

addressed to more than one personage. It is not possible to say, until the whole number have been most carefully studied, how much historical information these Kharoṣṭhī parchments and wooden tablets may be expected to yield; but, from the point of view of language and epigraphy, their importance is unquestionably very great.

Dr. Stein started on his expedition on May 29th, 1900 (p. 6), and exactly a year later, on May 29th, 1901 (p. 69), he left Kashgar with his archæological finds *en route* for London. It seems almost incredible that this prolonged expedition, necessitating the employment of numbers of carriers and excavators, and all the accessories required for residence in the desert far away from any base of supplies, should have been carried out at a cost to the Government of India of only some £700; but such appears to be the case. Surely a similar amount has never been bestowed to better purpose on archæological work of any kind or in any country. The Indian Government is to be thanked for the enterprise which has produced such notable results, and, at the same time, to be congratulated on having at its disposal the services of a scholar of Dr. Stein's attainments, capability, and tact.

E. J. RAPSON.

ARCHÆOLOGICAL SURVEY OF INDIA: A Report on a Tour of Exploration of the Antiquities in the Tarai, Nepal, the region of Kapilavastu, etc. By BABU PURNA CHANDRA MUKHERJI, with a Prefatory Note by Mr. VINCENT A. SMITH, B.A., M.R.A.S., etc. No. xxvi, Part 1, of the Imperial Series. (Calcutta, 1901.)

This detailed description of the antiquities in the immediate neighbourhood of Buddha's birthplace is most welcome. The district seems to have been explored under the sanction and with the aid of the Indian Government and the Nepalese Government by Mr. Mukherji and Major Waddell independently, and the Report of the latter will, presumably, appear separately as Part 2 of vol. xxvi of the Archæological

Survey of India (Imperial Series). Whether it is wise to divide forces in this way, is a question which could only be answered by one who was in possession of all the facts of the case.

The identification, which is absolutely beyond doubt, of Rummin-dei with the Lumbini-vana, the actual birthplace of Buddha according to all the Buddhist scriptures, affords a fixed point in early Indian archæology, which may, perhaps, be best compared with the fixed point which was gained for Indian chronology when Sir William Jones identified the Sandrocottus of Megasthenes with the Maurya king Candra-gupta; and we may confidently expect that, starting from it, similar progress will be made in the determination of much that is at present indistinct and nebulous.

Apart from the identification of the Lumbini-vana with Rummin-dei, there can scarcely yet be said to be any consensus among archæologists as to the identification of the sites and monuments of early Buddhism as known to us from the Pali books and from the accounts of the Chinese pilgrims. In the present volume, for instance, the site of Kapila-vastu, the capital of the Śākya dynasty to which Buddha belonged, is discussed by Mr. Mukherji and by his editor, Mr. Vincent Smith, with rather different results. Mr. Mukherji comes to the conclusion (p. 50) that it is to be identified with Tilaurā-koṭ. Mr. Vincent Smith, on the other hand (Prefatory Note, p. 10), sees reasons for supposing that in their descriptions of Kapila-vastu the two Chinese pilgrims, Fa-hien and Hiuen Tsiang, are referring to two entirely distinct places—the former to Piprāvā, the latter to Tilaurā-koṭ. Mr. Vincent Smith has arrived at this conclusion, which seems at first sight somewhat startling, as the only possible means of reconciling the accounts which the two pilgrims give of Kapilavastu and its position relative to Śrāvastī and other places. To quote his own words, “The moment that this explanation flashed on my mind, all difficulties in the interpretation of the documents vanished. Each locality described dropped into its proper

position in the itinerary of each pilgrim, and each itinerary fitted into the other. Hiuen Tsiang now supports Fa-hien, and Fa-hien supports Hiuen Tsiang."

On consideration, this theory is not so improbable as it may appear at first glance. As Mr. Mukherji points out (p. 15), Kapilavastu had decayed before the date of these pilgrimages. Of it Fa-hien, *c.* 400 A.D., says, "there is neither king nor people: it is like a great desert. There is simply a congregation of priests and about ten families of lay people"; and Hiuen Tsiang, about 230 years later, describes the district as having "some ten desert cities, wholly desolate and ruined." It is by no means improbable that, amidst this desolation, traditions may have been lost or confused. It would be interesting to ascertain whether similar confusions in the identification of places connected with the life of Christ are to be found in the Holy Land.

Mr. Mukherji has brought together a mass of information dealing with the ancient monuments of this most interesting district, the home of Buddhism, which will prove of great importance to future workers in this field. The whole scheme of his operations and his instructions as to methods of procedure were drawn up at the request of the Government of India by Mr. Vincent A. Smith. It is a matter of the deepest regret that Mr. Smith's retirement deprives India of one who, by his great knowledge of the monuments, his faculty of weighing evidence, and his sober judgment, was eminently qualified to serve the cause of Indian archæology.

E. J. RAPSON.

INDIENS KULTUR IN DER BLÜTHEZEIT DES BUDDHISMUS.
KÖNIG ASOKA: VON EDMUND HARDY. (Mainz: Kirchheim, 1902.)

This beautifully illustrated and extraordinarily cheap volume—it costs only four shillings—is one of a series on "The World's History in Character-pictures." The publisher of the series has been fortunate to obtain the