

Unfortunately the leaders belonging to the ruling class, right from the beginning of their rule, abused their position of power for personal gains and inaugurated a ruthless elimination of their competitors. To divert attention from their misrule which had failed to achieve national integration, to develop the economic potentialities of the State and improve the living standard of the underprivileged social classes, they indulged in an extravagant and wasteful build-up of their military forces, regardless of the extremely precarious economic situation of the country, with the purpose to wage war on India and to win back the provinces which India had unjustly occupied and refused to surrender to Pakistan. Twice within six years a war broke out with India, but both times the Pakistani forces were defeated and the country brought to the brink of bankruptcy. Had the big powers not intervened, Pakistan could not have survived. The defeat in the first war with India resulted in the downfall of Ayub Khan, but another general took over and the old policy scarcely changed. The defeat in the second war ended with a break-away of East Pakistan. But in West Pakistan the old ruling elite was too strongly entrenched and after the interlude of Z. Bhutto's rule, himself the scion of a wealthy land-owning family, again the army usurped the government in Pakistan.

The author has well brought out the part which economic and social factors played in the Indo-Pakistan conflict. Though he restricted his analysis to the decade from 1958 to 1968 which roughly covers the time Ayub Khan ruled his study is very valuable because just the economic and social aspects of Pakistan's political history have so far been largely ignored.

Since the book was published as late as 1978, a brief chapter relating to the events in Pakistan after 1968 would have set the author's findings into bolder relief. The author uses mainly Pakistani sources, and this is good because much less is known about the subject from the Pakistani point of view, while the Indian side is much better represented. But the author's preference for Pakistani sources has surely influenced his judgment and he cannot always be absolved of a strong bias in favour of Pakistan and its leaders. The British and the Indians are too often presented as arch-villains when a more impartial judge would have distributed the blame more evenly.

The whole treatment of the subject has a curiously marxistic slant, through the frequent use of marxistic terms such as 'feudal' and 'bourgeoisie', and the subtle suggestion of an inevitability of economic and social processes (Cf. p. 209, for example) which in reality they do not have. History could well have taken a different course if Pakistan had been gifted with more competent and less selfish and narrow-minded leaders.

Stephen Fuchs, Bombay

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JUNG YOUNG LEE. *Sokdam: Capsules of Eastern Wisdom*. Korean Studies Institute in America and Folklore Research Institute, Won Kwang University, Korea, 1977. 112 pages. Paperback, \$4.95.

These capsules of Eastern wisdom are interesting reading. They tell much of Korea's people, culture, emotions, and predicaments and give insight into Korean family relationships, marriage, role playing, and spiritual thought.

These *sokdam* tell of centuries old responsibilities within the family and state which are unquestioned rules to live by. The book also shows how values and morals

balance the relationship of the individual within the family structure. It becomes obvious that these *sokdam* are not rules to live by alone but an integral part of Korean culture.

In many ways this book compares with Gibran's "The Prophet." Its style and universality are enjoyable and enlightening. I especially enjoyed the art work which matches the text. Many prints include a saying or beautifully drawn figure. All in all, these *sokdam* are a good book for beginning students of Korean culture.

The book is available from Professor Jung Young Lee, Department of Religious Studies, University of North Dakota, Grand Forks, North Dakota 58202.

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HUPPERTZ, JOS. und HERM. KÖSTER. *Kleine China-Beiträge*. Selbstverlag, München 1979, 174 pp.

The pages of this book, which was sent us for review, are devoted to two entirely different topics; Part I: "Das tragische Schicksal einer chinesischen Enzyklopädie" (the tragic fate of a Chinese encyclopedia) (1-75) by Jos. Huppertz; Part II: "Zur Philosophie des Hsün Ch'ing. Eine Parallele chinesischen und westlichen Denkens," by Herm. Köster (76-174). The request to review this book in our journal first puzzled me a little: shall I not have to twist the nature of their topics beyond recognition if a review were to fit in a folklore journal? But I found a way to soothe my editorial conscience.

In writing about Part I, I have first to familiarize the reader with the project of a Chinese encyclopedia which met with a tragic end. It was Pope Pius XI (Achille Ratti, 1922-1939) who conceived the idea of a Chinese encyclopedia as a means to spread Christianity among the Chinese intelligentsia. Thus one actor in the tragedy of the Chinese encyclopedia was the Pope. Another one was Father Wilhelm Schmidt, a world famous pioneer of cultural anthropology and science of religion, at that time Director of the Anthropos Institute and the Lateran Museum as well as professor at the University of Vienna. The Pope entrusted this scholar with the task of finding personnel and means for the realization of his lofty project when Schmidt was about to leave for the Far East on a lecture tour. The third actor in the tragedy was Father Hermann Köster who was holding a theological doctoral degree from Gregoriana University in Rome and who at that time had spent just four years in China studying the Chinese language while teaching in a training school for Chinese clergy. Both Joseph Grendel, Superior General of the Steyl missionaries, and Schmidt had cast an eye on this talented young priest whom they hoped to be the right man for the job of the editor-in-chief of the projected encyclopedia. Schmidt and Köster first explored the financial possibilities and liabilities with regard to the encyclopedia and found the cost prohibitive. As a modest solution of this difficulty they wanted instead to publish in one volume a book on the science of religion from the Catholic point of view. The Commercial Press in Shanghai was willing to be the publisher. Grendel however was definitely set against this watering down of the Pope's idea. Köster insisted that the encyclopedia, if possible, should be based on a Sino-theology and not on Thomistic scholasticism, ignoring the fact that a Sino-theology did not yet exist and could not be built up *ad hoc* in a short time.