

apples, pears, grapes, melons, tobacco, and many kinds of vegetables. Father Golomb presents us with detailed information on techniques of growing and grafting, and on agricultural tools and techniques. But the chapters on pastoral nomadism must be considered as the most valuable contribution to our anthropological knowledge of Eastern Turkestan. For the first time we are given precise data as to when, how, and where the seasonal migrations take place, and on the conditions under which the ethnical groups of Eastern Turkestan lived before the drastic changes brought about by Communist China.

Father Golomb is to be congratulated on a truly outstanding book which is bound to become a classic for Turkestan studies.

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**Der Kienlung-Druck des Mongolischen Geschichtswerkes Erdeni yin Tobci von Sagand Secen.** Herausgegeben von ERICH HAENISCH. Wiesbaden: Franz Steiner Verlag GMBH, 1959. *Akademie der Wissenschaften und der Literatur*, Veröffentlichungen der Orientalischen Kommission, Band XIII. viii, 271. (paper)

Sayang Sečen's *Erdeni-yin Tobci* (1662) is the most outstanding work of Mongolian historiography. It was discovered and published for the first time by Schmidt in 1829. There exist also numerous manuscripts of this chronicle, some of which were published in recent years. A great rarity is the xylographic edition of Sayang Sečen's work which dates from the K'ienlung period, the exact year being unknown. It is, however, to be assumed that it should be close to that of the publication of the Chinese version, i.e., 1790.

A copy of the xylographic edition was found by Professor E. Haenisch in the National Library in Peking. The book under review contains a short preface and gives a photostatic reproduction of the xylograph. It is hard to exaggerate the importance of this publication; it will be of enormous help in the preparation of a critical text edition, being free from the inevitable scribal errors found in all manuscripts which are known so far.

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**The Thai Peoples, Book I: The Origins and Habitats of the Thai Peoples With a Sketch of Their Material and Spiritual Culture.** By ERIK SEIDENFADEN. Bangkok: The Siam Society, 1958. 177. Maps, Illustrations, Bibliography. Baht 45.00 (approx. US\$2.25). (paper)

The publication of this book is both an exciting and frustrating event for students of Thailand and Southeast Asia. Erik Seidenfaden, an advisor to the Thai gendarmerie for forty years, probably had more first-hand knowledge of the culture and history of the Thai and related peoples than did any other European of this century. This work, the first of two volumes completed six months before his death at seventy-seven years of age in 1958, is a partial compendium of his learning.

The merit of the essay lies in its encyclopedic nature. Essentially, it is a detailed ethnohistorical mapping of all the Thai and reputedly Thai peoples of mainland Southeast Asia, interspersed with some uneven anthropological description and the author's informed prejudices. The second volume, as yet unpublished, is to be "a history of the Thai peoples."

Seidenfaden divides his Thai "tribes" into four major geographical groupings: Northern and Central Thai (Thai Lung, Thai Nam, and other Thai speakers of Yunnan); Western Thai (of Assam, Manipur, etc., including the Shans); an Eastern grouping (White and Black Thai, the Thai speakers of Hainan and the upper Tongking, etc.); and the Southern Thai (Laos, Black and Red Thai, the settlers of the Menam valley, and other inhabitants of the present Kingdom, etc.). An excellent summary of the "Non-Thai peoples of Thailand" is included, and a cursory description of twentieth century Siam, most of which is a discussion of geography, principal industries, scenery, and the like.

The reader's frustration in assessing this volume derives from the fact that Seidenfaden makes a number of generalizations about the Thai, all of which are crucial to the prehistory and history of Southeast Asia, but for which he provides little or no evidence. For example, he argues that the Thai, originally in Yunnan, were driven *north* during the first and second millennia B.C. by a Mon-Khmer group arriv-