

direct conversations, and thirdly, the inner monologues emerging as associations her troubled soul is forcing on her consciousness. In accordance with the movement of the psyche in moments of crisis, the narration does not display a linear time-movement. This produces a tension within the reader, making him alert and transporting him into the same searching mental attitude as Saru.

The link between what seems to be a totally private affair between a man and a woman and its socially and culturally determined conflicts is shown with a subtlety and complexity that is almost unparalleled here in Germany. In some points it is a singular extension of our recognitions – as when the integrity of Saru includes the perception of her own violence, though this is ‘only’ psychological in character, or when the book dismisses its readers with the hope that the dialogue will be possible.

The translation by Giovanni Bandini – a few mannerisms, two stylistically wrong, excepted – is excellent. It gives the pleasure of meeting the richness of adjectives in German so neglected in our modern literature – a richness absolutely essential in this work where the quality of experience is of more importance than the experience itself.

Irmtraud Höhn

Walther Heissig/Hans-Joachim Klimkeit (eds.), *Synkretismus in den Religionen Zentralasiens*. (Studies in Oriental Religions, 13). Wiesbaden: Otto Harrassowitz, 1987. VIII, 226 pp., DM 90,–

Syncretism is now widely accepted as referring to the encounter, co-existence and integration of different, independent religions in a particular region. This may be seen in R. J. Z. Werblowsky's introductory survey "Syncretism in the History of Religions". Though limited to "Central Asia", the symposium on syncretism held in St. Augustin in May 1983 covered a vast area, involving at least three world religions and numerous regional and tribal beliefs. The editors of the papers read at the symposium chose a politico-geographical arrangement (Turkish and Chinese, Mongol, and Tibetan Central Asia), irrespective of the place of origin of the religions in question (Near East, Iran, India, etc.). The following systematic classification, on the other hand, is proposed by H.-J. Klimkeit in his provisional conclusion at the end of the volume: a) re-interpretation of existing myths, b) adoption of a world religion, c) superimposition of a world religion upon a popular religious substrate, d) confrontation of two or more world religions. Certain details ought perhaps to be re-

vised, such as Klimkeit's assumption that the official adoption of Manichaeism by the Uighurs might have implied a (polemical) denial of Tibetan Buddhism, for it is scarcely safe to consider Buddhism in Tibet in 762, and Buddhism in Tibet in Mongol times as equally influential. There is also an imprecision in detail in A. v. Gabain's paper "Maitreya and Mithra", which treats the impact of the Zoroastrian deity Mithra on the Bodhisattva Maitreya (e. g. Sarvāstivāda is not Theravāda, though both are Hīnayāna schools). But these are only minor defects in an otherwise fascinating book illuminating many aspects of Central Asian studies. U. Johansen's paper "On the History of Shamanism" is a critical survey of where and since when shamanism is attested, and of the changes in the shaman's functions and the reasons for them. G. Uray, in "Traces of Nestorianism and Manichaeism in 8th-9th century Tibet", gives a concise review of the historical evidence for Nestorian and Manichaean connections with Tibet. A. Róna-Tas, in "Materials on the Ancient Turkish Religion", offers some interpretations of the newly-discovered inscriptions of Tez, Terch, and Kara Balgasun with special regard to the history of 'sacred kingship'. R. Hamayon, analysing two Buryat myths of origin in "Abuse of the Father, Abuse of the Husband", stresses ideological motivation in the development of mythological literature. K. Uray-Köhalmi, in "Syncretism in the State Cult of the Early Genghids", investigates how myths of various origins were treated as equally valid when they were combined to form a universal myth for a multi-tribal organization. D. Dumas, in "Fire Deities of the Mongols", points out that the autochthonous deity of the hearth fire and the Lamaist fire god, not differentiated in terminology, were intentionally identified with each other, apparently for missionary purposes. A Tibetan-Mongolian bilingual text about an after-death exorcism ceremony, edited, translated and commented on by A. Sárközi in "A Bon Funeral Rite in Lamaist Mongolia", provides evidence for the persistence of pre-Buddhist beliefs and practices in a Lamaist environment. W. Heissig proves that the role of an initiator attributed to Padmasambhava ("Padmasambhava in Mongol Popular Religion") was largely a secondary result of Padmasambhava's increased popularity. R. Kaschewsky's careful investigation "On the re-wording of Buddhist texts in Mongolian" shows the great value of philological studies of translation technique when they are not confined to the mere listing of translation equivalents. According to H. Schmidt-Glntzer, "Buddhist Terminology in Chinese Manichaica", the terminology is at least partly due simply to convenience, Buddhist terminology being already developed when Manichaeism arrived in China. She shows that integrated in Chinese Manichaeism there are not only Buddhist, but also, which is less well known, Taoist elements. H.-J. Klimkeit demonstrates the intrusion of "Buddhist Elements in Iranian and Turkish Manichaeism" by means of Buddhist terminology, art motives, and the Manichaean adaptation of Buddhist tales. Some of his interesting observa-

tions certainly deserve closer investigation, e. g. the identification of *buddhagotra* (not “family” here, but rather “mine”, in the sense of *dhātu*) with the imprisoned light particles. W. Hage, in “The Christian Religion in the Turfan Oasis”, points out that despite a noticeable shift of emphasis in points of doctrine, Nestorian Christian theologians on the whole faithfully preserved the traditions of their Near Eastern mother church. C. R. Bawden, drawing chiefly on accounts of English protestant missionaries, shows in “Shamans, Lamas and Evangelicals in Early Nineteenth Century Transbaikalia” that the encounter of several religions results in syncretism only if the religions are compatible. I noticed only very few misprints (p. 68 n. 5 *aṣṭākṣaṇa*) in this carefully edited volume, which is furnished with an index of names and subjects.

Almuth Degener

Ch'oe Ok-Cha (ed.), *Migunjŏng chŏngbo pogosŏ* (Intelligence Reports from the U.S. Military Government), 15 vols. Seoul: Irwŏl sogak 1986. 9636 pp., 450 000 Wŏn

Bruce Cumings' publication, six years ago, of the first part of a two-volume study *The Origins of the Korean War* was acknowledged by Gregory Henderson as one of the most important books for Western readers written since the end of World War II. Although a little emotional, Professor Henderson advised that Cumings' *Origins* “must be read by anyone who is even remotely interested in Korea” (*Korean Studies*, Vol. 7, 1983, p. 117). The study of the post-liberation period is of course of interest to Koreans in Korea, which explains the existence of two unlicensed translations as well as pirate reprints of this work in many Korean bookshops. (Foreign copyrights will be protected in South Korea under the Universal Copyright Convention from October 1987.) Due to the well-known oversensitivity of the Korean regime about critical studies of contemporary history, import source materials from the time 1945 to 1950 were not available for decades. Leftist books and magazines, which were published *en masse* in 1945/1946 by the homecomers from Manchuria, Yan'an and Japan, were taken from public circulation during the Syngman Rhee Government. In the 70s and 80s some reprints of magazines from that time, e.g. *Sinch'ŏnji*, were published. Even articles about the communist movement during Japanese colonial rule were censored and/or omitted. Nowadays, however, reprints, translations and works from Snow's *Red Star over China* to Bukharin's *The ABC of Communism* are