

REVIEWS AND NOTICES OF BOOKS

Paul Akamatsu, *Meiji 1868: Revolution and Counter-revolution in Japan*. xiii + 321 pp.
London, George Allen & Unwin Ltd., 1972. £4.50.

This study of the fall of the Tokugawa régime and the inception of the Meiji government has been available in French since 1968, when its appearance went some way towards satisfying the need for an up-to-date account of this complex transformation. Its translation, therefore, will be welcomed, especially by those students who have, or would have, been reluctant to tackle it in the original version. In it they will find a remarkably detailed coverage, considering that it contains little over 300 pages, of the political manoeuvring which led up to the restoration of the emperor as the focal point of Japanese government. This is not to say that the various trends in the economy, intellectual life, and foreign affairs which underlay or intermingled with the movements towards political change are ignored, but despite his specialist interest in the economic history of this period M. Akamatsu gives his main attention to the political scene and is at his best when dealing with the relationships and rivalries of the main actors during the dramatic thirty years between the Tempo reforms and the *Seikan ron*. His treatment of Mizuno Tadakuni and Abe Masahiro, in particular, bring to life those Bakufu leaders, and his descriptions of the *coups d'état* in Kyoto in the 1860s have the surprising effect of conjuring up comparisons with the Court struggles during the Hôgen and Heiji disturbances seven centuries earlier. The author's somewhat traditional political narrative is bounded by a long introduction and a shorter concluding survey, which reflects some of the concerns of post-war historians in the economic and social factors undermining feudal institutions and shaping the approach to modernization. He does not go so far as many historians, however, in trying to relate these factors closely to political change. While giving due weight to the stagnation of the economy under the control of the Bakufu and the *daimyô* as a cause of unrest and frustration, and attributing importance to the Meiji government's fiscal policy in shaping modern Japanese capitalism, he stresses that political leadership during the Bakumatsu and Restoration years was confined to the samurai class and dismisses the idea that other classes played a significant role. As a general conclusion this is difficult to refute, but one wishes that space could have been found for comment on the controversies which have raged in post-war Japan on the nature of class factors in the Meiji Restoration. If the leaders were mainly a handful of activist samurai, a small minority of a minority class, it is not entirely satisfactory to explain their victory simply in terms of the one hand of their political ability and on the other by the fact that their plans fitted in with a long-term movement towards institutional modernization. Apart from the question of nationalism, which is hardly mentioned and seems almost to be taken for granted, some discussion seems to be called for of the role, whether active or passive, of the wealthy peasants who functioned as local agents of the ruling class. It might plausibly be argued that they both needed a strong central government and police force to protect their interests against lower peasant resentment and wanted less interference in their commercial activities from arbitrary feudal rulers. Both of these points were gained as a result of the overthrow of the Tokugawa régime, and it is tempting to conclude that the support of village leaders may have been significant, if not crucial, to the samurai reformers who sought to strengthen Japan by modernization.

The lack of a really thorough examination of why political change should have had the far-reaching institutional, economic, and social repercussions which it did is the

chief disappointment in this work. On a different level one may also regret that in dealing with the complex political rivalries the author does not give more attention to conflicts and factionalism at the centre of government, within the Bakufu. To what extent, for instance, did the desire of the *fudai daimyō* to preserve a privileged role defeat Tokugawa Yoshinobu's efforts at compromise and coalition? In addition, many readers may feel that the narrative tails off too sharply after 1868. There are also one or two statements, such as that the whole of the *bushi* class was of imperial origin, which are highly questionable. Stylistically, too, there must be certain reservations. Though the author displays the great merit of never wasting a word, this sometimes leads to over-condensed or cryptic passages which require more than one reading to extract their meaning. More important, he has not been well served by his translator. The latter is clearly unfamiliar with Japanese history, and inappropriate renderings of Japanese terms abound, adding to the irritation caused by a number of misprints and outright mistakes. It is not just a question of not using the readings which have become standard in English, as for example, when *fudai daimyō* is left in the French order of *daimyō fudai* or when Chu Hsi is converted into Tchou Hi. The real difficulty is caused by translations of terms which even in French do not convey the exact sense of the Japanese word, and re-translated too literally into English distort the original meaning still further. The most important examples are "officier", "seigneur", and "noble". The first is used to refer to samurai, and in so far as it combines the two ideas of military retainer and bureaucrat is a reasonable equivalent. Here, however, it is translated as "official", and thus loses half its meaning – indeed, more than half when it describes the radical samurai who were plotting against the established order and engaging in terrorism. "Seigneur" is frequently employed by Akamatsu to describe a member of the *bushi* class, usually a *daimyō*, but is often transposed into English as "noble", which not only is more limited in scope, but is liable to produce confusion since the term is normally applied in English writing about Japan not to the *bushi* but to the pre-feudal civil aristocracy, the *kuge* or court nobles. An additional complication then arises when "noble" is given the same reading in English, even though in French it includes both the civil aristocracy and the *bushi* class.

Such criticisms are not intended to cast doubts on the value of *Meiji 1868*. The difficult task of tracing a bewildering succession of policy reversals and changes of tactics in a period when many protagonists' actions were at variance with what they professed has been executed with enviable skill and is based on the broad acquaintance with Japanese scholarship to be expected from someone who received his education in Japan. The author offers many illuminating quotations and insights and the book is well provided with maps. Despite its unsatisfactory translation its merits are such that it can be recommended equally to students, general readers, and historians interested in comparing great revolutions.

R. L. SIMS

Garth Alexander, *Silent Invasion: The Chinese in Southeast Asia*. xiii + 274 pp. London, Macdonald, 1973. £3.50.

This is a journalist's book for the general reader, not for the scholar or the specialist. That is in no way to disparage it; on the contrary it is a highly intelligent piece of work by a free-lance correspondent in the Far East with a knowledge of Chinese, Japanese and Indonesian Malay. Mr. Alexander has conducted his own investigation of the "anti-Sinitic fears" that have bedevilled the politics of South-East Asia since the communist takeover of China in 1949. He sets out to show that the Overseas Chinese "provide the vital key to understanding our fear of China, our disastrous battles against fictional enemies and our continuing support of corrupt dictatorships". He contends that both Eastern and Western political leaders, by proclaiming the threat of China as "an imminent and belligerent one", and failing to see the racialism in Asian anti-communism, have appreciably increased the danger of racial war, and that

the existence of the Third World, "all those that have not enough to eat", and the consequent need to find scapegoats, are root causes of anti-sinicism. The author's excursions into South-East Asian history in his earlier chapters should be treated with a certain amount of caution; but his treatment of happenings, which as a journalist he has personally investigated on the spot, as, for example, the so-called Gestapu, or "generals' coup" of 30 September 1965 in Indonesia, or the trials of the Yuyitung brothers in the Philippines and Taiwan, is of absorbing interest and at the same time eminently reliable.

D. G. E. HALL

Viviane Alleton, *Grammaire du chinois*. (Que sais-je? No. 1519). Presses Universitaires de France, 1973.

The type of Chinese covered by the present grammar is defined in the Introduction as *pūtōnghuà* "the common language" of today, whose pronunciation is that of Peking and whose grammar is that of the "realistic and colloquial written language", the *bāihuà*. Within this framework the grammar endeavours to stay as close as possible to the *guō yǔ* "oral style" rather than the *shūmǐnyǔ* "written style".

The transcription used is the *pinyin* with the important modification that the tones have been left off. It is indeed one of the drawbacks of this transcription – which is gaining ground on other systems and is also the one used in the present review – that it should be possible to do so at all. In the *Gwoyue Romatzyh* – which had other drawbacks of its own – this is not possible. Since there are more tones (four or five depending on whether one counts the neutral tone) than vowels (two or three depending on the way length is treated) in Modern Standard Chinese, it is more disturbing to leave tones unwritten than to not write the vowels – as pointed out by Y. R. Chao long ago. It is too bad that Mme. Alleton should have found it necessary to introduce this disconcerting simplification in a book that must be meant for beginners and general readers.

There are four chapters which in themselves give an idea of the approach: I The simple sentence (*La phrase simple*). II The noun phrase (*Le groupe nominal*). III The verb (*Le verbe*). IV Verb modifiers (*Les déterminants du verbe*).

The simple sentence is said to be surrounded by two audible pauses, which are not necessarily consecutive.¹ It consists maximally of one or more themes, a predicate, and one or more final particles, but of the three constituents only the predicate is obligatory. The predicate is normally verbal, but nominal predicates exist, said to be marginal because of their rarity and the restraints on their expansion (they admit few adverbs and never the negative). The final particles are divided into those that serve to further emphasize information already furnished by the intonation (*-a* etc.) and those that carry grammatical meaning (*-le* etc.), the latter further defined as quasi-final since they precede the former.²

Questions are treated as a special sentence type, comprising exclusive questions with or without disjunctive construction (in the former case a potential *haishi* is, in a somewhat forced manner, following Y. R. Chao's *Grammar of Spoken Chinese*, introduced even into the A-not-A type, like *nǐ chānggē (haishi) bu chānggē*, without consideration of the entirely different intonational patterns with and without *haishi*) and substitutive questions. The interesting fact is that Chinese possesses a complete system in terms of negated and negatable sentences:

¹ Audible as applied to a pause means, of course, audible because non-audible. Consecutive as applied to pauses means consecutive except for the intervening piece of non-pause. A pause can, then, bisect a piece of non-pause without creating more sentences. The terminology is surprising, but fun.

² Penult might have been preferable to quasi-final, since quasi- here comes pretty close to non-. A zero-final after a penult is just one variation of the interplay between intonation and particles.

negatable: *tā lái* "he comes"

negated: *tā bù lái* "he does not come"

both negatable and negated: *tā lái bu lái* "does he come?"

neither negatable nor negated: *tā sānshí suì le* "he is 30 years old"

A third sentence type besides affirmative and interrogative is designated imperative.

The noun phrase consists maximally of a demonstrative adjective, a numeral adjective (i.e. a number plus a quasi-noun = "classifier"), and a noun. The noun is defined by its ability to follow directly after a numeral adjective. The numeral adjective and the noun can both form complete noun phrases. The demonstrative adjective *zhèi* is said to be a contraction of *zhèi plus yī* "one"; *zhè* "demonstrative adjective" plus *yī* would make better sense.

Nouns are divided into concrete and abstract according to the quasi-nouns with which they are compatible. The arbitrariness of the quasi-noun used with specific nouns is justly emphasized. The popular notions of "classifiers for round things" and "classifier for long objects", etc., are as much beside the point as rationalizations about gender in modern Indo-European languages.

Under noun phrases we also find a treatment of the personal pronouns and personal names. An extensive treatment is given to noun suffixes indicating place and time (*localisation spatiale and localisation dans le temps*).

The verb is defined as negatable in predicative function. We are warned that the negative *bù* is also found in compounds (*bùān* "restless", *bùmíngshù* "abstract number"). Examples are given of words functioning both as noun and verb, but actual ambiguity is said to be rare (*gōngzuò de shíhòu* "work time" or "working time"). The verbal suffixes *-le*, *-guo*, and *-zhe* are defined as "accomplished action", "past action at an indefinite time", and "non-accomplished action". The interplay of negatives and verbal suffixes is outlined. If we add the non-suffixed form, we achieve the following pattern:

	definite time or circumstances	indefinite time or circumstances
non-past	<i>lái-zhe</i> (<i>bù lái-zhe</i>)	} <i>lái</i> (<i>bù lái</i>)
past	<i>lái-zhe</i> (<i>méi lái-zhe</i>)	
perfect	<i>lái-le</i> (<i>méi lái</i>)	<i>lái-guo</i> (<i>méi lái-guo</i>)

Verbs are divided into action verbs, qualitative verbs (the term adjective having been pre-empted by members of the noun phrase including a small group of other non-negatable noun modifiers, like *fāng* "square"), and auxiliary verbs (i.e. modal verbs). In connection with a discussion of transitivity the Chinese language is described as belonging to the ergative type. There is reference to Lafon, *BSLP* 66 (71) 327-43, but only later (Chapter IV) to Henri Frei's fundamental treatment in Gengo Kenkyū 31 (56) 22-50 and 32 (57) 83-115. Information on constructions with two "objects" are given under the heading Attribution (*nǐ gěi tā shū* "you give him a book"). Some details on the system of verb concatenation are found in the sections Movement (*xóu jìn fāngzǐ lái* "kommt ins Haus herein"; *xóu jìn fāngzǐ qu* "geht ins Haus hinein"), Localization (*zài xuéxiào* "in the school"), and Subjunction (*wó zhīdào tā yíjīng bìyè* "I know he has graduated"). Other information on verb concatenation is kept for Chapter IV.

Quality verbs when used in predicative position are said to have contrastive force: *zhèi ge dà, zhèi ge bù dà* "this one is big, that one is not big", i.e. "this one is bigger than that one"; *jiā lí qióng* "in my home we are too poor for that". The contrastive meaning is cancelled by adverbs such as *hěn* "very", *bù* "not". A distinction is made between non-adjectival usage of quality verbs as noun modifiers (*bù cháng de dàolù* "a short road", which contains an embedded sentence subordinated to a noun by means of the particle *de*, just like the similar construction in which the embedded sentence contains an action verb, *mǎi shū de xuéshēng* "the student who bought the books") and their adjectival usage (*cháng dàolù* "a long road", in which case *cháng* is not an embedded sentence, since *cháng* can be modified by neither negative nor adverbs in general). The adjectival usage of quality verbs is compared with such nominal noun modifiers as

mùtōu in *mùtōu fāngzǐ* "a wooden house" or *wǒ* in *wǒ fùqīn* "my father". Adjectival modifiers, whether nominal or verbal, express an inherent quality, whereas the non-adjectival modifiers describe accidental qualities. Alleton does not at this point make the obvious parallel with preposed and postposed adjectives in French.

A limited number (about fifteen) quality verbs can also function as adverbs (like *kuài* "quick" and "soon", *lǎo* "old" and "always").

The constructions with "infixd" *-de-* and *-bu-* (and *-zero-*) are treated under the heading Potential and Resultative, and those with postverbal *-de* plus another verb under Complements of Degree. The particle *de* as marker of degree is described as an indicator of the beginning of a segment which is outside the minimal utterance (*tā chàng de bù hǎotīng* "he sings badly") as opposed to the usage of *de* in noun modifiers where it indicates the end of the omissible segment. It should be noted, however, that noun modifiers with *de* indicate accidental information, whereas verb complements with *de* are essential to the message (as are such "prepositional" complements as *zài běijīng* in *zhù zài běijīng* "to live in Peking", as opposed to accidental prepositional adverbs as *zài běijīng niànshū* "to study (while) in Peking"). It is significant that Y. R. Chao has hesitated as to the interpretation of postposed *de* constructions: In *Cantonese Primer* (1947, p. 43) he talks of a descriptive complement or a logical predicate in the form of a complement; in *Mandarin Primer* (1948, p. 54) it is an adverbial phrase in a predicate position; in *A Grammar of Spoken Chinese* (1958, pp. 355-8, especially footnote 55) he has followed Li Fang-kuei's suggested term, predicative complement. This last designation is not too satisfactory to the incorrigibly curious who would like to know whether it is indeed a predicate or a complement. Alleton's complement of degree is certainly preferable for Cantonese, where the particle used is *tāk* "obtain, so that", not *ke* "subordinative and nominalizing particle", whereas in Mandarin the merging of the two particles in *de* may be indicative of a shift in the native speaker's analysis, from complement to predicate. Until, however, some overt distinction surfaces we must suspend judgement.

The verb modifiers are said to be (not counting the theme or the negative) prepositional groups, subordinated clauses, and adverbs. Prepositional groups differ from verb-object constructions in that they do not form complete utterances. Only very few prepositions can introduce a noun modifier (viz. *zài* "at", *cháo* "towards", *yán* "along", *lín* "near", and *dù* "regarding"), and only three can introduce a postverbal complement (viz. *zài* "at", *gěi* "to (person)", and *dào* "to (place)"). The particles indicating noun members of the ergative construction are treated under prepositions (*bǎ* for the inert member, *ràng* for the ergative, *bèi* for the ergative especially if the effect is undesired;³ no mention is made here of *gěi* with beneficiary).

Just as monosyllabic qualitative verbs do not form noun modifiers with *de*, monosyllabic action verbs do not take modifiers introduced by *bǎ*. The particle *bǎ* therefore, besides being an indicator of the inert, also points to a following extension of the verbal nucleus (minimally by a suffix; for a theory of expectation field created by grammatical particles in Chinese, see the reviewer's article in Jacqueline M. C. Thomas, editor, *Langues et Techniques, Nature et Société* 1972, Vol. 1, pp. 101-9). Prepositional groups and adverbs may or may not possess the feature proximity; if they do they modify the verb, otherwise the sentence (the different categories thus established were defined by the reviewer in his *The Lungtu Dialect*, 1956, as centripetals and centrifugals, if necessary further subdivided as proximals and distals).

Mme. Alleton's Chinese grammar is instructive and accurate, in places original, although the disposition is a little unclear and necessitates repetition of information given (e.g. verb suffixes treated in Chapter I, pp. 28-9 and Chapter III, pp. 71-5; ergative treated Chapter III, pp. 80-1 and again Chapter IV, pp. 119-22). The question

³ It is *bèi* and not *ràng* which is intuitively used by native speakers to translate the "logical subject" in Indo-European passive constructions (P. Kratochvil, *The Chinese Language today*, 1968, p. 141). It would be interesting to know why. Does it have to do with semantic connotations of *ràng* and *bèi*, or with their actual different effect on the meaning of the verb?

imposes itself: who will benefit from the book? The general reader will be puzzled by many details, and the beginning student of Chinese may bypass it. I can certainly recommend it to linguists from other language areas, who want a competent orientation.

S. EGEROD

Allan A. Andrews, *The Teachings Essential for Rebirth: A Study of Genshin's Ōjōyōshū*. x+133 pp. Tokyo, Sophia University, 1973.

Genshin's *Ōjōyōshū*, of which this is the first serious study in the West, is a tenth-century classic, not only of Japanese Buddhism but of Japanese literature, which has left a tremendous influence on the minds of the Japanese people. It is a voluminous work containing more than six hundred quotations from various *sūtras* and *śāstras*, in which Genshin, a Tendai priest and an aspirant of the Pure Land, systematized Nembutsu thought which had been practised in various forms in China and Japan.

The present book first reviews the history of the Nembutsu up to the time of Genshin (chapters 1 and 2), and then proceeds to discuss the system and the central doctrine of the *Ōjōyōshū* (chapters 3 and 4). The author is to be congratulated on a successful presentation of Genshin's Nembutsu thought which is not something readily grasped because of the size of the book and the presence throughout of pregnant expressions and implicit references. In this respect, the author's careful study of the text under appropriate supervision in Kyoto was a rewarding one. However, one cannot but feel that he could have done better in the first chapter, in which he traces the history of the Nembutsu. The author appears a little careless in availing himself uncritically of a limited source of information to discuss Nembutsu thought in early Buddhism. To prove the presence of Nembutsu in Pali tradition, he quotes the following passage from the *Visuddhimagga* (H. C. Warren's translation): "... a certain frog, at the sound of the Blessed One's voice, obtained the mental reflex ..." (p. 4). Here he explains "the mental reflex" in brackets, saying it means "reflection on the Buddha, or *nembutsu*". The term in question is "nimitta" in Pali (Warren's edition, Harvard University Press, 1950, p. 172, line 14), which here means "amental image" (*Ōjōyōshū* translates it as "a sign", *The Path of Purification*, Colombo, 1964, p. 223); and so it has only a very remote, if not impossible, reference to reflection of the Buddha. One cannot reasonably cite this passage as evidence of Nembutsu thought in Pali tradition of Buddhism, all the more because this is part of a didactic story beyond the realm of actual experiences. Further, with reference to the *Visuddhimagga*, the note to the above quotation (p. 4, n. 6) gives the date of its compilation as the fourth century A.D., which should be corrected to the fifth century.

One also notices inadequate or incorrect remarks here and there. The author seems to accept the traditional ascription of the *Wu-liang-shou ching* to Saṃghavarman's translation in 252 A.D. (p. 8). Since modern scholars no longer accept this, note 18 should include references to their views. Amitābha's illumination which he says is symbolic of "his saving compassion" (p. 9) is symbolic rather of his wisdom. Tuṣita heaven is not "the highest of all the heavens" (p. 51); there are two more heavens above that in the *kāma-dhātu*; if one follows the popular theory of Buddhist cosmology, there are some twenty more heavens in the *rūpa-dhātu*, of which the highest one is known as Akaniṣṭha heaven.

There seems to be some misrepresentation of Hui-yūan's Nembutsu practice. The author says, "The purpose of his nembutsu was realization of *prajñā* and not rebirth ..." (p. 22). Hui-yūan was indeed a scholar of *prajñā*, but his Nembutsu practice performed in accordance with the *Pratyutpanna Samādhi Sūtra* aimed at visualization of Amitābha, and not realization of *prajñā*. Hence, Hui-yūan's aspiration for rebirth in the Pure Land seems a natural consequence. In fact, Mochizuki's *Chūgoku Jōdo kyōri shi*, which is given as a reference in the note 43 of the same page, mentions that Hui-yūan sought to attain rebirth by the Buddha-contemplation *Samādhi* (p. 24).

The idea of *mappō* (the latter age of the Dharma) is misrepresented in the book, when it is said, "there would come about a period of cosmic decline during which the Dharma ... would also decay" (p. 24), and "the latter age of the Dharma ... was the Buddhist apocalyptic notion of a final time (before the coming of another Buddha into the world)" (p. 26). Firstly, the cosmic change has little to do with the decay of the Dharma; rather it is related to the appearance of a Buddha and the period of "five corruptions or defilements (*gojoku*)". Since *mappō* and *gojoku* are popularly used together to describe the decadent period in which no salvation is possible, they are often mistakenly identified with each other or considered to be similar ideas deriving from the same origin. Next, one must point out that the *mappō* is not the final time before the coming of another Buddha. The period of *mappō* which will last for ten thousand years will be followed by the period of non-existence of the Dharma (*hōmetsu*), which will come to an end with the appearance of the next Buddha.

The author is to be credited with a good command of classical Chinese, with which he has produced translations of the quotations relevant to the context. These translations are also marked by "correctness" in the sense of faithfully following the traditional interpretations. There is, however, a mistake in a quotation from the *Amitābha Contemplation Sūtra*, "the body of the Buddha of Eternal Life is of a hue golden as a hundred trillion Jambu-River-sand golden Yama gods" (p. 13). I would suggest to correct this to something like, "... of a hue hundred trillion times brighter than the gold obtained from the Jambu River of the Yama Heaven".

It is regretted that common mistakes in the spellings of some vital Sanskrit words are repeated in the book. "Dharmakāra" and "Lokesvarāja" (p. 8, etc.) should be corrected to "Dharmākara" and "Lokesvararāja", respectively. Further, "Buddhabadra" (p. 19) is a misprint for "Buddhabhadra". "Anu-satti" is given as the Pali for "roku nen" (p. 3, n. 3), though in fact it only corresponds to "nen". In a *Mahāyāna sūtra* the Pali form of an Indian name appears irrelevant; hence, "Moggallāna" (p. 60) should be replaced by its Sanskrit form "mahā-jmaudgalyāyana". There are also some glaring misprints of characters, as in the following places: p. 7, n. 14; p. 24, line 18; p. 25, n. 49; p. 67, n. 34; p. 68, n. 36; p. 92, n. 79; p. 97, n. 87. Further, "shogyō" (p. 44, n. 2) and "jūchi" (p. 118, line 13) are mistakes for "Shogō" and "jūji", respectively.

The merit of the present publication, as previously noted, is a scholarly presentation of Genshin's system of Nembutsu thought. The author has achieved this by quoting appropriate passages from the *Ōjōyōshū*. Accuracy of translations of these passages reflects his careful study of the text. He has succeeded in clarifying Genshin's thought and the early tradition of Pure Land system which later produced Hōnen's Jōdo sect. In this respect, this book is recommended as a good introduction to Japanese Pure Land thought.

H. INAGAKI

International Co-operation in Orientalist Librarianship: Papers presented at the Library Seminars, 28 International Congress of Orientalists, Canberra, 6-12 January, 1971. Edited by Enid Bishop and Jean M. Waller. 284 pp., 25 cm. Published by the National Library of Australia. \$5.75.

The papers presented to the Library Seminars at this conference are here printed in full, including their bibliographical references. In their brief preface, the editors indicate that these were the first major activity of the International Association of Orientalist Librarians, set up at the previous I.C.O. at Ann Arbor in 1967, and express the hope "that the practical emphasis of the papers will stimulate further efforts and promote greater co-operation in the field of acquisitions and of the bibliographic control of materials".

Constraints of space have led to the omission of the programme headings, which

would have given the context of the papers; the discussion and comment which followed them; and the conclusions reached by the hundred orientalist librarians from all parts of the world in response to the subjects raised. The content of the seminars was influenced by two factors: a desire to hear from librarians from the countries of Asia, rather than from orientalist librarians from the West; and a very full programme, concentrating on professional librarianship, in the absence, for the most part, of the academic users of their libraries.

A reference to those programme headings will indicate the scope of this volume. On professional communication and co-operation through Library Groups, three papers were given by S. D. Quason (Philippines), P. Lim Pui Huen (Singapore), and Y. Suzuki (Hawaii). On international standards in oriental cataloguing, D. Anderson (London), Y. H. Lai (Taiwan), M. Sheniti (Cairo), and J. N. B. Tairas (Djakarta). On the impact on libraries of trends in Asian studies, W. Tsuneishi (Washington), and J. Noorduyt (Leyden). On the education of librarians, T. H. Tsién (Chicago), T. Sawamoto (Keiô), and A. Moid (Karachi). On bibliographic projects, H. Anuar (Singapore), L. Pringgoadisurjo (Djakarta) and H. C. Koh (Yale). On co-operative acquisitions, G. Williams (Chicago), and W. G. Miller (Djakarta). There were also thirteen papers presented to five regional groups, representing Japan, South-East Asia, West Asia, China and South Asia.

The content of the papers is varied, part reportage – of current developments of national libraries and library projects, and various co-operative efforts in the fields of acquisition, cataloguing and bibliographical work; part aspiration, in the way of library planning, training of workers, and the development of national bibliographies and comparable projects; and part technical studies of cataloguing and similar problems relating to particular language areas. Those of the last class, though too long and specialized to have been discussed fully in the seminars, constitute the most valuable part of the volume in the long term: they include papers on the cataloguing of materials in Chinese (Y. H. Lai), Arabic (M. Sheniti), Persian (I. Afshar); a discussion of the preservation of Old Japanese documents (A. Okada), and of the bibliographical control of Chinese periodicals (P. K. Yu). The paper "Some aspects of descriptive cataloguing standardisation in Indonesia", by J. N. B. Tairas of the Library of Congress, Djakarta Office, is a definitive treatment of the subject.

Taken together, these papers give a fair indication of the state of play in the field of orientalist librarianship, with rather more emphasis on organization, method and form than on purpose and content. With the Congress centred in Australia, it was inevitable that East and South-East Asia should figure most prominently in the discussions; noteworthy gaps were indicated by the absence of Hebrew, and of Central Asian and Soviet Asian studies. Likewise, the absence of academic teachers from the sessions meant that the librarians were saying what they thought they should be doing, rather than responding directly to the demands of researchers and students; and the general emphasis was more on current acquisitions and modern area studies, than on classical oriental studies, or the problems of manuscript and archival collections.

G. E. MARRISON

George Cœdès, *Catalogue des Manuscrits en Pali, Laotien et Siamois provenant de La Thaïlande*. Bibliothèque Royale de Copenhague, 1966.

This catalogue, one of the last works of George Cœdès, has, in his name, the guarantee of excellence which no reviewer could improve on. It is, in fact, not merely a detailed and authoritative description of the collection of manuscripts from Thailand in the Royal Library at Copenhagen, but a basic study of the traditional religious literature from this source, more particularly from Chiangmai and the Northern Provinces.

The collection consists of twenty-three items in Pali, all from North Thailand, eighty-two in Lao which in this context is primarily referred to Chiangmai; and ten in

Thai. The descriptions are detailed in their reference to the physical characteristics of the manuscripts as well as in the literary analyses and references. The descriptive section is followed by indexes of titles, persons, monasteries from which the manuscripts have come, and a chronological list of dated manuscripts.

Features of special interest include detailed descriptions of a large number of Kammavācā with analyses of the constituent documents and bibliographical references, and a number of manuscripts including stories from the Paññāsa-Jātaka in Lao translation, providing a great deal of new information on this literature which helps to clarify much of the problem first discussed by L. Finot in *BEFEO* XVII.5, pp. 44-50. There are further valuable discussions on Vessantara-Jātaka and Maleyavattu (Phra Malai).

Cœdès in his introduction claims that this is the most important collection of Lao manuscripts in Europe. This claim may be provisionally accepted until the up to now unexploited collection of Sir James Scott in the University Library, Cambridge, comes to be better known, containing as it does 500 manuscripts from the Shan and Lao region, including 155 Lao palm-leaf manuscripts and a smaller number of folding books. When this has been catalogued and the catalogue of South-East Asian manuscripts in the British Library at present in progress has been completed, a considerable further advance of knowledge of the literature of this region may be expected.

The catalogue of the Copenhagen collection continues the great tradition of contributions from Denmark to the studies of Buddhist literature, served in this instance by masterly work in the best French tradition from one whose knowledge of South-East Asia and its culture was unrivalled.

G. E. MARRISON

P. H. M. van den Dungen, *The Punjab Tradition. Influence and Authority in Nineteenth-Century India*. 366 pp. London, George Allen & Unwin, 1972. £6.50.

The scope of this book (as is regrettably becoming fashionable) is narrower than its title suggests. In one sense it is an account of the origins of the Punjab Alienation of Land Act of 1900. It studies the changing attitudes of a considerable number of British officials on this one issue of land transfer, over a period of about forty years ending in 1909. Dr. van den Dungen traces the origins, and growth to supremacy, of the beliefs that small landowners were a prop to British rule, and that increasing rural indebtedness was a major political threat. He argues that the changes in prevailing attitudes and the acceptance of government intervention were due mainly to what he calls (confusingly) "social influences" – he means the influence on British officials of their experiences and what they conceived to be conditions in India. He criticizes and rejects explanations which stress only intellectual traditions.

Indeed the book is particularly concentrated in its attention, so much so that it demands extensive prior knowledge and is hardly suitable for general readers or undergraduates. (Even something as central to the debate as the Deccan Agriculturists' Relief Act is never described and at the first reference is not even mentioned by name.) However, in dealing with its own subject-matter, the book makes complexity one of its themes: it stresses the varied effects of influences on different individuals or at different times. It summarizes replies by officials to government circulars, discusses them with great subtlety, draws fine distinctions, and clearly demonstrates the gradual development of opinion. Much of this is impressive.

But not all the distinctions are convincing. Sometimes they seem literary (textual commentaries) rather than historical (comparisons of evidence). The purpose may be to know what an official thought, when this cannot be known, or to compare documents when, having been produced in varying circumstances, they are not strictly comparable.

It is disappointing too that the book does not question the existence and extent of rural indebtedness as a product of British rule: some discussion of the accuracy of

official observations would be relevant to the main issue of whether policy was influenced more by experience and practice or by doctrine and theory.

The author tells us that his book "indicates that there are levels and dimensions in the history of British India which the historian will ignore at his peril". Clearly this goes too far. We do not really see here - in analyses of what are most often consolidated files - research which is as difficult or revolutionary as the author suggests. This is not quite the "technical challenge", the study of "literally hundreds of officers . . . as individuals", an approach whose novelty is "vital", "fundamental and inescapable", giving "immense" scope for "historical revision".

But the preface need not detract from the real virtues of the book. The case is strongly argued and carefully qualified, and in general should find much support. Indeed (though the book does not spell this out) it is probably true that thoughtful British officials were obliged directly to question the social effects of their actions by both their standing as aliens and the nature of many of their activities (for example, revenue settlements). This is to stress the differences between administrators in India and in Britain.

Many historians will accept and profit from Dr. van den Dungen's insistence on the need to seek explanations of Indian events in India first (though not exclusively), and on the importance in government policy-making of apparently unimportant people - most particularly (we would think) in their activities interpreting, supporting, obstructing or ignoring government directives, but also (as in this study) in their opinions and recommendations. The precise nature of the link may remain obscure, as with the 1900 Act in this book, but its existence is undoubted. Dr. van den Dungen has applied to the history of Indian officialdom what is now a general historical trend - though still perhaps one more often professed than practised.

PETER ROBB

M. B. Hooker, *Adat Laws in Modern Malaya: Land Tenure, Traditional Government and Religion*. xiv + 294 pp. Kuala Lumpur, London, New York, Oxford University Press, 1972. £7.00.

Dr. Hooker has already enriched our knowledge of the past and present legal systems of Malaya with two major works, *A Sourcebook of adat, Chinese law and the history of common law in the Malayan Peninsula* (Singapore, 1967), and *Readings in Malay Adat Laws* (Singapore, 1970), and with a number of weighty contributions to learned journals. The work now under review, researched with the utmost care, written with economy of style yet admirable clarity, will be welcomed by all concerned with his subject, notably the practising lawyer, the jurist, the anthropologist and, not least, the administrator. The word "adat", as the author points out, has a number of meanings which taken together indicate its overwhelming importance in Malay life. He explains them as (a) manners, etiquette; (b) proper in the sense of correct; (c) the natural order, e.g., rivers run downhill; (d) law in the sense of rules of law, legal usages and techniques; and (e) law in the sense of concept of law (p. 1, n. 2). Since it was the policy of the British colonial administration to preserve and protect Malay traditional usages, a fairly considerable literature on the subject grew up from the pens of scholar-administrators, in particular Otto Blagden, A. Caldecott, J. M. Gullick, W. Linehan, Martin Lister, E. N. Taylor, R. J. Wilkinson, and Sir Richard Winstedt. And, moreover, in the course of time the large majority of adat rules relating to land tenure have found their way into acts of parliament, judicial decisions and administrative minutes. Furthermore there exists a number of Malayan legal digests, some of considerable antiquity, which Dr. Hooker has found it essential to take into account because of the light they shed upon his subject. His fourth chapter, in which he analyses them, displays not only their historical interest, but also something of wider import, which he emphasises, namely that they belong to a wider Indonesian complex.

The task that the author has set himself is to explain the interaction of adat, Islamic law and the legislative, judicial and administrative system with its roots in colonial English law. Thus the book is divided into three parts, the first dealing with traditional legal systems, the second with their relationship with modern government, and the third with their relationship with the Islamic religion. Its main concern is with land tenure in the matrilineal societies of Negri Sembilan and Naning. Here adat and Islamic law are seen as separate, though complementary systems: there is no conflict, for the Koran does not deal with land tenure. The conflict comes mainly over the distribution of political power in the states. That, however, is an oversimplification, for the subject presents a veritable jungle of difficulties, and tribute must be paid to Dr. Hooker for the pertinacity with which he has pursued his quest of the truth through such a tangled mass. He has provided his reader with tables of cases and statutes, five maps, and a comprehensive bibliography.

D. G. E. HALL

J. F. A. McNair, *Perak and the Malays*. xii + 454 pp., illus., maps. Kuala Lumpur and Singapore, Oxford University Press, 1972. £3.75 net.

This paperback reprint of a book originally published in 1878 is welcome. The omission of a modern introduction assessing the work in its historical context and in the light of present learning is, however, regrettable.

Major J. F. A. McNair served the Government of the Straits Settlements from 1853 to 1884. During this crucial period in the history of British advance into Malaya, McNair became closely involved in policy-making and acquired wide knowledge of the country and its peoples. In 1857 he was A.D.C. and private secretary to the Governor, he subsequently became Comptroller of Indian Convicts and Surveyor-General, and, on the transfer of Straits administration from the India to the Colonial Office in 1867, was appointed to the Colony's Executive Council. When, a few years later, the policy of non-intervention was replaced by the extension of British control to Perak, Selangor and parts of Negri Sembilan, McNair was one of the Governor's closest advisers on Malay affairs. He played an important part in the events leading to the Pangkor Engagement with the Perak chiefs in 1874, and, during the disturbances which followed the rash reforms of the first British Resident in Perak, McNair officiated as Chief Commissioner in that state.

While on leave in England after the Perak War, McNair wrote *Perak and the Malays* (subtitled *Sarong and Kris*). The bulk of its thirty-seven readable - if somewhat disjointed - chapters (illustrated with twelve engravings taken from the author's photographs) consists of material not only on Perak and the Malays but also on the Peninsula and its residents in general. Description is complemented by discussion of the origins of the Malays (pp. 319-31) and of whether Malaya was "the Aurea Chersonesus of the ancients" (pp. 39-46). Towards the end (pp. 348-413) the incidents surrounding the Pangkor Engagement and the Perak War are narrated, and the book concludes (pp. 444-54) with an optimistic forecast of Perak's future under British control.

Some of McNair's contemporaries were disappointed with this book. The *Daily Times* (Singapore), for example, felt that he had added nothing to the researches of Marsden, Raffles, Crawford, Moor, and Newbold, and it criticized his account of the events of 1873-6 as a "meagre and imperfect precis of the Blue Books that have been published". If McNair gave the uninformed "home" reader an excellent introduction to Perak, he possibly fell short of the scholarly standards of those in Singapore who were then forming the Straits Branch of the Royal Asiatic Society. For us the value of this book lies in its observations on matters, which, however obvious to McNair's own generation, have become obscure with the passage of time, namely: the nature of Malay society in the 1870s and British attitudes towards it. Thus, McNair's evidence has

assisted analyses (e.g. J. M. Gullick, *Indigenous Political Systems of Western Malaya*, 1958) of the Malay community on the eve of British intervention, and has also, according to Sir Richard Winstedt, provided "a good account of the early days of British protection".

Despite his sympathy with Malays, McNair had no doubts about "salutary British rule" and its objective "that in time the peninsula may become one vast field of British commerce" (p. 445). Indeed, *Perak and the Malays* was regarded by Straits Europeans as a rebuttal of the charge of Sir Peter Benson Maxwell and the Aborigines Protection Society that British actions in Perak amounted to unjustifiable annexation of a defenceless state. Although McNair counselled caution and patience in the execution of change, he was not tormented by the dilemma of reconciling European reforms with the Malay way of life. Confident and practical, McNair wished to attract settlers to Perak: he praised the climate as "decidedly healthy" (p. 21); he minimized the dangers from "noxious creatures" (p. 76); he revealed his belief in hidden gold deposits which "time and the ceaseless energy of the Anglo-Saxon alone will show" (p. 37); and he declared that a tin of sausages eaten in the jungle "outrivals the efforts of the most famous Pall Mall chef" (p. 419).

A. J. STOCKWELL

Theodore McNelly, *Politics and Government in Japan*, 2nd edn. x+276 pp. Houghton Mifflin Company, Boston, 1972 (distributed in Britain by George Allen & Unwin). £1.50.

There is perhaps no aspect of Japan which has produced so many surveys of similar length and scope as her post-war government and politics. This new edition of Theodore McNelly's book, which was previously published under the title of *Contemporary Government of Japan*, has the advantage of being five years more up to date than the most recent of its rivals, and the author has made full use of this advantage by extensively revising to include coverage of events up to the first "Nixon shock" of 1971. The new sections have been carefully integrated and it would be quite possible for a reader to be unaware that revision has taken place. The main indication that the book first appeared in 1959, in fact, is the space and emphasis given to the American Occupation. Date of publication, however, is not the most important factor in considering this book alongside those of Langdon, Tsuneishi, Ike, Yanaga, Burks, Maki, and Ward, to name only the best-known. Professor McNelly proclaims the view that "the Japanese are not inscrutable and that their political institutions are not wholly unique, as some Japanese and Western scholars would have us believe", and his approach is through the main categories of analysis and description which might be used in dealing with a Western political system. The result is a well-organized and informative work which provides a better guide to the formal than the informal workings of Japanese politics. This is not to say that Professor McNelly ignores the latter; but they are not treated systematically and coherently, and the one short introductory chapter on the political development of Japan is insufficient to give a real understanding of all her distinctive political characteristics, let alone her social ones. It is, in this context, a pity that room could not be found for a more detailed treatment of some of the ways in which certain institutions or organizations superficially resembling those in Western countries differ in their operation. There are, for example, a mere two pages on factions in the Liberal Democratic Party, and only a sketchy description of electioneering techniques. Had more attention been paid to the latter, the author might have noted that the decline in the total L.D.P. vote between 1955 and 1969 was largely due to the reduction in its number of candidates as a result of more efficient selection procedures, and would not have regarded it as dimming the party's future. Moreover, even if one accepts that the author is chiefly concerned with supplying information to facilitate straightforward comparison with other countries, it is surprising that in the concluding chapter, where

he goes beyond functional analysis to an assessment of democracy in Japan, his interpretation largely ignores the sociological and psychological dimensions and does insufficient justice to the doubts and misgivings of Japanese intellectuals. Hardly less surprising is his complete neglect of the numerous opinion polls which could have been used to illuminate such questions as voting behaviour and foreign policy attitudes.

This book is likely, therefore, to appeal less to those seeking fresh insights into Japanese political behaviour than to students of comparative government. Within its limitations, however, it provides a balanced and lucid treatment of Japan's political system, and it contains an outstanding bonus in its bibliographical sections, which include important articles as well as a very large number of book titles.

R. L. SIMS

An introduction to Chinese civilization, edited by John Meskill. 699 pp., appendix, index. New York, Columbia University Press, 1973. \$17.50.

Chinese civilization is rooted in a history several thousand years old. It would be rather difficult to try to draw a clear picture of this profound and affluent civilization in a single volume, even if in the simplest terms of the language. John Meskill's book is really an effort that resulted from such a try.

The book is composed of a brief cultural history of China and ten essays on major aspects of Chinese civilization which have been used in the program of the Columbia University Committee on Oriental Studies. The editor gives us in Part I, "History of China", a better understanding of China. This part is well illustrated and informative, though concise.

Part II is a presentation of various aspects of Chinese civilization from the point of view of ten distinguished scholars. Morton H. Fried, a well-known anthropologist, has given an answer to the long-asked question of what an anthropological analysis of Chinese civilization is. His essay, presenting a clear picture of the anthropological approach to an understanding of China, is very valuable. In "Economic trends in modern China", Chi-ming Hou has made a sensible contribution to an understanding of the major economic trends in China since 1840. He describes the nature of economic change which took place in China until 1949 and discusses insightfully the underlying forces which brought about such a change. The discussion of the economic development under the Communist regime is particularly well done. Kwang-chih Chang's "Chinese archaeology" offers keen insights into the origins and evolution of Chinese culture, and reflects his deeply researched results. The essay entitled "Chinese language" by Yu-kung Chu successfully deals with two significant topics: (1) Linguistic structure and Chinese traditional thought, and (2) modern ideas and reforms of the Chinese language. Rhoads Murphey's penetrating essay is eminently well written and is more than a mere geographical view of China. Insightful comments can be found in almost every essay. The above are only a few examples.

Several contributors cannot but confine their opinion on the essence of China's culture to its initial form only, because of the length of each chapter. China's culture, as demonstrated by its evolution, is in itself unique; it has its own features and originality, which we all know represent a particular way of life. But it is also a proven fact that the Chinese people are more than mildly interested in the culture of a foreign nation and they are often both willing and eager to imbibe it. They regard it as new material to make their own culture sounder and richer. To the fulfilment of this end, first the Chinese civilization was merged with the civilization of India, followed by that of Persia, then Arabia, and Europe. Although China firmly believes in her own culture and cares much for it, she also accepts the cultures of other peoples with humility and tries to fuse them into a form of her own. It is safe to say that China's culture has an independent traditional system but has taken in the essence of many exotic cultures; we can also go beyond this and say that it has had a great influence on the cultures of many

peoples and has helped accelerate their progress. Modern culture is universal, it is the accumulation of the cultures of many civilized peoples. It is true that culture is fluid and pervasive, and it is also a lasting law that fluid goes from the higher to the lower and from the overflowing to the empty. There is nothing wrong with the adoption of another culture; on the contrary, it should be deemed a God-bestowed right.

In general, Meskill's book offers a welcome contribution to the understanding of China. Possibly no single-volume treatment has so successfully brought together so many insightful essays on major aspects of Chinese civilization. The varied specialities of the scholars contributes to the book's unique value and high scholarly level of interest. Readers generally interested in Chinese studies should profit from this impressively executed book.

SAMSON C. SOONG

Ian H. Nish, *Alliance in Decline. A Study in Anglo-Japanese Relations 1908-23*. xxii + 424 pp. The Athlone Press, University of London, 1972. £7.50.

In an earlier volume Dr. Nish produced an authoritative account of the making and initial impact of the Anglo-Japanese alliance. His new study performs a similar service for the later stages of the alliance, and is a major addition to the growing number of works which have utilized recently-opened diplomatic archives, newly-published documents, and collections of private papers to chart with greater precision the currents of international relations in the Far East during the second and third decades of this century. Dr. Nish's authority derives not only from his thorough acquaintance with a wide variety of British records, but also from his extensive sampling of relevant American sources, and his wide reading in Japanese documents and secondary works. If his focus rests mainly on British diplomacy, it is largely because Britain had more doubts about the alliance than Japan. Indeed, one of the main themes of this book is the continuing tension within British policy caused by the conflicting needs for naval co-operation with Japan in an era when the Admiralty's resources were almost always over-stretched and for closer relations with an America which was burgeoning as a world power and which felt that the alliance had damaged its Far Eastern interests. While not actually stating that American pressure made the demise of the alliance inevitable, Dr. Nish makes it clear that long before the Washington Conference its modification or dilution had appeared likely. His account of the debates and negotiations which actually led to the substitution of the Four Power Treaty is masterly. It provides not only a clear assessment of the role of the Dominions - a role which was very far from decisive - but places Japanese policy in better perspective by pointing to the shift of orientation towards America by Hara Kei and Shidehara Kijūrō. Prior to 1919, however, Dr. Nish argues, the alliance was, despite its anachronistic features, the central point of Japanese foreign policy, more central than the agreements with Russia which strengthened both countries' positions in Manchuria. While noting the benefits which it conferred on Japan by reducing the dangers of isolation, however, Dr. Nish does not fail to do justice to the services which the Japanese navy rendered Britain during the First World War, even though many highly-placed Britons, caught up in the struggle and irritated by rumours of German-Japanese agreement, regarded Japan as less than fully loyal. The hostility commonly felt on this score is rated by the author, together with the suspicion aroused by Japan's wartime activities in China, as a major cause of the alliance's loss of popularity in Britain, but it may be that he underrates the antagonism caused by the Japanese Pan-Asianist threat to the British Empire and, it is, perhaps, to be regretted that he does not convey the full flavour of British bitterness at the end of the war by quoting some of the less moderate expressions of feeling. However, it may be unfair to complain of minor omissions when one is presented with four hundred pages packed with careful analyses and insights into policy formulation. Though it is a study of the alliance rather than of Anglo-Japanese relations in the

widest sense, the book touches on a great many issues. If the Twenty-One Demands are treated cursorily, there is the compensation of an illuminating assessment of Katō Kōmei's understanding of Grey's attitude toward Japan's position on the Asian continent; and we are given a fascinating glimpse of British wartime propaganda efforts in Japan and the work of J. W. Robertson Scott. In sum, this is a work of exemplary scholarship (the only obvious error is the statement that Tokutomi Roka was the father of Sohō), in which the author treats the main protagonists with sympathetic impartiality and is able to place events in proper perspective. The only reservation which might be made is that it concentrates on the process of high-level policy formulation to the virtual exclusion of undercurrents of opinion which were to be more influential later. In so far, however, as the capacity of Japanese diplomacy for international co-operation has often been underestimated it is proper that the generally cautious and responsible attitude of Japanese policy-makers in this period should be highlighted. The hindsight of the 1930s has intruded unduly into too many studies of earlier decades.

R. L. STMS

Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1942* (East Asian Historical Monographs). viii + 390 pp. London, Oxford University Press, 1973. £9.50.

Dr. Noer's work is a revised edition of his Ph.D. thesis produced as a student in Cornell University's Modern Indonesia Project. What strikes one first is the vast amount of information about his subject contained in the book. All the reformists taking part in the movement, their writings and the organizations to which they belonged receive detailed treatment. And, moreover, in dealing with them, since he has to employ in his text the technical terms in Arabic or Indonesian Malay used by Indonesian Muslims, Dr. Noer has provided a glossary of eighteen pages which is a great help to the layman.

The period covered by the book was one in which Indonesian Islam endured the throes of transformation in its efforts to meet the demands of the twentieth-century world, and in the process came to play a leading role in the new era of Indonesia's political life which characterized the last years of Dutch rule. As its title indicates, the book concentrates upon the Islamic side of things, the world of *putihan* (devoted Muslims) and *abangan* (nominal ones); of the *ulama* and *kijaji* (the Muslim scholar class), of *santri* (student) and prayer house (Sumatran *surau*, Javanese *pesantren*), of the Muhammadiyah and Sareket Islam. The movement took root at the turn of the century, and Dr. Noer shows how by the 1940s it had grown from small isolated groups to a nation-wide religious movement seeking to lead the country to political independence. He begins with the Minangkabau teachers of western Sumatra, who played so important a role in the spread of reformist ideas, in other areas as well as their own. He passes on to the Arab community, largely of mixed Arab-Indonesian descent, who read Middle Eastern newspapers and in 1905 established at Jakarta the Djamiat Chair ("Association of the Good") for the maintenance of a school for children and to provide funds for sending young men to pursue more advanced Islamic studies in Turkey.

The movement was, of course, closely connected with Mecca through the annual pilgrimage which in the first decade of the twentieth century increased to an average of 7,300 persons. Yet the reformers, particularly the Arabists, drew more inspiration from the Egyptian reformers led by Mohammad Abduh, who were seeking to align their faith with modern rational thought and were asserting the right to individual interpretation of the scriptures. This, Dr. Noer points out, was all the more significant since one of the Minangkabau reformers, Sjech Ahmad Chalib, the head of the Shafi'i school at Mecca, had much influence among his own people, and most of the founders of the Indonesian movement had studied there. The Indonesian reformers, he tells us, were more independent in their ideas than their counterparts in the Middle East. Thus

they were less interested in pan-Islamism than in the uplift of Indonesians. He might have drawn a parallel with the history of another supranational movement in Indonesia, communism, to show how the Indonesian communists in staging the outbreaks of 1925-6 persisted in going their own way regardless of outside advice. Among the reformist organizations described in detail most attention has naturally been paid to the Muhammadiyah, founded in 1912 at Jogjakarta; significantly its social welfare work, its women's organizations and its educational work emulated the work of the Christian missions. The political side of the movement blossomed into Sarekat Islam, and in its case, Dr. Noer shows, Middle Eastern ideas had less influence than in the religious field. Its founder, Samanhoeidin was a "nominal" Muslim, and Tjokroaminoto, who led it into the political field, knew no Arabic, and began Islamic studies only after joining it. It was Hadji Agus Salim, the grand old man of the nationalist movement, who gave Sarekat Islam its "Islamic stamp", Dr. Noer explains. This was when after a phenomenal rise in its membership to more than two million, its young Marxists aimed to steer the movement into revolutionary action. They split it, but failed to achieve leadership of the independence party, because of Islamic opposition; and, after the collapse of their revolutionary outbreaks of 1925-6, were suppressed by the Dutch.

The Dutch reaction to the modernist movement is the subject of a separate chapter. Dr. Noer describes their preference for the traditionalists, the *prijaji* (Javanese aristocracy) and the *adat* chiefs, who in 1926 formed the Nahdlatul party. But far more serious rivals of the modernists were the "neutralists", the products of the Dutch system of education. They took the leadership of the national movement from the Islamists. Soekarno, who was impressed by Kemal Ataturk's policy in Turkey, held that religion and the state were separate, and against the modernists' premise that Islam comprised all aspects of a man's life, limited it to a matter of religious practices. Thus in the 'thirties there were two opposing sides within the national movement, held together only by common hostility to the Dutch, and unable to agree on the nature of the independent state they hoped to establish.

Dr. Noer's sympathies appear to be with the reformists, but he is fair-minded towards their opponents. He is more interested in ideas than in the social aspects of the movements he chronicles. Indeed, W. F. Wertheim's *Indonesian Society in Transition* (The Hague, 1964) with its challenging chapter on "Religious Reform" does not even find a place in his extensive bibliography. On the other hand, he has thoroughly explored the considerable Indonesian periodical literature produced during the period with which he is concerned.

D. G. E. HALL

Noel Rutherford, *Shirley Baker and the King of Tonga*. 202 pp. Melbourne, Oxford University Press, 1971. £5.25.

One of the sights of Lifuka, the main island of the central group of Tonga, is the Baker monument. On a massive plinth is a more than life-size bronze statue of the Reverend Shirley Waldemar Baker, missionary and Prime Minister. There he stands in his frock-coat, epitome of the Victorian missionary to the heathen, holding dominion over palm and screw-pine, gazing out to sea over the heads of an invisible congregation and in dress, posture and expression, utterly at odds with his environment.

This at least is characteristic of the man who had come out from England via the Australian gold-fields where he had picked up a few nuggets of medicine and theology, and in 1860 had arrived in Tonga at the age of 24.

He was a man of many parts. Endowed with an uncommon measure of shrewd business sense and political acumen, a dynamic personality, great stamina, he was also a hard worker who could and did turn his hand to anything. When he chose he could cow and browbeat those who stood in his path, unless it suited his purpose better to charm them with sweet reason. His ambition seems to have known no bounds and he may have

succumbed to the *folie des grandeurs* which is one of the hazards of success in the Pacific Islands.

Certain it is that he had a natural tendency to quarrel with almost everyone: brother missionaries, traders, lesser Tongan chiefs, British vice-consuls, and if his hand was forced, the Governor of Fiji and his own church missionary committee for good measure. When the battle was joined he fought tooth and nail. With one man, however, he hardly ever fell out. This was George Tupou, who by the sheer force of his will, physical courage and political skill had brought the whole country under his rule and become the first king of a united Tonga. He seems to have recognized a kindred spirit in Baker and made him his trusted advisor. For the next thirty years (the King lived to be 93) an astonishingly close and successful partnership between the two men brought modern Tonga into being.

Had he been content to be an English missionary and to serve his country by espousing the imperial interest, especially in the post-1871 climate of colonial rivalry between the British, Germans and Americans, Baker could in his position almost certainly have reaped honours and respectability. But his originality and his claim to fame lie precisely in that he chose to do the opposite. At the high tide of colonial expansion here was a British missionary who not only preferred politics to the conversion of the heathen but upheld the rights of the Tongans to freedom and independence from the great powers. His first and only loyalty was to King George and to Tonga. He not only designed the flag, wrote the national anthem and the constitution but held several ministerial portfolios as well. If pressures from Whitehall became too great he was daring enough to make overtures to Berlin or Washington.

By 1879 his activities had led to his being recalled by his own Australian-based mission. The very next year however, he was back in Tonga as a free agent and had been reinstated by the King as Prime Minister. He then proceeded to nationalize mission schools and, in the teeth of his fellow-missionaries, set up a national church, independent of financial and administrative ties with Australia.

Eventually he overplayed his hand and an attempt on his life in 1887 followed by the execution of the culprits (probably against his wishes) led to the intervention of the British authorities in Fiji and three years later to his downfall and banishment. The last period of his life was one of anticlimax.

Seen as a whole, however, his life's achievements were considerable. It was in a large measure due to him that, alone of the Pacific kingdoms of the nineteenth century, Tonga retained its own monarchy and constitution, and survived as a protected kingdom under the British crown from 1900 until 1970 when it regained its independence.

The author of this book has made an important contribution to the history of the colonial period in the Pacific. He does not seem to have had access to the Tongan archives dealing with the Baker period. Judging, however, from the otherwise extensive list of his sources, it seems certain that the blame for this lacuna cannot be laid at his door.

G. B. MILNER

Albert J. Schütz, *The Languages of Fiji*. 120 pp. Oxford, Clarendon Press, 1972. £2.75.

Ethnically and culturally Fiji might be called the Britain of the South Seas in more than one sense. It is located at the meeting point of Melanesia and Polynesia. Fijians speak dialects or languages which have many features shared with the rest of Melanesia to the west, but also have a strong Polynesian element, especially vocabulary. Physically, Fijians mainly have the dark skin pigmentation and frizzly hair of the Melanesians, but in the eastern part of the group there is much evidence of genetic as well as cultural and economic exchange with Polynesian island groups, notably with Tonga. Linguistically the pattern is much more discrete than is the case of Polynesia.

Opinions are divided as to the reasons for this. It is not certain whether Fijian forms a single sub-group with Polynesian within Austronesian, as the author maintains with other specialists, or whether an essentially Melanesian type of grammar and vocabulary has been overlaid by a Polynesian influence from the east, as the present reviewer is inclined to think.

The author, who is a Professor of Linguistics at the University of Hawaii, has performed a very useful service in writing this historical account which starts with the first records of Fijian dating back from early contacts soon after the beginning of the nineteenth century, and ends with the latest studies and present views and opinions. He has done his work thoroughly and conscientiously.

The opportunity has been taken at long last of paying proper tribute to one of the first two missionaries who landed in Fiji in 1835. The Reverend David Cargill, whose portrait appears in the frontispiece of this book, was a man of outstanding intellect and personality who had graduated from Aberdeen. He devised an orthography for Fijian which was not only far in advance of systems then in use in the Pacific or elsewhere, but anticipated the discovery of the phoneme by more than fifty years. After his premature death in tragic circumstances, his brother missionaries did not give him his just due, and it is fitting that the balance should be redressed in the present work.

Professor Schütz has himself made other contributions to the study of Fijian, including an as yet unpublished Dialect Survey of Viti Levu and a practical work entitled *Spoken Fijian* based on a course in the training of Peace Corps Volunteers, yet he is quite impartial in his review of other men's work.

Granted that it is always very difficult in any complex situation to decide whether to recognize different languages or different dialects, especially when data are plentiful, when isoglosses are confused and the criterion of mutual intelligibility cannot be applied, yet it seems that Schütz errs on the side of caution and low generalization. He recognizes on the one hand different "languages" in Fiji and accepts a general grouping into an eastern and a western type, but he is unwilling to go further, and in particular refuses to count those languages (pp. 97-102). It is difficult to see what is gained by speaking of 'languages' when, as on pp. 100-1, Schütz seems to regard grammatical variation, which others have considered to be a major criterion, as relatively unimportant.

This, however, is largely a matter of interpretation. In his handling of historical evidence as well as of data for the provision of which we are in many cases almost entirely indebted to him, there is very little to criticize and a great deal to praise.

G. B. MILNER

John Scott, ed. and tr., in collaboration with Graham Martin, *Love and Protest, Chinese poems from the sixth century B.C. to the seventeenth century A.D.* 168 pp. Rapp+Whiting/Andre Deutsch, 1972. £2.40.

The translation of Chinese poetry suits itself to one of two commanding principles: the first is academic exactitude, faithfulness to the letter of the text (while employing as elegant a form of English as possible); the second is devotion to the poetry of the poetry, elicited by the use of evocative or forceful English expressions (while remaining as close to the original as manageable). The one is more a challenge to one's scholarship, the other more a challenge to one's literary talents. *Love and Protest* is an example of the second kind, and a successful one, as John Scott's literary talent is of no mean order. Apart from his facility in coining the pungent phrase, he shows considerable skill in exploiting the absolute grammatical construction, and the latitude of non-punctuation, in coping with Chinese non-specificity. Particularly striking are his powerful opening lines, which usually carry stress on the first syllable. Credit here is presumably due too to

Graham Martin, who collaborated on the versification. Partly owing to selecting intrinsically different poems, but thanks also to their technical resourcefulness, they have attained Scott's ambition of making Chinese verse not all "sound the same".

Love and Protest is an empty title for this selection, which ranges chronologically from *Shih ching* times to the late Ming. If the aim is inclusiveness, the word 'Drunkenness' could profitably have been added to the title, but no doubt this would have spoiled the effect. In fact the anthology seems to have been put together to share pleasure, naturally, but also to fill gaps in the existing corpus of translations. So some old favourites only get a nod, while *san ch'ü*, for instance, enjoy better showing; and Feng Meng-lung and Ling Meng-ch'ü, unrepresented elsewhere, are given preferential treatment. Authors are accorded brief introductions, and there is an appendix on Chinese prosody, but there are no footnotes or commentaries. That footnotes should not hang their cobwebs over poems appears to be a matter of principle, supported by Schlegel no less, and all very well for poems that do not need them. But what can a moon-magic poem (p. 117) mean to someone who does not know the mythology? And isn't it a pity that the neat, pointed allusions in a very witty poem by Hsin Ch'i-chi (Xin Qi-ji - p. 109) should be blunted and fudged in order to give easy passage? I would not be at all surprised if it is not precisely those few poems which Scott goes some way to explaining in his introduction which make the greater impression on his readers. Who after all reads the poems in the original without a commentary?

Given the foregoing, it would not be entirely appropriate to talk about inaccuracies in these translations, but it could be pointed out that what seem eminently sensible interpretations in the notes to the editions Scott cites are not always followed. At times, too, one catches the whiff of overheating - as with "exquisite breasts" (p. 53), possibly the end of a chain of association which runs *ching hsiang/neck/gorge/breasts*, and "bosoms hinting at dark permissiveness" (p. 41) for "hearts surrendered". Still, few of us would be unwilling to pay the price of some minor infidelities in exchange for these spirited and very enjoyable renderings.

D. E. POLLARD

Richard Sims, *Modern Japan*. 122 pp. (A Bodley Head Contemporary History.) London, The Bodley Head, 1973. £1.70.

This short history, dealing with the past hundred years of Japan's political, social, and economic development, is a worthy companion to the other volumes in this useful Bodley Head series. In the first place, purely as a technical production it is a commendable work. The numerous illustrations, for example, include several that have surely not been reproduced previously outside Japan. Dr. Sims and his publishers, it is clear, took great care in their selection. Moreover, the print is particularly attractive. These technical considerations are important in a book of this type, intended for readers - possibly older schoolchildren as well as students - who know really very little, if anything, about Japan and the Japanese.

A better general introduction to the subject could hardly be imagined. For Dr. Sims presents a thoroughly sound and judicious interpretation of historical events; and he contrives to omit very little of importance. If he stresses a single central theme it is the combination of the modern and traditional going hand in hand - a combination which in this century was to lead Japan to disaster.

Books of this kind are not easy to write. From a conscientious historian they can demand as much attention and effort as a longer and more recondite work. Dr. Sims is to be congratulated on having achieved a *tour de force*.

RICHARD STORRY

Bang-song Song, *An Annotated Bibliography of Korean Music*. Brown University, Providence, Rhode Island, 1971. £1.11.

The service rendered by Mr. Song in preparing this massive bibliography of more than 1300 items, especially to those musicologists and others interested in music of

East Asia, is beyond praise. And to the service of preparing a deftly annotated bibliography he adds, lifting the work onto an altogether higher plane of scholarly value, an Index of Subjects, compiled with great skill and admirable judgement.

No serious study of any historical aspect of Chinese music and musical instruments can dispense with the necessity of consulting the relevant Korean sources. The Koreans preserve in use a large part of the historical instrumentarium of China, now wholly vanished from Chinese soil. Their chronicles, histories, and ancient writings on music, frequently give precise information, including dates, where Chinese sources yield nothing. To this must be added that, in the field of Asian music studies, Korean scholars are professionals of the highest calibre.

Mr. Song's *Bibliography* is well-organized and offers (in two main subdivisions, in the ratio of about 2:1 in bulk) first, works in Korean, followed by works in other languages – including a most valuable survey of Japanese contributions to the field. The volume is completed by Indexes of Names, Subjects, and various forms of *Collectanea*. The value of the Index of Subjects can be gauged from the fact that, under the name of any one of the Korean dynasties, one can find all available musical materials under classified heads. "Japan" and "China" are treated in the same maximally helpful way. Any musical instrument can be pursued through sources and secondary literature, in Korean and any other language, and so on.

Mr. Song places readers for many generations to come in his debt.

LAURENCE PICKEN

Mubin Sheppard, *Taman Indera: A Royal Pleasure Ground. Malay Decorative Arts and Pastimes*. xvii+207 pp. Kuala Lumpur, Oxford University Press, 1972. £8.00 net.

Although in recent years there has been a steady trickle of scientific studies of various aspects of Malay culture, almost nothing has been written for the general public, and there has long been a need for a book which can provide some "instant Malay culture" for the individual who has neither the time nor inclination to wade through the pages of the learned journals. This lavish work makes a noble attempt to fill this need. After a historical introduction, the author presents his material in fifteen chapters, each devoted to one aspect of Malay decorative arts and pastimes. He thus succeeds in dealing with the whole gamut of Malay arts and skills, including various genres of the performing arts, wood and metal work, ceremonies, costume, architecture, musical instruments, self-defence, weaponry, and various pastimes such as kite-flying and top-spinning. The book is printed on fine quality paper; the text is eminently readable and is enhanced by more than 180 excellent illustrations, of which 83 are in colour.

The specialist may, perhaps, complain of a lack of scientific methodology and draw attention to the absence of citation of sources, to the author's tendency to base conclusions on the views of local "authorities" rather than on deductions made from study of representative samples, and to the fact that the author does not analyse the social structure of the society which has produced the art forms, concerning himself more with the end products and questions of mechanics and origins. Yet such criticism would not be entirely just in the circumstances. The author is not writing as a scientist but rather as a connoisseur, seeking to share with as wide an audience as possible the wealth of experience and knowledge he has acquired over several decades, and an excess of scholarly apparatus would defeat this purpose. It is especially to the author's credit that the bulk of information was gathered first hand and there is much in this work that is seeing print for the first time.

The author of *Taman Indera* has lived in Malaysia for nearly half a century and is Malaysia's best known "cultural crusader", who for decades has waged a constant struggle to preserve and keep alive various aspects of traditional Malay culture.

Although I do not share all the author's views on matters of origin and am of the

opinion that his historical introduction is in places much too speculative, I feel nevertheless that it is greatly to his credit that he has focussed attention upon the culture of Patani. This area has been sadly neglected by most studies of Malay culture, and all too often the art and crafts of the area are dismissed as being mere borrowings from the Thais. It is often forgotten that the political frontiers are no indication of the cultural boundaries between Malay and Thai and that Patani was, in the past, and to some extent still is, an important centre of Malay culture, possessing many distinctive features of its own and exerting no small influence upon the adjacent territories, not only to the south.

AMIN SWEENEY

Donald W. Treadgold, *The West in Russia and China: Religious and Secular Thought in Modern Times*. Volume I, *Russia 1472-1917* (xxxix+324 pp.); Volume II, *China 1582-1949* (xxi+251 pp.). Cambridge University Press, 1973. Each volume £4.60 (cloth) and £1.90 (paper).

Professor Treadgold of the Department of History, Washington University, in these two volumes, has analysed and traced the effect of Western thought during several centuries prior to the establishment of communist governments in Russia and China. This is not a history in the usual sense of the word, but a study of thought and the impact of the more important Western cultural ideas and their development in contexts different from those from which they sprang. An obvious value of the books is to provide a background for understanding the growth of communism in the two countries, although this is not the primary purpose of the author, which he defines as being "to trace the course of Western thought, in Russia and China, distributing attention in a defensible manner among periods and phases, comparing developments in the two countries" (I, p. xiii). Whether the two countries are really comparable remains a debatable question. Benjamin Schwartz is quoted as saying: "the question of whether Russian culture has or has not been part of or 'affiliated' with the culture of the West remains unanswered. But there can be no doubt about the separate evolution of Chinese culture." (I, p. xiii). The author meticulously develops his subject, which is well documented by adequate references and useful notes. The wealth of information provides a useful work for the specialist; but the more general reader may well flounder in the wealth of detail, although he will gain interest and profit from the Introductions and Conclusions which are included in most of the sections in both volumes. The books are well produced; the index when spot-tested did not fail; and there are few misprints.

The studies commence with the marriage of the Byzantine princess Sophia to Ivan III, for although the ceremony was Orthodox, she had been reared in Rome and had for a time accepted Roman Catholicism, so that this event has been called "the beginning of Russian Westernism"; and in the case of China with the arrival of the Jesuit, Matteo Ricci. Early Western cultural influences, in both countries, were religious: Roman Catholic and then Protestant, with various facets such as pietism, scholasticism, and fundamentalism. These were followed by secular and rationalist thought, leading to anarchism and nihilism, and reflecting the liberalism, socialism and eventually the communism of the West. At some periods there was full acceptance of Western ways, but a more intelligent approach was to combine indigenous culture with what was seen as desirable among Western ideas, by a process of syncretism. Dostoevsky was one of the Russian syncretists, although what he "opposed was less the 'European enlightenment' than those Russians who seemed to believe it more important than the values of their own people" (I, p. 207).

One wonders if anyone who has lived for a long period in China will be able easily to subscribe to Max Weber's belief "that in Western civilization, and in Western civilization only, cultural phenomena have appeared which (as we like to think) lie in a line of development having *universal* significance and value" (I, p. xv). It would, of

course, be stupid not to acknowledge the power of Western thought whose ebb and flow has contributed in so many ways to the China of today. These two volumes have again emphasized for the reviewer the great cultural differences between China and Russia (which despite its Asian aspects the Chinese tend to regard as Western, until recently lumped together with other barbarian nations) and, although this was not the author's purpose, they have helped to explain the mutual lack of understanding at the present time. China with its long cultural history, a country permeated by its philosophies, its faith in the Mandate of Heaven and traditions of education and scholarship, is more than superficially different from an autocracy which claims Skovoroda, born 1722, as "the first Russian philosopher in the strict sense of the word," (I, p. 112); whose Empress Catherine I (1725) "never mastered the mysteries of reading and writing," (I, p. 103); and which possessed an intelligentsia "whose beginnings can be discerned in the last decades of the eighteenth century" (I, p. 115).

Although the reception of successive Western intellectual currents are in many ways different in Russia and China, yet there are similarities such as those arising from Roman Catholic humanism and Protestant modernism. Secular liberalism influenced both countries: the author, among many others, draws attention to Hu Shih in China and the May Fourth Movement, although he believes ground was lost when, with the help of Dewey and Russell, attempts were made to intellectualize the movement. Socialism made its impact on both countries; in Russia through the populist groups and in China partly as an offshoot of Protestant education. Marx had wide appeal; and students returning to China brought communism with them, judging it to be the most advanced thought in the Western world.

Russia and China faced as alternatives "to accept Western doctrines that entail destruction of the native culture or such serious damage as to call its very survival into question, or to combine certain Western ideas with the substantial portions of the native culture that have demonstrated over a long period of time their harmony with the historically developed characteristics and genius of the people concerned." (II, p. 187).

The Jesuits at the time of Matteo Ricci attempted to interpret Christianity in terms of the Confucian philosophies, and later the T'ai-p'ing version of Christianity appeared. Both were thwarted, not by the Chinese, but by Westerners themselves. The Papal Decree in the Rites Controversy brought Ricci's wisdom to nothing; James Legge had no following to advance his syncretic ideas; and Timothy Richards had influence in the political rather than the cultural realm. Jesus himself was not Western, although the main stream of Christianity rapidly became so. The author points out (II, p. 174) that the best missionaries from St. Paul to Ricci and Richards never associated Christianity with the West or the culture of any Western country, their doctrine forbidding them to do so. It appears, however, that the Christian opportunity has gone, at least for the present.

Russia and China, offered Christianity or Marxist socialism by the West, have chosen the latter, which has developed into Communism, whose acceptance appears as a mass conversion, to be compared with the spread of Buddhism from India to China and then to Japan. With the coming of totalitarianism the question remains whether any form of syncretism is now possible. The reviewer, while not able to judge the situation in Russia, believes there are signs that China has by no means deserted her own special genius. When the full effect of Mao Tse-tung Thought has been exerted on Marxism-Leninism, ideas which have developed universal qualities, which previously they lacked, may, in time, be returned to the West.

WILLIAM SEWELL

Jan Tschichold, *Chinese Colour Prints from the Ten Bamboo Studio*, with 24 reproductions in full colour facsimile of prints from the masterpieces of Chinese colour printing from the Ming period, 55 pp. Lund Humphries. £12.60.

Although Hu Ch'êng-yen, the scholar-printer who inspired and produced the *Shih-chu-chai shu-hua-p'u*, seemed to one of his circle who contributed a preface to it

to have "hoisted a red flag in the art of landscape", he was a revolutionary only in technique. Living in Nanking in the closing years of the Ming dynasty, he and his friends sought to produce a memorial to the tradition of connoisseurship in the arts of calligraphy and painting cherished among the intelligentsia South of the River. Everything about the production of this book in sixteen parts reveals the elitist milieu in which Hu lived and worked. But it would be quite wrong to think of him as a rich dilettante. On the contrary, he was born and bred in the home of fine printing, Hsin-an in Anhui, where Huang I-min was perfecting in his early manhood the technique of colour printing from multiple wood blocks, later revealed in the erotic volumes produced in Nanking in 1606, *Fêng-liu chieh-ch'ang t'u* with illustrations after designs by T'ang Yin which had been circulating for nearly a hundred years previously. Also in Anhui, at Shê-hsien near Hui-chan, Ch'êng Ta-yüeh, a famous carver of moulds for ink-slabs produced in the same year another pioneer work in colour printing, the *Ch'êng-shih mo-yüan* in twelve *chüan* with designs for ink made by the leading painter, Ting Yün-p'êng (fl. c. 1575-1638). Hu Ch'êng-yen was not only a connoisseur of the arts and an accomplished calligrapher, like so many of the scholar-official class but he actually worked with his hands on the printing from wood-blocks and it is recorded that he "did not treat his team of over ten wood-engravers as craftsmen but as associates". He was known also as a professional seal-engraver and ink-cake maker.

In this outstandingly elegant publication, Mr. Jan Tschichold, who is proud always to sign himself "Hon. R.D.I.", salutes a fellow student and craftsman in book design and printing. Twenty-five years ago he had paid a similar tribute to Hu's other product at the Ten Bamboo Studio, the *Shih-chu-chai chien-p'u*, the four volumes of which were actually completed in early 1645 during the siege of Nanking by the Manchu army. That book was published only in Switzerland in German. The present book, which was first published in Zürich in 1970, now appears in an excellent English translation by Katherine Watson; identical in format except for a slightly lighter weight cover and case. Both books are distinguished pieces of book design, but the present work gains in clarity from the adoption for it of the oblong shape (30.5 x 35.75 cm.), which permits the facsimile prints in offset lithography to be shown in full spread instead of folded in the centre as in the Chinese original. They are reproduced from the early impressions now preserved in the Museum für ostasiatische Kunst, Berlin-Dahlem (ten prints) and the Department of Oriental Antiquities at the British Museum (fourteen prints). They probably all came from a single copy of the book which appeared on the market in about 1927, probably already in an incomplete state. How it came to the West is unknown, but so far as is known nothing as early has been preserved in China or Japan. Some of the Berlin prints are considerably stained and a few of the British Museum prints are badly foxed, but what distinguishes both groups is the state of the blocks, unbroken and distinct and the care of the printing with the finest gradation of the colour washes, especially in plates 3, 4, 7, 12, 14 and 17. It seems probable that all the early impressions carried seals of the artists whose work is reproduced, but here five prints without seals are reproduced. Four of these come from the seventh section (fruits), of which the only sealed impressions known are five in the British Museum, all of which are included in the reproductions.

The complex history of the book was discussed by Robert T. Paine of the Boston Museum of Fine Arts in a masterly article, in which the attempt was made to reconstruct the complete contents of the original edition, which amounts to 186 prints. The sequence within the sections is however uncertain as there is no numeration. Mr. Tschichold has followed Paine's numbering. It was Paine who pointed out that the British Museum "fruit prints" must be the earliest known; and also that with the exception of the section on orchids, for which the work of already dead artists was chosen ranging from Chao M'êng-fu, who died in 1322, to Sung K'o-hung who died in 1610, the painters who drew the originals reproduced were all contemporaries. And finally that all the forty-six painters represented, whether living or dead, belonged to the literati tradition.

It is therefore only a small selection which has been chosen for reproduction by Mr. Tschichold, on account of their technical excellence as colour prints. All but five

are from the three sections on fruit, birds and bamboos; but only the sections of designs for round fans, that of orchids, are not represented at all. The author's long and sustained interest and enthusiasm for Chinese colour printing from wood blocks is witnessed by the nineteen items from his pen, ranging in date from 1940 to 1969 in his exceptionally complete bibliography. Since this book went to press he has published at least two more specialist contributions to the subject, and its culmination in the production of multicolour printing.

The difference between Chinese and Japanese colour printing is stated from a point of view which may not be acceptable to all. Mr. Tschichold claims for the Chinese the primacy in coloured wood block printing on the ground that it is unmatched as a faithful, vital, reproduction of a painting, always on the scale of the original and able therefore to convey every nuance of that original, because it is executed with the same pigments and on the same paper. The block-cutter is fired by the spirit of the original artist to give life to the line that he was cutting and the printer to temper and diffuse the wash in the same way that the painter originally diffused it. If the aim of the woodcut is reproduction it could go no further: but this is surely very much a printer's point of view, interested in printing techniques. Of the success of the Ten-Bamboo enterprise there can be no doubt; as witness the many editions of the book; but were the original paintings of such outstanding quality that their perpetuation was in itself desirable? This is the very opposite of the Japanese Ukiyo-e; by definition "of the moment, transitory; popular", instead of being made for a clique, and generally not printed on specially fine paper. Its qualities are of spontaneity of execution and striking decorative design. The original idea did not bloom until it had been interpreted by wood cutter and printer. These characteristics are, somewhat oddly, held by Mr. Tschichold to relegate this art to an inferior position.

However he is almost certainly on sure ground in his account of the method used in Nanking at the end of Ming for obtaining perfect register for the different colour blocks. His identification of this method followed upon his receiving in 1953 an account of the current technique for multiple block colour printing in present-day China, the perfection of which depends upon the complete control of the batch of paper for printing an edition of each subject to be printed. The process of separate hand inking demands great patience, experience and skill, so that it is not surprising to learn that his estimate of the size of an edition is between 385 and 400 copies. These figures are calculated in accordance with observed wear upon the framing blocks of one section (the fifth), which would have been exposed to twenty-six times as much wear as the other blocks would, thus giving a total of 10,000 impressions from these blocks. The use of this criterion played a major rôle in Paine's discrimination of early from later impressions. But his warning should be recalled that the printing methods at this time in China would have not resulted in any set of the parts of the book being consistently early printings, because each leaf would have been taken from a separate pile in the workshop. Paine had also expressly doubted that there was separate publication of the individual parts, although he and Mr. Tschichold are agreed that production extended over a period of at least fourteen years from 1619 to 1633. They also agree that there was probably, meanwhile, some limited distribution of the sections among the group of friends and collaborators. The rarity of this first printing is due not only to its small size but also to the destruction of many copies, and probably of the surviving stock, in the siege and sack of Nanking by the Manchus in 1644-5. If £12.60 is the right price in 1972 for an edition of only twenty-four plates, it is simple to calculate what might be the cost of a complete facsimile of all 186 colour woodcut prints, supposing that early impressions could be found, - nearly eight times that amount, or at least £100. We have no knowledge of the original price of the book, but it may well be that in real terms it would have been a figure of about that size. In a very interesting footnote added at the last minute to the German text, evidence is quoted of the intense competition for the original publication both south and north of the River, without regard to price, so that one of the craftsmen made a fortune from it. Very soon it will look cheap at the price. It may well be that we are now at the end of an era in colour reproduction work; for, in the last resort, this depends upon the skill and experience and care of a handful

of expert craftsmen quite as much as on technical advances in photography and printing.

In fact, however, the craft of colour printing did survive the Manchu conquest: Mr. Tschichold salutes the achievements of the K'ang-hsi printers who produced the second masterpiece of the colour wood block print, the *Mustard Seed Garden* painter's manual of 1679 to 1701. He also mentions the series of decorative colour prints brought back from Nagasaki in 1693 by the German doctor attached to the Dutch East India Company, Engelbert Kämpfer, and now in the British Museum. These are surely not greeting cards but parallel with the *Mustard Seed* prints in providing examples of design for decorative use. I have even seen one of these original prints used in an eighteenth century firescreen in a country house in Norfolk. The additional prints acquired for the British Museum in 1932 were also from an English country house where they had lain since their importation.

BASIL GRAY

Giuseppe Tucci, *Minor Buddhist Texts, Part III: Third Bhāvanākrama*. xi + 34 pp. (Serie Orientale Roma XLIII). ISMEO, Rome, 1971.

In 1952 Professor P. Demiéville published his masterly work, *Le Concile de Lhasa: une controverse sur le quietisme entre bouddhistes de l'Inde et de la Chine au VIII^e siècle de l'ère chrétienne*, in which he included as an appendix a summary of the Chinese translation of Kamalaśīla's *First Bhāvanākrama*, and a translation by Professor E. Lamotte of the first part of the same author's *Third Bhāvanākrama*, from the Tibetan. In 1958 Professor Tucci supplemented this work by publishing the Sanskrit and Tibetan texts of the *First Bhāvanākrama* in his *Minor Buddhist Texts, Part II*.

The present book provides a further welcome contribution by making accessible for the first time the Sanskrit text of the *Third Bhāvanākrama*, in which Kamalaśīla develops his arguments in favour of "gradual enlightenment", as opposed to the "instantaneous enlightenment" of the Chinese *dhyāna*-school. Professor Lamotte's translation from the Tibetan goes as far as p. 17 of the present work, the remainder of which consists almost entirely of scriptural passages quoted by Kamalaśīla in support of his own views. Nevertheless, it is useful to have these citations; and at the end of the book Professor Tucci gives a list of exact references to the photographic edition of the *Tibetan Tripitaka* for the majority of such quotations. As early as 1964, Professor C. Pensa published an Italian translation from Professor Tucci's manuscript Sanskrit text, in *Rivista degli Studi Orientali*, xxxix, 3, 1964, 211 ff.

The manuscript edited has many corruptions, and in some places is broken at the ends of lines. In most of such instances, Professor Tucci has been able to emend, and to restore broken lines, by reference to the Tibetan translation, the relevant Tibetan phrases and sentences being given in footnotes.

On p. x, note 1, *Yuimagyō* is an awkward misprint for *Yuimagyō* 維摩經, the more so as the title of Yuyama Akira's Japanese article is given only in roman transcription. It would have been helpful to Indologists to have given also a translation of this title: "The *Vimalakīrti-nirdeśa* as quoted in Kamalaśīla's *Bhāvanākrama*".

In the first of the concluding verses (p. 30), *asamapaddhitam* and *madhyamapaddhitam* must surely be wrong, even if in the manuscript. We need not hesitate to read *-paddhatim* in both places. In the last verse (p. 31), the first long vowel in *pākṣapātākulam* has no grammatical justification, and is presumably a scribal vagary for *pākṣa*-. In the same verse, *dūrikṛtam* is clearly corrupt, being both metrically faulty and unintelligible. A simple emendation to *dūrikṛtya* corrects the metre, agrees with the Tibetan (*rin spon la*), and gives a straightforward sense to the verse.

J. BROUGH

John U. Wolff, *A Dictionary of Cebuano Visayan* (Philippine Journal of Linguistics, special monogram No. 4), xx + 1169 pp. 1972.

Cebuano Visayan is the principal language and *lingua franca* of the central Philippines, including a large part of Mindanao, and it is spoken by between one third and one quarter of the nation – about seven and a half million people according to the 1960 census. It is used for almost every aspect of daily life and for most social occasions, but because of the official encouragement of both English and Tagalog as literary, scientific and educational media, Cebuano is losing both ground and prestige among the middle and upper classes, who appear to regard it as a popular form of expression and one unworthy of a well-educated person. As a result, literary output has rapidly declined in quantity and quality during the last two generations.

This information is taken from the author's introduction. Professor Wolff has already published two contributions to the study of Cebuano grammar and now presents this major dictionary, the product of eleven years work and in the preparation of which more than one hundred persons collaborated.

One of its most important features is that the articles (entries) are arranged grammatically and have abbreviations which refer to classes explained on pp. xi–xx. The known range of usage of each verb, for instance, is carefully specified and illustrated – a type of information all too rare in dictionaries of Austronesian languages and one which adds considerably to the value of this work.

Difficult as it is to do justice in a review to a large volume which has been so long in the making and to which so many people have given years of service, it is impossible not to form a first impression. A final judgement on a dictionary can, however, only be given by those who use it over a fairly long period.

To begin with format and length, the larger a dictionary is, the less readily will it be used and in this case one could have wished for a far more liberal use of the dash or the tilde. Whenever a Cebuano word or its English gloss recurs in part or *in toto* in the body of an article it is spelt out in full. Citations (or quotations) are commendably plentiful, but often several are given when a single one would perhaps have sufficed. Like the citations, many of the glosses seem to be unnecessarily long. Many of the entries provide little more than an instance of a particular grammatical possibility which could have been indicated more simply by an abbreviation. If, however, the size and cost of the finished product are not of prime importance, long citations have the advantage of providing better contextual illustrations.

The percentage of loanwords from English and Spanish seems to be very high, and they are treated as comprehensively as the rest. Many pages almost give the impression that Cebuano is a kind of Anglo-Hispanic pidgin. Granted that the loanwords often differ both in pronunciation and range of reference from their American, English and Spanish etymons, yet the author seems to have erred on the side of generosity as in the case of native words. Admittedly the loans usually follow the morphophonemic patterns of the language and their origin may not always be recognized. But even so etymological abbreviations would have been useful. The following entries are representative of loanwords:

Karamilu n "white sugar that has been melted and allowed to harden, cut into rectangular pieces" (p. 444).

Misumbirs not only "Miss Universe" but with suitable modifications "be, become Miss Universe" and "get a Miss Universe winner" (p. 688).

Tiikin pid "1. for a large amount to be negligible in cost to a person with lots of money. 2. for s.t. hard to be easy for a person with great capability". etc. (p. 1033).

The lack of an English-Cebuano index makes it more difficult to use this book effectively. Taken as a whole, however, it is certain that this joint product of the Cornell Southeast Asia Program and of the Linguistic Society of the Philippines will render great services to all speakers of Cebuano Visayan. It is to be hoped that without prejudice to the emphasis on Tagalog as the national language or to the importance of English as a second language, the new dictionary will help to kindle a new interest in Cebuano studies in the Philippines.

G. B. MILNER

Margery Wolf, *Women and the Family in Rural Taiwan*. x + 235 pp. Harford University Press, London, Oxford University Press. £4.25.

Margery Wolf's competence as an observer of Chinese rural family life was established with her earlier book *The House of Lim* (New York, 1968). That delightful work, written in an elegant and deliberately non-jargonistic style, painted a colourful and insightful picture of a Chinese farming family in Taiwan.

Now Mrs. Wolf concentrates on one side of the family, the role of its women. In this she is clearly not uninfluenced by current trends of thought in the West, and her Preface is implicitly defensive of the attitudes of the Women's Liberation Movement. One might say that it is "unnecessarily defensive", for in the main body of the book it is seldom that the author's prejudices stand in the way of an obviously faithful representation of the life pattern of rural Chinese women. None the less, something of the crusader and the reformer emerges – "It is my hope that through the book these women and the many lives they represent will be given a more prominent place in the history of our species." (p. x).

There is a marked tendency throughout the work to emphasize the harshness of the position of women, and while, admirably, this is contrived with a careful attention to direct quotation from the women themselves, there is little attempt to alleviate the impression of misery with discussion of the brighter side to women's existence. That Mrs. Wolf "warns off" criticism of this kind – "he who finds it [her presentation of the 'reality' of social life for the women of Taiwan] distorted must look to his own biases" (p. viii) – is not sufficient reason for not making it. She has undoubtedly painted a true picture, but this reviewer doubts whether she has painted quite an *entire* picture.

In two cases she has allowed herself to be too uncritical. One is where she accepts wholesale the myth that in the "old days" the life of all girl babies was at risk through infanticide (p. 54). Even Dyer Ball in his unsympathetic essay on infanticide (*Things Chinese*, London, 1904) does not fall into this trap. The other is where on p. 32 she asserts wrongly that a woman's name does not appear in a genealogy as an ancestor – indeed it does. Furthermore, it is implied that the woman is different from a man in that "If she dies before she is married, her tablet will not appear on her father's altar". In fact the man's case is almost always the same: that is to say, neither he nor the woman could become an ancestor without descendants – it would have run counter to both logic and practice.

The principle thesis of the book is that for a Chinese woman the family means something quite other than it does for a Chinese man. The latter sees it as a patrilineal descent line inclusive of ancestors and descendants as well as of the members of all generations alive at present. The former, however, sees it as the "uterine family", the family composed of herself, her husband and her children. There is no doubt that this analysis is a meaningful one, though I suspect that few if any Chinese women would understand it, let alone express it. But it is an indication of the bias of the author that she apparently sees this conclusion as being drawn fresh from the spring of her own viewpoint. Thus on p. 37 she says: "because we have heretofore focused on men when examining the Chinese family – a reasonable approach to a patrilineal system – we have missed not only some of the system's subtleties but also its near-fatal weaknesses"; and on pp. 32–3: "But how does a woman define her family? This is not a question that China specialists often consider, but from their treatment of the family in general, it would seem that a woman's family is identical with that of the senior male in the household in which she lives." In this the author does less than justice to earlier writers, who have not been blind to the point. The tenor of her remarks on p. 166, for instance: "if the division of the family is motivated by economic considerations, I do not think it is because brothers are concerned about their children's share in their father's estate, but rather because their wives are concerned about their uterine family's share in that estate" could be found stated on pp. 21–2 of Maurice Freedman's *Lineage Organization in Southeastern China* (London, 1958), or on p. 81 of Martin C. Yang's *A Chinese Village: Taitou, Shantung Province* (London, 1948).

There is, then, no great originality of concept to be found in this book. What is to

be found is a great deal of "fleshing out" of many aspects of family life which make the bare bones of kinship structure live. The life cycle of Chinese women in Taiwan is followed stage by stage, from girlhood through marriage and motherhood to mother-in-law, and death. Chapter Eleven, on "Girls who marry their brothers", is fascinating and highly revealing, particularly where on p. 178 the economic advantages of the *sim puu* marriage to the family are pointed out; and the groundwork for understanding this more fully is well laid in the earlier chapters on engagement and marriage. Indeed Chapter Eleven is probably the most important and best worked of the book, reflecting in its discussion of change in the *sim puu* institution other fundamental changes in the parent society.

Earlier criticism notwithstanding, this is a book which anyone wanting an introduction to family life in a traditionalist Chinese society could read with profit. It is readable and it is knowledgeable.

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