

economics in the part dealing with modern history (Rothermund). Here, the paragraph on "Development and Underdevelopment", focusing on monetary problems mainly occurring during the 19th and early 20th centuries, makes for interesting reading on a topic not necessarily expected in a general history of India. A short outline of future perspectives concludes this book which is on the whole well equipped with the necessary maps, indices and a chronological table.

Although the basic and indispensable literature has been listed chapterwise at the end of the "Geschichte", this is supplemented by the rich material collected in the bibliography. In spite of the existence of a number of more or less detailed special bibliographies, there has never been an attempt to cover the whole of Indian history with similar comprehensiveness. This bibliography has not been conceived as a mere list of titles, it is rather a highly readable comment on the more important recent contributions to Indian history. The stupendous amount of work necessary to compile this bibliography has been shared by four authors, and has resulted in a guide to Indian history unparalleled in any other field of Indology. While the second half of the book covering the modern period has been written by Rothermund, it was Kulke, who, with the assistance of Leue, contributed on the subject of earlier history; Lütt furnished information on bibliographical matters and on historiography. Needless to say, the authors quite reasonably did not even attempt to give a complete survey which indeed would have been a task as impossible as it was useless. There is no justification for listing all those trifle and outdated contributions to Indian history which would only have resulted in obscuring this clear survey. The concentration on books and articles of real importance shows both consideration and careful selectiveness. Only occasionally can real gaps be found. Thus, for example, one misses information on the language problem, a highly controversial subject in Indian politics during the late sixties. This subject is treated only briefly by the "Geschichte". As for the early history, the important article by G. Fussmann ("Pouvoir central et régions dans l'Inde ancienne: le problème de l'empire maurya". *Annales. Economies, Sociétés, Civilisations*. 4. 1982. 621-647) appeared too late to be included.

On the whole, one cannot but congratulate the authors, particularly those of the bibliography, for their excellent achievement.

Oskar v. Hinüber

KLAUS MÄDING: *Südindische Bauern: Orientierungschancen im Klassen- und Kastensystem.* (Bochumer Materialien zur Entwicklungsfor- schung und Entwicklungspolitik 14). Tübingen: Erdmann, 1980. 267 pages, DM 25.-

This contribution to "development studies" from Bochum University is to be

praised for its clarity and the caution and commitment of its author in treating his subject. His concern is with problems of orientation of peasants in south India. They are subject to a system of constraints and restrictions comprising the sphere of political economy (classes) and that of 'traditional' rigorous status ascription (castes). We are supposed to learn more about the peasant's consciousness through selected interviews on such subjects as "respect of the exterior world", the "ideal of harmony", as well as on educational, innovative or co-operative topics. Furthermore, empirical methods of sociological research suited to mass societies are applied in the villages of Andhra Pradesh.

Unfortunately, the results thus achieved are neither very original nor very clear. Everybody seems to advocate the "ideal of harmony", for example, and we are then left to agree or disagree with the author's specific interpretation. Although the empirical part of the book covers only about 60 pages, the author's critique of the current theories of modernization is still invaluable. As an undogmatic Marxist, he prefers to advocate an "open approach". In line with I. Horowitz, he repeatedly demands a "contextual type of analysis" of attitudes and "structures". The latter term is used loosely to describe all "given opportunities and restrictions" (p.13). Thus "development studies" seem to have resurrected Radcliffe-Brown's ancient "rights-and-duties" concept in order to ignore current "structural" research or "structuralism". This cavalier attitude appears risky, especially when one considers that the subject of research is in this case the pattern of consciousness.

Here we are confronted with someone who does not have an anthropological training and who is entering a field where anthropologists have dwelt for the last two decades. Accordingly, Louis Dumont's theory of hierarchy is only quoted occasionally and is thoroughly misunderstood. Recent anthropological work is only represented by the "modernist" work of T. S. Epstein. Moreover, it seems that the ancient common sense of the administrative "Castes and Tribes" volumes has been taken for recent research. Apparently, the author is quite unaware of Paul Hiebert's village study on "structure and integration" in the very same Telangana region.

One of the less pessimistic outlooks of the book is the idea of a "collective concept thematized" (p.224) by some 90 million "untouchables", although the author's own results point to the limited trust everyone places in his own caste fellows (p.169). There is not a word on the heated rivalry between Mala and Madiga, although the consciousness of the Scheduled Castes is the heart of the matter in this book.

These few comments hopefully show how committed this well-read author actually is to individual liberties (p.136). He pays more than just lip service to an "open society" (p.216). His study of "orientation" thus does not get side-tracked. A progressive critique of things Indian must, therefore, be addressed to the "modernism" the author is attacking so adroitly.

Georg Pfeffer