

narration, music and poetry, a reconstruction of how the recordings were made, and exhaustive notes to the recordings.

None of this makes for easy reading. It is scholarship in a time-honoured vein, always thoroughly informed and painstakingly researched. Kenje Kara is discussed through a near contemporary account of the recording (translated in Appendix 2), he is identified in one 1980s text, and during Prior's fieldwork he was remembered by an elderly resident of the village of Bes-küngöy who when young had heard him perform. Three copies of the original wax cylinders have been made and are here compared, though the author has a second-generation copy of one of these and a first-generation copy of another. Much time is spent discussing the metrical parameters of Turkic verse, tied in to what happens in the recorded retelling here, and to Kirghiz verse types, two of which are named after the gaits of horses. Prior identifies repetition and correction in the recordings, and changes to the story made as cylinders were changed. All in all, technical complexities are managed with aplomb to leave us with a document that brilliantly brings to life a moment more than a century ago, captured, however faintly, on those six wax cylinders.

Keith Howard

BRYAN J. CUEVAS and KURTIS T. SCHAEFFER (eds):

Power, Politics, and the Reinvention of Tradition: Tibet in the Seventeenth and Eighteenth Centuries. Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford, 2003, vol. 3.

vi, 215 pp. (Brill's Tibetan Studies Library.) Leiden: Brill, 2006. €69. ISBN 9004153519.

Aside from a series of classic foundational studies by the Italian scholar Luciano Petech, the seventeenth and eighteenth centuries were, until recently, a neglected period in Tibetan studies. An earlier volume in this series under the editorship of François Pommaret (*Lhasa in the Seventeenth Century*) was an important step in developing our knowledge of that period, and this volume, under the editorship of American scholars Bryan J. Cuevas and Kurtis T. Schaeffer continues that development. Indeed the contributions represented here suggest the period is now attracting a growing number of scholars. They find a fertile field of enquiry. This was a period in which the Qing dynasty was at its height in China, the "Great Fifth" Dalai Lama (1617–82) and his regent were reshaping the Tibetan world, and the first Christian missionaries were beginning to penetrate into the Tibetan plateau. All of these issues, along with the literary corpus of the beguiling Sixth Dalai Lama, are explored here.

The volume comprises twelve articles, and derives from a panel organized by the editors at the Oxford conference of the International Association for Tibetan Studies in 2003. [The reviewer is an editor of the series in which this volume appears, but was not otherwise associated with it.] The articles included are: Benjamin Bogin, "Royal blood and political power: contrasting allegiances in the memoirs of Yol mo Bstan 'dzin nor bu (1598–1644)"; Marina Illich, "Imperial stooge or emissary to the Dge lugs throne? Rethinking the biographies of Chankya Rolpé Dorjé"; R. Trent Pomplun, "Ippolito Desideri, S.J. on Padmasambhava's prophecies and the persecution of the

Rnying ma, 1717–1720”; Nikolay Tsyrempilov, “Dge lugs pa divided: some aspects of the political role of Tibetan Buddhism in the expansion of the Qing dynasty”; Gray Tuttle, “A Tibetan Buddhist mission to the east: the Fifth Dalai Lama’s journey to Beijing, 1652–1653”; Jake Dalton, “Recreating the Rnying ma school: the *Mdo dbang* tradition of Smin grol gling”; Georgios Halkias, “Pure-lands and other visions in seventeenth-century Tibet: a *Gnam chos sādhana* for the Pure-land Sukhāvātī revealed in 1658 by Gnam chos Mi ‘gyur rdo rje (1645–1667)”; Derek Maher, “The lives and times of ‘Jam dbyangs bzhad pa”; Guilaine Mala, “A Mahāyānist rewriting of the history of China by Mgon po skyabs in the *Rgya nag chos ‘byung*”; Jann Ronis, “Bdud ‘dul rdo rje (1615–1672) and Rnying ma adaptations to the era of the Fifth Dalai Lama”; Kurtis R. Schaeffer, “Ritual, festival and authority under the Fifth Dalai Lama”; Simon Wickham-Smith, “*Ban de skya min ser min*: Tshangs dbyangs rgya mtsho’s complex, confused, and confusing relationship with Sde srid Sangs rgyas rgya mtsho as portrayed in the *Tshangs dbyangs rgya mtsho ‘i mgul glu*”.

Collectively, as the title suggests, the articles centre on what Hobsbawn termed “invented tradition”. Authority in the Tibetan tradition is commonly rooted in the understanding of unbroken lineages of transmission from a historical founder of the teaching (often the historical Buddha). Fractures in transmission thus require explanatory strategies and in this period the struggles for power in Tibet between Chinese, Mongols and Tibetans, along with the centralizing and systemizing strategies of the Fifth Dalai Lama, provided a complex framework for the refashioning of doctrines and practices in the face of changing circumstances.

A number of chapters deal with particular individuals involved in this process. Of widest interest is likely to be Gray Tuttle’s examination of the Fifth Dalai Lama’s journey to Beijing in 1652–53, the political implications of which have been much debated, but here located in the context of Tibetan Buddhist missionary impulses. Tuttle draws comparisons with contemporary Jesuit missions, which were equally unsuccessful in terms of their impact on the Chinese population, albeit the Dalai Lama’s mission brought not only immense prestige but also military and financial support. Indeed the enormous number of animals, precious stones and other gifts he received in the course of his mission, and their subsequent redistribution, must have had significant economic and social effects in the regions he traversed. We await further studies in this field with interest.

A. C. McKay

EAST ASIA

LARS PETER LAAMANN:

Christian Heretics in Late Imperial China. Christian Inculturation and State Control, 1720–1850.

(Routledge Studies in the Modern History of Asia.) xiv, 204 pp.

London and New York: Routledge, 2006. £65. ISBN 0 415 29779 6.

In recent years, scholars have offered increasingly sophisticated and archival-based examinations of the history of Christianity in late imperial times,