IKONOGRAPHIE UND SYMBOLIK DES TIBETISCHEN BUDDHISMUS. Edited
            by Klaus Sagaster. Wiesbaden: Otto Harrassowitz, 1983 ff.
Nr. 2248 = Teil A I: Die Sādhanas der Sammlung Ba-ri brgya-rtsa. Description
            of deities by Loden Sherap Dagyab, 1983. IV, 154 pages, DM 98.-
Nr. 2377 = Teil A II: Die Sādhanas der Sammlung Ba-ri brgya-rtsa. Drawings by
            Namgyal Ronge, explanations by L.S. Dagyab, 1983. IV, 162
            pages, 127 illustrations, DM 48.-
Nr. 2249 = Teil B: Die Kultplastiken der Sammlung Werner Schulemann im Mu-
            seum für Ostasiatische Kunst, Köln. By Ursula Toyka-Fuong,
            1983. IV, 196 pages, 63 illustrations, DM 198.-

Anyone interested in Tibetan iconography is doubtless aware of the lack of a
systematical list of data which could help him in identifying one or other im-
age or figurine. Such an aid is indeed long overdue.

    Now an iconographical manual of Tibetan art has been issued by the "Son-
derforschungsbereich 12" of Bonn University. One can indeed say that the
authors have been successful.

    It is not for the reader looking merely for a new illustrated volume, but
for the person wanting to use it as an aid to identifiying figurines or images
of Tibetan art.

    The edition, the first in a series of similar publications, is divided into
two parts: A, the theoretical part, with the subdivision I and II, and B, the
exemplification of the given data by means of a collection of Tibetan figurines
(Collection Werner Schulemann, Cologne).

    A I describes 79 deities according to the Ba-ri brgya-rtsa, a sādhana text
compiled in the 17th century A.D., but going back in some parts to the 11th.
A sādhana text was written not for an artist but for the meditator to help him
to create before his inner eye the correct appearance of the deity required.
Those texts are very helpful for identifying actual pictures, reflecting as they
do the development in Tibetan art.

    . L.S. Dagyab has worked out for the first time with regard to the above-
mentioned Tibetan sādhana text in part A I a list of 23 criteria for identifying
a deity. Not all criteria are applicable to all images. The sādhana text refers
to thankas, but is also useful for figurines shown in part B, where three of
the 23 data may be neglected (they are given in brackets): name - sex - char-
acter - appearance - (colour of the body) - head - face - hair - eyes - mouth
- arms - gesture/attributes - leg posture - ornaments - costume/dress -
headgear - base - (back-rest) - frame - other criteria - (position) - attendants.
The iconographical data are numbered A and B depending on whether they be-
long to part A or B. (The following publication will have the letter C, etc.)
The name of the deity is given in Tibetan (and wherever possible in Sanskrit),
then its appearance and competence. A positional scheme is also given, if it
is a group of deities that belong together. In part B there is on the opposite
page which can be unfolded, a reproduction of the figurine and additional re-
marks, if iconographic particularities of the deity described make them ne-

cessary. The editor of part B, Mrs.Toyka-Fuong, gives sketches of parts of the figurines. The reproduction of the figurines is of excellent quality so that one can perceive even the smallest detail.

Part A II functions as supplement to A I and gives exact drawings of 19 of the 79 deities described in A I, because they present difficulties in interpretation, thus enabling the student to interpret them correctly. Besides this the Tibetan artist N.G.Ronge gives drawings of all possible positions, gestures and emblems.

For the drawings of the postures he consulted six other Tibetan texts, because the postures have changed considerably over the centuries. He cites the Tibetan description of the six different texts in full length, and gives an English and German summary of them. The postures as well as the gestures and emblems are given with Tibetan and Sanskrit titles and English and German translation.

As it was the aim of the authors to provide a manual suitable even for the amateur, one must praise the detailed analytical indices. It is not the case that one can find a deity only if one knows the Tibetan or Sanskrit name; one can also try to identify it by means of the number of arms, by emblems, gesture, posture, etc. The analytical index follows the 23 criteria. The more criteria one collects the easier it is to identify the deity. The future volumes will retain the same scheme as the three parts published so far.

One can hope and wish that this will become a widespread publication and that it will be continued in the same promising manner.

Dieter Back

MARKUS SPINATSCH: Boda. Ein Dorf am Rande der Welt. Eine Untersuchung zur politischen Ökonomie der Unterentwicklung in einem ost-bengalischen Dorf, im Nationalstaat Bangladesh und in der Weltgesellschaft. (Sozialwissenschaftliche Studien zu internationalen Problemen, Vol.93). Saarbrücken/Fort Lauderdale: Breitenbach, 1984. viii, 292 pages, DM 34.-

"Boda - a village on the fringe of the world. An analysis of the political economy of underdevelopment in an East Bengal village, in the national state of Bangladesh, and in world society" (originally a Ph.D.thesis of Zürich University) studies underdevelopment as a global, a national and a local problem.

After a short introductory chapter (1), the author, in part I (chapters 2 and 3), looks at underdevelopment in what he calls "world society", i.e. the historical reality of world society, the "globalization" of modes of production and the current crisis of world society. Then he deals with the basic theoretical features of the structure and dynamics of world society, i.e. the formation