

However, it appears that the Buddha died some time later than most scholars had thought so far. The evaluation of all the available data allows a dating of the Buddha's death between 420-350 BC. This is confirmed by archaeological evidence and cultural history. Such a vague dating may appear to be a somewhat meagre result, yet it means a considerable step forward in the study of Indian history.

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HERMANN KREUTZMANN, *Ethnizität im Entwicklungsprozeß. Die Wakhi in Hochasien*. Berlin: Dietrich Reimer Verlag, 1996. 488 pages, 44 tables, 56 figures, 16 photos, DM 98,-. ISBN 3-496-02581-6

In this book Kreutzmann aims at describing and analyzing various aspects of ethnicity and their relevance for the development of Wakhi society under the shadow of the four dominant nation states of Tajikistan, Afghanistan, China and Pakistan. After a general discussion of the various existing concepts of 'ethnicity' and 'minority status', the author develops a model for analyzing processes of ethnicity in the peripheral regions of this area, where the Wakhi are confronted and constrained by the values, norms and rules of the dominant majorities. However, the reader is left wondering which of the many definitions and concepts are used for this analysis.

In the second, third and fourth chapters of the book the author deals with the historical context of the Wakhi, their ethnic status and the formation of groups. The geographical and environmental conditions under which their traditional economy functioned are also described. The agrarian system and the use of high pastures for transhumance are discussed and analyzed in terms of survival strategies in high altitude zones. The fourth chapter reconstructs the migrations of the Wakhi as responses to the changing political situation in the wider area from the 16th century until today. Their migration patterns are perceived as problem solving strategies which are of special importance and relevance in the highlands of Asia. The last section of this chapter focusses on the population dynamics and the distribution of the Wakhi in relation to historical developments; numerous relevant documents are presented in an Appendix together with the necessary statistics. All the data presented in the first four chapters provide the necessary background information for the main part of this study in which Kreutzmann discusses the processes of ethnicity which have developed in the contexts and under the influence of the above-mentioned nation states.

The first context analyzed is that of Afghanistan where, since the reign of Abdur Rahman Khan, the Wakhi were increasingly brought under the in-

fluence of the central administration. Taxation and the unfavourable trade relationship with neighbouring groups and itinerant traders led to the pauperization and marginalization of the Wakhi.

Russian expansion, the October Revolution and the subsequent creation of Tajikistan led gradually to the crystallization of the dominant position of the northern core area of the Wakhi; this in turn has brought about long-term socio-economic transformations. The Wakhi settlers were included among the so-called Pamir or Mountain Tajiks for whom an Autonomous Region (Gorno-Badakhshan) was created and collectivization of agrarian resources and forced migrations of Wakhi into the lowland cotton production areas took place. Together with a developing infrastructure and better education this process led to economic diversification and the formerly independent mountain farmers became state employees in agro-business enterprises; their descendants now have jobs as professionals and specialists and many have migrated to the urban centres of Tajikistan.

The People's Republic of China implemented, with some delay, the same minority policy as that of the Soviets; autonomous territorial entities were created, while the collectivization of resources took place in the Pamir region as well. The different effects which similar concepts of education and socio-economic participation had in Tajikistan and Xinjiang are exemplified by the People's Commune of Dafdar.

The development of the Wakhi communities in the Karakoram and Hindukush valleys has been entirely different. In the section on the Wakhi in Pakistan development programmes and their effects on three distinct Wakhi communities and their neighbours in three different valleys are analyzed. The effects of economic exchange, opium consumption and the acceptance of formal education in these communities are described and their relationship with development is discussed. Although Pakistan has followed a demotic-unitarian approach towards ethnic minorities, regionalism and separatist movements dominate the domestic scene and the struggle for equal rights and participation in the development process is articulated in a variety of conflicts. Further, core-periphery relations are governed by the undecided and ambiguous political status of the northeastern areas. It would have been interesting had the author devoted a little more space to comparing Wakhi perceptions of ethnicity in Pakistan with those of say, the Baluch and Kashmiri communities who live in the same nation state, straddle borders and are also intimately influenced by events in the neighbouring states of Iran resp. India. Especially the reader familiar with the 'Kashmir Problem' could have wished for a more critical discussion of the regional conflict potential in the Northern Areas and Azad Kashmir.

Kreutzmann's study is a very rich and scholarly work, providing a vast, valuable and meticulously collected body of data. The author's comparative approach, combining historical, political, economic and geographical issues does credit to the complex analysis of the interdependence of ethnicity and developmental processes influenced by such a variety of nation states, their ideologies and policies.

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WOLFGANG VEIT, *Finanzsektor, Währungsordnung und wirtschaftliche Entwicklung am Beispiel Indiens*. (Beiträge zur Südasiensforschung, 165). Stuttgart: Steiner, 1995. XIV, 268 Seiten, DM 90,—. ISBN 3-515-06722-1

Der vorliegende Band beruht auf einer Dissertation, die 1993 vom Südasiens-Institut der Universität Heidelberg angenommen wurde. Im ersten Kapitel wird eingehend die neoklassische Literatur über den Zusammenhang von Wachstum und Finanzierung referiert, die 1973 in die grundlegenden Beiträge von Ronald McKinnon und Edward Shaw mündete. Das zweite Kapitel über „Finanzielle Entwicklung“ stellt die theoretischen Grundlagen der Arbeit dar, einen institutionenökonomischen Ansatz, der Anreizprobleme in Finanzbeziehungen und die Minimierung von Transaktionskosten in den Mittelpunkt stellt. „Währungsordnung und Akteure auf dem Finanzmarkt“ werden im dritten Kapitel deskriptiv und nach eigenen Angaben des Autors „konventionell“ (S. 165) abgehandelt, insofern entgegen den institutionenökonomischen Grundlagen säuberlich zwischen rechtlichen und wirtschaftlichen Aspekten getrennt wird. Schließlich handelt das vierte Kapitel auf rund 80 Seiten von dem „Finanzsektor Indiens“, das reichlich Zahlenmaterial über die Entwicklung finanzieller Indikatoren enthält und mit einer kritischen Diskussion der Reformvorschläge des Narasimham-Reports von 1991 endet. Die empirischen Daten sind nur bis Mitte oder Ende der 80er Jahre aufbereitet. Die Schlußbemerkungen des fünften Kapitels fassen noch einmal die wichtigsten Ergebnisse zusammen. Die für Indien relevanten Ergebnisse werden in einem Absatz und in den beiden Aussagen zusammengefaßt, daß die Aufhebung finanzieller Repression (insbesondere die Beseitigung von Zinskontrollen und der administrierten Kreditvergabe) wichtig wäre, für die Etablierung eines effizienten Finanzmarktes jedoch nicht ausreichend sei.

Der Arbeit ist großer Fleiß nicht abzuspochen. Aber am Ende fragt man sich doch, wozu der Aufwand getrieben wurde. Der entwicklungsökonomische Bezug fehlt über weite Strecken völlig. Die Entwicklung von Finanz-