The Journal of Asian Studies

- Altai Uriankhai, Gung Dzütgelt’s banner, the first years of the theocratic rule
- Sino-Manchu sketch of a place disputed by a Russian and a Manchu citizen, no date
- Map of the Mongolian People’s Republic, before December 1932
- Seven banners of Altai Uriankhai, 1928

He discusses the evolution of Mongol cartography, the standards of mapmaking, the role of maps in territorial negotiation, and the changes in place-names and administrative units. He also gives a good summary and critique of previous work done on old Mongol maps (see the bibliography on pp. 21–23; one may add the discussion of Renat’s Oirat map in J. E. Baddelä, *Russia, Mongolia, China* [London, 1919], ccxvii–ccxviii; and G. Klüser’s papers in *Tunguso Sibirica*, vol. 23 [Wiesbaden: Harrassowitz, 2006], 53–152).

The documents described (six of them published in transcription) by Futaki are related to parts of the following aimaks: Tsetsen Khan, Sain Noyon Khan, Dzasag Khan, Khan Khentii, Chandamani (its Dzakhachin banner), and Shine Torguud. One document defines the territory of a Buryat banner established on the Uldz River in 1925. The brush-written Mongol script texts are dated between 1890 and 1928.

Both the maps and the documents bear a number of official seals, a valuable source for early modern Mongol sigilography. It is interesting that the Manchu-Mongol seal of the New Torgut aimak was still in use in 1927.

On page 26, figure 3, the code of the map should be M010, and the name of Mount Dzotol therein should appear on page 202 as Jotol; the stream nearby is Qargiltai (Khalkha xargiltai, “swiftly flowing, with rapids”).

This is a very welcome contribution to the study of the historical geography of Mongolia.

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This volume is the long-anticipated sequel to *The Demise of the Lamaist State*, which was published in 1989 and has since become a classic on Tibet’s de facto independence period from 1913 to 1951. A main theme of the first volume is how Tibet’s conservative elite missed the chance to modernize their country in the early twentieth century, and as a result, they simply were not ready in 1949 to confront the formidable People’s Republic of China, which
was determined to incorporate Tibet. Drawing on rich (and often unseen) primary materials, such as unpublished letters, government documents, and oral history data, this volume continues the story by examining how Tibet’s theocratic establishment interacted with the Chinese Communist Party during the negotiation and implementation of the Seventeen-Point Agreement, under which Beijing promised to protect Tibet’s sociopolitical status quo in exchange for its allegiance to the People’s Republic of China.

Part I of this volume details the happenings between the Chinese invasion of Chamdo in late 1950 and the Dalai Lama’s conciliation with Beijing in mid-1951. During those few months, some Tibetan leaders appealed to the United States for help. It soon became clear that the United States, which was overwhelmed by the Korean War, was not willing to offer any substantive military aid and preferred to see the Dalai Lama go into exile. The young fourteenth Dalai Lama was quick to reckon that the best way to preserve Tibet’s religion and institutions was to accept the Seventeen-Point Agreement and to ensure its genuine implementation.

Part II deals with the initial efforts of Lhasa and Beijing to implement the agreement. Even though the Dalai Lama and many other senior officials in his government were faithful in adhering to the agreement, some powerful officials were adamantly anti-Chinese. The view of the latter was echoed by the People’s Association, which was founded by members of Tibet’s middle class and intended to be a mass organization. Rather than crushing these anti-Chinese forces directly, the Chinese Communist Party insisted on working through the Dalai Lama to quell the opposition. In the end, the Dalai Lama took the crucial step of dismissing the anti-Chinese officials from his government and disbanding the People’s Association. His efforts ushered in the most harmonious phase of China–Tibet relations of the mid-1950s.

Part III decipheres the undercurrents that nearly derailed the precarious harmony between Lhasa and Beijing. The author unveils the little-known conflict between the Chinese Communist Party’s Southwestern Bureau, which upheld a moderate, pro-Dalai Lama line, and the Northwestern Bureau, which detested the Dalai Lama’s government and was eager to bring immediate, revolutionary changes to Tibet. The conflict between officials from the two bureaus on the Tibet Work Committee was so severe that Mao intervened to stop the infighting in 1954. Thereafter, Mao, whose Tibet policy “remained moderate and ‘rightist,’” although he “was already moving toward the left in China proper” (p. 453), took over all major decisions on Tibet. Mao’s intervention saved the cozy relationship between Beijing and Lhasa, but hard-liners on both sides were obstinate, constituting the “dark storm clouds from several directions” that “would soon sweep into Tibet” (p. 549) in 1955–59, a period to be covered in the next volume.

Overall, this volume is as meticulous and incisive as the first one. The author’s remarkable dexterity of storytelling makes it a book the reader cannot put down despite its length of more than 600 pages. A unique strength of this volume is its extensive use of interviews with key participants in significant events on the Tibetan and Chinese sides. The credibility of their personal accounts is warranted by the author’s painstaking efforts to cross-check these accounts with one another and with other written materials.
Charting the course of history into the People's Republic of China period of Tibet's history, this book would not only interest Tibetan experts. Cold War historians can benefit from the author's elaboration of Tibet's place in the Cold War geopolitics of East and South Asia. Readers can also rediscover a relatively liberal period in socialist China when cultural diversity within the multiethnic republic was conserved (though precariously) prior to the radical assimilationism in the 1960s. The volume will even interest readers who are concerned about the Hong Kong and Taiwan questions (Deng Xiaoping, who led the Communist Party's Southwestern Bureau in 1949–52, once mentioned Tibet before 1959 as a successful precedent of "one country, two systems" in 1981). The author's account of evolving Tibet–China relations in light of the dialectical interaction among rival factions within the Chinese Communist Party and diverging segments of Tibetan elite offers us invaluable insights into how Beijing has interacted with Hong Kong and Taipei in more recent years. Given the author's careful attention to the context of Tibet's development, this volume is more than another classic on modern Tibet. It is also an indispensable reference on Cold War history and China's frontier politics, both past and present.

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In this volume, Edward Henning offers an in-depth study of Tibetan calendrical systems, together with a translation and explication of relevant verses in the primary source for Tibetan calendar reckoning, the Kalacakratantra, and its commentary, the Vimalaprabhā. Clearly, the author has acquired an intimate understanding of Tibetan systems, a difficult accomplishment given their complexity and esoteric language. However, deficient scholarship, an elliptical style, and a fundamental misunderstanding of time eclipse an otherwise substantial achievement, leaving a work of great merit but substantially less benefit.

The book is divided into six chapters. Chapters 1–3 deal with the calendar, including the reckoning of the day, month, and intercalary month; the positions of the five planets (Mercury, Venus, Mars, Jupiter, and Saturn); and calculations concerning eclipses. Chapter 4 touches on the almanac and divination techniques. Chapter 5 sets out to translate and explicate verses 13–52 of the first chapter of the Kalacakratantra and the Vimalaprabhā. Chapter 6 contrasts different calculation systems and compares them with modern methods.

Through the first four chapters, the author relies primarily on a popular modern source in Tibetan mathematics, a twentieth-century elaboration by