

REVIEWS AND NOTICES OF BOOKS

Joseph Dehergne, S.J., *Répertoire des Jésuites de Chine de 1552 à 1800* (Bibliotheca Instituti Historici S.I. vol. XXXVII) xxxvi + 430 pp. Roma: Institutum Historicum S.I.; Paris: Letouzey & Ané, 1973.

This reference work replaces Pfister's *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne Mission de Chine*. Pfister's 467 items are here augmented to 920 and the information given has been checked and augmented by consulting archives and libraries in China as well as in Europe.

The first part of the book (pp. 1-304) is taken up by biographical notices which contain information, where available, on the names, nationality, church rank, date and place of birth, date of entry into novitiate, dates of embarkation to China and arrival, date of ordination, date, place and recipient of final vows, date and place of death of the missionaries, as well as references to work written about them. Information concerning the writings of the missionaries has for the most part been excluded.

The second part is divided into sections called *inventaire* and *chronologie*. The *inventaire* lists under ten sections devoted to scientific and religious work the particular missionaries employed in these activities, in chronological order. The *chronologie* consists of chronological tables juxtaposing events affecting missionaries in China and elsewhere, followed by lists of those affected by various persecutions, and by maps showing places where Christian communities were established and by lists of such communities, arranged according to provinces.

The third part is taken up by tables of names of missionaries complete with their Chinese names, where these are known; a finding list of names of missionaries arranged according to their Chinese names; a table of names arranged according to nationalities; a list of technical terms; a list of Christian names in French, Portuguese, Spanish, Italian, English, German, and Chinese; an index of proper names; a list of Chinese family names and a subject index.

There can be no doubt that this volume will be a most useful reference tool for the historian interested in the Jesuit missions in China.

GEORGE WEYS

Sima Qian, *War Lords*. Translated and introduced by William Dolby and John Scott. Southside, Edinburgh. £3.75.

This book should not be regarded or judged as a contribution to scholarship, as it does not set out to be one. The translators present lively versions of a number of historical or fictional anecdotes that are included in the *Shih-chi*, in a style that may be described as popular or witty, vulgar or fashionable according to taste. There are two introductions, which are concerned respectively with the historical and literary backgrounds, and they are marked by a subjective rather than a critical approach. The use of four-letter words by both translators (pp. 13 and 40) is ugly and offensive to some readers; it is inappropriate to the text which they are translating.

MICHAEL LOEWS

Gerhard Doerfer, *Lautgesetz und Zufall. Betrachtungen zum Omnicomparativismus*. Innsbrucker Beiträge zur Sprachwissenschaft, Band 10, herausgegeben von Wolfgang Meid. Innsbruck, 1973. S.130.

In this study Professor Doerfer discusses the methodological validity in historical linguistics of wide range comparison, "Omnicomparativismus". After critically reviewing a number of works depending upon this method, he comes to the conclusion that any attempt to carry comparison beyond the generally accepted language families is futile and oversteps the boundaries of true neogrammarian historical linguistics. Doerfer distinguishes three sorts of diachronic linguistics, to each of which would correspond a different phonological unit: (1) *historical linguistics*, as exemplified in the Romance field, which he claims is based entirely on documented evidence and operates with "real phonemes"; (2) *reconstructive linguistics* which, while drawing upon the data of documented languages, constructs from it symbols for correspondence series, that is to say "ideal phonemes"; (3) *glottogenic linguistics*, which starting from reconstructed units and "by purely speculative means (that is to say, without documented evidence and therefore without any possibility of control)" seeks to reach an even earlier linguistic state the units of which are "pseudo-phonemes". What the author calls *Omnicomparativismus* comes under this third heading and is discussed by him with special reference to the laryngeal theory in the field of Indo-European¹ and to several varieties of the so-called Nostratic hypothesis which seeks to link Indo-European and various other language families into a single wider unit.² What, in the author's opinion, both unites and at the same time condemns these two hypotheses is made clear from the outset (p. 10): "All attempts aimed at discovering a pre-Indo-European stage preceding Indo-European, or at linking Indo-European with some other language family - operations which are in fact very much the same - are in principle glottogenic: time-depths are reached which are no longer covered by genuine attested forms ('echte Belege').".

The laryngeals that have been postulated for Indo-European are assigned by Doerfer to the category of pseudo-phonemes largely, it would appear, on the basis of the peculiarly unsubstantial nature of the phonological segments which make up the correspondence series: namely Hittite *h*, long quantity in attested and reconstructed vowels, and zero consonant in certain positions where the current rules of morpheme structure would require a consonant. In this respect, the author's scepticism concerning what he calls "mere distributional criteria" is worthy of some sympathy although the supposedly universal phonetic processes³ which he substitutes for them certainly do not provide an acceptable theoretical alternative. The author's own solutions regarding the laryngeal question and certain other issues in Indo-European, which he himself admits to being "slightly glottogenic", are best passed over without comment. One may simply observe that he clearly considers speculation to be perfectly acceptable here, even threatening to produce "one glottogenic system a week capable of solving all the unresolved problems of Indo-European linguistics" (p. 29)! For Doerfer, it would seem, the methodological constraints of historical linguistics proper no longer apply at this third level of comparison and there is no need to test hypotheses against the data.

In his review of what has been done in the realm of Nostratic, the author distinguishes between the pseudo-phonemes of Trombetti, which represent whole articulatory classes (labial, etc.), those of Möller, which correctly represent contrasting series but unfortunately allow any labial on one side to correspond to any labial on the other and thus lead to a thoroughly unrealistic multiplicity of sound laws and starred forms, and those of Illič-Svityč which have every appearance of representing acceptable sound laws but are based on insufficient and partly controversial data. Thus, given the assumed full context-free set of labial correspondences p:p, p:b, b:p, b:b, Trombetti would assign all of them to a single pseudo-phoneme *P, Möller would reconstruct four contrastive proto-segments *p', *p, *B, *b, while, Illič-Svityč would limit the number of justifiable correspondence series to two, *p' (for p:p) and *p (for p:p, b). The author bases his assessment of the relative adequacy of the three approaches on quantitative criteria; for him the smaller the number of contrasting proto-phonemes and the stricter the limitations on morpheme structure the greater the num-

ber of identical morphemes that are bound to turn up in any given comparison between languages. Thus, by comparing the number of possible distinct proto-morphemes to the number of extant morphemes in the two languages and by setting the resulting ratio against that obtained from corresponding counts in the Indo-European field, the number of chance identities can be calculated.

Many of these criticisms are perfectly acceptable, as well as the author's views concerning certain other shortcomings of omnicomparatism, such as the making of unsupported assumptions regarding root structure (the splitting off of so-called extensions in order to obtain uniform CVC structures) and the habit of operating with unaccounted for phoneme alternations (or "Wechsel", a device which indirectly reduces the proto-inventory). To these might be added uncontrolled assumptions concerning universal phonetic tendencies, such as the greater stability of place as against manner of articulation. There can be no doubt that such "glottogenic" arguments go well beyond the accepted "neogrammarian" methodology of historical linguistics.

The reader, is, however, finally left in some doubt as to the author's ultimate reason for rejecting wide-range comparison for, although he would seem to imply that wide-range comparison, "pure speculation" (that is, the absence of neogrammarian principles) and absence of "genuine attestation" are inseparable, he never explicitly states this. A type (3) comparison on neogrammarian lines would thus appear to be regarded by him on *a priori* grounds as an illegitimate theoretical possibility – as if working with reconstructed, as opposed to attested, units necessarily entailed the abandonment of strict methodology. If this interpretation is true, it perhaps throws some light on the position adopted by Doerfer regarding the nature of the relationship between the so-called "Altaic" languages, which he treats as four separate families (Turkic, Mongolian, Tungus, Korean; p. 8). One cannot help wondering whether the obvious weaknesses of the laryngeal theory and of the attempts at establishing a Nostratic family have not formed conveniently vulnerable targets for a generalized attack on all comparison which seeks to go beyond the level of genuine "attested forms". For, if the feasibility of extending neogrammarian methodology beyond this level had been the real concern of the author, one would have expected an examination of such well established and indispensable intermediate constructs as proto-Germanic and numerous comparable proto-languages elsewhere, for instance in the Amerindian field. In this latter in particular neogrammarian methodology has been applied, apparently with some considerable success, first to attested and then to reconstructed forms.⁴

It must be accepted that some degree of idealization, or "conventional simplification of the data" as de Saussure put it,⁵ is inherent in any linguistic analysis and it could be argued that the written symbols of a literary language are no more representative of the spoken reality than are those of a reconstructed language. If omnicomparatism implies working with glottogenic assumptions which go beyond the accepted neogrammarian methodology of historical linguistics, Professor Doerfer's criticism is as a whole well taken. If, however, his rejection of omnicomparatism also implies that working with reconstructed segments is bound to fail, we must express most emphatic disagreement. The two issues are quite independent of one another.

Notes

¹ Especially Werner Winter, ed. *Evidence for Laryngeals*, The Hague 1965; R. Schmitt-Brandt, *Die Entwicklung des indogermanischen Vokalsystems*, Heidelberg 1967; F. O. Lindemann, *Einführung in die Laryngalthorie*, Berlin 1970.

² H. Möller, *Vergleichendes indogermanisch-semitisches Wörterbuch*, Göttingen 1911; Linus Brunner, *Die gemeinsamen Wurzeln des semitischen und indogermanischen Wortschatzes*, Bern und München 1969; V. M. Illič-Svityč, *Opyt sravnenija nostratičeskich jazykov (semitočhamitskij, kartvel'skij, indoevropejskij, uralskij, dravidijskij, altajskij)*. *Vvedenie. Sravnitel'nyj slovar' (b-K)*, Moscow 1971; see also, in spite of different subject matter, A. Trombetti, "Le lingue dei Papua e gli idiomi dell' Africa" in *Festschrift Meinhof*, Hamburg 1927, pp. 146–73.

³ Compare the systematic approach, within the frame-work of generative phonology, by, for instance, M. Chen, "Metarules and universal constraints in phonological

theory", *XIth International Congress of Linguists, Bologna 1972, Preprints* pp. 1152 ff.; S. A. Schane, "Natural rules in phonology" in R. P. Stockwell and R. K. S. Macaulay, eds., *Linguistic Change and Generative Theory*, Bloomington 1972, pp. 199–229.

⁴ See Mary R. Haas, *The Prehistory of Languages*, The Hague 1969.

⁵ See F. P. Dinneen, *An Introduction to General Linguistics*, New York 1967, p. 198; U. Weinreich, W. Labov and M. L. Herzog, "Empirical foundations for a theory of language change" in W. P. Lehmann and Y. Malkiel eds., *Directions for Historical Linguistics*, Austin and London 1968, p. 95 ff.

THEODORA BYNON

Wilbur M. Fridell, *Japanese Shrine Mergers 1906–12*. xiii + 142 pp., Tokyo, Sophia University, 1973. \$10.00.

The merging of Shintō shrines in late Meiji Japan had a wider significance than might be at first apparent. Politically rather than religiously inspired, it was one aspect of the Meiji government's policy after the Russo-Japanese war of transferring loyalties and changing identification from the small localities, in this case the Shintō "parishes", to the larger administrative units established some years earlier, and of inculcating through various channels an ethical code centred upon filial devotion and service, loyalty to the Emperor, patriotism, thrift and hard work. Dr. Fridell deserves credit for showing the relevance to this general background of the Home Ministry Bureau of Shrines' attempt to reduce drastically the number of shrines and magnify the prestige of those which remained. His study, which is based on official publications, records of shrines in Mie prefecture, interviews with old inhabitants of villages in Mie and Tochigi, and the writings of the relatively small number of Japanese historians who have interested themselves in this subject, presents a useful sketch of the development of the official campaign and of the popular response. The two prefectures on which he focuses provide an interesting contrast. Mie was a pace-setter and, with 89% of its smaller shrines merging, came fairly close to the Bureau of Shrines' target of one shrine per town or village. Tochigi was more typical, with the abolition of no more than 45% of its smaller shrines, and with mergers tending to stop at the *ōaza* (hamlet) level without going on to the *mura* (administrative village). Dr. Fridell uses his findings in these areas to explain why, even though outright resistance was rare, many hamlets endeavoured to evade full implementation of the merger policy. He argues that while there might have been financial relief as a result of the reduction in the number of shrines and while receiving shrines might have benefited from their increased importance, parishioners whose shrines were effectively extinguished suffered considerable psychological and spiritual loss. Less obviously, he also suggests that the government's administrative and socio-ideological objectives were mutually contradictory and, in effect, cancelled each other out. His two-pronged conclusion is that "whenever mergers settled around the hamlet level, the government reaped modest socio-ideological benefits, but lost heavily in its attempt to buttress town and village administration. Conversely, when mergers were pushed vigorously to the town or village level, the government gained administratively but suffered from the violation of shrine faith and the socio-ideological sensibilities so intimately related to it." That the second result might have had important implications is indicated by the author when he hints that it might have weakened opposition to left-wing ideas a decade later.

This attempt to link political, religious, and social history is of great interest, but Dr. Fridell's findings would have carried greater authority if they had been based on broader investigation and if he had examined some of the wider questions relating to his subject. He himself acknowledges the danger of depending on oral testimony six decades after the event, though it is only fair to recognize that he uses interviews mainly as supporting evidence and to add a more personal dimension to his account. Nowhere, however, does he justify his procedure of limiting his case studies to a handful of towns and villages in only two prefectures. The reader is given no indication of whether

there was any regional pattern of governmental success or failure, and very little insight into how some prefectures escaped relatively unscathed. Such omissions might have been understandable had the two prefectures chosen been overwhelmingly rich in source materials, but since even the most detailed treatment of a particular merger by Dr. Fridell shows that much basic information is lacking, there is nothing which can compensate for the narrowness of coverage. Moreover, since he is concerned above all with the political dimensions of shrine policy, it is a pity that the author does not take these beyond the most simple level. The impression is given of a monolithic government, the policy of which involved bureaucrats alone. Dr. Fridell does not mention cabinet changes or ask whether it was coincidental that the shrine merger policy was introduced in the year the Seiyūkai political director, Hara Kei, first became Home Minister. Yet there is evidence in his speeches that Hara was interested in the connection between religion and public morality, and his published diaries could easily have been referred to. At the level of local politics, too, it is surely crucial to know how influential leaders reacted. But the only evidence the author provides is a summary of a single forceful speech in the Diet by a Mie representative in 1912 criticizing the government's policy. There is no indication of whether shrine mergers were ever used as bargaining counters in the Seiyūkai's struggle to increase its local support. It is hard to believe that no more details of the controversies which must have surrounded many mergers could not have been gleaned from contemporary newspapers, but this basic source has been almost entirely ignored in the present study. So too has been the question of the extent to which bureaucratic attitudes were uniform. That not every Home Ministry official was enthusiastic about the shrine mergers may perhaps be presumed from the apparent reluctance of some prefectural governors to press for the full implementation of the policy, and it is quite likely that clues to differences among Home Ministry bureaucrats could have been found in *Shimin*, an internal publication begun by that ministry in 1906 which served as a forum for the discussion of trends and the airing of views by its officials. Finally it is possible that in his evaluation of the gains and losses for the government of the merger policy, Dr. Fridell has not taken all factors into account. In 1912 British diplomatic aides, among them Sansom, commented on the apparent division between the Home Ministry with its emphasis on Shintō and the Education Ministry, which saw Confucianism as the mainstay of morality. To the extent that ethics depended on education rather than religion, the adverse effects of shrine merges upon Shintō faith could conceivably have been that much less important to the Meiji government. If Dr. Fridell had explored further, his book would have made a more valuable contribution to our understanding of modern Japanese history.

R. L. SIMS

Annemarie von Gabain, *Das Leben im uigurischen Königreich von Qočo (850-1250)* (Veröffentlichungen der Societas Uralo-Altaica, Band 6). I (Textband), 251 pp.; II (Tafelband), 99 pl. + 6 pp. In two vols., paper-bound; also in one vol., hard cover. Wiesbaden, Otto Harrassowitz, 1973.

This imposing book can be considered the second part or a direct continuation of the earlier work by the same author *Das uigurische Königreich von Chotscho, 850-1250* (Sitzungsberichte der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, No. 5, 1961), aimed at a comprehensive survey of the Uighurs posterior to the nomadic Uighur steppe empire and prior to the Mongolian rule over the territory around Turfan. Crowning her lifelong fruitful research of the old Turkic language, its culture and history, Professor Gabain puts more or less aside the problems of the annals' history on this occasion and, demonstrating her well-known interest in the mid-way problems of the "Steppe" and "Stadt", she presents here a lively picture of the half-settled, half-nomadic way of life of the ninth-thirteenth-century Uighurs. She describes – by a manifold method of analysis – the divergent aspects of the

Uighur rulers of the small, but strong state, residing in Qočo, i.e. in the fortified territory of military importance named *Kao-ch'ang* by the Chinese (this latter name being in Professor Gabain's view, perhaps a Chinese transcription of the local name *Qočo* cf. the List of Technical Terms and Names, p. 219, *Qočo*). Under Uighur rule this territory is characterized by her as being "half-way between the culture of the steppe and that of a city-state", and this multi-colour Turkic world is shown – according to the author's intention – with a Turcologist's eye, "free from the bias of the historiographers of the Chinese chronicles" (cf. the Summary, p. 210).

While following the best philological traditions of the research in old Turkestan, devoting the book to the memory of her late masters F. W. K. Müller and A. von Le Coq (p. 5, and cf. the Preface, pp. 9-10), Professor Gabain excels here first and foremost in adapting a special concept and method for presenting the results of her own earlier Uighur research as well as other achievements of the studies in the field so far. Since the territory of the Uighur Empire, conquered first by the Mongols, was Islamized in the subsequent centuries – the ruler of Turfan even adopted the title of *sultan* in 1469 – the Buddhist tradition of the previous period was more or less forgotten; that is why the author presumes her primary task to revive the "life", i.e., the everyday life and culture of the Turfan-basin in the ninth-thirteenth centuries. The success of this versatile attempt is also due to the author's concept of "culture", taking the term and the phenomena concerned "in the ethnologist's sense", including – beside art and philosophy – "the multifold life" as a whole. For this purpose Professor Gabain utilizes, apart from her own field of linguistic philology, also the available archaeological and iconographical material, exploiting this – so to say – unexplored source in the respect of old Turkic history, while keeping the material in question, with an experienced hand, within rational limits. (Cf. the Introduction, pp. 11-17, about "The topic of this book", pp. 16-17).

The second volume contains 235 pictures (introduced by a map of East-Turkestan "in the Centre of Asia", and the territory of Tarim respectively, followed by the indications of the related source-places, on six unpaginated pages). It is intended to present illustrations of, and arguments and evidence for, the conclusions, to the first volume's textual descriptions, of the Uighurs' life, with a detailed pictorial demonstration of an obvious transitory phase from the life of the steppe to that of towns, from an independent state to a part of the Mongolian Empire, from Buddhism to Islam, from a multi-ethnic empire to a state under Turkic hegemony, from a Western, mainly Iranian, influence to the reception of the Chinese culture (cf. p. 210). These pictures, however, are not photographs or mere reproductions of paintings etc., but bigger or smaller sketch-form drawings, deliberately emphasizing but one or a few details or aspects of the original picture or photograph, namely that or those representing a certain gesture, dress or hair-dress, furnishing object or instrument and so on (Mme Annegret Blume, Köln, is thanked for the drawings, cf. p. 10). In this way the second volume can be consulted as an independent new source, a pictorial collection of instructive material for a "historical ethnography" of the Uighurs, to be followed by similar volumes, adapting this delightful and inspiring method for studying also further Asian or other ancient realms of peoples.

The text of the book, i.e., that of the first volume, is based partly on the above-told pictorial evidence and partly on those conclusions which can be drawn from the language and written documents of the Uighurs, elucidated also by other language and type source material. The evidence of the different types of sources, cannot however, be considered to be of equal validity as regards the whole period of time and the whole area concerned. In this "historical ethnography", naturally historicity, first of all, e.g., the chronological framework of the ethnographical evidence in question, could not be paid as much attention by the author as would otherwise be desirable. Even if we happen to know the exact time or time-limits and geographic connections of the treated phenomena, objects, traditions, etc., quite a few doubts and problems could be raised as concerns the "ethnic", say: Uighur character of the archaeological or iconographical – namely Buddhist and therefore "international" – evidence, especially when being evaluated side by side with conclusions drawn, e.g., from the word treasure of the old

Uighur language (this latter type of "ethnic" evidence having problems of its own). It could be suggested, therefore, to take the name *Uighur* here in a political, i.e., historical sense, regarding the material presented in this book as comprehensive description of the Uighur Empire in Qocho, led by the Uighurs, in the ninth-thirteenth centuries.

In the introduction (Chapter I, pp. 11-17) we are given a geographical sketch of the oasis of Turfan and the neighbouring territories, its town, peoples, etc., and we read there about its archaeological legacy. The second chapter enumerates the peoples living in the Tarim-basin in the period concerned, with references to their predecessors (pp. 18-33). In the third chapter we read about the possibilities and limits of the evaluation of Qocho's archaeological evidence (pp. 34-9). Chapter IV, pp. 40-52, informs us about travel and transport conditions with the animals, vehicles, etc., utilised in Qocho. Chapter V, pp. 53-66, is devoted to the conclusions drawn from the old Uighur language concerning right, administration, units of measurement, and local products. Chapter VI, pp. 67-74, based similarly on linguistic evidence, raises problems regarding name, rank and title forms and relations among the Uighurs. Chapter VII, pp. 75-89, treats the architecture, while Chapter VIII, pp. 90-9, describes the furnishings and household goods, and Chapter IX, pp. 100-105, enumerates the names and types of mats, carpets, runners, etc., among the Uighurs. Further on we read about various aspects of the appearance of the population: about the meaning of different poses, e.g., that of sitting and kneeling (Chapter X, pp. 106-114), about the costumes (Chapter XI, pp. 115-32), belts (Chapter XII, pp. 133-40), weapons (Chapter XIII, pp. 141-9), music, dance and pantomime (Chapter XIV, pp. 150-5), the signs, marks and symbols of rank, etc. (Chapter XV, pp. 156-166), the written culture (Chapter XVI, pp. 167-174), the Buddhist iconography (Chapter XVII, pp. 175-99) and the related ornaments (Chapter XVIII, pp. 200-09), concluded by a Summary (p. 210). The annotated list of the technical terms and names occurring in the text, contains useful complementary information in the form of definitions, though unfortunately without being an index at the same time (pp. 211-24), with a list of the Chinese characters concerned (pp. 225-30), followed by a chronological table (pp. 231-2), and bibliography (pp. 233-249) with the Chinese characters (p. 249) and abbreviations (pp. 250-251).

Remembering that the annals history of the Uighurs in Qocho did not interest the author in detail, we cannot be surprised that the referred works do not contain – apart from a few works of basic importance like that of C. Mackerras or E. Pinks – the whole of the literature related to the Uighurs or to the period in question that has appeared recently. It could therefore be suggested to the reader that more details about Uighur social and economic history in the tenth-fourteenth centuries could be found in I. D. Tihonov, *Hozyaystvo i obshchestvennyy stroi uygurskogo gosudarstva X-XIV, vv. Izdatel'stvo "Nauka", Moskva-Leningrad, 1966*; about the language, economic life and cultural history of the territory of Turfan as reflected in the documents of Chinese-Central Asian diplomacy written in the Ming court, in the fifteenth-sixteenth centuries in L. Ligeti's articles: *Acta Orient. Hung. XIX* (1966), pp. 117-316, and *XX* (1967), pp. 253-306, *XXI* (1968), pp. 45-108; about Uighur-Tangut contacts and conflicts in E. I. Kychanov: *Ocherk istorii tangutskogo gosudarstva. Izd. "Nauka", Moskva, 1968*; about the giant "neighbour" of the Uighurs at the turn of the first millennium A.D., in G. Lewin: *Die ersten fünfzig Jahre der Song-Dynastie in China. Beitrag zu einer Analyse der sozialökonomischen Formation während der ersten fünfzig Jahre der chinesischen Song-Dynastie 960 – ca. 1010*, Akademie-Verlag, Berlin, 1973; and about the Sung period in the publications of the "Sung-project" (Paris), issuing also a series, devoted to the memory of the founder E. Balázs: *Études Song (Sung Studies in memoriam Étienne Balázs)*, ed. by Françoise Aubin, Mouton and Co. and École Pratique des Hautes Études, Sorbonne.

All this, however, could but complete the picture of the period, so well drawn from the Uighur point of view by Professor Gabain's book, to be continued – or even taken as a model – by further studies of "historical ethnography".

ILDIKÓ ECESEY

Gunhild Gabbert *Die Masken des Bugaku. Profane japanische Tanzmasken der Heian- und Kamakura-Zeit, Teil I: Hauptteil und Katalog, Teil 2: Anmerkungen und Tafeln*, 719 pp., 58 plates, index. Wiesbaden, Franz Steiner Verlag GmbH, 1972. DM. 86. (Sinologica Colonensia, Band I)

German scholars have recently been producing major works on early music and drama in Japan, and now Kleinschmidt's study of *gigaku* masks (*Die Masken der Gigaku*, Wiesbaden, 1967) is followed by this equally impressive study. *Bugaku* is that part of the court music of Japan which has dance as well as music, and this monumental work deals with the masks used by *bugaku* dancers. The two volumes are complementary, the second consisting largely of annotations for the first. It has notes, lists of temples, shrines, etc., which possess masks, classified lists of the same masks, bibliographies of relevant literature, lists of inscriptions on the masks, and photographs of most of the masks listed, or of illustrations relating to them, and finally a very detailed index. It is very convenient to have all this in a separate volume, for the reader is thus enabled to have the page where the relevant notes are, open before him as he reads Volume I. This consists of an Introduction and then a historical description of the various elements which go to make up Japanese court music, followed by the main work, which is a detailed study of all the masks preserved in religious institutions, museums, etc. (but not apparently those actually used by Imperial Household Agency performers), and also some which have been lost or destroyed but are known from earlier descriptions or illustrations. With Kleinschmidt's study of *gigaku* masks this more or less completes the detailed account of masks in secular dance and drama before the coming of *no*. It will be of use to Japanese scholars in the field as well as to those outside Japan.

With so vast a quantity of precise work required in all this listing and classification, it seems a pity that a little more effort was not exerted on freeing the final text from errors and misprints. To give a few examples, on the fourth page of the Table of Contents some page numbers have become transposed; there are quite a few unnecessary circumflexes on vowels in Japanese words (e.g., p. 15 *jôhakyû* should be *jôhakyû*); p. 536, no. 57 *kyô* should be *kyû*; p. 704 O'Neill, P. C. should be O'Neill, P. G.; p. 705 Southill should be Soothill. On pp. 664-5 are listed the temples and shrines, etc. which possess masks, with their names in romanized form and in the Japanese script; names, of course, are notoriously difficult in this inefficiently written language, and the author adds a cautious disclaimer, but nevertheless there are some fairly obvious errors. No. 2 天宮 is probably Amamiya and not Amenomiya, No. 26 金刀比羅 should be Kotohira, though the nomenclature of this shrine is very confusing, No. 31 久遠寺 is Kuonji, and No. 37 長浜 should surely be Nagahama, and not Nagachama, which must be some refugee from a strange romanization system.

Nevertheless, the work contains virtually everything that anyone is likely to want to know about *bugaku* masks, and the author is to be congratulated on that score.

C. J. DUNN

Jacques Gernet, *Le monde chinois*. 765 pp. (Collection *Destins du monde*). Librairie Armand Colin, Paris, 1972.

This is a *grande œuvre de vulgarisation* in the tradition so well served by French sinology. It is also a *l'ung shih* 通史, the *summum desideratum* of Chinese historiography, a universal history. So inclusive is it in fact that it is at first glance difficult to see what limits Professor Gernet has imposed on himself. Chronologically he ranges from the neolithic to the middle of the twentieth century; geographically he insists on seeing China within the larger context of East Asia; and thematically he embraces the political, social, economic, scientific, philosophical, literary, and religious, history of China. The compression of so much between two covers is even more dazzling when one observes that 200 pages of the admittedly great bulk of this volume are devoted to Chronological

Tables and other useful ancillary material. When one settles down to read, however, it quickly becomes clear that Gernet has found a way to come to terms with finitude. He has deliberately subordinated factual detail to interpretive analysis. The mere fact, except for the occasional summary in narrative or tabular form, is banned from this work. Factual economy is, of course, both a necessary condition for universal histories and the first principle of good scientific popularization, so the general reader will approve of Gernet's method, but the undergraduate student of Chinese history or civilization will need to keep at his side a non-popular textbook suitably fact-filled to read in parallel with *Le monde chinois*.

Another necessary condition for universal histories is a systematic framework within which to organize the material presented. This Gernet achieves by distributing fifteen periods of political history (briefly identified in the Introduction, pp. 29-32) over ten "books" each of which represents one of ten periods of cultural history. Generally speaking this periodization is traditional. Except, for instance, for the fact that the nineteenth century is treated as a distinct cultural period, the boundaries of cultural history always fall on the boundaries between dynasties. But there are surprises. The two Han dynasties, for instance, are treated together as a single political period, although the Chou, the T'ang, the Ming¹, and the Ch'ing are each divided into two. Within each book, the chapters represent chronological divisions (if more than one political period is distinguished) and thematic ones (political, social, and economic – in that order – if there is enough material to justify separate treatment). Then as a rule a separate, final chapter on cultural history concludes each book. The chapters themselves are built up out of the structural atoms of the work – the individual topics. The effect of these very efficient organizing principles is to generate an ordered set of short essays on topics in Chinese history (approximately 250) bound together by a number of introductory or transitional passages (approximately eighty).

My own interests lead me to comment in more detail on the treatment of antiquity in Book I. This first one-tenth of *Le monde chinois* covers exactly the same period as Gernet's earlier work, *La Chine ancienne* (Presses universitaires, Paris, 1964; English edition, University of California Press, 1968), namely "from the beginnings to the Empire". In both works the pivotal date proposed for ancient Chinese history is circa 500 B.C., and in both, chapters begin and end at that point. In the earlier work, *La Chine ancienne*, the year 500 is justified as the approximate boundary between the Bronze and the Iron Ages, but in *Le monde chinois* the total force of the argument is directed toward establishing that the history of ancient China was a continuous evolution from one relatively stable point, Archaic Kingship (Shang and Early Chou; before 900 B.C.) to another, radically different one, the Centralized State (after 220 B.C.; Ch'in and Han), so that a division at the year 500 has no qualitative validity, even though after that date change may have become, as Gernet says, more rapid. This is a case where the structure fails to provide a useful framework for the insight of the historian. There is also a case where the proposed structure is ignored to the detriment of the historical exposition. In *Le monde chinois* Gernet moves the watershed date for the period which precedes 500 B.C. back to circa 900 B.C., which then stands for the date of the effective end of archaic kingship. This is, I believe, an improvement on the periodization of *La Chine ancienne*, where the more traditional date, circa 700 B.C., was used, representing approximately the beginning of the Ch'un-ch'iu period. But after having set up, quite explicitly, the period from 1600 to 900 B.C. as the period of archaic kingship, he falls back on the traditional divisions between dynasties and treats the Shang in a chapter by itself. This means that the first centuries of the Chou – the flowering of archaic kingship – are relegated to a chapter entitled, "L'âge des principautés", under the topic heading, "Le déclin de la royauté archaïque". This contradiction between structure and content must leave the general reader either quite baffled or convinced that the early Chou period was of little historical importance.

¹ The text of Book VII divides the Ming into three periods and the introductory paragraph which precedes that book (p. 338) insists on that division, but the list of political periods in the general Introduction assigns only two periods to the Ming.

A more fundamental difficulty exists. By making a single political transformation – archaic kingship to centralized bureaucratic imperium – the key to his exposition of ancient Chinese history, Gernet reduces the whole of the post-archaic period of antiquity – the classical period – to a transition. The social, economic, technological, and intellectual accomplishments of this crucially important period are presented as mere factors of change. All may indeed be change, but there is no advantage in treating history as if it were the Heraclitean river. The unreality of both can be overcome practically by deliberate, discrete, stoppings of the flux. If, for instance, the cumulative effects of change at one or two fixed points between 900 and 220 B.C. were assessed for the reader, it would be easier to appreciate both the contribution of non-political factors to the ultimate political transformation and their own intrinsic importance. This solution is, of course, not an easy one for a popularizer obliged to work under the dual difficulty of extreme limits on space and the extreme backwardness of historical research in this period, but Gernet himself has already resorted to it in *La Chine ancienne*. The more conventional structure of the latter, even with its text necessarily abbreviated somewhat, would, I feel, have inspired in the general reader a greater sense of the importance, indeed, of the reality, of Chinese antiquity.

The inclusion of Chronological Tables (pp. 591-710) giving annual entries, where facts are known, between 1384 B.C. and 1969, is certainly intended to meet to some degree the necessary exclusion of historical detail from the text proper. This set of Tables, which belongs to a genre long cherished by Chinese historians, is made particularly useful by the separation of cultural events in a column to themselves and by the special marking of events of religious or of scientific significance. The difficulty of indexing a work of this size and scope is as great as the results are valuable, so special credit should be given for the conscientious and comprehensive indices appended. Besides the lists of personal names and of place names, there is a long list of works, principally Chinese, referred to in the text, and a detailed subject index. Praise is also due for the very rich display of illustrations. There are 36 full-page photographic plates as well as numerous maps and diagrams. Of these latter categories it is perhaps with the maps that Gernet has been least well served. His cartographers do not appear to have checked their information against the information in the text in any regular fashion. A striking example of this occurs in the treatment of Vietnamese in the Introduction. Though Gernet makes it clear that Vietnamese is not related to Chinese (p. 36), Map 1, Linguistic Groups in East Asia, which appears in fact to be a rather badly adapted ethnographic map, shows it as a Sino-Tibetan language, and Map 2, Distribution of Chinese Dialects, shows North Vietnam with the cross-hatching of the Thai languages. Unfortunately, this confusion is not lessened by the total omission of Vietnamese from the Table of East Asiatic Languages (p. 11).

The central feature of *Le monde chinois* is the ordered set of short essays on a comprehensive range of historical topics, and it is on this feature, where Gernet excels, that this work must ultimately be judged. These essays, even at the points where I have raised structural objections, are lucid and interesting and continuously alert to the inter-relatedness of things historical. One feels that if, as seems likely, this series of essays was once a series of lectures delivered to Professor Gernet's students at the University of Paris, he must be an extremely systematic and analytical teacher, and one can only applaud the widening of his audience that the publication of this work has allowed.

P. M. THOMPSON
S.O.A.S.

Union Catalogue of Asian Publications, 1971 Supplement, edited by David E. Hall
35 x 27 cm. London, Mansell 1973.

This is the first of the annual supplements to the Union Catalogue, whose first four volumes covering the period 1965/1970 were published in 1971. I reviewed those volumes at length in *ASIA MAJOR*, Vol. 17, Part 2, August 1972, pp. 228-30.

The supplement has in general the same features as the original work, with some modifications to accommodate the need for repeating entries. When new locations for a work already reported in the original volumes are added in the supplementary volume, an abbreviated entry is given in which the title follows on the same line as the heading and a complete list of locations is then added. In addition to the libraries reporting before, entries are now being included for the School of Oriental and African Studies and the Bodleian Library. The list of libraries with identifying codes based on those used by the British Union Catalogue of Periodicals is given before the text. Some of these headings will require amendment, e.g., British Museum (Department of Oriental Printed Books and Manuscripts) has, since July 1973, become British Library (Department of Oriental Manuscripts and Printed Books); and the National Central Library, London, has now become part of the British Library (Lending Division), Boston Spa, Yorkshire.

The new volume contains about 25,000 entries, and so is a fair guide to the annual national intake of Asian monograph publications in the field of humanities.

G. E. MARRISON

Tom Harrisson and Stanley J. O'Connor, *Excavations of the Prehistoric Iron Industry in Western Borneo*. (Data Paper No. 72, Southeast Asia Program, Cornell University), 2 vols., 417 pp., 23 pls., 1 map. Ithaca, 1969.

In the present state of flux of our ideas on early metallurgy in Southeast Asia, any fresh contribution based on original field-work is significant, particularly so if it deals with the use of iron. For in comparison with other metals, little has been known of the origin and spread of iron in this part of Asia, owing mainly to the relatively low survival-rate of iron objects under tropical conditions. Such a work is doubly welcome if it deals with the northern coast of Borneo which is still largely archaeological *terra incognita* although, because of its geographical situation, it must have played an important role in the transmission of ideas or elements of material culture in the South China Sea region. Santubong, a series of open-air sites in the Sarawak River delta (the iron-workings of which are the subject of this book), was in a strategic position to be a key point on the cultural path leading from the Malay Peninsula via western and northern Borneo, Palawan, Luzon and Taiwan to China, or vice-versa. It is also barely 500 miles from the southern coast of the Indochinese Peninsula with which there was thus the possibility of direct contact.

The authors are of course well known to students of ancient Southeast Asia: Tom Harrisson, former Curator of the Sarawak Museum, through his writings on Bornean archaeology over the past quarter of a century or so, in particular on his excavations at Niah cave in northern Sarawak and his monograph on the *Prehistory of Sabah*; and Stanley O'Connor, of Cornell University, mainly on account of his magnificent Ph.D. thesis on *Brahmanical Sculptures of Peninsular Siam* (1965) and subsequent works (as co-author with Tom Harrisson) on various aspects of the Santubong sites.

It was thus in eager anticipation that the reviewer first glanced through *Excavations of the Prehistoric Iron Industry in West Borneo*, only to find that, theoretically at least, little was left for him to do, for the book includes (as Appendix E) its own review in the form of a fairly detailed summary of discussions of its contents held at a M.I.T. seminar a few months prior to publication.

Further reading makes it still clearer that this is no ordinary, easily assessable book. Rather it is, as the authors emphasize in the preface, "A Data Paper, in the strict sense of this series" (i.e. "explicitly tentative or provisional in character") which "raises about as many questions as it answers - maybe more. The paper is thus a starting point for more and much-needed research" which "may well require significant revision or extension of the present text". It is in fact but one of several provisional reports on the Santubong excavations undertaken since 1947 by the Sarawak Museum. These are to be incorporated in the full report on *The Sarawak River Delta Prehistoric Sites* which,

according to Appendix D, is to contain chapters on background, gold, other metals (with this Data Paper on iron as its first sub-section), stone, glass, stoneware, earthenware, animals and vegetable matter, as well as a conclusion and appendices.

But unlike numerous conventional preliminary excavation reports sometimes rather hastily produced to inform an eager public of new archaeological discoveries pending the publication of the final report (if any), this book reads like a transcript of a recording of the authors arguing and sorting out their ideas. The reader is not allowed to be a passive absorber of information, but is forced to follow often inconclusive discussions and trains of thought. For instance, in the section "How was the Crucible Used and for What?", the last of the sub-sections ("Smelting or Melting?", "Melting?", "Refining" and "So What?") commences: "We are left in a cleft bamboo! No one simple answer to this delta question seems convincing. A sort of multi-answer is in somewhat confusing order instead. If forced to stand up and be counted, blushing we cast a first ballot vote for crucible use here in connection with carburizing steel from wrought iron, in a partly 'Indian' but perhaps far-back 'Chinese' influenced tradition, modified in local ways still unknown..."

In a way this is a refreshing approach to the troublesome problem of the presentation of provisional archaeological reports, but the reviewer looks forward to soon seeing a definite report on the Santubong sites, if only on the remains of iron-producing activities there, with enough photographs, drawings, section drawings, plans, maps and so on to enable him and thousands of other students of early Southeast Asia to see for themselves and to come to their own conclusions independently of the reasoning of the authors of the book under review, convincing as it may be in most cases.

Thus, *Excavations of the Prehistoric Iron Industry in West Borneo* is not easy reading. With its more than 400 stencilled (or "processed") pages, summary and six appendices (but no index), list of "Twelve Basic References" instead of a more conventional bibliography (but with many more bibliographical references in the copious notes) with numerous tables and twenty-three so-called plates (in actual fact line drawings) but with no photographs, this book obviously does not follow the usual pattern, although it is full of interesting information.

It is divided into two consecutively paginated volumes: I. *Raw Materials and Industrial Waste*; and II. *Associated Artifacts and Ideas* (although the expression of ideas is by no means limited to this second volume). In the first volume some background information is given on the sites and their context; and "The Evidence of Iron Slag", "The Evidence in Clay" and the "Mineralogical Evidence" is discussed. The second volume is in two parts: "Evidence by Association" and "Wider Ideas".

The evidence for large-scale iron-working found at three Santubong sites (Jaong, Buan and Bongkisam) is rightly seen as the most important feature of this group of sites; the book is essentially an attempt to come to grips with the bulkier and most widespread and obvious element in this evidence - iron slag. It is this attempt which is the book's major contribution to Southeast Asian archaeology, and one which will surely be emulated (and maybe improved upon) by other researchers in the near future, as more iron slag is excavated elsewhere in Southeast Asia. The analysis of the "evidence in clay" (cylindrical tubes indicating the refining of wrought iron, crucibles, etc.) although not "pioneering" as in the case of iron slag, is as shrewd and convincing as is the interpretation of other evidence.

Iron slag was found in huge quantities throughout these sites, and in places it was "so dense as to make rubber planting and other cultivation quite awkward down at the roots", but it was not always clearly stratified. The way in which the investigators tried to make sense of this "horribly messy mass" of slag (known to the local inhabitants, who have no experience of iron-working, as *tai besi* or "iron faeces") is admirable. Not content with measuring, weighing, counting and otherwise statistically analysing these lumps of iron slag, they outdid any analytical archaeologist by "looking at" the slag and classifying it morphologically with the purpose of launching "a modest initial attack on a reject material which by its very nature lies beyond the threshold of normal... scholarly attention." In these words lie the book's intention and its great merit.

Although this attempt may not have been crowned with as much success as one

would wish (and apparently some participants of the M.I.T. Seminar thought it absurd), some concrete results have been obtained. One of them is that the slag patterns point to molten outflow, indicating that iron was smelted on open fires and not in furnaces, a major discovery the significance of which will only be fully known when there are more comparative data from other iron-producing sites in Southeast Asia.

The authors also came to the conclusion that this iron-working activity was at its height about A.D. 900-1350, making it roughly contemporary with the Angkor period. It speaks in the authors' favour that they did not seek publicity by proposing sensation-ally early dates for iron-working in West Borneo or advocating a "complete rethinking" of the archaeology of the area. They should be congratulated for having contributed, in however unorthodox a way, to the unravelling of some major archaeological problems of Southeast Asia.

No congratulations go to the printers and bookbinders. In the reviewer's copy, page 309 is blank, and the eleven-page section on the "Cornell University Southeast Asia Program" is inserted between pages 404 and 405 where it does not belong.

H. H. E. LOOMIS

Walter Heissig, assisted by Charles Bawden, *Catalogue of Mongol Books, Manuscripts and Xylographs* (= *Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections*, Founded by Kaare Grønbech†, Vol. 3). li+305 pp., 28 pl., The Royal Library, Copenhagen, 1971.

The book under review is the latest in the series of Professor Heissig's masterly catalogues of Mongolian manuscripts and xylographs in western European collections. It is a particularly important one, as the Royal Library, Copenhagen, is fortunate in possessing one of the richest collections of such material outside the M.P.R., the Soviet Union and, perhaps, China. The bulk of the material was assembled by the late Professor Kaare Grønbech (†1957) in Inner Mongolia in 1938-9, in somewhat difficult circumstances owing to the Japanese occupation of North China. Nevertheless, with the assistance of "old Mongolia hands" like Henning Haslund-Christensen, Werner Jacobsen and George Söderbom and, above all, with the co-operation of the Mongols themselves, Grønbech was able to acquire within a few months several hundred Mongol works. These were eventually added to the works already in the possession of the Royal Library thus forming a sizable collection of about 560 titles, a collection remarkable indeed for its variety. In preparing the description of works listed under Divination, Astrology, Medicine and Folklore, Professor Heissig has been assisted by Professor C. Bawden of the University of London.

The *Catalogue* opens with an Introduction (pp. xix-xxxii), by Heissig, outlining the history of the collection and containing also important remarks on Mongol books and paleography, as well as technical data on the description of the material. Then follow 28 plates (pp. xxxv-li) of illustrations of Mongol MSS. and blockprints with interesting page-specimens of illuminated texts.

The catalogue itself is divided into the following section-headings (pp. 3-255): Historiography (34 items), Biography (8 items), Epics and Chinggis Khan Poetry (8 items), Popular Literature and Fairy-Tales (4 items), Gnostic and Edifying Poetry (54 items), Tales of Indo-Tibetan Origin (47 items), Tales of Peregrination (8 items), Chinese Novels (59 items), Philosophy, Education, Language (38 items), Statecraft, Law, Administration (26 items), Popular Religious Beliefs and Folklore (63 items), Divination (25 items), Astrology (21 items), Astronomy, Calendars (4 items), Medicine (27 items), Veterinary Medicine (4 items), Canonical Writings (48 items), Dogmatical Writings and Commentaries (16 items), Collections of Dhāraṇīs (10 items), Ritual and Liturgy (23 items), Hymns and Prayers (23 items), Collected Works (2 items), Hagiography (6 items), Iconography (3 items), Monastery Guides (4 items), Varia (11 items). A number of useful indices (of opening lines, personal and place-names, etc.), a bibliography and an Addenda (pp. 259-305) complete this very useful work.

The contents of many items in the *Catalogue* have already been described and dated in Heissig's earlier works on Mongolian literature, and quite a few of them duplicate items found in other collections. The *Catalogue* includes also ten items kept at the Ethnographic Department of the National Museum, Copenhagen.

Of considerable interest to Mongolists are: the Anon. Mongol genealogical chronicle, Mong. 413 (p. 6); the *Geser-khan* MSS., in particular Mong. 122 (pp. 27-9); the folktales from Tsakhar, Mong. 406 a-s (pp. 33-9); the Arji-borji tales, Mong. 117 (pp. 68-70); *Siditi hegür*, Mong. 322 (pp. 75-8); the Ardasidi tale, Mong. 27 (pp. 79-81); various MSS. on fire-ritual, popular worship and ceremonies (pp. 123-48); the manuals of astrology and divination, Mong. 234 and Mong. 375 (pp. 166-70, 171-5), and, in general, the sections on popular religious beliefs and folklore, divination and astrology; *Mongol Kanjur*, Vol. cha, VI, Mong. 428 (pp. 199-204); and the *Suvarṇaprabhāsottama-sūtra*, Mong. 395 (pp. 204-6). Scholars interested in Tibetan-Mongolian medicine will find also the section on medicine of great interest.

The descriptions of individual items are clear and detailed, and the volume is in all respects beautifully produced. The following slips and misprints have been noted:

- p. xx, l. 25: for 1453 read 1431
- p. 8b, l. 19: for incomplete read incomplete
- p. 111b, l. 3: Chinese character for *Tzu* missing
- p. 111b, l. 14: for 字 read 字
- p. 112a, l. 3: for tung read t'ung
- p. 113a, l. 22: for 圖 read 圖
- p. 116a, l. 27: second character does not correspond to transcription in following line
- p. 128b, l. 14: for 字 read 字
- p. 213b, l. 18: Chinese character for *pan* missing
- p. 291a, l. 4: delete Aalto, "Catalogue."
- p. 294b, l. 14: for Tokyo etc., read Peiping etc.,
- p. 295a, l. 3 from bottom: for 2557 read 255

IGOR DE RACHEWILTZ

William E. Henthorn; *A History of Korea*, xiv+256 pp. New York, The Free Press; London, Collier-Macmillan Limited, 1972. £4.50.

Dr. Henthorn surveys the whole of Korean history up to the late nineteenth century in eight periods, each approached from several different viewpoints: political, social, commercial, artistic, religious, and so on, varying aptly according to the requirements of each period. He has performed a very useful service with this compilation, especially for those at whom the book is specifically directed: "undergraduates studying the history and culture of East Asia". The wise reviewer should stop there, since he is confined, as much as is the author, within the vicious circle which continues to limit Korean studies: any specialist study leads quickly to a questioning of the accepted body of opinion on any broad subject or period, but the accepted opinions interlock so intricately that one fears to change the position of any one of them even slightly for fear of bringing down the whole framework of reference which gives the object of one's study any significance at all.

This reviewer, being a literary historian if anything in Korean studies, must take his example from literature. The last of Dr. Henthorn's periods is "Late Choson", seventeenth-nineteenth centuries, a period on which the non-specialist might reasonably expect any survey history to be comparatively accurate and reliable. There is one section here on "Literary Activity", pp. 213-15. This summarizes what is generally stated in literary histories in anything from ten to 100 times the space given it here. The result inevitably is a series of statements every one of which is open to question on matters of fact, and conclusions every one of which is quite possibly erroneous.

There is not more than a shred or two of evidence to support the statement that "in the 17th and 18th centuries . . . writing . . . had finally become the common possession of the merchant, the peasant, and the housewife," and therefore if the social historian

wishes to know whether it was this process which "sapped the authority of the *yangban*", or indeed whether the authority of the *yangban* was sapped at all at this period, he would better turn elsewhere than to the literary historian for his evidence. On the other hand, the literary historian who looks to a survey history of Korea such as this for a framework in which to set his specialist knowledge is horrified to find the works of Sin Chae-hyo, which he can definitely date as 1866-84, described as "early 19th century". One wonders just what degree of imprecision is tolerated within Korean history.

To be so critical on one point is not to detract greatly, one hopes, from Dr. Hen-thorn's achievement in actually getting out a book which covers such a vast field and will surely stimulate further work on Korean history. In this sense it is a real step forward in the process of creating a reliable corpus of information on the history of Korea. Before we go much further, however, it will be necessary to describe more accurately the evidence on which survey histories of Korea are based.

W. E. SKILLEND

Hoang-Thi-Bich, *Étude et traduction du Gakudōyōjin-shū, Recueil de l'application de l'esprit à l'étude de la Voie, du maître de Zen Dōgen*. 224 pp. Librairie Droz, Genève and Paris, 1973.

While the world-wide interest in Rinzai Zen, sparked off by the late Dr. D. Suzuki, has not quite subsided, there is on the other hand growing interest in recent years in another form of Zen, Sōtō. Professor R. Masunaga has done a pioneer's work in introducing Sōtō Zen to the West by publishing books and articles in English, including translations of some of Dōgen's works. We have also recently seen the publication by Rev. J. Kennett of a manual of Sōtō Zen training which gives a comprehensive account of the history, teaching, and ceremonies of this sect. As we still have only a limited number of publications on Sōtō Zen in Western languages, the present book is to be welcomed as a valuable addition.

The *Gakudōyōjin-shū* translated here with introduction and annotation is a short essay written in classical Chinese, in which Dōgen presented the gist of training for the beginners. There are, as far as I know, two English translations available: one by Masunaga (pp. 58-72 of *Zen for Daily Living*, Tokyo, 1964) and the other by Kennett (pp. 103-15 of *Selling Water by the River*, New York, 1972). A quick comparison with these two translations gives one the impression that the present French translation is much more scholarly with long footnotes on each page. Kennett's translation, apparently meant for lay-believers, aims at conveying the spirit of Sōtō Zen without sticking too rigorously to the exact text, while Masunaga's attempt seems to be to present the original thought and feeling by rendering the text as literally as possible. The present translator treats the text as an object of scholastic research, giving Sanskrit equivalents to most of the technical terms and even to some of those terms used with ordinary, non-technical connotations – an attitude not unusual among modern French scholars like Professor P. Demiéville, who in fact read the manuscript and gave suggestions to the author (see Preface, p. 5). To give an example showing distinct attitudes in these three translations, 吾我之心 is here rendered as "l'esprit du Moi et du Mien" and equated in the note with "ātman-ātmiya" (p. 111, n. 209; "ātmiya" is a misprint); Masunaga translates it as "the selfish mind" (p. 58) and Kennett as "the ordinary selfish mind" (p. 104). Incidentally, as 吾我 does not literally correspond to "ātman-ātmiya", for which we would expect 我我所, it is open to argument whether this is a case of too scholastic an attitude or one of an appropriate analysis of the concept behind the term.

The present translation is generally more accurate than the other two, as in the following examples: 于時始知船筏之昨夢, 永斷藤蛇之舊見 is rendered inaccurately by Masunaga as "When you realize that boats and rafts are like yesterday's dream, you forever abandon the old views that bound you to the sūtras" (p. 61); Kennett's translation does not differ much from Masunaga's, when it says, "If you can

understand that ships and rafts are but a past dream, you will for ever leave behind the self-opinions which fettered you to the scriptures" (p. 106). We find a correct translation in the present book, "C'est alors seulement qu'on comprend que le bateau et le radeau ne sont que des rêves de la nuit passée et que l'on abandonne définitivement les vues anciennes qui faisaient prendre le rotin pour le serpent" (p. 127).

It seems, however, that there is room for minor improvements in the translation. 暫, "an instant" (p. 121), means "for some time"; 出入一息畢竟如何, "Qu'arrive-t-il lorsque s'arrêtent expiration et inspiration?" (p. 123), means "What, in the final analysis, is one breath inhaled or exhaled?" The title of the second chapter is mis-translated as "Comme quoi, pour s'entraîner, il faut voir et écouter la Vraie Loi" (p. 124), which should be corrected to "Comme quoi, lorsque l'on voit et écoute la Vraie Loi, il faut s'entraîner".

It is regretted that the merit of the book is greatly reduced by poor proof-reading which may have resulted from the typography in which it is printed. Mistakes in diacritical marks in Sanskrit and Japanese words are too many to list here. One also finds many glaring mistakes in characters. 淨土新宗 (p. 31, n. 52) is a mistake for 淨土真宗; 如是緣 (p. 115, n. 218) for 如是緣; 善巧 (p. 119, n. 224) should read "zengyō"; 漸根 (p. 126, n. 235) is mistakenly read as "tonkon"; "subekikenya" (p. 128, n. 241) should read "subekenya".

H. INAGAKI

Elinor Clark Horne, *Javanese-English Dictionary*. New Haven and London, Yale University Press, 1974.

The publication of Miss Horne's books opens a new era in Javanological studies. After Sir Thomas Stamford Raffles' classical *History of Java* (1817), for a century and a quarter this field was practically monopolized by Dutch authors and the Dutch language. Only after the Second World War and independence Indonesia has been internationalized for research; we now have our publications in English, French, German, Russian, and several Dutch authors write in English or have their works translated. It is Miss Horn's merit that first she made the old Dutch-written Javanese grammars largely superfluous by her *Beginning Javanese* (1961) and *Intermediate Javanese* (1963) and now has written a voluminous Javanese-English dictionary. This at least competes with the existing dictionaries, and surpasses them by introducing a new element: short illustrative sentences. Her dictionary is the opposite of dusty and musty. The author used modern sources and consulted young informants, so adding a very vivid element to a necessarily not always too entertaining book.

This is meant to be an all-purpose dictionary. Its 728 two-column pages, its size of 7×10 inches, choice of very clear type and distance between lines and its italics and heavy print make it to an eminently attractive book. And since the proof of the pudding is in the eating, perusal confirms the visual impression. The translations are to the point and helpful for the understanding. The author mentions her predecessors Poerwadarminta (*Baoesastra Djawa*, Javanese-Javanese, Wolters, Groningen, 1939) and Dr. Pigeaud (*Javans-Nederlands Handwoordenboek*, same publisher, 1938) who must have been of considerable help to her, but she has not striven after incorporating their work completely into her own material. One does better by keeping them at one's disposal.

The author limits her interest and energy to the present day. The Javanese language in the course of time, has borrowed words from Sanskrit, Arabic, Malay, Portuguese, Chinese, Dutch and Indonesian. This means that only about half of the words of a modern Javanese dictionary are to be found in an Old Javanese one, having been enriched from so many sources during several centuries. Nevertheless modern Javanese is the continuation of older stages of the language. When half of its words are old, the percentage will increase when more Old Javanese works of a variegated character will be made accessible. It is therefore awkward to find that the author marks only a small percentage

of words with the letters *of* for Old Javanese. Those which I noticed, however, were Sanskrit. Preoccupation with the present makes the author misjudge the past; she should, for example, not have sent her readers from an entry *atmadja* to *hatmadja*, but the other way round.

Since Independence Day 1972 (17-8) Indonesia has modernized its system of spelling. It now uses *c* for its former *tj*, *j* for *dj*, *y* for *j*, *ny* for *ny*. This dictionary still uses the old system, and since in these two years not much has been written in comparison with the preceding century, this unavoidable old-fashioned spelling of this new-fashioned book is far from being a disadvantage. One might discuss its pros and cons for the next impression; but for not a few entries beginning with *h*—this letter would be better omitted.

Notwithstanding a few slight flaws the main fact is: Miss Horne's work has opened Javanese life and literature for that half of the world which has English as its first or second language. That is a great merit.

C. HOYKAAS

Judith M. Jacob, *A Concise Cambodian-English Dictionary*. London, Oxford University Press, 1974.

The work under review has the distinction of being the first Cambodian-English dictionary to be published in the West. The book is attractively done up by the Oxford University Press, is legibly printed, contains almost no typographical errors, and conforms to the high standard of scholarship established by Mrs. Jacob's first book, *Introduction to Cambodian* (Oxford University Press, 1968; reviewed by this writer in *Journal of Asian Studies* 28, 3 (May 1969): 651-2). However, one's initial reaction to the book is that it is short in scope (approximately 7,000 entries) and long in price (£15 U.K., or about \$36 U.S.). This fact is undoubtedly regretted as much by the author as by potential users of the book, but it seems especially unfortunate when one considers that a Cambodian-English glossary of some 6,000 entries is available in Huffman, *Intermediate Cambodian Reader* (Yale University Press, 1972), which sells for \$10 in paperback.

Within each column, a whole line is devoted to the main entry in Cambodian script; definitions, as well as subentries in transcription, begin on the next line. This format, while contributing to the readability of the text, and perhaps dictated by printing difficulties, results in a great deal of white space which undoubtedly contributes to the cost of the book. The transcription system used is essentially that of the author's earlier textbook, with some minor modifications. According to the author, "the transcription, though cumbersome, has the advantage of indicating spelling as well as sound" (p. xii). While the system does succeed remarkably well in indicating both sound and spelling, it does neither consistently. For example, following the spelling, the word for "young person" is transcribed *kme:ŋ*, while the word "Khmer" is transcribed *khmae(r)*, although the initial sequences of the two words are pronounced identically. On the other side of the coin, the transcription is not unambiguously convertible to the writing system, since it fails to distinguish between Sanskrit and Cambodian initial vowel symbols, and to indicate certain written diacritics. A system which would show unambiguously both pronunciation and spelling could be devised for Cambodian, but it would be even more "cumbersome" than the one used here, and would be of doubtful practicality, a conclusion perhaps reached by the author herself.

To turn now to the content of the dictionary, the author states that "the book was planned initially for a particular category of students, those in their first and second year of study . . . It is hoped, however, that this work will prove useful to a much wider public than that envisaged during the first stages of its preparation . . ." (p. ix). A dictionary differs from a glossary in that it should provide general as well as contextual definitions. The great majority of the definitions in this dictionary meet that criterion, but a number of definitions give the impression of a glossary compiled in the process of

reading various specific texts. The result of this is that some definitions are not sufficiently general; e.g., *ceh:asdy* is defined as "Tonle Sap", while in fact it means "large body of water, ocean", but could indeed be applied to the Tonle Sap. Likewise *crusn* is defined as "chopping board for fish", when in fact it is the common word for any chopping board. Other definitions are too general; e.g. *boñceh*, taken uncritically as a regular causative derivative of *ceh* "to know", is defined as "to tell", when in fact it has the semantically specialized meaning "to indoctrinate (with ulterior motives)". Likewise the word *tmbot* (pronounced *dmbot*), whose alternative spellings *dmbot* and *trbot* are listed separately, is defined in all three places as "small skewer", when its meaning is in fact "split stick for roasting meat"; the usual word for "skewer" is *crnu:ac*, for which the author lists only its secondary classifier meaning "meat which is put on a spit". Other definitions appear to be simply mistaken; e.g. *caev*, defined here as "row (a boat) in sitting position", means "row with a single fixed oar in a standing position at the stern of the boat", a technique common in Southeast Asia. Likewise the word *tun-ŋ(h)vi:ə*, glossed simply "enamel", means "an alloy of red copper and gold" or "poor man's gold".

The author states that "the aim in preparing this dictionary has been to provide a handy reference book of basic modern Khmer vocabulary for the English-speaking reader" (p. ix; reviewer's italics). In fact the vocabulary included represents considerable historical depth; the author is uniquely qualified in Old Khmer, and this feature could be seen as a definite merit of the book, if some distinction were made between modern and archaic vocabulary. For example, the three words *thma*, *thma:(r)*, and *thmaə(r)* are all glossed as "time"; in fact all three are highly literary, and only the last remains in current usage.

The foregoing comments are not meant to disparage the painstaking work of the author, who has for many years been a recognized authority on Cambodian language and culture. I deplore the game of "one-upmanship" in review writing; in token of this I wish to make the following confession: I could not have made the foregoing comments about the content of the dictionary under review without considerable aid from my Cambodian assistant, Mr. Im Proum. My purpose in making this confession is to underscore an important fact about dictionary-making: a good bilingual dictionary must be the product of extensive collaboration between native speakers of both languages, and preferably a variety of native speakers. No scholar of a second language, even in a life-time, can hope to approximate the native speaker's intuitive grasp of the semantic boundaries of individual lexical items.

A dictionary, by its very nature, is peculiarly susceptible to "nit-picking" by critics; a dictionary should therefore be evaluated in terms of its overall accuracy and usefulness. From this point of view, the present volume makes available to students of Cambodian the considerable expertise of the author and as such is a valuable tool to others in the field; it is to be hoped that it will become the basis for a revised and expanded dictionary in the future.

FRANKLIN E. HUFFMAN

The British Settlement in Penang by James Low, with an introduction by James Jackson. xxiv+v+321 pp., 2 ill. Singapore, Kuala Lumpur: Oxford University Press (Oxford in Asia Historical Reprints), 1972. £6.25 net.

This Oxford in Asia Historical Reprint maintains the high standard that students of South East Asia have come to expect from the series. First published in 1836, James Low's *Dissertation on the Soil and Agriculture of the British Settlement of Penang* (the book's fuller title) complements the works of P. J. Begbie and T. J. Newbold which also appeared in the 1830s and which have also been reissued as Oxford in Asia Historical Reprints. James Jackson, in his informative introduction to this edition, goes further to claim for Low's book a uniqueness among official and unofficial publications of the period "for two-thirds of the text are devoted to economic matters" (p. xxiii). Indeed,

Dr. Jackson justifies the reprint primarily on the grounds that "it makes available a significant source of material on the social, cultural and economic background of the peninsula at a time when attention is at last moving away from a predominant concern with political and administrative history..." (p. xxiv).

For all but the last five of the years (1818-50) which James Low spent in the Straits Settlements he was employed, as a Madras Army officer, in government service. Low achieved unusual proficiency in the Malay and Thai languages, which stood him in good stead when he was sent on various political missions between 1824 and 1827. Low is remembered chiefly for the treaty he concluded with the Ruler of Perak in 1826, which guaranteed that state British protection against incursions from the Siamese or from alien Malays, and for which, in departing from the orthodoxy of non-intervention in peninsular affairs, he was severely rebuked by the Governor-General of India himself. From 1827 to 1840 Low was Superintendent of Province Wellesley. His duties were diverse and demanding, and, although his efficiency and probity were questioned by his contemporaries, there is no doubt that his official experience together with his private ventures as a planter and his researches into Malay and Siamese cultures have invested his writings with an authority upon which the historian can rely.

The British Settlement of Penang consists mainly of newspaper articles (hence the patchwork appearance of the book) written between 1833 and 1835. Low catalogues the agricultural products, fruit, timber, fish and livestock of the region. He narrates the process and problems of local rice cultivation - providing diagrams of implements and descriptions of the customs and festivals that accompany seed-time and harvest. He attempts numerous calculations and, in so doing, furnishes us with population estimates, land values, trade figures and the prices of a host of commodities. While later chapters contain detail on crime, gambling, superstitions and secret societies, the book centres on the country's agricultural potential. At a time when the importance of the Straits Settlements rested on commerce alone, one of Low's principal aims was to encourage other Britons to embark on the development of the soil and, in particular, on the cultivation of spices. Low admitted that "European colonization, in the strict sense of the term" - this, after all, was the era of the theories and practices of Gibbon Wakefield - was precluded by political and climatic considerations. Nevertheless, the prospects for the agricultural development of the Malayan Peninsula were not beyond hope because of the presence of "capitalists, whether agricultural or mercantile, [who] are the proper Straits colonists" (p. 129). These men, argued Low (chapter 2), could regenerate the area by pioneering plantations. Although Low's prescription for Malaya may have stood out from the body of Straits opinion, in the wider context of East India Company administration, his approach, surely, was by no means extraordinary. For, his eagerness to test the applicability of the European "science of political economy" and the doctrines of Adam Smith and Malthus to an Asian situation was shared by other servants of the Company in the 1830s.

A. J. STOCKWELL

Fred. R. von der Mehden, *South-East Asia 1930-1970. The Legacy of Colonialism and Nationalism*. 144 pp. London, Thames & Hudson (Library of World Civilisation). £2.25.

In his Preface the author explains that what he has attempted in this slim volume has been to write not a history of the period chronologically arranged, but a comparative and analytical account of its developments. It is a political scientist's view of the period, and the reader without a knowledge of its history may find himself handicapped in coping with the book's judgments and generalizations. Professor von der Mehden is well equipped by research and long acquaintance with parts of postwar Southeast Asia to survey its recent political developments, but to examine satisfactorily the legacies of such diverse manifestations of colonialism and nationalism as are to be seen in Southeast Asia within his allotted space is impossible. This is not therefore a book

for the beginner, though its wealth of illustrations might lead one to suppose so. Nevertheless the reader already acquainted with the period it surveys will find much that is interesting and illuminating in it, and much that challenges him to take another look at the facts before going along with the author's judgments.

The book begins with the colonial régimes of the period leading to the Japanese occupation and with the nationalist movements which arose to confront them. The effects of the Japanese occupation are next discussed and the early postwar nationalist struggles. The latter part of the book then examines what subsequently happened to the ideologies, the political institutions and the social developments which were the product of the prewar period. What the book fails to bring out are the immense differences between the colonial heritages of the newly independent nations, in the circumstances under which they emerged from tutelage, and above all in their respective historical backgrounds.

Professor von der Mehden has provided a brief chronology of events at the end of the text. It is a trap for the ignorant. Take, for instance, the following entries on p. 134: (a) "1935 Burma separated from India" and (b) "1937 Constitution established in Burma". But 1935 was the year in which the act for the separation of Burma from India was passed by the British parliament; the actual separation did not take place until 1 April 1937. At the same time a new constitution for separated Burma came into effect. Burma had had a constitution since 1923 when its system of dyarchy came into effect. Equally misleading are two entries about Malaya. The first, on p. 134, runs: "1895 Malay federation formed", but does not state that only four states were federated and the Straits Settlements were not among them. The next, on p. 135, runs: "1947 Malay federation re-established", conveying the impression that after the Japanese occupation the original one was re-established. But this was an entirely new federation composed of all the Malay states under British protection plus the Straits Settlements of Penang and Malacca, but not Singapore. At the end of the war the British had imposed a Malayan Union upon the country. What happened in 1947 was the substitution of a federation for the Union.

D. G. E. HALL

W. Scott Morton, *Japan, Its History and Culture*. Newton Abbot, David and Charles, 1973. £3.95.

Despite a healthy flow of books devoted to the nineteenth and twentieth centuries, single volume surveys of the whole span of Japanese history are far from common. A new contribution to this genre thus faces few competitors, but these include works by Sir George Sansom and Professor Hall, each in their own way brilliant and formidable.

Professor Scott Morton's well-illustrated book fails to rival these major surveys on several counts, and his publishers have added further difficulties. In contrast to the acute scholarship of Hall, and the cultural empathy of Sansom this book has important flaws of scholarship and imagination. Any work designed for "college students" should admit the limits of historians' knowledge and highlight the open lines of scholastic controversy. In both these respects this survey fails, by simplifying issues, and leaving the reader with a bogus sense of historical certainty. The author states categorically that Himeko has the meaning "Daughter of the Sun", that the Ainu are of "Caucasian type" and that the lands described in *Wei Chih* are "easily identified as Kyushu and West Japan". All these are contentious matters and should not be over simplified.

At other times the author's imagination runs too freely, with somewhat disturbing results. A section of *Kojiki* is transposed into "something like history by reasonable conjecture", and Robert Louis Stevenson is quoted on Yoshida Shōin. Both these exercises cut the line between history and romance and weaken confidence in the author's judgment. If imagination and research are carefully combined they may clarify the nerve patterns of an alien culture; but this work lacks this valid use of imagination. For the most part, it views Japan from a distant Western window.

Almost as worrying as the author's historical outlook are factual mistakes and curious misprints. The ruin of Azuchi is not the "White Heron Castle". The Shōwa Emperor is not the Emperor Shōwa. Go Daigo was not Do Daigo. And even in forward-looking Japan it is unlikely that the Government has already discussed "celebrating the two hundredth anniversary" of 1868.

By definition, introductory works are published for readers with little knowledge. Thus it is curious and unfortunate to refer to many unfamiliar places not marked on the frontispiece map. Economy may have compelled the publishers to limit themselves to one solitary map, but surely its microscopic lettering, and the book's midget typeface could have been avoided.

GORDON DANIELS

Robert D. Moscotti, *British Policy and the Nationalist Movement in Burma, 1917-1937*, xv+264 pp. Hawaii University Press (Asian Studies at Hawaii, No. 11), 1974.

This monograph is a revised edition of a Ph.D. thesis presented in 1950 at Yale University. Its title then was "British Policy in Burma, 1917-1937". Twenty years later, with publication in view, Dr. Moscotti tells us in his Preface, he re-examined the work in the light of the writings on modern Burma, which had appeared during the interval, notably the assessments by J. S. Furnivall and John Cady of the impact of British rule upon Burma, decided that major revisions were not called for, but changed its title. Both decisions, however, are open to question. A thorough revision could have turned a competent thesis into an authoritative work, while to change the title so as to emphasize the nationalist movement should have entailed a much deeper study of Burmese nationalism than the author has provided. And it soon becomes obvious that he has not equipped himself with sufficient knowledge of Burma's history, religion and culture to undertake such a task. He faithfully records the various phases and vicissitudes of the national movement during his period, but shows little understanding of them. This criticism applies also to his handling in his early chapters of such subjects as the Craddock Plan, the so-called restrictive provisions of the University Act of 1920, the national schools movement and even dyarchy itself. One looks in vain for a simple explanation of the actual working of the system in Burma. In commenting upon the early proceedings of the reformed Legislative Council he highlights its action in cutting the police budget, a mere manoeuvre, but ignores completely the struggle over the amendment of the University Act which caused the resignation of the British Secretary for Education and culminated in the appointment of a select committee, representing all sides of the chamber and presided over by the Minister of Education, himself a nationalist member of the Council. The committee presented a unanimous report on the reform of the university, which was accepted *nem. con.* by the Council, passed into law, and among other things led to the calling off of the nationalist boycott of government and missionary educational institutions which had started so dramatically in December 1920. Dr. Moscotti talks vaguely about the national schools campaign "dissipating" (p. 31), whereas what he should have made clear is that the transfer of education under dyarchy to the control of the elected majority in the Legislative Council completely altered the situation of the national schools.

When he passes on to the next main development of his period, the question of Burma's separation from India with all that it involved in Burma's political advancement, Dr. Moscotti faithfully sketches its main features, the rise and collapse of the anti-separation movement, the negotiation of the main features of the constitution which was to come into force in 1937, Saya San's rebellion of 1932, the arrival of the Thakins in the political arena, and the university strike of 1936, but the reader unfamiliar with these matters will have to seek elsewhere for an understanding of them.

There follow studies of special features of British policy directed towards preparing the Burmese for self-government. They are classified by Dr. Moscotti as (a) the development of political institutions, (b) the development of a viable social structure, (c) the

development of Burmese administrators, (d) the relationship of the individual to the government, and (e) the economic foundations of political self-rule. They are packed with information, but suffer from the defects of the author's knowledge of Burma and the Burmese noted above. For instance, in treating of the relation of the individual to government he fails to grasp that Burmese tradition classed *asoya*, government, among the great evils besetting mankind. In discussing the Burmanization of the services he overstates the difficulties arising from the insufficient number of Burmese educationally qualified for appointment. That may have been the situation at the beginning of his period, but it was soon rectified by Rangoon University which turned out a steady stream of well-qualified graduates who notably improved the standards of the services to which they were appointed.

For many of his judgments Dr. Moscotti relies upon the writings of J. S. Furnivall, whose opinions he accepts without question. This is understandable, for Furnivall had a remarkable knowledge of Burma, and devoted all his life after retirement from the Indian Civil Service to teaching the Burmese what he believed to be the essentials for successful independence. But his views were those of the reformer rather than the political analyst: they need checking. Dr. Moscotti therefore would have been well advised to have paid more attention to the contributions of Hugh Tinker and F. S. V. Donnison to the subjects he discusses. And why has he a completely blind spot when dealing with political agitation at village level and in a certain section of the Buddhist monkhood, regarding the influence of Sinn Fein and the Irish situation upon the Burmese nationalists? They often enough described themselves as "the Irish of the East".

The study ends with a chapter, "British policy in the balance", in which the author seeks to evaluate the main features of British policy during the thirty years of his period. In the light of the inadequacies of his knowledge his facile generalizations serve mainly as challenges to the historical researcher. A real opportunity has been missed.

D. G. E. HALL

Miraculous Stories from the Japanese Buddhist Tradition: the Nihon ryōiki of the Monk Kyōkai, translated and annotated with an introduction by Kyoko Motomochi Nakamura, xii+322 pp. Cambridge, Massachusetts, Harvard University Press, 1973 (London, Oxford University Press, £6.25).

This is an important addition to a number of translations of Japanese classics produced in recent years. The original stories compiled by the ninth-century monk Kyōkai have been a source of inspiration in literary works for many centuries, and have played a large part in fostering in the minds of the Japanese people the sense of karmic retribution (*ingāhō*). The text was previously translated into German by Herman Bohner and published in 1934 under the title of *Legenden aus der Frühzeit der japanischen Buddhismus*. The present English translation and elaborate annotation reflect the great advances made in the study of the text since then.

The translation is characterized by lucidity, but not without room for improvement, as for example: "they are foolish and deceive themselves, ignoring the consequences of good and evil deeds" (p. 99, l. 8-10) should be corrected to something like, "Ignorant persons entertain wrong views and do not believe in the consequences . . ."; "But the wise, who are well versed in both the Inner and Outer traditions, stand in awe and believe . . ." (p. 99, l. 10-11) to "But the wise, upon reading the Inner Scriptures and Outer Writings, stand in awe and believe . . ."; "a favorite of Emperor Yūryaku" (p. 102, l. 10) to "a very close attendant of Emperor . . ." (cf. German translation, "Leibkammerer in persönlichen Diensten", p. 64); "the result of the cravings in this world and heaven" (p. 281, l. 20) to "painful results of defiled acts of human and heavenly beings"; "only about five feet tall" (p. 280, l. 25, and p. 281, l. 25) to "only something more than five feet in height" (cf. German translation, "nur über fünf Ellen", p. 221); "about" means tentative orientation to the upper or lower spheres according to the working of the mind" (p. 281, l. 27-8) to "something more" is said of a man of indeterminate potentiality who turns toward the greater path."

Footnotes are elaborate ones, and are no doubt useful for the general reader. However, it seems to me that they are too dependent on the notes supplied in the Endō-Kasuga edition. It is regretted that some Buddhist terms and concepts are misrepresented. Note 16, p. 7, says that Skt. *sukhāvati* is translated as *gokuraku*, *jōdo*, *amrakoku* etc.; *jōdo* is a general term for a Buddha land, and so it should be excluded from these; besides, I have never known a case in which *sukhāvati* is translated as *jōdo*. "Cakravartin" is explained as "a universal king who turns the wheel of the land" (p. 66, l. 13-14); this interpretation departs from the traditional one among the Buddhists. *Guzeigan* is noted as "four great vows" (p. 100, n. 13) which Bodhisattvas make at the outset of their pursuit of Bodhi; the term is here used for Emperor Shōmu's determined vow, i.e., of building a big statue of Buddha, and it has little implication of the four great vows. "Lochana Buddha" (p. 100, n. 14) appears to be a mistake for "Rocana Buddha" or "Vairocana Buddha". Note 24, p. 170, should supply, as in other cases, the Sanskrit word for "Hell of Abi", which is *avici*. The same note is incorrect in stating, "hell is divided into eight divisions"; apart from the eight hells of heat which are described here, there are eight hells of freezing cold and a number of minor hells. One of the eight hells in the note, *Shūgō jigoku* is translated as "Hell of Assembly (All Living Beings)", which should be corrected to something like "Hell of Various Pains"; *shūgō*, Skt. *samghāta*, is traditionally taken to mean "various pains joining to torment the sinners". I would like to suggest that "Utmost Faith" in note 1, p. 187, be changed to "Sincere Mind" and "the essential sincerity which generates the physical act of prostration . . ." in the same note to "sincere mind with which one should perform the physical act of worshipping the Buddha . . ." The note to "Shōkanjizai" (p. 210) is inadequate in saying, "Kannon of the Hoke-kyō, Muryōju-kyō, Kegon-gyō, etc., in contrast to many tantric versions of Kannon"; Shōkanjizai is the normal figure of Kannon with two arms as distinguished from transformed bodies in various other forms. Contrary to the above explanation, the Hoke-kyō mentions transformed bodies of this Bodhisattva and some tantric texts do explain this form of Kannon (Taishō No. 1031, etc.). It is correct to translate *makkō* as "age of degenerate dharma" (p. 221), but the note to it, which explains *kō* as "an astronomical length of time" (n. 9), is contradictory to the context, because the age of degenerate dharma lasts for ten thousand years. Maitreya who lives in the Tuṣita Heaven does not "descend to this world at the end of the age of degenerate dharma" (p. 233, n. 6); traditionally, the length of time he spends there before coming down to this world to become a Buddha is calculated as 5,670,000,000 years. Further, I have noticed an omission in the translation: "Sākyamuni" (p. 221, l. 3) should read "Sākyamuni of the Auspicious Aeon (or Auspicious Kalpa)" and the term "Auspicious Aeon" (*kengō*, Skt. *bhadra-kalpa*) should be noted.

As regards Sanskrit spellings, *sthāvira* (p. 21, n. 84, and p. 294, Appendix C) is a mistake for *stāvira*; *prīṭā* (p. 78, n. 110) for *prajñā*; and *parīṭya* (p. 29, n. 128) for *pratiṭya*. The word "Pūrvavideha-dvīpa" (p. 50, l. 6 from bottom) should appear as "Pūrvavideha-dvīpa". The Japanese Buddhist term *ichisendai* (p. 61, etc.) is traditionally read as *issendai*.

The above is a relatively minor criticism as compared with the great success the translator has achieved in presenting the difficult text in a readable version. The mistakes pointed out above may serve to remind scholars of Japanese studies in general on how easy it is to misinterpret Buddhist terms.

H. INAGAKI

Blanche Christine Olschak in collaboration with Geshé Thupten Wangyal, *Mystic Art of Ancient Tibet*, 224 pp. + 514 illustrations (142 in colour). George Allen and Unwin, 1973. £10.50.

This large and handsome book – it measures some 12 by 9½ in. and weighs 3½ lb – aims to convey the spirit of Tibetan mysticism by explaining in the text accompanying the numerous illustrations of images and paintings the inner significance of each. This is done with sympathy and enthusiasm and a general lucidity that comes as a relief from

the high-flown mystification with which the subject is sometimes surrounded. The fundamental point is, quite properly, made more than once that virtually every product of Tibetan art is intended as a stimulus to meditative thought.

The excellent colour photographs in the first 112 pages give some idea of the profusion of Tibetan artistic achievement and show what a variety of detail is possible within a hieratic tradition that prescribes strictly the posture, proportions, colour, attributes and so on of the principal figures. More examples might have been included of the beautiful ritual vessels and implements which, too, are imbued with symbolic meaning. What is provided comes from all parts – east, west and centre, and from Bhutan and Nepal. The difficult question of schools of Tibetan painting, their development and dating is not pursued beyond broad assumptions which, in the absence of much precise guidance from Tibetan authors, is all that it is wise for a westerner to attempt; but the bibliography in this connection might well have included Gene Smith's splendid introduction to *Kongtrul's Encyclopaedia of Indo-Tibetan Culture* in Dr. Lokesh Chandra's *Sāta-piṭaka Series* (1970). Separate indices help one to track down the names of deities, personages, etc., the symbols described, spiritual schools, places, and artists.

The collaboration of a Tibetan geshé gives authority to the identifications but some small points seem to have gone astray. For example, although the xylograph at p. 46 does appear to represent the Green Tārā, the mantras round the figure do not, as is claimed, include the simple formula "Om Tāre Tuttāre Ture Svāhā" but several more extensive variants; and the one in the principal position at the bottom is more nearly that of the White Tārā. The painting at p. 78 is wrongly stated to show the Potala before it was completed in the time of the fifth Dalai Lama; in fact, the tombs of the Dalai Lamas down to the thirteenth can be seen. If the image on p. 92 described as that of a Dalai Lama known as Pad-dkar-'chang is correctly identified, it seems to be a rare representation of the puppet set up by Lha-bzang Khan in 1707 after removing the sixth Dalai Lama Tshang-dbyangs rGya-mtsho. He was called Pad-dkar 'Dzin-pa Ngag-dbang Ye-shes rGya-mtsho but was rejected by the Tibetans and does not appear in their list of hierarchs.

The second part of the book is devoted to a series of 300 xylographs of deities, religious teachers, tutelary spirits, etc., compiled in the eighteenth century by the iCang-skyā Hutuktu Rol-pa'i rDo-rje and recently published in India by Dr. Lokesh Chandra. These are explained in a clear and orderly manner, bringing out the relationship between the various figures in each group. But it is, perhaps, misleading to describe them as "The 300 Icons of Tibet". There are many more than that even in the dGe-lugs-pa tradition, let alone the rNying-ma-pa and bKa'-rgyud-pa; and if one were to try to use this series as a key to, say, the frescoes in the temples at Tsaparang, many would remain unidentified. The 300 are to some extent the personal choice of the iCang-skyā Hutuktu and that explains the presence, at his left hand, of figure No. 54 his contemporary the rJe-drung bLo-bzang dPal-ldan, the predecessor of rJe-drung bS-tan-pa'i mGon-po who became regent of Tibet in 1789, and, later, head of the Kun-bde-gling monastery at Lhasa.

Historical matters are the authors' weakest point. One may ask why, in the title, Tibet is described as "ancient". Tibetans as such can be traced back barely to the fifth century A.D.; their practice of Buddhism traditionally dates from the seventh century; and none of the objects illustrated, except for a rather irrelevant anatomical drawing from Tun-huang, seems earlier than the thirteenth century at best. In other respects too, there is an uncritical approach to antiquity. What, for example, are the "block prints from ancient times" cited as the authority for a wild claim to the Tibetans' gift of tongues in the eighth century? They are certainly not from that period. Nor do "the oldest texts" – viz. those from Tun-huang confirm the Licchavi origin of the early kings (p. 13).

But the book is not designed to be read as history and it will be warmly welcomed in its proper sphere for the pleasure and interest of its illustrations and as a valuable introduction not only to Tibetan iconography, but also to an understanding of what their religious art means to Tibetans.

H. E. RICHARDSON

Encyclopaedia of Indian philosophies, Vol. I: Bibliography, compiled by Karl H. Potter, Delhi 1970. Rs. 80.00.

This is the first volume of an ambitiously conceived project. On the announcement in the preface, "this Bibliography will, with additions and revisions, constitute in effect the table of contents for subsequent volumes which . . . will attempt to provide a definitive account of current knowledge about each of every extant work of the system for which a summarizer can be found". Even by itself the volume under review is of considerable merit. For it encompasses a mass of related bibliographical material which is not to be found brought together in any other publication.

The core of the volume is Part I, where entries consist of Sanskrit texts, both printed and MSS., and "authors whose dates are known". Here a chronological arrangement was undertaken. Though in principle informative, this procedure inevitably involved the adoption of a great deal of dating which is disputable or speculative. Part II is a supplement consisting of "Sanskrit texts, authors' dates unknown". Part III, devoted to secondary literature, comprises titles of books, articles and doctoral dissertations. It contains materials in leading Western and Indian languages and in Japanese. Here the arrangement is according to system of thought. Three indices - of names, titles and topics - which serve as keys, conclude the work.

That the compiler is not unaware of deficiencies in the effort and aspires to improve it is now gratifyingly evident from the recent publication in the *Journal of Indian Philosophy*, ed. B. K. Matilal, Vol. 2, Nos. 1 and 2, of hefty supplements to the Bibliography, the first two in a contemplated series. Numerous entries have here been revised or expanded, thus enhancing the usefulness of the work under review. Further extensive revision is, however, still badly required. This may be exemplified by the following observations.

What has been entered in No. 3057 on p. 186 as a translation of Śrīharṣa's celebrated *Khaṇḍanakhāṇḍakhāḍya* turns out on examination to be a translation of an astronomical treatise by Brahmagupta bearing the similar title *Khaṇḍakhāḍya*. In a similar manner on p. 284 Rāmaḥadra Sārvabhauma's *Siddhāntasāra*, a MS. in the Palace of Tanjore, is wrongly entered as a commentary on a Navya-nyāya text, whereas in fact it is an independent treatise on Vedānta. In the section on Vedānta, entry No. 1608 on p. 92, two distinct works by Paul Deussen are confounded: (1) *Das System des Vedānta*, Leipzig 1883, an expository essay, and (2) *Die Sūtra's des Vedānta*, Leipzig 1887, a translation into German of 'Sāṅkara's commentary on Bādarāyaṇa's *Brahma-sūtra*. Furthermore, Charles Johnston's English translation of (a) is mistaken to be of (b).

The quality of treatment in the different sections is quite uneven. In contrast to the section on Nyāya-vaiśeṣika, which could be said to be fairly exhaustive, other sections, such as Buddhism, are markedly inadequate. Thus, for instance, in entering translations of Vasubandhu's *Vimśatikā*, the following three should have been incorporated: (1) E. Frauwallner's, in his *Die Philosophie des Buddhismus*, Berlin 1959; S. Bagchi's, in the Nava-Nalanda-Mahāvira Research Publication, Vol. I, Nalanda 1957; (3) M. Tivari's Hindi translation, Varanasi 1967.

Probably the least satisfactory section is the one on Grammarian Philosophy. Three glaring omissions here are: (a) "Audumbarāyaṇa's theory of language", in *BSOAS*, Vol. 14, Part I, pp. 73 ff.; (b) "Theories of general linguistics in the Sanskrit grammarians", in *Transactions of the Philological Society* (Oxford) 1951, pp. 27-46; (c) "Some Indian theories of meaning", in *Transactions of the Philological Society* (Oxford) 1953, pp. 161-79. For these three articles by J. Brough constitute a landmark in the study of this field and cannot be ignored. Among other significant contributions in this field which have been omitted are those by D. S. Ruegg, B. K. Matilal, J. F. Staal and M. Biarreau. Incidentally, for an up-to-date useful bibliography in this field reference may be made here to the recent publication *A Reader on the Sanskrit Grammarians* by J. F. Staal (M.I.T.).

The treatment of secondary literature in Hindi fails to include noteworthy works such as Narayan Mishra's sub-commentary on Haridāsa's *Nyāyakusumāñjali* vṛtti,

Varanasi 1968, and Badrinath Shukla's commentary on Keśava Miśra's *Tarkabhāṣā*, Varanasi 1968. Both publications have to offer more than their titles promise. Caution is also called for in using the references to secondary literature in Japanese, as may be illustrated by the following howler. Entry No. 6326, in the Sāṅkhya-Yoga section, reads: "G. Suva, 'On a commentary on the Yoga system found in Tsuan-hsang'" [sic.] But a correct translation of the underlying Japanese title would yield: ". . . On a commentary on the *Yogācārabhūmiśāstra* in a MS. from Tun-huang". And accordingly the entry should have been classified under "Buddhism", not under Sāṅkhya-Yoga. The important topical index is shabbily done and has numerous errors of omission and commission. One derives scant comfort from the editor's note of advice: ". . . readers should use their imagination and patience in consulting this index. Remember also that the citations are based on the titles of books and articles, which may not fully or accurately reflect the contents of the item" (p. 795). This is essentially correct. Misprints are not infrequent throughout the work. For instance the celebrated name Bādarāyaṇa is wrongly spelt in the index of titles and altogether omitted in the index of names of persons. The indispensable list of abbreviations is not carefully done either. It consists of a miscellany of recurrent titles of leading periodicals and semi-popular booklets. Furthermore, it vexatiously fails to include and decode a good many abbreviations referred to in the body of the compilation (e.g., ADO and AIPC on p. 594).

The scope of this essential reference-book and the needs it purports to cater for would suggest that improvement might be gained by incorporating references to essential reviews, encyclopaedias (e.g., the *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera; *Encyclopaedia of Religion and Ethics*, ed. Hastings) and other pertinent reference-books (e.g., the *Nyāyakosa* by Jhalakīkar; the *Mīmāṃsākośa* by Kevalānanda Sarasvatī). Admittedly, the sheer magnitude of the undertaking, especially since limitations of language and place of publication have hardly been applied, may absolve the compiler from much of the criticism for not being exhaustive. But on the other hand, as far as the secondary literature is concerned, the work might have been rendered more selective, less indiscriminate, by applying a limitation of level. In its present shape the bibliography is neither exhaustive nor selective.

These observations, however, are not to detract from the compiler's evident credit for this eminently useful bibliographical tool. Despite its inadequacies and the haphazardness in the execution of the task, the compiler has earned the gratitude of all concerned with India's philosophies.

T. GELBLUM

Igor de Rachewiltz and May Wang, *Index to Bibliographical Material in Chin and Yüan Literary Works, Second Series*, 96 pp. (Oriental Monograph Series No. 11) Canberra. Faculty of Asian Studies in association with Australian National University Press, 1972.

This is the second volume of a bibliography designed to supplement the *Combined Indices to Thirty Collections of Liao, Chin and Yüan Biographies*. In its sixty-six works have been indexed, most of them collected writings, but also including relevant material from Taoist and Buddhist hagiographical and historical works. Most of the material is of the Yüan period, but a few works by early Ming authors have also been included as they contain biographical information on Yüan personalities. There is an appendix listing the biographies of Chin and Yüan personalities in the extant chapters of the *Yung-lo ta-tien* and a list of additions and corrections to the First Series (1970).

GEORGE WEYS

M. C. Ricklefs, *Jogjakarta under Manghbumi 1749-1792, A History of the Division of Java*. xv + 463 pp. London, Oxford University Press, 1974.

Javanese history, as distinct from that of the Dutch in Java, in the latter half of the eighteenth century, has until now received little attention. There has been such a notable output of work on earlier periods by Dutch and Javanese scholars that the neglect of this one is surprising, especially so when one bears in mind that, as Dr. Ricklefs tells us, the eighteenth century is the earliest period in Javanese history for which there are abundant contemporary sources, so that the historian is not faced with "the considerable problem of later interpolations" (p. xv). It may be that, after the fall and partition of the empire of Mataram, Java did not offer the historian a sufficiently heroic theme, for the Dutch Company was in the last stages of decline, a united Java could have overwhelmed its depleted forces, yet the division of Mataram was allowed to become established, the Dutch presence accepted, and explained away. What later eighteenth-century Java does offer, however, is the reign of one of the most remarkable men in the island's history, the founder of the Jogjakarta kingdom and dynasty, abundant evidence of how Javanese state life functioned, and the way in which the division between the Surakarta and Jogjakarta kingdoms, regarded at first by both sides as a temporary expedient, became permanent. In addition, two more major themes are dealt with in this admirably researched book: the effects of the Dutch presence upon Javanese affairs are given realistic appraisal, and the remarkable outburst of Javanese literature, which this period witnessed, is given detailed and authoritative treatment. The result of Dr. Ricklefs' labours is a work of distinguished scholarship filled with information that will be new, and very welcome, to most students of Javanese history. His careful analyses of his indigenous source material, and his translations of excerpts from it, while essential to his argument, are an added attractive feature. These Javanese writings, composed in poetic form, present rigid patterns of historical change in which the past is seen as cyclical: the turn of the century - in Javanese reckoning - was linked with events of a cataclysmic nature. "If the historical pattern was not fulfilled by political reality," writes Dr. Ricklefs, "it could be ritually observed in literature." (p. 187). And as the Javanese writers believed in the magic power of the written word, the historian has to make his way through pseudo-historical extravaganzas apparently bearing little relation to sober fact. Happily, however, for this period there is a great mass of detailed Dutch records by which to check up. Nevertheless, a good knowledge of Javanese literature is essential, as this book amply demonstrates. The Javanese attitude towards the Dutch receives a good deal of attention from Dr. Ricklefs. He disposes of the myth that the Westerner "was the most important element in the calculations of others" (p. 363), and rejects the view that this period can be described in terms of Dutch colonialism. The Javanese, he tells us, regarded their relationship with the Dutch as of secondary importance. Dutchmen themselves they regarded as clowns, like the *panakawans* of the shadow-drama; but as these were also wise, even divine, figures, and this aspect of their character was as important as the funny side, so the Dutch must be treated with respect. Javanese myths wove around them an amazing web of pseudo-history to legitimate their position on the island. Through it Dr. Ricklefs guides the reader with clear directions. Equipped with footnotes on a lavish, but essential scale, an adequate glossary of Javanese terms, a good bibliography and maps, the book is a notable addition to the London Oriental Series of the School of Oriental and African Studies.

D. G. E. HALL

J. Thomas Rimer, *Toward a Modern Japanese Theatre - Kishida Kunio*, Princeton University Press, 1974.

A strong theatrical tradition has existed in Japan for more than 600 years, and it has enriched itself over the centuries by maintaining the existence of old forms as it developed new ones. Japan is thus uniquely rich in examples of its dramatic history,

ranging from a wide variety of folk performances, through the classical Nō, the puppet theatre, Kabuki and various modified forms developed over the last hundred years or so to, finally, the Shingeki or "New Theatre", which arose after the Meiji Restoration of 1868 and was based on the modern theatre of the West.

The turmoil of the Restoration brought into Japan a flood of new techniques and ideas with which the country and its people are still struggling to come to terms. Inevitably, the story of the New Theatre in Japan is a complex one, reflecting not only the original surfeit of revelations from the West, but also the developing scene within Japan itself. It is, however, by the same token a fascinating and interesting story, valuable as a unique case in the history of the theatre, and as an expression of the changing Japanese society. Unfortunately, the New Theatre has attracted less serious attention than it warrants, even within Japan, but in this book the author has given us an informative and serious study which sets an excellent standard for the further work on this subject which will surely follow.

The main subject of the book is Kishida Kunio (1890-1954), "the finest playwright in Japan before the Second World War", who studied with the director Jacques Copeau in France for a couple of years in the early 1920s and then played a large part in developing in Japan what he described as "genuine drama", in opposition to the stereotyped traditional drama such as Kabuki and the blatant propaganda of the proletarian drama. (The index, incidentally, does not list this or any similar term, in spite of the importance of the topic, but it is a measure of the high standard of the book that its only apparent weakness is the mechanical compilation of the index, which has led to the listing of all the names quoted but not of more general subjects of discussion.) The treatment of this main subject is preceded by an account of "The Movement for a Modern Theatre in Japan before 1925". This provides the necessary background for the detailed discussion of the various aspects of Kishida's position and achievements from then on. This all adds up to a scholarly, overdue, and therefore most welcome contribution to the study of the theatre and of Japan.

P. G. O'NEILL

Mirror, Sword and Jewel, by Kurt Singer, edited with an introduction by Richard Storry, 174 pp. London, Croom Helm, 1973. £3.75.

It is rare in these days of increasing academic specialization to encounter a book like *Mirror, Sword and Jewel*. It represents an ambitious attempt to discern, delineate and relate the essential characteristics of Japanese behaviour, attitudes and culture, and Richard Storry does not exaggerate when he describes it in his introduction as a remarkable *tour de force*. In his perception of underlying patterns and connections Singer, a German scholar who died in 1962, ventured beyond the normal academic limits. The range of his interests was far from bounded by the subjects he taught in Japan in the 1930s - economics and sociology - and his philosophical background led him to subordinate description and analysis to a basically metaphysical approach, particularly in the chapters which deal with art, literature and cosmological attitudes. What makes the work so striking and so successful, however, is the imaginative sensitivity and penetrating insight displayed by the author, helped perhaps by the opportunity for mature reflection during the decade which elapsed between his departure from Japan in 1939 and his writing of the manuscript of *Mirror, Sword and Jewel*. Singer's argument is hardly possible to summarize, for though he emphasizes a small number of key themes and basic characteristics, some of which, such as the significance of children's upbringing, the importance of small groups in the functioning of larger organizations and society in general, and the desire to follow procedures which ensure the avoidance of conflict in social relations (what Singer terms "the law of harmonious flow") have been widely recognized, while others, like "nearness to origins" and the temporal, as opposed to spatial, orientation of the Japanese, are relatively novel, his real distinction lies in the subtlety with which he explores these themes and reveals their operation in diverse aspects of Japanese life. Short though it is, this book is perhaps studded with

more profound insights than any other work on Japan. It should prove a rich quarry for those seeking stimulating or provocative quotations, all the more so because every page is written in a memorable prose style which combines elegance with economy. Singer's observations on the Japanese attitude towards law offer a good example: "Law has not emerged from the stream of common life as a sphere of its own, opposing to the fluidity and many-sidedness of common life an abstract form, rational, hard and lucid like a crystal, objective and implacable. Between law and custom, habit and convention, order of nature and order of reason, natural inclination and social duty, no rigid demarcation lines are drawn. Everything remains contingent on circumstances, subject to swift transition."

It is necessary to add that Singer's style and approach are not without their dangers and disadvantages. It can be tantalizing, even irritating, to encounter, as one sometimes does, a sweeping assertion about Japanese attitudes without any indication of what led the author to such a judgment, and one suspects that some readers lacking background knowledge of Japan will be tempted to interpret some statements too broadly or too literally. Even with Singer's amplification, for instance, a sentence like "The Japanese are difficult to understand, not because they are complicated or strange, but because they are too simple" could easily be misunderstood. Apart from the occasional ambiguities and obscurities, which are perhaps inherent in the author's style and approach, *Mirror, Sword and Jewel* contains a certain number of questionable assertions, as, for instance, when Singer lends support to the idea that the Japanese have difficulty in enduring long hardship and adversity. One might also argue that certain basic influences or modes of expression, such as rice cultivation and the spoken language, are treated too cursorily. These minor reservations aside, how far can this book be accepted as an abiding interpretation of the fundamental patterns of the Japanese nation? Two qualifications spring to mind. One relates to the period of Singer's stay in Japan. It is not so much that Japan has changed since the war, since few would feel confident to measure the significance of these changes. Rather it is that the years 1931-9 saw an exaggeration of certain patterns of behaviour, such as extreme desire for consensus and harmony, which appear to be at least partly reflected in Singer's perception. The other qualification is that in his pursuit of the essence of Japan, the author gives a misleading impression of a totally monolithic culture, lacking diversity, whether social or regional. Against this, however, the reader will find an extraordinarily integrated view of Japanese society as a whole, one which reveals the "unity in disorder" which Singer quotes as the description of a Japanese diplomat before he himself left for Japan in 1931. It is fortunate that this manuscript was not lost after his death, for there are few books on the Japanese nature which can rival it.

R. L. SIMS

Kirsten Yumiko Taguchi, *An annotated catalogue of Ainu material in the East Asian Institute of Aarhus University*, 136 pp. (Scandinavian Institute of Asian Studies monograph series No. 20). Lund: Studentlitteratur, 1974. \$7.00.

In spite of the increasing, yet belated, interest taken by Western scholars in the rapidly disappearing Ainu of Hokkaidō and neighbouring islands there can be few institutions in Europe and certainly in the U.K. that can boast such an important and extensive collection of materials dealing with their culture as the East Asian Institute of the University of Aarhus.

The present work, a catalogue of that collection, supplemented by lists of books in the East Asian Institute, University of Copenhagen and ethnographic material held by the National Museum in Copenhagen, firmly places the E.A.I. on the map as an important centre for Ainu studies in Europe.

The catalogue may be divided into three parts dealing with recorded material, literature and ethnographica respectively, these being preceded by an introduction to the area of study, including short biographical notes on past and contemporary scholars

in the field and a statement on the present state of research. This is followed by a list of Ainu from whom information has been collected. It is regrettable that many have, in recent years, passed away.

The first section of the catalogue proper lists some seventy-three recordings which range from conversations and vocabularies to examples of a wide selection of "Yūkar" (epic poems) and folk tales. The author has not only collected a substantial amount in the field but has supplemented this with recordings made by Suzuko Tamura, Kyōko Furukawa, Jirō Ikegami, Tōru Asai and Søren Egerod. This collection is surely unique outside Japan. There follows a short list of maps.

The author, whom one should add was responsible for acquiring the bulk of the material for the E.A.I., has taken great care to provide short, though far from inadequate, annotations which are of particular value in the next, the bibliographical section of the catalogue. Any individual or institution contemplating building up a like collection would be well advised to pay particular attention to this section, although, as the author points out, it is becoming increasingly difficult to obtain many of the earlier publications.

Finally the annotated lists of ethnographica in both the E.A.I. and National Museum show that it is now possible to make a serious study of such material in Europe. One regret is, however, that the National Museum appears not to have acquired any new items since 1959, the date of the latest entry.

The present work is a credit to the institutions involved and in particular to the author who has made this wealth of important material available with the compilation of an excellent catalogue.

BRIAN HICKMAN

Half the World. The History and Culture of China and Japan, 368 pp., 530 illustrations (160 in colour), 370 photographs, engravings, drawings and maps. Edited by Arnold Toynbee. Thames & Hudson, London, 1973. £8.50.

This handsome volume forms a valuable and attractive introduction to the study of East Asia. It deserves a warm welcome from scholars, historians and teachers; school libraries and public libraries should stock copies for the benefit of those who contemplate taking a course in East Asian studies; and it should be placed on reading lists for undergraduates who are in the initial stages of honours degrees course which involve Chinese and Japanese history.

Half the World complements a number of single volume histories that are concerned with China or Japan. It is compiled in an engaging way so that the illustrations both attract the interest of a reader and sketch the main points that are covered in the text. The illustrations themselves have been chosen with great skill from sources that rarely appear in other publications; they display the different features of an historical situation or problem and reveal a number of characteristics of the Chinese and Japanese way of life. The faithful reproduction of the prints, whether in halftone or colour, avoids garishness and vulgarity except when those qualities pervade the original; and many pages of the book are worthy of aesthetic appreciation as objects of beauty in themselves.

The book includes some models of clear exposition, such as the chapters by Professors Glahn (*Signs and Meanings*) and Twitchett (*The Middle Kingdom*), and some statements that are couched in dramatic or bombastic terms where a more sober treatment and mode of expression would be appropriate (Professor Cohen's chapter, *Europe goes East*). Dr. Sheldon (*Feudal Japan*) and Professor Toriumi (*A new role for Japan*) contribute straightforward and objectively written attempts at historical interpretation, while Professor Chesneaux's particularist and regrettably propagandist approach (*Rebellion, Reform and Revolution*) is of an entirely different order, that is hardly suitable for inclusion in a serious "Study of History". Some of the chapters, e.g., those of Dr. Blacker (*Cult and Creed*) and Professor Keene (*A Literature of Court and People*) are marked by a clarity and delicate sensitivity that reveal an identification with their

subjects that can yet encompass a reasoned criticism. A stylistic contrast may sometimes be seen between a contributor's writing and the editorial introduction which precedes it, and which at times overstates a writer's case or alters the balance significantly; some of the captions to the illustrations could have been phrased and framed with greater care.

The balance and treatment of the individual chapters necessarily reflects the contributor's personal interests. Professor Tsukamoto (*Chinese Culture Overseas*) sees his subject in terms of the extension of Buddhist influence from China, where other scholars would concentrate on other aspects. Dr. Nakayama (*The Empirical Tradition*) selects a number of topics of interest but does not attempt a description of the ordered advance of science and technology over the centuries. In Professor Chan's chapter on Chinese philosophy and religion (*The Path to Wisdom*) a reader might expect to find more on the nature of the original beliefs that gave rise to some of the earliest material evidences of human activity in China. Professor Lattimore (*Beyond the Wall*) writes more of the developments of the second than of the first millennium of imperial China's history, and some may argue that it was in the earlier formative stage that the pattern for foreign relations was set. Professor Liu (*Worlds and Language*) concentrates on Chinese lyrical writing to the virtual exclusion of China's didactic literature—many Chinese would believe that China's historical, philosophical and institutional writings exerted a more permanent influence on her history than that achieved by her poets.

No reader would expect this volume to cover all aspects of the Chinese and the Japanese past. Despite some obvious gaps, the selection of topics is well balanced and will do much to provide a fair context wherein the present may be considered in the light of the past. Necessarily this attempt to present the outstanding issues of East Asian history stimulates thought on their general implications; and although the doyen of history who edits the book has regrettably not felt able to append a long prologue or epilogue, there are a number of general considerations provoked by the text which are worthy of attention. These may be grouped under the five main headings of the contrast between the Asian and the other "half" of the world; the major trends and turning points of Chinese and Japanese history; the most splendid moments of East Asian civilization; the differences between China and Japan; and the question of continuity, change and revolution. It is to be hoped that the next edition of the volume will include an attempt to draw these points together.

MICHAEL LOEWS

Judith Treistman, *The Prehistory of China, an Archaeological Exploration*, 156 pp., 22 plates, 13 figs. David & Charles, 1972. £2.50.

Miss Treistman's study of pre-historic China begins with Paleolithic and ends with the Chou dynasty (1027–221 B.C.). This immensely long and diverse period is encompassed in a bare 150 pages in small format. In such a brief space an exhaustive treatment of the subject is obviously impossible. However some omissions are sufficiently striking as to need some comment. The neolithic period for which there is now widespread archaeological evidence is only briefly described, and large areas are ignored. Conspicuously weak is the discussion of the Lung-shan culture, one of the major neolithic cultures, and completely missing is any reference to the Ch'ing-lien-kang culture. This latter local neolithic development in Kiangsu province is particularly interesting for the fine painted ceramics which were manufactured in the area. These elaborate vessels pose important questions about the whole development of neolithic cultures in China. For example there are questions to be asked about the possible connections between the painted pottery of the Yang-shao culture area of Honan and westward and that of Ch'ing-lien-kang, and the implications these may have for our understanding of the two different societies.

In fact this omission of the painted pottery Ch'ing-lien-kang culture is only one of the casualties of Miss Treistman's rather summary treatment of artifacts in general.

Another is the decoration of Shang dynasty bronzes and the part these played in that society. This is passed over in favour of emphasis on the technical processes of bronze casting and the social organization on which these were dependent. But other problems also arise in the discussion of the bronze age. This long period was a time of great complexity and advance in China. Yet while the Shang dynasty is discussed at some length, this is not balanced by an equivalent section on the Chou. On the other hand two minor states contemporary with the Late Chou period, Pa in Szechuan province and Tien in Yunnan are given some prominence. In fact this imbalance obscures one of the most crucial features of China before the Han period, that is the regional diversity which was reflected in the political divisions. Pa and Tien were only special cases in this general scheme. More space therefore might have been given to other major states such as Yen or Ch'u, to say nothing of Chin, Ch'in or Wei.

Miss Treistman has two main methods of approach which bring about some of these omissions and imbalance. She uses in the first place much valuable space in the all too brief survey to create a picture in words of the daily life of the periods she is discussing. Much of this is speculative and even where it is based on direct archaeological evidence the foundations of her argument are not made explicit. At the same time important detail has had to be omitted for lack of space. Thus her pictorial descriptions do little to advance her case. Furthermore she has been at some pains to avoid the conventional structures and terminology and has substituted her own, such as "forest efficient" and "village farming efficiency" for the hunting and gathering of pre-neolithic societies, and for the settled societies of the neolithic itself. In this way she successfully avoids the more usual period and culture divisions which have been traditionally related to particular sites as in the Yang-shao of the Lung-shan cultures. Unfortunately this will make comparisons with other works on the subject difficult for the general reader.

This choice of terminology and indeed some of the individual topics which Miss Treistman has chosen to emphasize arise from her interest in technology. This is a legitimate concern especially as in this field China made significant contributions in these early periods. However, this emphasis on technology has had more influence on her language than it has in providing a unified theme for the book. For example, the detailed description of the workshops at the early Shang capital at Cheng-chou is not integrated into an account of the development of high-fired ceramics, the influence of these upon bronze casting, and subsequently on iron casting. Thus this interest in technology fails to develop into a systematic basis for the elaboration of the author's special concerns.

Finally it must be said that one of the greatest problems in appreciating the ideas set out in this book is the style adopted by the author. Technological terms are misused for imaginative description as in the "trajectory of time" and the "chronologically calibrated lense". In consequence whole passages are dense with imagery which does not add materially to the sense and which indeed confuses. This style is part of the author's intention to create a picture or to "impressionistically wash in" as she herself describes her method. Unfortunately elaborate metaphors, semi-technical terms and an attempt to create a visual picture of the distant past are no substitute for detailed factual analysis of the mass of archaeological material now available. In the absence of an attempt to make use of archaeological reports as a convincing basis for the description this book appears slight and insubstantial.

JESSICA RAWSON

Uyeda Akinari, *Tales of Moonlight and Rain. Japanese Gothic Tales*. xxix + 150 pp. Translated by Kengi Hamada. Columbia University Press, New York and London, 1972. £3.80.

This is the first complete translation into English of the whole of Akinari's *Ugetsu Monogatari*, in book form, and by one hand. The nine stories have previously been translated into French – brilliantly – by René Sieffert, and by various hands into

English in periodicals. Some of the material has reached a wider audience through Mizoguchi's film *Ugetsu Monogatari* (1953), though Kurihara's earlier film of one of the stories (*Fasei no In*, 1920) is almost totally unknown.

As the basis of his translation, Mr. Hamada has of course used the Nihon Koten Bungaku Taikei text established by Nakamura *et al.* (Iwanami, Tokyo, 1960 edn.). He has also used the *Ugetsu Monogatari no kenkyū* by Shigetomo Takeshi (Ki), but, curiously, makes no reference to the later work by this author, *Ugetsu Monogatari Hyōshaku*, which contains notes, grammatical analyses, and a modernized version of the text. He makes no reference to any other modern translation, nor to Lafcadio Hearn's rendering of one of the stories, "Of a Promise Kept" (*A Japanese Miscellany*, London, 1905). His version is prefaced by a biography of Akinari, and a "critical interpretation" of the tales by Dr. Takata Mamoru of Tokyo University. Under the joint auspices of that university and Columbia, one might have expected that this would be an authoritative volume. In fact, the treatment of the tales is very idiosyncratic, almost casual in parts, so that a reviewer is bound to wonder what principles have presided over Mr. Hamada's translation.

Where he can be read with profit is in occasional stretches of easy-running English. On the other hand, he can fall into contemporary jargon: "he had developed a philosophy of life patterned after the ancient mores"; and the casual approach to style leads to a cavalier treatment of certain details, unexplained allusions and not easily comprehensible motivation. The place name Uo-ga-hashi is rendered as Uwogasaki. People eat "a fresh *namasu* salad of fish and vegetables", a very odd rendering indeed, since it requires a further translation or a footnote, which it does not get. The final paragraph of "Kikka no chigiri" is simply left out. The original sequence of the tales has been altered, for no apparent reason. In other words, what Mr. Hamada has been about is not so much a translation as a re-moulding of *Ugetsu*, omitting here, adjusting there – possibly in order to avoid a cluttered text overloaded by footnotes.

The extremes to which this philosophy can lead are illustrated by the Hearn version referred to earlier. Hearn did not know Japanese, or at any rate not very well. His pupils furnished him with drafts of stories or tales from folk-lore to which he gave a final polish to make them his own. His "Of a Promise Kept" omits much of the incidental detail of the original and concentrates upon the central message, fidelity to a promise. Mr. Hamada seems to have opted for an uneasy course midway between this technique and a full-dress version with annotated references. The result is very much a curate's egg, and leaves the field clear for a less approximate and better-informed translation.

LOUIS ALLEN

Alex Wayman, *The Buddhist Tantras: Light on Indo-Tibetan Esotericism*. 247 pp. Routledge and Kegan Paul, London, 1973. £6.25.

Professor A. Wayman has made another great contribution to the study of the Buddhist esotericism. The book throws light on many Tantric ideas which are shrouded in mystery and brings us nearer the threshold of the "secret" doctrine. The book mainly contains the results of the author's recent studies on Mkhas grub rje's *Rgyud sde spyi'i nam par gzag pa rgyas par brjed* and the *Guhyasamājatantra*. In spite of the highly technical nature of the book, it also serves as a guide for beginners. By way of presenting the basic ideas of Tantricism, the author corrects popular misconceptions and superficial observations which have misled people into believing that the Buddhist Tantras are degenerate cults.

As the subtitle shows, the book aims at throwing "light on Indo-Tibetan Esotericism". It is to be remembered that there is another tradition of esotericism which found its way to China and Japan from India. These two traditions share common ideas while each achieving its own peculiar development. When the meaning of a Tantric term is not clear in one of the traditions, one may refer to the other tradition for more clarification. In Chapter 11 (p. 128 ff.) the author discusses at considerable length (in

fact, a summary of his article in the *Mélanges d'indianisme à la mémoire de Louis Renou*, Paris, 1968) the correct forms and meaning of *saṃdhā-bhāṣā*, etc. This problem has already been discussed, mostly from the view-point of the Indo-Tibetan tradition, by scholars such as M. Eliade (*Yoga: Immortality and Freedom*, New York, 1958), D. L. Snellgrove (*The Hevajra Tantra*, London, 1959), and Agehananda Bharati (*The Tantric Tradition*, London, 1965). The author here concludes that the correct forms are *saṃdhā-bhāṣā*, *saṃdhi-bhāṣā*, and *saṃdhyā bhāṣā*, which he translates as "twilight language" or "language in the manner of twilight". Thus he rejects other translations as irrelevant, such as "intentional language" (M. Eliade and A. Bharati) and "secret language" (D. L. Snellgrove). However, from the Indo-Chinese Buddhist tradition, one can see that "secret" and probably "intentional", too, are appropriate translations. The following examples will be sufficient to clarify the point.

Laṅkāvatāra (ed. B. Nanjo; glossary by D. Suzuki):

saṃdhāya, 密意而, 以...密意 (with secret intention),
saṃdhyā-bhāṣya, 隱覆之說 (exposition with hidden implications), 秘密之說
(exposition with secret implications),
saṃdhi, 深密 (deep and secret), 密意 (secret intention), 密意說 (exposition with secret intention);

Bodhisattvaśāstra (ed. U. Wogihara; glossary by H. Ui):

saṃdhāya-bhāṣita, 密意語書 (words spoken with secret intention),
saṃdhāya-vacana, 密意言義 (significance of the words spoken with secret intention);

Saṃdhinirmocana (tr. E. Lamotte):

saṃdhāya-vacana* (reconstructed from Tib. *dgois te bśad pa*), 甚深密意言說
(exposition with very deep hidden intention);

Saddharmapūṇḍarīka (ed. Kern and Nanjo; Chinese translation by Kumārajīva):

saṃdhā-bhāṣya, 隨宜所說 (expounded expediently), 我意難可測? (my intention is hard to fathom), 方便隨宜所說 (expounded in accordance with the expedient means),
saṃdhā-bhāṣita, 隨宜說法 (expedient exposition of the Dharma),
saṃdhā-vacana, 隨宜而說法 (expediently expound the Dharma), 隨宜方便事
(matter of expedient means),
parama-saṃdhā-bhāṣita-vivaraṇa, 方便門 (expedient method).

"Saṃdhi" and other forms were thus generally translated as 密意, "secret or hidden intention"; the implication is that the Buddha's real intention is so abstruse and subtle that it is not explicitly known. The words spoken by the Buddha are simply "expedient" (方便, 隨宜) expositions, through which he meant to lead men to the higher truth.

Among the author's novel ideas, the possible influence of Greco-Roman concepts upon the Buddhist Tantras (p. 22), the early dating of the *Guhyasamāja* (p. 13 ff.), and the origination of the concept of the ten Bodhisattva stages from the ten-month intra-uterine processes of an embryo (p. 41) are perhaps to be more closely studied to acclaim a universal recognition.

I doubt if the symbolical meaning of the flower, i.e., *saṃdhi*, in the Buddhist Tantras is also found in a Zen episode that the Buddha revealed the truth by lifting a bouquet of flowers (p. 74). In the Zen tradition, the ultimate truth can be revealed by anything: bamboo, tree, mountain, etc. It is not probable that the flower had a certain symbolical meaning as the author thinks. Besides, it would be wrong to assume that the Zen spirit is a specific form of *saṃdhi* as distinct from *prajñā* and other meritorious qualities which the lamp, etc., are said to represent.

Lastly, the scope of the Buddhist Tantras being vast and variegated, it is hoped that the study of the Indo-Tibetan tradition on which Professor A. Wayman has done so much original work will be carried on side by side with that of the Indo-Chinese tradition.

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