

BOOK REVIEWS

1. S. Hom Chaudhuri, *Shakespeare Criticism : Dryden to Morgann*, S. Chand and Co., New Delhi, 1979, Octavo demy, pp. 274, Price Rs. 55-00.

“Dryden and Pope were the classics of our age of prose and reason” — that is how Arnold reacted to the works of eighteenth century writers and the statement, in spite of its notoriety, is not without its validity. While the claim of a revival of classicism was confined to the 18th century, the Elizabethans, as the author rightly claims, were also no less inspired by the ancients. If Pope and Johnson were influenced by the impeccable expression of their works, the Elizabethans imbibed their richness of material, wealth of thought and imagery. That is regarding the major trend of the two ages. But while analysing the Shakespeare criticism from Dryden to Morgann, the author explicitly suggests that the ‘age of prose and reason’ was engaged in some better business than merely putting a caesura in its right place. In fact, the Augustan concept of ‘Good Taste’ is essentially connected with the inexplicable nature of individual genius and as Addison points out in the 18th century “there was not a village in England that had not a ghost in it,..... there was scarce a shepherd to be met with who had not seen a spirit.”

The individual critics of Shakespeare are also no exception to this. Thus when Dryden as a product of 18th century speaks of low cultural milieu of Shakespeare’s age, his innate sensibilities (Shakespeare’s legacy?) make him appreciate the most unclassical figure, Caliban. Similarly, his defence of Shakespeare’s violation of dramatic unities is seen as a step out of the prisons of neoclassical rules and restrictions. Addison, who in his work incorporates magical and supernatural within the ambit of poetry does it in a true Longinian vein and his violation of the laws of classicism is obvious when he says — “Rules, like, crutches, are a needful aid to the lame, though an impediment to the strong.” Pope, the greatest creative mind of the

age also defended Shakespeare. The passionate moments in Shakespeare's plays, individuality and life-likeness of his characters lead the author to say : "It is not just a question of his imitating her. It is rather a question of Nature projecting herself through the poet's writings." Or, as Pope himself confesses : "To judge there of Shakespeare by Aristotle's rules is like trying a man by the laws of one country, who acted under those of another." In fact, historical criticism of Shakespeare started only with Pope.

The greatest stalwarts of 18th century neo-classicism, Johnson, obviously enough, failed to discern the fine ethical values that are implicit in the texture of Shakespeare's plays. Even his Augustanism prevented him from appreciating the richness of an ambiguity in Shakespeare's language : "A quibble was to him the fatal Cleopatra for which he lost the world, and was content to lose it." On the other hand, overriding his eighteenth century predilections Johnson exhibits his fine aesthetic sensibility, calls Shakespeare's works as 'death-less' and appreciates Shakespeare's disregard of unities in unequivocal terms. His defence of Shakespeare's tragi-comedies on the ground that they exhibit the 'real state of sublunary nature' is also seen as a tremendous achievement for a neoclassical critic like Johnson. The last critic in the survey is Maurice Morgann and in him the author finds the culmination of the liberating influence of Longinus in the 18th century. Morgann's distinction between intellect and intuition, reason and imagination leads the author to call him 'an impassioned Shelley born before his time.' His deep concern with Shakespeare's Falstaff and appreciation of the wholeness and integrity of Shakespeare's characters as a whole are seen as the harbingers of romantic criticism. The author strikes a balance in his assertions. In being able to appreciate the beauty of Shakespeare in spite of the restrictions of the age, the author maintains, the English mind not only rose to the occasion, simultaneously the criticism of a great author like Shakespeare gave a new dimension to the 18th century mind and emancipated it.

— Bhabani S. Baral

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2. Mahāpātra Śrī Viśvanātha Kavirāja, (14th c.) *Kāvyaṅprakāśadarpaṇa* Ed. by Goparaju Rama, Manju Prakashan, Allahabad, 1979, 8vo demy, paper bound pp. 8+168 with a foreword by G. C. Tripathi.

That Visvanātha Kavirāja, the great author of *Sāhitya Darpaṇa* wrote a commentary on the famous *Kāvyaṅprakāśa* of Mammaṭa Bhaṭṭa was only a historical fact so far. Scholars have agreed that Viśvanātha wrote it after comple-

tion of his *Sāhitya Darpaṇa*, but have failed in spite of their repeated efforts to find the work out and to get it published. Although several commentaries on *Kāvyaṇṇakāṣa* have been written and published, the present work is immensely important for the fact that the author of a great critical work must have said something very important on his predecessor, who commanded over a number of critics for over centuries. It is indeed a very laudable attempt of Dr. Rama to find, edit and publish such a very monumental work of Sanskrit criticism much coveted and awaited by the scholars here and abroad who must feel obliged to him greatly now.

The writers on Sanskrit criticism have wrongly remarked that Viṣvanātha is a second-grade critic and his SD is only a text book written for talentless students who are incapable of understanding Mammaṭa, whom he has only repeated and where differed has failed substantially in his arguments. Hence by writing on Mammaṭa Viṣvanātha must have felt elevated himself instead of contributing anything substantially to either Mammaṭa or Sanskrit criticism in general. This type of cavalier criticism was needing a proper reassessment of Viṣvanātha which has been inaugurated by Professor G. C. Tripathi in his brief but brilliant Foreword to the present work. "*Darpaṇa* has the unique importance of being composed by a person whose scholarship was in no way inferior to the author of the work he commented upon. I would even rate Viṣvanātha higher than Mammaṭa since in addition to his being a scholar and a critic he was also a poet of considerable merit... he was most suitable a person to comment upon a scholarly work like *Kāvyaṇṇakāṣa*... In my opinion it is *Kāvyaṇṇakāṣa* which has gained in importance with the commentary of Viṣvanātha and it is a matter of honour for Mammaṭa to be commented upon by a scholar like Viṣvanātha."

But this edition has also some vital errors a few of which may be pointed here. The first and foremost is the miswritten name of the author as Viṣvanātha Mohāpātra. Nowhere such name is found. Everywhere the name is Mahāpātra Viṣvanātha Kavirāja or rather more commonly Viṣvanātha Kavirāja. Even in the inaugural stanza of the present work the author writes — "Kriyate Viṣvanāthena Kavirājena dhimatā" and in the end of chapters — "iti mahāpātra sri Viṣvanātha Kavirāja kṛtau." So also in the *Sāhityadarpaṇa*. This error should be immediately corrected. Besides, as this edition is prepared depending on one ms it is full of scribal errors. It is quite risky to arrive at definite conclusions resting on this distorted text. But however this text of *KPD* becomes clear when read with the *Sāhityadarpaṇa* and *Sāhityadarpaṇa locana* by Ananta dāsa, the son of Viṣvanātha.

While passing the editorial remarks the present editor did not consult the texts of *SD* and *SDL*, an act resulting in rigorous critical confusions. It is wrong to say that VK mostly agrees with Mammaṭa since it is well known from the *SD* that he differs from the latter in defining poetry. In the present text (P5) he criticises Mammaṭa's definition — “na hyeṣāni adoṣavādīnām Kāvyaalakṣanamity-arthah.” Viśvanātha does not endorse “citrakāvya” counted by Mammaṭa. Rather he comments (P. 9 of the text) that Mammaṭa has been swayed away by the great rhetoricians of Kasmir. As an exponent of *Dhvani* he should not have counted it as poetry proper (“prācīnvavahāra etc.”) The debatable term “Upajīvyā” (editor's Introduction P. 7) does not refer to Mammaṭa. It positively refers to Caṇḍīdāsa who is certainly not his opponent (see text P. 27 — “teṣāmupajīvyānām” etc). It is by his work (*Kāvyaṣṭakāśadīpikā* and *Dhvanisiddhānta saṁgraha*) that VK was inspired to write on poetics, not by Mammaṭa's works. Viśvanātha's date is also wrongly put, and though he cites only four works of his own in the present text he has written a lot more. (See my paper “Some Unknown and Little-known works of Viśvanātha Kavirāja” *Orissa Historical Research Journal* Vol VIII, 1959). He has written thirteen volumes.

All in all, to be frank in our assessment, we can emphatically state that Dr. Rama's effort in editing and publishing this invaluable work of Viśvanātha will open a new way of reassessing the celebrated author of *Sāhityadarpaṇa*.

— Banamali Ratha

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3. S. N. Ghoshal Sastri, *Elements of Indian Aesthetics*, Vol. I, Chowkhamba Orientalia, Varanasi, 1978, ¼ demy, PP. xxii+242, Price : Ordinary Rs 125-00; deluxe Rs. 175-00.

Since A. K. Coomarswamy the growing interest of the scholars in Indian aesthetics has resulted in some excellent publications in the field. We may classify these works as (i) the source books or historical surveys, (ii) Comparative studies and (iii) interdisciplinary cum comparative analyses. Traditional scholars of India, who are not trained in the tradition of Western philosophy and literature, are incapable of any comparative vision. Nevertheless they render great services to the comparatists by exploring new vistas of analysis through their wide ranging and deep studies in the original Sanskrit, Pali, Prakṛt and Tibetan texts. In fact, the ‘interdisciplinary’ method of research is nothing new to the traditional

pundits of India because, as already admitted by the Western scholars, this was the very method of the studies in aesthetics and literary criticism in ancient and medieval India. They couldn't think of any literary criticism *per se* without any knowledge of metaphysics, linguistics, sociology and psychology. Hence all traditional studies in Indian aesthetics are bound to be interdisciplinary.

The present volume of Ghoshal Sastri is an excellent example of such a traditional scholarship. The author inaugurates here an ambitious scheme of three volumes, the proposed contents of the other two volumes also being attached here to. The volumes aim at an extensive and exhaustive exploration of the aesthetic ideas in all types of Indian texts going far beyond the limited accounts of literary works only : they cover philosophies, laws, purānas or histories and particularly *tantras* ; and they deal in all forms of art — painting, sculpture, architecture, literature, music, dance and drama.

In this volume the author deals with the Sanskrit poetics — its problems of aesthetic experience (*rasa*), nature of poetic language and diction (*dhvani* and *alaṅkāra*) revealing the relevant socio-historical and cultural backgrounds. Attempts are there also at giving a definition of beauty in general as found in the texts. Very correctly he directs our attention to the tantric concept of Tripura-sundarī (the most Beautiful Deity of the Three Worlds or three-fold world) for getting the Indian concept of beauty — mystic and monistic in essence but relishable in its playful manifestations through *nāda* (sound) primarily. He points out also different Schools of *Rasa* : Scholastic i.e. from Bharata to Jagannātha etc. and the Neo-Rasa School of the Bengal Vaiṣṇavism in the 15th-16th centuries, and the different views as regards the primary *rasa* — whether the Erotic (*srṅgāra*) or the Pathetic (*karuṇa*) or the Wonder (*adbhūta*) or the Devotion (*bhakti*).

Frankly speaking, the author is widely read and is aware of the entire gamut of the source books in the subject. But what the book lacks greatly and which would have added significantly to the field is a critical insight. By precisising many points which have already been said earlier many times he could have put succinctly his views. The style is more of a summary than of any analysis. Very often he puts the old points only under a new title.

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4. SURESH CHANDRA, *PHILOSOPHICAL DISCUSSIONS*, PRAKASH BOOK DEPOT, BAREILLY, 1979, 8VO DEMY, PP. XIII+208, PRICE Rs. 50-00.

Chandra collects twenty-three of his papers published in different journals during 1959-74 systematically arranging them in seven suitable sections : (i) Philosophical Scepticism, (ii) Verification and Basic Statements, (iii) Analytic/

synthetic, (iv) Analysis of Experiences, (v) Analysis of the Self, (vi) Discernibility, Entailment, Sense-data and Predication, and (vii) Philosophy and Metaphysics. All the essays are studies in the recent trend of linguistic analysis of Western Philosophy. Authors studied are obviously A. J. Ayer, L. Wittgenstein, G. Ryle, G. E. Moore, Schlick, Russell, Ramsey, Olding, Price, Carnap, Strawson and many others.

The problems handled in the essays are all very interesting and well analysed. Chandra's writing is obviously matured and his thinking remarkably clear. One feels very impressed to notice that he has not exercised with language which appears very often natural in such writings ; he has rather very successfully exercised with the problems and ideas he has handled.

As a critic Chandra is also very bold. We appreciate his boldness, for example, in rejecting the views of a philosopher like Schlick on doubting and verifying the 'experimental statements' or 'confirmations'. Against Schlick's argument that sensory experiences can be doubted and verified Chandra remarks that they can neither be doubted nor verified. Schlick's idea may be justified in case of reports about physical objects such as 'There is an ash-tray on the table'. We can doubt its truth and verify it by touching it. But the reports about psychological phenomena such as 'I feel pain', 'I feel cheerful', can neither be doubted nor verified. To doubt whether one feels pain or not is a question of linguistic ignorance and once one knows what does the word pain denote the doubt is over for all ; it is not a factual doubt, so to say, it is rather a linguistic doubt. Similarly how else one can verify his feeling pain than by only *feeling* pain ?

Almost in all cases the author has exhibited his perceptivity, originality in both enquiry and analysis. The book is very useful for the students of analytic philosophy.

— A. C. Sukla

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5. GEETA UPADHYAYA, *POLITICAL THOUGHT IN SANSKRIT KĀVYA*, CHAUKHAMBĀ ORIENTALIA, VARANASI (U.P.) 1979, 8vo DEMY, PAGES 432, PRICE Rs. 75-00.

This is a thesis book containing a descriptive analysis of the political ideas of ancient India as found in the poets from Aśvaghosa to Kalhaṇa.

The book is divided into three parts, namely, pre-Kālidās, Kālidās and post-Kālidās. The pre-Kālidās section refers to, naturally the ideas of śva Aghosa,

Bhāsa, and the post-Kālidās discusses the ideas Daṇḍin, Bāna Bhaṭṭa, Bhatti, Bhāravi, Māgha, Sūdraka, Visākhadatta, Bhaṭṭa Nārāyaṇa and Kalhaṇa.

In course of her "excavation", she has found that in the pre-Kālidās era, state-craft was chiselled on the models of Ramayan and Mahavarata whereas in Kālidās's time and after the theory and practice of government took a different turn as ideas relating to aristo-democracy blossomed in the garden of monarchical pattern of society that was India. In Vishākhadatta's days, the system of espionage and diplomacy as an integral part of politics came into lime light.

The book is well structured and systematic with distinct section-division, foot-notes and appendices. The integrated bibliography and subject index also ensures that one is not lost in the wilderness of authors and titles. The preface throws some light upon the compilation and the title is self-explanatory. But in an age of interdisciplinary and comparative researches, the reader expects to see the author's perspectives of the values of political ideas of ancient India set against the modern political intellections. Devoid of this important part, the book is reduced to a textual summary of the "thoughts" that the present author has handled.

— Suresh Chandra Mishra

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6. SATYASWARUPA MISRA, *THE AVESTAN : A HISTORICAL AND COMPARATIVE GRAMMAR*, CHAUKHAMBHA ORIENTALIA, VARANASI, 1979, 8vo DEMY, HARDBOUND, PP XVIII+284 : PRICE Rs. 60-00.

The book gives an account of the history and development of the Avestan language, and relates it to other Indo-European languages at various linguistic levels. Avestan, spoken in ancient Persia, was a branch of Iranian languages which in their turn belonged to the Indo-European group of languages. It was the language used in *Zend Avesta*, the holy book of the Zoroastrians. There were the Gothic and the younger varieties of this language which later developed into the modern Pastho. The introductory chapter succinctly presents a picture of the Indo-European language family and the place occupied in it by Avestan. However, a diagram would have been great help here.

The next three chapters give an exhaustive treatment of the Avestan vowels along with their variants in different situations. They also discuss features such as epenthesis, prothesis, anaptyxis and the like. The author first takes up the Indo-European vowels, and then settles down to a detailed analysis of the Avestan vowels, Chapter V through XI (excluding Chapter IX which deals

with semi-vowels) give an equally comprehensive description of the consonants. The author has brought to this study his considerable erudition in Sanskrit, Greek, Old Persian and other Indo-European languages.

The study of Avestan morphology is as exhaustive as the treatment of phonology. The next three chapters deal with case-endings and declensions of various types of stems relating to the vowel, liquid, nasal, spirant and plosive sounds. The rest of the book follows the same pattern ; it postulates a historical relationship among the different languages in their diverse areas. The book concludes with a table showing the Avestan script along with the Roman transcription.

The book is no doubt a painstaking work. However, it reads more like a catalogue of words and morphemes than like a coherent, meaningful account. The author recommends it as a text-book, and if it were to be used as such, it might be at times tedious to the student. The book is not free from ungrammatical expressions such as the following : "quite a many" (p.9), "History of Avestan vowels has been..." (p.29), "normal to" (p.46), "Accordingly there were four..." (p.86), "the reconstruction of laryngeals have been..." (p.87). Latin expressions like etc. and *vide* should perhaps have been done away with in favour of the English forms. These apart, the book is full of printing errors. Despite these lapses, the book may still be useful to the students of historico-comparative grammar.

— J. K. Chand

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7. KARABI SEN, *THE SCIENTIFIC BASIS OF ETHICS AND PHILOSOPHY*, SANSKRIT PUSTAK BHANDAR, CALCUTTA, 8VO DEMY, PP. 89, RS. 30-00.

The book under review has been divided into three sections : metaphysics, scientific philosophy and ethics and social political philosophy. In the first section the author explores the nature of problems and that of experience. The second section spells out the basis and method of a scientific philosophy of man. The three chapters of the third section deal with less abstract issues like the relation between individual issues like relation between individual and society and role of woman in establishing international unity and problems of justice. While the first two sections reveal a unity of design and purpose, the east section seems to be out of tune with the rest of the book. It fails to bear out the claim made in the preface that they are marked by great realism, human love, sympathy and

compassion. They merely offer some hackneyed illustration and moral and metaphysical common places.

In the first two sections, however, a sincere attempt has been made to integrate science with philosophy. At the beginning, the author systematically refutes the contention of logical positivists who claim that philosophy, has no real problem at hand. For this, she takes the help of evolutionary evidence and persuasively argues for the centrality in human consciousness a basic drive towards survival. Philosophy cannot confine itself to semantic analysis ignoring problems which originate in the needs of the living creature and arise out of the encounter of the living being with his environment which is what constitutes experience. (p.18) Her analysis of different theories of experience is again enriched by competent handling of scientific evidence.

In the chapters that follow the author emphasises the unity of all knowledge and proposes a stimulating definition of what she calls a scientific philosophy of man. A scientific philosophy of man, she says aims at a philosophical appraisal of the human situation in the light of the researches being made in the sciences of man. What is more important, she also suggests a tentative method for this new philosophy of man. The ideal method in her opinion, for a scientific philosophy of man would be a scientific one with an enlarged "testability criterion".

The attempt of Dr. Sen supplements similar attempts by some scientists with a different emphasis. Bentley Glass, in his *Science and Ethical Values*, seeks to give science a sound metaphysical and ethical basis and describes it as an ethical, and subjective activity. Such efforts to integrate science and philosophy are particularly welcome at a time when the influence of liberal studies is fast declining.

— Jatindra K. Nayak

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8. SEN AND BOSE, *INFLUENCES ON HINDU CIVILIZATION BUDDHIST AND MUSLIM*, SANSKRIT PUSTAK BHANDAR, 1979, CALCUTTA, PP.73, Rs. 10-00.

This book is of special interest because of its dispassionate examination of the past at a time of strident Hindu nationalism. It has been rightly called an 'offbeat discovery of history' in the introduction.

This slim volume consists of two essays written in the last decades of the 19th century. They propose to examine the nature of Buddhist and Muslim influences on the Hindu society. The first essay which tries to show 'how the Hindus and Buddhists lived together between the 8th and 11th century of the Christian era',

makes use of purely literary evidence. But even within such limitations it is able to offer very interesting as well as useful insights into the state of society in which interaction between the Buddhists and the Hindus took place. Such insights are the product of a very sensitive and intelligent scrutiny of Sanskrit plays like *Malati Madhav* and *Mrichhakatikam*. With remarkable objectivity, the author notes that pejorative references to Buddhists could be the products of Brahmin hostility.

The second essay is yet another example of secular historiography. Here, however, the sources are not purely literary. The authors seek to analyse the causes of the decay of the Hindu society and the ascendancy of Muslim power. They point out the weakness inherent in a cast-ridden society where knowledge was monopolized by the Brahmins and the broad masses were alienated from the elites. The egalitarian world-view of Islam was certainly a challenge to the Hindu society which institutionalised inequality. The authors describe the Bhakti and other reformist movements within the fold of Hinduism itself as responses to this challenge. Their nationalist outlook, however, becomes obvious in their account of Indian society under Muslim rule. They demonstrate that in this society conditions of living were comfortable and Hindus and Muslims lived without racial tension.

As points of departure from the dominant historiography of the 19th century, these two essays anticipate, in many ways, modern historical understanding.

— Jatindra K. Nayak

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9. HIRALAL SHUKLA, *WORD ATLAS OF BAGHEL-KHANDA*, ARCHANA PRAKASHAN, ALLAHABAD, PP. 1-50+400 MAPS, Rs. 1500-00.

Word geography is an important aspect of modern linguistic studies. Western linguists have prepared the word atlas of most of the languages in Europe and America. But this kind of study has not received much attention of the linguists in India. In this respect the work of Professor Hiralal Shukla is very significant. His *WORD ATLAS OF BAGHEL-KHANDA* is the first atlas in Indian Linguistics. It has been provided with two hundred items carefully selected out of the collection from two hundred informants who belong to the different areas of M.P., U.P. and Maharastra.

Phonological, syntactic and semantic data collected from the informants are beautifully presented through 400 multi-coloured maps in the word atlas

with an introduction of 50 pages in Hindi. Each map has been provided with a note of introduction and description. Out of the 400 maps (size 18" x 11½") the first 25 are introductory in nature. The next 350 contain the data collected. Next 4 maps show the bundling of isoglossic lines, and the last 21 maps represent the correlation between the previous lines, presenting a clear picture of the sub-dialect areas of Baghelkhand.

The word atlas outlines the problem of Indian dialect studies and is useful in tracing the interpretation of the dialects. Being a work of great scholarship it will be a guide in the solution of the historical problems in Indian Linguistics.

— Bijay K. Tripathy

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10. BIJAN BISWAS, *MAIN PROBLEMS OF KANT'S CRITIQUE : A CRITICAL SURVEY*, SANSKRIT PUSTAK BHANDAR, CALCUTTA, 1979, 8VO DEMY PPVI+88, Rs. 30.00.

Immanuel Kant is the most revolutionary thinker in the history of modern philosophy. In his *Critique of Pure Reason* Kant investigates the power of pure reason. Denouncing his rationalist predecessors as dogmatists since they had uncritically assumed that Pure Reason could give us knowledge independent of experience, for the first time Kant brings Reason before a tribunal, subjects it to critical scrutiny and fixes its jurisdiction. Such an undertaking results in the denial of speculative metaphysics. But Kant's rejection of metaphysics is neither absolute nor unqualified. He accepts two forms of Scientific metaphysics such as — (i) Metaphysics of Nature (ii) Metaphysics of Morals. The present author is justified in his observation that "Kant is not only the destroyer of metaphysics but also the constructor of another type of metaphysics".

According to commentators like H. I. Paton and W. K. Smith Kant's revolution in philosophy may be called Copernican Revolution. The author emphasises this point towards the end of the 1st chapter. Just as Copernicus' 'Heliocentric' theory is the complete reversal of the 'Geocentric' theory of Ptolemy similarly Kant rejects the widely accepted Pre-Kantian view that knowledge conforms to objects and says that objects conform to knowledge. The objects must conform to the conditions laid down by the mind to be objects of human knowledge. Reason must approach nature not as a pupil but as a judge. In this context the author refers to the objection raised by Somuel Alexander that

that Kant's revolution cannot be called copernican. Arguments and counter arguments of critics are inserted appropriately.

A very welcome feature of this present volume is the author's attempt to defend Kant against his critics who point out that his distinction between the analytic and the synthetic proposition is inadequate because it is applicable only to subject predicate type of judgement whereas modern logicians say that all judgments are not of this form such as existential propositions and class-membership propositions. The author has tried to meet this objections through a slight modification of Kantian definition.

Compliments are due to the author for this work with a hope that it will awaken a desire of the readers for further researches in the subject.

— Sarat Chandra Mohapatra

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11. SUDARSHAN KUMARI, *ASPIRATIONS OF INDIAN YOUTH: A STUDY IN SOCIOLOGY OF YOUTH*, CHAUKHAMBHA ORIENTALIA, VARANASI, 1978, 8VO DEMY, PP XIX+282, PRICE RS. 65-00.

The book under review is based on the study of 240 students and 160 non-student youths equally representing rural as well as urban areas of four districts of Uttar Pradesh — Meerut, Kanpur, Varanasi and Jhansi — covering four different socio-cultural regions excluding Hill areas. Apart from these youths, some youth leaders, youth workers, social leaders and educationists were also contacted to supplement the data by their views.

The study deals mainly with the analysis of the aspirations of youth related to life, education, income, wealth, occupation, social status, marriage, family, politics, society and nation. Attempt has also been made in it to highlight the social handicaps in the realisation of these aspirations.

Generally high education, intellectual attainments, moral and religious virtues, service of society and nation are considered to be essentials expected of youngmen. But the study reveals that the oft proclaimed idealism of youth was not evident in most cases. Many youths seem to be either having no ideals or concerned mainly with immediate problems of life, and only a few had some perception of the intrinsic values of life. The study also indicates that among the youths, aspiration for education, wealth and occupation is rising fastly and aspiration for small family, political power and higher social status is also

increasing constantly. Freedom from the bonds of parents, family and caste system is also gaining ground among the youths.

The exposition of the problems and difficulties of the youths, made by the author, through the analysis of their aspirations has made this book an important reference for the students and research scholars of sociology and social psychology interested in understanding the psychology of the youths and their problems. Others interested in youth problems may also be benefited.

— S. L. Srivastava