the publication of which the Pali Text Society is to be heartily congratulated.

M. WINTERNITZ.

THE VEDAS AND THEIR ANGAS AND UPANGAS. Vol. I. By
BEHARI LAL, B.A., Shastri, M.R.A.S. Lahore, 1910.

The alternative title of Mr. Behari Lal's work, *The Thesaurus of Knowledge Divine and Temporal*, indicates not inadequately the purpose with which he has written. We are all familiar with the strange works found in old libraries which expound all science, human and divine, in the light of the Bible, and which in each generation reinterpret the holy scripture to make it conform with the ideas of the day. So Mr. Behari Lal reinterprets the *R̥gveda*, and finds in it the tenets of his own creed, which seems to us to be allied to that of the Bhāgavatas: he believes in the reality of matter, of the individual soul, and of a personal divinity, and all these he finds in the *R̥gveda* as properly interpreted.

Proper interpretation necessarily involves the throwing to the winds of philology and of native tradition alike, and the resort to mysticism. We must satisfy ourselves with mentioning but a few of the author's conclusions: there is no human or animal sacrifice in the Vedas; ¹ *ālabheta* means *upayauñjīta*, i.e. using in a proper way to acquire merit, i.e. giving it away; *avadyati* denotes the marking with colour of the limbs of the animals given; *māṃsa* means bran, not flesh; the legend of Śunaḥśepa means that the individual soul supplicates the Almighty God to save him from bondage. On the other hand,² there is held to be no trace of ancestor-worship in the Vedas, but transmigration ³ is essentially a part of the Vedic belief, as it is of Mr. Behari Lal, and its existence is proved and its ultimate acceptance by the Western world,

¹ pp. 309-402.

² pp. 253-308.

³ pp. 429-52.

as by Pythagoras, is asserted. It is right to add that the author is well acquainted with the texts with which he deals, and might have done good work had he accepted more orthodox principles of interpretation.

It is hardly necessary to say more as to the work, but as a second volume is promised, perhaps we may remind the author that Professor Max Müller was professor, not at Cambridge but at Oxford.

A. BERRIEDALE KEITH.

HISTORY OF CASTE IN INDIA. By SHRIDHAR V. KETKAR, Ph.D. Vol. I.

This volume is based on a thesis presented for the degree of Ph.D. at Cornell University, and is deserving of the favourable decision given by the authorities there. It is one of the most lamentable results of the present methods of University teaching in India, that students there are not incited to interest in the history of their own country. So far as the examinations deal at all with the literature or history of India they lay stress on the grammatical and literary side rather than on the critical methods of historical inquiry, just as they used to do in England half a century or more ago. They are a test of memory rather than of thought or method. It is encouraging to find a student trained in the semi-German methods of an American University producing such work as the essay under review.

This volume is the first of an intended series of volumes, each one to be devoted to some particular aspect of the question of caste. In this first volume the evidence of Manu is collected and discussed, and a somewhat discursive introduction gives us glimpses of the author's views. This method seems awkward. In discussing any historical problem so large and intricate it would be much more convenient to have begun at the beginning. The author