

and study and a constant aim at accuracy. But one small point may be noted as susceptible of improvement. The author uses the word 'Tartar' to denote both Manchu and Mongol, and it would be better to substitute 'Manchu' where the reference is to the Manchu people or laws. There are also one or two slips which have escaped the notice of the reviser. Thus, on p. xli of the Introduction we find the word 'T'ang' instead of 'Han.' Instead of the 'Indians' of Hainan (p.433) we should probably have 'aborigines.'

T. W.

ALT INDIEN, VON A. HILLEBRANDT. 8vo. (Breslau, 1897.)

Under the title *Alt Indien*, Alfred Hillebrandt has republished a number of essays dealing with Indian subjects, contributed by him at various times during the last decade to different periodicals.

As a resumé of the latest developments of Indian learning in its various departments, these sketches have a distinct value. A century of research has not fully solved all the problems connected with Brahmanism, Buddhism, and kindred phenomena; and, though our fundamental conceptions of these may remain, on the whole, unchanged, they stand in need of continual modification, as theories based on wider knowledge replace those of an earlier day. The author's own researches in Vedic mythology make his remarks on the problems connected with the Rigveda particularly instructive. He touches on the habitat of the Vedic Hindus and on the more recent theories concerning the date of the hymns. He passes in review the various factors which have gone to the creation of the Vedic Pantheon, and enumerates the possible influences which have to be reckoned with in dealing with the problems presented by the hymns. Not the least interesting part is his criticism of the recent works, bearing on the Veda, of Professors Max Müller and Oldenberg. Between the anthropological and etymological schools of interpretation, Herr Hillebrandt holds the balance even. That he has no

great sympathy with either, save up to a certain point, he has shown in the preface to the second volume of his *Vedische Mythologie*, published last year.

In the chapter on *Brahmanism*, the author describes some of the religious rites and domestic customs of the Hindus, pointing out their parallels in other countries. He combats the view that the hold of this system on the Indian peoples is due to priestly tyranny and greed of gain. Brahmanism, as he shows, imposes no harsh creed on its votaries. It merely stamps its seal on existing religious rites and customs, and in this capacity for assimilation lies the explanation of its great and abiding influence.

The chapters on *Buddhism*, on King Asoka, and on the Drama, though containing little that is original, are interestingly written and give the latest information available.

The opening article, *Das heutige Indien*, is one of the most interesting in the book. It is an eminently fair criticism by a foreigner of British rule in India. For his materials the author has gone, as he tells us, to the works of Hunter, Lyall, and Crooke; and his object in writing was to combat the mistaken ideas about India prevalent among his countrymen. To the intelligent student of Indian history, there can scarcely be a more interesting problem than that of the future of India. Most of us have lost the cheerful faith of our fathers in the potency of English rule and English education to confer unbounded blessings on an alien people, professing an alien religion and governed by alien habits of thought and custom. The Aryan blood bond cannot bridge the gulf which three or four thousand years of subjection to different influences of climate, habitat, and culture have produced between the Hindu and the Saxon. It is with the full appreciation of this truth that Herr Hillebrandt sketches the difficulties which have beset the path of the British Government in India. His pages show clearly with what invincible prejudice any attempt at altering native customs has had to contend, and how even the prevention of such practices as widow-burning and

child-marriage has failed to effect the remedy intended. It is the intelligent student of India's past who can best judge of the difficulty of engrafting on an ancient civilization such as hers one so different in nature and aims as that of Western Europe, and we may be grateful to Herr Hillebrandt for what he has said on the subject. As he points out, India is in a transition state. What the final outcome may be it is difficult to foresee. One can only point, as does the author, to the prevailing influences and more important tendencies, and draw from them conclusions which may be useful towards determining her future.

C. M. DUFF.

THE CHRONICLES OF JERAHMEĒL, OR THE HEBREW BIBLE HISTORIALE. Translated for the first time from an unique MS. of the Bodleian Library, by M. GASTER, Ph.D. (Oriental Translation Fund, New Series, IV.) 8vo ; pp. 341, five facsimiles. (London, 1899.)

The work under consideration has a literary importance far above that which it claims as a mere compilation of stories and legends. The very fact that the opinions of scholars on its composition, country, and date differ so widely, shows the widespread interest it has aroused. As there is only one single MS. of the original, the publication of this in its present form was extremely desirable, and students interested in apocryphical and agādic literature as well as folklore in general will be indebted to Dr. Gaster for having prepared the volume.

The translation is preceded by a lengthy introduction, in which the enormous difficulties involved in the text are tackled. A definition of the work is by no means an easy matter. In spite of the title "Chronicles" which it bears, it is not a historical work, the bulk of it being of legendary character. Neither is it a Midrāsh, because it is not a homiletic commentary on the Old Testament or any part of it, the narration flowing in a continuous stream from the creation of the world down to the destruction of the