Under the title of 'Organs of Ingestion', the mouth-parts of individual orders and their larvæ are described at length, together with their musculature and methods of functioning. The various internal organs and systems are discussed in separate chapters.

In dealing with the nervous system, the author takes due account of the extensive work of Hanström in regarding the proto- and deuto-cerebral ganglia of the brain as secondary differentiations of an original prostomial archicerebrum, the tritocerebrum being interpreted as the first ganglionic centre of the ventral nerve cord. The histology of the nerve centres is very fully treated in the light of recent neurological research. In

coming to the sense organs, the account, although adequate in most respects, says little of the tympanal organs of Lepidoptera, and no mention seems to be made of the halteres of Diptera or of the modern conception of general stimulation organs.

The final chapter on the genitalia is a full and well-illustrated treatment of a complex subject. The book concludes with twenty-two pages of up-to-date bibliography. In a short notice little more than an indication of the scope of this work is possible, but it remains to be emphasised that it is a really sound scientific treatise of first-rate importance, which no worker on the subject can afford to neglect.

A. D. IMMS.

A Poet's Picture of Life and Philosophy

The Mystery of the Mahābhārata

By N. V. Thadani. Vol. 1: A Vision of the Vedas. Pp. lxiv+432. 12 rupees. Vol. 2: The Systems of Hindu Philosophy and Religion. Pp. xviii+371. 8 rupees. Vol. 3: The Story and the Essence of the Epic. Pp. lii+462. 8 rupees. Vol. 4: The Explanation of the Epic, Part 1. Pp. xlvii+378. 8 rupees. Vol. 5: The Explanation of the Epic, Part 2. Pp. xvi+379-924. 8 rupees. (Karachi: Bharat Publishing House, 1931-1935.) £4 the set.

IT may not be unknown to most readers that the Mahābhārata, or Great Bharatiana (that is, things about the Bharat clan, as the title is usually understood), is to Indian literature what the Iliad is to that of Greece, only immensely longer, the long period of its compilation being of equally indefinite date. The only portion of it with which they are likely to have any direct acquaintance is the episode known as the Bhagavadgītā, or Song of the Blessed One, best known to us in the translations of Edwin Arnold, Dr. L. Barnett and that in the sacred books of the East.

Mr. Thadani, late principal of the Hindu College, and rector of the University of Delhi, agrees with Indologists in seeing in the vast work, of which tradition holds that only a summary—and that being 100,000 lines!—has survived, the hand of many writers (possibly, before that, the voice of many Sayers). But he does not concede that the many are a succession of editors, incorporating new values, altering, dropping out superseded values. He is before all a poet, and has a vision of "a great school of thought which seems to have flourished in India in the past". He does admit that his 'school' will have included results

of new knowledge from time to time. But he claims that from first to last the epic has 'unity of design', and that this design was to give a "picture of all systems of philosophy and religion in story-form", and incidentally "an account of the universal history of Man or the human race".

Enough said—at least for present limits of space. I do not recommend the study of these volumes to scholars; they are too poor in first-hand knowledge and in historic perspective for such. Nor to the serious inquirer at second-hand, and for the same reasons. The account given, among the 'systems', of Buddhism, shows these weaknesses perhaps at their worst—or is it because there I am better able to judge? But for the literary reader and for the student of racial types in authors, it may prove an interesting (and in style very readable) mine of curious information. Especially perhaps where the venerable cosmic 'egg', as the primary unit of life at the creation, appears in modern dress as 'the cell', and in the theory of Sanskrit as having been deliberately constructed "as a picture of Brahm'anda, that divine egg". A poet runs the great danger of seeing his perspective just like that: "as a picture", and often an ancient picture at that. I mean one in which the time-quality is either represented merely as background, or all as in the foreground. A book which can set out to give a picture of the history of man, by way of 'systems' of religion and philosophy, without any mention in its index—and it is one of forty pages!—of man's will and man's becoming, can scarcely contain even the rudiments of that history, of that real nature.

C. A. F. RHYS DAVIDS.