

undaunted, placed his head on the queen's left thigh, and, stretching his body in a direction opposite to that of the king, fell asleep. What could the poor queen do? If she spoke and thus disturbed her lord in his sleep she would verily lose her head. But the monarch's sleep was soon disturbed; our hero was a great snorer. The king rose up in a great fury, and a strange spectacle met his sight. A man asleep on the king's own bed with his head in the queen's lap! He gave a push to the impertinent head, and Ebhya rose up.

"How came you to dare this impertinence?" asked the king. Ebhya came out with his long story, and the crowd of people, which had collected, caused the king to go outside. He now grasped the whole position.

"But what made you sleep in that posture?" roared the king. Undaunted, Ebhya replied: — "*Yathā rājā tathā prajāh*: — as is the monarch so are the subjects.' You slept in that posture, and so I did under the authority of that rule."

The monarch's anger was changed into laughter. Even the fierce king pitied the helpless idiot, who was so ready with his misapplied quotations. And thus ends the story.

NOTES AND QUERIES.

TELUGU SUPERSTITIONS.

1. If it rains continuously for three or four days and the female members of a Telugu family are thereby prevented from leaving the house for marketing, a small female child is sent out naked into the rain with a burning piece of wood in her hand, which she has to shew to the rain. The rain is then supposed to cease.

2. If a man suffers persistently from intermittent fever for a long while which he cannot shake off, he must hug a bald-headed Brahman widow at the first streak of daylight. He is then cured.

3. If a man suffers from ophthalmia, he should watch the reflection of his face in a pot full of oil belonging to an oil-seller, if he wishes to be cured.

The repeated failure of these specifics has had no effect on their universal popularity.

4. Emaciation follows the touch of the house-broom, while used in sweeping out the house, so in Telugu houses every body is asked to keep out of the way of the broom while the house is being swept out.

5. If it rains steadily for three or four days, a man throws a piece of steel at the god of the rain to make him kindly disposed and stop the rain.

6. "Never spit on ordure: it will give you sore throat," say the Telugus.

7. If a puppy runs between the legs of a child, it will suffer from dog-worms (*kakku nattala*).

Such superstitions must and do constantly fail, but they are as popular as ever all the same.

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BOOK-NOTICES.

Āpastambya dharmasūtram, Aphorisms on the Sacred Law of the Hindus, by Āpastamba, ed. by Dr. G. BÜHLER, C. I. E., 2nd edition, revised. 2 parts, Bomb. 1892, 1894.

THE first edition of the present work, published in 1868 and 1871, was an *editio princeps*, and has materially aided the progress of Sanskrit scholarship in one of its most important branches, the *Dharmaśāstra*, Āpastamba's *Dharmasūtra* being the best and most authentic specimen of the ancient collections of religious and civil laws which originated in the Brahmanical schools of India. The various important questions concerning the position of Āpastamba's manual of law among

other works of its own class, and among the other writings attributed to the same author, its age and origin, style and language, have been amply discussed by Prof. Bühler in the introduction to his translation of Āpastamba, in the second volume of the *Sacred Books of the East*. I may confine my remarks, therefore, to the main features of the present new edition of the Sanskrit original of Āpastamba's law book and the commentary on it.

The "Critical Introduction," which is at least five times as extensive as it had been in the previous edition, contains valuable new information, both as regards the work of Āpastamba

himself and of his commentator. To begin with the latter, the proofs furnished by Prof. Bühler that Haradatta cannot have lived later than about A. D. 1450-1500 are convincing. The question as to his identity with Haradattamiśra, the author of the *Padamañjarī*, who is quoted by Sāyana, has been left open by Prof. Bühler. It has been answered in the affirmative by Aufrecht in his *Catalogus Catalogorum*, s. v. Haradatta, and the *Sarvadarśanasamgraha* reference to Haradatta which is given in the same work (see p. 104 in Gough's transl.), renders it extremely probable that Sāyana-Mādhava was acquainted with the writings of Haradatta who must have lived, consequently, about 1300 A. D. An examination of those references to the opinions of Haradatta which may be collected from Eggeling's *Catalogue* of the Legal MSS. in the India Office Library tends to confirm this view. Thus he is quoted in the *Prayogapārijāta*, *Vidhānapārijāta*, *Vīramitrodaya*, *Govindārṇava*, *Smṛtikaustubha*, and *Chaturvīṃśatimatavgākhayana*. The importance of the reference to Haradatta in the *Vīramitrodaya*, which was composed in the first half of the seventeenth century, has already been brought out by Prof. Bühler. Nearly all the other works¹ also belong to the same century, except Nṛsiṅha's *Prayogapārijāta*, in which Haradatta's commentary on the *Āpastambasūtra* is distinctly referred to (*Catalogue of the T. O.*, 3, 416). Though Dr. Burnell has certainly gone too far in making of Nṛsiṅha an author of the twelfth century (*Tanjore Cat.*, 131), he cannot be placed much later than about 1400 A. D., as an old MS. of his work is dated *Sam.* 1495; it is true that he refers to the *Parāsaravyākhyā* of Mādhava, who flourished in the second half of the fourteenth century. The early MS. in question has been noticed in R. Mitra's *Bikaner Catalogue*, p. 439. The fact that Haradatta is mentioned by an author of the early part of the fifteenth century strengthens the supposition that his writings were not unknown to the most eminent writer of the latter part of the fourteenth century.

The early date and high standing of Haradatta tends to justify the method observed in the present edition, as indeed in the former one, of giving the text of Āpastamba's Sūtras as established by Haradatta. This method precludes the conjectural emendation of many ungrammatical forms and phrases, tempting as it may seem to substitute grammatically correct forms for the "medley of Vedic, classical and Prākṛtic forms" in the present work.

We are looking forward very much to Prof. Bühler's promised full discussion of the language of Āpastamba. For the present, we are glad to obtain the valuable evidence regarding it, which he has collected from the quotations contained in Aparārka's commentary of the *Yājñavalkyasmyti*, and Yādavaprakāśa's *Vaijayanti*, as well as from the various new MSS. used for the notes to the present edition, and from the various readings of the *Hiraṇyakeśi-Dharmasūtra* making up the second appendix.

The new MSS. used are six in number, and the total of the MSS. underlying this new edition amounts to thirteen. In the editor's pedigree of these MSS. the Grantha copies occupy the most prominent place, and appear to have enabled him to reproduce, as closely as possible, the text settled by Haradatta. The interpolations and false readings in the other copies seem to be due principally to marginal notes having crept into the text of the Sūtras, and to the influence of Hairanyakeśa Brahmans who substituted the readings of their own *Dharmasūtra* for those of Āpastamba's. Both works were closely related from the first, as may be gathered from the above-mentioned *varietas lectionis* at the end of the volume under notice.

Owing to the new materials used and new principles adopted in preparing the present edition, it differs in many places from its predecessor. Most of these alterations, however, are important in point of language only, and consist either of the substitution of obsolete and ungrammatical forms for ordinary ones, or of corrections, a certain portion of the latter having been first proposed conjecturally by Dr. Böhtlingk in the *Journal* of the German Oriental Society. It may not be out of place here to advert to a valuable essay published by Dr. Winternitz in the *Memoirs* of the Vienna Academy for 1892 on Indian Marriage Ceremonies in which the language of Āpastamba's *Gṛhyasūtra* has been discussed very carefully, the results agreeing with those arrived at by Prof. Bühler for the *Dharmasūtra*.

The second volume of the work under notice, like the first, is not a mere reprint of the previous edition, the new MSS. used for the extracts from Haradatta's commentary having suggested a good many alterations, additions, and omissions. Another new feature of the same volume is the complete *Index Verborum* by Dr. Th. Bloch, an able and learned pupil of Profs. Windisch and Bühler.

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¹ The date of the *Govindārṇava* is uncertain.