortunate attempt to compel the students to acquire all their science through the medium of English and French. Some of the students, possessing high degrees and finished scholarship according to the native standard, were not less than forty or fifty years of age. As might have been anticipated, they failed utterly to acquire the first rudiments of a foreign tongue, and twenty of them were dismissed at one time. The mandarins were disheartened at the prospect, and threatened to disband the institution altogether, or rather to degrade it from the position of a seminary of science, the future *pharos* of the empire, to the condition of a small school, for the training of interpreters in foreign languages.

"This was the posture of affairs which hastened last year my return from America to China by the shortest route. On arriving, I found the newspapers filled with accounts of the "failure of the Peking college," and almost abandoned the hope which till then I had cherished of doing something to revive it.

"Contrary to my expectations, the mandarins met me with great cordiality, and assured me that they were now ready to take in fresh scholars and to prosecute the enterprise with renewed energy. At the instance of Mr. Hart, inspector-general of maritime customs (the original projector and hitherto *de facto* director of the institution), its conduct was formally committed to my hands by Prince Kung and his counsellors. I enclose an extract from their despatch."

Dr. Martin goes on to describe the ceremony of his installation, consisting of a public dinner at the Board of Foreign Affairs, the salutation of their new head on the part of the students (forty in number, and divided into four classes—English, French, Russian, and mathematical), and an inaugural address; and continues,

"Our externals are little like those of a western institution of learning. Our grounds are unadorned by a single tree; and our buildings, six in number, though neat, and altogether acceptable to Chinese taste, are only one story in height. There are three professors of foreign languages, three of Chinese, one of chemistry, and one of mathematics; while the chair of political economy and international law belongs to me, as heretofore. Our faculty, you perceive, is very incomplete; and it is not unlikely that, as soon as we get our machinery into running order, we shall apply to America for more experts in science.

"Our students are few, and not likely for a long time to count more than a hundred, even if they reach that number. But their selection from the ranks of the native scholars, the fact that they are all in training for the service of the government, and especially that they are the first students in modern times who have

been appointed by the emperor to pursue the study of science, conspire to give them something more than their numerical value.

"Unlike the University of Cairo, we are free to teach modern science without restraint; but we are not at liberty to introduce any form of religion. Still, the institution must prove auxiliary to the cause of religious reform, by helping to undermine the foundations of superstition in high places.

"This embryo University, as I call it, is certainly very inadequate to the wants of the country, but it shows that the Chinese themselves are beginning to feel those wants. They are not chafing with impatience to enter into competition with western nations, but they are beginning to be ashamed at finding themselves in the rear of other countries."

The Rev. Mr. Sanders, of Ceylon, charged with presenting in this country the cause of the Jaffna College, being present, made some additional statements respecting its needs and plans, which were approved and urged by the Secretaries of the American Board, and other members of the Society, who heard them.

#### 7. On Comparative Grammars, by Prof. W. D. Whitney, of New Haven.

This communication was a summary description and criticism of the works on Indo-European comparative grammar which lay now before the English public, and especially of two or three which had been recently published. He first referred very briefly to Bopp's master work, the editions it had gone through and the translations that had been made of it, speaking especially of the one now appearing (and nearly completed) in French under the care of M. Bréal, and enriched by him with valuable prefaces; also to Schleicher's "Compendium," of which a properly executed translation into English is much to be desired. These two great and comprehensive works, along with such more special treatises as Leo Meyer's comparative grammar of Greek and Latin, Curtius's Greek Etymologies, and Corssen's Latin Pronunciation, are the storehouses whence have been recently drawn several works of a lighter character, intended as introductions to the study. A Rev. Mr. Clark put forth in London, as long ago as 1862, a brief volume (12mo) on the comparison of the two Aryan, the two classical, and some of the more important Germanic tongues. It repels the student at the outset by a great blunder—the separation of the High-German from the rest of the Germanic, as an independent primary branch of the Indo-European family; while, as if to preserve the old number of seven branches, the Greek and Latin are run together into one—and, though it may be found by some a convenient manual, it has no independent authority or value. More extended and more pretentious is a comparative grammar of Sanskrit, Greek, and Latin, begun last year by Mr. W. H. Ferrar, of Trinity College, Dublin, and of which the second and concluding volume is promised at the beginning of 1872. This work was pronounced defective in its plan, as not including the Germanic branch; untrue to its plan, as introducing without apology an account of the phenomena falling under "Grimm's Law," and other irrelevant matter; inconvenient to use, having neither table of contents, index, nor running headings; and put together by its author without that full mastery of its subject which we have a right to expect and demand. A French work of somewhat similar scope has been begun by M. Baudry (Paris, 1868), and is to comprise three volumes, of which only the first, on Phonetics, has appeared. It is less open to unfavorable criticism than Mr. Ferrar's, but does not exhibit any striking ability, or real penetrating insight into its subject. Of decidedly higher character is Mr. John Peile's Introduction to Greek and Latin Etymology, in a series of fourteen lectures. Than this, nothing better has been produced in the English language upon its special subject. It is confessedly founded upon the labors of the great German masters of the science, but they have been studied in a free and independent spirit, and assimilated; and Mr. Peile's exposition of the subject is not put together out of their works, but produced from within himself, by a proper and organic process. It is excellently well adapted to its purpose, the introduction of classical scholars to the methods and results of modern scientific etymology. The author is less strong in phonetic theory than in the exhibition of phonetic phenomena—as is shown, for example,

by his treatment of surd and sonant letters, which he styles "hards" and "softs," and then lets those names determine his view of the historical relation of the two classes. His admission of the increment of vowels, as being a primary or organic process of word-formation in Indo-European speech, and having a "symbolic" significance, was objected to; the tendency, it was claimed, of the best linguistic science is to the clearer recognition of those processes of vowel-variation as at first euphonic merely, though afterwards more or less converted to the uses of radical or grammatical distinction.

8. How are the Traditions of the Earliest Ages of our Race to be studied? by Prof. J. W. Jenks, of Newtonville, Mass.

Prof. Jenks claimed that we needed to sympathize with the condition and character of childhood, in order to understand the formation of language, and the other features of the development of mankind, in the earliest ages of human history.

After the reading of this paper, a vote of thanks was passed to the American Academy for the use of its rooms for the meeting, and the Society adjourned, to meet in New Haven in October next.