

numerous articles contributed especially by Kohler, Bernhoeft and Dargun, to the excellent *Zeitschrift für vergleichende Rechtswissenschaft* (*Zeitschr. für vergl. R.W.*) founded in 1878 by Bernhoeft and Cohn, and carried on since Part 3 by Bernhoeft, Cohn and Kohler. I have also more than once referred to the works of Sumner Maine (*Ancient Law*, 1861; *Institutions*, 1875; *Early Law and Custom*, 1883), which, notwithstanding their rather wavering (*flottant*) and superficial character, have helped much to attract attention in France to the new science. Lastly, it would have been affectation on my part not to cite in appropriate places Fustel de Coulange's book on the *Cité antique*, 18mo, 14th., ed., 1895, and those of Leist on Aryan law (*Graeco-Italische Rechtsgeschichte*, 1884; *Altarisches jus gentium*, 1889; *Altarisches jus civile*, 1892). But I must add that they both ground themselves upon two master ideas against which the progress of knowledge is in my opinion constantly accumulating stronger and stronger objections:—on the one hand, the idea that one can reproduce the original institutions of the Indo-Europeans by taking certain arbitrarily selected groups, and by neglecting more or less frankly certain others, such as the Germans and the Slavs; and on the other hand, the idea that the religious books of India, and especially the Rig-Veda, represent the primitive condition of Hindoo civilisation. As against the first idea Schrader, *Sprachvergleichung und Urgeschichte*, 2nd ed., 1890, and the post-