

RESISTANT HINDUISM by Richard Fox Young, De Nobili Research Library, Vienna, 1981, price not mentioned.

Materials concerning interreligious dialogue in India, although not scanty, have rarely been studied by scholars of history of religion or social history. We have enough literature on intraphilosophical debate. Apologetics was a part of classical works of Indian philosophy and religion, but so far very little attention has been paid to the history of interreligious dialogue in India. The present work is a welcome attempt to reconstruct the history of Hindu apologetics in Sanskrit on Hindu-Christian encounter during the nineteenth century. It shows that the Sanskrit pundits were not absolutely indifferent to Christianity. In eighteenth century correspondences between a missionary in South India and his Brahmin counterpart in religious dialogue we find the first encounter. The author starts with an analysis of *Mataparīkṣā* (in Sanskrit) by John Müir written in 1839, which raged a controversy and resulted in the appearance of *Mataparīkṣāśīkṣā* by Somanātha (1839), *Mataparīkṣōttara* by Harachandra Tarkapanchanan (1840) and *Śāstratattvavinirṇaya* by Nilakantha Gore (1844-45). Richard F. Young has made a scholarly study of this *Mataparīkṣā* controversy reconstructing the missing link between the apologetics of Sanskrit pundits and

the classical tradition they inherited. He has also discussed to what extent the pundits resisted or accommodated Christianity in their apologetics. So the question of 'resistance' and 'accommodation' have been threadbare analysed alongwith syncretism and inclusivism, if there was any.

We have in this book a picture of Church Sanskrit serving as an impetus to the nineteenth century pundits to engage in dialogue. Contributions of William Carey (1761-1834) and William H. Mill (1792-1853) have also been re-assessed. The author's systematic treatment of this religious dialogue has well brought out the fact that the participants in this dialogue at least tried to abreast themselves with the principal ideas which lie at the centre of the two religions.

It is hoped that this work will serve as an impetus to scholars to concern themselves with the literatures on Hindu-Christian dialogue, which still lie uncared for in different seats of learning of the nineteenth century.— G. Bhattacharya