

excite the reverence and generosity of good Hindās by shewing them the sacred mark.

J. WILSON in *P. N. and Q.* 1883.

#### A RELIC OF HUMAN SACRIFICE.

MARI MAI, the goddess of cholera, is propitiated in the Kāngrā district by the Pachbalā and Satbalā ceremonies. At the Pachbalā ceremony a pumpkin (*péthā*), a male buffalo, a cock, a ram, and a he-goat are offered to the goddess at

some selected spot. The animals must be decapitated at one blow with a sharp sword before the goddess is appeased. If more than one blow is necessary the goddess is not propitiated, and the ceremony fails. The Satbalā ceremony is not now in use, for it consisted of the above with a man and a woman added, being in fact human sacrifice; *balā* = (?) sacrifice, cf. *bal jānd*, to sacrifice one's self.

R. C. TEMPLE in *P. N. and Q.* 1883.

#### BOOK-NOTICE.

##### PROFESSOR WEBER'S ANNIVERSARY.

PROFESSOR A. WEBER, of Berlin, the distinguished Sanskritist, was in a position to celebrate last year, in good health, the fiftieth anniversary of the day on which he took his degree of Ph.D. in the University of Breslau. In commemoration of the day, a *Festgabe* has been published, under the editorship of Prof. Kuhn, which contains learned papers by thirty friends and pupils of Prof. Weber. We subjoin a list of the several heads under which it will perhaps be permitted to arrange the subjects treated in the thirty papers, with the names of the authors added in brackets; viz., Vedic Studies (Delbrück, Garbe, Geldner, Leumann, R. von Roth, L. von Schröder, Sieg), Tales and Folklore (Eggeling, Kern, Kuhn, E. Müller, Windisch), Biography of Sanskrit Writers (Clenm, Fische), Dramatic Literature (Cappeller, Zachariä), Geography (Huth, Stein), History of Writing (Ludwig, Pertsch), Metrics (Jacobi, Oldenberg), Sanskrit Grammar (Heller, Kielhorn), Comparative Philology (Schmidt, Zimmer), Pāli Lexicography (Franke), Siamese (Frankfurter), Singhalese (Geiger), Sanskrit Law (the present writer). The variety of the topics discussed in the papers is even greater than what might be inferred from the foregoing enumeration, and corresponds to the wide range of Prof. Weber's own investigations. The universality of his studies and the importance of his distinguished achievements in the entire field of Indo-Aryan Philology has been well brought in a Dedicatory Preface to the present volume by Prof. Bühler. We join heartily in the wish that Prof. Weber may be spared for many years to come to enjoy his eminent position in the learned world and to add to the lustre of Sanskrit Philology by his scientific work.

Würzburg. J. JOLLY.

##### SOME RECENT RESEARCHES CONCERNING THE MAHABHARATA.

PROFESSOR HOLTSMANN'S four volumes on the *Mahābhārata* in the East and West have

been succeeded very quickly by Dr. Dahlmann's book on the *Mahābhārata* viewed as an epic and as a lawbook.<sup>1</sup> This is a very remarkable work, and the author, an industrious and clever pupil of Prof. Bühler's, has worked out his new theory regarding the rise and origin of the great epic with great care and skill. Starting upon the hints thrown out by Prof. Bühler, in his well-known *Contributions to the History of the Mahābhārata*, to the effect that the *Mahābhārata* certainly was a *smṛiti* or compendium of the sacred law from A. D. 300, and similar in contents to the now extant works about 500 A. D., Dr. Dahlmann has examined the references to the *Mahābhārata*, and the legends related in it, in the *Jātakas*, the *Dharmakathā* of the Jains, *Aśvaghōsha's Buddhacharita*, *Āśvalāyana's Gr̥hyasūtra*, Pāṇini and Patañjali. He thus arrives at the result that an epic little differing in size and character from the present work must have existed as early as the fifth century B. C. This is a somewhat startling proposition, and it may be questioned whether Dr. Dahlmann has not overrated the value of some of the evidence collected by himself. He is quite right, no doubt, in assuming that *Aśvaghōsha* was acquainted with the *Mahābhārata*, and his lucid discussion of the difficult texts in question, in collecting which he has received much valuable assistance from Prof. Bühler, is among the most remarkable parts of his work.

The early date which Dr. Dahlmann has thus endeavoured to make out for the great epic concerns the whole of it, the theory of a gradual rise of the *Mahābhārata* in successive ages being vigorously contested by him. Indeed, it is his principal aim to prove that the *Mahābhārata* is and has always been a moral tale, and that it is impossible to separate the didactic portion from the narrative without destroying the latter. The main plot of the poem, Dr. Dahlmann argues, is intended to illustrate the persecution of the just by the unjust and the final triumph of innocence.

<sup>1</sup> *Das Mahābhārata als Epos und Rechtsbuch.* Von Joseph Dahlmann, S. J. Berlin: 1895.