

worked closely starting in 1939, had extensive formal training in music. Strayhorn got full composing credit for some of the Ellington band's best-known recordings, including "Take the 'A' Train" and "Chelsea Bridge" (both 1941), and collaborated on many other works—"a fact Ellington himself admitted far more readily than did many of his admirers," says Teachout. Crouch, he adds, has given Ellington sole credit for several joint Ellington-Strayhorn compositions.

"Part of what led Ellington to employ better-trained musical collaborators," Teachout says, "was his own lack of technical assurance—the same thing that led him, in gen-

eral, to shun longer forms." Most of Ellington's so-called extended works, the author maintains, "are actually suites whose purported structural unity is more a matter of clever titling (*The Perfume Suite*, *A Drum Is a Woman*) than anything else, and which are extremely uneven in musical quality."

While all of Ellington's long pieces "contain passages of great beauty and originality, none—with the possible exceptions of *Reminiscing in Tempo* and *The Tattooed Bride*—can be said to 'work' structurally," Teachout argues. To refuse to acknowledge Ellington's limitations, he concludes, is only to diminish his true achievements.

OTHER NATIONS

Is Pakistan Coming Apart?

A Survey of Recent Articles

Nearly a half-century after it emerged from the Partition of 1947 as a new nation, Pakistan may be in danger of becoming another Bosnia. The government in Islamabad, writes Christopher O. Hurst, a researcher at California State University at San Bernardino, "must now contend with peoples who feel far greater allegiance to their ethnic homeland than to the concept of a greater Pakistan."

When the Indian subcontinent was partitioned, and the Muslim-majority areas were combined to form Pakistan, the hope of M. A. Jinnah (1876–1948) and the other founding fathers was that, though the government was not to be a theocracy, the common Muslim identity would hold the country together. "Islam is a powerful force in Pakistan," Hurst writes in *Studies in Conflict & Terrorism* (Apr.–June 1996), "but pleas for Islamic unity have done little to prevent . . . ethnic and sectarian conflict." Such pleas certainly didn't prevent East Pakistan, geographically separated by India from the rest of Pakistan, from breaking away in 1971 to become Bangladesh. Indeed, that successful secession inspired other separatist movements in Pakistan—and steeled Islamabad's resolve to suppress them.

Pakistan's population of 128 million includes five major ethnic groups: the Punjabis (62 million) in the northeast, the Pashtuns (17

million) in the northwest, the Baluchs (three million) in the southwest, the Sindhis (17 million) in the southeast, and the Muhajirs, an "umbrella" group made up primarily of immigrants from India and their descendants, most of whom live in the Sindh region.

Ironically, in light of some Western observers' fears of Islamic "fundamentalism," religious political parties have never had much success with the Pakistani electorate. In the October 1993 election, the religious parties obtained only three seats in the 237-member National Assembly.

That same 1993 election returned Benazir Bhutto and her Pakistan People's Party to power after three years in opposition. Last November, however, President Farooq Leghari dismissed Prime Minister Bhutto and dissolved the National Assembly, accusing her government of corruption, financial mismanagement, and involvement in political violence. New elections are to be held in February.

Ethnic conflict, though not the cause of Bhutto's downfall, is at the root of many of Pakistan's political troubles today, and the worst trouble spot is the southeast industrial city of Karachi and the surrounding Sindh region. There, reports Ahmed Rashid, a correspondent for the *Far Eastern Economic Review* and London's *Daily Telegraph*, writing in *Current History* (Apr. 1996), Muhajirs

and Sindhis have been locked in a long struggle. Radical elements in the Muhajir Quami Movement (MQM), an organization founded by Altaf Hussain (now in exile in London), agitate for an independent state of Karachi. "Since Bhutto's return to power in 1993, the MQM has been waging an urban guerrilla war of increasing ferocity against her government," notes Saeed Shafqat, director of Pakistan studies at the Civil Service Academy, in Lahore, writing in *Asian Survey* (July 1996). Nearly 2,000 people died in 1995 alone. Massive strikes called by Hussain have disrupted the whole country's economy.

The conflict dates back to 1971, when Bhutto's Sindh-born father, Zulfikar Ali Bhutto, came to power. He and his moderate socialist Pakistan People's Party openly favored the Sindhis, winning, for example, legislation making Sindhi the official language of the Sindh province. This, Hurst notes, infuriated the Muhajirs, touching off large-scale riots. In 1979, Bhutto was overthrown by General Zia ul-Haq, a Muhajir, and later executed. Zia, no more evenhanded than his predecessor, stoked Sindh antagonism. In the mid-1980s, Islamabad quashed a Sindh insurgency, but that only strengthened Sindh nationalism.

In the southwest, meanwhile, Baluch nationalism flourishes, Hurst reports. Secessionist sentiment there has its roots in the 1970s, when the Punjabi-dominated federal government crushed a Baluch insurgency. As a result, public opinion swung heavily toward full-fledged secession. Today, thanks to discrimination and continued repression, the Baluchs are politicized "as

never before." At least one section of Pakistan (besides the Punjab) has largely been spared massive ethnic violence. In the North-West Frontier Province, Pashtun nationalists have been relatively quiet. But "a vigorous Pashtun secessionist movement," Hurst says, "is a distinct possibility."

Bhutto responded to these pressures the same way her predecessors did. "During periods of ethnic upheaval," Hurst observes, "Pakistani governments have often raised the emotional topic of Kashmiri autonomy in order to divert attention away from domestic problems." That is what Bhutto repeatedly did. Since 1947, Pakistan and India have fought three wars over Kashmir, which each partly controls and to which both lay claim. But Hurst and others doubt that Pakistan's basic problems can any longer be evaded this way.

Bold measures are needed, these analysts agree. Bhutto, Radcliffe-educated and well liked by Washington, failed to provide them. "By most accounts," writes Peter Beinart, managing editor of the *New Republic* (Dec. 9, 1996), she "accomplished almost nothing during her two stints as Pakistan's prime minister."

Islamabad's next government must forge a new relationship with the ethnic leaders of the provinces. "Pakistan's survival into the next century depends on a greater devolution of political and economic power from the center to the provinces and cities," Ahmed Rashid writes. Unless that happens, the ethnic conflicts tormenting Pakistan cannot be resolved.

Why the English Love Tea

"Accounting for Taste: British Coffee Consumption in Historical Perspective" by S. D. Smith, in *Journal of Interdisciplinary History* (Autumn 1996), 26 Linnaean St., Cambridge, Mass. 02138-1611.

Tea drinking, like roast beef and cricket, has long seemed an essential part of the British way of life. But it wasn't always so, observes Smith, a lecturer in economic history at the University of York. Until the early 1700s, coffee was king; the English consumed 10 times as much java as tea. By the mid-1780s, however, tea was on top.

Tea had several advantages over coffee. It was easier to prepare, since no special grinding equipment was needed. It lacked coffee's unsavory association with London's "deca-

dent" coffeehouses, where patrons often spiked their drinks with alcohol. Tea, by contrast, was thought to have the "virtues of sobriety and morning alertness." Yet while Britain embraced the honey-colored brew, coffee remained the favorite on the Continent.

Why were British taste buds so different?

They weren't, Smith argues. The hallowed British taste for tea is in reality nothing more than a product of the law of supply and demand.

In the early 18th century, when coffee was