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terms for the sign of the Cross; different ways of making the sign; Moslem opinion as to its sacredness; veneration of the Cross by certain Moslems; the Cross used by Saracens in war to deceive the enemy; materials of which it was made; representations on glass, papyrus and coins; Moslem attitude towards its use in processions. Data of this kind are only to be collected from references scattered over a vast field of literature, and the harvest gathered into this little volume by Mr. Zayat is a tribute to erudition and industry of a high order.

"Akhbār ar-Rāḍī wal-Muttakī," from the **"Kitāb al-Awrāk,"** by . . . aṣ-Ṣūlī. Arabic text, edited by J. H. Dunne. Luzac and Co., 1935. Following on his edition of the lives of the poets extracted from the **"Kitāb al-Awrāk,"** Mr. Dunne here gives us the text of historical matter from what remains of that work, covering eleven years of Abbasid rule (322 to 333 A.H.) and dealing with the reigns of the Caliphs al-Rāḍī and al-Muttakī. Students of Islam will feel grateful to him for thus making accessible this precious fragment of aṣ-Ṣūlī's great chronicle, of which no other portion seems to have survived.

Although obliged to work from a single manuscript (of which a description in Arabic is given by way of introduction) the editor has succeeded in establishing a good text, and has not forgotten to add exhaustive indexes of names of persons and places occurring in the narrative. The printing, done in Cairo, is clear and pleasant to read, and the volume is well worthy of having been subsidised by the Gibb Memorial Trust.

"Women in the Aiyām al-'Arab." By Ilse Lichtenstädter. R.A.S. Prize Publication Fund, Vol. XIV, 1935. Within the ninety pages of this interesting monograph, the author has packed much information on the part played by women in time of war in pre-islamic Arabia.

Following an account of the political significance of kinship and marriage, there is a well documented description of women's position as the cause of war, at the outbreak of war, during battle, as prisoners, and their treatment of enemy prisoners. The various tasks of women and the rules of their family life are also dealt with. The material in this part of the work, which constitutes about two-thirds of the whole book, is all drawn from Arabic literature dealing with the "battle-days," particularly such works as the *Nakā'id* of Jarīr and Farazdak, the *'Ikd al-Farīd*, and *Ibn al-Athīr's History*, Vol. I, sources which the author handles with ease and skill. Although many of the stories in these old records can scarcely claim to be regarded as historical fact, they nevertheless are so clearly in character with ancient desert life that their value as elements in the social picture of the times remains unimpaired. The second part of the work is a summing-up and is followed by a useful index.

"An Essay on Landscape Painting," translated from the Chinese by Shio Sakanishi. Very little is known about Kuo Hsi, the author of this short but celebrated treatise, except that he lived in the eleventh century, devoted himself to landscape painting, and executed a number of extensive frescoes on the walls of the Imperial palace at Kaifengfu. He is generally regarded as one of the greatest of Sung painters, but hardly any of his work seems to have survived. His essay is written in first-class literary style, which makes it far from easy to translate. The first sentence runs thus in the present translation: "Why does a virtuous man take delight in landscapes? It is for these reasons: that in a rustic retreat he may nourish his nature; that amid the carefree play of streams and rocks, he may take delight; that he may constantly meet in the country fishermen, woodcutters, and hermits, and

see the soaring of the cranes, and hear the crying of the monkeys." This may be compared with Mr. Waley: "Wherein lies the reason that good men so much love landscape? It is because amid orchards and hills a man has ever room to cultivate his natural bent; because streams and rocks never fail to charm the rambler who goes whistling on his way. It is because fishing and wood-gathering are the natural vocations of the hermit or recluse, hard by where the flying birds and chattering apes have made their home." The beginning of the above is better rendered, perhaps, by Mr. Waley; but in the latter half Miss Sakanishi comes nearer to the Chinese.

The essay was edited after the writer's death by his son, Kuo Jo-hsü, who also added a chapter entitled "The Theory of Painting." A supplement to this has been omitted here on the ground that it is spurious. To make up, we have a thoughtful foreword on Sung Culture and Ideals by L. Cranmer-Byng, besides a preface and introduction by the translator. A charming little cover design adds to the attractiveness of this latest volume in "The Wisdom of the East," which makes a very timely appearance at the opening of the great Exhibition of Chinese Art in London.

Professor **Louis de La Vallée Poussin** established his brilliant reputation by his masterly studies in the philosophical and theological literature of ancient India, and particularly of Buddhism. But the qualities which make the philosopher or the theologian are not commonly found in the historian, and vice versa; hence some surprise was felt a few years ago when it became known that Professor La Vallée Poussin had associated himself with M. E. Cavaignac's great design of a "**Histoire du Monde**," and had arranged to contribute the volumes on the history of ancient India. But the surprise was soon turned to admiration when the Professor's contributions were published. His "L'Inde jusque vers 300 avant J.-C." (tome III), and "L'Inde aux temps des Mauryas" (tome VI, 1) proved him to possess all the qualities needed in the historian—immense industry in the collection of the vast materials required for the study, careful method in presenting them, and sound critical judgment in drawing conclusions from them. Now comes his third instalment, "**Dynasties et Histoire de L'Inde depuis Kanishka jusqu' aux invasions musulmanes**" (tome VI, 2), which shows the same admirable features as its predecessors. It gives in lucid outline surveys of the history of the North and the South arranged according to region and dynasty, and is followed by appendices on political and administrative institutions, navigation and colonisation, some details on cultural contacts between India and the West, the Epics, notes on Gupta art, etc., Tamil literature, the rival theologies of Sankara and Rāmānuja, Bhakti or devotion, intolerance and persecution, notes on chronology of Buddhist literature, and solar worship and Iranic influences. Through the bewildering labyrinth of endless and infinite change on all sides the reader is led in safety by the sure clue of sound historical method and lucid arrangement. From every point of view the book is admirable, and its value for the student of Indian history is immense.

"**A Study of the Gujarāti Language in the 16th Century.** (V.S.)" By **Trim-baklal N. Dave**. James G. Furlong Fund, Vol. XIV. (The Royal Asiatic Society.) In this learned work—originally a thesis for the Ph.D. Degree at the University of London. Dr. Dave has taken as his subject an old Gujarāti Jain MS. in the British Museum, of the 16th century, V.S. This is a commentary on the Prakrit verses known as the "Upadeśamālābālavabodha." It is written in prose, and seems to be representative of the spoken language of the day.

Dr. Dave has transliterated the MS. and has made it the basis of a very careful analysis of the phonology, grammar and syntax of Old Gujarāti. He has also added a complete analytical index in Gujarāti and English—a task of great labour.

The work is a piece of scholarship of a high order, and constitutes a real contribution to our knowledge of a subject which has been little explored. It contains a great deal of information on the growth of an important language. At the same time it should be noted that it does not cover the whole ground. The language spoken by the Jains must have differed in many ways from that used by other communities.

In "**Buddhist Cave Temples of India**" Major R. S. Wauchope attempts to supply in handy compass a description of all these caves, and he has thus produced a distinctly useful work. It certainly has defects. He admits in his preface that "professional archæologists may complain that this book is not sufficiently technical for their purpose, and philologists may complain of the spelling and accenting of proper names." The former complaint would be unreasonable in the case of a book like this, which appeals mainly to a non-professional public, but the other criticism would be well justified, for the author, having decided (unnecessarily and injudiciously, as we think) to mark the quantity of long syllables in Indian words used by him, has in a very large number of cases marked them wrongly, and his pages accordingly are disfigured by numerous inaccuracies of spelling. *Saīla* is not a hall, as stated on page 10. The word *dāgoba* does indeed come from the Sanskrit *dhātu-garbha*, but there is no intermediate form *dāgopa*, as the author suggests, and it is to be regretted that he has used the purely Sinhalese word *dāgoba* (more correctly to be spelt *dāgābu*) to denote the *stūpa*, making an unwarranted distinction between the two words. Some of the statements in the Glossary, too, are lamentably far from true. His accounts of primitive Buddhism and of Buddhist symbolism also are not above criticism. But when Major Wauchope comes to description of the temples, which he has himself visited and skilfully photographed, he is very good. He gives us a chronology and classification of the caves, and then describes successively the Mauryan caves of Bihar and the caves of Cuttack, Kathiawar, Karli, Bhaja, Bedsa, Junnar, Nasik, Kanheri, Mahakel, Elephanta, Bagh, Ellora and Ajanta, illustrating them by fifty remarkably good plates from photographs which, with one exception, are from his own camera. The book is thus really useful and instructive for the general public, as well as attractive.

Professor Dr. J. Ph. Duyvendak's "**Inleiding tot de Ethnologie van de Indische Archipel**," which is the first of a series of works to be published under the general title of "**Indische Cultuur-historische Bibliotheek**," comprises five chapters followed by a section of bibliographical notes and a list of the plates. The first chapter contains a brief introduction to ethnology, with special reference to the races of the Indian Archipelago, the second is an ethnographical sketch of the Mentawai islanders, and the remainder are mainly sociological, dealing with such matters as social organisation and religion (in its widest sense) among various peoples of the Archipelago, while the last chapter is devoted to primitive peoples in general, the effect of their contact with more advanced races and the much debated question of their potential capacities (which the author treats in a cautious but liberal spirit). The thirty-five illustrations add considerably to the interest of this valuable work.

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