and dignity,—they are rendered into awkward English rhymes, and forced and sometimes ludicrous constructions, which convey to the English reader a totally erroneous idea of the sublimity and endless variety of the original. We hope Mr. Redhouse will give us the second book in prose; it would certainly be more appropriate than his present inartistic rhymes, and, as Oldbuck said to Lovell in favour of blank verse for his epic, "it is, I have an idea, more easily written!"

Jelal-ud-din Rumi, the author of the Masnavi, (A. d. 1204-1273), is the only Persian poet who seems to rise above his age and country, and to have something cosmopolitan in his genius; Sir W. Jones was not far wrong when he said that he could be only compared to Chaucer or Shakespeare. He possessed humour as well as pathos and sublimity; so that, in reading his long poem, we are continually delighted by the ever-varying colours of the web, in which, like the lady of Shalott, he weaves the 'magic sights' of his genius' mystic mirror. The external form of the poem is an endless series of apologues which are continually interrupted by digressions of Sufi philosophy. Fine thoughts and original comparisons are scattered everywhere with no sparing hand; and the didactic portions are a mine of mystical lore for all who are interested in Oriental theosophy. The general reader will be more interested in the apologues themselves, as the stories are often striking and new, and they are always adorned with all the splendour of their author's fervid imagination.

I do not know how far these stories have been examined as supplying materials for the investigation of the history of folk-lore. In the Cambridge Journal of Philology (No. 12) for 1876 I pointed out a parallel to a legend current in Norfolk and in Holland in the 16th century, which described a man who was directed by a dream to go to a certain place where he would hear tidings of a buried treasure, and was eventually sent back to find it in his own home. Jelal-ud-din tells the tale of a man of Baghdad, who is directed by his dream to Cairo, and there meets with a watchman in the street who had dreamed that he too would find a treasure if he went to a certain house in a certain street of Baghdad; and of course it is the man's own house. Of one or two I have found traces as hodududia in the Babylonian Talmud; and I have no doubt any one whose reading lay especially in this direction would make some interesting discoveries connected with the history of popular tales, and their migration from the East to the West.

Mr. Redhouse's translation, as far as I have compared it with the original, appears to be careful and accurate. He does not mention what edition or commentary he used, which sometimes one cannot but regret, as occasionally doubts arise as to the exact reading followed in the translation. He does not appear to know of the excellent edition and commentary published by Nawal Kishor of Laknau; or he would hardly have stated, in reference to the phrase in the author's preface, "I was a Kurd one evening and was an Arabian in the morning" (which also occurs in the 14th tale), that "I have not met with an explanation of this expression"; as it is fully explained by a legend given at length in the Laknau edition.

E. B. Cowell


Though the Dharmasutras of Apastamba has long been accessible to Sanskrit scholars through the medium of Dr. Buhler's excellent edition of the text and of copious extracts from the old Commentary of Haridatta, it is not the general reader only who will feel obliged to Dr. Buhler for having translated it into English. The very peculiar style and apparently ante-Paitarins language of Apastamba's aphorisms on the sacred law, while rendering their study highly useful for the purposes of lexicography, and clearing them from the suspicion of having been tampered with by interpolators, must cause even the specialist to welcome the appearance of an English translation, especially as it comes from the pen of the first authority on the subject.

The importance of Apastamba's aphorisms for the history of Hindu law and usage cannot be rated too highly. They afford a clear insight into what the Hindu law-books were, before they had been converted from manuals composed and studied by the Vedie schools into law-codes of general authority, whose composition was attributed to the Vedic Rishis and other mythical personages. There exists moreover no other Indian work on law, in which may be studied to equal advantage the growth and constitution of the Brhmanical schools of law, the character of the relations between teacher and pupil, the Brhmanical method of instruction and education, from their way of arguing (vina e.g. the curious story of Dharmapradhahan and Kumadina, p. 98) down to the smallest details of their daily life, and the gradual rise of conflicting opinions regarding the sacred law. Those few other Dharmasutras even, which besides the Apastamba Sutra have come down to the present time, have not been preserved intact like the latter, but have been exposed to more or less considerable alterations and interpolations. The
thorough integrity of Ápastamba's law-book is proved equally by its language and by its contents. There is about it a unity of plan and character, and at the same time a fresh individuality, vainly sought for in other law-books. The inconsistencies so frequently met with in the code of Manu and other metrical Smritis are mostly due to the fact that they were compiled at a time when both the customs and practices of the earliest period of Indian history and the criticisms passed on them in a later and more advanced period, had been invested alike with a character of sacredness. The author of the Dharmasastra under notice does not claim for his own composition the character of an inspired work, but neither does he consider himself bound to declare his implicit adherence to the doctrines and practices of a former age. On the contrary, he condemns the ancient practice of the appointment (Niyoga) of childless widows for the purpose of obtaining issue for their deceased husbands, and the custom of recognizing as legitimate substitutes for a son of the body even the illegitimate sons of wives and daughters, and sons acquired by purchase. Ápastamba goes the length of taxing the ancient sages with transgression of the law and violence, and of asserting that their deeds, though attended by no evil consequences for themselves, “on account of the greatness of their luster,” must not by any means be imitated in the present age of the world.

The fact that Ápastamba styles himself a child of the present age of sin (Kali Yuga), which is separated by a wide gulf from the happy times in which the Rishis authors of the Vedas were born, might be considered as indicative of a modern date for its composition. But the mass of evidence collected by Dr. Bülher in his able Introduction points in the opposite direction, and renders it highly probable that the aphorisms ascribed to Ápastamba were composed as far back as the fourth or fifth century B. C. in the Andhra country in South India (between the Godavari and Krushna rivers). In trying to state briefly the arguments which have led to this result, we should hardly be able to do justice to Dr. Bülher's carefully balanced remarks on such a delicate subject as the determination of the date of a Smriti must needs be. It may not be out of place, however, to mention some of the leading features of his argument, viz., an inquiry into the relation of Ápastamba's Dharmasastra to the other works attributed to the same author, and of the Ápastamba school to the other schools studying the Black Yajurveda; an examination of the quotations from, and references to, Vedic and post-Vedic works to be met with in the Dharmasastra; the present and former seats of the Ápastambas, as deducible from Dr. Bülher's personal observation, from inscriptions, from later literature, and from Ápastamba's own remarks; and a consideration of the archaisms preserved in his language. Many other subjects of importance are treated incidentally in the Introduction, e.g. the geographical distribution of the Vedas and Vedic schools over India; the early history of the Puráñcas, the age of Brahmanical civilisation in South India, the law of primogeniture, custom of Niyoga, and other points connected with the law of inheritance, &c.

The Dharmasastra attributed to Gautama, the second work translated in the volume under notice, unlike Ápastamba's Dharmasastra, has not come down to the present time as an integral part of a body of Vedic Sútras; but, as in the case of the Vishnu and Vaisishtha Súrits, its original connexion with a Vedic school may be proved by internal and circumstantial evidence. Gautama's work is considerably shorter than Ápastamba's, and far less rich than the latter in rules not found elsewhere; the interesting rule (III. 13) that a wandering ascetic must not change his residence during the rainy season, is common to Gautama and Baudháñyana. It shows, as has been pointed out by Dr. Bülher, that the Buddhist and Jain verses, or residence in monasteries during the rainy season, must have been derived from a Bráhmanical source. The chief importance of the Gántana Súrits consists in the fact that, judging from quotations and references, it must be older than any other of the now existing Dharmasastras. The claims to a considerable antiquity which may thus be raised in behalf of Gautama's law-book, might be strengthened by referring to the style of his work, which is entirely in prose, to the characteristic repetition of the last word of each chapter, to the absence of any allusion to the art of writing, whether in the law of evidence or elsewhere, to the view he takes of Śúkla, as being the price paid for the bride to her family, whereas other Súrits mention it as a gratification given to the bride by the bridegroom, &c. It is however doubtful whether evidence of this description affords a safe basis for a plausible conjecture regarding the date of the Gántana Súriti, and Dr. Bülher has perhaps adopted the best course in confining his remarks on the age of that work to the elucidation of its relative antiquity, as compared with the Dharmasastras of Ápastamba, Baudháñyana and Vaisishtha, and to an inquiry into the comparatively slight changes which, along with the modernisation of its language, the contents of the Gántana Súriti appear to have undergone at the time of its conversion into a law-book.

A comparison of Dr. Bülher's translations of Sanskrit law terms with the English equivalents
given for the same terms in Colebrooke’s and
Jones’s versions, shows that in many cases
Dr. Bühlcr has made a marked advance over his pre­
decessors in that respect. It is hardly necessary
to say that the trustworthiness of his translations
is on a par with their aptness. He has followed as
closely as possible the excellent Sanskrit commentary
on both Sūrīlīs by Haradatta, from which the substance of the notes has likewise been
mainly taken. It is not often that the correct­
ness of Haradatta’s interpretations may be justly
called in question. To the instances of this kind
noted by Dr. Bühlcr we should like to add Hara­
datta’s remarks on Gaut. XIII, 11-22—"By false
evidence concerning small cattle a witness kills ten;
(by false evidence) regarding cows, horses, &c.
(bhe kills) ten times as many." This means accord­
ing to Haradatta, that a false witness kills ten,
&c. of that kind regarding which he has lied. Now
the same rules occur in other Sūrīlīs, e. g. Maan
VIII, 27-100, where both the published Com­
mendary of Kullīka, and the unpublished Com­
nentaries of Medhātithī, Govindādīja and
Nārāyaṇa take them to mean, either (1) that a false
witness sends a greater or less number of his own
relatives to hell, or (2) that he inures the same

guilt as if he had actually killed so and so many
relatives. It appears that the commentators give
to the first explanation the preference over the
second, because as Medhātithī says, it is an estab­
lished doctrine, that a man’s good or wicked
deeds will send his relatives to heaven or
hell. The actual prevalence of this doctrine in the
Sūrīlīs may be inferred from the future
rewards which legitimate marriages are stated
to confer on all the relatives of him who gave the
bride in marriage; and similar views may be traced
in the Zendavesta, which contains a passage
(Vendhādī, IV. 24 seq.) precisely analogous to the
passages quoted above from Gautama and Mahā. Another mistake on the part of Haradatta has been
exposed by Nandapāṇḍita in his Commentary on the
Vishnavasuri (III, 25). As it concerns a pass­
age in the latter work, it is perhaps permitted to
conjecture that a commentary on the Vishnavasuri
now lost, has to be added to the list of Haradatta’s
works as given by Dr. Bühlcr. We must not con­
clude this notice without advert­
ing to the great
value and importance of those references to the
analogous or identical passages in other Sūrīlīs,
which have been given in the foot-notes.

J. Jilly.

ANCIENT INDIA AS DESCRIBED BY KTÉSIAS.

BEING A TRANSLATION OF THE ABREVIATION OF HIS INDIKA BY PŁTIOΣ

AND OF THE FRAGMENTS OF THE WORK PRESENTED IN OTHER WRITERS.

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INTRODUCTION.

To Ktésias belongs the distinction of having been the first writer who gave to the Greeks a special treatise on India—a region concerning which they, before his time, no further know­
ledge than what was supplied by the few and meagre notices of it which had appeared in the
Geography of Ηέκτανιος of Μιλητος, and in the
History of Herodotos.

The Indika of Ktésias, like his other works,
has been lost, but, like his great work on the
History of Persia, it has been abridged by Phó­
tios, while several fragments of it have been
preserved in the pages of other writers, as for instance Ælian. It was compiled in a single book, and
embodied the information which Ktésias had gathered
about Indiā, partly from the reports of Persian
officials who had visited that country on the king’s
service, and partly also perhaps from the reports
of Indians themselves, who in those days were
occasionally to be seen at the Persian Court,
whither they resorted, either as merchants, or as

1 Ktésias, though a Dorian, used many Ionic forms and
modes of expression, and these more in the Indika than in the
Persika. His style is praised for the qualities men­

thioned in the text by Phótmos, Dico, Haliaich, and Denot.
Phaker, who does not hesitate to speak of him as a poet,
the very denial of perspicuity (Συγγεγραμμένον).