

in verse 4, Koheleth speaks of the approach of senility when "those that look out through the lattice-windows (the eyes) shall be darkened, and the doors (lips) shall be closed in the street." The Babylonian parallel to this metaphorical use of "door" is noteworthy.

Magical texts of this kind naturally teem with obscure and unintelligible expressions, which fulness of knowledge in the future may be expected to elucidate. Their chief value lies, as we have said, in the material they provide for the study of comparative religion and folklore, and even the comparatively small number of texts which have already been studied by Mr. Thompson and others have revealed many valuable sidelights upon the heathenism of the ancient Semitic world. As the contents of fresh texts are made known from time to time, it will be interesting to reconsider in the new light of Assyriology the copious material relating to the heathenism of Ḥarrân which lies entombed in Chwolsohn's great work.¹

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I. GIUDIZÎ DI DIO. By Dr. V. ROCCA. (Livorno, 1904.)

The extensive prevalence of ordeals as a regular element in judicial proceedings no doubt constitutes one of the most striking features of the ancient laws of India. The little work under notice, the first Sanskrit publication of a rising Italian scholar, a pupil of Professor Formichi, is a useful contribution towards the history of divine tests in India. It consists of an unpublished Sanskrit text, in Roman characters, that is to say, the section on the administration of ordeals from the Vyavahāracintāmaṇi of Vācaspatimiśra,

¹ On p. xv, line 9, read (presumably) 'Magan'; on p. 157, note *a*, read Mühlau. On p. 13 *ki-i-ri* is doubtfully rendered 'pitch'; since it occurs with *u-tu-nu* (rendered 'coal-pan'), one is tempted to associate it with the Hebrew *kâr*, which, like *attân*, is used of a furnace of some kind. That *ruštu* is to be connected with the Jewish-Aram. *riḥûš* (p. 43 n.) is doubtful; see Jastrow, who explains it in his Dictionary (p. 1474) as 'a jelly-like pastry.' *Sûlu lîmmutu*, p. 51, is doubtfully rendered 'evil cough'; comparing the Mand. שיליתא (שוליתא), one is inclined to suggest 'they are the evil brood.'

together with a careful Italian translation and copious notes. It may be compared to Bühler's valuable translation of the chapter on ordeals from the Vyavahāramayūkha, in the thirty-fifth volume of the Asiatic Society of Bengal's Journal (1866), with this difference, that Dr. Rocca, who had to work entirely on unpublished materials, has given us the Sanskrit original along with his Italian version. He has performed his task of establishing a correct text from three indifferent MSS. in a very creditable manner, deriving some additional help, as far as the numerous quotations of Smṛti passages are concerned, from the printed editions of the Smṛtis of Nārada, Viṣṇu, and others. The Introduction contains an elaborate discussion of the date of Vācaspatimīśra, an eminent writer of the Mithilā school of law, who appears to have lived at the court of a prince of Mithilā (Tirhut) in the fifteenth century A.D. Dr. Rocca's learned note on a peculiar sort of fire and water ordeal mentioned in this work (p. 13 seqq.) is specially interesting.

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