

sifying oral tradition” brings together the classifications of Asia, China, India, Islam, and Mongolia, with the classifying attempts of Aarne, Thompson, and the Grimm brothers. With regard to China, the contributions of Eberhard and Nai-tung Ting are important. However, as Riftin, Li Zixian 李子賢, and others have argued, the various forms of the treasures (*Erzählgut*) of Chinese traditional tales are to be found also in the traditional tales from the peoples of southern China, considered only in part by Eberhard and Ting. A case in point, e.g., would be tales about the two figures of the goddess Nügua 女媧. The structural analysis by Hammayon of the spirit of the forest-giver, the hunter-taker, and *ongon*, raises the question as to whether or not this would apply to other Mongol tribes, such as the Monguor, as well.

The essay by Herrmann concerning the question of the origin of Geser Khan is based on the previous work by Franke and Stein in order to describe “the state of research on Western Tibetan epics.” I hope that the publication of a *Sprachatlas* (linguistic atlas) on the Geser Khan in the future would contribute to understanding the problem of origin of this figure. The problems raised by Rudolf Kaschewsky and Pema Tsering’s suggestions, in their contributions on the historicity (*Historizität*) of the hero Geser, especially their ideas that Glin is rLlang and that Geser is Kaiser, are most interesting. Finally, the collection makes it quite clear that it would be very useful for those studying East Asian tales if they had a motif-index of Geser Khan.

In summary, I believe it necessary to study also the folktales of the Nakhi, Yi, Lisu, and other populations of southern China in order to properly understand Geser Khan.

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1989 “Gesier chuan” chongde siwang yu fuseng muti 「格斯爾傳」中的死亡与復生每題 [The death and rebirth motif in the Geser epic]. *Mingzu Wenxue Yanjiu* 民族文学研究 No. 3.

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ROSSABI, MORRIS. *Khubilai Khan. His Life and Times*. Berkeley: University of California Press, 1987. xvii+322 pages. Glossary, bibliography, index. Cloth US\$25.00; ISBN 0-520-05913-1.

Well prepared by a number of earlier studies he has published since 1970, Morris Rossabi has written a new biography of Khubilai Khan (1215-1294). After the long silence since B. Vladimircob’s renowned biography of Činggis Khan, a true avalanche of biographies and so-called lives of Činggis Khan recently befell the learned world. In contrast, the biography of Khubilai by M. Rossabi is practically the first comprehensive biography in a Western language of this grandson of Činggis Khan who in his youth, in spite of his being “merely a member of a collateral branch of the royal family” (13), ascended to be the ruler over China and the Mongol Empire.

Rossabi has used a tremendous number of relevant sources in Chinese and other Oriental languages as well as Western sources. The bibliography alone (281-314) is a

most welcome basis for further research. The biography begins with a chapter on the history of the early Mongols from which Khubilai emerges to become the Great Khan and the emperor of China, marveled at by Europe after Marco Polo's report. Rossabi has changed the previously dominant presentation of Khubilai as a "typical Confucian ruler." To support his judgment he uses, next to the Chinese sources, a wealth of information on this personality found in Oriental and European sources. Thus he draws a more intimate picture of Khubilai as it emerges from his family relations as well as those with his contemporaries and advisers. The chapter "The Cultural Patron" merits particular attention. It shows the interdependency of Mongol and Chinese arts and literature. As far, however, as the institutionalization of the old Mongol shamanism into court-shamanism is concerned, some more details could perhaps have been gained from analyzing the still used Mongol prayers and invocations of the Činggis Khan worship in the Ordos territory. These texts certainly have transmitted some parts of a ritual inaugurated in the time of Khubilai. Some samples of these traditions have been accessible for some time (ZHAMTSARANO 1961; HEISSIG 1979, 181-189), while other contemporary Mongol sources have unfortunately not yet come to light. The presentation of Khubilai in the Mongol historiography of the 12th to 14th centuries solely in his function as patron of Lamaism paints another lopsided picture. A few sayings ascribed to Khubilai and some dialogues with his contemporaries and advisers Örlüg noyan Üz temür (1241-1295), Bayan čing sang (1237-1295), An tung and Mahmud Yalawači transmitted in the Mongol tradition of the 17th century, would have merited mention if only for the sake of completeness because they show some similarities to passages in Rashid Al-Din's writing. These remarks are not meant as a criticism of Rossabi's work so much as an addition.

The illustration on page 7, entitled "Khubilai and Chabi on a cookout," from the illuminated *Livre des merveilles* in the Bibliothèque Nationale Paris struck me as being a symbol for marital harmony expressed in medieval symbolic forms. Scholarship owes its thanks to Rossabi for this painstaking and yet very readable biography.

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POU, SAVEROS. *Guirlande de Cpāp'* [Garland of Cpāp']. Two volumes. Collection "Bibliothèque Khmère." Paris: Cedoreck, 1988. 638 pages. Plates. (In French)

The division of this work into two volumes results from a practical concern, i.e. its size. In terms of their content the two parts are not to be dissociated from each other.