

Zia in 1981.

The *Political Economy of SARC* is one of the first studies on SARC from Bangladesh. The author is a professional economist with a PhD from London University, presently serving at the Bangladesh Institute of Development Studies (BIDS) in Dhaka. The booklet is intended as an introduction to SARC, but it also presents the – now more sceptical – Bangladeshi position: “Prospects for cooperation in South Asia apparently are quite limited. One cannot expect regional economic cooperation in South Asia similar to the EEC or other such organizations simply because of the politico-strategic environments. India’s role in the whole exercise is the most crucial element. India is the most dominant partner in the SARC. Each of the smaller states is suspicious about the future role of India in this regional grouping. ... How all SARC partners, particularly India ensure these accepted norms to be actually practiced will determine to a large extent the future of this venture. India has to moderate her role and has to be more accommodative.” (p. 68).

The book is written in a clear language, the author makes his points well understood. It is well referenced – especially with regard to other Bangladeshi works on the subject. The appendices comprise a chronology of SARC, the text of the 1980 working paper prepared by Bangladesh, two tables on the intra-regional trade in 1976, 1979, and 1982 (4 to 5 per cent of total foreign trade of the South Asian countries), and a list of the major export and import items traded by Bangladesh with its South Asian partners. The book is recommended as an introduction to SARC in general, and to Bangladesh’s position in particular.

Wolfgang-Peter Zingel

Hermann Kulke/Dietmar Rothermund (eds.): Regionale Tradition in Südasiens.
(Beiträge zur Südasiensforschung, 104). Wiesbaden: Franz Steiner 1985. 276 pages, DM 52.–

“Regional Tradition in South Asia” was the subject of a symposium held in Heidelberg in 1983. The participants were for the most part members of the newly founded South Asia Council of the Deutsche Gesellschaft für Asienkunde. Dietmar Rothermund evaluates the impact of British rule on the various regions of India. Regional consciousness with its emphasis on regional languages was at first part of Indian nationalism rather than a threat to national unity. After independence federation, enacted through the creation of federal units based on language differences, was one answer to Indian regional differentiation and to the dominant position of the United Provinces. Regional conflicts within a linguistic state are the subject of Dagmar Grä-

fin Bernstorff's paper on Andhra Pradesh. The tensions between Telengana und Andhra originated in their different social and economic backgrounds, Andhra having been under direct British rule whilst Telengana was part of the princely state of Hyderabad. Regionalism as opposition to the Central Government, on the other hand, has been popularised by the Telugu Desham Party since 1980. The diversity of regional roots is one of the reasons for the failure of another party, the Hindu Mahasabha, to gain influence comparable to the Indian National Congress and the Muslim League, according to Jürgen Lütt. Starting with the question of the importance of regional traditions for India as a whole, Albrecht Wezler examines the relationship between *dharma* and *deśadharmā*. The position of *deśadharmā*, regional tradition, versus *dharma*, the supra-regional norm, is judged differently in various sources depending on the authors' background and intentions: as an established fact in the *Girvanāvānmañjarī*, but as conditionally acceptable, though subordinate to *dharma*, in *Dharmaśāstra* texts, and as permissible outside the ritually prescribed norm in *Gr̥hyasūtras*. The concept of *dharma* vs. *deśadharmā* might also be applied to kinship systems as described by Georg Pfeffer in 'Kinship Systems of South Asian regions: A Comparative Study', where regional diversity is shown to run parallel with underlying unity. Several papers discuss the origin and development of regional traditions. Using the *tiṇai*-theory of Tamil literature, Günther Sontheimer stresses the importance of geo-physical conditions in the formation of regional traditions in his paper on '*Varṇāśrama* and the Rise of Non-Brahman Regional Cults in the Deccan'. Heinrich v. Stietencron, dealing with the role of the Brahmins as integrators and interpreters of regional tradition, suggests that the cultural identity of India is based on behavioural patterns developed originally for different purposes, traditions being spread by pilgrims and settlers. The spread of Vedic schools (*śakhā*) is the subject of Michael Witzel's paper on regional and supra-regional factors in the rise of various groups of Vedic Brahmins. Apart from the two large areas of North India and South India, there emerge as distinct entities a large number of separate regions between them, as well as some marginal areas. How regional traditions can be made to serve the economic needs of an urban community is shown by Jakob Rösel who in his paper 'Sacred Cities as Catalysts of Regional Tradition: The Case of Puri' suggests a continuous reconstruction of mythology in integrating local traditions so as to attract pilgrims. Bernhard Kölver demonstrates from Nepalese documents how a state could gradually extend its sphere of influence: grants of unspecified land encouraged colonization of border regions, while the success of Nepalese "Hinduization" becomes evident in an established caste system only from the 14th century. A major contribution is Hermann Kulke's study of the structure of medieval regional kingdoms. The paper introduces a three-stage model of a continuous process of concentric state formation, a model which challenges "conven-

tional" interpretations as well as the recent "Indian Feudalism" and "Segmentary State" models. The three stages, described in their spatial as well as their temporal dimension, mark a step by step expansion of political authority radiating from 1) a nuclear area into 2) its peripheral zones and 3) into the neighbouring nuclear areas. This development leads from the establishment of local chieftaincies to the foundation of trans-local early kingdoms. Two or more nuclear areas may be, but rarely were, united to form an imperial regional state. Many imperial core areas became forerunners of the "state regions" of contemporary India.

As a whole, the volume presents a vivid picture of current German research in the field of regional tradition, regarded both as a contemporary phenomenon and in its historical aspects. Each paper is supplemented by a summary in English. The book contains a summary in English of the discussions which followed, an informative introduction by the editors, and an index of proper names.

Almuth Degener

Vasant Kumar Bawa: *The Nizam between Mughals and British. Hyderabad under Salar Jang I.* New Delhi: S. Chand & Company, 1986. 264 pages, Rs 120.

The former director of the Andhra Pradesh State Archives, V. K. Bawa has presented a study on the politics and administration of the Princely State of Hyderabad (India) in the second half of the 19th century, which is based on an intimate knowledge of the source material located both in Delhi and Hyderabad.

In an introductory first part Bawa describes the transition of the Nizam's dominions "from a Mughal Subah to a British Protectorate" (p. 3) during the 18th century, at the end of which Hyderabad emerged as a state firmly integrated into the system of indirect rule – deprived of all external relations, but with a measure of internal autonomy and a definite political culture of its own: "Hyderabad was not a Muslim State; it was always a composite state, following the Indian tradition of statecraft, and based on Mughal traditions." (p. 20).

The main chapters of the book focus on the political biography of Sir Salar Jang, who was Prime Minister from 1853 to 1883 and is known as the state's greatest reformer. Bawa analyses his "dual role as a medium and a resister of British influence" (p. X). Part II covers the period from 1853 to 1869. During this time Salar Jang tended towards the British Residency in order to strengthen his own position against the old Paigah nobility and the ruler, who constantly tried to remove him from office – a feature which presents a striking contrast to the later Hyderabad worship of Salar Jang as the greatest local statesman of all time. This was also the