

THE COMMENTARY ON THE DHAMMAPADA. Vol. I. Edited
by H. C. NORMAN, M.A. (Pāli Text Society, 1906.)

This first volume of the edition of the Dhammapada commentary goes as far as verse 20 of the text and comprises 159 pages. In the Sinhalese edition published by Guṇaratna at Colombo, 1886, this portion occupies the first 80 pages. The whole edition amounting to 641 pages (up to verse 396 of the text), we can reckon that Norman will want seven volumes more of the same size to complete his publication. Of course, I do not know how many years this will take him, but it is not likely that he will publish more than one volume a year, and thus under the very best circumstances we will have to wait seven years till the book is finished. Considering these facts, I cannot understand why Norman does not favour us with a short preface or introduction to precede his edition of the commentary. Of course, I do not want a long discussion about the usefulness of commentaries in general, nor even about this one in particular, as it is sufficiently known from Fausböll's edition of the Dhammapada and from Max Müller's introduction to Captain Rogers' translation of Buddhaghosa's parables published in 1870. But what I do want is a short notice about the manuscripts which Norman has used for his edition, in the same way as Rhys Davids and Carpenter have given it in the preface to their edition of the first part of the *Sumangala Vilāsinī* in 1886. Norman's edition is very carefully done, as we can see from the numerous footnotes at the bottom of the pages, but at present we can only guess what these footnotes mean. One of his MSS. is marked by K, most probably of Kambojan origin, another by B, which may be an abbreviation for Burmese, but we know nothing about the provenience of these MSS. nor about their relation to each other, and we shall have to wait at least seven years till we learn it, as these explanations can only be given either in the preface or in the indexes at the end of the book.

This however is the only defect which has struck me in Norman's publication. In all other respects it is as

good as can possibly be expected. Norman has taken particular trouble to separate the verses, which are interspersed in the commentary from the surrounding prose, and to print them as verses. We can see this best in the *Matṭhakunḍali-Vatthu* (p. 25 seq.), if we compare it with the corresponding portion of Fausböll's edition of the *Dhammapada* (p. 95 seq.), where most of the verses are printed as prose. In one instance Norman seems to have made the opposite mistake in printing a sentence of prose in verse. On p. 7 the words *pabbajissām 'evāhan tātā ti* do not belong to the preceding stanza, but to the following prose period.

Berne.

E. MÜLLER.

June, 1907.

A BIBLIOGRAPHY OF THE SANSKRIT DRAMA. By MONTGOMERY SCHUYLER, Jun. (New York, 1906.)

This work forms vol. iii of the Columbia University Indo-Iranian Series, of which the general editor is Professor A. V. Williams Jackson. After a short "Introductory Sketch of the Sanskrit Drama" and a list of general works bearing on the subject, we are brought to the body of the work, consisting of a list of authors and of the titles of their works. Then follow two appendices, "Some Dramas in the Modern Vernaculars" and "Classification of the Dramas."

The first impression that will arise in the mind of the reader as he casually glances through these pages will probably be that Mr. Schuyler is young in his work. Bibliography, and especially Indian bibliography, is a difficult art to master; and long experience is needed before the student can grasp what I may call the permanent element in Hindu names, and separate it from accidentals. Of such experience Mr. Schuyler's book shows little evidence. He regularly enters native editors with their names in initials and their titles in full, as for example "G. D. Śāstri" (p. 43), "S. S. Ayyar" (p. 45), "J. Tarkālamkāra" (p. 72),