

chapter (chap. 2), however, is the weakest part of the book, as it is based almost exclusively on an analysis of those articles in June 1975 that comment on the announcement of the emergency state. The stance taken at that time might be significant to some extent, but as the situation was an extreme one (and, to be sure, not the same for every publishing house!), I don't think it will allow for easy generalisation. (Personally, I doubt Berndt's rather simplifying conclusions as regards *Dinman* and the implied judgement on the moral integrity of its chief editor at that time, Raghuvir Sahay.)

The main part of the book (chap. 3 - 6) consists of a history of the events and a short but excellent discussion of the various aspects of the movement - ecological, economic, social, political and religious. Data from different sources are contrasted effectively to produce a picture that is vivid but never spectacular. It is often said that only rich societies can afford ecological scruples, but Berndt's analysis leaves no doubt that many 'uneducated' villagers, especially women, have developed a keen sense for the necessity of resistance against capitalist - and, as is argued: colonialist (p. 52) - exploitation of the forests leading to the denudation of the Himalayan hill slopes with its disastrous and almost irreparable consequences. This growing ecological consciousness is partly rooted in the cultural and religious heritage of the local people, but often conflicts with traditional forms of economy. Thus the chipko-movement becomes a model for any ecologically orientated movement in the so-called 'underdeveloped' societies which is perhaps also one of the reasons for the international recognition for some of its leaders like Sunderlal Bahuguna.

Berndt's German rendering of the Hindi passages quoted is competent and generally does justice to the original (which, for comparison, is given in the notes).

Rainer Kimmig

Walter Schmitt: Vierzig Ich-Erzählungen Premcands. Beiträge zur Form- und Inhaltsanalyse. (Studien zur Indologie und Iranistik. Dissertationen Bd. 2). Reinbek: Dr. Inge Wezler 1986. XIV, 420 pages, DM 56,—

Premcand is the best known writer of the first period of modern Hindi literature in the early 20th century. Some of his major works have been translated into several languages, and he holds a prominent position in every history of

modern Indian literature. Peter Gaeffke, the author of several standard books on Hindi literature, has argued that the mere fact that works were written in Hindi practically excludes an evaluation of them according to standards developed for Western literature. Walter Schmitt's book is an attempt to challenge this assumption. As a major contribution to the problem of whether or not Western literary criticism may be applied to modern Indian literature at all, it is of interest not only to indologists but to all students of Asian literature. The book is divided into 3 parts: 1) a critical discussion of works on Hindi literature and of literary theories about Western literature whenever relevant to the present study, 2) a thorough analysis of 40 stories, including quotations in German translation and in Hindi wherever necessary, and 3) a summary of the results. As a suitable corpus to work on, Schmitt selected from the collection of stories *Manasarovar* those stories which are told in the first person. The presence of a first person narrator (not identical with the author) is essential for describing the "narrative situation" (*Erzählhaltung*). Contrary to Gaeffke's emphasis on the determining force of Hindi as a language, Schmitt points out that the narrative perspective is determined rather by the role adopted by the narrator in various contexts, according to the degree and modus of his personal involvement. Another important section is devoted to "temporalisation" (*Zeitgestalt*). This deals with time both as narrated time, and time as it will be experienced through the more or less rapid succession of different narrative elements, i. e. the temporal structure and the rhythm of the narrative. Finally, the work includes an analysis of the titles as representative of the whole story. The fact that the methods adopted and the theories advanced are consistently verified by the texts makes this book entirely convincing. As the only point worth mentioning I noticed the omission of B. Romberg: *Studies in the narrative technique of the first person novel*, Stockholm 1962, in the bibliography.

Almuth Degener

Christiane Hurtig: *Les Maharajahs et la politique dans l'Inde contemporaine*. Paris: Presse de la fondation nationale des sciences politiques, 1988. 369 pages, FF 220,—

We tend to forget that India, before Independence, was only partly British India. There were more than 500 indigenous states, some of them quite small and un-