

that the pages of vol. i have not been given in the reference. The work is done conscientiously and carefully, and the Catalogue will prove a boon to students of Hebrew literature in one of the greatest libraries of the world.

I cannot let this occasion pass without expressing my regret that this volume has not been issued by the Trustees in the same size as the previous one of Zedner. The last-named is a beautiful handy octavo volume, whilst this new one is a large unwieldy quarto. The price of £3 3s. is also almost prohibitive, and the type leaves much to be desired. It contrasts very unfavourably with, for instance, the beautiful Catalogue of Greek Papyri, issued also by the Trustees of the British Museum.

M. G.

BARLAAM AND JOSAPHAT. ENGLISH LIVES OF BUDDHA.

Edited and Indexed by JOSEPH JACOBS. 8vo, pp. cxxxii + 56. (London: D. Nutt, 1896.)

In an attractive, skilful, but sometimes flippant style, Mr. Jacobs has retold the old tale of the wanderings and transformations of the great legend of Renunciation, told of Buddha. He recasts in an easier form the solid work of Prof. Kuhn, which I brought under the notice of the readers of our Journal in 1894 (pp. 402-404). A general introduction, in which, I am sorry to say, I have not found any progress over Kuhn's elaborate and minute study, leads up to the summary of the framework and the short description of the Parables, with full but not complete bibliographical notes.

It is surprising that Mr. Jacobs should not have taken any notice in his introduction of Mr. Conybeare's important discovery of the Armenian version. The antiquity of the Armenian literature gives it, on account of this fact alone, a prominent position in the history of literary tradition; and the dependence of the Georgian and Gruzinian literature—the latter also not mentioned by Mr. Jacobs—upon

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