

damental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Shāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimiṣra's sub-comment on the Yoga-bhāshya, and, as occasion required, the Yoga-vārttika of Vijñāna-bhikṣu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

**The Talavakāra or Jāiminiya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by HANNS OERTEL, Professor of Linguistics and Comparative Philology in Yale University.**

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.