literature might possibly elucidate doubtful points. But that literature lies still buried in MSS., and the author has chosen wisely in not delaying his work for the possible advantage of being able to add to existing knowledge on these doubtful points.

It is, however, a pity that in the few paragraphs he devotes to a summary of Buddhism, the author should have given a version of the famous Four Truths which differs considerably, and in important particulars, from the original text, a translation of which is now accessible in vol. xi of the "Sacred Books of the East." The real words would have taken up only a few more lines of the necessarily limited space; and their tenour would have led to some change in the few words of comment that follow. But the work only claims to be an artistic presentation of the present state of the ruined cities, and as such it is not only a great success, but without any doubt the most valuable and beautiful that has yet appeared.

THE KĀDAMBARĪ OF BĀNA. Translated by Miss C. M. RIDDING. (Oriental Translation Fund, New Series, Vol. II.)

An English translation of a Sanskrit romance can only be successful within certain limitations. In the first place, the most characteristic feature in the form of the original—its unbounded use of long compound words—must be sacrificed. Each of these compounds must, as a rule, be rendered by a separate sentence in English; and the translation, therefore, cannot but have an air of deliberateness, which offers a curious contrast to the rapidity with which, in the original, similes and all the other devices of rhetoric are poured forth in Oriental profusion. Again, while no attempt can be made to portray the form, success in any attempt to preserve in a translation the spirit of the Indian romance can only be partial; for the object of the author was not so much to tell a story, as to embellish

the details of his story with all the imagery, and to illustrate them by all the parallels, that his mind could conceive; and his conscious aim, in doing this, was to exhibit to the full the beauty and wealth of a language which, in the richness of its vocabulary and in the perfection of its inflexional structure, is, surely, unsurpassed among the languages of the earth.

But, in spite of the difficulties thus indicated, it is possible, as Miss Ridding has shown in her rendering into English of the most typical of Sanskrit romances, to make a translation which shall be of practical utility to students, and, at the same time, possess sufficient literary merit to attract and hold the attention of English readers. Her translation is couched in graceful English, and the comparison of a number of passages with the original shows that she has executed her task in a conscientious and scholarly manner.

There is only one point in connection with the plan of this translation which is at all likely to excite any unfavourable criticism—its omissions. Miss Ridding gives a rather long list of passages which she has left untranslated or has greatly abridged, principally on account of their tediousness and reiteration. Now the object in publishing any translation such as the present is presumably twofold—to mirror the original as accurately as possible for the benefit of English readers, and to serve as a guide to students of Sanskrit; and it will be held by many that these omissions detract from the value of the book in both aspects. The English reader will not see in its fullest dimensions what is really the great distinguishing feature of this species of literature—its absolute lack of any sense of proportion; and the student will be deserted in precisely those tedious passages for which the aid of a translation would have been most welcome.

Moreover, there is probably not one of these omitted passages, however wearisome, that does not contain some allusion of interest or importance. To take as an example the first untranslated passage, *Nirṇaya-Sāgara* edition,

pp. 11–15: this passage contains the information that King Śūdraka's capital was Vidiśā, a city encompassed by the river Vetravatī. Now, surely, this is a statement of the first importance; but, in consequence of the omission of the passage in which it occurs, this piece of information is nowhere to be found in Miss Ridding's book. A further examination of the same untranslated passage will show that it contains other points of interest also—two instances of a distinction actually made between the terms *ākhyāna* and *ākhyāyikā*, the mention of a number of musical instruments which might conceivably be of interest to some investigator of this particular subject, and the description of some curious games of literary skill in which the prince and his companions were wont to indulge.

As has been already said, these omissions form the one feature in Miss Ridding's *Kādambarī* with which any fault is likely to be found, and even on this point opinions will, no doubt, remain much divided. For the rest, scholars will unite in congratulating Miss Ridding on the successful completion of a work which must have required no small amount of patience and perseverance, as well as a familiar acquaintance with the niceties of classical Sanskrit.

E. J. RAPSON.

DIE ABHANDLUNG DES ABŪ HĀMID AL-GAZZĀLĪ. Antworten auf Fragen, die an ihn gerichtet wurden. Nach mehreren MSS. edoit, mit Einleitung, Uebersetzung, nebst Anmerkungen, von Dr. HEINRICH MALTER. Two parts. (Francfort-on-the-Main: J. Kauffmann, 1896.)¹

The above-mentioned publication is devoted to the Hebrew version of a treatise by Al-Ghazālī,² and consists

¹ Also with Hebrew title—מאמר אבוחאמר אלגזאלי בתשובת שאלות. נשאל מהם.

² For the orthography of this name see An Nawawi, *Kitāb at-tibyān* (Cairo, 1890), p. 297.