

production in rural India with a detailed bibliography. J. Pouchepadass deals with agrarian movements during the early decades of this century. He analyses the behaviour of the various classes, but I wonder whether one should not also take into account cropping patterns. In rice dominated areas even a small farmer can be both employer, when hiring people, and employee, when working for others.

With S.K. Mitra's paper we get to the village level, a case study of caste and class conflict in Orissa. H. Stern deals with the trading castes of Rajasthan. He rightly emphasizes the importance and dynamism of such traders in the past as well as today, when many of them turn industrialist after migrating to big cities as far as Calcutta.

G. Heuze studies the industrial working classes, a subject far too little analysed until now. He shows much ability and talent when reviewing cases of organized industries, contract-labour, caste factors. Equally welcome is the paper by C. Markovitz on Indian capitalists, their historical background, their education and outlook, the evolution from trade to industry.

With E. Meyer and M. Gaborieau, we leave India for Sri Lanka and Nepal respectively. Urban bourgeois classes in Sri Lanka and their links with rural society are studied during the period 1880-1940 as are class relations in Nepal and their connection with ideology. It is particularly appropriate to widen our horizons beyond India's borders, because the other countries of South Asia do not always receive the attention they deserve. One must be grateful to E. Meyer and M. Gaborieau for filling such gaps.

Finally let us mention Catherine Champion's bibliography.

Gilbert Etienne

HANS-JOACHIM KLIMKEIT: *Der politische Hinduismus. Indische Denker zwischen religiöser Reform und politischem Erwachen.* Wiesbaden: Harrassowitz, 1981. 325 pages, DM 34.80.

Here we have the first scholarly work in German that gives a general view on political Hinduism. It starts with a substantial and informative chapter, a kind of a 70 pp. long summary, on political thought in ancient India; the concepts of artha and dharma and of kingship according to the Shastras and the Puranas. Then there are 5 chapters on modern times, the period of 1875-1975, divided according to the cultural-geographical areas of India as far as important to the theme, and within that framework elaborated in line with historical development; Bengal, the Hindi-speaking Provinces, Northwest India of the colonial period and Maharashtra. South India is missing, but with a short explanation for that (p. 20, 32). Still it would have been good to devote a few more pages to this area. The author's method is to analyse the most authoritative personal-

ities of the areas under discussion. He ends with two pan-Indian thinkers, Vivekananda and Gandhi. Some parts of the book have already been published elsewhere as articles.

The author wants to draw a basic scheme common to the different sources and aims of the powers at work in political Hinduism, a continuous religio-political and even almost archetypical fundamental structure of Indian thought and action (p. 11, also Introduction). He traces this structure in the relation between Hindu dharma and artha as the two constitutive aspects of ancient kingship and in the mutual relation between the king and his brahmin court-priests and advisors. He discovers it again in the modern Bengali writer B. C. Chatterji with his idea of the Cult of Mother India and finds it in an extreme way in the Hindu Mahasabha and the Rashtriya Svayamsevak Sangh with its responsible leadership that gives a good picture of the ideal of an all-India government. That this concept and ideal has a strong Hindu colouring is one of the important reasons for the long-standing Hindu-Muslim rivalry up to the present day, viz. the ideas of some smaller groups to rewin the traditional Hindu areas in present day Pakistan. Klimkeit is of the opinion that the traditional concepts of religio-political Hinduism play a role in thoughts and actions of individuals and groups and also of responsible politicians in modern secular India after 1948 (p. 32).

Some points of criticism: The scholarly reader really misses an index of names, titles and concepts. Also a list of modern, sometimes neologistic Sanskrit and Hindi terms would have been useful. It is a pity too that the book shows some minor errors concerning historical dates (p. 99: not 1889 but 1893; p. 118: young Aurobindo not 7 but 5 years old to Darjeeling; p. 121: his migration to Bengal not 1903 but 1906).

A question: was Buddhism successful because war as a painful experience was a permanent phenomenon in ancient India? (p. 46) Such a global explanation does not conform to the normal accuracy of the author. Something more fundamental: To work on the ideas of authoritative persons is of course very useful. But the diffuse thinking and feeling of a half-educated provincial middle-class, as described for example in some critical articles by Agehananda Bharati or other cultural anthropologists, is equally important. Here the well written and very valuable but purely philological study of H. -J. Klimkeit has yet to find its counterpart.

Alphons van Dijk

HERMANN KULKE in Collaboration with GANGENDRANATH DASH, MANMATH NATH DAS, KARUNA SAGAR BEHERA: Orissa. A Comprehensive and Classified Bibliography. (Beiträge zur Südasien-Forschung 72). Wiesbaden: Franz Steiner, 1982. XXIII, 416 pages, DM 96.-.