

are mostly simple and intelligible. However, it would be proper to select a few of these which, in the reviewer's opinion, are not satisfactory. Projecting lens is 'வெளிப்படும்', while projection is 'வெளிப்பாடு' and also 'அளவு' is 'amplitude'. Barium is 'பாரியம்' on page 1312 and 'பாரியம்' on page 1330. The reviewer does not also feel happy about the use of both Tamil and English letters in the same figure or equation. There are a number of typographical errors and indiscriminate uses of bold printing, though these do not seriously mar the usefulness of the book. It is to be regretted that a text-book on Physics for Intermediate should be so badly illustrated. An English to Tamil glossary would add to the value of the book.

V. S. G.

Marriage and Family in Mysore. By M. N. Srinivas. (New Book Co., Bombay), 1942. Pp. 218. Price Rs. 7-8-0.

There was a time when, for anthropological information concerning India, the student of the subject had to depend entirely on workers in European Universities and foreign periodicals such as *Anthropos* and *Man*, but since Risley started the ethnographic survey of India, the position with regard to field data steadily improved, though their interpretation and analysis lagged behind. To draw conclusions and arrive at generalisations from a mass of ethnographic material is not an easy task, but to be useful it has to be accomplished in the light of general anthropological theory. Scientific anthropology begins only when regional data can be fitted into those for the whole world. For the anthropology of Mysore, the book under review marks the beginning of the interpretational phase. The Bombay University and Prof. G. S. Ghurye have to be thanked for helping the production of this book; while South Indian Universities are treating Anthropology in a step-motherly fashion, the Bombay University seems to show a better appreciation of its value as a scientific discipline. As the Vice-Chancellor of the Mysore University remarks in his Foreword, "Works on Indian Sociology based on careful field study are not very common yet". Man, before he can plan the future or order the present, should know himself. There may be some who might be inclined to regard the theme of this book as banal. The reviewer would ask any Mysorean who holds such a view this simple question: "How many of you who have worn the *Bhashinga* or sat behind the 'milk-post', or tied a *tali* know their full meaning? If you do not know it, look for it in the pages of Mr. Srinivas's book." In nineteen brief chapters, he discusses the institution of marriage in Mysore as it affects its various tribes and castes, and in all the chapters there is something that will interest every class of readers.

For his material, the author depends chiefly on *Mysore Tribes and Castes* and *Mysore Gazetteer*, but whereas these pioneer works are on the observational level, Mr. Srinivas deals with the rites, practices and the various sociological situations at a deeper level. Occa-

sionally he disagrees with the meanings given to some rituals by the earlier writers, and most often he is right. This means no disparagement to the senior workers, for anthropology has outgrown such theories as universal matriarchate, primitive communism, promiscuity, etc. Quite correctly Mr. Srinivas has tried to evaluate the information at his disposal and pointed out where it is incomplete or defective.

Hindu Culture in Mysore is divided into a top-grade—Sanskritic as Mr. Srinivas styles it; a middle grade of mixed composition to the Sanskritic veneer of which constant addition takes place due to the uncritical borrowing by non-Brahman castes of Brahman practices; and low grade, the carriers of which are the primitive tribes. The otherwise static institution of marriage is complicated in the middle grade by the imitativeness of non-Brahman communities and the changes are always fatal in their effect on the position of women. Mr. Srinivas issues a warning against this, but social changes would still go on unregulated unless the people themselves realise that the consequences of these unconscious innovations are deleterious.

The subject matter of the book is difficult to summarise and the reviewer can only recommend it to those interested in Sociology in general, and to Mysoreans in particular.

A. A.

School and College Libraries. By S. R. Ranganathan. (The Madras Library Association), 1942. Publication Series No. 11. Printed by Thomson and Co., Ltd., Madras. Pp. 432.

As Mr. John Sargent says in his Foreword to the book, Mr. S. R. Ranganathan needs no introduction to the reading public of India. The present one is, in fact, the tenth of his books on Library Technique. The book is the product of the realisation by the author of the potency of a well-equipped library in stimulating the self-educability of students of the various school and college standards.

The book consists of six parts and twenty-seven chapters; it commences with the chapter on "Why" of school libraries and proves the important place that the school library should occupy in the education of the individual as this alone leads to life-long self-education. In the chapters that follow are given useful information as to what an Elementary School and a High School library should be, how books should be arranged in the libraries, what books there should be, how they should be classified and so forth. Details regarding book selection, accessioning and numbering work are also given. There is also a useful index at the end of the book.

Libraries hold an honoured place in the cultural economy of the great nations of the world. In fact, the libraries should be regarded as people's universities. It is a fact that in India libraries have not yet gained the importance they deserve to have. Mr. Ranganathan's books are sure to stimulate opinion in favour of a strong library movement and help to organise library work on scientific lines.

B. V. SASTRY.