

the lower administrative level. Although the programme was meant for the many rural poor who lived below the poverty line, it turned out to favour the wealthy section of the population. They could afford the infrastructure necessary for making use of the support that was provided by the government.

Escher gives an account of the problems of IRDPs exemplified by activities in Hingangaon village (Maharashtra). For readers who are well acquainted with Indian society it is just one more example of the fact that access to land and social status determines wealth. Development strategies tend far too often to ignore caste, local structures of power and the very limited conditions under which the rural poor have to survive. Living on the brink, any participation in development programmes becomes a risky adventure for the rural poor. Political and economic predominance of the rural elites is too well established to give the poorer sections of the village a chance to improve their economic situation. The structures of hierarchy on the village level and the lack of the political preconditions for an effective land reform prevent the success of development efforts that try to transcend traditional social conditions.

An advantage of Escher's book is that it contains a lot of material that provides the reader with a good theoretical background, historical information and details of a particular example, thus giving an idea how IRDPs work and what their limits are.

Klaus Seeland

Mallanāga Vātsyāyana: Das Kāmasūtra. Übers. von Klaus Mylius. (Reclams Universal-Bibliothek, 1165.) Leipzig: Reclam, 1987. 197 pp., DDR 3.50 M.

Mallanāga Vātsyāyana: Kāmasūtram. Leitfaden der Liebeskunst. Hrsg. von Klaus Mylius. Buchgestaltung von Lothar Reher. Leipzig: Reclam, 1986. 227 pp., DDR 48 M. (= München: Beck, 1987. DM 38.–)

In 1972, Albrecht Wezler suggested in a belated review of Richard Schmidt's translation of the Kāmasūtra (ZDMG, 121, 269-283) that German indologists faced an important, if not primarily scholarly, task in providing 'a more precise and annotated translation' so as to allow better access to this classic of mediaeval Indian culture and scientific thought. Klaus Mylius, of Leipzig university, has now given us not just one but two translations: a handsome hardcover and an inexpensive paperback. The latter contains the scholarly translation; here additions by the translator are clearly marked, and short but sufficiently detailed notes have been added. The introduction analyses the Kāmasūtra's position within the development of Indian

thought and Sanskrit literature, its date and the cultural and social context from which it stems. A glossary explains Sanskrit terms and Indian names, and an appendix lists and discusses other translations as well as studies on Indian erotics. The task of this translation was rightly seen as deciphering the meaning of the sūtra-text itself, and while the famous commentary Jayamaṅgalā of Yaśodhara was of course utilized, it was not, as had been the case with most earlier translations, used for padding Vātsyāyana's text. Thus, this German version, apart from being precise and trustworthy, also manages to give a good impression of the style of the original, of its conciseness.

For the hardcover edition, which is destined for the non-specialist, the translation was smoothed out, there is no indication of the translator's additions, and some of the information which, in the paperback, is relegated to the notes, has been included in the text itself. The result is obviously easier to read and should thus be more accessible to the general reader. A postscript provides general information on the Kāmāsutra and its wider context, and as in the paperback, an annotated bibliography of other translations and studies is added. Lothar Reher has designed a series of marbled paper patterns which form the background of all the pages of text; this theme is also taken up in the design of the binding. As printing and binding are of the highest standard, the hardback proves a most attractive object for booklovers and thus does justice to a text concerned with the pleasures of life.

We must hope with the translator that this new version – 'a critique both of philistinism and eurocentricity' – will finally allow an unprejudiced reception of a classic and thus contribute to a 'humanist view of love and sex'.

Hartmut-Ortwin Feistel

Dirk Bronger: Die Philippinen. Raumstrukturen – Entwicklungsprobleme – Regionale Entwicklungsplanung. (Mitteilungen des Instituts für Asienkunde, 159). Hamburg: Institut für Asienkunde, 1987. 559 pp., DM 46.–

If you have any questions about the Philippines, consult this book! And this is by no means an ironic statement. Packed with tables (108 in all), graphs, maps, 20 pages of detailed bibliography, a statistical appendix and a pleasantly long English summary, the reader is introduced to the spatial aspects, development problems, and regional development planning of the Philippines. The subtitle of the book aptly places it in the realm of political geography. The desire to grasp the reality of the Philippines as comprehensively as possible is felt throughout the book.