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these suppositions, as the RSS developed first under the leadership of Kesnav Hedgewar (d. 1940) and then of Madhav Golwakar (d. 1973).

Following independence, the Sangh broadened its institutional structure in order to find methods for inculcating its ideas and values throughout Indian society. It published newspapers and weeklies, including the *Organiser* in English, the Marathi weekly *Shakti*, and the *Panchjanya* in Hindi. New organizations were founded that proved effective allies of the core society. These included a student society, the Akhil Bharatiya Vidyarthi Parishad (1948); an extended labor union, the Bharatiya Mazdoor Sangh (1955); and an association that sought to unite all Hindu religious leaders, the Vishwa Hindu Parishad (1964). The Parishad in turn created a second organization to act as a platform for religious leaders, the Marga Darshan Mandal (1981). The Sangh also founded the Deendayal Research Institute (1972), which initially aimed to conduct scholarly study but soon moved into relief efforts. Following the example of the Bharatiya Varanasi Kalyan Ashram, established in 1952, the institute began to work among the tribals of Madhya Pradesh. The discussion of these "affiliate" organizations brings to life the breadth of the Sangh and provides a comprehensive picture of this organizational complex.

With independence and the lifting in 1949 of a ban against the RSS instituted following the assassination of Mahatma Gandhi, the organization faced new opportunities, especially in the political arena. Roughly half the book focuses on the political involvement of the Sangh, first with the Jana Sangh party, then the Janata government, and most recently the Bharatiya Jana Sangh. The authors carefully examine the Sangh's interrelations with these political parties and how it is able to exert influence on its political partners. The RSS trained and provided many political workers and thus held considerable power in allied political parties. Yet there remains a sense of ambiguity among Sangh leaders as to just what their political role should be and whether overt political action is compatible with their goal of creating a true Hindu society and culture. The authors have skillfully investigated this dilemma.

The conclusions and analysis presented in this volume have been built on extensive research from a wide variety of primary sources: reports, articles, newspapers, periodicals, and manuscripts in English, Hindi, and Marathi. In addition the authors conducted 307 interviews in the years 1968 to 1985 with people inside the Sangh at all levels, as well as with a number of people outside the organization. They have carefully integrated diverse actions and ideals of the RSS in reference to the core society, its affiliate organizations, and the broader sphere of Indian politics. The result of these labors is a comprehensive study that contributes significantly to our knowledge and should be read by all scholars and students interested in the convergence in the Indian Republic of religion, culture, and politics.

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The Nizam Between Mughals and British: Hyderabad Under Salar Jang I. By VASANT KUMAR BAWA. New Delhi: S. Chand and Co., 1986. xxiv, 264 pp. Rs. 120.

This book began as V. K. Bawa's Ph.D. dissertation in 1967. The dissertation has been considerably changed and augmented, and scholars of Hyderabad who have been using it will be glad to see this work published. Bawa's career as an Indian Administrative Service officer placed him as director of the Andhra Pradesh State

Archives for some years, where he took full advantage of the archival holdings to write a detailed political history of Salar Jang I's thirty-year diwanship of Hyderabad State.

The book begins with an overview of Hyderabad's evolution from a Mughal province to a British protectorate. The author then turns to Salar Jang I, first as a medium of British influence and then as a resister of British influence. There is a concluding section assessing Salar Jang's legacy, followed by appendixes with the usual lists of nizams, diwans, British residents, and so on, and the genealogies of four leading noble families of Hyderabad.

English-language sources have been thoroughly utilized. Archival sources include the papers of the private secretary to the diwan, Political Department records, and the Salar Jang family papers. There is a glossary of Urdu and Persian terms used in the text; this reminds us that most of Hyderabad's archival material is in Persian or Urdu and still awaits full utilization by a professional historian.

Most of the book provides descriptive material, and many of the topics are familiar ones: the Nizam's State Railway, the cession of Berar in 1853 to the British, the Hyderabad Contingent. Bawa's contribution comes in the final section, where he assesses Salar Jang's intentions and achievements. Here he argues that Salar Jang's catholic outlook was combined with unusual competence as an administrator, with the result that he was able to use and yet resist British influence in unique ways. Focusing on the Berar issue as the source of Salar Jang's greatest defeat and disappointment at the hands of the British, Bawa concludes that British policy was concerned more with maintaining British power in India than with effecting substantive improvements in Hyderabad State. Bawa ends by lamenting the neglect of this major statesman's achievements, remarking that he was not an early Indian nationalist or a leader of the Muslim community but a man dedicated to his ruler and his state, who by and large supported the British because their protection guaranteed the survival of Hyderabad State. Although not a professional historian, Bawa has used his tenure at the Andhra Pradesh State Archives and his own deep interest in Hyderabad's history to give very solid coverage of the major figure in nineteenth-century Hyderabad.

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Another Harmony: New Essays on the Folklore of India. Edited by STUART H. BLACKBURN and A. K. RAMANUJAN. Berkeley and Los Angeles: University of California Press, 1986. x, 387 pp. \$38.00.

Stuart Blackburn and A. K. Ramanujan have edited a rich and stimulating collection of essays that represent, as the editors suggest, a "fifth stage" of research into Indian folklore, wherein new materials are studied from new perspectives (p. 7). With the exception of Susan Wadley's contribution, the volume focuses on Dravidian materials. It seeks to treat folklore as a coherent whole, yet with significant relationships to its social and performative contexts, positioned in a complex civilizational matrix. The book "looks at folklore in culture and at culture in folklore" (p. 8).

Certain themes and methodological issues recur like a spiral throughout the volume. Several chapters explore the relationships between folk and classical tellings and oral and literary forms (Ramanujan, Hart, Wadley, Schulman, Narayana Rao). Others focus on the connections between performative style or context and narrative form