

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.

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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);

3. The mythology of Indian Buddhism (G. Grönbold);
4. The mythology of the popular religion of Sri Lanka (H. Bechert);
5. The mythology of the Indian tribals (M. Pfeiffer);
6. The mythology of the gypsies (H. Berger); and
7. The mythology of the Tamils and other Dravidian peoples (K.V. Zvelebil).

The authors were mainly interested in giving factual information about the myths and gods and not so much in theories about them or their interpretation. Therefore the work consists mainly of documentation and references from the primary literature. The dictionary surveys not only the religions as they present themselves nowadays but also their historical development, hence the selection of the seven parts. All religions and myths described here originate in India or the Indian subcontinent. So the representatives of foreign religions still living in India, e. g. Muslims, Christians and Parsees, are omitted, likewise modern movements such as Sikhism or Neohinduism.

With the two sections on the gypsies and the Tamil and Dravidian peoples the dictionary opens up virgin territory. The gypsies described in this volume are not the gypsies still living in India but those whose ancestors emigrated from India about 500 A. D. and whose descendants are still living today all over Europe. Besides their Indian origin and their own language derived from western Middle-Indic, gypsy culture contains only very few traces of genuinely Indian religious ideas.

Each part forms a separate unit consisting of an introduction to the history of the religion, a list of selected primary literature, map, and illustrations together with their description. The limited space available meant that only very few illustrations could be included, but in my opinion the samples selected are exquisite. Each part also has its own dictionary, the items being listed in Roman alphabetical order. It would be in the reader's interest to first read the introductions to the different religions in order to get an idea of them.

Very useful is the excellent, detailed index at the end which contains all items treated in the different articles. The dictionary is thus meant not only for the specialist but also for the layman wishing to inform himself about a certain subject but being ignorant of the special terminology. But it is here that we see the limits of this dictionary – it is too concise for such an extended field as the religions of India with the result that probably only a specialist can use it to advantage. The user is confronted with innumerable cross-references which do not enable him to derive a composite picture. One may thus ask whether it was advisable to treat the different religions in separate dictionaries – would it not have been better to adopt the same method as in Hasting's ERE, i. e. one dictionary comprising all subjects?