NOTICES OF BOOKS.

BUDDHISMO. Per PAOLO EMILIO PAVOLINI. 12mo, pp. xv and 163. (Hoepli: Milan, 1898.)

This is a new manual of Buddhism, giving 30 pages to the life of Gotama, 26 pages to Buddhism, 26 to the Order, 38 to an analysis of the Pitakas, and 22 to an account of the books written in Europe on Buddhism. The sketch of Buddhism consists of short accounts of *Karma* and of the five *skandhas*, of the four stages of the Path to Nirvāṇa, and of Nirvāṇa itself, and of the so-called Chain of Causation (the *Paticca-samuppāda*), and a few words on *Thāna*.

It is, of course, impossible in so small a compass, the size of the manual being determined by that of the numerous other works in the series, to include everything; and Signor Pavolini has grouped the matter he has chosen for notice according to the well-known Buddhist division of the three "jewels" Buddha, Dharma, and Sangha. This division was very naturally adopted in the first European manuals. But the time has now come when it may with advantage be discarded, at least as regards the proportion of space to be allotted to each. Now that we know how very little the oldest records have to say about the life of the Buddha, the space devoted to that portion of the exposition might be safely curtailed by the omission of later legends, and the exposition of the Rules of the Order might with advantage give place to the history of Buddhism as a whole—that is, of the development both outwardly of the church and inwardly of the doctrine. In this last respect the present manual sets a good example, and the author has made another excellent innovation in giving a résumé of the contents of the

canonical books, as I have done in my "American Lectures." The space devoted to European works has scarcely been so happily utilized. The chapter has been very well done. But it has been necessary in a historical sketch of some fulness to mention a number of works now antiquated, and a number of modern tracts of comparatively little importance to a student. The space thus occupied would probably have been better devoted to a fuller account of Buddhism, of which the few points chosen for notice (as above pointed out) give too meagre and one-sided a picture.

Though one might wish the proportion of space devoted to each portion of the subject somewhat modified, it is impossible to find anything but praise for the matter that we have. It is only possible to suggest one or two points which might be amended in a second edition. The account of the Jālandhara Council differs from that given by Yuan Tshiang, and the author (p. 101) gives no reason for his departing in this respect from his authority. So on p. 141 he describes the Mahāvastu as an *avadāna*, but the work itself claims to belong to the *Vinaya*, to be in fact the *Vinaya* of the Lokottara-vādins: though it contains a good deal of what would properly come under the head of *avadāna*, it contains a great deal more which would not. The little volume is remarkably free from misprints, and it is matter for congratulation that the first work of the kind in Italian should be throughout of so careful and so scholarly a kind.

RH. D.

SUPPLÉMENT (TEXTE PERSAN) AU SIASSET-NAMÈH, OU TRAITÉ DE GOUVERNEMENT, COMPOSÉ POUR LE SULTAN MELIK-CHÂH PAR LE VIZIR NIZAM OUL-MULK, édité par CHARLES SCHEFER, Membre de l'Institut. Publications de l'École des Langues Orientales Vivantes, III^e série, vol. vii, 2^e partie. pp. viii, r^{re}. (Paris: Leroux, 1897.)

Few more delightfully simple and interesting historical texts are available to the Persian student than the *Siyāsat-nāma* of that great statesman the *Nizāmu'l-Mulk*, the Prime