NOTICES OF BOOKS

general history of psychology, with an indication of the deeper questions that present themselves. Are we really to conclude that the Buddhist theory of mind was a "saner, better-based view of things than that of the antinomy of an entity or soul"? And in thus beating out its way to truth, are its lines indeed "parallel to or even convergent with our own"? Such are some of the metaphysical queries that arise, and it is a testimony to the masterly objectivity of treatment that they are not allowed to confuse or prejudice the exposition as psychology.

E. J. T.


With this volume the Pali Text Society's issue of the Niddesa is complete. As the editor observes, the Cullaniddesa is traditionally considered to form only a continuation of the Mahāniddesa. There is, in fact, nothing in the work, apart from the colophons, to indicate any division. What we really have is a verbal commentary on (1) the fourth book of the Suttanipāta, (2) on the fifth book, (3) on the third sutta of the first book. The two latter of these form the Cullaniddesa.

The curious tale of Bavari and the brahmin's curse gives a unity to the fifth book, the Pārāyana-vagga. It reads in phraseology like a purāna, and yet the vagga as a whole is probably earlier than either the Samyutta or Aṅguttara, both of which quote it by name. But on the composition of the Suttanipāta the Niddesa sheds no direct light. The Niddesa is, as the editor says, "only an aggregate of disconnected pieces or atoms—each of them representing a stereotype phrase which serves for the word or words not only in this special setting, but in any
setting.” It is this fact which has led Dr. Stede not to edit the work as it stands, but to take it to pieces and arrange the expounded words with their synonyms in dictionary order. After each gāthā is given a list of the words treated, and to find the comment we turn to the Explanatory Matter, where the words are alphabetically arranged. The advantage of this is that “by laying bare the structure of the exposition, the really important, because individual and therefore vital, points are all the more easily recognized and appreciated as such. . . . By this means we can hope one day to reduce the whole of our explanatory matter to its simplest form, its nucleus, and trace it back to its common source”.

Dr. Stede believes that the change is in no way an impairment of the character of the Niddesa: it only changes its Eastern garb for a Western one. Whether this is an adequate reply to one who wishes to study it in Eastern form we may leave aside. What is certain is that the work was worth doing, apart from the question whether it was possible at the same time to satisfy the conservatives. It now remains for Dr. Stede to justify his painstaking and laborious undertaking by giving us some of the results of the investigation which his rearrangement has made possible.

Edward J. Thomas.

Shahpur District

The Punjab District Gazetteers still retain the old-fashioned shape and the old-fashioned method of diluting facts and statistics with ethnology, folklore, tribal quips and cranks, and other local colour. In one respect Shahpur, with its Canal Colony, its regular square plots (kilas and murabbas), its Raises with their K.C.I.E.s, M.V.O.s, and personal experiences of this War, and its