

path is thus indicated which has meandered right into our own children's books. Thus, ancient Egypt also shows itself to be a wonderful source for our own present-day culture, even from the example of the animal story.

Compared with the first edition, it may be considered as a particular improvement that the list surveying the motifs has not only been extended, but that the references are given in all cases. This making accessible of the material occupies in fact 11 pages. We should also be grateful for the fact that much illustrative material has been made available through the 37 illustrations. Whether one is an egyptologist, an Egyptian of the 20th century, a research-worker on fairy-stories or an expert in folklore – this comprehensive, almost amusingly written little book, which is at the same time scientifically reliable, is to be recommended warmly. -u.

BUDDRUS, GEORG

The Language of Sau in East-Afghanistan

(Munich Studies of Philology, Supplementary Number M)

[“Die Sprache von Sau in Ost-Afghanistan”]

(Münchener Studien zur Sprachwissenschaft, Beiheft M)

München: Verlag J. Kitzinger (in Kommission), 1967; 150 p.

Sawi, the language of the village of Sau, is one of the strangest residual languages in the north-west of the Indo-Arian linguistic sphere, which has preserved unusual archaic features through its isolation in remote mountainous valleys and has, at the same time, experienced numerous innovations. Whereas G. Morgenstierne and W. Lentz have provided merely short reports on it, G. Buddruss for the first time presents a detailed description, based on material he was able to record as a member of the German Hindu-Kush Expedition 1955–56. This is not sufficient for a complete grammar, since only 1½ days were available there with an informant who moreover was difficult as a person. Yet the material gives a very good insight into the phonological and grammatical system of the language. It confirms the assumption already made by Morgenstierne that Sawi is a dialect very close to Phalūra which has been influenced lexically by Gawar-Bati.

Phonology and morphology, apart from the mere description, also provide historical allusions and parallels from other Dardic languages. Of the 11 texts given, two only (8 and 11) are indigenous narrative material. No. 8 is of interest as a variant of the widely-spread story of two male fairies who take possession of human beings and make them mad. The volume concludes with an etymological vocabulary together with a German-Sawi index and a map. Owing to its lucidity

and meticulous treatment, the volume has become a valuable contribution to Dardic philology, in spite of the small amount of the recorded material.

Professor Dr. Hermann Berger

ECKARDT, ANDRE

History of Korean Literature

[“Geschichte der koreanischen Literatur”]

Stuttgart: Verlag W. Kohlhammer, 1968; 152 p.

Korea has, alongside its large neighbours China and Japan, received far too little attention in western scholarship. There has always been the tendency to treat it to a certain extent as an appendage to the one or the other. It is therefore particularly appreciated that Andre Eckardt has taken the trouble to do justice to the cultural originality of Korea and to draw attention to its special position in a series of publications.

Eckardt has now published a new work on the history of Korean literature, being the first work of this nature in German. Apart from a few preliminary studies by him or his pupils, the author bases himself almost exclusively on Korean sources. This fact alone and the numerous original translations of songs, poems and pieces of prose vouch for the scholarly value of the work.

In the introduction Eckardt once again stresses the special position of Korea compared with its western and eastern neighbours, although he also refers on the other hand to cultural borrowing from China in the fields of writing, philosophy, religion and legal system. It is interesting to learn that Japanese katakana and hiragana are really said to go back to the Korean Idu script.

The oldest literary works from Korea which have survived are songs which were recorded in the historical accounts of Samguk-yusa and Samguk-sagi. These are the so-called Hyang-ka (“rustic poems”). They bear witness to the fact that in the 6th and 7th century A.D. the poem and song were cultivated in all sections of the Korean population. Chinese literary influence is found when, in the T'ang period, the fame of such poets as Li T'ai-po and Tu Fu filled the whole of the East. During the 8th century a prose literature in the form of stories of spirits and miracles gradually emerges.

There gradually developed from the short Hyang-ka the Tschang-ka (long poems) which were cultivated at court, by the common people and amongst the buddhists.

Printing using movable letters was discovered in the 15th century, in 1403, in other words roughly fifty years before Gutenberg. This was