

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

time of the decisive administrative reforms, in which Salar Jang followed the model of the British Indian provinces.

Part III examines the time from 1867 to 1877, when Salar Jang acted as regent for the Nizam, who was a minor, and shows his struggle for greater independence vis-à-vis the colonial power. The main conflict between Salar Jang and the British centered on the province of Berar, a former part of the Nizam's dominions, forcibly transferred to the East India Company in 1853 as security for the payment of certain debts, and which Salar Jang strove hard to recover for his august master. For this recovery the internal reforms and the reorganisation of the state's finances were but a means.

The last years (1877-83), during which Salar Jang recognised the vainness of his struggle, once again brought a rapprochement. A very interesting comparison between Salar Jang and Syed Ahmad Khan (p. 114 ff.) shows the basic difference between these two reformers: unlike Sir Syed, Salar Jang remained firmly rooted in Mughal traditions and values and never advocated modernisation of more than a very limited segment of public life: "He was interested more in the practical administrative skills which Sir Syed's followers brought than in the ideology which inspired them." (p. 237) – a statement which equally sums up the whole of his attitude towards the British.

Bawa has arranged the great bulk of material into a penetrating and clearly structured analysis, the vivid language of which makes it a pleasure to read. It might be regretted, however, that his discussion of existing historical literature (particularly the works of Karen Leonard and Kerrin Gräfin Schwerin) proves rather limited.

*Margrit Pernau-Reifeld*

**H. W. Haussig (ed.):** Götter und Mythen des indischen Subkontinents. Unter Mitarbeit von H. Bechert, H. Berger, J. Deleu, G. Grönbold, V. Moeller, M. Pfeiffer, K. V. Zvelebil. (Wörterbuch der Mythologie. Erste Abtlg.: Die alten Kulturvölker, Bd. V). Stuttgart: Klett-Cotta, 1984. XV, 1040 pp., 65 tables, 2 folding maps, DM 450.–

Vol. 5 of the "Wörterbuch der Mythologie" has finally been published after some 17 years of preparation. It describes the gods and myths of the indigenous religions of the Indian subcontinent which means the Indian Union (Bharat), Nepal and Sri Lanka. The volume deals with seven religious fields written by different specialists:

1. The mythology of the Vedic religion and Hinduism (V. Moeller);
2. The mythology of Jainism (J. Deleu);