AUFSÄTZE ZUR KULTUR- UND SPRACHGESCHICHTE, VORNEHMLICH DES ORIENTS. Ernst Kuhn zum 70. Geburtstage am 7. Februar, 1916, gewidmet von Freunden und Schülern. München, 1916. pp. xxv and 523. Breslau: M. & H. Marcus. 1916.

This volume, offered to Ernst Kuhn on his 70th birthday, contains a great variety of matter. Most of the contributions are very short, as space had to be found for sixty-five authors. Classical Sanskrit is discussed by W. Jahn (on the Purāṇas), Konow (on Bhāsa and the Indian theatre), Jolly, and Winternitz. The two longest articles are Conrady's "Eine merkwürdige Beziehung zwischen den austrischen und den indochinesischen Sprachen", which raises again the question of the relationships of Chinese, and Heiler's "Die buddhistischen Versenkungsstufen", in which a comparison is made with the stages of absorption in Western forms of mysticism. Other Buddhist articles are Attenhofer's and Dutoit's on the Jātakas, Franke on Buddhist negativism, Hillebrandt's on the Lokāyatas, and Windisch's on brahmin influence in Buddhism. Bezzenberger, Johansson, Pater W. Schmidt, Lüders, and Streitberg discuss etymological questions. Semitic scholars are represented by Nöldeke, Goldziher, Hell, Hommel, and Seybold.

EDWARD J. THOMAS.

DIE LEHRE DER UPANISHADEN UND DIE ANFÄNGE DES BUDDHISMUS. VON HERMANN OLDENBERG. pp. viii and 366. Göttingen: Vandenhoeck & Ruprecht. 1915.

The reason why this book has not been reviewed before will be obvious, but there is nothing in the work itself to indicate any disturbance of the calm course of the author's thought, or of any break in relations with old associates. The central interest of the book lies in the question as to how far any definite connexion of Buddhism with the

Upanishads and brahmanic doctrine can be established, but more than four-fifths is devoted to an independent exposition of Indian thought from the brāhmaṇa period down to the full development of Sāṃkhya and Yoga. A feature emphasized by Dr. Oldenberg is the atmosphere of magic in which from the Vedic period religion moves. The priests are entirely magicians. The idea of Brahman grew up on the basis of a world-concept of the All permeated with powers localized here and there, or moving about freely, and producing their effects by magic. Even the dialectic of the Upanishads works in a sphere of magic.

The development of the concepts of Brahman and Ātman into the Vedānta system has perhaps been studied too much in the light of Śaṅkara, and it is refreshing to find Deussen's positions largely disposed of, and to have the evidence set forth without introducing the catchwords of Kantianism, which is "like finding Kepler in the Veda". This is not the only instance in which attractive modern theories are set aside. Against Garbe and Jacobi Dr. Oldenberg looks on the epic Sāṃkhya, not as a development of the classical with Vedāntic borrowings, but as an intermediate stage between the Upanishad form and the classical. A close analysis of earlier Sāṃkhya and Yoga leads to the question of the beginning of Buddhism. There is a break in locality, language, and social life; and although we may suppose Buddha to have studied brahmanical systems, and the Order must have been recruited from brahmin circles, it is no easy matter to identify doctrines discussed in the suttas with those of the Upanishads. The term Sāṃkhya does not occur in the texts, nor (against Jacobi) has the attempt to find the fundamental Sāṃkhya categories in Buddhism succeeded. Still, although there is no direct contact, the connecting threads are there, and they firmly hold. It was not, however, classical Sāṃkhya in which the absolute has become a plurality of individual souls. In the case of

Yoga the relation is closer, though Senart goes too far in calling Buddhism a branch of Yoga.

On the question of what is implied by the state of Nirvāṇa Dr. Oldenberg appears to have modified his former views in the direction of O. Schrader's theories. At the side of the idea that the question of the existence of a Tathāgata after death is useless, is the view that it is unfathomable. It remains a mystery, but "the traces that are recognizable indicate that there was the idea of a universal being extending infinitely beyond the limits of the individual—an absolute, not of course as a world-principle, because there was no impulse to inquire openly or disguisedly about such a principle, but an absolute as final highest end. Like Brahman, which was called 'no, no', it is named by negations". This may not be Sāṃkhya or Vedānta, but how much of it would the Vedāntin have denied?

In spite of divergences from the views of others the whole work is written without any polemical tone, and (except for a pardonable impatience in discussing Deussen) with a generous recognition of the labours of other scholars.

EDWARD J. THOMAS.

THE DIARY OF ANANDA RANGA PILLAI, Vol. V

The outstanding events of the period dealt with in this volume between April and October, 1748, were the French attack on Cuddalore, the arrival of the French Squadron at Fort St. George with men and money, and the unsuccessful siege of Pondicherry by Admiral Boscawen. Of these three important events we have full information from British sources. The Diary gives us information from another point of view; and that is what makes it so thoroughly interesting.

At the beginning of the period there was a general cessation of French trade owing to want of money, which