

worse than all the demons and fiends of Buddhism,— I will try and go south from Barang Tsaidam to Chamdo, and thence to Batang, Litang, Ta-chien-lu to Chung King, and then down the Yang-tze-kiang to Shanghai. I still hope to be able to get to Lhasa, as I expect in a day or two to receive a pass from the Kantsa lama Arabtan, who is the chief of the Banaka, which I have got a friend to go and ask for me. If I get it, it will prove of great value, and, I think, greatly facilitate travelling in Tibet. Things are made a little difficult just now, as the people hereabout have just heard of the Sikkim troubles, and as they think Sikkim is somewhere between here and Lhasa, they fancy the road to the latter place is exceptionally difficult. There are many other things of which I would like to tell you; but time is lacking, and I must stop. Since leaving Lanchau I have sketched the route with prismatic compass and aneroid, and I believe I have already been able to correct some errors in existing maps.

[With some of the above statements may be compared Prejevalsky's "Mongolia," English trans., 1876, vol. ii. pp. 149, 301—5, as pointed out to us by Sir H. Yule. —EDIT.]

New Books.

The Social and Military Position of the Ruling Caste in Ancient India, as Represented by the Sanskrit Epic. By E. W. Hopkins. [From the Journal of the American Orient. Soc. vol. xiii. 1888.]

This is a very careful and systematic attempt at collecting historical data from the Mahābhārata, not only as regards the position of the ruling caste, but on a variety of other subjects as well, such as the status and rights of woman, the nature of the Sabhā or Council, the position of priests, warriors, slaves, farmers, traders, and other classes of society, taxation, agriculture, dress, amusements, courts of law, the whole social and political organization of ancient India in short. It is surprising to find that the great Epic should yield so much information on all these heads, but it should be borne in mind that the Sanskrit law-books, which represent the principal source for all inquiries into the constitutional history of India, are closely connected with the Mahābhārata in many ways. Thus the recent researches of Professor Bühler have shown that upwards of two hundred and sixty verses, i.e. one-tenth of the Code of Manu, may be identified with texts from the Mahābhārata, without being attributed to Manu in the latter work. Nor does the notion that the plot of the Epic was unknown to the compiler of Manu's Laws withstand a close examination of the facts. Duncker has used that erroneous notion as a starting-point in his attempts at fixing the age of the Code of Manu, but the legends quoted in chapters vii. — x. are mostly taken from the Mahābhārata. The remark, for instance, that the vice of gambling has caused great enmity in a former

age (Manu, ix. 227) contains a distinct allusion to the match played between the two kingly cousins, the principal incident of the Epic.

Professor Hopkins, the editor and continuator of Burnell's Manu, has also been careful to collect parallels from the law-books to the passages adduced by him from the Mahābhārata. This feature of his work becomes specially noticeable in the interesting chapter on women, the perfect agreement between the law-books and the Epic rendering it possible to supply and elucidate the statements of the latter by means of the former, and *vice versa*. The question as to the existence of polyandry in ancient India may serve as an instance of this. Prof. Hopkins is certainly right in supposing that the rule quoted by Āpastamba regarding the delivery of a bride to a whole family corresponds to the instances of a match between one maiden and a number of brothers, which are recorded in the Mahābhārata. One might go further than this and suggest that the well-known match between Draupadī and the Pāndu brothers actually caused the framing of the legal rule referred to. In support of his theory regarding the limitation of polyandry to un-Aryan tribes, Prof. Hopkins might have adduced the text of Bṛihaspati, in which "the delivery of a bride to a whole family" is censured as a wicked custom confined to the Dekhan.

It is impossible, within the compass of a brief notice, to do justice to the details of Professor Hopkins's elaborate investigations. The Introduction contains a very able discussion of the origin of the Epic, in which the "inversion theory" of Holtzmann is supplanted by what might be called the ethical theory, the ethical sense of a subsequent age being made responsible for the discrepancies visible in the text of the Epic as it now stands. The discussion of the military institutions and art of war of the ancient Indians is specially copious. The origin of Sir W. Jones's poem, "What constitutes a state? Not high-walled battlements or laboured mound, Thick wall or moated gate, but men," is incidentally traced to a sentiment from the Epic, "Wherever learned priests are, that is a city." While agreeing with Professor Hopkins as to the Indian origin of the poem, I should consider it more probable that the renowned translator of Manu derived the leading idea of his poem from that curious distinction of the various sorts of a fortress in Manu, a fortress consisting of a desert, of earth, of water or trees, of mountains, or of men.

J. JOLLY.

A. SYDENSTRICKER: *An Exposition of the Construction and Idioms of Chinese Sentences, as found in Colloquial Mandarin.* Shanghai, 1889.

The little volume before us deserves better than many more ambitious works the name of "Grammar" which its author modestly disclaims. It is written on the "synthetic" plan, that is to say, it does not analyze the Chinese sentence but shows how to construct it. This plan recommends itself particularly for works treating of the modern dialects and intended for practical use.

Considering the limited space which the author allows himself, his "exposition" is remarkably complete