

On the basis of a careful and detailed empirical analysis, the author comes to the conclusion that compensatory finance, in particular in the IMF form, is not an adequate means of achieving these targets. He shows that its stabilizing effect on the total availability of foreign exchange is generally very weak (and was even negative in the case of Ceylon) since compensatory payments are inadequate relative to the wide fluctuations of export earnings, are made too late, and have to be paid back too early.

As the empirical analysis amply demonstrates, the goal of preventing balance of payments crises and severe cuts in imports is hardly furthered by compensatory payments as long as the latter are linked with the fluctuations of export earnings only, while other components of the balance of payments like capital movements, are subject to widely autonomous fluctuations — which may considerably strengthen, weaken, or even change the direction of, the impact of export fluctuations on the availability of foreign exchange. It is further argued that the balance of payments problem of developing countries is generally one of too low a level of export earnings rather than of short-term fluctuations in these earnings.

Regarding the stabilizing effects of compensatory payments on the growth performance of developing countries, the author is equally doubtful: even if the influence of export earnings on the volume of imports were much stronger than it really is, lower imports need not hamper growth provided the level of imported capital goods is maintained. Schams thus implies that a drastic change in the composition of imports (away from consumer goods) will not affect the allocation of resources for domestic production (towards consumer goods), and will thus make it possible to prevent a decrease in the absolute level of investment — a hypothesis which is not altogether indisputable. Be that as it may, the author shows that in the case of India, Ceylon, and Ghana, no significant correlation between the fluctuations of imports and those of the national product can be observed, thereby confirming similar earlier studies by other authors.

As Schams rightly points out, compensatory finance hardly serves the stabilization of incomes either. As this objective is not given particular priority in developing countries, compensatory payments cannot be expected to be used to initiate policies aimed at preventing or neutralizing the undesired fluctuations of incomes, prices, and employment, resulting from fluctuations of export earnings.

This study is a most convincing, thorough and rewarding piece of research, both empirically and theoretically. It is well-conceived, well-argued and well-presented, and as such most exciting to read.

Heinz Ahrens

Sigrid Westphal-Hellbusch und Heinz Westphal, *Hinduistische Viehzüchter im nord-westlichen Indien, I. Die Rabari. Forschungen zur Ethnologie und Soziologie*, Bd. 8. Berlin: Duncker & Humblot, 1974. 358 pages, DM 86,—.

Financed by the German Research Association (DFG) Sigrid Westphal-Hellbusch and her husband carried out ethnological fieldwork among the cattle-growing communities of the Bharvad, Charan and Rabari in 1968/69. This volume presents material concerning the Rabari only and has been published in such detail to serve a double purpose: on the hand semi-nomadic styles of life are changing fast on the subcontinent so that a minute account of present conditions is a laudable undertaking in itself. On the other hand it is true that Indian development authorities are more or less un-/aware of the special problems which cattle-growing communities are facing now that almost all their traditional grazing-grounds have come under the individual ownership of permanent settlers.

Six subgroups of the Rabari, each with its own mythology of descent, are distinguished: the "Kutchi" in the western part of Kutch, the "Dheberya" in the eastern part of Kutch, the "Sorathia" of the Barda-Hills, the "Sorathia" of the Gir-Forest, the "Gujerati" and the "Raberi" of Rajsthan. It is estimated that these six subgroups have in all some 500,000 members.

The historical narrative, settlement areas and traditional way of life are given for each of the subgroups, as are their sub-subgroups and problems of social cohesion, marriage-patterns, communal life and heroes of worship. Special details of ethnographic interest

such as house constructions, dress, equipment and ornaments are carefully noted. A final sequence to each chapter deals with the problems of adjustment that each subgroup faces in a changing, modernized environment with its strong emphasis on agriculture.

As far as I could see there is only one group of Rabari near Ahmedabad that has successfully met the challenge of the time: combining to form a milk-cooperative they profitably cater to the needs of a growing urban-industrial complex. Yet this seems to be an exception. The Rabari are mostly either on the retreat into the few remaining forests where they try to uphold their traditional way of life, or they have had to settle on the outskirts of the villages, where they do not have the grazing grounds necessary to maintain their cattle in sufficient numbers and are therefore forced into universal agricultural labour. Thus one can well take these six descriptions as yet another illustration of the conflict between farmers and nomadic herdsmen in which the latter are always forced to give in.

D. Kantowsky