

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
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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.

This short, deceptively simple book is a welcome and substantial contribution to the little understood nature of the structure of urban societies not only in Southeast Asia but in much of the developing world. It brings together the results of a two-year study begun in 1973 under the auspices of the Social Sciences and Human Resource Division of the International Development Research Center of Canada. The study deals with street traders and petty merchants in Jakarta and Bandung in Indonesia; Kuala Lumpur and Malacca in Malaysia; and Manila and Bagio in the Philippines. The authors compare their information with that of other works in the field, especially the material on Singapore and Hong Kong. The book is specifically designed to be of practical use to national and local planners and administrators who

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Table of Contents Hawkers In Southeast Asian Cities Planning For The Bazaar Economy

1. Understanding the eBook Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - The Rise of Digital Reading Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Advantages of eBooks Over Traditional Books
2. Identifying Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - User-Friendly Interface
4. Exploring eBook Recommendations from Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Personalized Recommendations
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy User Reviews and Ratings

- Hawkers In Southeast Asian Cities Planning For The Bazaar Economy and Bestseller Lists
- 5. Accessing Hawkers In Southeast Asian Cities Planning For The Bazaar Economy Free and Paid eBooks
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy Public Domain eBooks
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy eBook Subscription Services
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy Budget-Friendly Options
- 6. Navigating Hawkers In Southeast Asian Cities Planning For The Bazaar Economy eBook Formats
 - ePub, PDF, MOBI, and More
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy Compatibility with Devices
 - Hawkers In Southeast Asian Cities Planning For The Bazaar Economy Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Highlighting and Note-Taking Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Interactive Elements Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
- 8. Staying Engaged with Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
- 9. Balancing eBooks and Physical Books Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Setting Reading Goals Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Fact-Checking eBook Content of Hawkers In Southeast Asian Cities Planning For The Bazaar Economy
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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