

4. PTOLEMY'S GEOGRAPHY.

*Florence.**April 25th, 1903.*

DEAR PROFESSOR RHYS DAVIDS,—I see that we are going to publish Colonel Gerini's Researches on Ptolemy's Geography. The set of maps to illustrate that work, which were made *circa* 1552-78 by Ignazio Danti, still exist in the Guardaroba of the Palazzo Vecchio, Florence. Vasari states that the maps are Ptolemy's brought up to date. There are fifty-three of them, and three relate to India. Palibothra, Gaur, Bengala, Rhotasgarh, Satgaon, etc., are marked on them, and they appear to be of interest as being nearly a century earlier than those of Bleau. On one of the maps of India is the date 1575. Danti belonged to Perugia, and was a brother of the sculptor Vincenzo. He executed the maps for Cosimo, the first Grand Duke. The maps are large (Vasari says two braccia high), and are painted on walnut-wood on the panels of the wardrobe. Vasari, I believe, describes them in his book about painters, etc., published at Florence in 1568, p. 877, but I only know his account from a quotation in a book by Leonardo Ximenes on the ancient and modern Florentine gnomon (Florence, 1757, p. xliii). It seems to me that Danti's maps must be about the earliest that we have of Bengal, though of course there must be earlier Portuguese ones. There surely must be somewhere a monograph on Danti's work. Tiraboschi, I believe, has a notice of him, and he is also in the *Biographie Universelle*.—Yours sincerely,

H. BEVERIDGE.

5. "THE FAR EAST."

*Send Lodge.**May 4th, 1903.*

DEAR PROFESSOR RHYS DAVIDS,—I am very glad to see that it is proposed to bring out a periodical specially devoted to the consideration of matters of Far Eastern inquiry.

The Far East differs from the nearer and middle East in nearly every important particular of its civilization and history. It became essentially Sinesian in both these respects, and if a wave of Buddhism passed over the immense tract and its enormous population, its influence, never fundamental, but rather of a stimulative than of a creative character, has ceased—to be replaced for the most part by modern tendencies drawn from the West, with which the near and middle East, the home of Islamism and Brahminism, are still out of all sympathy.

Further, the races who dwell in the boundless territories washed by the eastern waters of the Pacific Ocean possess a literature of which hardly the fringe has been touched. A more complete investigation brings every day to light new elements, archæological, historical, and folklorist, tending to show the course of thought and life that has brought these immense and isolated populations into an ordered civilization of a very peculiar kind, upon lines quite other than those which have obtained in the West or in the near and middle East—elements which call for separate treatment and are well worthy of distinct recognition in periodical literature.—Yours truly,

F. VICTOR DICKINS.

6. VYĀDHISŪTRA ON THE FOUR ĀRYASATYAS.

Ghent.

April 15th, 1903.

DEAR PROFESSOR RHYS DAVIDS, — Professor Kern has called attention to the relations between the therapeutic doctrine of the Buddha and Indian medical science. He writes in his “Manual of Buddhism,” p. 46: “It is not difficult to see that these four *Satyas* are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of mankind, exactly as in the Yoga doctrine.¹ This connection of the *Āryasatyas* with medical

¹ E.g., in *Yogasūtra*, ii, 15, comm.: “yathā cikitsāsāstraṃ caturvyūham: rogo, rogahetur, ārogyam, bhaisajyam iti, evam idam api sâstraṃ caturvyūham eva, tadyathâ: samsârah, samsârahetur, mokṣo, mokṣopâya iti”