

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.-.

According to the preface, this bibliography was originally meant to serve solely as a source of reference for the Orissa Research Project. It was, however, an excellent idea to publish it, thus making its rich material available for anybody doing research on Orissa. It has a total of 7740 entries and is very comprehensive; this becomes still more obvious if it is compared to other regional bibliographies. Regional bibliographies, although sometimes useful in themselves, hardly give a fraction of the information which is now available on Orissa through this bibliography. Indeed, it seems to be by far the most complete one there is on any region in India.

The material has been classified under the following main headings: (i) museums and archives, (ii) Orissa in general, (iii) history, (iv) religion and philosophy, (v) art, (vi) language and literature, (vii) social anthropology, (viii) education, (ix) politics, (x) government and administration, (xi) economy and, finally, (xii) miscellaneous and addenda. Furthermore, an index of authors serves for quick reference.

In view of the fact that even Russian publications on the Oriya language have been listed - a rare achievement for Western bibliographies on India - a small omission might perhaps be pointed out: B.M. Karpuskin's article: "The impersonal verbs in Bengali, Oriya and Assamese as determinants" (in Russian. *Indijskoe Jazykoznanie*, Moscow 1978, 109-120). This article escaped the otherwise careful attention of the compilers.

The original deadline for the bibliography was, according to the preface, 1975. However, after printing was delayed, successful efforts were made to bring the bibliography up to 1980 although not much material published after 1979 seems to have been included. Therefore, there is no mention of the following excellent catalogue by E. Fischer and others: *Orissa. Kunst und Kultur in Nordost-Indien*. Zürich 1980.

Apart from being a highly valuable bibliography, this book is also an excellent example of fruitful co-operation between Indian and German scholars. Although the planning and the supervision of the bibliography was entrusted to Hermann Kulke, the main bulk of the work of compiling the material was shared by different Indian scholars who are duly acknowledged in the preface. Only by securing the help of Indian scholars was it possible to include so many titles in vernacular languages.

The only real short-coming of the bibliography is on the technical side, namely, the weak binding is not strong enough for the rather thick paper. Thus the book virtually tends to fall apart the moment it is opened. Otherwise, this bibliography deserves the highest and fullest praise. It is hoped that additions from time to time may keep it up to date.

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