

It is to be regretted that the publisher - despite the lapse of 3 years to publish a book since the preface dated autumn 1985 - has not succeeded in eliminating numerous errors in type-setting that at times seriously mar the reading of this important, though by no means easy, text. This slender volume deserves a wide readership not only among Far East specialists; it appeals to the general reader concerned with the vital problems involved in mediating between intellectual traditions and in overcoming the menace of annihilation hovering (not only) over what is deemed *substance* in *one* of these traditions, the virtual monopoly of which is here questioned with so much justification.

Reinhart Köbler

Ganga Ram Garg: An Encyclopedia of World Hindi Literature. Foreword by Dr. Prabhakar Machwe. New Delhi: Concept Publishing Company 1986, XVIII, 780 pp., Rs. 650 (US \$ 130)

This highly ambitious volume promises to be a reference tool not only on Hindi literature from its beginnings until today but also on the scholars both from India and abroad who contributed to the study of the language and its literature. The main part of the book consists of the encyclopedia proper, comprising entries on both authors and important works. It is followed by a list of foreign authors and a general index (giving again almost all the names contained in the former list).

The articles on single authors depend heavily on previous research and reference works such as the *Hindī Sāhitya Koś* (ed. Dharendra Varma et al.) and Ram Darash Mishra's *Modern Hindi Fiction*, the latter often being quoted almost verbatim (including some of its mistakes) without any indication. Generally, the data given seem to be correct, but there are errors even with major writers like Nirala (poems like *Saroj smṛti* and *Rām kī śakti pūjā* were written in the late thirties and not, as suggested, in the early twenties. Besides, Saroj was not the wife, but the daughter of the poet, as anyone will remember who has read the moving elegy on her death - in fact one of the finest pieces of poetry in modern Hindi literature).

The articles on important works are rather sketchy and often superfluous. Most of what is said about a particular book could have been included in the article on the author. This would have saved a lot of space.

The book might be used for first information, but as there are no bibliographical notes at all, it is of almost no help for serious research.

To be sure, a reference tool like the one the author must have had in mind is far beyond the reach of an individual, so one should refrain from blaming Mr. Garg too much for the obvious shortcomings of the book. One cannot but hope that a board of scholars will take up the plan - or, as Mr Machwe puts it in his foreword: "Let such individual efforts be blessed by institutions. Only such dedication can result in some desired *magnum opus*." (p. VIII)

Rainer Kimmig

Hagen Berndt: Rettet die Bäume im Himalaya. Die Chipko-Bewegung im Spiegel der indischen Presse. (Berliner Studien zur internationalen Politik Bd. 8). Berlin: Quorum Verlag, 1987. 131 pp.

The chipko-movement gained popularity both in India and abroad by the mere symbolism of its name: *chipko* (*cipko* according to the scholarly transliteration), from Hindi *cipaknā*, means 'embrace!', and in fact the idea of people, often women, embracing trees to protect them against the greedy axes of professional wood-cutters is sure to affect our sensibility. However, a critical analysis of the 'movement' itself reveals a reality - political and social - that is more complex than suggested by the world *chipko* which soon became a powerful slogan, specifically in the Himalayas.

Hagen Berndt's study tries to reconstruct the history of the movement from the data available in the Indian press and other publications, including books and pamphlets by leading personalities of the movement like Sunderlal Bahuguna and C. P. Bhatt. As indicated by the subtitle, the author is well aware of the ambivalence of his source material which he treats as an integral part of the history of the movement itself. In fact, there can be no doubt that the leading newspapers and periodicals played an important role not only in producing an ecological consciousness among the Indian middle classes, but also in defining the self-consciousness of both the movement and its leaders. Therefore, it seems justifiable that Berndt, after somewhat academic reflections on methodology and on the press in general, begins with an analysis of the Indian press system, including a short survey of its history (almost *ab ovo*) and an attempt at a critical evaluation of the political attitude of some of the leading Hindi newspapers and periodicals (e. g. *Navbharat Times*, *Dharmyug*, *Dinman*). This