

Finally, Gaborieau gives an absorbing account of the Muslim dilemma, which is the demand to reject un-Islamic behaviour while being subjects of a Hindu kingdom. Muslims reject those components of Dasai ceremonial which sanctify power and authority, and which are therefore thought to be inconsistent with the Islamic separation of the sacred domain from that of secular power. However, in practice they accept the Hindu premise that all power is by its nature contractual and subject to the renewal which is a central theme of Dasai. By contrast, there is tacit acceptance of sibling and marital ties celebrated during the festival.

This is a well documented and scholarly volume. The authors and editors are to be congratulated on showing the rich diversity and common threads of Dasai in the Nepalese world.

SIMON STRICKLAND

GURINDER SINGH MANN: *The Goindval pothis: the earliest extant source of the Sikh canon*. xiv, 219 pp. Cambridge, Mass.: Department of Sanskrit and Indian Studies, Harvard University, 1996. \$35.

A zest for highly personalized infighting has served to keep Sikh academic politics bubbling at a heightened temperature, sometimes with scaldingly painful consequences for individuals branded as having questioned received orthodoxies. Themselves largely the product of the highly successful reformulation of Sikhism during the colonial period by the Singh Sabha reformers, these orthodoxies have therefore naturally tended to enjoy a prolonged existence at some cost to the academic liveliness of many areas of Sikh studies. So far as writing in English was concerned, indeed, it seemed for many years as if almost the only live areas of debate relating to the formative periods of the religion were those single-handedly excited by the scholarly work of the historian Hew McLeod (surveyed by this reviewer in *BSOAS*, 54/1, 1991, 184).

In recent years, however, there have been many encouraging signs of a wider quest for new understandings across a broader front of issues, particularly among Sikh scholars of a new generation working in several North American and British universities. One of these is Gurinder Singh Mann, whose Columbia doctorate was widely rumoured to promise some exciting new insights on the basis of hitherto largely inaccessible materials into a core issue of Sikh studies around which many had teetered for decades but into which only a few, notably McLeod's unfortunate pupil Pashaura Singh, had dared to penetrate too directly, namely the formation of the scriptural text of the Adi Granth itself, the very centre of Sikh ritual and devotion.

While a full treatment is promised by Mann for ampler later publication, the volume under review contains much material that will be of vital interest to all students of Sikhism. Here

he presents a more specialized study of the sixteenth-century manuscripts known as the Goindval pothis. These are well known to Sikh tradition as having been compiled during the time of the third Guru, Amar Das, and used as an important source by the fifth Guru, Arjan, in his compilation of the canonical scripture in the Kartarpur pothi of 1604, but proper access to their contents has long been prevented by the anxieties of Guru Amar Das's descendants who are their hereditary guardians. Thanks to his having been able to gain the confidence of the current custodians, Mann here presents the first properly usable account of these precious volumes.

His introduction shows on the basis of the abundant further evidence now available from a minute inspection that the traditional understanding of the status of the Goindval pothis as proto-canonical collections of hymns by the Sikh Gurus and the well known Sant saint-poets like Kabir and others is largely correct. Careful to underline his full acceptance of the uniquely canonical status of the modern *textus receptus* based on the Kartarpur pothi, Mann is able to show exactly how the Goindval pothis both underlie and differ from the well known text. A detailed description of the contents and arrangement of the two extant manuscripts, one now located at Jalandhar and the other at Pinjore, is used to argue convincingly that they must be survivors of an original set of four such volumes and to suggest some interesting reasons for the unfamiliar order of ragas adopted therein as principal modes of internal organization.

The second part of the study is printed in Gurmukhi. One chapter lists the opening and concluding verses of all the hymns contained in the two Goindval pothis, as transcribed by Mann. Sufficient preliminary attention is cautiously drawn to significant differences from the Adi Granth text to make clear the scale of the textual work which will one day need to be done. The following chapter prints in full the text of all 36 hymns which occur in the Goindval pothis but not in the canonical text. In addition to two hymns attributed to Guru Nanak and one to Guru Amar Das, plus a number of compositions attributed to Kabir, Namdev and other Sants, some of which are not elsewhere attested, there is a particularly interesting set of 14 assigned to a 'Gulām Sadāsevak', which Mann convincingly attributes to the fourth Guru, Ram Das, before his accession to the Guruship.

The endnotes appended to both the English introduction and the textual chapters repay close study. Although some readers may wonder at the omission of macrons in the transcription though not of subscript dots, given the reverse preference of most word processing programmes, more will have cause to regret the lack of an index which would greatly have aided reference to both the introduction and these notes. But this handsome volume is rounded out by an interesting selection of photographs which provides useful support for the various arguments advanced by Mann in this very welcome and approachable study of a very important subject.

CHRISTOPHER SHACKLE

Goindval Pothis The Earliest Extant Source Of The Sikh Canon

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