

- There is a wide gap between rhetoric and reality: Unlike GOs, NGOs are supposed to be non-hierarchical and more concerned about the poorest of the poor. In fact, NGOs do not reach 10-20 % of the poorest in Africa and Asia and 20-30 % in Latin America. When a NGO expands in size it tends to be more hierarchical.
- Participatory research functions only at the stage of diagnosis, less in process, scarcely at all in evaluation.
- As far as relations are concerned, both sides, GOs and NGOs, have apparently learnt their lessons in the recent past, though there are still barriers. Nor is the cooperation between the NGOs of the North and the South and among the NGOs within a country as smooth as is often taken for granted.

The authors make a series of suggestions for a better NGO-GO link, which, according to them, is absolutely essential for the coming decade.

This book is not only of interest for those involved in development issues, but also for ordinary scholars. One can learn a lot about the application of different research methods.

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ECKART EHLERS and THOMAS KRAFFT (eds.): *Shāhjahānābād/Old Delhi. Tradition and colonial change.* (Erdkundliches Wissen, Heft 111) Stuttgart: Franz Steiner Verlag 1993. 106 pp, 1 folding map, DM 68.-. ISBN 3-515-06218-1

This collection stems from an 1850 map of Shāhjahānābād/Old Delhi which, although known, has only now been accorded its due significance. Its painstaking reconstruction in the India Office Library in London and its redrawing by Gerd Storbeck, cartographer in the Department of Geography, Bonn University, highlight the singularity of the source. As Susan Gole, author of the final article of the volume shows, there is hardly any topographical material of Delhi (apart from a few British officers' sketches) which predates the trigonometric survey of North India carried out in the 1860s. The town plan of Delhi is furthermore the original work of an Indian, and probably Hindi-speaking cartographer, as convincingly shown in Jamal Malik's article. The reason for the plan's new colouring in subtle shades of brown is, however, not altogether clear, being more reminiscent of mid-nineteenth century European maps. Although never

complete, the original colourings of the various quarters of the town, have been lost.

The five articles in the volume portray a detailed and in part completely new picture of Shāhjahānābād/Old Delhi. As Eckart Ehlers and Thomas Krafft show in 'Islamic cities in India? – Theoretical concepts and the case of Shāhjahānābād/Old Delhi' (pp. 9-25), town planning, even in India, was influenced by Islam. The authors claim that this consideration has until now been lacking in research into town planning and urban topography on the subcontinent. The Indian city was basically seen as a 'Turkish City' with additional 'Arab urbanisation' or Hindu characteristics. In this light the Indian city is merely an amalgamation of houses, mosques, temples and streets, randomly laid out. Ehlers and Krafft refute this. They show convincingly that Shāhjahānābād was built according to a plan. Mughal Shad Jahan (1628-58) after whom Old Delhi is named, knew the contemporary model of Isfahan, the Islamic residence of Shāh Abbās, from reports. Shāhjahānābād's position was without doubt chosen to allow both the main parade route, Chandni Chawk, and the main commercial thoroughfare, Faiz Bazaar, to lead via an axial layout from the main gates of the Mughal residence away to the west and south respectively. Gardens and canals were also laid out according to plan.

The various quarters of the city are also situated with reference to the Mughal residence, the Red Fort in the north-east corner of the town. Jamal Malik succeeds in reconstructing the socio-economic infrastructure of Shāhjahānābād ('Islamic institutions and infrastructure in Shāhjahānābād', pp. 43-64). North of Chandni Chawk were the elegant quarters and gardens; to the south, the rest of the population. The Hindu and Muslim residential areas in Shāhjahānābād are also distinguishable. These quarters (*mahallah*) point to work-related population structure. Thus it is also clear in Shāhjahānābād that the nearer one gets to the religious and political centres, Jama Masjid and Lal Kila (Friday Mosque and the Red Fort), the more highly regarded become the trades and professions practised. According to the author, this can be seen from the layout of the mosques which point to a hierarchical scheme that can be distinguished with the help of the map (cf. map between pp. 46 and 47). The mosques are not primarily part of the local quarter, but are more related to the professional groups which lived there. J. Malik therefore recommends that the traditional term „*mahallah*-mosque“ be replaced by the more precise „*profession*-mosque“. The religious scholars also left their stamp on the individual quarters. „The identity of the quarters was thus marked out by its economic and social contacts as well as religious affiliations and therefore served as a first port of call for next arrivals to the city.“ (p. 59)

Thomas Krafft's contribution, 'Contemporary Old Delhi: Transformation of a historical place' (pp. 65-91) gives a superb insight into socio-cultural change in Old Delhi after Indian independence. Partition in 1947 led to a clear structural change in the ethnic demography. 329000 Moslems left the city between 1947 and 1951, and in the same period almost half a million refugees arrived in the Delhi area from the Panjab. The marginalisation of India's Muslims also had its consequences in the capital.

The renewal programme enacted by the Delhi Development Authority that divided the slum areas, as large parts of Old Delhi were labelled, into Conservation, Rehabilitation and Clearance Areas, had particularly serious repercussions. It was partly the vehement and militant resistance of the population which put an end to the „Master Plan for Delhi. Perspective 2001“. Nevertheless large-scale alterations to Old Delhi's social structure saw whole residential and service quarters torn down and replaced by multi-storey office blocks. The Muslim minority was once again most affected by the modernisation drive. The increasing commercialisation of Old Delhi played its part in permanently changing traditional structures.

Together, these contributions offer a many-faceted picture of Shāh-jahānābād/Old Delhi from its beginnings in the mid-17th century as a Mughal residence to the problems of a city undergoing extensive urbanisation and modernisation in the present day. This collection should bring new impetus to the study of the urban history of Old Delhi.

Michael Mann

DIETRICH SCHMIDT-VOGT, *High Altitude Forest in the Jugal Himal (Eastern Central Nepal). Forest Types and Human Impact.* (Geo-ecological Research 6). Stuttgart: F. Steiner Verlag 1990. 64 figs., 28 tabs., 58 plates, 210 pp. with a supplement of 32 profile diagrams, paperback edition, DM 74.-

D. Schmidt-Vogt's study gives an account of the forest types and the human impact on them at an altitude between 2700 m and 3700 m in an area between the Indrawati and the Balephi valley in the eastern part of Central Nepal. The data were collected throughout 1983/84. The author divides his book into three main sections: an introduction (A.), the presentation of the research data on forest types (B.I), the human impact of forest use (B.II) and, finally, a synthesis of the interaction between man and forest in the area of investigation (C.). These sections are followed by a bibliography