hegemonic ambitions of superpowers, and to their unwillingness to share decision making and the restructuring of international economic and political order (vol. 2, p. 89; vol. 2, pp. 510–11). He contends that the United States as the hegemonic power has relentlessly pursued a policy leading to the containment of India, both in foreign policy (nonalignment) and economic arenas. In the past some American scholars have blamed Nayar for "manifesting a Third World suspicion of American motives" (see Norman D. Palmer, "The American Geopolitics and India," American Political Science Review 72, no. 3 [1978]:1177, and Theodore P. Wright, Jr., "India, a Rising Middle Power," ibid. 74, no. 3 [1980]:882–83), and they will be unhappy again. Nayar knows what he is talking about. He has provided enough material in this book and elsewhere to justify some of the Third World suspicions of American motives, especially in India.

The book suffers from some of the ailments of most voluminous works. Nayar's discussions of Indo-Pakistan relations in the context of U.S. Foreign aid (vol. 2, pp. 478–80), the American policy of containment of India (vol. 1, p. 89; vol. 2, pp. 510–11), his long narration of the biodata of two Indian scientists (vol. 1, pp. 263–80), and the history of India's past scientific achievements (vol. 1, pp. 91–100) do not contribute much to the substance of these volumes. A briefer presentation of such material would have kept the book lean and more manageable.

However, this is a challenging and welcome work. It is challenging because of its exhaustive and unorthodox treatment of a complex subject. It is a welcome addition to the small but rapidly growing body of literature on India's science and technology policies. Nayar, beyond any doubt, provides a thorough, complete, and fully thought-out discussion of India's technological policies. He has given us a good book, a must for anyone wanting a comprehensive treatment of the subject.

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This is a book of unusual scope, quality, and scholarly significance. Ostensibly a description and analysis of a single cult in Sri Lanka, it is in fact a major symbolic, psychological, and ethnohistorical study of practical religion in Sri Lanka, and of the relationship of that island to Indic culture and society. It is the product of two decades of field research by Sri Lanka's most distinguished anthropological interpreter, and its combination of textual analysis, ethnographic sensitivity, and methodological catholicity makes it something of a blockbuster.

The book is divided into six parts of rather uneven length. Part 1 places the cult of the Goddess Pattini in its historical and regional context in the relatively understudied western and southern parts of Sri Lanka, and in its ritual context in the Buddhist pantheon of Sri Lanka, whose structure and dynamics are analyzed in an elegant model first outlined by the author in his previously published articles.

Part 2, which is by far the longest, is the ethnographic core of the book and consists of a close look at the textual core of the Pattini cult (a body of thirty-five texts known as the panti sūlamura), and its accompanying myths, as they informed the practice of the ritual in the 1950s and 1960s. The purpose of this extended and careful job of description, translation, and exegesis is to set the stage for the rest of the
study. But it is also to unpack, in the concluding chapters of this part, the layers of mythic and historical discourse in them which illuminate the religious formation of Sri Lanka. This ethnohistorical analysis is justified by reference to an interesting methodological statement relating symbolic analysis to the proper handling of cultural survivals and both of these, in turn, to the task of comparison in the human sciences.

Part 3 deals with two culturally recessive subgroups of these ritual texts associated with the cult of Pattini. These concern certain royal figures and culture heroes that constitute the link between the Pattini textual corpus and some other major chronicles, inscriptions, and popular literature of both South India and Sri Lanka. These materials permit Gananath Obeyesekere to put forward major revisionist theses about early Sri Lankan and South Indian history and to further refine his methodological proposals about the correct co-interpretation of mythic materials and their more humdrum historical counterparts.

Part 4 is a detailed description of four regional variants of a subset of rituals associated with the cult of Pattini, and called the ahkeliya or "horn-game" rituals. These rituals are bawdy and licentious, violent and competitive, and appear to express group anxieties and problems in a direct and crude manner. The author calls such rituals "cathartic," and they provide much of the basis for the psychocultural thrust of part 5.

In part 5, these "horn-game" rituals, as well as other myths and rituals associated with Pattini, are treated as a "projective system," that is, "a symbol system that gives expression to key personality problems" (p. 425) of Hindus and Buddhists in Sri Lanka. To ground this construction, the author is led to postulate what he calls, following Max Weber, "ideal-typical" Brahmanical and Buddhist personality types, though he concedes the very provisional nature of these proposals.

Finally, in part 6, the author's goal, also Weberian in its inspiration, is to look for the social basis and logistical viability of the arrival of the Pattini ideology in Sri Lanka. His central hypotheses, powerful and persuasive on the whole, is that the deity was Jaina and Buddhist even in her Indian milieu; that her cult was probably rooted in the cults of the mother goddess of antique West Asia; that it most likely came to South India as a function of mercantile and maritime contacts between West Asian merchants and their Indian heterodox counterparts in coastal Kerala; and that it was probably brought to Sri Lanka by Buddhist migrants after the eighth century, when Hinduism began to eclipse (and persecute) Buddhism and Jainism in South India.

The grand architectonic and complex argumentation of Obeyesekere's book cannot easily be summarized. The book also contains a plethora of insights on matters ranging from numerology in religion and the ways in which ritual texts change to the extension of agriculture in medieval Sri Lanka and the play of shame and guilt in contemporary Sri Lanka, to name just a few. Indeed, there is a sense in which Pattini becomes only a vantage point for the author's observations on a host of problems in Sri Lankan history, society, and religion, some of which bear only the slenderest link to Pattini herself. Thus the whole of part 3, though fascinating and controversial in its own right, is really not indispensable to this study of the cult of Pattini. This tendency to engage every passing problem is one weakness of the book, though it is almost always redeemed by the author's ethnographic authority and interesting insights.

Other problems will doubtless be raised by other reviewers and readers of this book. Let me mention some. Although the author notes that this extraordinary cult is in fact rapidly declining in contemporary Sri Lanka, there is no serious treatment of
the "fall" of Pattini to parallel this brilliant account of her rise. In the psychocultural argument, it is difficult to relate the homo-erotic, sadistic and all-male milieu of the horn-game rituals to the central psychological issues posed by Pattini, namely those of the chaste wife and the motherly virgin. Finally, there is, especially in part 6 of the book, an effort to de-Hinduize Pattini root and branch, a procedure that seems justified in regard to theology, but hardly in regard to the structure and style of her worship in Sri Lanka. This radical effort to de-Hinduize Pattini, though reasonable to a point, seems in its vigor a little too much like the "demythicization" of archaic forms for which the author rightly castigates certain contemporary historians in South India and Sri Lanka. But such problems, and other controversial or debatable points, are inevitable by-products of the boldness and sweep of what is clearly a landmark event in the historical anthropology of South Asia, and in the sociology of religion in general.

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Called the Loriki in some areas and the Canaini in others, the Hindi oral epic presented for the first time in these volumes narrates the exploits of the Ahir hero Lorik and his love affair with Candā or Canaini. It is recited by Aghirs in all the major eastern dialects of Hindi but is apparently not found in western Hindi or Rajasthani. The part of the story having to do with the love of Lorik and Candā is known to students of medieval Hindi literature in the form of the allegorical romance Candayān, a fourteenth-century adaptation by the Sufi poet Maulana Daud. The rest of the narrative, however, exists only in oral tradition.

At the time Shyam Manohar Pandey did his original fieldwork (1965–1967), he was pioneering in an area of research that had previously been ignored by scholars of Hindi literature. In the past fifteen years, however, the situation has changed dramatically, and Pandey's work takes its place within the context of a growing body of new work on the oral epics of India.

Pandey recorded eight different renderings of the Lorikī/Canaanī in both eastern Uttar Pradesh and Bihar. In these volumes, he has published the entire transcribed text of two of these. The first transcription (1979) is in the Bhojpuri dialect and was recorded in Banaras District; the second (1982) was recorded in Allahabad District and is in Avadhi. The two renderings are quite different—not only linguistically, but stylistically, metrically, in the construction of lines and episodes, and even in the overall plot sequence. Though some of the differences may be attributed to separate subregional traditions, and others to the degree of exposure the respective singers have had to other oral genres (the singer from Allahabad District is heavily influenced by the style of the Ālīhā epic), the element of variation is far more radical. Pandey states