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in reading *The Roof Tile of Tempyō* lies less in comprehending its unique cultural background than in understanding just what Inoue is doing here. The work is not an historical novel in the sense that unreal, fictional characters are set against a "real" historical background. Rather it is an attempt to recapture, to recreate, narrative innocence. This fact, I think, may be the source of difficulty in appreciating the novel.

By narrative innocence is meant narrative not yet grasped by the spirit of critical history, but which sets forth its story by weaving events and interpretation into a single whole. Before the dawning of historical criticism such interpretive narrative did not question whether an event had actually occurred in fact. Rather, the dynamic meaning of the events described was embodied in evaluative story telling. Inoue's book is an attempt to recapture such narrative innocence by interpreting the bare bones of history through the "fictionalized" experiences of four Japanese monks. Such an endeavor obviously does not negate the validity of critical history, but it does imply that *The Roof Tile of Tempyō*, or any pre-critical narrative, must be read not as bastardized history, but as narrative.

The notion that symbolic, narrative story telling is characteristic only of primitive mentalities, such as has been presented by the psychologist Piaget, is itself a biased view and often misses the import of what was in fact going forward in and through historical events. Any doubt on this point would soon be dispelled by reading this book and comparing it with the historical record. History is not the mere reporting of facts, but overall insight into what actually was transpiring in the course of such factual events. Although the four Japanese monks of this book are literary inventions of Inoue, they do indeed embody the movement of an actual history.

However, even if the reader takes exception to this assessment of narrative innocence, *The Roof Tile of Tempyō* can be recommended as an engaging and at times gripping novel.

John P. Keenan

Les royaumes de l'Himalaya, histoire et civilisation: le Ladakh, le Bhoutan, le Sikkim, le Népal, under the direction of Alexander W. Macdonald. Paris: Collection orientale, Imprimerie nationale, 1982, 250 pages, 209 coloured or black and white photographic illustrations, 7 coloured maps, index, bibliography.

This beautiful book, large-sized (33 x 25 cm), containing numerous and fine or interesting illustrations, is a good description of the four Himalayan "kingdoms," especially of their history and their civilisation. It is the collective work of three research workers of the French Centre National de la Recherche Scientifique, Alexander W. Macdonald, maître de recherche, Philippe Sagant, chargé de recherche, and Anne Vergati, attachée de recherche, and also of Chantal Massonaud, chargée de mission in the Musée Guimet (Paris). It is a serious work, written by good ethnologists, who have a direct knowledge of the Himalayan countries. However, it is intended for cultured but not specialized readers, though Orientalists can find various and interesting pieces of information in it. A. W. Macdonald wrote the introduction (pp. 5–25) and the chapter on Ladakh (pp. 27–65), Ch. Massonaud these about Bhutan (pp. 67–115) and Sikkim (pp. 117–163), A. Vergati the one on Nepal (pp. 165–208) and Ph. Sagant the long appendix dealing with the Hinduisation of the Limbu, a people living in the eastern part of Nepal (pp. 209–239). At the end, we find a very complete double index, analytic and thematic, and an index of the illustrations. The bibliographical indications, carefully chosen and sufficiently numerous, are set at the end of each chapter.

In the introduction, A. W. Macdonald outlines the peoples dwelling in these Himalayan countries, the basis of their social and political institutions, the Indian and Chinese influences these peoples have received during their history, and the foreign religions, Hinduism and Buddhism, they were converted to. Each chapter begins with a description of the country and the way of life of its inhabitants. Then, it deals with the history, the social organisation, ethnography, languages, religions, festivals, arts and literature.

Much of the book concerns, directly or not, the religions of these four Himalayan kingdoms. It is an interesting subject, because these countries are in part the mountainous refuge of peoples who are faithful to very archaic religious forms, assimilated to animism and shamanism, but who came under the strong influence of Indian, Tibetan and Chinese religions. By reading this book, we can follow the penetration of these various foreign religions, and their extension, which was quick or slow, domineering or patient according the different circumstances. We learn of the original inhabitants, resistance to these foreign beliefs and rites, and their eventual acceptance of them. Of course, these phenomena varied by epoch, the country, the pop-

ulation and so on, in such a way that the present religious situations in these four kingdoms are also various. In Bhutan and Ladakh, the Tibetan forms of Buddhism are largely dominant, whereas Hinduism is the principal religion of Nepal and Sikkim, but several groups of animists are found here and there, in the highest parts of the Himalayan valleys. Besides, we can note Hinduism's evident and numerous influences on Buddhism, and vice versa, in all these countries. Often, the zealous propagation of a religion was intimately tied with a political aim. It was especially the case with the Hinduisation of Nepal, as A. Vergati and Ph. Sagant explain clearly and in detail, giving numerous illustrative anecdotes. Moreover, we find described in this book the history of the various Buddhist sects that came from Tibet to Ladakh, the way of life in Buddhist monasteries in Bhutan and Sikkim, the beliefs and rites of the animists of Sikkim, the Hindu and Buddhist pantheon of Nepal, the various religious festivals in these four kingdoms, and their art, architecture, sculpture, and painting—all of them essentially religious.

The book reads easily and the numerous illustrations increase one's pleasure in it. Therefore, we can thank its authors for having given to us this fine work on the history and the civilisation of the four principal Himalayan kingdoms—a work in which a prominent place is given to their religions, especially to Buddhism.

André Bareau

Wings of the White Crane: Poems of Tshangs dbyangs rgya mtsho (1683–1706), translated by G.W. Houston. Historical Introduction by Helmut Hoffmann. Delhi: Motilal Banarsidass, 1982. xxi + 53 p. Rs. 50.

The Rain of Wisdom, translated by the Nālandā Translation Committee under the Direction of Chögyam Trungpa. Boulder: Shambhala, 1980. xxiii + 384 p. \$9.95.

Songs of Spiritual Change, by the Seventh Dalai Lama, Gyalwa Kalzang Gyatso. Translated by Glenn H. Mullin, in accordance with instruction received from Geshe Lozang Tenpa and L.N.