

REVIEWS AND NOTICES OF BOOKS.

Aziz Ahmad, *The Shore and the Wave*. Translated from the Urdu by Ralph Russell, 167 pp. London, Allen and Unwin, UNESCO Asian Fiction Series. £2.60.

Aziz Ahmad's novel starts well, with a satirical description of the scene at the beginning of this century on Banjara Hill (here called "Gipsy Hill"), a new upper-class suburb of the Nizam's capital of Hyderabad (here transparently disguised as "Farkhundanagar"). The writing then loses momentum as it describes the emotional relationships and marital connexions of three well-placed Muslim governmental families through four-and-a-half decades. With such a setting, the novel is commendably brief.

The translator himself commends the realism and daring of Aziz Ahmad in writing, in Urdu in 1948, these descriptions of marital and extra-marital passion; translated into English they appear commonplace, as they are much influenced by the trends of the early twentieth-century English novel. Indeed, most of *The Shore and the Wave* reads as if it might have been originally written in English. It resembles in some ways the novels of Louis Bromfield, who, however hard he tried, never seemed to manage to get outside the Taj Mahal Hotel in Bombay. Both authors describe the goings-on of a small, bored, and boring section of "the consuming classes", without insight into the lives of those who toiled to support them; but the setting of Aziz Ahmad's novel is more interesting than those of Bromfield and it is described with more genuine knowledge. *The Shore and the Wave* can be commended to the small band of devotees of novels of Indian high society – a genre now a century old in English – and to those who want to visualize or recall Hyderabad before the "police action".

SIMON DIGBY

Zahiruddin Ahmad, *Sino-Tibetan Relations in the Seventeenth Century*. xiv + 345 pp. Rome, Istituto Italiano per il Medio ed Estremo Oriente, 1970. £8.80. Index to the above compiled by Christiane Pedersen, 44 pp. Rome 1971. (Serie Orientale, Roma, XL.)

In this important work Mr. Ahmad sets out to do for the documentation of the seventeenth century what Professor L. Petech has done for the eighteenth in his *China and Tibet in the Early 18th Century*, Rome, 1950. He has amassed, with much thoroughness and learning, the source material from both sides relating to China and Tibet and also to the Mongols. Mr. Ahmad disowns the intention of writing a history of either China or Tibet for the period, and is concerned only with the official presentation of events by both parties. A limitation of that sort is hard to sustain. The official records are coloured by national self-interest; and some balancing of the different versions, interpretation of internal affairs, and examination of the links between the seventeenth century and those preceding it are, fortunately, undertaken. For example there is a valuable account of that mixture of mystique and practical politics, the Tibetan concept of *yon mchod* – the giver of support and the venerated recipient.

The period is one of the most crucial and the most confused in Sino-Tibetan relations. Simultaneously in both countries a new régime came to power. Each was in a sense a usurper and the desire of each to appear as legitimate heir was served by the

ostensible recreation of a relationship that had existed between past régimes in the two countries. In that process the Mongol tribes, themselves in a state of restless change, appeared partly as a buffer, partly as a bridge. The phase ended with the Chinese having secured command of the bridgehead by virtually eliminating the political element in the Dalai Lama's influence among the Mongols, leaving, nevertheless, a residue of spiritual influence powerful enough to inspire the urge to bring Tibet itself under the political control of China.

The propaganda and manoeuvring of the parties – including the Mongols – make it difficult to present a consecutive, intelligible, sequence of events; and in Mr. Ahmad's work the profusion of quotations in several languages, and some aspects of the arrangement of the material often obscure the path through a labyrinth of detail that might bewilder anyone new to the subject, but which it is well worth the effort to penetrate.

Comprehension of the whole pattern needs an expert in three languages and three histories. This reviewer offers only a few comments on the Tibetan part. There the documentation is mainly the prolific, skilfully slanted, autobiographical, biographical, and historical writings of the fifth Dalai Lama and his able regent, Sangs-rgyas rgya-mtsho. Their dedicated zeal in revealing the new régime as true successor to the Religious Kings of the seventh to ninth centuries explains the description of their achievement as "the rebirth of Tibet"; but it should not obscure the fact that Tibet, though with smaller boundaries and less internal cohesion, had been kept independent of China by preceding rulers for some 270 years, that the rule of the Dalai Lama and the dGe-lugs-pa church was the result of foreign conquest, and that for all the magnificent reorganization of Church and State it could retain full independence only for eighty years.

Although few Tibetans would question the right of Dalai Lama Ngag-dbang blo-bzang rgya-mtsho to be called the Great Fifth and although there can be no doubt of the greatness of the age that saw the swift and efficient consolidation of dGe-lugs-pa power, much was owed to others. The importance of Gusri Khan is obvious; but one must note the remarkable and self-effacing devotion he showed to the Dalai Lama. Much was due also to the ambition and drive of Bsod-nams chos-'phel, whose part is, perhaps, not fully identified by Mr. Ahmad; and at the end of the reign came the dominant influence of Sangs-rgyas rgya-mtsho. In the years after the deaths of Gusri (1654) and Bsod-nams chos-'phel (1658) and before the rise of Sangs-rgyas rgya-mtsho when the Dalai Lama was, apparently, more actively master of affairs, Mr. Ahmad shows that the picture emerging of his rule is not very flattering (p. 225). The question to what extent he earned his appellation is worth a study in depth.

In discussing the concealment of the death of the Dalai Lama in 1682 Mr. Ahmad goes out of his way to exonerate Sangs-rgyas rgya-mtsho. This reviewer earlier considered that the Lama's death and the discovery of his successor soon became an open secret and that Chinese indignation was due to Sangs-rgyas rgya-mtsho's omission to give them official intimation. But the well-informed history of W. D. Shakabpa and later discussion with educated Tibetans show that they hold that Sangs-rgyas rgya-mtsho deliberately concealed the death, even from the Panchen Lama, until 1696 and allowed Chinese envoys a distant view of a substitute posing as the Dalai Lama. Mr. Ahmad's suggestion that Sangs-rgyas rgya-mtsho might genuinely have believed that the Dalai Lama was only in retreat and that he was somehow communicating through the State Oracle of gNas-chung does not stand examination. Sangs-rgyas rgya-mtsho, the particular favourite of the Dalai Lama, could hardly have conducted the administration in such circumstance; moreover it appears that as early as 1688 he had brought to Sna-dkar-rtse the child whom he had discovered as the reincarnation. It is also improbable that the Dalai Lama, a manifestation of the Bodhisattva Spyan-ras-gzigs, could be identified with the tamed demon Pe-har.

The passages cited as suggesting that the State Oracle personally received Chinese envoys can be interpreted in a way more consonant with later practice – that the Oracle's advice was given in favour of the reception, the sending of replies and so on. The key is the first such passage (p. 48) which appears to mean that the Oracle advised that the Dalai Lama might interrupt his meditation and receive the envoys.

Another doubtful interpretation of the often difficult language of the Dalai Lama's autobiography is that Sangs-rgyas rgya-mtsho's handprints were affixed to the edict appointing him regent in 1679. Until recently the handprints could be seen at the end of a copy of the edict on a wall near the triple stair at the east end of the Potala. They were, naturally, those of the Dalai Lama himself. The edict does not seem to have been published but an unfortunately incomplete copy in this reviewer's possession shows that the Dalai Lama was so proud of the title bestowed on him in 1653 by the Chinese Emperor that he quotes it five times at the head of his edict - thrice in Sanskrit, in the Lan-tsa and Wa-rtu scripts and also in transcription into the Tibetan *dbu-med*, once in Chinese transcribed into the 'bam-yig script in which the main edict is written, and, lastly, in a Tibetan translation. With that in mind it is begging too many questions to construe the grant of a seal and title to Sangs-rgyas rgya-mtsho in 1694 as giving the Emperor "legal admission into Tibet" (p. 297) any more than the grant of a title to the Dalai Lama in 1653 did so or than the granting of seals to the Phag-mo-grupa gave the Ming dynasty legal admission to Tibet.

That selection of debatable points from only one area of the wide field over which Mr. Ahmad ranges indicates the complexity of the scene as a whole and, also, how valuable it is for discussion to have the relevant source material presented in so accessible a form.

The recent publication of an Index adds greatly to the value of the work and completes it as the essential basis for future study of this interesting and difficult period.

H. E. RICHARDSON

Études Song, Sung Studies in Memoriam Étienne Balazs, Ser. I, fasc. 1 and 2, History and Institutions. pp. 1-84; 85-180. Paris, Mouton, 1971. 48 F.

The *Manuel de l'histoire des Song* as planned by Balazs was to have had three parts: one, an annotated bibliography of primary sources of Song history (already under way); two, a Song biographical dictionary (also under way); and three, a collection of interpretive articles on all aspects of Song history. The present fascicules contain some of the articles originally intended for part three and now dedicated to Balazs' memory. Eventually the first series (arranged and introduced by Mme. Françoise Aubin) is to contain seventeen articles on Song history and institutions. Six of these articles appear in the first two fascicules reviewed here.

The opening article by P. T. Ho ("An Estimate of the Total Population of Sung-Chin China", 33-53) performs a much needed service in outlining the institutional background to Jin population enumeration as a means of evaluating Jin population totals which are then matched with the notorious Song figures (using the household counts multiplied by an assumed average household size of five). The resultant total comes out at about 100 millions plus for the entire Chinese world during the late twelfth and early thirteenth centuries.

The other article in fascicule 1 (by Herbert Franke: "Treaties between Sung and Chin", 55-84) centres round a translation with commentary on the treaties of 1123, 1126, and 1147. This is an important contribution to Song diplomatic history and it provides a useful illustration of the actual conduct of foreign affairs in circumstances and by means far removed from the sino-centric view of the world.

E. I. Kyčanov (author of *Očerk istorii tangutskogo gosudarstva*, "A study of the history of the Tangut kingdom", Moscow, 1968) contributes the first article in fascicule 2: "Les guerres entre les Sung du nord et le Hsi-hsia" (pp. 103-118), in which some of the background and causes of the seven major wars between the two powers are examined. S. A. Škojar follows with a technical article on stone catapults ("L'artillerie de jet à l'époque Sung", 119-142), the most important siege weapons of the day until the advent of the cannon from the fourteenth century on. Next comes a thorough study

by G. S. Smolin of a popular uprising: "La révolte de la société secrète du Mi-le-chiao conduite par Wang Tsé (1047-1048)", pp. 143-170, and a brief article by Miyazaki Ichisada ("Y a-t-il eu deux Sung Chiang?" 171-178) which concludes that there were two historical figures called Song Jiang active in the first part of the twelfth century (the first being a commander under Tong Guan who helped in putting down the Fang La rebellion in 1121 and the second being the leader of the band of thirty-six outlaws whose rebellion began in Shantung in 1119 and whose exploits formed the basis of the novel *Water Margin*).

The articles are of uneven quality and most do not enter into broader questions of interpretation and analysis of the type originally envisaged by Balazs. Mme. Aubin is to be congratulated on meticulous editing as well as preparing the translations from the Russian and the Japanese. Hopefully the remaining fascicules of the series will appear in less than the four years' production time of the first two.

ENDYMION WILKINSON

Wm. Theodore de Bary and the Conference on Ming Thought, *Self and Society in Ming Thought*. New York and London: Columbia University Press, 1970, xii, 550 pp.

The study of Ming intellectual history in the West has hitherto concentrated disproportionately on a single figure, that of Wang Yang-ming (1472-1529). So well has his life and thought been held to combine the two Ming philosophical themes of innate knowledge and good conduct that he has sometimes been in danger of isolation from his immediate historical context and of coming to stand for virtually all Ming thought before the Tung-lin movement of the final century of the dynasty. That this is so is not only because of the historian's need to simplify and reduce. It also reflects one of the basic features of Wang Yang-ming thought itself, its anti-historical, intuitionist element. When leading members of the Wang Yang-ming school showed little interest in historical or textual studies, it was not unnatural that its own history should also have become simplified.

The great contribution of this volume is that it fills out the picture of Ming philosophy and places Wang Yang-ming in context. Much detail is introduced to the English reader. The picture of Ming thought as rather static and contemplative is replaced by one of a vital, dangerous age in which a number of intellectuals lived the heroic and chivalrous lives their convictions demanded.

Just under half the book is devoted to papers on Confucians who have been accorded a place in the traditional Chinese scheme of intellectual history by their inclusion in the *Ming-ju hshueh-an*, a collection of Ming Confucian philosophical writings made by the early Ch'ing historian Huang Tsung-hsi (1610-1695). The articles by Wing-tsit Chan, Jen Yü-wen, T'ang Chün-i and Takehito Okada adopt, for the most part, a conventional analytical approach, discussing the main neo-Confucian concepts as they evolved in the early and mid-Ming, and including a helpful amount of biographical detail. The result contributes also to a fuller understanding of Wang Yang-ming's position, though he is not the exclusive subject of any one paper.

Professor de Bary, in much the longest of the twelve articles which make up this volume, asks whether a characteristic feature of Ming thought, its "interiority" as exemplified by Wang Yang-ming, Wang Ken (1483-1540), Ho Hsin-yin (1517-1579), and the heterodox Li Chih (1527-1602) resulted in any new formulation of the individual's potential or of his right to self-expression. This more oblique, less descriptive approach is perhaps more stimulating to the general student. In answering this key question Professor de Bary takes the reader over some spectacular ground. The thinkers he describes are vivid figures who led outgoing, varied and exciting lives. Their individualism was hardly of the socially negative kind associated with the monastic or

eremitic tradition in Chinese thought. Almost inevitably, however, the extent to which they advocated formal social or legal guarantees for individuality is almost negligible. Wang Yang-ming and Wang Ken for example accepted traditional Confucian ethics without serious modification. Li Chih, who was unlike them a productive historian and literary scholar of great originality, seems to have said almost nothing about freedom in contemporary society. Ironically, in view of his own life style and attitudes to Confucian ethics, he put forward instead almost sinister and repressive ideas on the degeneracy of the general run of mankind and the desirability of autocratic government.

It is only with the middle and late sixteenth century that the moral dynamism of the Wang Yang-ming school seems to run out, and "the stultification of the Ming", to use Professor Puleyblank's phrase, takes on any real meaning for the intellectual historian. The interest in autocracy evident in Li Chih seems to grow. His friend Chang Chü-cheng's defence of despotism, ably described by Robert Crawford, reads like a tired amalgam of orthodox Confucian theories of history, muted legalism and ideas from the Wang Yang-ming school. Indeed with the political scene becoming more and more vicious and frustrated, it was not surprising that the next creative intellectual movement virtually took the form of a post-mortem on the dynasty.

But this book would be the poorer if it concentrated only on Confucian developments. Not surprisingly when the most vital philosophy of the time was intuitionist and less doctrinaire than that of the Sung, the Ming was an age of strong syncretic or eclectic undercurrents. There were serious eclectic thinkers like the Buddhist monk Chu Hung, whose attempt to reconcile various elements within Buddhism is described by Leon Hurvitz, and syncretists like Lin Ch'ao-en (1517-1598), about whom Liu Ts'un-yan has written recently. The idea Lin put forward, that the three religions were in some way mutually inclusive, is present also in the thought of Li Chih. The richness and variety of the background against which the more systematic thinkers wrote is suggested too by Tadao Sakai's discussion of popular educational works and by two papers on Taoism in this volume. The thesis that Liu Ts'un-yan puts forward in his article, that Taoism enjoyed a measure of imperial patronage, and that Confucian thinkers from Wang Yang-ming down were subject to Taoist influence, is surely beyond contention. His paper contains invaluable information on a bewildering and highly esoteric subject, but is perhaps a little too general, given the unexplored state of this field. Anna Seidel's delightful paper on the immortal Chang San-feng on the other hand is perfectly focused, and is a model for tracing the growth of this kind of deity cult. That there must have been a number of such figures, some like Lü Tung-pin relatively far ranging and long lived, and others more local or ephemeral, is clear even from a brief glimpse at the sources.

Other papers in the volume, by Ray Huang and C. T. Hsia, describe respectively Ni Yuan-lu, a statesman active in the very closing years of the dynasty, and the works of Tang Hsien-tsu, the great Ming playwright. They provide valuable counterpoint to the main theme of the book. Finally this collection of articles is given unity by a most helpful introduction from the editor. As a result of this book, we have a clearer picture of the intellectual world into which the West was already beginning to break.

D. L. McMULLEN

Gordon A. Bennett and Ronald N. Montaperto, *Red Guard, The Political Biography of Dai Hsiao-ai*, London, 1971, George Allen & Unwin, xx, 267 pp. £2.95.

This excellent book contains a coherent account of the thoughts and activities of a single Chinese high-school student during the first year-and-a-half of the Cultural Revolution. As such it successfully avoids the extremes of generalization found in the directives from the centre on the one hand, and the incoherence of much of the collections of Red Guard pamphlets and documents on the other.

Dai Hsiao-ai (the pseudonym chosen by the student himself) was 17 in June 1966

and had one more year before graduating from his senior high school in the suburbs of Canton, when the Cultural Revolution began. As the son of a worker and as an activist student he played a leading part in the formation of one of the Red Guard organizations in the school. In November 1967, shaken by the movement and disillusioned with the Party, he left for Hong Kong. There he met Bennett and Montaperto who encouraged him to write down his recollections. The resultant narrative combines direct quotation, third person exposition and explanations linking the events at Canton with the wider national scene.

The introductory chapter, "School Life before the Cultural Revolution", sketches a well-functioning, highly organized, and harmonious school with minimal tension between the middle group of students (children of doctors, teachers, technicians, shop clerks, and middle peasants) who composed 60 per cent of the total and the 30 per cent from "revolutionary classes" (children of workers, poor peasants, lower-middle peasants, revolutionary martyrs, cadres, and soldiers) and the 10 per cent from "backward classes" (children of landlords, rich peasants, capitalists, rightists, and "bad elements"). Indeed linguistic and regional bonds frequently proved stronger than class bonds. Student teacher relationships were close, although there was some distance between the students and the principal and his senior aides, all of whom were from the north and were older than the rest of the staff.

The students regarded themselves as unusually fortunate to be about to take jobs (administrative work in official organizations, industries, and business) rather than going on to more study at university level. They thought of college students as soft and regarded themselves as the ones "who would actually keep China moving". They were noted in the area for their political activism and they were very proud of their school.

Many of the details of this opening chapter, as well as the general picture presented, coincide very precisely with my own observations and experiences of student life (albeit in an institute of higher education) at the other end of the country, in a Peking suburb, during the years immediately preceding the Cultural Revolution. The overriding question which occurred at the time was, how could such well-functioning and placid waters be stirred up and the whole school torn apart from top to bottom. The present work goes a long way to providing an answer to this question.

The unreality of writing wall-posters denouncing writers in Peking whose works they had never read, very soon led to indifference amongst the students of Dai's school. The movement became much more real, however, following the 16 May (1966) circular calling for the countrywide repudiation of "representatives of the bourgeoisie who have sneaked into the Party, the government, the army, and all spheres of culture", for such a call brought the movement right into the school. Following this circular the Principal (characteristically also the First Party Secretary) immediately called a meeting in which he singled out two members of the staff whom he presumably considered to be safe objects of attack (an older teacher already denounced in the anti-rightist campaign of 1957 and a younger teacher from a "bad" family). The students set about denouncing them, for in Dai's own words: "the Party could not be wrong and it was my duty to join in the struggle. I did so and eventually with enthusiasm" (p. 42). Grounds for denunciation centred on the "bourgeois" behaviour of the two teachers, both of whom were subjected to two weeks of constant criticism and struggle meetings.

The next step came in the first week of June. In Peking Peng Zhen was dismissed and on the following day the Principal of Peking University was attacked in a long wall-poster for his authoritarian handling of the Cultural Revolution. Both events got maximum national coverage in the press, but down in Dai's school, the Principal's response was to single out another group of teachers as "monsters and ghosts". From this moment the students began to have their doubts about his handling of the movement (which was quite at variance from what they gathered was happening elsewhere). They suspected he was trying to protect himself and a select group around him from attack. A number of activists like Dai got together informally and decided to try and get the Principal dismissed by going above him and appealing to the Provincial Committee to take over the running of the movement in the school. This they did and

within four days a work team from the Provincial Committee took over the running of the school and the movement. After investigations the leader of the work team announced that the new targets of the movement were to be the power holders in the school. It was at this point, not surprisingly, that the whole place began to split apart at the seams. Many of the teachers who had been slighted or persecuted by the Principal and his clique of Party members now became most active in denouncing them in detail. On the other hand those who had been most favoured by the Principal held back any real criticism and were condemned as "royalists". Gradually the students separated out into two groups: the conservatives (ironically mainly those of revolutionary class background) who supported the Party Committee led by the Principal, and the progressives or rebels who attacked the Party Committee. Within these broad divisions there were a large number of factions (with names such as "Eagles", "Red Flags" etc.) unable to agree amongst themselves as to how and to what extent to attack or defend the Committee. The confusion and factionalism was temporarily halted when the news came that Mao had publicly accepted the armband of one such faction on 18 August 1966, namely the "Red Guard" faction of the middle school affiliated to Qinghua University. Since this was a rebel group, the message was clear and the students of Dai's school immediately swung to the rebel side and demanded that they too set up a Red Guard organization. But having no experience of organizing outside the Party, they called a mass meeting to discuss membership criteria, goals and relationships with the already existing Preparatory Committee for the Cultural Revolution set up by the Provincial Party's work team. Out of this chaotic meeting came the proposal for a small Preparatory Committee for the Organization of Red Guards. In effect this *ad hoc* committee fell back on the old leadership structure within the school by suggesting that membership should only be open to those whose political conduct had been "good". At this moment however their decision was challenged when a Red Guard from Qinghua came to Canton to spread the Peking model and told them that membership should be limited to children of the "Five Kinds of Red" or "revolutionary classes". These students (30 per cent of the student body) immediately declared themselves a special committee and revoked the *ad hoc* committee's decisions of the previous day and set about drawing up their own list of members for the new Red Guards. Plans to include the remaining students in similar organizations were simply shelved (at a later stage of the Cultural Revolution, this limiting of the Red Guards to the children of the Five Kinds of Red was bitterly denounced as representing the mistaken principle of "Family Lineage" and "Naturally Red"). Thus the founding of the Red Guards took place to the accompaniment of sharp clashes amongst the students who were now bitterly divided among themselves.

From the founding of the Red Guards at his middle school to the time he left China in 1967, Dai Hsiao-ai participated in attempts to spread the Cultural Revolution to the workers in a neighbouring warehouse; the campaign to destroy the Four Olds; two expeditions to Peking to conduct "great exchange of revolutionary experiences" and the unbelievably complex local factional struggle against the Provincial Party Committee, which struggle was of course closely connected with the internal splits within the Red Guards themselves. Bennett and Montaperto have been very successful in connecting Dai's personal observations of these unfolding stages of the movement (necessarily less well informed as he moved out of his school and as the role of the middle students declined) with developments at the national level. Two final chapters discuss Dai's decision to leave China and the progress of the movement after he had left. Disillusion set in after Dai had risked his life in the "seize power" phase in early 1967, only to be confined to the school under military control from March onwards. Next he found that he could not adequately explain the cause of factionalism to the peasants in his home village without postulating that the instructions from the Chairman had failed to give adequate guidance. At first he decided to retire to the countryside but when the opportunity presented itself, he chose instead to join some relatives in Hong Kong. The concluding pages note that he is still far from satisfied with his new life there and continues to doubt the wisdom of leaving.

ENDYMION WILKINSON

Sĕjarah Mĕlayu or Malay Annals. An annotated translation by C. C. Brown with a New Introduction by R. Roolvink. (Oxford in Asia Historical Reprints), xxxv, 273 pp., map, index. Kuala Lumpur and Singapore, Oxford University Press, 1970. £4.60.

This is a reprint of the masterly translation by C. C. Brown of the *Sĕjarah Mĕlayu* in its oldest known version (the so-called Raffles No. 18). The translation was originally published in 1953. The value of the edition has been greatly enhanced by the incorporation of an article by Roolvink (originally published in 1967), in which the different extant versions of this important historical text are carefully compared and assessed. It is convincingly shown that the *Sĕjarah Mĕlayu* developed out of a kinglist such as that discovered by Roolvink in the University Library at Leiden, whereas the present version dates back to A.D. 1612 (not 1536 as previously thought).

J. G. DE CASPARIS

Susan Bush, *The Chinese literati on painting: Su Shih (1037-1101) to Tung Ch'ich'ang (1555-1636)*, Harvard-Yenching Institute Studies, XXVII, Harvard, 1971. £3.30.

One of the most unique aspects of Chinese painting is that it has been dominated by the literati painting in the later part of its history. This is the result of a long development conditioned by the social and artistic evolution in China. The art is a creation of the scholar class for its own enjoyment and being scholars it is natural that there should be a literature on the subject.

Early Chinese painting, like paintings of other countries, was essentially an art of illustration. Only gradually did it begin to incorporate calligraphy and poetry and evolve an art form closely related to these two arts. The latter had a long tradition of its own and in its alliance with painting, calligraphy strengthens its technique and poetry gives it its spirit. As a result, intuition, spontaneity, and self expression are heralded as the highest goals of art. Great masters must be proficient in all these three arts and as they are properly equipped to criticize their own works, their standards must be upheld in the study. The book under review is devoted to the theories advanced by the scholar-artists who played active parts in the establishment of this unique tradition.

The Chinese literati painting has a history of almost a thousand years. It may be divided roughly into three stages. It was Su Shih and his friends in the Northern Sung period who started to distinguish the works of scholar-officials from those of artisan-painters. To them art was an expressive outlet in the scholars' spare time for the enjoyment of their friends. They were aware of their elite role, associated with calligraphy and poetry. Amateurism was preferred to technical perfection in execution. The idea was in keeping with the prevailing intellectual development of the time, the Taoist and Ch'an approach to nature on one hand and the *li* neo-Confucian stress on education on the other. Eventually it began to exert strong influence on the Sung academy of painting.

The movement was further inspired by the rise of the Mongols. Many scholars, notably Wu Chen and Ni Tzan refused to serve the new dynasty. They practised their own art in the countryside. Apart from using painting to express ideas and to release emotions, they explored the possibilities of the brush and ink to produce all sorts of brush-strokes to attain technical skill. They succeeded in concentrating on a number of subjects such as bamboo, orchid and prunus, leafless trees and strange rocks, and landscape as the proper vehicles to identify themselves. To them artistic creation was a union of subject with object. They did not focus on the appearance of things but aimed at reflecting the painter's inner feeling. As a consequence a definite style was created.

The progress of events in the Ming dynasty such as the deterioration of the political and social order, the change in the economic structure, the dominance of prevailing thoughts in religion and ethics, and above all, the decline of the literati painting itself,

forced the scholar-painters to reassert their own style and activity by justifying themselves in history. Under the leadership of Tung Ch'i-ch'ang, the evolution of Chinese painting was deliberately divided into two streams, a Nan-tung southern and a Pei-tung northern school. The division went back to the T'ang times with Wang Wei and Li Ssu-hsun as their respective founders, and ancient masters were classified arbitrarily into the two schools. The theory implied, furthermore, that the southern one was the nobler of the two. Tung and his followers claimed themselves to be the direct descendants of this respectable tradition. It was rejuvenating for his school because Tung, being a great scholar and artist himself, was able to illustrate the superiority of his school by his own paintings. Theory and practice went hand-in-hand to give the new approach a solid foundation. What was originally a simple idea for social distinction, revolutionary and unconventional in outlook, had become an orthodox pattern. The social status was maintained but by attaching to history the movement began to degenerate into a mere pursuit of antiquity.

In the survey of this movement the author has made use of 254 extracts from the works of the literati masters. Among them no less than 70 items appear in verse. It is not customary for scientists to accept poetry as data but in the development of the literati painting in China many poets had played leading parts and their poems are indeed indispensable in the understanding of the art and its theories. Apart from the Chinese texts there are also nine illustrations, a comprehensive bibliography, a useful glossary, and a commendable index.

CHENG TE-K'UN

Rand Castile, *The Way of Tea*. New York and Tokyo, Weatherhill Inc., 1971. \$15.

With the increasing interest shown in all things Japanese, it was only to be expected that many new books should appear on various forms of Japanese arts and crafts for the use and information of Western students. But compared to the large number of publications on *ikebana* (flower arrangement) and even on *origami* (paperfolding) that have been issued, it is strange to realize that there have been practically none on *cha-no-yu* (tea ceremony). Personally I have always felt that tea ceremony perhaps belonged to those rare subjects best handed on by word of mouth from one generation to another and that a blatantly published description of it might somehow brush off the bloom of its delicate moths' wings. To write on *chado*, the "Way of tea", its philosophy and to write on its actual history and development is one thing (though even that has only very infrequently been done), but Mr. Castile in his book, *The Way of Tea*, does far more than that: he writes on the - shall I call it - "mystique" of tea, describes the actual ceremony in great detail and gives excellent information about its history and its principal *chajin* (tea-men and masters). The book is, moreover, furnished with a great number of first-rate pictures and photographs.

The book is divided into four parts, following an introduction explaining *chado*, for the preparing of a cup of tea according to the ritual of *cha-no-yu* is far more than the bare words imply; its link with Zen Buddhism and the physical and mental control and concentration it requires really mean a whole way of life: *chado*.

In the first part Mr. Castile gives an extremely interesting account of the whole history of *cha-no-yu*, beginning with its origins in medicinal tea in China, its growing connexion with Zen in Japan, and its wonderful flowering in the *muromachi* epoch. The chapters on Rikyu, the greatest tea master of all times (in a strange way reminiscent both of Beau Nash and Bernard Berenson!) are perhaps the best of the whole book, even though Mr. Castile's American English reads at times strangely like a too-literal translation from the Japanese.

The second part deals with what Mr. Castile calls the tea setting, *i.e.*, the tea gardens and the architecture of the *cha-shitsu*, the tea houses, both admirably illustrated not only by photographs, but also by drawings and diagrams. Anyone interested in Japanese gardens would find these chapters most informative and useful. The *wabi* nature of *cha-no-yu* is clearly brought out with its emphasis on extreme simplicity,

both for the *roji* (the "dewy path" leading from the garden gate to the *cha-shitsu*, actually more than a path: a real garden albeit a small one) and for the tea building itself, where everything except "that which is aesthetically and structurally indispensable" is eliminated. The *so-an*, the *wabi* style of *cha-shitsu* calls for humility and complete naturalness. The average size of a tea room is of $4\frac{1}{2}$ mats, about 10 feet square. Mr. Castile gives a great deal of interesting information on the various types of *cha-shitsu*, and describes a number of famous and historic ones.

The third part of the book, dealing with utensils, should be invaluable not only to those interested in *cha-no-yu*, but also to collectors, particularly of Japanese pottery, lacquer, etc., the value of those objects depending not on the material they are made of, but on their age, oddness and rarity. The *chajin* is also concerned in the object's practical worth in the ritual: its weight, size, glaze, and touch, and in this the collector of utensils differs from other collectors. This chapter on utensils is altogether of great interest, giving, as it does, a lot of detail on famous tea bowls (*chawan*), on iron kettles (*tetsubu*) and on a large variety of tea caddies (*cha-ire*), to mention but a few.

The book ends with advice both to non-professional and professional students of *cha-no-yu*, and also gives a fairly detailed description of the ritual itself. Though this is excellent, it would be impossible to become a performer by studying it; only the personal teaching of a master would achieve that. The actual movements of the ceremony must perforce at first appear very artificial, but then the study of anything that requires great concentration on disciplined and precise movements (take things like skiing, acting, or singing) must begin by being extremely deliberate and artificial. It is only when the artificially acquired has become second nature, when one can, without any conscious effort of memory, execute the exact and ingeniously thought-out sequences, that one movement flows from the preceding one and into the next, with an almost incredible inevitability. And it is at this point that a *cha-no-yu* performer begins to develop his own individual style and art.

Mr. Castile studied at the Urasenke School of Kyoto, and its present Grand Master, Sen No Shoshitsu, writes the foreword to this unusual and very informative book, which no student of Japanese arts can afford to miss.

MEIKO ORR-EWING

Chan Hing-ho 陳慶浩, *Nouvelle édition critique des Commentaires de "Zhiyanzhai" sur le "Rêve dans le Pavillon rouge"* 新編紅樓夢脂硯齋評語輯校. Paris, Champ libre, 1972. (Published under the joint auspices of the Centre de publication de l'U.E.R. Asie orientale and the Dream of the Red Chamber Research Group of the New Asia Institute of the Chinese University of Hong Kong.)

In an article published in *Ming-pao* in May 1972 Chou Ts'et-tung made an eloquent appeal for an end to the disgraceful manuscript hoarding which has so disfigured the history of *Hung lou meng* studies in this century. Hu Shih, it may be recalled, having acquired in 1927 the so-called "chia-hsü" MS. of Chih-yen-chai's Commentaries almost against his will, subsequently became aware of the real value of his acquisition and, while making ever more extravagant and, in the event, unjustifiable claims for it, continued to treat it as a piece of private property for upwards of 30 years, only finally publishing it in 1961 when morally forced to do so after the publication of Yü P'ing-po's "Collected Commentaries" (脂硯齋紅樓夢輯評) in 1954 and the invaluable "keng-ch'en" MS. a year later.

If we include the "Yu-cheng" *Hung lou meng* (sometimes referred to as the "Ch'i" edition, since it was first published in 1912 with the preface of the MS.'s first owner, Ch'i Liao-sheng) as being essentially a Chih-yen-chai text, there were altogether five versions of the Chih-yen-chai Commentaries known to Yü P'ing-po when he published his "Collected Commentaries" in 1954, two of which, the "chia-hsü" MS. and the "chi-mao" MS., are only fragments. Since then, the existence of at least five more MSS. has come to light:

(1) the 120-chapter "Ch'ien-lung ch'ao-pen" which, though the commentary has been almost totally excised from it, has been shown to belong to the Chih-yen-chai "system";

(2) the so-called "MS. of the Mongol Prince" in 120 chapters several times referred to by Chou Ju-ch'ang, which is now in the possession of the library of Peking University;

(3) a MS. belonging to Professor Itō Sōhei who translated the complete Japanese version of *Hung lou meng* that was published by Heibonsha in 1960;

(4) a MS. of *Hung lou meng* possibly containing Chih-yen-chai commentaries said to be in the library of the Oriental Institute in Leningrad;

(5) the so-called "Ching" MS. (增本) discovered by Mao Kuo-yao in the house of an old Manchu family in Nanking and briefly described by Chou Ju-ch'ang in the *Hong Kong Ta kung pao* in July, 1965.

Only the first of these has been published. It appeared in a limited edition in 1963 which almost immediately went out of print and is now unobtainable. (5), if the description published by Chou Ju-ch'ang is to be believed, is of momentous importance (for example, it provides incontrovertible evidence that the signatures "Chih-yen-chai" and "Ch'i-hu-sou" represent not one but two commentators); but shortly after being seen and briefly noted by Mao Kuo-yao, the MS. is said to have disappeared and its present whereabouts is unknown.

During the two decades since the publication of Yü P'ing-po's "Collected Commentaries" a number of studies have appeared offering sensational "discoveries" relating to the identities of Chih-yen-chai, Ch'i-hu-sou, Ts'ao Hsüeh-ch'in (whose parentage and dates are still uncertain) and the author of the last section of the novel. Chou Ju-ch'ang, Wu Shih-ch'ang and Chao Kang have each published major works in which solutions to these problems are propounded, and a multitude of shorter studies have claimed to answer one or another of these questions of identity. All these books and articles use exactly the same materials – the Chih-yen-chai Commentaries reinforced by the eighteenth-century archives and the poems and other writings of Ts'ao's contemporaries – yet the conclusions they reach are radically different and mutually incompatible. The new, post-1927 "redology" – to give *Hung lou meng* studies the ghastly name that has been coined for them – has, in short, proved just as entertainingly acrimonious, just as bizarre and, in the event, just as inconclusive as the old.

The obvious conclusion to be drawn from this state of affairs is that the evidence was still not adequate to support the elaborate structures that were being raised upon it; or, at the very least, that it had been so inadequately sifted and observed that the rush of speculation prompted by its appearance was premature and unwarranted.

It was some such realization that inspired the founding by Professor P'an Chung-kuei at the Chinese University of Hong Kong in 1966 of his Dream of the Red Chamber Research Group, whose collected "Studies" (*Hung lou meng yen-chiu chuan k'an*) have been appearing at roughly half-yearly intervals since April 1967. This is, in fact, the tenor of the Foreword which appeared in the first issue: "We feel that the traditional approach has reached a deadlock, and more recent studies still rely on insufficient critical apparatus. We wish to settle Dream of the Red Chamber studies on a deeper and sounder foundation . . ." It is a shade disconcerting to find (in "Hung lou meng ti fa-nuan", *Studies*, November 1971) that Professor P'an has his own *idée fixe* like other men; but it must be admitted that he has never allowed it to interfere with the accumulation and scientific processing of aids to research which are the proclaimed objects of his group's activities.

Perhaps the most important of these aids to have been published in *Studies* to date is the "Hung lou meng Chih-p'ing yen-chiu" (紅樓夢脂評研究), originally prepared as a graduate thesis for the New Asia Research Institute by Professor P'an's brilliant young assistant Chan Hing-ho (陳慶浩). This painstaking study, with its 24 statistical end-tables, of all the Chih-yen-chai commentaries at present available provides, for the first time, a convincing demonstration of the filiation of the different MSS. It is a work unlikely to be widely read or, outside a very narrow circle of experts, properly appreciated; but it combines with the "New Critical Edition", which is the

subject of this review, to provide the researcher with an invaluable working tool whose effect on future studies in this field will be incalculable (and, no doubt, largely unacknowledged).

The study of the Chih-yen-chai MSS., particularly as regards the problem of their filiation, is an extremely complicated one. All the MSS. are copies (*i.e.*, none are autographs of the commentators). The amount of commentary included in them varies from MS. to MS., and even when the same comment appears in two or more of them, it frequently does so in greatly differing forms. Comments were evidently originally written in the margins and between the columns of text; but at each recension carried out by the commentator(s) these untidy, often crowded comments would be reduced to neat double-columns of small-character commentary inserted inside the large-character columns of text, as in a printed book, or, in some cases, collected together in longer prefatory notes or appendices at the beginnings and ends of chapters. Further interlinear and marginal annotation would then be added to the fresh copy, and this process might be repeated a number of times. It goes without saying that the commentators abridged, expanded and in other ways altered a good deal in successive recensions. And to make matters more confusing, later copyists, feeling no such respect for the commentaries as they did for the text, felt free to curtail or excise at will or, if more than one text was available for copying, to produce versions that were eclectic.

That the surviving MSS. are all copies is easily deducible from the sometimes grotesque errors that they contain. The "keng-ch'en" MS., particularly in its later chapters, teems with the grossest copyist errors. Sometimes, when the double-column commentary has been unintelligently redivided to fit a different-sized page, the comments are virtually encoded and require a cryptographer's skill to emend.

It can be seen from the above that for the purposes of almost any kind of research it is essential that we should know not only what the text of a comment is but also the *kind* of comment it is: whether marginal or interlinear or in small-character double columns; whether in black ink or red; whether or not in the same hand as the surrounding text; and so on. It is his total failure to provide this information, rather than the unavoidable absence from his apparatus of material which only subsequently became available, that makes Yü P'ing-po's "Collected Commentaries" virtually unusable today.

Of course, it should be borne in mind that Yü P'ing-po was working under great handicaps. For example, he did not have, as we do today, a facsimile copy of Hu Shih's (as it then was) "chia-hsü" MS., but had to rely on notes; so that even in the case of the materials he *did* include he was worse off than we are. We also have to thank Yü P'ing-po for a great many extremely ingenious emendations. But when all allowances have been made, it remains the case that "Collected Commentaries" is extremely badly laid out and difficult to use. Even finding an entry in it is time-consuming, since there are no indications of chapter-numbers on the page.

Mr. Chan, by contrast, is a model of helpfulness and precision. Quite apart from the fact that he has improved on many of Yü P'ing-po's emendations and added a good few elegant emendations of his own, he gives an accurate description of every entry (interlinear, marginal, etc., etc.) and provides a pagination which will enable us to locate entries in one or other of the facsimiles in a matter of seconds. Anyone who actually *uses* Chan's book having had previous experience of Yü's "Collected Commentaries" will share the gratitude and admiration for its author felt by this reviewer.

For a young man like Mr. Chan to have devoted several years to a labour almost certainly destined to serve mainly as a foundation that other men will build on must have required a great deal of altruism, when the same amount of effort could no doubt have produced a showier and more sensational work on the same subject which might well have earned a more immediate acclaim. However, though recognition of this work may be disappointingly slow in coming, I believe that when it does come it will be a deeper and more lasting one than would have been accorded to yet another scintillating hypothesis about the identity of Chih-yen-chai or the family history of Ts'ao Hsüeh-ch'in.

Garma C. C. Chang, *The Buddhist Teachings of Totality. The Philosophy of Hua Yen Buddhism*. xxv + 270 pp. London, George Allen & Unwin Ltd., 1972. £3.95.

The Hua-yen school is not very well known in the West and very little has been published about it in Western languages. The name of the school derives from the title of the Chinese translations of the Avataṃsakasūtra, a collection of texts which was put together in the course of centuries. The only parts preserved in Sanskrit are the Gaṇḍavyūhasūtra and the Daśabhūmikasūtra. According to the Chinese tradition the five patriarchs of the school are Tu-shun 杜順 (557-640), Chih-yen 智顛 (602-668), Fa-tsang 法藏 (643-712), Ch'eng-kuan 澄觀 (737-838), and Tsung-mi 宗密 (780-841). The real founders of the school are Chih-yen and Fa-tsang. Many new elements were incorporated into the teaching of the school by Ch'eng-kuan. The Hua-yen school represents a typical Chinese form of Buddhism in which Indian Buddhist doctrines were blended with Chinese philosophical concepts. The Avataṃsakasūtra is a voluminous work. Buddhābhadrā's version (Taishō No. 278) comprises 60 *chüan* and Śikṣānanda's version (Taishō No. 279) 80 *chüan* (444 pages in the Taishō edition). The writings of the patriarchs are even more voluminous. It is almost impossible to summarize the teachings of the Hua-yen school, taking into account the doctrinal development of the school in the writings of the patriarchs. Fung Yu-lan solved the difficulty by basing himself mainly on Fa-tsang's famous *Essay on the Gold Lion* (cf. *A History of Chinese Philosophy*, translated by Derk Bodde, Vol. II, Princeton, 1953, pp. 339-59). Another translation of this essay is to be found in Chan Wing-tsit's *A source book in Chinese philosophy* (Princeton, 1963, pp. 409-14). Garma Chang Chen-chi¹ has attempted to include in one short book "the gist and the essential elements of Hwa Yen teachings, especially the philosophical aspects" (p. x). Part one describes the background of the Hua-yen philosophy mainly on the basis of passages from the Avataṃsakasūtra. Part two, dealing with the philosophical foundations of Hua-yen Buddhism, is divided into three sections: The philosophy of emptiness, the philosophy of totality, and the doctrine of mind-only. Part three contains a selection of texts: The great vows of Samantabhadra (Taishō No. 293, pp. 844-6), Fa-tsang's Commentary on the Heart Sūtra, Tu-shun's Meditation of Dharmadhātu, Fa-tsang's On the Golden Lion. The concluding section of this part gives some information on the life of the first four patriarchs.

Chang's book contains a translation of many brief passages not only from the Avataṃsakasūtra and the writings of the first four Hua-yen patriarchs but also from many other texts. For example, the section on the doctrine of mind-only quotes within the compass of 13 pages passages from the Laṅkāvatārasūtra, the Avataṃsakasūtra, the Awakening of Faith, the Autobiography of Han-shan, the Autobiography of Hsüeh-yen, the Mahāyānasamgraha and the Saṃdhirānirmocanasūtra. Many of the texts quoted by the author have already been translated by other scholars but the Buddhological literature in Western languages seems to be almost entirely unknown to the author. The only translations mentioned by him are Derk Bodde's and Chang Wing-tsit's renderings of Fa-tsang's *Essay on the Gold Lion* and Miss Pi-cheng Lu's translation of *The great vows of Samantabhadra*.² No exact bibliographical references are given. The only recent Chinese studies, mentioned by the author are Nan-t'ing's History of the Hua-yen school, published in 1956 in a collection of essays on the history of Chinese Buddhism (*Chung-kuo fo-chiao shih lun-chi*, Taipei, 1956, pp. 347-84) and *An Outline of (Fa) Hsiang Tsung* by Mei Kuang Hsi (p. 54, n. 23). I have been unable to find

¹ By the same author: *The Practice of Zen*, N.Y., 1959; *The Hundred Thousand Songs of Milarepa*, N.Y., 1962; *Teachings of Tibetan Yoga*, N.Y., 1963. For a description of his life in a Tibetan monastery in Derge see Richard A. Gard (ed.), *Buddhism*, N.Y., 1961, pp. 196-202.

² Cf. *Bibliographie bouddhique*, IX-XX, No. 673. I have in my possession a 1964 reprint, published by H. K. Buddhist Book Distributor, Hong Kong: *The two Buddhist books in Mahayana*. Translated and compiled by Upasika Chihmann (Miss P. C. Lee of China) Bodhisattva in Precepts, pp. ii + 109.

further details about this latter publication. The quotations from Chinese Buddhist texts are accompanied by verbose comments which mingle quotations from Pascal, Whitehead, Gilson, Toynbee, etc., with anecdotes and stories which must have been successful in the class-room. The reader will probably derive more profit from the translations than from the comments. Unfortunately, the number of passages translated from the Avataṃsakasūtra and the writings of the Hua-yen patriarchs is limited. For instance, the long section on emptiness (pp. 60-120) contains translations from Prajñāpāramitā texts and the Vimalakīrtinirdeśasūtra but nothing from Hua-yen texts. Moreover, the passages translated, even in the third part, are generally too short to be of great use. Neither the translations nor the notes are always very reliable. To quote only two examples: in a quotation from Śikṣānanda's translation of the Daśabhūmikasūtra (Taishō No. 279, p. 199a 21-2) one finds the following passage: "So, in a like manner, a Bodhisattva, when seeing all sentient beings drowning in the stream of the four pains . . ." A note explains: "Literally, . . . 'when seeing sentient beings' bodies being drowned in the four currents." The four currents probably imply the four pains of saṃsāra, i.e., the pain of birth, of old age, of illness, and of death." (p. 54, n. 26). The four currents (Skt. *ogha*) refer to *kāma*, *bhava*, *drṣṭi* and *avidyā* (cf. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, V-VI, Louvain-Paris, 1925, p. 75). The Sanskrit text (ed. J. Rahder, Leuven, 1926, p. 64) has: *evam eva bho jīnaputrā bodhisatvaḥ caturmahaughapṛaṭṭam satvakāyam saṃjānāna . . .* This passage has been entirely mistranslated by Megumu Honda in his *Annotated translation of the Daśabhūmika-sūtra (Studies in South, East, and Central Asia, New Delhi, 1968, p. 219)*: "Just so, O sons of the Conqueror, a Bodhisattva, reached the four great rivers, sees the mass of living beings . . ." A little farther on in the same passage Chang translates: "So in this manner all the Buddhas inculcate in the Bodhisattva of the Eighth Stage the desire to strive for the infinite Wisdom of distinction." (The italics are the translator's.) The translator adds a note on the great significance of this passage (p. 55, n. 28). However, the Chinese makes no mention whatsoever of an infinite Wisdom of distinction. The term used by Śikṣānanda is *chih-men* 智門 (p. 199b 22). The Sanskrit text (ed. Rahder, p. 66) has: *sarvajñāñānābhīnirhāramukheṣu*.

An adequate book in a Western language on the Hua-yen philosophy has still to be written. Important work on this school has been done by Japanese scholars. To mention only four recent publications: Sakamoto Yukio 坂本幸男, *Kegon kyōgaku no kenkyū* 華嚴教學の研究 (Kyōto, 1956); Kawada Kumatarō 川田熊太郎 and Nakamura Hajime 中村元 (ed.), *Kegon shisō* 華嚴思想³ (Kyōto, 1960); Ishii Kyōdō 石井教道, *Kegon kyōgaku seiritsu-shi* 華嚴教學成立史 (Tōkyō, 1964); Kamata Shigeo 鎌田茂雄 *Chūgoku kegon shisō-shi no kenkyū* 中國華嚴思想史の研究 (Tōkyō, 1965). These books contain a wealth of information on the Hua-yen school: the history of the translations, the Indian background, the historical problems relating to the patriarchs and the authenticity of the works attributed to them, the spiritual climate of T'ang China, the relation of Hua-yen doctrines to those of other Chinese Buddhist schools, etc. Without some background knowledge of these topics it is impossible to give an adequate picture of the philosophy of one of the Hua-yen patriarchs, let alone of the entire school.

J. W. DE JONG

Wen-shun Chi, *Readings in The Chinese Communist Cultural Revolution*, xi + 530 pp. Berkeley, Los Angeles, London, University of California Press, 1971. \$12. £5.70.

Like its predecessors, *Readings in Chinese Communist Documents* and *Readings in Chinese Communist Ideology*, this book sets out to teach students of Chinese the present-day language used in Communist China through representative selections from recent

³ See pp. 485-524 for a very comprehensive bibliography of the Hua-yen literature by Kamata Shigeo.

publications. Unlike them, its subject matter is more confined, the material being limited to official Chinese Government publications and articles from journals on the subject of the Cultural Revolution, published between 1965 and 1968.

Each of the 21 lessons contains a text, reproduced verbatim from the original publication, preceded by an introduction in English and followed by a vocabulary. There are two glossaries, arranged according to Wade-Giles romanization and to radical number respectively, which give the first appearance of each expression by lesson and vocabulary number. There are conversion tables of Wade-Giles, National Romanization, Yale and P'in-yin romanizations, and two conversion tables from simplified to conventional characters and the other way round.

The texts themselves are a good deal more difficult than those in the earlier volumes and the jargon is likely to surprise those sinologues who have not been following recent political events in the Chinese press. The vocabularies are sensibly succinct so that the book is easy to use. While the subject matter will not be everyone's favourite reading, there can be no doubt that the student who masters this volume will be in a much better position to follow political events in present Chinese publications.

G. WEYS

Christian Literature Society for China, Annual Reports, 1910-11 to 1915-16. 350 pp., 15 illustrations. Reprinted by Zen International Ltd., Shizuoka, Japan, 1971. \$29.00.

The reproduction of the reports of the Christian Literature Society for China in their original format is extremely nostalgic; and the many names mentioned recall the Protestant missionary enterprise at its period of greatest strength. This alone, however, would hardly justify republication of these six reports. Their value is that they cover the period 1910-16 which includes the last days of the Empire, the establishment of the Republic, the time of unrest which followed, with the drift towards warlordism, also the effect on China of the war in Europe. Each report contains a brief review of conditions in China, not only as seen from headquarters in Shanghai, but from various parts of the country. Also reported in full are the speeches made at the annual meetings by well-qualified speakers such as the British and American Consul-Generals.

During the period of the 1911 report, Sir Robert Hart died. He had been president of the Society since 1898, and the Chinese postal system, which he organized, made possible the wide distribution of literature. Sir Robert was succeeded as president by Sir Havillard de Sausmarez. An account is given of the life of the Rev. Timothy Richard, D.D., Litt.D., who retired in 1914 after being secretary of the C.L.S. for 24 years. His name was a "household word in many Chinese homes", for he had lived in China since 1869 and became famous during the 1878/9 famine in the north, and during the ten years he was Chancellor of the Imperial University, Shansi.

1912 was the 25th anniversary of the Society: the work is assessed and there are comments on Chinese events during this period. In the light of today it is amazing that so many of these dedicated men and women, experts in the Chinese language, all scholarly, were unable to recognize that the God whom they diligently interpreted to the Chinese might also have already spoken to the people among whom they "laboured". At times there emerges the surprising arrogance of never doubting the superiority of Western culture. They were "waging battle against strongly entrenched foes", and felt "the urgency of capturing alert minds and stirring into life dormant hearts . . . touching the life of the nation at all its complex angles, and thus weaving innumerable patterns to adorn the City of God" (1916, p. 16).

Any Chinese wishing to prove "imperialist" designs upon his country could find ample support from almost every report. Yet he would not be entirely right. As well as religious tracts and pamphlets there were many publications of sound educational value. They must have opened a new world to many enquiring minds, and helped to lay the foundations of modern China. In 1913, we read: "In view of the peculiar

conditions of China caused by the Revolution of 1911, Lords Cromer and Morley advised us to publish the lives of eminent statesmen" (p. 7). They issued first editions of 1,000 copies on W. E. Gladstone, Lord Chatham, William Pitt, General Lee, Abraham Lincoln, John Bright, and others. In 1913, they published 136,000 copies of books, among them translations and specially written works on history, commerce, geography, science, political science, and public health. Distribution was aided by the 5,000 Protestant missionaries; Government and provincial officials bought supplies; and Chinese newspapers quoted extracts, particularly from C.L.S. magazines and news-sheets.

The Society was largely a Western movement. There are no Chinese in the lists of members, one or two are among the directors, and only five among the subscribers. However, for the year 1912-13 there were two Chinese advisers: Chang Kien, Chief Minister of the Salt Gabelle, and Ting Pao-chuen, ex-Governor of Shansi. In 1916, it was reported: "hearts are being stirred, minds opened, hope strengthened" (p. 14), but the Chinese advisers had vanished from the list, and only one Chinese donation is noted; however Dr. Y. Y. Tsu had joined 14 British and American colleagues on the Publications Committee.

Apart from C.L.S. officials and committee members, the illustrations include five Chinese "who can translate without the aid of a foreigner" (1913, p. 3) and a number of national figures: Chang Tien-shih (the Taoist Pope), T'ang Siang-min (Governor of Hunan), Li Yuen-hung, Sun Yat-sen, and Yuen Shih-kai who, in an earlier report, was the strong man who would save China, but about whom doubts appear later.

WILLIAM SEWELL

Herrlee G. Creel, *What is Taoism and other Studies in Chinese Cultural History*, viii+192 pp. Chicago and London. The University of Chicago Press, 1970.

This volume is a collection of papers previously published by Professor Creel in various journals between 1954 and 1968. Apart from "The Role of the Horse in Chinese History", in which Creel gives a fascinating account of the subject, underlining the dilemma faced by China down the ages of either being overrun by barbarian horsemen or be financially ruined by the importation of cavalry horses from central Asia, all the other seven papers are concerned with Taoism and statecraft. "What is Taoism?" deals with the distinction between philosophic Taoism and what Creel calls Hsien Taoism whose goal was immortality. "The Great Clod" argues that by the use of such a term as *ta k'uai*, in the *Chuang tzu*, for the universe, the Taoist betrays an attitude towards the nature of reality in sharp contrast to the Platonic view of an immutable reality comprehensible by thought. "On Two Aspects in Early Taoism" draws the distinction between what Creel calls "contemplative" and "purposive" Taoism, and reaches the conclusion that "the *Chuang tzu* seems to show primarily the contemplative aspect while the *Lao tzu* is dominantly purposive" (p. 46). "On the Origin of *Wu-wei* 無爲" puts forth the novel theory that Shen Pu-hai used the term before it was found in Taoist writings. Creel thinks that the meaning of the term was different in its two uses and it was only "as 'purposive' Taoism developed and Taoists became interested in the exercise of power" that "the term *wu-wei* was used increasingly, and more and more frequently in a manner resembling its employment by the Fa-chia, although embellished with characteristically Taoist overtones" (p. 78). Both "The Meaning of *Hsing-ming* 刑名" and "The Fa-chia: 'Legalists' or 'Administrators'?" deal with Shen Pu-hai. Creel's thesis is that the *shu* methods attributed to Shen Pu-hai consisted of a technique of personnel control which is what the term *hsing ming* means, and that this was not only of considerable significance in the practice of government in the Chan-kuo, Ch'in and Han times but played an important part in the subsequent development of the Chinese examination system. "The Beginnings of Bureaucracy in China: The Origin of the Hsien" develops further the theme of the importance of Shen Pu-hai's ideas for the evolution of a successful bureaucracy which has shown extraordinary staying powers.

The bare summary of the contents of these papers cannot do justice to the wealth of details presented and to the persuasiveness of Creel's writing. Any reader who is interested in the subject will do well to read the volume for himself. Creel has an eye for the significant which has become obscure through centuries of neglect. His writings on Shen Pu-hai collected here – which, in fact, forms the major theme of this collection – is a case in point. The distinction made in the *Han fei tzu* between Shen Pu-hai who advocated *shu* and Shang Yang who advocated *fa* has been obscured by the subsequent practice of applying the same "Legalist" label to both, and Creel has given us a timely reminder of this distinction and its importance.

Whereas the historian of ideas is likely to find Creel stimulating, the sinologue, I am afraid, is equally likely to find it difficult at times to accept as adequate the evidence he provides for his conclusions. I shall confine myself to commenting on two points.

First, Creel's case for the priority in time of Shen Pu-hai's use of the term *wu-wei* over the Taoists. He says that, apart from a single occurrence in the *Lun yü*, the term "*wu-wei* does not occur again in any preserved text that can be dated as earlier than the *Chuang tzu*. In the first seven chapters of the *Chuang tzu*, *wu-wei* occurs three times, and never as denoting governmental technique" (p. 78). This is hardly surprising in view of the fact that, in Creel's distinction, the Taoism to be found in the most distinctive parts of the *Chuang tzu* is contemplative rather than purposive Taoism. (Perhaps there is room for an even more radical position. In the case of Chuang Tzu as in the case of Shen Pu-hai, we have been mesmerized by labels. Chuang Tzu and Lao Tzu may both be traditionally labelled Taoists, but we must not assume, as a result, that the Lao school and the Chuang school could not have been quite distinct in the Chan kuo period, as one of the differences between the two is that interest in government was confined to the Lao school.) The really significant part of Creel's remark lies in his phrase "any preserved text that can be dated as earlier than the *Chuang tzu*". His case rests on his belief that the *Lao tzu* was not completed until as late as 300 B.C. The problem of the dating of the *Lao tzu* is notorious for its lack of solid evidence. The only agreement amongst scholars – and even here there are dissentients – is the negative one that the *Lao tzu* does not date from the time of Confucius. Beyond this, there is little evidence in favour of assigning the work to one period rather than another. Thus whether one thinks that Shen Pu-hai or the *Lao tzu* was the first to use the term *wu-wei* becomes purely a matter of opinion.

Second, Creel's evidence for interpreting the word *hsing* in *hsing ming* 刑名 as meaning "performance" is unconvincing. All the evidence he can muster are two passages from the *Li chi*, one from the *Yao tien* in the *Shu ching* and one from the *Mo tzu*. The *Shu ching* passage can be discounted on the ground that the difference between the language of the *Yao tien* and that of Shen Pu-hai is too great for it to be relevant. The two *Li chi* passages are as follows:

- (1) 百志成故禮俗利。禮俗利然後樂。
- (2) 教之不刑，其此之由乎。

In both cases, Cheng Hsüan comments "刑猶成也". Now, as this is such an unusual gloss for the word and textual support is so scanty, one must have reservations about taking it at its face value as a general gloss. But even if one were to accept it, it would still not be acceptable as evidence for *hsing* meaning "to perform". In Chinese the distinction between what Gilbert Ryle calls "performance words" and "achievement words" is a clear one. For example, *t'ing* 聽 "to listen" is a "performance word" while *wen* 聞 "to hear" is an "achievement word". As *ch'eng* 成 is an achievement word, it can hardly be taken to mean "to perform". Creel quotes Couvreur as giving "exécuteur, accomplir" as the meaning of *hsing* on the strength of the *Li chi* passages. "Accomplir" is acceptable but not "exécuteur", though "exécuteur" may be, given the right context.

Thus Creel is left with only the *Mo tzu* passage in support of his gloss, and there is no doubt that it is on this passage that he lays the greatest emphasis. He writes, "In the *Mo tzu* we find the passage *chu chih luan hsing cheng* 助治亂刑政, 'to help to control disorder and to administer government', where *hsing* quite clearly stands as a verb meaning 'to administer'. Thus there is ample justification for interpreting *hsing-*

ming as meaning 'performance and title.'" (p. 85). It seems that Creel has not only misinterpreted the sentence in general and the term *hsing ming* in particular, but also accepted, in the process, a faulty text. First, the term *hsing cheng* is a co-ordinate nominal binome which appears more than twenty times in the *Mo tzu*, and in a considerable number of instances the term is used in connexion with *chih* 治 and *luan* 亂. In connexion with *chih* we have (a) 刑政之治, 8/8/1, 56/35/1, (b) 治其刑政, 18/2/75, (c) 欲以治刑政, 37/15/37, (d) 是故求以治刑政, 38/25/44, (e) 則刑政治, 43/27/20, (f) 治刑政, 80/46/27, (g) 刑政必治, 80/46/29. In connexion with *luan* we have (h) 刑政必亂, 37/25/38, 39; 38/25/48, 51, (i) 即刑政亂, 55/32/33, (j) 上不亂治則刑政亂, 58/35/43.¹

It is quite clear from these examples that *hsing cheng* is something that can be either *chih* or *luan* and it is even more significant that in examples (b), (c), (d), and (f), we actually find *chih hsing cheng* where *hsing cheng* is definitely the object of the verb *chih*. It would be extraordinary if in the single example cited by Creel *hsing cheng* should be a verb-object construction meaning "to administer government". In fact, as Sun Yi-jang has suggested, *luan* is an interpolation and should be omitted.² Sun is surely right in his suggestion, as further on there is the parallel sentence 唯辯而使助治天明也, where *chu chih t'ien ming* is parallel to *chu chih hsing cheng* 助治刑政 in the passage in question. Thus this passage merely furnishes yet another instance of *chih hsing cheng* which, as we have seen, occurs a number of times in the *Mo tzu*.

Although the term occurs in the *Mo tzu* only in the form *hsing cheng*, it is, as a matter of fact, also found in other ancient works in the form *cheng hsing*. Suffice it here to cite only one case which is pertinent to our problem. In the *Tso chuan* we find: "君子謂鄭莊公失政刑矣。政以治民，刑以正邪" (Duke Yin 11). Here *cheng* and *hsing* are taken as components of government, and *hsing* simply means *punishment*. This same point is made in the *Lun yü* passage: 道之以政，齊之以刑，(2/3) where *hsing*, used in contrast to *cheng*, again means *punishment*.

We can see that what Creel calls "ample justification" turns out to be less than ample. But this is by no means serious for his general account of Shen Pu-hai. The generally accepted view that *hsing ming* is the same as *ming shih* 名實 really gives him all he wants and when he says that Ch'en Ch'i-t'ien "understands the meaning of the expression [*hsing ming*] almost exactly as I do" (p. 86) he is conceding as much. It is not, therefore, very clear why he is reluctant to accept this view. Admittedly, *hsing* and *shih* are by no means synonymous in ordinary contexts, but there is no reason why they should not both be used in contrast to *ming*, yielding compounds that are synonymous.

D. C. LAU

Sri Dharampal, *Indian Science and Technology in the Eighteenth Century; Some Contemporary European Accounts*. lxx+282 pp., with two appendixes but no index. Impex, Delhi, 1971. Rs. 65.

The compiler of this collection has had the interesting and useful idea of assembling seventeen papers, written by Anglo-Saxon Westerners in India during the eighteenth and early nineteenth centuries, which treat of scientific and technological aspects of traditional Indian life. There must be many dozens more of such accounts and discussions extant which it would also be well worth while to collect some time; paralleling the much more important – and much more difficult – work of translating original scientific and technological texts from Sanskrit, Pali, Bengali, Urdu, Persian, etc. into international languages. The oldest contribution in the present collection dates from 1731, R. Coult's description of smallpox inoculation (variolation) as he saw it done in Bengal; the latest, J. Campbell's account of the manufacture of bar (*i.e.*

¹ *Concordance to Mo tzu*, p. 781.

² Sun Yi-jang 孫詒讓, *Chiao pu ting pen Mo tzu chien ku* 校補定本墨子閒詁 (1922) 3:146b.

wrought) iron from magnetic ore in bloomery furnaces in various parts of South India (1842). Besides these subjects, other papers discuss mathematics, astronomy, agriculture, paper-making, and chemical technology.

The compiler is to be congratulated on several counts, first, on the fact that seven of the papers have never before been printed, having been discovered by him in various libraries in India or England, secondly, on his assiduity in tracing out the biographies of their authors (given in an appendix), and thirdly on a valuable forty-five-page introduction to the whole. In this he attempts some comparisons between the science and technology of India and Europe in the eighteenth century, suggesting that India was not at that time in any sense "underdeveloped", though it soon became so as its civilization was swamped by the capitalism and mechanized industrial production of the Western world. The historical material presented is of course too restricted in scope to be the basis for conclusions so wide-ranging as this, but one may hope that Sri Dharampal will use the present book as a launching platform for a work of much greater amplitude which would tackle the fundamental problems involved. How did Indian science and technology compare with those of China and the Latin world during the mediaeval centuries, and why did no movements occur there comparable with the Reformation, the rise of capitalism, and the Scientific Revolution? Meanwhile we may wish the present book a substantial circulation; only warning potential readers to check their copies with care, since of two seen by us, one was defective by an entire signature of pages.

JOSEPH NEEDHAM

Études Mongoles. Groupe d'études mongoles, Faculté des Lettres, Nanterre. Cahier 1, 1970, 140 pp. Cahier 2, 1971, 234 pp.

Two numbers of the new journal *Études mongoles*, carrying contributions by French and Mongolian Mongolists, have now appeared, and the second confirms the favourable impression made by the first. This is a useful and scholarly publication, presenting a considerable quantity and variety of information and discussion. The contents of these two numbers comprise articles of a purely factual nature, such as Madame Roberte Hamayon's "Mongols: hommes et langues", translations of original Mongol texts and of learned articles published in Mongol, and a bibliography of recent Mongolian publications, as well as articles of traditional form and content. I would like to draw especial attention to Madame Hamayon's original approach to the subjects she has treated, Mongol lullabies, and the language of gesture ("protocole manuel"). In these she effectively combines the skills of the linguist and the anthropologist.

Madame Hamayon's article on the population of Mongolia is a most useful reference tool. A few passages seem to call for comment. On p. 34, it is not Luvsanceren who is responsible for the statement that the Zakhchin considered themselves of Ölet origin: this statement formed part of the opinion expressed by Jamtsarano, and is only quoted by Luvsanceren and his co-author Tümen. On p. 35, the Mingat cannot, as Ral'din is reported to state, have abandoned Chingünjav in 1766, as he was already long since dead. On p. 46 there seems to be something amiss with the account of the resettlement of the Khoton. Madame Hamayon says that they were established in their present home (Uvs *aimak*), at the end of the seventeenth or the beginning of the eighteenth century. A few lines later she dates their emigration to "the region of Uvs nuur" to 1778. Probably the sources need a closer check here. She also says that after the suppression of Amursana's rebellion of 1755-7, they joined the Dörvöd banner, and lived for a while among the Dörvöd of Jungaria. Badamkhatan is quoted as the source for the statement that they joined the Dörvöd banner, but he actually wrote "Ölet banner". Apart from this, he was not giving his own opinion, but quoting that of another scholar, Buyanchuulgan, upon which he was casting doubt. Badamkhatan himself shows that the Khoton were living in their present home-area by 1721.

In the very interesting article by Madame Hamayon on what she terms "protocole manuel" one would have welcomed, perhaps more than anything, a detailed commentary to the proverbs connected with the hand which are reproduced and translated in

the appendix. Mongol proverbs, like proverbs in general, easily elude comprehension. A literal understanding of the surface meaning is not always easy to achieve. Beyond this, the applied significance, the real meaning of the proverb in the situation where it is employed, must, I think, always escape the foreigner, unless he has some special knowledge or has been given a hint. For myself, I can offer no help, but only criticism, and from the point of ignorance would like to discuss one or two proverbs which remain, to me, impossible to appreciate. Thus: *gartaa erdemgüj, gadnaa teeremtej* is translated and explained as "Qui n'a point de sagesse en main n'a qu'un moulin dehors (sens: 'ne peut travailler')". I wonder if *erdem* might not better be translated as "skill" rather than "sagesse", and also whether the exclusive French locution "ne . . . que" is really justified by the Mongol. But is the explanation given the real one at all? It occurs to me that this proverb should perhaps be read as consisting of two parallel statements, each of which is incomplete, rather than as one declarative sentence. We may compare *gartaa zoosgüj bol xot ordogüj, gadnaa mor'güj bol xot yavdaggüj*, "If you haven't money in your hand, you don't go to town. If you haven't a horse outside, you don't go far." To take a second example: *gar gazar, xöl xösör, sanaa amar, aš töröx*, translated as "la main c'est la terre, le pied c'est le sol. L'insouciance c'est la vie", leaves one baffled. Why should the hand be equated with the earth, and so on? This proverb is in fact a reflection of one of the oldest recorded sayings in Mongol literature. From the Secret History, 281, it is clear that *gazar* and *xösör* are to be read in the dative-locative case. Compare: *ulus irgen o kol koser e har hajar a talbi'ulju a'ulba bi*, in Haensch's translation: ". . . und damit dem Volke des Reiches ein sicheres Leben verschafft, daß es den Fuß auf den Boden, die Hand auf die Erde setzen kann". Accurate translation plus social commentary are essential. It seems to me little use simply to put the words of a proverb into another language, where they may appear to purvey a quaint wisdom, which, even if it is intelligible, may not be the intention of the original. May we hope that Madame Hamayon may go further into the Mongol proverb, and edit a number of examples with full reference to the circumstances of their use and the sense intended?

The standard of production of these books does not, alas, always match the standard of competence of the contributors. The index to number 1 lists, for p. 52, "Notes sur la translittération" but p. 52 in the reviewer's copy was blank. In number 2, four pages, 211-14, were entirely missing.

C. R. BAWDEN

Walter Fuchs, *Die mandjurischen Druckausgaben des Hsin-Ching (Hydayasūtra) mit Reproduktionen der vier- und fünfsprachigen Ausgabe.* Mit 47 tafeln, 26 pp., 47 pl. Wiesbaden, Kommissionsverlag F. Steiner GmbH, 1970. (Abhandlungen für die Kunde des Morgenlandes, hrsg. von der Deutschen Morgenländischen Gesellschaft, Bd. xxxix, 3.

Tables 1-45 of this booklet reproduce an apparently unique Yung-cheng edition (dated 1724) of the *Pāramitā-hydaya-sūtra* in four languages (Tibetan, Manchu, Mongolian, and Chinese), which is owned by the author, as well as a five-language edition (Sanskrit, Tibetan, Chinese, Manchu, and Mongolian), which has been preserved in a number of libraries. According to the author the pentaglotte was printed towards the end of the Ch'ien-lung period. Tables 46-7 represent photos of the beginning of the Manchu and Chinese versions of a print belonging to the Manchu collection of the Paris National Library (apparently also unique) which the author regards as the earliest bilingual edition of the *sūtra*. On pp. 23-5 a transcription of the Manchu text of the Yung-cheng edition has been given, together with the Chinese version from which it was translated. This is preceded by a detailed discussion of other Manchu prints. The reader's attention is directed to different translations of various Buddhist terms in these prints. They have been displayed in a special pull-out which may be used as evidence in determining the age of undated Manchu prints and manuscripts of related contents. As was to be expected, all bibliographical data, based on the author's great experience in this field, are presented to the reader with meticulous accuracy.

W. SIMON

Fuzûlî, *Leylâ and Mejnûn*. Translated from the Turkish by Sofi Huri, with a history of the poem, notes and bibliography by Alessio Bombaci (translated from the Italian by Elizabeth Davies). 350 pp. London, George Allen and Unwin Ltd. £4.00.

Fuzûlî is acknowledged as one of the greatest poets who wrote in Turkish and he is certainly an important enough figure to merit inclusion in the *UNESCO Collection of Representative Works* to which this publication belongs. The verse translation is preceded by an introduction which is in effect a full-length monograph on the poet and his poem, with a survey of the development of the story of Laylâ and Majnûn in the hands of Arabic, Persian, and Turkish writers and with extended analyses of Fuzûlî's poetic imagery. This study is briefer than Helmut Ritter's monumental *Das Meer der Seele*, but is worthy to find a place beside it on the shelves of those who are concerned with the analysis of Persian and Persian-influenced poetic traditions. It is marred by failure to reproduce the originals of the verses quoted in prose translation.

Professor Bombaci describes Mme. Huri's verse translation as "extremely free and at times inexact by the standards of the scholar rather than the poet" (p. 338). The late Professor Minorsky in his recommendation of her translation observes: "I think that the translator has achieved the goals she set herself in a very elegant manner." The poetic garb which Mme. Huri has donned is nineteenth century. The length of her work, its reconstituted medieval detail, and its diction and metres bring to mind the long, evenly embroidered verse narratives of William Morris's *Farthly Paradise* and *Sigurd the Volsung*:

Now when he heard the spell of Leylâ's name
And learned her lodgement in his father's home,
He ceased lamenting and with heart aflame
Sprang up, assured he need no further roam.
'Command, my father,' said he quickly. 'Lo,
Unto the *Kaaba* let us fleetly go.'
And thus the sage and his Moon crazèd lad
Came sick and mournful to their dwelling sad . . . (p. 179)

Now that British neo-Gothic architecture has - academically - come to its own again, there is no reason to dismiss Victorian medievalist verse with a Leavisite sneer. Indeed it is difficult to think of a more suitable English poetic idiom in which to render Fuzûlî's *Leylâ ve Mejnûn*: but who nowadays is going to read an idyll of many thousands of lines?

SIMON DIGBY

Hu Chi-hsi, *Bibliographie annotée des principaux articles et documents parus dans les périodiques de la république soviétique chinoise du Jiangxi 1931-1934* (Maison des Sciences de l'Homme. Matériaux pour l'Étude de l'Extrême-Orient Moderne et Contemporain. Travaux, 6). 117 pp. La Haye-Paris: Mouton & Co., 1971.

This bibliography of articles, which appeared in 14 periodicals, gives abstracts of their contents and critical comments of varying brevity. It is arranged according to subjects, with cross references where necessary. It is preceded by notes on the nature and history of the periodicals consulted and followed by an index of names and place names, and a list in Chinese characters of the titles of the articles and documents referred to. It should prove a very useful tool for the student of the Chinese Communist movement of this period.

GEORGE WEYS

Leonard H. D. Gordon and Frank J. Shulman, *Doctoral dissertations on China. A bibliography of studies in Western languages, 1945-1970* (The Association for Asian Studies, Reference Series, Number 1). xviii + 317 pp. Seattle and London: University of Washington Press, 1972. \$12.50, £5.65, paperback £1.65.

This book deserves a welcome, especially from students embarking on the writing of a thesis. The period since the end of the last war has seen a spectacular expansion in Chinese studies in the West, with the result that the great majority of scholars active in sinology now did their first research during this period. Only a portion of this work has made its way into print and before the publication of this book one was to a great extent dependent on information along the academic grapevine for knowledge of what work had been concluded. The fact alone that this bibliography contains 2,217 items speaks for its usefulness.

The book is arranged according to subjects. History, economics, education, law, and politics are grouped together and subdivided according to period and topic. The humanities and natural sciences, including geography and general studies in anthropology and sociology, are arranged topically. There is a separate section on overseas Chinese communities. Within each section the entries are arranged according to the date of completion, which helps to show the changing direction of the interest within each topic. There is an illuminating appendix, giving the numbers of theses by country and year; another giving indications on how to obtain copies of theses, arranged according to country; a bibliography of published references and three indexes of authors, institutions, and subjects conclude the work.

GEORGE WEYS