

shortcoming of the book is the complete lack of italics throughout which makes it difficult to identify Chinese terms and texts easily.

These considerations notwithstanding, this study of the Chinese term *zhai*, as well as of the ritual and purificatory practices it denotes, is a valuable step on the way to a more complete understanding of Taoist ritual in theory and practice. Studies on the history of Taoism are rare and works which present such an enormous amount of material in a lucid manner are few and far-between. The book should encourage further discussion on the nature of Taoist ritual in relation to Taoist meditative practices and moral prescriptions. Studies of this kind are a useful and necessary counterpart to the field-work presently going on in China. It is hoped that Roman Malek will continue his research along the lines of this promising first work.

REFERENCES CITED:

CHAVANNES, Édouard

1919 *Le jet des dragons. Mémoires concernant l'Asie orientale*, vol. III: 53-220. Paris.

DEAN, Kenneth

1986 Fieldnotes on two Taoist *jiao* observed in Zhangzhou in December 1985, *Cahiers d'Extrême Asie* 2: 193-211.

SASO, Michael

1972 *Taoism and the rite of cosmic renewal*. Pullman: Washington State University Press.

SCHIPPER, Kristofer M.

1975 *Le fen-teng, rituel taoïste*. Publications de l'École Française d'Extrême-Orient, vol. CIII. Paris: École Française d'Extrême-Orient.

Livia Kohn
Kyoto

MONGOLIA

LATTIMORE, OWEN and FUJIKO ISONO. *The Diluv Khutagt. Memoirs and Autobiography of a Mongol Buddhist Reincarnation in Religion and Revolution*. Asiatische Forschungen, Band 74. Wiesbaden: Otto Harrassowitz, 1982. V+279 pages with 47 pages of facsimile, frontispiece, figures, 4 maps. Paper DM 228.—, ISSN 0571-320X, ISBN 3-447-02221-3.

The book under review is composed of several parts. First there is a lengthy introduction by Lattimore (1-16) wherein he describes the Diluv Khutagt's personality and meetings / contacts he had with him. Lattimore adds sketches of some episodes in the history of Mongolia and the Far East, particularly ones that occurred in the 1920 and 1930s.

The next part is the complete manuscript of the Diluv Khutagt's political diaries in Mongolian (16-65), followed by their English translation. The translation, made by Lattimore, is accompanied by a great number of annotations, prepared almost in their entirety by Fujiko Isono. Following the chronological sequence of events, the diaries are divided into several sections: I. Declaration of Independence, II. Revocation of Autonomy, III. Ungern and the Revolution, and IV. After the Revolution. There then follows "The Autobiography of the Diluv Khutagt" (141-212) which is

divided into several chapters: I. 1884–1890, II. 1911–1921, III. Dambiiijantsan, IV. 1922–1929, V. Arrest and Examination, and VI. Trial and Judgment. In a short introduction to the autobiography, the Diluv explains the main features of reincarnation. It should be pointed out that the title of the first of these chapters contains a factual error in that the chapter relates events up to 1910, and not to 1890 as the title would have it.

The remainder of the book contains several appendices: a bibliography, an extensive commentary organized into three topical headings (Institutions, Geographical Names, and Personal names), and finally a description by the Diluv Khutagt of the Narobanchin monastery with maps and O. Lattimore's comments. All the material of this book has been prepared for publication and commented on by Fujiko Isono in cooperation with a number of other scholars.

The Diluv (also Dilov or Delev) Khutagt (1884–1964) belonged to the group which comprised the most prominent representatives of the Lamaist priesthood in Mongolia. He had the privilege to use the title *khutagt* (holy, saint) which was also used by Javzandamba of Urga, the highest ranking Lamaist priest of Mongolia. The Diluv Khutagt was—according to his own words—a reincarnation of Mangala, one of Gotama Buddha's followers and disciples. In one of his later reincarnations he is said to have been Dilova (Telopa) and still later in Tibet even the famous Milarepa. The subsequent reincarnations of Milarepa chose a monastery in southern Mongolia (Ordos) for their residence. One of them had a disciple named Narobanchin, who after his death was reborn in Outer Mongolia where he built a monastery on the Zavkhan River, which is also called Narobanchin. Subsequently, Narobanchin Khutagt invited the next reincarnation of his master to co-reside with him in this monastery. The author of the diaries was the fifth reincarnation under the name Diluv and the third to reside at the Narobanchin monastery.

It seems that Diluv Khutagt has been one of those Lamaist monks who followed the Buddha's moral teachings. Those who knew him closely held him in high esteem. O. Lattimore, who met the Diluv while he was still in China and later cooperated with him after he had come to the United States, was not alone in praising him. Even F. Ossendowski, otherwise most critical of all the people he met in Mongolia, counts Diluv (whom he calls Jelyb-Jamsrap hutuhtu) among his friends. According to Ossendowski, Diluv had a sculptured face with a completely shaven head and reminded him of a Catholic priest. His face was disfigured by smallpox and he had quick black eyes. There was always a friendly smile on his thin and ascetic lips.

As it was the fate and probably also the inner inclination of the Diluv Khutagt, he wanted to dedicate himself entirely to the questions of his religion. However, the times in which he lived and his high position in the Church hierarchy forced him to deal with political matters both while he was in Mongolia and after he had left the country. He also represented a Church organization which—according to the theory accepted by most European researchers—was already in a state of progressive decline. Sooner or later it had to face the verdict of history.

In the summer of 1930 the Diluv Khutagt found himself in a large group of clerics and lay people accused of conspiracy. After the investigation and trial were over, he was given a suspended sentence and allowed to leave prison. He decided to flee the country. Instead of returning to his monastery, in a group of five people he crossed the southern border of Mongolia and fled to China.

Diluv's diaries were written in 1949, almost twenty years after he had left Mongolia and while he was in the United States. He had, so it seems, made no earlier notes; at least he does not mention that he did. Therefore, he had to reconstruct the sequence

of events from memory. Although he had a very good memory (a fact that can be gathered from the diaries), it happens that some of the dates and facts are incorrect. Fujiko Isono often has to correct them in the footnotes. Similarly, the dialogues and quotations that occur frequently in the (two) texts cannot be regarded as direct reports, for they have been reconstructed decades after they were actually spoken. Some of his impressions have blended with other memories. For example, he calls Ts. Jamsrano (born 1880) whom he met in 1929 at Ulaanbaatar, "a man over seventy" (177), although Ts. Jamsrano was only four years older than Diluv and had not yet reached his fiftieth year at that time.

Diluv's political diaries open with a description of a confidential mission entrusted to the Lama Badamdorj who in 1895 was sent by Javzandamba Khutagt of Urga to the Czar of Russia. Other sources do not speak of this event, or, more accurately, postpone it to the year 1900. Most probably Diluv's memory is again at fault here. The diaries' description of events continues until 1931, at the end of which the author briefly reports a few later happenings up to the year 1937.

The autobiography of the Diluv Khutagt starts out by presenting the circumstances of his birth and then relates how he was acknowledged as the reincarnation of his defunct predecessor. He was born into a nomad family when his father was already sixty-seven and his mother forty-eight. Diluv's father was also supposed to have been born when his father was eighty-six, a most improbable occurrence. Although Diluv's autobiography contains a wealth of facts about his life and activities, it is weak in giving detailed information on the Narobanchin monastery. But this omission is compensated for by a several-page description of the monastery found at the end of the book. The autobiography includes other descriptions not directly related to Diluv's life. The third chapter, for example, is devoted entirely to the infamous Ja Lama (Dambijantsan), one of the bloodiest figures of those times.

Diluv Khutagt wrote his diaries and the autobiography in a very detached manner. He reports even the extreme cruelty of Ja Lama or Ungern without comment. He tries to restrict himself to the facts as he knew them, what he had heard or could recall. The affairs of the Lamaist Church, whose representative he was, were closest to his heart. But here, too, he refrains from judgment. We should note in passing that he considers real facts and supernatural phenomena on equal footing.

It is impossible to evaluate precisely all the facts that appear in this text in a short review. As mentioned above, it is not unusual that Diluv's memory fails and that Fujiko Isono has to straighten out such mistakes in her footnotes. There are possibly even more such flaws, but to correct them much more research is needed, especially a search of archive sources.

Stanisław Kałużyński
University of Warsaw
Warsaw

NEKLJUDOV, S. JU. and Ž. TÖMÖRCEREN. *Mongolische Erzählungen über Geser. Neue Aufzeichnungen* [Previously Undocumented Mongolian Narratives of Gesar]. Translated from the Russian by Jörg Bäcker. *Asiatische Forschungen*, Band 92. Wiesbaden: Otto Harrassowitz, 1985. Vii+326 pages. One photograph, glossary, dictionary of Mongolian texts, bibliography. Paper DM—.—, ISSN 0571-320X, ISBN 3-447-02505-5.