fuller accounts he has given play to his own individuality and has achieved marked success. The clearness of the pictures which he has presented is the more surprising when we remember the necessity for economizing space. There is a good index; the bibliography, select and useful, would be improved by an indication of the size and price of the books. The commentary on Malik Muhammad's *Padmāvat*, with accompanying translation, mentioned in the bibliography, was never completed, Paṇḍit Sudhākar's lamented death bringing the work to a close.

This brief notice may serve to draw attention to an unpretentious but valuable work.

T. GRAHAME BAILEY.

THE THEOLOGY OF TULASI DAS. By J. N. CARPENTER, D.D.
pp. viii, 202. Madras: Christian Literary Society for India.

A work of this kind was much needed. It differs from articles in encyclopædias chiefly in its fullness and in the quotations from the Rāmāyaṇ. Perhaps a more accurate title would be the Theology of Tulsi Das's Ramayan, for his other works are not laid under contribution. This omission is more apparent than real, for the Rāmāyaṇ dwarfs everything else that he wrote; it is possibly the greatest work produced in India, and by some would be admitted to the exalted epic company which includes the *Iliad*, the *Divina Commedia*, and *Paradise Lost*. There is a good table of contents, which gives a fair idea of the work. In it is a remarkable misprint not corrected in the list of errata. I confess that "Pye-incarnater" puzzled me till after some study I realized that it stood for "pre-incarnate". Following this is an introduction of thirty-two pages dealing with the background against which we have to study the Rāmāyaṇ. The next part discusses first the Supreme God, and then Brahmā, Viṣṇu, and Mahādev. Three chapters are devoted to Rām, his incarnation and *bhakti*. The concluding chapters are on *māyā* and salvation. The author's conviction is worth remembering that the doctrine of *bhakti* has been, not in its origin, but in its development, much influenced by Christianity.

The great feature of the book is the admirably chosen series of quotations from the Rāmāyaṇ, 237 in number, varying in length from half a line to a page and a half. These are all translated. They are invaluable for anyone desirous of studying the subject in the original, but not having time to discover all the passages for himself. The

author has perhaps allowed himself to be overshadowed by these quotations, with the result that the book almost looks like a set of notes on extracts from the Rāmāyaṇ, and this impression is enhanced by the printers having used the same type for the translations as for the thesis which they are intended to illustrate. The book would gain much if the main propositions were printed in black type, the discussion of them in ordinary type, and the translations relegated to small type. If finally the Avadhī were printed in the pretty square letters nothing more could be desired.

Tulsī Dās is shown to be not a theologian but a practical reformer, a man filled with devotion to his God who wished others to believe like himself. It was not relevant to Dr. Carpenter's subject to lay stress on this point, but in recommending this monograph to the consideration of all who are interested in India, I should like to emphasize the suitability of the Rāmāyaṇ for general study. It is unsurpassed as an expression of the highest Hindu thought, and Tulsī Dās's devotion has ennobled his writing, for from end to end of the poem, more than twice as long as *Paradise Lost*, a little longer than the *Ring and the Book*, there is nothing to minister to a prurient taste. Far too little has been written about this great poem, and Dr. Carpenter has performed a notable service in selecting the most important aspect of its teaching and publishing this work upon it.

T. GRAHAME BAILEY.

HINDI GRAMMAR. By EDWIN GREAVES, London Missionary Society. xiii + 512 pp. Allahabad : Indian Press. Price Rs. 6-8 ; in England 10s.

Over twenty years ago Mr. Greaves wrote a Hindi Grammar. The work before us is not a second edition. It is a new book, admirably suited to the needs of beginners. Its numerous examples, illustrating each point, well printed, and easily read, will be warmly welcomed. Many will be glad to have the Hindi grammatical terms (unfortunately without indication of gender), which are very useful. Special attention may be drawn to the chapters on suffixes and prefixes, on prepositions, adverbs, the Braj dialect, and prosody. The chapter on compound verbs is very full. The author has followed the invariable custom of trying to give names to the different kinds of compounds. To me it seems that they are best indicated by their meaning.

The author will not expect agreement with all his views. Thus in several places he gives examples to show that repetition of words