

elephant that is with young. She brings bad luck. The full length of life of the best type of elephant is twelve decades or a hundred and twenty years, while the 'slow' caste may be expected to live only eight decades and the 'deer' caste as few as four.

The later part of the book describes the 'character' of elephants based on physical and mental characteristics. On obtaining maturity, most of the male elephants are subject to peculiar paroxysms of excitement known as *must*. The *must* fluid flows from the temples and various other parts of the body such as eyes, palate, ears, navel, penis, trunk, nipples, and hairs of the body. The *must* fluid seems to have some sexual connection.

The book also deals with various methods of catching elephants such as catching a whole herd by an elaborate trap pen; luring individual male elephants away from the herd by tamed females; chasing them in the open and catching them with nooses, one end of which is fastened to the tamed elephant on which the hunters ride; making nooses, the ends of which are held by men in hiding; covering over deep pit falls baited with food on the surface. The last two methods could be dangerous to the elephants.

Other interesting topics include food, medicine, and elephant care for each of the six seasons of the Indian calendar. Lastly, the book deals with the character and activities of elephant managers, trainers, and drivers.

Edgerton has done a masterful job in opening up to the English reader the intriguing world of Elephantology in India. This scholarly book provides a wealth of first hand information on the age-old tradition on Indian Elephant-Sport. It will be of great value for all those who are interested in elephant-lore and the Hindu traditions of India. Therefore, it is very fortunate that it has been made available in a reedition.

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PRASAD, ONKAR. *Santal Music. A Study in Pattern and Process of Cultural Persistence.* Tribal Studies of India Series, T 115. New Delhi: Inter-India Publications, 1985. Xv+133 pages. Select bibliography, glossary, index. Hardcover US\$36.00.

The Santals are a tribal group in India, numbering more than three million today, and living primarily in Bihar, West Bengal, and northern Orissa. At present, their source of livelihood is settled agriculture; hunting was also important in the past, but game has become scarce, due to deforestation and increase in the region's population (Orans 1965).

Scholars have long been interested in the Santals. The first book on them, *Sonthalia and the Sonthals*, written by a foreigner, was published in 1867. Indian scholars began to contribute work on the Santals during the early part of the twentieth century. This book is yet another addition to the existing bibliography of songs and poetic literature of the Santal (Mukherjea 1936; Sinha 1946; Bhattacharya 1962; and Raha 1967, to add a few more to Prasad's citation on page 1.

There are numerous reasons why scholars have been attracted to the Santals: they are the most populous of the Indian tribes, the Santali language is one of the oldest tongues of India, and the Santal rebellion of 1955-1957 had historic significance. Perhaps most important, the Santal people are famous for their love of singing, dancing, drinking rice beer, and *raska* ('pleasure') (Culshaw 1949: 39; Sinha 1959: 309; Orans

1965: 7). As Troisi (1979: 124) writes, "From the time a girl can toddle, she joins the line of dancers, while little boys ape the antics of the drummers." The book under review therefore deals with a very important aspect of the Santal culture in West Bengal (where their population is over one million).

Prasad's reason for writing the present book is that "an intensive study of their music is lacking" (1); he states that "the purpose of the study has been to understand the pattern and the process of persistence of the Santal culture through the study of their music" (1). However, the book fails to fulfill these objectives. The present book is not "an intensive study of Santal music that forms an integral part of the Santal life in its social and cultural context," but rather a systematic mathematical analysis of fifty-one songs. His study would have been a welcome addition to the literature if it had elaborated upon the social and cultural context of the songs. As it is, the readers are not told that *Sohrae* (the harvest festival) is the most important Santal festival, that *Baha* (the flower festival) ranks second, and that the *Bir* song-form is a part of the annual hunt (the entire event is known as *sendra*) which intensifies regional cultural and social inter-connection.

Out of fifty-one song-forms (fifty-three, if one counts 12a and 33b) used for analysis, 12 are *Sohrae*, 7 *Dasäe*, 5 *Bapla*, 1 *Baha*, 4 *Lagrë*, 2 *Giltwađi*, 2 *Bir*, 2 *Doñ*, 1 *Hořo rohoe*, 1 *Bhinsar*, 1 *Đanđa*, 1 *Gam*, 1 *Jan*, 1 *Jharni*, 2 *Mag*, 1 *Matwar*, 1 *Ahvan*, 1 *Bhagan rař don*, 1 *Bogři*, 1 *Comok*, 1 *Jořa rařdon*, 1 *Disam dular*, and 1 *Disam tol*. A total of twentythree types of song-forms are thus analyzed: thirteen of these correspond to Bodding's twenty-four song-form list (4); three song-forms (*Đanđa*, *Mag*, and *Matwar*) do not appear in Bodding; and seven song-forms (*Ahvan*, *Bhagan rař don*, *Bogři*, *Comok*, *Jořa rardon*, *Disam dular* and *Disam tol*) are emerging song-forms. Out of these seven emerging song-forms, four of them (*Bhagan rař don*, *Bogři*, *Comok*, and *Jořa rařdon*) are a newly composed variety of *Doñ* song-form, a form which is usually performed during marriage. (Among the Santals, there is much dancing, singing, and drumming during marriage ceremonies, which could be a reason for new emerging song-forms.) The remaining three (*Ahvan*, *Disam dular*, and *Disam tol*) can be classified into patriotic song-forms. Out of three song-forms which do not appear in Bodding's list, two songforms (*Đanđa* and *Matwar*) are probably dance song-forms associated with the *Sohrae* festival and therefore are not mentioned separately by Bodding. The *Mag* song-form is connected with the celebration of the *Magh Sim* festival (offering thanks before harvesting the thatching grass). This festival is performed only in the Santal villages where this grass is cultivated (see Troisi 1979: 139); perhaps Bodding's area of research did not have this grass, so the *Mag* song-form was not mentioned by him.

Except for stating that "... many of the song-forms of the Santal mentioned by Bodding do not constitute the living body of songs in the area of the present study" and that "... we have mentioned such songs which are known to a very limited number of Santals" (5), Prasad has not elaborated on the subject (except for an insufficient one page, 117, of concluding remarks). As a result, we miss an explanation as to why many song-forms are no longer practiced and why new song-forms are being added to the Santal repertoire; which are the songs, among the fifty-one, known to a very limited number of Santals? Why was it that the *Conđok' Lagrë* "could not be made available for analysis" (49)? Explaining such questions would have thrown light on the social and cultural context of Santal music and also would have justified the selection of the particular fifty-one songs for analysis.

There is one major setback in the working method which is used in the book. So far as the twelve universals are concerned, the method is good, because it is based on an accepted theory of relationships between fifths, fourths (referred to as consonance

by Prasad) and major and minor thirds (mediance). When the author talks about the merging of two universals to make sixteen "classmotifs" (6 and 115), the method becomes unmusical, because some of the "class-motifs" are not musically acceptable (e.g., rRmD, rMmn, and gmnN).

Additionally, there is no explanation as to why complete transcriptions are not given for some song-texts (i.e., Specimen Nos. 6, 12, 13, 14, 15, etc.). Is it to be assumed that the rest of the song-text follows the same melodic line?

Dr. Prasad is also silent about the rhythmic aspects of Santal music, an important element in studying the music of any given group or society. Glancing at the fifty-three songs transcribed, thirty-six specimens are in a 12-beat pattern (in combination of 3, 4, and 6), thirteen in a 16-beat pattern, two in an 8-beat pattern, and one each in 10- and 18-beat patterns; Specimen Nos. 3 and 10 begin with a 10-beat pattern (the melody and text are exactly the same in both) and then fall into a 12-beat pattern.

Diacritical marks and spelling in the book are not consistent (e.g., *dhak-dhak*, *tamak-tamak'*, *huḍukka-huḍukka*, *ṅuruṅ ṅuruṅ-ṅuruṅ ṅuruṅ*, *gilwari-gilwadi*). Not all italicized words appear in the glossary; *jatra*, *karam*, *mantar*, *dahar*, and others are omitted. The index is incomplete and inconsistent: *Baha*, *Bir*, *Jharni*, *Disam dulay* song-forms are not included in the index; *Gilwadi* has two separate entries; page numbers are missing for many entries. There are also many typographical errors throughout the book.

The author's system of melodic analysis is sound; it is a good model for further research in folk music, although some simplification is recommended.

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RAJ, P. SOLOMON. *A Christian Folk-Religion in India. A Study of the Small Church Movement in Andhra Pradesh, with a Special Reference to the Bible Mission of Devadas.* Studies in the Intercultural History of Christianity, Vol. 40. Frankfurt / M, Berne, New York: Peter Lang, 1986. Xii+375 pages. Illustrations, photographs, maps, bibliography, appendices. Paper SFr 75.—, ISBN 3-8204-8924-X.

The book under review deals with the problem of how far inculturation in the local culture is permissible to a Christian Church, in this case the Lutheran Church in Andhra Pradesh, India. The author is pastor in the Andhra Lutheran Church; his book is his thesis for a Ph.D. degree at the University of Birmingham. He took as his paradigm the "Bible Mission", a sect split off from the Lutheran Mission. The sect, founded in 1938 by Mungamuri Devadas, has at present about 25,000 followers. With the present trend for indigenisation (or contextualisation), more such local Churches may spring up in India among converts rooted in the local Hindu folk-religion, but only superficially instructed in the Christian faith which they have recently accepted. The question is: how much Christian faith-substance must they absorb to be called genuine Christians? Is there any danger that gradually they will drift back into their pristine religion because the evangelists had not sufficiently separated them from their folk-religion? On the other hand, because these "Group Churches," as the author also calls them, are intimately connected with the old folk-religion, they represent valuable links between the foreign and rather distant Mother Churches and the prospective converts among the local non-Christian population.

While in his first chapter the author thus states the scope of his study, he gives in chapter II a general picture of the land and people of Andhra Pradesh, to which he adds a short history of the Lutheran Mission. In chapter III, then, he gives the life-history of the founder of the Bible Mission, Mungamuri Devadas (1875?-1960). Working as a touring evangelist for the Lutheran Church for forty-six years, Devadas nevertheless in 1938 broke away from the Lutheran Church, after he had been asked to resign his job and had been refused communion by his pastor for his alleged aberration from the Lutheran faith. He took a substantial number of his disciples along into his new Church.

The author avers, however, that it was not so much aberration from the Lutheran faith which earned Devadas the stricture of his Church, but rather his willful and singular emphasis on certain points of belief which, though they were also held by the Lutheran Church, were considered of minor importance.

In chapters IV to XII the author explains with great sympathy and respect for Devadas the latter's basic theological views. Above all, his strong emphasis on the existence and importance of spirits and demons in the life of the people is significant. Devadas also claimed to have had visions of God and received personal revelations from God and the spirits. He was also convinced that he had the gift of healing diseases of mind and body and of driving out demons. The author points out that the Lutheran Church, too, believes in the existence of spirits and demons and their influence on