

BEWIG, JUTTA. *Chinesische Papierschnitte* (Chinese Paper Cuts). (Wegweiser zur Völkerkunde, No. 21) Hamburg, Museum für Völkerkunde und Vorgeschichte, 1978. Paper. 115 pp. Bibliography and illustrations.

Jutta Bewig tells us the history of Chinese paper cuts and introduces us to the artists, their techniques, the regionally different stylistic elements, the themes changing with the political developments in China, and the use of paper cuts.

R.-I. H.

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PRUNNER, GERNOT. *Papiergötter aus China* (Chinese Paper Gods). (Wegweiser zur Völkerkunde, No. 14) Hamburg, Hamburgisches Museum für Völkerkunde und Vorgeschichte, 1973. Paper. 85 pp. Bibliography and numerous illustrations and plates.

After a survey of the development of graphic art in China, we are introduced to the pantheon of Chinese folk religion which includes numerous nature gods, gods of settlements and the house, gods of the guilds, gods of wealth, fortune, and longevity, illness deities, heavenly physicians, gods of the underworld, gods who protect against demons. The popular printed graphic (*min-chien pan-hua*) is carved on wooden plates (*k'e-pan yin-shua*). We are also acquainted with how hagiographic depictions of the past are reinterpreted in the People's Republic of China. Door guardians become heroes of the factories or agriculture and lucky sayings become political slogans. The art of the Chinese paper gods seems to be dying out. This makes this documentation of the rich folk art of the past especially valuable.

R.-I. H.

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A. DHAMOTHARAN. *Tamil Dictionaries. A Bibliography*. Beiträge zur Südasiensforschung, Südasiens Institut, Universität Heidelberg, Band 50. Franz Steiner Verlag, Wiesbaden, 1978. 185 pp. Paper, DM 26.—

This bibliography of Tamil dictionaries will certainly be very welcome to Tamil linguists. So far bibliographies of Tamil dictionaries were few and rather incomplete. The author has obviously taken endless trouble to make his bibliography as complete as humanly possible.

Dr. Dhamotharan has divided his 669 listed dictionaries first into language and technical dictionaries. The language dictionaries he subdivided into monolingual and multilingual dictionaries, while the technical dictionaries are arranged according to various subjects. An index of authors at the end makes it easy to find each dictionary listed in the bibliography. Very useful are the short annotations after most of the dictionaries registered.

The author also mentions in his introduction that more than 2000 manuscripts containing lists of Tamil words are scattered in many libraries all over the world, but mainly in Europe. They would be important for the reconstruction of ancient Tamil as some of the manuscripts had been written before printing in Tamil script had been

started. But the author could list the names of only sixty of these manuscripts. Lack of funds prevented him from tracing the rest of the manuscripts. Thus a lot of work remains still to be done to locate and study these manuscripts.

Dr. Dhamotharan hopes that some persons might come forward to point out dictionaries which he has overlooked in his bibliography, or to correct entrances which are defective. This reviewer is able to give some information on only one item: Stephen Hislop's "Papers relating to the aboriginal tribes of the Central Provinces" which, as he claims, contain a short Tamil vocabulary.

I may point out that the author should consult E. von Fürer-Haimendorf's "An Anthropological Bibliography of South Asia" (La Haye 1958, No. 2410, p. 382). The "Papers" written by Hislop are still in manuscript form, though edited and prefaced in 1866 at Nagpure (*sic*) by R. C. Temple, then Chief Commissioner of the Central Provinces. The "Papers" are in four parts, bound together, with appendices.

This bibliography is an admirable piece of painstaking labour. The author deserves high praise for his work. Tamil linguists will hail it, though readers of the *Asian Folklore Studies*, I fear, will draw only slight benefit from its perusal.

Stephen Fuchs, Bombay

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HANS FREY. *Der Indisch-Pakistanische Konflikt in den Jahren 1958-1968.*

Beiträge zur Südasiensforschung, Südasiens-Institut, Universität Heidelberg, Band 38.

Franz Steiner Verlag, Wiesbaden 1978, XIX und 234 Seiten. Paper, DM 32.—

This is the sad story of a never-ending conflict between two States that were once united. Pakistan separated from India only in 1947, and for the wrong reasons; its establishment certainly did not procure a paradise for the Indian Muslims, as promised, but caused untold sufferings for millions of people whose life and property were sacrificed on the altar of religious fanaticism. Ruthless and irresponsible politicians and demagogues whipped up to frenzy the hatred and fear of the people on both sides of the new border, and ever since a fierce antagonism exists between the two States and refuses to die down.

The tragedy is that this antagonism is used by the Pakistani ruling circles to divert the attention of their subjects from Pakistan's inner problems. For the partition has not solved any of the existing tensions within the Muslim population itself. These differences existed for centuries, but were aggravated through the separation from India. During the struggle for independence the class struggle between the landowning ("feudal") elite, the growing middle class ("bourgeoisie") and the illiterate masses were temporarily suspended, but it flared up again, once independence was achieved and Pakistan established.

In the young democracy the lower classes, numerically stronger, claimed the right of guiding the policies of Pakistan. But the wealthy elite, in alliance with the former officials of the British colonial service, who at once had usurped the key positions in the new Pakistan Civil Service and in the Army, did not allow them to take over the government. With Fieldmarshall Ayub Khan they imposed army-rule on Pakistan and kept the parliamentary majority under strict control.

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