There are good appendices of chronological index, note on the Ilahi era of Akbar, tables of ornaments or mint marks, and map.

The arrangement of the matter in the Catalogues is admirable, and the editing has been most carefully done. A word of praise should be added of the printing, the plates, and especially the Arabic type.

O. CODRINGTON.

AUSGEWÄHLTE ERZÄHLUNGEN AUS HEMACANDRA'S PARISISTAPARVAN. Translated into German by JOHANNES HERTEL. Leipzig, 1908. (Bibliothek morgenländischer Erzähler, Band i.)

In this interesting book Dr. Hertel, whose numerous writings on the Pañcatantra have established his position as one of the highest authorities on the Indian fable literature, translates the fables found in the Parisiṣṭa-parvan of the Jaina, Hemacandra, an appendix to that remarkably dreary work, the Triṣaṣṭiśālākāpuruṣacarita. He is to be congratulated on the choice of subject, for the fables are quite worth being made known to the student of literature. It is hardly necessary to say that Dr. Hertel has accomplished very satisfactorily the work of translation. He apologises for the inevitable inability of a translator of an Indian Kāvya to do justice to the form of the original, but the apology is not in place. The simplicity of his prose version is really much more appropriate to the subject-matter of the poem than the elaborate plays on words and the similes of the orthodox Kāvya style, which in the original are incongruously blended with proverbial phrases and popular expressions. Hemacandra cannot be compared as a literary artist with Phædrus or Babrius; he does not even take the trouble to remove the most obvious inconsistencies in the narrative.

On one or two points exception may perhaps be taken to the renderings adopted by Dr. Hertel. In iii, 78, he sees¹ (p. 236) a reference to the crow which dressed itself up in a peacock's feathers, a fable known to Phædrus² and Babrius,³ and Dr. R. Schmidt⁴ has accepted this view. The suggestion would be very interesting if correct, as the word *mayūravyaṃsaka*, which Dr. Hertel renders as 'false peacock,' occurs in Pāṇini, ii, 1, 72, and thus we would have a striking instance of the importation into Greece of an Indian fable. But Professor Jacobi⁵ has conclusively shown that this cannot be the sense, and that the real meaning is a 'peacock used as a decoy,' or more generally 'traitor,' the sense known to Patañjali, for Hemacandra, in the commentary to his *Kāvyaṇuśāsana*, recognises that the compound means *mayūra eva vyaṃsakah*, 'the peacock is the betrayer,' and Vardhamāna (A.D. 1140) expressly explains the expression as it occurs in the Gaṇa in this sense.

Again, in ii, 317, Dr. Hertel renders⁶ *arthamāteva* as 'like the mother of Artha,' and refers to the fact that in the Bhāgavata Purāṇa, iv, 1, 51, Artha is personified as the son of Dharma and Buddhi. The suggestion is ingenious, but hardly convincing; in fact, the reference is rather far-fetched, and, at any rate, the objection he advances to Böhtlingk's rendering, 'eine Mutter mit zutreffendem Namen,' viz. that the following *iva* renders it impossible, is clearly inadequate,⁷ for the use of *iva* to qualify any quasi-metaphorical expression is common from the Vedic literature onwards, *iva* and *eva* being hardly distinguishable

¹ Cf. *Z.D.M.G.*, lxii, 113–18.

² i, 3.

³ lxxii.

⁴ *Z.D.M.G.*, lxii, 119.

⁵ *Z.D.M.G.*, lxii, 358–60.

⁶ Cf. also *Z.D.M.G.*, lxii, 362.

⁷ In any case, it is obvious that no stress can be laid on a distinction of *e* and *ai* in Sanskrit MSS.

in this sense.¹ Or, again, the suggested reading in iii, 124 (p. 267) of *tilaudanādibhiḥ* for *tilodanādibhiḥ* ignores the fact that the Sandhi *o* in the case of *odana* is regularly used in the later literature, and occurs even in some Sūtra texts.²

In connection with his translation Dr. Hertel has published in the *Z.D.M.G.*, lxii, 361–9, contributions to the lexica from the *Parisistaparvan*. He points out rightly that the use of *dohada* in i, 246, and elsewhere, is not fully covered by the definition in Böhrling's Dictionary. The word, indeed, has hardly received satisfactory treatment even in the new edition of Monier-Williams' Dictionary. The sense *saṃskāradravya* attributed to it by the Śabdārṇava may well be recognised in the Meghadūta, 77; and in the Ratnāvalī (p. 297, l. 32, ed. Cappeller), in the words *aālakusumasaṃjāṇanādohalaṃ sikkhīa, dohala* cannot well mean anything but 'the mode of satisfying the craving,' which may also be the sense in the Meghadūta.

Dr. Hertel has increased the practical value of his translation by a short introduction on the Jaina religion, based on Bühler and Jacobi's writings, and by a large number of literary references to parallel versions of the fables related. It may be convenient to note that on pp. 242 seq. he gives a translation of the first of the two tales of Śakuni and Śakataṛa, which are found in two MSS. of the Hitopadeśa—one in the Bodleian (MS. Wilson, 341)—and which have been published by himself in the *Z.D.M.G.*, lv, 489 seq.

A. BERRIEDALE KEITH.

¹ For R̥gvedic examples of the use, wrongly called 'late' by Scheftelowitz (*Die Apokryphen des R̥gveda*, p. 79), cf. Oldenberg, *Z.D.M.G.*, lxi, 823. The use is very common in the Śatapatha Brāhmaṇa, and the Aitareya Āraṇyaka, iii, 2, 6, has *vāgbrāhmaṇam ivopadāharati*, while the parallel Sāṅkhāyana Āraṇyaka, viii, 10, has *brāhmaṇam evodāharati*. Both the Pet. Lexx. and Monier-Williams recognise this use.

² See Wackernagel, *Altind. Gramm.*, i, 320.