

**Bibliography**  
**on Tibet, Tibetan Buddhism, and China**  
**by Dr. Peter Hershock**

**Histories:**

Tsepon W. D. Shakabpa, *Tibet: A Political History*, Yale University Press, New Haven: 1967. [A “insiders” political history from the 7<sup>th</sup> century CE through 1959. At once well-measured and detailed.]

Tsering Shakyapa, *The Dragon in the Land of Snows: A History of Modern Tibet Since 1947*, Penguin Compass, New York: 1999. [A very detailed history of modern Tibet told from an impressive array of documented perspectives...Tibetan, Chinese, and Western. An excellent corrective to simplistic readings of the events of the past half century in China-Tibet relations.]

Melvyn Goldstein, *The Snow Lion and the Dragon*, University of California Press, Berkeley: 1997. [A brief history of China-Tibet relations, told by an anthropologist moderately sympathetic to the “causes” of the PRC, married to a Tibetan, and soundly criticized by the Tibetan exile community as “counterproductive.” Here, Goldstein argues that the government-in-exile is engaged in counterproductive activity if the aim is to suitably resolve the “Tibet Question.” Covers from Imperial times through the present.]

Jamyang Norbu, “Atrocity and Amnesia: Goldstein and the Revision of Tibetan History” <ftp://coombs.anu.edu.au/coombspapers/otherarchives/asian-studies-archives/tibetan-archives/tibet-recent-history/goldstein-tib-history-nov97.txt> [This response to Goldstein’s scholarship was posted to the Tibetan Current Affairs in 1997 and suggests some of the ways in which some educated Tibetans view “moderate” approaches to resolving the Tibet question. Norbu is responding most directly to Goldstein’s suggestion that the Tibet question be resolved by creating “cultural reservations” in China where Tibetans can live traditional lives if they choose—this suggestion made to both the US Congress and UN committees.]

Donald S. Lopez, Jr., *Prisoners of Shangri-La: Tibetan Buddhism and the West*, University of Chicago Press, Chicago: 1999. [This is a very interesting survey of Western representations of and fascinations with Tibet. Revealing in significant ways of the ways in which identities are constructed and reconstructed over time and how the process changes both subject and object of inquiry. Very readable for the undergraduate, with popular references and scholarly details rubbing shoulders in an informal mix that carries the reader toward some reflections on the role of representations (and self-representations) of Tibet in sustaining/resolving the China-Tibet problematic.]

*Tibet Through Dissident Chinese Eyes: Essays on Self-Determination*, edited by Cao Changching and James Seymour, M.E.Sharpe, Armonk: 1998. [A book with an excellent

premise, but uneven material. What is significant is to hear Chinese voices that are not afraid of crossing party lines. What is interesting is the extent to which they manage doing so, rather than simply stretching the line to cover unfamiliar ground.] Gray Tuttle, *Tibetan Buddhists in the Making of Modern China*, Columbia University Press, 2005. [This is a quite good book that details the interlinkages among Tibetan, Chinese and global histories with a focus on the late Qing and Republican periods in China. It provides a nice counterpoint to books that really work from one side or the other of the China-Tibet situation.]

### **Religion:**

Giuseppe Tucci, *The Religions of Tibet*, translated by Geoffrey Samuel, University of California Press, Berkeley: 1967. [A well-organized general introduction that is somewhat dated, but oft-cited some 35 years after publication.]

H.E.Kalu Rimpoche, *The Foundations of Tibetan Buddhism: The Gem Ornament of Manifold Oral Instructions Which Benefits Each and Everyone Accordingly*, Snow Lion Publications: Ithaca: 1999. [An edited text of talks delivered by Kalu Rimpoche, a much beloved Tibetan teacher in the West from the Karma Kagyu lineage. This book captures the feel of instruction in contemporary, international settings.]

*Religions of Tibet in Practice*, edited by Donald Lopez, Princeton University Press, Princeton: 1997. [Like other books in this series, for the most part, this is not a book for general audience or undergraduate readers. As is true of other volumes in the series, the introduction is readable and comprehensive and can be assigned as a stand alone piece, though most likely for upper division courses only. Text based, with a concentration on first time renderings of original sources into English.]

Geoffrey Samuel, *Civilized Shamans: Buddhism in Tibetan Societies*, Smithsonian Institution Press, Washington: 1993. [A long and interesting survey of religious dimensions of the Tibetan world, written by an anthropologist with a greater than average appreciation of the spiritual dimension of Tibet. Useful for an historical overview and interpretative framework for studying the development of Buddhism in Tibet and its ramifications for Tibetan society.]

Matthew Kapstein, *The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory*, Oxford University Press, New York: 2000. [A dense, but quite readable work in what would appear to be the “new Chicago school” of religious studies. Self-aware, avidly scholarly, and prismatic in its treatment of historical details as “windows” of opportunity. Not a book for the undergraduate.]

Robert Thurman, *Essential Tibetan Buddhism*, HarperSanFrancisco, San Francisco: 1996. [The introduction to this “general audience” trade-book nicely illustrates a particular strain of appropriation in the West’s encounter with Tibetan Buddhism. Thurman writes as an insider intent upon inventing a vocabulary that will make Tibetan Buddhism accessible, appealing, and imaginatively challenging to Western readers. This is *not* a

standard, scholarly exposition of Tibetan Buddhism, but a window into a millenarian imaginaire that has one foot in Tibetan legend and another in the myth of technotopia.]

### **The Dalai Lama:**

H.H. The Dalai Lama, *Tibet, China, and the World: A Compilation of Interviews*, Narthang Publications, Dharamsala: 1989. [A reasonably good source of quotations about the China-Tibet problematic and representative of the public rhetoric by the Dalai Lama about it.]

Mary Craig, *Kundun: A Biography of the Family of the Dalai Lama*, HarperCollins, London: 1997. [A well-written biography that is sympathetic and yet well-researched.]

Dalai Lama, *Freedom in Exile: The Autobiography of the Dalai Lama*, HarperCollins, New York: 1990. [A very readable and matter-of-fact first hand account of the events leading up to and resulting in his exile, this autobiography is really a personal history of the Tibet-China problematic from the perspective of its single most important character.]

Ya Hanzhang, *The Biographies of the Dalai Lamas*, translated by Wang Weijiong, Foreign Languages Press, Beijing: 1991. [Largely a biographical history of the 13th and 14<sup>th</sup> Dalai Lamas with very brief notes on the first 12 in the incarnation series. This is written from the perspective of party history and provides a “mainstream” Chinese view of the Dalai Lama as an institution within China-Tibet relations.]