

family, for example, the institutional, reproductive and social functions (G.Wülker, P.Marschalck). Finally, the structure of state expenditures in 48 developing countries is examined (K.Glaubitt).

The fourth section deals with questions of strategy:

- the relevance of traditional economic theories in explaining economic integration (El-Schagi)
- the discussion of priority conflicts between growth and distribution (W.Arnold)
- problems of technology-transfer with reference to the People's Republic of China (W.Klenner)
- economic cooperation as a means of integrating the developing countries into the world economy (Ch.Uhlig).

The final chapter is concerned with three current problems of development policy:

- conflicts and perspectives of the North-South dialogue (K.Glaubitt, W.Lütkenhorst)
- the importance of the European Monetary System with regard to development assistance (O.Wulff)
- the differences between the political parties of W.Germany with regard to their attitude towards development aid (E.von Renesse).

The evaluations offered in this reader have predominantly derived from practical experience in developing countries and reflect the particular point of view of the individual contributors. The main advantage of this procedure is that the heterogeneity of developing countries is given its due consideration. Secondly, the necessity of a multi-disciplinary analytical approach becomes obvious.

The for the main part pragmatic approach adopted by the contributors, along with the high quality of most of the contributions, together make the compilation a fundamental work of reference for students and all others interested in development policies.

Waldemar Duscha

WILHELM E. MÜHLMANN: *Die Metamorphose der Frau. Weiblicher Schamanismus und Dichtung*. Berlin: Dietrich Reimer Verlag, 1981. 253 pages, DM 68.-

The author of this cross-cultural study on female shamanism leaves descriptive and analytical writing behind in order to develop new strategies of understanding. Shamanism is no longer ascribed to particular tribes in Northern Asia like the Chuckchees or Yakuts etc., but is seen to be an ubiquitous phe-

nomenon which can occur at any time in the cultural history of mankind. W. Mühlmann, professor emeritus of the University of Heidelberg where he founded the Institute of Sociology and Cultural Anthropology, is intent on pulling down traditional barriers which used to exist between the investigator and certain phenomena which are difficult to understand, such as the shamanistic journey. "So wird uns das Fremdphänomen auch in seiner ungeheuerlichen Fremdheit vertraut" he says on p. 12, and goes on to plead for a 'you-have-to-let-it-pass' attitude (p. 12). This is only possible, he argues, if we are willing to overcome the egocentric nature of our perception. Shamanism is, according to the author, present in prehistoric hunting societies as well as in the writings of Droste-Hülshoff (p. 18). The "genuine shamanistic vocation" ("echten schamanistischen Berufung") evident in the poetess' writings manifests mantic characteristics (p. 199). Shamans are not - as we hear so often - psychotics or abnormal members of society; they are the ones who make truth visible (das "alte Wahre") or who make depth visible (das in "der Tiefe Verborgene"). This may be achieved through female psychology (p. 13). Mühlmann's epistemology leads us along a narrow path ("the scientist does not have to be a normal human being" (p. 17)), and encourages us to navigate "between the scylla of positivistic scepticism and the charybdis of mystification" (p. 26). One may succeed in getting through, he says (p. 26).

The reader of this book is obliged to surrender to the associations of the author. For example, he must trace or "track" with him the male-female dialogue through time, be it with the Korybantian women or the Tarantismus ritual in Apulia or even the relationship of Śiva to his śakti who "accumulated so much tapas (ascetic heat) within herself that she was caught by ardent love to Śiva" (p. 135). Not only this, according to the author, "sounds purely shamanistic" (p. 135); Teresa of Avila also "feels surrounded and persecuted by them (evil spirits), like the Chuckchees" (p. 141) who were known for their shamanism. And furthermore, goddesses such as Kali show by their powerful roles the "living model of a female shaman ... which represents elements from an older cultural stratum" (p. 34).

India is an important frame of reference in this study, not only because Mühlmann finds evidence of shamanism in all Indian schools of philosophy and religion, but also because of the pragmatic concept of philosophy which is characteristic of the cultural history of India. It was also India from where śramanas (wandering ascetics) spread to China and Manchuria and from there to the tribes of Northern Asia. It was among the Tunguse that Russian travellers were first confronted with the notion "shaman" which was later to be discovered among neighbouring tribes.

A central notion in Mühlmann's exciting interpretation of shamanism is the "Elementargedanke" of Adolf Bastian. Culture is conceived as an accumulation of historical strata which are ever present in the historical process of culture.

Is it a contribution to feminist theory, in the unconscious of the author perhaps,

when he sees women (or their mythical representation) either as Anima (C.G. Jung), Domina (the dominating one), witch (the be-witching one), or escapist? The latter case applies to women in the role of a female mystic like the Begines. Or is it perhaps feminist when he asks: "Does Śiva know the heart of the Yogini?", "But who is Śiva, after all?" (p.74)?

The book is highly informative, fun to read and very imaginative. I know of only two comparable books, one on witches by Hans-Peter Duerr (Traumzeit. Über die Grenzen zwischen Wildnis und Zivilisation. Frankfurt: Syndikat 1978) and one on "Women, Androgynes, and Other Mythical Beasts" by Wendy Doniger O'Flaherty (Chicago: The University of Chicago Press 1980):

- "... the witch - although as distortion - is the reality of a future which was not allowed to become true" (Duerr, 1978, p.29) and
- "the woman is the mere 'field' in which the seed is sown, not as active partner in the process" ... "a natural development from the Vedic premise of unilateral creations (already somewhat androcentric) supported by the Upanisadic tendency toward misogyny" (O'Flaherty, 1980, p.29).

Beatrix Pfleiderer-Lutze

HERMANN KULKE, DIETMAR ROTHERMUND: Geschichte Indiens. Stuttgart: W.Kohlhammer, 1982. 416 pages, DM 68.-

HERMANN KULKE, HORST-JOACHIM LEUE, JÜRGEN LÜTT und DIETMAR ROTHERMUND: Indische Geschichte vom Altertum bis zur Gegenwart. Literaturbericht über neuere Veröffentlichungen. (Historische Zeitschrift, Sonderheft 10). München: R.Oldenbourg, 1982. VI, 400 pages. DM 98.-

Both books under review, appearing nearly simultaneously and written largely by the same authors supplement each other in many ways.

A readable history of India, of medium length and written in German, has been a desideratum for many years. This gap has been filled brilliantly now by the "Geschichte". Under the following nine headings a clear and comprehensive picture is drawn, which is free from too many details: Environment and History; Early Cultures in the North West; Old Empires; Regional Kingdoms during the Early Middle Ages; Communities and Military States of the Late Middle Ages; Origin and Decline of the Moghul Empire; Colonial Rule; Fight for Independence and Partition of India; The Republic of India. In accordance with the special interests of the respective authors, there is a chapter devoted to the influence of Indian culture on South East Asia (Kulke), whilst a corresponding treatment of Central Asia is left out, and a strong stress is laid on