

INDIA
OLD AND NEW

WITH A

MEMORIAL ADDRESS

BY

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PREFACE.

OF the eleven separate papers here brought together, three have previously been published in full, — that on Guilds in the *Yale Review*, May and August, 1898; that on Land-tenure in the *Political Science Quarterly*, December, 1898; and that on Gods, under the title, “How Gods are made in India,” in the *New World*, March, 1899. The editors of these journals have kindly granted me permission to republish the articles. I am also indebted to the editor of the *Forum* for the same courtesy in respect to the political paragraphs in the account of the Plague which, excerpted from the unpublished original, appeared in the *Forum*, August, 1897. The essay on Land-tenure, owing to Mr. Baden-Powell’s last book, has been changed in some regards; and, as editor of the *Journal of the Oriental Society*, I have given myself permission to add to the article on Gods a complementary paper, which was published in the *Journal* the same year under the title, “Economics of Primitive Religion.” The rest of the volume consists of addresses delivered before sundry general audiences during the last two years. One, that on Christ in India, was first read before a small club in 1898, and afterwards expanded to its present form as parts of lectures delivered at the Harvard Summer School of Theology and the Yale Divinity School, in the summer of 1900 and spring of 1901, respectively.

Since this book is not intended for a special public, I have made no attempt to give a scientific transliteration of Sanskrit letters, except in the rare cases where a whole text is cited. There seems to be no reason why a popular exposition should retain diacritical signs which are meaningless to the reader, or mark quantitative values in Sanskrit vowels any more than in the Greek. Since we write *Athene* and *Electra*, we may properly write *Rama* and *Krishna*, as the confusion of quantities will scarcely disturb the specialist, and will disturb the non-specialist still less. My simple rule has been to give the simplest form; but in the index, and here and there in the notes, to satisfy a possible curiosity, I have added to this popular form a more precise rendering of its phonetic values. Anglo-Indian terms like *cherry-merry* have been kept as they are written in Anglo-Indian,—that is to say, as they are sometimes written, for the same book or newspaper will frequently transcribe the same original in two or three ways. As Sanskrit *c* is pronounced like *ch* in *church*, I have preferred *k* in such words as *Kutch*; but in other respects I have not tried to be pedantically consistent at the cost of clearness, and have, for example, written *Poona*, as it is usually written, not *Puna*, as it logically should be written by one who, out of the Anglo-Indian versions of the word for town, *pore*, *poor*, *pur*, selects the one nearest to the native form. The Sanskrit sonant aspirates *bh*, *dh*, *gh*, are pronounced as in *abhor*, *adhere*, *leghorn*; the corresponding surds, *ph*, *th*, *kh*, as in *uphill*, *at-home*, *oak-hall*.

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TABLE OF CONTENTS.

	PAGE
MEMORIAL ADDRESS IN HONOR OF PROFESSOR SALISBURY .	3
THE RIG VEDA	23
THE EARLY LYRIC POETRY OF INDIA	36
SANSKRIT EPIC POETRY	67
A STUDY OF GODS	92
CHRIST IN INDIA	120
ANCIENT AND MODERN HINDU GUILDS	169
LAND-TENURE IN INDIA	206
THE CAUSE AND CURE OF FAMINE	230
THE PLAGUE	265
NEW INDIA	333
INDEX	337