the Armenian, points to this version as the connecting link between the lost Pahlavi and those versions which are independent of the Greek. A direct translation from Arabic, as is assumed by Mr. Jacobs, is entirely out of question, and a Syriac intermediary is, to say the least, very doubtful. Mr. Jacobs has also not made use of the information contained in Mr. Ward's Catalogue, to which I referred in my last review, and from Slavonic and Rumanian literature many more parallels could have been added, even from my "*Literatura populara*" and Pypin's old but still valuable "*Očerkü.*" For those who have no access to Kuhn's book, Mr. Jacobs' will prove very useful.

M. G.

PANCA-KRAMA. By L. DE LA VALLÉE POUSSIN. 8vo, pp. 56. (Engelcke, Ghent.)

This little manual of the later Tantric Buddhism is divided into five chapters, four of which are assigned in the colophons to Nāgārjuna, and the fifth to Śākyamitra. The present editor is inclined to think that the work, as we now have it, has been recast by Śākyamitra on the basis of an older work of Nāgārjuna. The latter's date is uncertain, but Śākyamitra was, according to Tārānatha, a contemporary of Devapāla, son and successor of Gopāla, the founder of the Pāla dynasty of Bengal, and would have lived therefore in the ninth century A.D. Both his teacher Śākya-prabhu, and the latter's teacher Punyakīrti, came from "the East" (probably Bengal), and he himself, who also wrote a work entitled the "*Kośalālankāra*," was born in Kośala. He belonged, therefore, neither to the North nor to the South, but to the famous Middle Country of Buddhism, in which almost all the Buddhist works known to us were composed. The whole of the little work is here edited from a single MS. in the Bibliothèque

Nationale, and in the roman character; and it is accompanied by the commentary also found in the same manuscript. The edition has all the advantages (and, it may be added, the inevitable shortcomings) incidental to such an edition from a single MS. Short as it is, it throws very valuable and welcome light on the mystic side of later Buddhist speculation, of which the germs, as the author rightly points out, can be clearly traced already in the Pāli books. The thanks of students are due to him for taking up this unexplored field in the Buddhist history of Indian thought; and they will look forward to the further labours in the same direction of which he holds out the promise, and more especially to a detailed comparison of the five stages of this treatise with the ancient five Jhānas on the one hand, and the Yoga system on the other.

RH. D.

JINĀLANKARA BY BUDDHA-RAKKHITA. Edition with Introduction, Notes, and Translation by JAMES GRAY. 8vo, pp. 112. (London: Luzac, 1894.)

This little Pāli poem of 250 stanzas is a very interesting and curious production. The editor accepts, without question, the tradition (for which he gives no authority) that ascribes to the author the astounding date of 426 B.C. But the poem, if such it can be called, is a series of puzzles and *tours de force* in Pāli based on the legend of Buddha, and incorporating all the latest phases of it. It must be later, therefore, than any of the works in which that legend is set forth in gradually growing absurdity. And the only safe course is to argue from the fact that Buddhaddatta, the cotemporary of Buddhaghosa, wrote the only existing commentary upon it, that it must be at least as old as the fourth century of our era. Even so it is interesting, as probably the oldest specimen in Pāli of this kind of literary bad taste. Its sole importance is the light it can thus shed on the history of Indian literature; for it has