

family, but introducing age as a second category determining the access to resources, Judith Walsh draws a very finely differentiated picture: resistance to the education of young women came mainly from the elder women in the household, who resented the intrusion of educating males into a sphere hitherto dominated by them. For a young bride, on the other hand, submission to the husband provided at least an escape from the rule of the mother-in-law – the “new patriarchy” was certainly a way to ward off the restrictions of the “old patriarchy” and provided young women with an element of choice and with access to education. This also provides the answer to the question evoked in the title of the book. What did women learn when men gave them advice? They learned to read. (p. 159)

Margrit Pernau

THEO DAMSTEEGT (ed.), *Heroes and Heritage. The Protagonist in Indian Literature and Film*. (CNWS Publications 126). Leiden: Research School CNWS, 2003. V, 257 pages, € 26.00. ISBN 90-5789-090-9.

This volume contains the papers read on the occasion of the 16th International Conference on South Asia in the section ‘Literature and Film’. Most of the altogether 14 articles are concerned with modern Indian literature (eight Hindi, one Bengali, and one Marwari), three of them deal with various aspects of Indian cinema, one reflects both on literary and cinematic aspects (Urdu). Through these contributions the reader is confronted with a wide range of characters: the female (B. Knotková-Čapková, D. Dimitrova, T. Damsteegt), the courtesan of the *kothā* or ‘brothel’ movie (C. Cossio), the male lower middle-class intellectual anti-hero (R. Svobodová, T. de Bruijn, C. Molloy & T. Shakur), the child (G. V. Strelkova), the aged (U. Stark), the warrior or Rajput hero (J. Kamphorst), the angry young man of the Bollywood action film (C. Preckel) and the historical poet (A. Désoulières). There are also papers that deal with different aspects of the above mentioned (M. Offredi, A. Montaut).

This collection of articles does not aim at a systematic approach to its subject matter. It rather depicts multiple aspects of character and the techniques of characterization in an erratic assemblage of works and authors from different epochs. This mode of presentation would have required an index at least of authors and works to enable the reader to find the cross-references. Such an index would have greatly improved the scientific value of this otherwise useful and informative book. Therefore, the following survey will have to limit itself to some of the major authors and works; stating the relevant page numbers should compensate for the missing index.

The papers collected in the volume under review cover the prominent stages of development of modern Hindi literature. There is the pre-modern period with its traditional, straightforward and brave heroes as opposed to the submissive and obedient heroine represented by the plays of Bhāratendu Hariścandra:

*Nildevī* (67f), Jayśamkar Prasād: *Dhruvasvāminī* (68–70), and Jagdīscandra Māthur: *Rīṅh kī haḍḍī* (70–74), as well as the early Hindi novels written by e.g. Śrīnivās Dās: *Parīkṣāguru* (p. 5), Bālkrṣṇa Bhaṭṭa: *Nūtan brahmacārī*, (5), and Śraddhārām 'Phillaurī': *Bhāgyavatī* (7). What ensues is the era of Chāyāvād with its romantic characters. Here, we find translations and/ or discussions of poems by Nirālā: *Parimal* (8), Sumitrānandan Pant: *Chāyā* (10), and Jayśamkar Prasād: *Kāmāyānī* (11).

The most influential impact on Hindi literature was that of realism, and it is this realistic style of writing that made modern Hindi literature one of the leading literary scenes even from the perspective of world literature. The founding-father of Hindi realism, the great Premchand, often focussed on females both as victims as well as inspirational supporters in his critical social-realistic works (the novel *Nirmalā*, 9f, 146, or the short story *Julūs*, 94f). Premchand was followed by two other icons of Hindi literature, i.e. the revolutionary communist and realist Yaśpāl: Dādā kāmreḍ (18ff, 97–106) and his counterpart Jainendra Kumār (*Sunītā*, 97f, 106f) as well as the psychoanalysis-influenced Ilācandra Joṣī who created the idealistic character of Lajjā in his novel *Muktipath* (12). We also come across the young, positive, progressive revolutionary as protagonist in Nāgārjun's novel: *Bābā Baṭesarnāth* (34–37).

The New Story movement (*Nayī kahānī*) opened new horizons in many respects. As regards characterization, it concentrated on the anti-hero, the young frustrated lower middle-class intellectual, as found in the short stories and novels of the Fifties and Sixties (cf. K. Meisig: *Erzähltechniken der Nayī Kahānī. Die Neue Erzählung der Hindi-Literatur*, Wiesbaden 1996, 32–37). The relevant essays contain detailed discussions of Mohan Rākeś's story *Ūrmil Jīvan* (112–126), Kamleśvar's *Kitne Pākistān!* (138–141) and Krṣṇa Baladev Vaid's *Dūsrā na koī* (37–40), but also of the afflicted middle-class urban female in Rājendra Yādav's short story *Tanāv* (135–138), up to the post-New Story novel *Āpkī Baṅṅī* in which Mannū Bhaṅḍārī created her child character Baṅṅī, "The Small One, which is divided into pieces" (146–165).

The post-New Story movement of 'Anti-poetry' (*Akavitā*) is represented by a translation of Gaṅgāprasād Vimal's poem *Yātnā* (13), and of the poem *Paṭkathā* by the marxist-maoist poet Dhūmil (15).

One of the most recent developments in modern Hindi realism is illustrated by the success novel *Kalīkathā: vāyā bāipās* by Alkā Sarāvgī (25, 40–43; first published in 1997, a German translation by Margot Gatzlaff will appear shortly). Another paper is devoted to the 'aged protagonist' of Śrīlāl Śukla's *Bisrāmpur kā sant* (published in 1998; 166–183).

In intercultural comparison, Hindi literature is one of the most refined worldwide. There are multiple cross-connections to international literary developments, and one could wish that European or American authors were as familiar with Indian innovations as Indian authors are with foreign trends. One of the repercussions of modern migration can be seen in recent Hindi literary works

written from the perspective of Indians abroad, dealing with the problems of migration and the ensuing alienation from the foreign surroundings (cf. the *lambī kahānī*, 'long story', *Trīṣaṅku* by Ṛḍayaś in *Haṃsa*, Dec. 1998, 81–92). In this respect too, vital literary developments can be expected from the extraordinarily watchful Hindi littérateurs.

Konrad Meisig

APARNA RAO / MICHAEL J. CASIMIR (eds.), *Nomadism in South Asia*. (Oxford India Readings in Sociology and Social Anthropology). New Delhi: Oxford University Press, 2003. XVI, 543 pages, Rs 1200, £ 26.99. ISBN 0-19-565745-4

*Nomadism in South Asia* has ambitious aims, namely to cover limitations, adaptations and practices of mobile communities on a subcontinental scale. The editors are well-known researchers in the field and have contributed numerous articles on the Bakerwal, edited the journal of "Nomadic Peoples" and a volume on the "other nomads". The reader will therefore expect a fine selection of thought-provoking articles and landmark contributions to research on nomadism. When people think of nomadism in South Asia they tend to think of mountain nomadism in the Hindukush, Karakoram and Himalaya, of mobile pastoralists in the desert fringes of Cholistan, Baluchistan, Rajasthan and Gujarat. Other regions do not feature that prominently. Aparna Rao and Michael Casimir accept and propagate a much wider definition of "nomadism" than other disciplines and scholars. Nomadism here ranges from all kinds of mobile practices displayed by hunter-gatherers, peripatetics, footloose labourers, animal husbanders, pastoralists and transport service suppliers. This complicates the task which is thematically addressed in an introductory chapter and 16 case study contributions by different authors.

Following their introduction to the general theme the editors investigate the historical dynamism of change and its implications for nomads in South Asia from pre-history to the post-colonial. In her brief contribution, initially published in 1972, Nina Swidler treats the special case of Kalat in Baluchistan. References to the present state of the art in research on nomadism in Baluchistan are painfully missing throughout the whole book (e.g. Fred Scholz, *Nomadism and Colonialism*, Oxford University Press 2002). Michael Casimir contributes another aspect from his research in the Western Himalayas, the focus being on carrying capacity of pastures, biomass production and their relationship to sustainability. Joseph Berland discusses the wide range of "footloose labour" (Breman 1996) and devotes special attention to peripatetic communities and their means of survival. Peter Gardner contributes a chapter based on fieldwork from the 1960s and 1970s on "adaptation to cultural frontiers". History gets an additional connotation in this initial section of the volume as most contributions refer to classical – in the sense of matured – studies.