

choice of words at several places in his introduction, which might sound condescending toward Buddhists. It is unfortunate that Gombrich, following Spiro, has left the general reader with an impression that "the institution of Buddhist monachism answers to certain regressive character traits; that it can serve as a charter for narcissism . . ." without elaborating the point more thoroughly. He notes this line of interpretation as "a bold suggestion put forward by Professor Spiro. . ." (p. xxvi). This might lead a reader to conclude (because there is no further elaboration) that the subtle and comprehensive notions of "going forth" (*pabbajjā*) and "going against the stream" (i.e., current norms of convenience, *paṭisotagāmin*) primarily "answer to certain regressive character traits."

Gombrich's second part of the introduction is helpful to a scholar and his third part, though brief, is fine, particularly because it draws attention to Sinhala Buddhist art and might lead others to pursue this subject further. The textual tradition is there, both Pali and Sinhala, and the art is there, although rapidly deteriorating. We need more authors with Gombrich's talent and knowledge of Sri Lanka to try to duplicate the high standards of this book for other texts and stories.

Margaret Cone's judgment of the English verse translation by W. H. D. Rouse written seventy years ago (p. v) seems unnecessarily harsh, but her translation of the *Vessantara Jātaka* is quite good. The light raillery of the old brahmin Jūjaka by his wife, Amittatāpanā, is delightfully translated, keeping both the pace and satire of the Pali text (pp. 41–43). There are several other splendid examples of a job well done.

Translating a story with such ramifications into dimensions of the human drama as the *Vessantara Jātaka* is not an easy task. It is a noteworthy accomplishment to engage a reader who does not know Pali with the multiple layers of interpretation, and to reveal the relevance to such a reader of the complex facets of human experience embedded in a famous story. Cone has done this. To provide a context that places a story in its religious milieu and worldview in both the past and more recent times, through scholarly research and photographic illustrations, is a demanding and time consuming process. Gombrich has done this. The authors' collaboration has been most fruitful.

JOHN ROSS CARTER
Colgate University

Hawkers in Southeast Asian Cities: Planning for the Bazaar Economy. By T. G. MCGEE and Y. M. YEUNG. Ottawa: International Development Research Centre, 1977. 138 pp. Bibliography, Appendix. \$7.50.

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