

of waste and refuse 19,053,400 lb. These figures, of the export trade alone, quite dwarf those of any other country.

When information on these Far Eastern countries is added to the very complete and precise information given on the Far West, the book will leave nothing to be desired.

The etymology on p. 12 is open to question.

H. B. M.

PSALMS OF MARÁTHÁ SAINTS. Heritage of India Series.
London: Oxford University Press. 1919.

To the majority of English readers who have sought to interest themselves in the thought of India, the literature hitherto available has been mainly that which embodies the philosophical conceptions which enter into or form the basis of Indian religion. In the booklet which Dr. Macnicol has published, entitled *Psalms of Maráthá Saints*, the author has made an interesting and, we may add, an important contribution to our knowledge of another side of Indian religion. This work deals with the actual religious experiences of the people, as exhibited in the poems of certain men and women belonging to different castes, in which the deepest longings of the Indian heart in its thirst for God found expression.

The influence which these writings have exerted over the popular mind has been so widespread and so persistent that we may regard them as a true revelation of the mind of India and an indispensable key to the understanding of its people.

The group to which these writers belong is known as the *Bhakti School*, the devotional school, the school of the mystics. This endeavour to reach God by the path of devotion was probably a reaction against the arid doctrines of the *Way of Knowledge*, the *Dnyānamārga* which was open only to the few who were capable of appreciating its abstruse speculations, and made little appeal to the heart of the people.

For a period of about five hundred years, from the twelfth

to the seventeenth century, Western India was the favoured home of this new movement, which was part of a widespread development witnessed also in Bengal and in the northern and southern parts of India. It sprang from a universal human need in the Hindu world and manifested itself in widely separated areas of the land, but nowhere did it attain to so marked an efflorescence as amongst the peoples of Mahārāshtra. To the illustrations of its far-reaching influence the author might have added the remarkable fact that in the *Granth*, the sacred book of the Sikhs, whose eclectic religion was an attempt at the reform of Hinduism, long passages taken from the *abhangs* of Nāmdeva, one of the writers of these Marāṭhā psalms, are to be found side by side with extracts from the works of Kabir Panth, whose influence in far north India is less surprising.

We are therefore justified in regarding the religious movement of which these Marāṭhā poets were the leaders as marking a distinct phase in the religious history of India.

The introduction prefixed to the collection of hymns contained in this volume gives brief sketches of the various authors, beginning with the Brāhman Dnyāneshvar, who was the precursor of the reaction and was subjected to not a little persecution at the hands of members of the Brāhman caste who sought to restrict his freedom of thought and action. Dnyāneshvar, however, scarcely represents the *bhakti* school in its full development; he has not so fully emancipated himself from the old traditional conceptions of religion as those who were to follow in the new path. Brief, but carefully compiled notices of the others who form this devotional "succession", Nāmdeva with his associates and Tukārām, who all belonged to castes which were commonly ranked below the Brāhmins, complete the narrative part of this introduction.

It is not possible in this brief notice to find a place for many extracts from the writings of these Hindu saints. A few stanzas must suffice. Dnyāneshvar (words ascribed to Kṛiṣṇā) :—

For not in heaven I dwell, nor in the sky
In the sun's orb; than Yogis' visions high
Far higher still am I.

Not in such places, Páṇḍav, I abide,
But those who sing my praises far and wide,
Within their hearts I hide.

How glad of heart are they beholding me!
Forgot are time and place; where'er they be,
There sing they joyfully.

Námdeva strikes a deeper note :—

Dost thou behold me perishing;
O haste and come, my God and King.
I die unless thou succour bring;
O haste and come, my God and King!
To help me is a trifling thing,
Yet thou must haste, my God and King!
O come (how Nama's clamours ring),
O haste and come, my God and King!

And again :—

From Scripture scholars sought I once again
The form divine, but found them rent in twain.
Not one agrees with what the others say,
But pride and error lead them all astray.
Next in Purāṇs I sought the form so fair,
But still, alas! no place of rest was there.
The preachers preach of Brahm, but set their mind
On lust, and so true peace they never find.
Weary with seeking, here at last am I;
Low at thy feet, O Páṇḍurang, I lie;
My worldly life is full of fears, but thou
('Tis Nama cries), O save me, save me now.

Most of the extracts in this collection are taken from Tukárám, whose numberless *abhangs* lend themselves most easily to quotation, in spite of a certain monotony of thought and expression. A few examples are here given :—

Ah ! Páṇḍurang, if, as men say,
 A sea of love thou art,
 Then wherefore dost thou so delay ?
 O take me to thy heart.
 I c̄ry for thee as for the hind
 The fawn makes sore lament.
 Nowhere its mother it can find,
 With thirst and hunger spent.

In a similar strain :—

As on the bank the poor fish lies
 And gasps and writhes in pain,
 Or as a man with anxious eyes
 Seeks hidden gold in vain,
 So is my heart distressed, and cries
 To come to thee again.
 Thou knowest, Lord, the agony
 Of the lost infant's wail,
 Yearning his mother's face to see
 (How oft I tell this tale !).
 O at thy feet the mystery
 Of the dark world unveil.

On a similar level of thought :—

Unwearied he bears up the universe,
 How light a burden I !
 Does not his care the frog within the stone
 With food supply ?
 The bird, the creeping thing lays up no store,
 The Great One knows their need.
 And if I, Tuká, cast on him my load,
 Will not his mercy heed ?

Tukáram may be called the Robert Burns of India. His writings make the same kind of appeal to the popular mind and show something of the same perception and tender feeling in regard to the humblest things in the world of nature. In the castigations of hypocrisy his words sting as did those of the Scottish poet. Of these we give one example :—

Soon as the season of Simhasth comes in
 The barber and the priest—what wealth they win!
 Thousands of sins may lurk within his heart,
 If only he will shave his hair and chin!

What is shaved off is gone, but what else, pray?
 What sign that sin is gone? His evil way
 Is still unchanged. Yea, without faith and love
 All is but vanity, I, Tuka, say.

We have selected in these quotations passages that seem to come nearest to the language of spiritual aspiration, as we find it in Christian experience, and we recognize in them a wonderful approximation both in thought and expression to some passages in the Old and New Testament with which all are familiar. But the majority of the hymns in this collection clearly arise out of an idolatrous background. Tukárám was himself the devotee of Viṭhobá of Paṇḍharpúr and the worshipper of the grim idol which is its chief possession, and it would be as easy for the defender of idolatry to discover in Tukárám's writings a glorification of his worship as for the Christian to find in them an echo of his higher spiritual aspirations. In the introduction Dr. Macnicol discusses in a very suggestive manner the strange phenomenon that is presented in these writings—spiritual devotion of a high order side by side with idolatry as it prevails amongst the ignorant and the unspiritual, not to speak of manifested intrusions into these poems of the *advait* doctrine with all its pantheistic colouring. The author's explanation of the phenomenon as illustrating the varying moods of the Hindu mind rather than reasoned convictions is the most satisfactory that can be given, and lends no countenance to the suggestion that has sometimes been made that such hymns might be used in the Christian worship of the Indian churches. The aspirations which they express are in their nature spiritual, earnest, and pathetic; but they are not directed towards a God who has revealed himself as Spirit, nor are they dominated by a spiritual conception of holiness. They remain a touching and

impressive testimony to man's need of God, but they offer no sure guidance into the sanctuary of His presence.

D. MACKICHAN.

AN OUTLINE OF THE RELIGIOUS LITERATURE OF INDIA.

By J. N. FARQUHAR, D.Litt. Oxford University Press.
1920.

In magnis et voluisse sat est, and Dr. Farquhar's task in his latest volume is such that even comparative failure would have been creditable. In point of fact, however, no excuse is needed for the work; it deals with its vast theme with so wide a knowledge and so much objectivity of exposition and judgment that it must immediately rank as indispensable alike to the specialist and to the general student of Indian religion, of which in effect, though not in theory, it presents us with an able and up-to-date history. The scale of the volume and the purpose of the author forbid elaborate discussions of the great problems which arise on every hand, but he has succeeded by judicious compression in indicating what these problems are, while the elaborate and careful Bibliography provides the means for further investigation of the questions at issue.

The most novel and certainly not the least valuable feature of the work is the decision to attempt treatment by periods in lieu of describing in isolation the development of the literature of each of the great branches of religious thought. That it is possible even to make the attempt is, of course, the result of the investigations of the last quarter of a century, which have gone far to bring definiteness into our knowledge of the mediaeval period, and have rendered in some measure available the wealth of Jain and sectarian literature. But, though much has been learned, much yet remains to be accomplished; Dr. Farquhar has rightly decided that it is worth while endeavouring to ascribe portions of the Purāṇas to definite periods in the religious history of