

SHORT REVIEWS

TIBET. THE COUNTRY AND ITS INHABITANTS.

By F. Grenard. *iv* + 373 *pp.*

Reprinted by Cosmo Publications, New Delhi, Price: I. Rs. 75/

The dust-jacket of this very nicely printed and bound book declares that "This is the fullest up to date description obtainable of the country, and its inhabitants, its resources, religions, administration and political organisations & contains the most instructive information for anyone interested in the many aspects of political, social and religious life of Tibetans and Tibet". This is a somewhat ambitious statement—the book was originally published in London in 1904, and is a popular and not uninteresting summary of "A scientific Mission to Upper Asia," published in 3 volumes in Paris in 1897-1898. The map of the original 1904 edition is not included in this reprint.

It is objectionable that reprint publishers do not print the original publication date (or the original title page) and it is misleading to claim this book to be "up-to-date". If Kailash readers wish to refer to up-to-date books on Tibet, this reviewer will suggest Hugh Richardson: TIBET AND ITS HISTORY, published by Oxford University Press in 1962 (I. Rs. 60/—) or R. A. Stein: TIBETAN CIVILIZATION, published by Faber and Faber Ltd., London in 1972 (£ 4), both handsomely illustrated.,

The cover also states that the death of Mr. Dutreuil de Rhins, Mr. Grenard's companion in Tibet, was due to a "treacherous attack". However, there are two sides to every coin, and the arrogant behaviour of the expedition members must indeed have upset the local people. There also exist Tibetan accounts of the tragedy to the effect that the Tibetans did not "steal" the party's horses, but that these horses were *ula* horses which were not to be used beyond the village where Mr. Grenard claimed they were "stolen". If this was so, surely Mr. de Rhins' forcibly taking two other horses as "hostages" from the villagers must have enraged them, and while this do not justify murdering Mr. de Rhins, it explains more of the background than Mr. Grenard gives.

The publisher would be well advised to have properly researched and up-to-date introductions included in works of this nature.

THE EXPLORATION OF TIBET.

By Graham Sandberg. *vi* + 323 *pp.*, 1 *map.*

Reprinted by Cosmo Publications, New Delhi, 1973. Price: I. Rs. 60/—

The present reprint of this book, which was first published in Calcutta in 1904, is another example of the lack of knowledge on the part of publishers nowadays regarding what is valuable and worth reprinting, and what is not. Graham Sandberg's book

covers the exploration of Tibet up to the Younghusband Expedition in 1904, and does so fairly loosely and not very accurately. Exactly the same period is covered much more adequately, in a beautifully illustrated book by John MacGregor (pseud.), *TIBET: A CHRONICLE OF EXPLORATION*, published in 1970 by Routledge and Kegan Paul, London. The price of MacGregor's book is £ 4, which is very reasonable compared to the I. Rs. 60/—charged for Sandberg's which has no illustrations and is reprinted without one of the original maps. The original year of publication is not given in the reprint edition. The printing and binding of the book is very good but it is a waste of good paper and resources to reprint such a book.

INDIAN EXPLORERS OF THE 19TH CENTURY

By Indra Singh Rawat. *vix*+228 pp., 8 plates, 1 map.

Published by The Publication Division, Govt. of India,
New Delhi, 1973. Price: I Rs. 15/—

It is a pleasure to see at last a book on the "Pundits" or "Native Surveyors" who in the 1860—80's travelled throughout Tibet and the Himalayas in disguise in order to map the area. A book about these remarkable men is long overdue, and while Mr. Rawat, who is himself a retired practical surveyor of the Survey of India, answers some questions, he raises new ones as well. Mr. Rawat happens to be a nephew of the famous "pundit explorer" Kishen Singh (1850-1921), better known by his pseudonyms "AK" or "Krishna", and hence the most interesting part of the book deals with the life and explorations of the Singh cousins, Nain Singh ("No. 1", the "Chief Pundit"), Kailan Singh ("GK") and Kishen Singh.

The book is divided into three sections, an appendix on Kailas/ Manasarovar, and a glossary. It is most unfortunate that there is no bibliography, and this reviewer feels that the Survey of India could have assisted Mr. Rawat in this respect, as it would have increased the value of the book considerably.

Section one (pp. 1-62) narrates some of the explorations by Nain Singh. Section Two (pp. 63-144) is on Kishen Singh and Section Three (pp.145-210) on Kailan Singh, Hari Ram, Lala, Nem Singh, Kinthup, Rinzin Namgyal, Ugyen Gyathso, and three Muslim explorers.

The book suffers somewhat from lack of structure and in the organization of the material. The publishers have also not worried much about layout and editing. We are not given a full list of all the explorers, and all their various pseudonyms. This is still a bit confusing. For example, was Nain Singh also "A" ? While some of the narratives are very explicit as to dates, others are completely lacking reference to the periods covered, see pp. 72-74, pp. 148-152, etc. It would have been most useful if a detailed listing of the various journeys done by each surveyor could have been made, giving the places, months and years. For example, there

is no mention of the most important journey done from early 1867 by Nain, Mani and Kailan Singh to north-west and south-west Tibet. Was "AK"'s journey in 1871 /72 to Lhasa the same as the one referred to in contemporary journals as that of "D" and party? Is this journey, which Mr. Rawat describes from July 1871 to 9 March 1872 when the party reached Lhasa, different from the journey described by Mr. MacGregor ("Tibet: A Chronicle of Exploration." London 1970, pp. 261-262) as lasting from the autumn 1872 to 9 March 1873? Who has got the year wrong here?

Mr. Rawat also states (p. xix) that a full account of Sarat Chandra Das's work is not available. This is not so—S. C. Das wrote two huge confidential reports to the Government: "Narrative of a Journey to Lhasa in 1880-1882" (157+33pp) published in 100 copies in Calcutta on 27.3.1884; and "Narrative of a journey round lake Yamdo (Palti) and in Lokha, Yarlung, and Sakyas in 1882," published in 100 copies in Calcutta on 16.5.1887. These were summarised in his book "Journey to Lhasa and Central Tibet", published in 1902.

As will be seen, despite Mr. Rawat's admirable effort, more work needs to be done in order to do full justice to the scientific work done by these Sikkimese and Indian explorers. The Survey of India should publish, or help the publication of, their complete reports, properly supported by sketch maps, an exhaustive bibliography, and an appendix on all the explorers' complete itineraries.

H.K.K.

ART LAMAIQUE, ART DES DIEUX. By Jacques van Goidsenhoven.
285 pp., including 139 plates. Published by Editions Laconti, Brussels 1970.

In recent years, interest in Tibetan art has been greatly stimulated by a number of books which, like the present volume, are intended for the general public, but which frequently contain pictorial material for which the specialist, too, is grateful. There is therefore every reason to congratulate Mr. van Goidsenhoven as well as the publishers for having produced a book which is well laid-out, technically of high quality, and above all, which presents a large number of objects, the majority of which belong to private collections (including that of the author) and consequently have hitherto not been accessible.

The book is intended to be a manual for private collectors, initiating them in the basic elements of Tibetan Buddhist iconography. The author illustrates the following iconographic categories: Ādi-buddha (p. 19-27), Dhyāni-buddhas (p. 29-34), Śākyamuni (p. 35-41), bodhisattvas (p. 42-81), goddesses (including dākinis) (p. 82-117), tutelary deities (*yi-dam*) (p. 118-39), id. (dharmapālas) (p. 140-79), lamas (p. 180-95), minor deities (p. 196-203), followed by a section on thankas (p. 204-27),

and ritual objects (p. 229-73). Except for the thankas depicted on p. 204-27, all the objects are of metal.

The material is systematically arranged and much space is used to describe iconographic details, e.g. the various attributes characteristic of each deity. For the amateur collector, the book will be of considerable help. For more comprehensive treatment of Tibetan iconography, the author refers the reader to the works of W.E. Clark, *Two Lamaistic Pantheons* (Cambridge, Mass., 1937), A. Getty, *The Gods of Northern Buddhism*, (Oxford 1928), and A. Gordon, *The Iconography of Tibetan Lamaism*, (New York 1939), to which might have been added the monumental works of G. Tucci, *Tibetan Painted Scrolls*, (Rome 1949), and Lokesh Chandra, *A New Tibeto-Mongol Pantheon* (New Delhi, 1961-72). In the present volume it is highly commendable that several objects are depicted from different angles, and further, that a number of deities are represented by several different objects, illustrating the extent to which different schools and changing periods may variously interpret the same iconographic material. Thus Avalokiteśvara-Padmapâṇi is shown thrice (p. 59-62), and A° -ṣaḍakṣarin and Mañjuśrī four times each (p. 63.-67, p. 74-81). Hevajra is like-wise shown thrice (p. 124-29), as is Yama (p. 148-52). Mahākāla is represented by six pieces (p.158-66) and Yamantaka by five (p. 170-79). From a maṇḍala (reproduced on p. 207), eighteen sections are reproduced in detail (p. 209-20).

The book, then, is intended for the amateur collector, and the author stresses (p. 18) that "il faut apprendre à comparer les objets entre eux, les manipuler, les observer avec patience et tendresse, apprendre à distinguer les différences de style, les aimer avec discernement". Unfortunately (with the exception of a series of objects from Gyantse in Central Tibet), the author gives hardly any indications of the geographical provenance of the various objects illustrated, so that the reader will look in vain for descriptions of stylistic elements.

However, no matter whether the book is intended for amateurs or not, it is to be regretted that the author has not devoted a minimum of care to consistency in rendering Tibetan and Sanscrit terms. Scientific transcription is neither necessary nor indeed desirable in a work of this kind. However, if a phonetic transcription is aimed at, one must use this throughout, and not veer - as the author does, and frequently within one and the same word - between phonetic and orthographic transcription. Thus we find RIMPOCHE (p. 184), RIN POTCHHE (p. 188). and RIMPO-TCHHE (p. 192); BSAMYAS (p. 199; orthographic transcription) and SAMYE (p. 200, phonetic); RDO-RJE ou DOR-JE (p. 26) and DOR'-GE p.(217); SRON-BTSAN SGAM-PO (p. 27, orthographic, except for SRON which should have been °N or °NG); but two lines below a hybrid form (including, presumably, one or two

printing errors) NAMRISRONGRSTAN (sic !) for gNam-ri sroñ bcan. There is no point in multiplying examples of this kind. However, a few obvious printing errors may be pointed out : BJI for BZHIN in MGON PO YID B° NOR BU (p. 166); GELUP PA for °LUG PA (p. 186); SKU LINGA for °LNGA (p. 199); NACH'UNG for NE° (p. 199). The transcription of Sanscrit is, unfortunately, quite arbitrary : thus for Śakyamuni we find SAKIAMUNI (p. 6 and passim), SAKIAMOUNI (p. 11.), SAKYAMUNI (p. 41), and CAKYA-MUNI (p. 29) ! We find KSHITIGHARDA (p. 42) for Kṣitigarbha, and on the following page KSITIGARBHA. There are a number of errors (for which perhaps the printers are to blame) : AKSAGHARBA for Ākāśagarbha (p. 42), DHAYANA for dhyāna (p. 211), DHYASANA for dhyānāsana (p. 222), VAJRAVAHARI for Vajravahāri (p. 224), SVAYAMBU for °BHU (p. 19)- but SWOYAMBU° on p. 224, YKSAS for yakṣa (p. 153), and CHANTAR AKCHITA for Śāntarakṣita (p. 180).

In a few instances, erroneous or misleading information is given :

p. 7 - the etymology of the word *bon* is far from certain, (see D.L. SNELL-GROVE, *The Nine Ways of Bon*, London 1967, p. 1), but it is at any rate certain that the origin of the word "BON-TCHOC" (sic !) is not "doctrine". Perhaps the author is confused by the secondary identification of *bon* and *chos* ("TCHOC" ?), although the original meaning of *chos* certainly is not "doctrine".

p. 8 - the author is mistaken in his belief that Tsong-khapa's "reform" was directed against contemporary Bonpos, who by that time (14/15th cent.) were hardly distinguishable from followers of the "old schools" (rñiñ-ma-pa.)

p. 11 - here we find a most curious list of "DHYANI-BOUDDHAS" (a term which it seems impossible to extirpate) : RATNASAMBHAVA, AKSHOBHYA, VAIROCHANA, SAKIAMUNI (!), MAITREYA (!),. Cf. p. 29 where a correct list is given.

p. 22 - here the term SAKTI is employed for the female partners of Buddhist tantric deities. It must therefore be repeated (how many times it has been done before I do not know) that Śakti is a term which belongs not to Buddhism, but to Śivaism and to Hindu tantrism generally. In no case is the female deity of Buddhism "matière (énergie)"; she represents *prajñā*, "Wisdom" (and is frequently thus styled) or *Śūnyatā*, "the Void". On p. 29 the author however correctly states that "le (sic !) YUM c'est la connaissance".

p. 26 - "RDO-RJE-TCH'OS (celui qui tient le RDO-RJE)"-presumably TCHOS' is erroneous for 'chañ.

p. 46 - Maitreya is described as "le seul BODHISATTVA reconnu par le MAHAYANA". Presumably the author means "par le HINAYANA".

p. 140 — the dharmapālas are a composite and complex group of deities, but whatever their origin, they are certainly not to be explained as "créés par les prêtres dans le but de maintenir dans la crainte les populations ignorantes". On the contrary, many of the dharmapālas belong to the pre-Buddhist popular religion of Tibet.

p. 140— "DHARMANISME sibérien" should, of course, be corrected to "SHAMANISME sib°".

p. 188 — I doubt whether the author could substantiate his claim that *gčod* ("TCHEUD") is a rite which is reserved "aux moines débutants". I also doubt whether the "rites affreux" of a cannibalistic type to which the author refers (p. 181) have any basis in actual reality.

p. 224 — one can hardly agree that Mi-la ras-pa ("MILA-RESPA") is "rarement représenté dans le panthéon lamaïque". For instances of readily available reproductions of thankas and bronzes of Mi-la ras-pa, see *inter alia* : G. TUCI, *Tibetan Painted Scrolls*, Rome 1949, vol. 3, pl. N; T. SCHMID, *Cotton-clad Mila*, Stockholm 1952; *Tibetische Kunst* (exhibition catalogue), Zürich 1969, ill. no XXX-VIII/178 (bronze) = LAUF ill. no. 80 (see below), and H/84 (thanka) = LAUF ill. nos. 82 and 83 (details); B.C. OLSCHAK, *Mystik und Kunst Alttibets*, Bern 1972, p. 83 (tsa-tsa), p. 85 (bronze); D.J. LAUF, *Das Erbe Tibets*, Zürich 1972, see above, and pl. 81 (thanka); G.C. Chang, *The Hundred Thousand Songs of Milarepa*, New York, 1962, vol. I, frontispiece (thanka).

In spite of these textual shortcomings, Mr. van Goidsenhoven has produced a book which will retain its usefulness for the amateur collector. The choice of material is balanced and well-ordered, and the publishers (Laconti) deserve thanks for having spared no effort in producing a volume which will be treasured not only by those interested in Tibetan art, but also by all lovers of beautiful books.

Per Kværne

PRELIMINARY STUDY OF THE ART AND ARCHITECTURE
OF THE KARNALI BASIN—WEST NEPAL (In English and French),
by Prayag Raj Sharma. 96 pp text, 16 plates, 3 maps and 1 line drawing.
Centre National de la Recherche. Paris 1972.

This thesis purports to be a study of the art and architecture of the Karnali Basin of West Nepal in its geographical and historical setting. This is one of the most comprehensive and well-documented studies of the art-heritage, history and ethnography of the western region of Nepal for which the author deserves to be congratulated. Pioneering works in these areas were initiated by Tucci and Yogi Naraharinath and recently Ram Niwas Pandey (*Ancient Nepal*, Nos. 10 and 11) has thrown light on the literary and historic background of the emergence of the Malla power in western Nepal, utilising also the Tibetan source-materials. The present thesis is welcome for having carried research further and for studying some of the problems in greater depth.

The author has surveyed the surviving architectural monuments including temples, *stupas* and *chaityas*, fountains and reservoirs and stray buildings such as a 'hypostyle hall' and discussed their architectural features, religious and stylistic affiliation and date. The temples, which are largely disposed in groups, comprise of just a cella with a *rekhā* (curvilinear) *śikhara* and have almost a plain facade relieved by mouldings at the basement and the *janghā* and a *śukanāsa* projection over the *śikhara*. The temples are Śaiva *ñukanāsa* though a few are dedicated also to Vaishnava and Śakta worship. The earliest available date is on a group of temples at Vinayak-I in district Accham, dated Saka 1202 (A.D. 1280) and the later ones are represented by the Temple of Ukhadi in district Jimla, dated Saka 1408 (A.D. 1486). The remaining temples, which show hardly any stylistic variation, are largely assignable between these date-brackets. The author has indicated their stylistic affiliation to the late medieval temples of Kumaon and Garhwal, which ultimately derive from the Pratihāra school of architecture.

A group of twelve votive *stupas* in Michigaon near Jumla Khalānga bears two sets of dates, one of Śaka 1404 (A.D. 1482) and the other of Śaka 1423 (A.D. 1501). These, like the *chaityas* and *stupas*, dotting many parts of western Nepal, largely resemble the Tibetan *Chortens*, reflecting the cultural intercourse of Nepal and Tibet in this frontier region. Notice has also been taken of a water receptacle in Dullu, dated Śaka 1276 (A.D. 1354) in the reign of Prithvīmalla and of a similar construction of Kuchi, Accham of an identical date.

The author has drawn special attention to the significant monuments and sculptural and architectural fragments from Surkhet. While the temple of Latlikoili

is a unique though late structure, precisely dated by an inscription in Śaka 1504 (A.D. 1582), the ruins of Kankrevihar comprising elegant friezes of Buddha and fragments of ornate mouldings and of a minor Nàgar śikharika attest the existence of richly carved medieval temple(s) of around 12th century date at this site, full of immense archaeological potentialities.

The remaining art-creations discussed in the book comprise sculptures and bronzes, Buddhist votive pillars and clay-tablets, and late hero-stone and a portrait-sculpture. Notable among the sculptures are the Brahmanical images from Baijnath, near Doti, representing a sensitively modelled frieze of Bhairava and Ganeśa of *circa* 10th—11th centuries, besides the lower part of an inscribed Mahishamardini sculpture and a group of three divinities standing in elegant *tribhanga*, both attributable to *circa* 12th century. I am inclined to give a similar date to the images of Chàmudā and Vishnu Śeshāsayin and am in agreement with the author when he indicates stylistic affinities of these sculptures with the Central Indian rather than the Eastern Indian schools.

While discussing the ethnology of the Pahādī castes, the author has plausibly shown that the Chhetris have a hard Khaśa core in their ethnic composition but he has not succeeded in convincingly proving his point about the unmixed Gurjara-Pratīhāra ancestry of the Thakuris. The fact is that, like the Chhetris, the Thakuris were neither a static nor a monolithic group. While the ruling Mallas and Pālas, who dominated the Karnali Basin from *circa* 12th century onwards, constituted the prime nucleus of the Thakuri class, there are reasons to believe that later immigrants from various parts of India, with centres/regions as widely dispersed as Kanauj, Ujjain, Gujarat and Rajasthan, came in successive waves and swelled the numbers of the Thakuris. It is quite plausible that these immigrants included splinter Rajput groups from Rajasthan, as attested by strong and persistent traditions, and it was these groups that brought with them mythical legends of their lunar or solar descent and were responsible for 'the affinity existing between Nepali and the Mewari-Mewati dialect of Rajasthan.' The so-called movement of the Gurjaras between the 6th and 10th centuries is indeed a far cry and cannot satisfactorily explain these linguistic affinities which are evidently a much later development, for which a more proximal and direct cause has to be identified. The author, however, has cogently argued his case and his view-point deserves serious consideration even if we may not agree with all his conclusions.

The presentation of the topics dealt with in the book is critical and incisive and stimulates thinking and further research. The set-up and production of the book are also of a high standard. The choice of illustrations is thoughtful and the foot-notes

and index are quite useful. The plates are excellently reproduced and so are the line-drawing and the maps, except map - I showing the extent of the Baisi and the Chaubise states of which the legends have smudged and are hardly legible.

To conclude, this book is a mine of information and will remain a standard work of reference for the history and the art and architecture of Western Nepal for years to come.

Krishna Deva

LA VIE DE PEMA-OBAR. Drame tibétain traduit par Anne-Marie Blondeau. 136 pages. Publication Orientalistes de France; Paris 1973. Price not indicated.

Madam A-M Blondeau is already known to Tibetologists by her translations of certain texts from Touen-houang (*Materiaux pour l'étude de l'Hippologie et de l'Hippiatrie tibétaines*, 1972) and her work on the *Lha' dre bka' than* which was published in *Etudes tibétaines dédiées à la mémoire de Marcelle Lalou*, Paris, 1971, p. 29-126. In the volume under review she has given us a French translation (p. 19-118) of one of the popular *rnam-thar* which are played by Tibetan theatrical groups. The Tibetan text on which her work is based was printed at Kalimpong at the Tibetan Mirror press in 1959. Translation is clear and easy to read and an attempt has been made to keep the style close to that of the original which, in this case, is spoken Tibetan, full of repetitions. The rendering and the presentation of the volume should be attractive to the general reader. Notes are added to help in understanding the text, and a glossary of names and technical terms and a small bibliography is appended. It is a pity that the Introduction (p. 5-16) is so short, but doubtless Madame B. was not given the space by the publishers to go more deeply into the fascinating problems of cultural history and folklore which confront the researcher interested in this literary *genre*.

A. W. M.