

The 105 figurines selected belong to the private collection of E. Senner who acquired them from Tibetan monks and refugees during several journeys to northern India and Nepal between 1954 and 1970. This is the first presentation of these figurines to the public.

The criterion for the selection which includes Lamas, Buddhas, sTon-pas (Teachers of the Bon religion), Yidams (tutelary deities), Bodhisattvas and Dharmapālas, was their connection to Tibetan Buddhism. Some Bon figurines were also included because of their stylistic connection to Buddhist art. Although the exact places of origin could not be ascertained, all the figures were undoubtedly modelled in Tibet. Indices with iconographic information, glossaries and a bibliography conclude this volume which is as precise in detail and as exquisite in lay-out as the previous ones.

Dieter Back

REINHARD HERDICK, *Kirtipur. Stadtgestalt, Prinzipien der Raumordnung und gesellschaftliche Funktionen einer Newar-Stadt*. (Schriftenreihe Internationales Asienforum 6). München, Köln, London: Weltforum Verlag, 1988. 272 pages, DM 89.-

Since the opening of Nepal to foreign visitors in the early fifties the unique physical and socio-cultural features of the traditional Newar settlements in the Kathmandu Valley have attracted tourists and scholars alike. This book is the attempt to give a comprehensive picture of the spatial phenomena and the underlying social and cultural concepts of the inhabitants of one particular Newar town. Kirtipur is a relatively small settlement with largely traditional social and economic features although it is located in close vicinity to the urban agglomeration Kathmandu-Patan. For some time in history Kirtipur was the fourth royal city besides Kathmandu, Patan, and Bhaktapur.

After an introductory chapter describing some basic elements of the Newar urban culture, part I contains a subtle analysis of the existing sources on the historical development of the town, i.e. chronicals, inscriptions, legends. In addition, the author draws also on the analysis of processional routes and present-day patterns of socio-religious spatial order, some of which still reflect early stages of urban development.

Part II provides empirical evidence of what may be summarized as the author's basic message: The physical features of houses and temples, the location and shape of residential quarters and public spaces, and the outstanding artistic quality of the Newar architecture are not the result of

aesthetical considerations, nor are the towns the product of "organic" or uncontrolled development. Rather are spatial phenomena the dynamic reflection of various cosmological models of spatial (and social) order. Religious and symbolic patterns can be considered as inherent principles of any physical differentiation and manifestation in traditional urban cultures. This thesis, already put forward by others (e.g. Wheatley 1971, Gutschow 1977, Brentjes 1981, Herrle 1983), is supported in Herdick's study by a whole gamut of empirical data and observations from the macro (regional and town) level down to the individual house and its inhabitants. The symmetrical arrangement of 12 clearly demarcated residential quarters and the grid-like pattern of the street network, although adapted to the local topographic situation, bears a striking resemblance to the idealized model towns of the medieval Indian treatises on town planning. This pattern is overlaid by others, e.g. a bi-polar division of the town and its subareas, which indicates tantric influences, a concentric arrangement of important structural elements, qualifying the town as sacred space and establishing a 'center of the universe', and finally also by the location of important deities. Concepts like these are actualized and renewed by ritual activity at the level of the family, the patrilinear clan, the caste group and the entire community of town dwellers. Rituals also play an important role in stabilizing the existing social structure and integrating the different segments of the urban society. The fixed routes for the numerous processions are the key for unravelling the complex fabric of spatial elements and functions.

The book is supplemented by an extensive annex (part III), which comprises source data on the socio-economic situation of 1500 households, surveyed in 1975 by the author, cartographic and verbal interpretation of this data, a bibliography, a compilation of the symbolic and ritual patterns of the town, a glossary, and an index.

Most of the material presented here is based on fieldwork in 1974/1975, hence providing a picture of the situation almost 15 years ago. Recognizing the focus of this study, the time lag between fieldwork and publication is of minor importance. Meantime the traditional towns are undergoing rapid changes which are no longer limited to the nearby capital Kathmandu, but increasingly affecting the social, economic, and religious life in the whole valley. The study does not touch on the tricky question of the "right" urban development or urban renewal policies.

What makes this book remarkable compared to other publications on the same subject is its wealth of detailed and precise information and careful analysis. Worth mentioning in this context are the excellent photographs and 70 informative maps and figures drawn by the author. Because of this,

Herdick's study may well become a valuable source book for other researchers interested in the complex field of Newar settlements and culture. Unfortunately books like this, written in languages other than English, are not accessible to the country's own researchers nor to those in charge of looking after the country's cultural heritage.

*Peter Herrle*

MICHAEL NEBELUNG, *Mobilisierung und Organisation von Kleinbauern und Landarbeitern im ländlichen Bangladesh - Bedeutung und Perspektiven einer von Nicht-Regierungs-Organisationen verfolgten Entwicklungsstrategie*. Berlin: Verlag für Wissenschaft und Bildung (VWB), 1988. 279 pp., DM 29,80

In the context of Bangladesh and the catastrophic perspectives for many of its people, this book, which was submitted and accepted as a doctoral thesis, is supposed to show "how farmers and labourers fight against exploitation and domination". The author assumes that theoretical discussions and arguments concerning "final truths in development politics" and the "search for final solutions to the eradication of poverty" are superfluous and irrelevant. Thus it is his aim to demonstrate how "non-governmental organizations" are "taking their destiny into their own hands" and focusing their efforts on the "poorest".

"Development from below" and "mobilization and organization" as well as "denationalization or disestablishment of development politics" are the catchwords describing the basis for the following presentation and the "world view" of the author. From the thus defined "position" the author proceeds to describe and analyze the examples of two non-governmental organizations: "Nijera Kori" and "Proshika".

The book is subdivided into four parts. In Part I some preliminary considerations concerning the approach of the book, the author's concept of development, the situation of Bangladesh and the structure of the following presentation are developed. This leads to the presentation of the theoretical approach concerning "mobilization and social movement".

Part II which is concerned with "mobilization and organization in rural Bangladesh" contains an elaborate account of the author's personal viewpoint and his methodological approach. Then "aspects of the agrarian and power structure" are presented and the function of non-governmental organizations for development in Bangladesh, specifically the two NGOs, are discussed. The