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Reviews (IV)

by
the Editor
with an added note by
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Reviews (IV)
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YU Taishan. *Saizhong shi yanjiu (A Study of Saka History).* Peking [?]: Zhongguo Shehui kexue chubanshe, 1992. 3 + 307 pages.

The author is an energetic researcher in the History of Sino-Foreign Relations Section (Zhong-Wai Guanxi Shi Yanjiushi]) of the History Institute of the Chinese Academy of Social Sciences. His specialty is the history of early contacts between China and the peoples of Central Asia and he has previously written a monograph on the Hephthalites (*Yeda shi yanjiu* [Jinan: Qilu shushe, 1986). As a scholar able and willing to cite works in Chinese, Japanese, English, French, and German, Yu would appear to have the basic qualifications for pursuing research in his demanding field. Another positive characteristic of Yu's scholarship -- essential for serious study in Central Asian history -- is his use of Middle Sinitic reconstructions when attempting to equate sinographic transcriptions with phonetic representations of the names of peoples and places in Western texts. One of the most frustrating banes of the researcher on Central Asian history is the proliferation of sinographic transcriptions of proper names. Chinese texts offer rich resources for the study of Central Asian history, but the multiplicity and imprecision of their references to specific peoples and places are notorious. Yu recognizes these problems and does his best to cope with them. Naturally, it would be better if he could employ Han or late Old Sinitic reconstructions for these purposes. Inasmuch as these reconstructions are still being argued over by historical linguists themselves, however, Yu may be excused for relying on Middle Sinitic instead for the time being.

Yu displays a good command of primary and secondary resources up through about the middle of this century; he is particularly familiar with and adept at extracting useful data from Chinese historical texts. His control of the most recent scholarship -- especially in journals -- is limited. This is no doubt a function of the resources available to him in China. There is, however, one huge area of pertinent information to which Yu has ready access in China, yet which he has left virtually untapped -- archeology. It is obvious that Yu is strongly oriented to texts rather than to artifacts. This may be a matter of personal preference, but it is also partially due to the nature of his duties at the History Institute. Indeed, the present book may be seen as a spin-off from Yu's assignment to translate and annotate the chapter on Ferghana in Sima Qian's (145-c. 90 B.I.E.) *Shi ji (Records of the Grand Historian)*, part of a large project directed by Wu Shuping. Yu's assignment, in fact, seems to have colored the very complexion of *Saizhong shi yanjiu.*

The author's professed aim in this volume is to investigate Central Asian history before the rise of the Kushan kings. It makes good sense to focus on the Sakas in such an enterprise, and this he has done. But one wonders whether the book that has resulted fully

deserves to be entitled, as in the author's own English translation, *A Study of Saka History*. He does begin with a chapter on the Sai (Saka) tribes, but then moves on to chapters on the Daxia (Bactrians), Da Yuezhi (Tocharians[?]), the state of Ferghana, the people of Samarkand, the Aorsi, the Wusun (Asii[?]), the state of Kashmir, and the state of Alexandria. He also has five substantial appendices on such topics as the relationship between the Xiongnu and the Huns. All of this seems to be a rather disparate collection of material to fit under a title that ostensibly is about the Sakas. While it is true that the Sakas are at the heart of developments in Central Asian history before the Han dynasty and deserve the most thorough scrutiny in any study of Central Asian history before the International Era, the present volume is too scattered to be said to constitute an integral monograph on the Sakas themselves.

Yu's approach leads him to some conclusions that are, to my mind, not entirely tenable. For example, he holds that the Asii, the Gasiani, the Tochari, and the Sacarauli were four tribes or clans within the Sakas. Without discussing the problems this presents with regard to the Asii, the Gasians, and the Sacarauli, it should be pointed out that there is an emerging consensus which identifies the Tocharians with the Yuezhi/Ruzhi. Such being the case, it is difficult to comprehend how they could at the same time be Sakas. Yu also overstates his case on the very important question of the linguistic affinity of the Sakas when he declares that the Tocharian manuscripts somehow reflect a primitive Scythian language and, furthermore, that it was a centum tongue. Although the nature of the language of the Sakas/Scyths is admittedly a question of the utmost importance, our knowledge of it is extremely sketchy and it is therefore premature to come to any definite conclusions about it. Considering the fact that the Sakas are generally recognized as being an Iranian people, it is far more likely that their language must have belonged to the satem group than to the centum group of Indo-European.

Yu's book is full of such assertions. Some of them may ultimately prove to be correct, but for the moment many of them remain unsubstantiated. Conversely, Yu has a somewhat annoying habit of disallowing the hypotheses of others without giving any specific reasons why he does so and without offering any alternate hypotheses of his own to counter them. For example, he curtly disallows (p. 44 note 18) the longstanding identification of Ptolemy's Throana with Dunhuang which is accepted by most specialists and for which there is a mountain of supporting evidence (see Victor H. Mair, "Reflections on the Origins of the Modern Standard Mandarin Place-Name 'Dunhuang' -- With an Added Note on the Identity of the Modern Uighur Place-Name 'Turpan'" in *Ji Xianlin jiaoshou bashi huadan jinian lunwenji (Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of His 80th Birthday)*, edited by LI Zheng, et al. [Nanchang: Jiangxi renmin

chubanshe, 1991), vol. 2 [of 2], pp. 901-954) but offers no explanations or counterproposals.

These reservations aside, *Saizhong shi yanjiu* is valuable for the large amount of primary textual sources that it calls to our attention. Our access to this material would be much enhanced if Yu had seen fit to provide an index, the lack of which is a common failing of Chinese scholarly works. With the widespread adoption of Pinyin (romanization) as an alternative script for Mandarin, there is no longer any excuse for such an omission of a basic scholarly tool.

QI Rushan. *Beijing tuhua [Peking Colloquialisms].* Peking: Beijing yanshan chubanshe, 1991. 77 + 378 pages.

This is another in our long series of reviews of reference works for the study of Pekingese (see *SPP* 8, pp. 26-27, *SPP* 14, pp. B33-36, and *SPP* , pp. 40-42). I may say without qualification that it is the worst of the lot. The book is replete with strange sinographs but gives no indication how to pronounce them, except occasionally through countertomy (*fanqie*) or "read as" (*duruo*) makeshifts. Indeed, neither the author (who supposedly knew French and German) nor his editors deign to give the pronunciation of most of the obscure words in the book -- a very unwise policy for a dialect dictionary.

The organization of *Beijing tuhua* also leaves much to be desired. It is divided into five chapters: nouns, verbs (A), verbs (B), adjectives and other [parts of speech], and whole phrases. Within each chapter, there is no discernible principle for organizing the hundreds of entries, so -- were it not for the cumbersome total stroke count index added by the editors at the back -- one would be forced to read through the table of contents or the main text to find a given expression -- a profligate procedure at best.

Another failing is that the author frequently attempts to find the source of colloquial expressions in classical texts and lexicons, which is a perverse approach, to put it mildly. Far from compiling a collection of "earthy talk" (*tuhua*), the author paints his Pekingese colloquialisms with an inappropriate patina of pedantry.

Qi Rushan (1875-1962) was a noted historian who should have stuck to writing history, for he is a miserable lexicographer. But his editors are even more culpable than he as, for example, when they eliminate expressions that they consider to be too crude (if "earthy talk" were not a bit crude at times, it would not deserve the name). Through carelessness, they have also left several holes in Qi's text. Qi's family rescued the manuscript (except for chapter three which was lost) from a fire that took place in his home

in 1966. For the sake of his reputation, they might better have let the manuscript conveniently disappear.

Parkin, Robert. *A Guide to Austroasiatic Speakers and Their Languages*. Oceanic Linguistics Special Publication No. 23. Honolulu: University of Hawaii Press, 1991. ix + 198 pages + 15 maps.

This is a fact-filled introductory guide to speakers of Austroasiatic languages in South and Southeast Asia. Many Austroasiatic groups are still poorly known and little studied, but Parkin has searched through the available scholarly literature with a fine-tooth comb and has managed to come up with something to say about each of the 149 ethnic groups included in this book. Occasionally, as with the Pouma, he is able to offer only a sentence ("According to Ferlus's map speakers of this language are situated between Mengchien and Lantsang in Yunnan."). More often, he presents two or three substantial paragraphs and for certain groups, such as the Khmu, an entry might go on for three or four pages. The sources for all this information are given in an extensive bibliography (pp. 135-184) that is divided into chapters.

Since the author's own Preface gives a concise and accurate description of the contents of the book, I shall quote from it here:

> Possession of an Austroasiatic language is the sole criterion for including any particular ethnic group in the book. The introduction sketches the scholarly treatment of the linguistic classification of Austroasiatic, and its final section deals with languages which have occasionally been suggested as Austroasiatic in the past but which must now be dismissed as certainly or more probably classifiable elsewhere on current knowledge. The remaining chapters each deal with one of the four sub-families into which Austroasiatic is conventionally divided: Munda, Nicobarese, Aslian and Mon-Khmer. [The]... chapters are further divided into sections corresponding to the various branches into which each sub-family (except for Nicobarese) is subdivided; each branch carries a separate, upper-case, letter (e.g. M for Katuic). Below this is the level of individual Austroasiatic languages, each language receiving in principle (i.e. according to present knowledge) a separate entry. Each such entry carries an italicized arabic number (e.g. *48* for Mon) to facilitate cross-referencing elsewhere in the

> text (these numbers are not italicized in the index, tables and figures). Dialectal variation, where known, is covered only within the text of each entry, with the proviso that some very closely related languages with separate entry numbers may prove to be, or [are] considered by some authorities to be, merely dialects of a common language.
>
> Each entry covers such topics as the geographical location of the ethnic group, the alternative ethnonyms used for it and by whom, approximate population figures, an idea of the language-use situation of the group and, where appropriate or of special interest, a sketch of its recent history. At the end of each entry is appended a brief guide to the ethnographic literature available on the group concerned. Where no remarks are offered the reader should conclude that there is no such literature specifically on that group. (pp. vii-viii)

The book closes with an "Index to Names of Ethnic Groups, Languages and Language Families" (pp. 186-198).

There has been a great deal of exchange between Sinitic and Austroasiatic speakers throughout Chinese history. Parkin's *Guide* is a useful tool for those conscientious students of Chinese culture, history, and language who wish to come to grips with this important aspect of their research. Vietnamese (65 million speakers as of 1988) is a particularly interesting case, the language having been so deeply influenced by Sinitic -- including even the acquisition of tones and a drift toward monosyllabism -- through long periods of Chinese control (until the tenth century) that it was difficult to classify. Southern Sinitic languages, on the other hand, not only have acquired numerous lexical items from Vietnamese in their later phases but in many instances were the result of a virtual merging with Vietnamese and other Austroasiatic languages as the Chinese (Han) slowly marched south into the tropics.

Rosemont, Henry, Jr., ed. *Chinese Texts and Philosophical Contexts: Essays Dedicated to Angus C. Graham.* Critics and Their Critics, 1. La Salle, Illinois: Open Court, 1991. xv + 334 pages.

This substantial collection of philosophical essays is a fitting tribute to one of the most inquisitive minds in modern Sinology. In *Poems of the Late T'ang*, A. C. Graham displayed his literary sensitivity; in *Later Mohist Logic, Ethics, and Science*, he

demonstrated a tremendous ability to carry out rigorous textual studies; and in ten other books and sixty other articles, he made pathbreaking achievements in historical linguistics, prosody, history of philosophy, and ethics. The fecundity and perceptivity of A. C. Graham is nowhere better displayed than in his "Reflections and Replies" (pp. 267-322) that concludes this book. Here he responds wittily and with an abundance of precise detail to each of his "critics" (all of whom have nothing but the highest adulation for their esteemed late colleague). It should be observed that each of the essays in the volume was either inspired by Graham or was a reaction to specific issues raised by him.

The volume begins with three linguistically oriented essays: "On the Expression Zai You" by D. C. Lau, "Some Notes on Morphology and Syntax in Classical Chinese" by Edwin G. Pulleyblank, and "The Mass Noun Hypothesis and the Part-Whole Analysis of the White-Horse Dialogue." These are followed by four essays on textual and terminological matters: "Substance, Process, Phase: *Wuxing* in the *Huainanzi*" by John S. Major, "Who Compiled the *Chuang Tzu*?" by Harold Roth, "Hsun Tzu and Chuang Tzu" by David S. Nivison, and "The Mencian Conception of *Ren xing*: Does It Mean 'Human Nature'?" by Roger T. Ames. The book concludes with three essays on philosophical issues: "Should the Ancient Masters Value Reason?" by Chad Hansen, "Reason, Spontaneity, and the *Li* [Etiquette, Ritual, Ceremony] -- A Confucian Critique of Graham's Solution to the Problem of Fact and Value" by Herbert Fingarette, and "Who Chooses?" by the editor.

The friendly, closely interwoven spirit of debate that informs the entire volume makes reading it an exciting, illuminating experience.

Faure, Bernard. *Le Bouddhisme Ch'an en mal d'histoire: genèse d'une tradition religieuse dans la Chine des T'ang*. Publications de l'École Française d'Extrême-Orient, 158. Paris: École Française d'Extrême-Orient, 1989. xiii + 245 pages.

The point of departure for the present work is an early eighth-century text entitled *Lengqie shizi ji [Records of the Masters and Disciples of the School of the Laṅkāvatāra-sūtra]*, whose compilation is attributed to the monk Jingjue. In the second half of the book, Bernard Faure presents his heavily annotated translation of the text in question. It represents one geneological account -- with a Northern School slant -- of the first eight generations of the Zen tradition. The text gets its name from the fact that the early Zen teachers in China had a special affection for the *Laṅkāvatāra-sūtra*. It is a basic source for the study of the rise of Zen in China and Faure is thus wise to have focused on it so

intensively. The *Records* is not merely a series of dry biographical accounts, but is important for the light it sheds on Zen doctrine during its formative stages.

The first part of Faure's book deals with the *dhyāna* ("meditation") master Jingjue and the tradition of the *Laṅkāvatāra*. In chapter 1, Faure constructs a biographical sketch from the available sources on Jingjue and then moves on to a discussion of his contribution. The question is one of whether Jingjue was simply a synthesizer of early trends or whether he went beyond them altogether. Faure would place him somewhere in an ambivalent position between Mādhyamika and Yogācāra, and even seems to have drawn upon Amidism.

In chapter 2, Faure examines the *Records* itself. The text was rediscovered among the Dunhuang manuscripts only in this century. It has been preserved in seven Chinese manuscripts kept in the British Library and in the Bibliothèque Nationale. The great Chinese scholar-statesman, Hu Shih, was the first to recognize (in 1926) the importance of these manuscripts as representing a text that had key importance for understanding the early history of Zen. In 1968, the Japanese Tibetologist, Ueyama Daishun, discovered a Tibetan translation of the *Records* among the manuscripts kept in the India Office Library. After discussing the manuscripts, Faure then turns to a close investigation of the doctrinal sources of the *Records*, paying particular attention to the roles of Huike, Dongshan, and Xuanze (the teacher of Jingjue).

In the third chapter, Faure studies the textual tradition of the *Records*, showing how it relied on (but by no means always followed) material in *Xu Gaoseng zhuan [Continued Biographies of Eminent Monks]* and more than half-a-dozen other known works. What little there is to be said about the authorship and date of the *Records* is also covered in this chapter, as is the introduction of the text to Tibet and the role of Jingjue in its compilation. The chapter also includes a discussion of the influence of the *Records*.

An "Annexe" (pp. 185-189) gives an almost year-by-year chronological summary for the period 645-845. That is followed by a select bibliography (pp. 191-226) that is really quite extensive. It is divided into reference works, collections, Buddhist texts, non-Buddhist texts, and studies (with separate sections for oriental and Western languages).

Le Bouddhisme Ch'an en mal d'histoire constitutes the second part of the author's doctoral *thèse d'État*, of which the first part was published in 1987 by Editions du C.N.R.S. under the title *La volonté d'orthodoxie: Généologie et doctrine du bouddhisme Ch'an de l'école du Nord*. Together with John McRae's *The Northern School and the Formation of Early Ch'an Buddhism* (Honolulu: University of Hawaii Press, 1986), these volumes represent a major reorientation in our understanding of the origins and nature of the early *dhyāna* tradition in China.

Bernard Goldman. *The Ancient Arts of Western and Central Asia: A Guide to the Literature.* A supplementary volume of the *Bulletin of the Asia Institute.* Ames: Iowa State University Press, 1991. ix + 303 pages.

This is a bibliographical reference tool for the study of Western and Central Asian art history. While I shall not apply the usual epithet "handy" to it, the volume certainly deserves to be called "useful." It is not handy because of the complex organization and complicated (and far from obvious) mnemonic code designations for the twenty-six subject areas that constitute the bulk of the book.

Goldman begins with a preface that explains his purpose in compiling this guide and his criteria for selection of citations. Then comes a simple, straightforward "Introduction" that amounts to a brief survey of methods and goals of the field. Pages 13-54 are filled with what Goldman calls a "Reference Key"; it resembles very much an index, except that the references are to bibliographical items rather than to page numbers. The extensive Reference Key is organized alphabetically by subject with many secondary subjects locatable only under very broad main entries. To find a desired secondary entry, it may be necessary to scan large sections of the Reference Key. On the other hand, many of the secondary entries are crossreferenced under main entries and, in these cases, it is possible to locate a desired item in more than one place in the Reference Key.

Following the Reference Key comes the heart of the book (pp. 67-239), the Bibliography (preceded by eleven pages of abbreviations). It is divided into the twenty-six subject areas mentioned above, and these areas are arranged in alphabetical order, so it is relatively easy to find them, provided you know the mnemonic code designation. The items included under each subject area are arranged alphabetically, but are individually designated by a code designation and serial sequence number. For example, D. M. Dalton's *The Treasure of the Oxus, with Other Examples of Early Oriental Metalwork* (London, 1964) is IR16. That is to say, it is the sixteenth item under the heading of the subject area IR (Iran before Alexander). For purposes of crossreferencing elsewhere in the book, it is always referred to as IR16. Most of the subject areas consist of conventional bibliographical references to books and articles with concise, informative annotations. A few, however, provide other types of entries. BG, for example, offers BioGraphical Notes on scholars and archeologists, while LI (**LI**terature in Publisher and Association Series) characterizes major publications that appear in the form of continuing series and MU (**MU**seums) gives the names of (and some publications relating to) museums

(arranged alphabetically by city) that have strong collections of Western and/or Central Asian art.

"Appendix 1" is an extremely convenient set of chronologies and king lists. "Appendix 2" consists of terse tips on research and writing for publication that can profitably be read by all graduate students. After these two appendices comes an excellent "Glossary" of place names and geographical terms -- I will consult it often in the coming years. The book concludes with an "Author Index" listing works by the code designation and serial numbers and a short general index covering material (indicated by page numbers) not included in the Reference Key.

It is obvious from this *Guide* that Bernard Goldman is the kind of teacher who thrives on sharing with students and anyone else who might be interested the intimate knowledge of his field that he has gained through a lifetime of diligent study. His enthusiasm for and familiarity with Western and Central Asian art are infectious. Furthermore, for the China specialist, there is much within the covers of his book that is of immdediate relevance to his/her own research.

A final word of praise: "Western Asia" is a sensible term and I am glad that Goldman has chosen to popularize it. Here is the rare example of a politically correct term that is also semantically correct.

Steven F. Sage. *Ancient Sichuan and the Unification of China.* Albany: State University of New York Press, 1992. xvii + 320 pages.

Since the accidental discovery in 1974 of the terra cotta army protecting the tomb of the First Emperor of the Qin Dynasty that lies to the east of Xian, the most spectacular archeological excavations (also the result of chance finds) in China have taken place in Sichuan. In particular, the mind-boggling bronzes and other unusual artifacts that have been unearthed from Sanxingdui, near Chengdu, have brought to light the existence of a unique, vibrant civilization in the Sichuan basin that was clearly independent of and vastly dissimilar to the Chinese civilizatioin of the Yellow River valley to the northeast. Indeed, the recent archeological harvest has established Sichuan as another important regional rival, like Chu in the south, to the ancient civilization of the central plains.

These impressive discoveries of material objects have, in turn, required the reanalysis and reinterpretatioin of historical sources relating to Sichuan. This Steven Sage has admirably accomplished in the volume under review. *Ancient Sichuan and the Unification of China* is both an up-to-date and reasonably thorough account of the

remarkable progress in archological recovery for Sichuan in the last few decades and a perceptive, critical reassessment of the available historical sources. The result is a coherent and convincing new appraisal of the place of China's most populous province in the early formation of the Middle Kingdom. When more such studies are carried out for all of the local cultures lying on the periphery of the Shang and Zhou states (and, indeed, for large pockets of land even in the drainage basin of the Yellow River), we will begin to see more clearly that Chinese civilization and polity were -- from their very inception -- far from monolithic.

Sage rightly focuses on Qin as the agent of incorporation in bringing Sichuan securely within the orbit of China writ large. Had there been no Qin, there would be no China as it has been known for the last two millennia and more. Certainly Sage proves this for Sichuan beyond any reasonable doubt.

One small quibble I have with Sage's presentation is that, in his discussion of the name Shu (western Sichuan), he confuses word with graph. This confusion, however, is endemic to the whole field of Sinology, and Sage is therefore not especially to blame. We should observe, nonetheless, that no systematic etymological studies of Sinitic have ever been carried out, so -- technically speaking -- it is premature to refer to the etymology of a given Chinese word and we should never expatiate on the "etymology" of a Chinese character, for there is no such thing and there never will be.

Regular readers of *SPP* will be interested to learn that, among the more fascinating aspects of the emergence of ancient Sichuan as a separate cultural entity is the realization that, as one of its many distinctive features, the region possessed its own script that is unrelated to the sinographic system of China. While the ancient script of Sichuan remains undeciphered and its affiliations with other early writing systems is unclear, there is no doubt that the people of the Ba-Shu culture had developed a set of linear letters for writing. There is no evidence that it was extensively used, but hard archeological data (some of which is ably summarized by Sage on pp. 74-75 and pp. 244-245) prove that it did exist. One of the most intriguing theories, that of Qian Yuzhi, is that the Ba-Shu script has West and South Asian derivation and is a direct predecessor of the enigmatic Ne (Yi or Lolo) script. What is more, Qian has even tried to demonstrate (but not to the satisfaction of skeptics) that the language of the old Ba-Shu inscriptions is an early form of Ne.

Many imponderables persist in our attempts to come to grips with the overwhelming flood of new information concerning ancient Sichuan. These uncertainties should not be cause for frustration, however, but should be accepted as integral elements in the exciting, exhilarating experience of piecing together an entirely new revisionist history of China. Steven Sage has done well his part in this important enterprise by bringing to

our attention what is known about ancient Sichuan as of the early nineties of the twentieth century and by trying to make sense of the jumbled mass of facts that confront us in the context of the development of China as a whole. When a radical rewriting of Chinese history is carried out during the next century, Sage's contribution will have to be recognized.

Joan Grant. *Worm-eaten Hinges: Tensions and Turmoil in Shanghai, 1988-9.* Melbourne: Hyland House, in association with the Institute for Contemporary Asian Studies, Monash University, 1991. vi + 154 pages.

This book is based on notes collected by the author when she was teaching in China during the fateful months between September, 1988 and June, 1989. Although it is a personal memoir (including too many photographs of the author), Grant's account is valuable as a corrective to the overemphasis on the massive massacre that occurred in Peking on June 4, 1989. Those who are interested in the outrageous killings that took place in Tiananmen Square need to realize that resistance to outmoded government policies in China was a nationwide phenomenon. Let us hope that books will also be written about the hundreds of killings that occurred in Chongqing, about the huge protest marches in Wuhan, and about the tumultuous events from the same period in dozens of other Chinese cities. But let us also hope that such books will be less dependent on newspaper and radio accounts which minimize the atrocities and less centered on the thoughts, perceptions, and activities of a single individual than the present volume.

Evidence of the author's limited ability in Mandarin is plentiful. To be sure, she herself occasionally makes it explicit by recounting charming incidents such as one in which she asked a salesgirl for jasmine tea (*hua cha*) and instead was given matches (*huochai*), a precious commodity that she had been trying to find for weeks.

Perhaps the most unique and touching aspect of this book are the numerous comments by Grant's students on the deteriorating situation in China leading up to the crackdown. Their frankness and heartfelt emotion reveal a deep ambivalence and confusion about the path they felt their country should take. From them, it is obvious that the sorrow and suffering of China will continue for many years until there is a genuine rapprochement with global modernity.

For those who are puzzled by the title, "worm-eaten hinges" is an expression taken from a Chinese proverb ("Running water is never stagnant and a door-hinge is never worm-eaten") cited by Mao Zedong in an essay advocating constant introspection and

"cleansing." It would seem that China might be much better off with less "washing" of minds and more infectious and unrestrained curiosity about those things which the authorities consider to be "political dust and germs."

Michel Soymié, *et al.*, ed. *Catalogue des manuscrits chinois de Touen-houang: Fonds Pelliot chinois de la Bibliothèque Nationale*. Vol. IV (Nos. 3501-4000). Paris: École française d'Extrême-Orient, 1991. xxi + 558 pages.

The first volume (mss nos. 2001-2501; 406 pages) of this important catalog was published in 1970, the third (mss nos. 3001-3500; 482 pages) thirteen years later in 1983. The present volume, nominally the fourth (but actually only the third to appear) came out merely eight years later. According to the chief editor in his foreword, this was two years behind schedule. The second and fifth (the final) volumes, he hopes, will appear within a more reasonable period of time. "The redaction of the fifth, in any case, has already begun." Something must be seriously amiss with the editing of volume two (mss nos. 2501-3000). Rumors abound about the problems it has encountered, but since that is all they are, I will not repeat them here.

The basic format of the earlier volumes is continued in this one: a list of abbreviations, symbols, the names of Chinese and Japanese authors who appear frequently, short references, authors cited in the list of short references, the entries in serial order (description of the content of the manuscript, title[s] and their placement, references to related mss, publications and studies, description of the physical condition of the ms including type[s] of ink and paper, [approximate] date[s], dimensions), alphabetical index, analytical index (divided into Buddhism [canonical texts in the order of the *Taishô Tripiṭaka*; noncanonical texts published in volume 85 of the *Taishô Tripiṭaka*; texts published *in* other collections; unpublished sûtras; prefaces, postfaces, and colophons; sûtra commentaries; treatises and commentaries on the vinaya; treatises and commentaries on abhidharma; compositions {literary, liturgical, doctrinal, astronomical, etc.}; gâthâs; Tantric texts; texts of veneration; ordination certificates; texts for specific circumstances; verses of praise; funeral verses and epitaphs; diverse notes; texts commemorating buildings, caves, and paintings; copies of inscriptions; catalogs and lists of works; diverse or unidentified texts], Taoism and diverse religions [texts from the Taoist canon; texts not included in the Taoist canon or different from those with the same titles therein; commentaries; collections and citations of compilations; rituals; colophons; unidentified texts; diverse religions], and diverse texts [classical; historical; legal codes; dictionaries and

lexicons; works of an encyclopedic nature; works of pedagogy and popular morals; geography and toponymy; poetry; music and dance; literary texts; prefaces; funerary texts; official documents; letters; texts of associations; economic, legal, and administrative documents; calenders; medicine, pharmacy, and botany; astrology and divination; prayers and auspicious or exorcistic formulas; diverse celebrations; various lists]). The addition of the approximate date for each ms is the major innovation of this volume of the catalog, but there have also been some minor modifications in the way in which the physical condition of the mss is described.

It is ironic and somewhat disappointing that so little attention has been paid to Western sinological studies (other than those in French) of the Dunhuang mss in the Pelliot collection. The editors give every appearance of having made a strenuous effort to cite exhaustively all references to their mss in Chinese and Japanese studies. Their continuing ignorance (willful or otherwise) of research in other languages is lamentable. Let us hope that it is corrected by the time the second and the fifth volumes appear. May we trust that that happy event will take place within the first decade of the next millennium, say before the centenary of Pelliot's stupendous selection of the mss in the crowded, lamp-lit cave at Dunhuang where they were sealed away a thousand years before?

XIANG Chu, ed. and annot. *Wang Fanzhi shi jiao zhu [The Poems of Brahmacârin Wang, Collated and Annotated].* Shanghai: Shanghai guji, 1991. 2 + 51 + 26 + 1,112 pages.

It was only in October of 1983 that ZHANG Xihou's *Wang Fanzhi Shi Jiao Ji [The Poems of Brahmacârin Wang, Collated and Compiled]* (Beijing: Zhonghua, 1983) (2 + 7 + 24 + 4 + 12 + 3 + 382 pages) was published. Although Zhang was a protégé of REN Bantang, the most powerful personage in studies of medieval popular Buddhist verse in China, great disappointment over the book was expressed by many eminent scholars almost from the moment it appeared. It had too many errors, it was not thorough enough, it did not consult all of the available manuscripts, the commentaries and annotations were inadequate and ill-informed, and so on. In short, it was not definitive. Now, just eight years to the month later, the indefatigable Xiang Chu has attempted to rectify all of that with the volume under review. In the main, we may say that he has succeeded admirably -- from the viewpoint of traditional Chinese scholarship.

Except for his Foreword and Appendices, Xiang Chu has written this book in a style and in a language that are not much different from the sort of commentary that could

have been written two hundred or more years ago. He writes only for antiquarians and is clearly not trying to make these poems more accessible to contemporary nonspecialists. In this respect, Zhang Xihou does a slightly better job of writing in a more vernacular style and with fewer classical pretensions. Given the nature of Brahmacârin Wang's poems and the circumstances of their recovery in this century, it would seem inappropriate to treat them as though they were typical classical poems from the Tang period.

Xiang makes no effort to avail himself of research on Brahmacârin Wang by scholars in the West and in Japan. This is regrettable, for such scholarship is both extensive and often of extremely high qulity (e.g., the work of Iriya Yoshitaka and Paul Demiéville). The dismissive condescension of some close-minded Chinese scholars (to be sure, not all of them are of this mold!) is truly unfortunate and will only come back to haunt them when they discover that their work is out-of-date or incomplete before it has even been published because they ignored scholarship from abroad.

Another deficiency of Xiang's book is that it shows no familiarity with the remarkable results of research in historical phonology during the last hundred years. Even a nodding acquaintance with the studies of Bernhard Karlgren and Edwin Pulleyblank, not to mention Luo Changpei, Chou Fa-kao, and Takata Tokio, would have improved his analysis of Brahmacârin Wang's poems significantly.

Some experience with Sanskrit, Prakrit, Khotanese, and other Buddhist languages would also have strengthened Xiang's presentation greatly. These languages were very much in the air during the Buddhist heyday of the Tang when the poems of Brahmacârin Wang were written. To pretend that the Tang Buddhist environment was a strictly Sinitic one does grave injustice to the cosmopolitanism of the age.

Last but not least, and this is the most serious complaint which I wish to register over and over again, it is a shame that Xiang Chu has chosen to arrange his index of vernacularisms and technical terms according to the total stroke count of head characters. (Zhang Xihou is guilty of the same mistake.) If he had only been kind enough and thoughtful enough of his reader's time to arrange the entries of the index in alphabetical order (preferably a single sequence by whole word instead of multiple sequencing by head syllables), it would be possible to locate items as much as five to ten times faster than now when it is necessary laboriously to count (and often miscount) the strokes of the head characters and succeeding characters. Alphabetic indexing is already a fact of life in China that has proven its worth and efficiency repeatedly. Scholars who continue to refuse to adopt it are only hurting themselves by limiting the usefulness of their intellectual products. Another factor that slows down users of the index is the use of old Chinese numerals rather than Arabic numerals to designate page numbers. The old numerals are as outmoded in

China today as Roman numerals are in the West. Xiang Chu's annotations are valuable; it is terribly unfortunate that he did not make them more readily available to the user of his book.

A final desideratum is that Chinese scholars will one day give full bibliographical references (author, title, place of publication, publisher, date of publication when relevant, but at least volume, fascicle, and page number) for all citations. In short, they should strive to be as user-friendly as possible and not merely reel off thousands of titles and quotations that they have copied without checking from secondary sources or unspecified editions. This is not only a matter of courtesy and convenience; it is a scholarly necessity if the highest standards of exactitude are to be maintained.

François Jullien. *La propension des choses: Pour une histoire de l'efficacité en Chine.* Paris: Seuil, 1992. 282 pages.

The author has a predilection for large, synthesizing efforts. His most recent work in this vein was *Procès ou création* (Paris: Seuil, 1989), reviewed by the editor in *Philosophy East and West*, 41.3 (July, 1991), 373-386 and in *SPP*, 14 (December, 1989), B1-B4. The present volume is a disquisition on the concept of *shi* ("configuration; power; force; influence; propensity; momentum; tendency; outward appearance of a natural object; situation; circumstances; etc.). Jullien believes that *shi* is a/the key to understanding the Chinese mind. He draws heavily on the famous *Mustard Seed Garden* painter's manual and, as he did in *Procès ou création*, on the works of the seventeenth-century thinker, WANG Fuzhi. In the course of his investigations, however, he also touches upon a host of other classical Chinese works and authors, ranging from the *Classic of Changes* to Sun Zi's and Sun Bin's *Tactics*, from Guan Zi to Guo Pu to Guigu Zi (Master of Ghost Valley). The free-flowing, wide-ranging style of the author cuts across disciplines in a very unsinological way. Literature, politics, philosophy, art -- all are grist for Jullien's mill. Although this is basically an internal study of the Chinese tradition, the reader has a sense throughout that it is informed by broader concerns. Indeed, there are moments when the author waxes explicitly comparative, particularly with regard to the Western classical tradition. Within the latter tradition, Jullien finds Aristotle to have special relevance for the points he is trying to make about propensity as a central concept in the ethos of China.

We may predict a new book from Jullien every other year on a similar subject. They will all be illuminating and thought-provoking. To be certain, the French penchant (*shi*!) or "bug" for grand theorizing based on small facets of culture has already begun to

catch on in American sinology. Thus we are getting monographs on sexual perversion, on the idea of the bizarre, the fantastic, the subject, the maze, obsession, etc., etc. -- each claiming somehow to unlock the innermost secrets of Chinese civilization. But it is all too easy to race through two or three thousand years of (arbitrarily?) selected Chinese texts picking out a single term or closely related group of terms,[1] and then to construct a magnificent hermeneutic edifice out of these blocks. In fact, it is so easy to do so that one begins to wonder about the ultimate validity of such exercises.

In the current climate of aversion to rigorous philology, historical context is laughed at. Is this not a kind of hubris? Still, it is faster, more fun, more facile, and seemingly of greater consequence to romp at will wherever one's fancy leads. Meanwhile, the plodding philologists will, in dwindling numbers, continue to attack those impenetrable, integral texts one by one until they have conquered them all -- in a couple of thousand years.

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1. That this sort of gleaning actually constitutes the bulk of Jullien's book may be demonstrated by a glance at his "Glossaire des expressions chinoises" (pp. 271-282) in which the term *shi* ("configuration," etc.) occurs in roughly ninety-five per cent of the three hundred or so sentences and phrases that are cited.

MORIYASU Takao. *Uiguru=Manikyô Shi no Kenkyû (A Study on the History of Uighur Manichaeism. -- Research on Some Manichaean Materials and Their Historical Background)*. Being *Ôsaka Daigaku Bungaku Bu Kiyô (Memoirs of the Faculty of Letters, Osaka University)*, 31-32 (August, 1991). iii + plates I-XXII in color and plates XXIII-XXXIV in black and white + figures 1-23 + 2 + 248 pages + 2 fold-out maps.

This is a thorough treatment of the Manichean remains at Bäzäklik (especially cave 25) which also draws upon ruins at Qočo and Qyzyl (Kuča) and makes excellent use of available mss written in Old Uighur. Two chapters are devoted to exhaustive, philologically rigorous studies of documents from Dunhuang and Turfan relating to the operations of Manichean temples and the ecclesiastical establishment pertaining thereto. The author also extracts from early Islamic sources a great deal of relevant data.

Intimately acquainted with the best Western scholarship on Manicheism, Moriyasu's research on this subject not only reaches the highest standards that have been set by the best scholars studying it anywhere, it pushes the field to even greater heights by introducing new materials and striving for the utmost exactitude possible.

ZHOU Yiliang. *Zhong-Ri wenhua guanxi shi lun [Essays on Sino-Japanese Cultural Relations].* Dongfang wenhua congshu [Oriental Culture Series]. Nanchang: Jiangxi People's Press, 1990. 4 + 2 + 264 pages.

The author of this work is China's best-known authority on medieval history, in particular that of the Six Dynasties and of Sino-Indian cultural relations during that period. Here he turns his hand to a somewhat different task, but some of his old concerns show through. Thus, although in this book he is looking to the east instead of to the west (more accurately the southwest), the author is still interested in cultural exchange. Furthermore, many of the subjects treated by Zhou have to do with the medieval period. And, as with his studies of Sino-Indian cultural relations, much of his attention is directed toward the role of Buddhism as a vehicle of exchange.

The book begins with a couple of chapters expressing Zhou's views on "Sino-xenic cultural interflow" (*Zhongwai wenhua jiaoliu*) in general. To give an idea of the variety of subjects covered in the remaining chapters, I shall translate their titles:

Sino-Japanese Cultural Interflow as Centered on Sinographs (*hanzi/kanji*)

Selected Questions in Sino-Japanese Cultural Interflow during the Tang Period

Differences and Similarities between Chinese and Japanese Culture

Looking at Sino-Japanese from the Mid-Autumn Festival

Models for Letter-Writing during the Tang Period and Sino-Japanese Cultural Relations

Japanese Detective Stories and Evidential Learning during the Qing Dynasty

Jianzhen's (688-763) Journey East and Sino-Japanese Cultural Interflow

Eisai (1141-1215) and Several Aspects of Sino-Japanese Economic and Cultural Interflow during the Southern Song

Introducing Two Old Paintings Presented to Japanese Emissaries as Parting Gifts

Friendly Relations between the Chinese and Japanese People from the Latter Half of the Nineteenth Century to the Twentieth Century and Cultural Interflow

Sun Yatsen's Revolutionary Activities and Japan -- Together with a Discussion of the Relationship between Miyazaki Torazô and Sun Yatsen

Luo Woyun (1881-1902) -- A Figure in Sino-Japanese Cultural Relations Who Should Not Be Forgotten
Four Weeks in Fusang (Japan)
The Peasant Movement before and after the Meiji Restoration
Several Questions Concerning the Meiji Restoration

Estimable scholar that he is, Zhou provides most of these chapters with a modicum of notes. The overall tone and style, however, are more that of old-fashioned "brush chats" (*bitan*, i.e., casual sketches). What is most heartening about the book is that a senior Chinese scholar would pay so much attention to Japanese history and culture and write about them so evenhandedly. Let us hope that more such works follow and that maybe one day Chinese will even learn to pronounce Japanese names as the Japanese themselves do. When that happens, it will be a sign that "cultural interflow" has been truly successful and that mutual respect has been achieved. In the meantime, for speakers of Modern Standard Mandarin, Eisai is still Rongxi, Miyazaki Torazô is still Gongqi Yinzang/cang, Mishima Yukio is still Sandao Youqifu....

Denis Sinor, ed. *The Cambridge History of Early Inner Asia.* Cambridge: Cambridge University Press, 1990. x + 518 pages.

This is a densely compact and mostly reliable history of a large part of the world that is often overlooked but, as is now emerging in recent studies, is slowly beginning to gain due recognition as the heartland of Eurasia. Through it passed goods and ideas that shaped both East and West; from it exploded movements of peoples who determined the fate of kings and nations far away. The time frame of the book ranges from the paleolithic era to the rise of the Mongol empire in the thirteenth century. One expects that its companion volume(s) dealing with post-Mongol times will appear in the not-too-distant future. For the moment, however, we should be grateful that Cambridge University Press has decided to bring out this volume as a separate work instead of holding it up any longer (several of the contributors told me that they completed their chapters many years ago).

The book opens with an introduction by the editor on the concept of Inner Asia. Two things are surprising about this introduction: 1. No clarification is made regarding how to distinguish "Inner Asia" from competing terms. 2. The editor uses it as a forum from which to embrace wholeheartedly the notion that all the inhabitants of Inner Asia may be referred to as "barbarians" (without even using quotation marks). While the volume as a

whole should help the editor to succeed in his professed aim of bringing Inner Asia "more closely into the fabric of world history," such a pejorative attitude toward its peoples is counterproductive.

The second chapter, by Robert N. Taaffe, is a matter-of-fact, workmanlike description of the geographic setting from the tundra to the forest zone, steppe zones, and desert zone. For each zone, the author assesses mountains, rivers, climate, and other relevant features. It is noteworthy that, in spite of the vast dimensions of Inner Asia (some 6,000 miles from east to west), long-distance communication has not been impeded.

The next chapter, entitled "Inner Asia at the Dawn of History," is by A. P. Okladnikov (translated by Julia Crookenden). Based on an intimate knowledge of Eurasian archeology, the author presents a vivid recreation of the life and culture of the earliest human occupants of Inner Asia. Among his more important observations for students of Chinese civilization is that the Bronze culture of the Yin (Shang) dynasty may well have arisen as a result of mediation by Inner Asian bearers of Bronze Age metallurgy.

Another Russian scholar, A. I. Melyukova, has written the following chapter, "The Scythians and Sarmatians" (also translated by Julia Crookenden). It, too, displays an excellent command of the archeological data, but also uses classical sources, especially Herodotus. The fact that both of these peoples spoke an Iranian language calls our attention to the great significance of this branch of I-E for Inner Asian history. As I have pointed out on numerous occasions, Iranian-speakers were the culture-brokers (*Kulturvermittlers*) par excellence for virtually the whole of the Eurasian landmass.

The author of the following chapter on the Hsiung-nu is Ying-shih Yü, an authority on the history of the Han period. Since the vast bulk of the written sources on the Hsiung-nu is in Chinese, it is natural that Yü would focus on these, but it is to be regretted that he makes no references to archeological finds and next to none to the extensive literature on the Hsiung-nu in Western secondary sources. Furthermore, whereas he puzzlingly claims that "the only other name with which the Hsiung-nu can be safely identified in early Chinese sources is Hu," he has not a word to say about the relationship between the Hsiung-nu and the Huns. The sinocentric tone of the chapter is evident throughout. It is sad that the poor "Hsiung-nu" are forced to appear in Modern Standard Mandarin garb, no attempt having been made to reconstruct any of their names, even in Old Sinitic transcriptions.

Perhaps no chapter in the volume will be so controversial as A. K. Narain's "Indo-Europeans in Inner Asia." The author makes the startling claim, in fact, that the Yüeh-chih (i.e., Jou-chih or Ju-chih), whom he identifies with the Tokharians, may well have been the first Indo-Europeans and that all the languages of this great family stem from the area

around Tun-huang in Kansu. Even with luck and a bit of imagination, however, he cannot push the Yüeh-chih back beyond about 1000 BCE, but there is plentiful evidence for I-E peoples much farther west long before that date. Not being a sinologist, Narain also commits innocent blunders with romanization and other technical matters, but he is to be commended for making an effort to utilize Chinese sources (in contrast to Yü who makes no effort to look at non-Chinese sources). Aside from these peccadilloes, this chapter is chock full of valuable information. Narain is especially strong in making good use of numismatic data.

The editor himself then tackles the period of the Huns. He starts on a bad note by forcefully disavowing any relationship between the Huns and the Hsiung-nu. This in spite of the fact that he himself is forced to confront a Sogdian document written just after the year 311 which mentions the destruction of the Chinese capital at Loyang by the Huns, an obvious allusion to its occupation by the Southern Hsiung-nu which is well attested in Chinese sources. These objections notwithstanding, the smooth narrative quality of this chapter is much appreciated.

Samuel Szádeczky-Kardoss then follows with a chapter on the Avars and Peter B. Golden weighs in with two meaty chapters, one on the peoples of the Russian forest belt (the Finno-Ugrians, Oghur Turks, Volga Bulgharia, Hungarians, Permians, and Ob-Ugrians) and the peoples of the south Russian steppes (Oghurs, Sabirs, Avars and Türks, Magna Bulgaria, Khazars, Pechenegs, Oghuz [Torki], and Cumans). All of these are difficult groups to track, but the authors have done an excellent job of bringing all available resources to bear in order to give us an idea of who they were and what significance they have for history.

Undoubtedly the most momentous events for subsequent world history covered in this book are the establishment and dissolution of the Türk empire as related by the editor in chapter 11. This is a masterful treatment of a complex phenomenon in relatively brief compass. Equally sterling is Colin Mackerras' treatment of the Uighurs, an eighth- and ninth-century Turkic confederation whose descendants are still active in Sinkiang. The author of this chapter is to be highly commended for his careful differentiation between what the Uighurs said of themselves and what the Chinese said of them. His attention to the fine Japanese research on this subject is likewise praiseworthy.

Next is another well-documented chapter by Peter B. Golden, this on the Karakhanids and early Islam. Golden's ability to cite original texts in all the relevant languages (Persian, Turkish, Arabic, etc.) is most impressive (he is also familiar with Georgian, Armenian, and other difficult but important Inner Asian languages, not to mention Russian, German, etc.).

The final two chapters of the book are Helmut Hoffman's "Early and Medieval Tibet" and Herbert Franke's "The Forest Peoples of Manchuria: Kitans and Jurchens." Both of these represent the best available scholarship on their subjects. Hoffman's account, for example, will be measurably improved upon only when China finally permits scholars to consult the masses of unpublished Old Tibetan documents in its keeping.[1] I was particularly gratified to find further confirmation about my thesis on the origin of the name "Tibet"[2] in Hoffman's discussion of the Zhang-zhung (Yang-t'ung in Mandarin transcription) tribes (p. 375):

> The Chinese speak of the "Greater Yang-t'ung" and the "Lesser Yang-t'ung", whereas the chronicles and other texts of the Bon-po which have become available to us and were originally compiled in the Zhang-zhung language, speak of the "Upper" (*stod*) and "Lower" (*smar*) Zhang-zhung, the latter being the more ancient expressions and typical of mountain people.
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> The residence of the Zhang-zhung king in western "Upper" Zhang-zhung was Khyung-lung dngul-mkhar in the upper valley of the Sutlej. That of the "Lower" Zhang-zhung was to the east of the sacred Dang-ra at gYu-mtsho Khyung-rdzong.

Hoffman goes on to quote from a commentary by Dran-pa nam-mkha in a Bon source (*Mdzod phug*) which describes the old kingdom of Tibet during the reign of the king who is called Gri-gum bstan-po in the Buddhist chronicles:

> "Downward from the myriarchy of the Upper Zhang-zhung, and upward from the chiliarchy of Lower Sum-pa, to the north and south between the Türk and the Mon [the peoples on the southern slopes of the Himalayas], was the territory of the Tibet of the four 'horns' or military districts [*ru*]".

Since these references to "Upper" and "Lower" occur in the earliest sources concerning the formation of the Tibetan people, we may be confident that the Upper/Lower dichotomy I asserted (see especially p. 21 of my article cited in note 2) is very ancient and authentic indeed. We may note that the Chinese adaptation of "Upper" (*stod*) as "Greater" with reference to the Zhang-zhung parallels their designation of Tibet (*stod-bod*) as "Greater Fan (i.e., Bod)" which is attested no later than the T'ang period.[3]

Franke's article concentrates on the histories of the Kitans and Jurchens as peoples, their dynastic history as rulers over much of China being covered by the articles on the Liao and Chin states in the *Cambridge History of China.*

For those who may be disappointed that the Tabgatch (Modern Standard Mandarin T'o-pa), Šärbi (MSM Hsien-pei), Tanguts (MSM Hsi-hsia), and other Inner Asian peoples who had a great impact on Chinese history do not have their own chapters in this volume, I should note that they are all touched upon, if only in passing. There simply are too many of these groups to handle adequately in a history such as this which is meant to cover the whole of Inner Asia. Perhaps a specialized volume should be prepared on the history of China's relations with Inner Asian peoples. That, in itself, would be enormous.

The book concludes with extensive bibliographies (pp. 424-494) for each chapter, many of them subdivided according to the different types of sources used and some with introductory essays, and an index (pp. 495-518), primarily of proper names.

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1. See Victor H. Mair, "Chinese Popular Literature from Tun-huang: The State of the Field (1980-1990)" in Alfredo Cadonna, ed., *Turfan and Tun-huang, the Texts: Encounter of Civilizations on the Silk Route*, Orientalia Venetiana, 4 (Florence: Leo S. Olschki, 1992), pp. 171-240.

2. "*Tufan* and *Tulufan*: The Origins of the Old Chinese Names for Tibet and Turfan," *Central and Inner Asian Studies*, 4 (1990), 14-70.

3. I would like to take advantage of this opportunity to correct a minor typographical error on p. 16 of my article. In line 9, *po* should be *bo* (Hanyu Pinyin instead of Wade-Giles). Incidentally, this review is in Wade-Giles instead of Hanyu Pinyin because the book with which it deals uses many W-G transcriptions, some of which I have cited here.

WU Jiacang and JIANG Yuxiang, ed. *Gudai xinan sichou zhi lu yanjiu [Studies on the Ancient Southwest Silk Roads].* Chengdu: Sichuan University Press, 1990. 276 pages.

The title page of this book states that it was edited by the Sichuan daxue gudai nanfang sichou zhi lu zonghe kaocha keti zu [Sichuan University Study Group for the Combined Investigation of Ancient Southern Silk Roads]. Regardless of who is responsible for its compilation, this is a welcome publication, not because of its quality (about which more will be said momentarily), but simply because it brings to the fore an extremely important issue in Sino-Indian cultural relations. The glamor of the Central

Asian silk roads, the brief but glorious interlude when explorers probed their archeological wealth, and the well-known reports of intrepid travellers who have followed them since the Han period have almost totally eclipsed the trade routes that joined southwest China with northeast India. (Even more important for the early history of Sino-Indian cultural relations but nearly wholly ignored is the sea route that linked the two nations.) This book makes a modest attempt to correct the imbalance of attention for the southwest route.

Gudai xinan sichou zhi lu yanjiu consists of several articles that would seem to have been written expressly for it, but the majority previously appeared in other books or in journals, magazines, and newspapers. Given the disparity of their origins, it is not surprising that the scholarly level of the contributions varies widely. The authors represented range from such well-known figures as the anthropologist TONG Enzheng, who has been spending most of his time in the United States during the last decade, and JAO Tsung-i of Hong Kong, as well as relative unknowns such as LUO Erhu ("Two Tigers") and ZHANG Yi, who wrote three of his four articles in this volume under the pseudonym WEN Jiang. Most of the authors pay no heed whatsoever to Indian sources and Western scholarship, but it is encouraging that a few of them display an awareness of non-Chinese materials. In general, the book would have benefited from more rigorous editing so as to avoid the inconsistencies and typographical errors that pepper it.

Since Chinese "cloth" (*Cinapatta*, usually silk, but the word could also refer more generally to other types of fabrics) was an important commodity of trade along the southwestern silk roads, it is natural that a number of the articles in the book deal with this item, which is attested in Indian sources from at least the third century BIE. The same holds for bamboo and cloth from Sichuan which are well documented in Chinese sources as having passed along this route from as early as the second century BIE. But it was not just these three articles nor even commercial goods in general that were exchanged between China and India through Yunnan and Burma. Indeed, with careful investigation, it has become possible to trace the movement of religious ideas, art motifs, and other aspects of culture in these inaccessible areas. Much more work remains to be done, of course, but this is a good beginning. One can only hope that it elicits research that is both more intensive and more extensive.

Derk Bodde. *Chinese Thought, Society, and Science: The Intellectual and Social Background of Science and Technology in Pre-modern China.* Honolulu: University of Hawaii Press, 1991. xiv + 441 pages.

This major book was originally planned to occupy a key position in the concluding seventh volume of the series on *Science and Civilisation in China* edited by Joseph Needham. Due to differences of opinion concerning the basic nature of Chinese thought and society that developed between the author and the editor, an unfortunate impasse prevented the publication of Professor Bodde's work in the form in which he had written it. Because I enjoyed the trust of both gentlemen, it was possible, after a long process of negotiation, for Professor Bodde gracefully to withdraw the chapters that had already been completed over a decade ago. Actually the fundamental disagreement between Bodde and Needham had already surfaced more than two decades ago when the former wrote his "Evidence for 'Laws of Nature' in Chinese Thought," *Harvard Journal of Asiatic Studies*, 20 (1957), 709-727 in response to Needham's early volumes of *SCC*. Bodde returned to the subject again in "Chinese 'Laws of Nature': a Reconsideration," *Harvard Journal of Asiatic Studies*, 39 (1979), 139-155. With the passage of time, the views of the two scholars continued to diverge, especially with regard to the significance of the written Chinese language for the history of science and philosophy. While Bodde became more skeptical, Needham grew increasingly more sinophilic and sinocentric.

Regardless of the conflict between Bodde and Needham, this is an extremely important book. It represents the culmination of a lifetime of careful consideration of the basic characteristics of Chinese civilization by one of the most outstanding sinologists of this century. The amount of territory covered in *Chinese Thought, Society, and Science* is vast and the useful information it provides is plentiful. Still more valuable, however, are the insights and perceptions it offers. For example, Bodde points out that China possessed technology in abundance, but it is questionable whether it ever attained to science. The enterprise of this volume is to examine closely various facets of Chinese civilization (such as language, cosmology, religion, political and governmental institutions, morals and values, and man's relationship to nature) to determine why a scientific revolution, like that which transformed Europe from around 1600, never occurred in China, despite its notable achievements in technology.

Bodde is quite aware that such unfavorable comparisons concerning the history of science in the West and in China may lead to criticism of his motives, but I can personally vouch for his ardent love of and even partiality toward China. Elsewhere, he has glorified the Middle Kingdom in no uncertain terms. Here he attempts to leave as his monument to impartial scholarship a balanced and objective treatment of a complex topic. In my estimation, he has acquitted himself well, especially in contrast with Needham, who time and time again allows his prejudices to interfere with his presentation of the facts. It would be naive, of course, to believe that any history can remain devoid of subjective coloring,

but Bodde has striven consciously to minimize its ill effects, whereas Needham wears his heart on his sleeve and this causes him to be overly subjective in many of his interpretations.

Bodde quite properly begins his formal investigation with a systematic description and analysis of Chinese language. He wrestles inconclusively with the huge question of the relationship between spoken and written Chinese. Sensibly, he tends to opt for the view that there was always a great gulf between the two, and this is being borne out by the most recent studies, some of which are based on newly discovered materials. Bodde's long second chapter on written Chinese also examines such aspects of the language as "Morphology, Grammar, Meaning," "Stylistic Balance: Parallelism and Antithesis," "Punctuation," "Classification," "Literary Devices," and "Compilation versus Synthesis." His conclusions concerning the role of the written language in the arrested development of Chinese science merit the most careful consideration by all who are interested in the history of the Middle Kingdom. Never before has there been such a thorough critique of this vital, but sensitive, issue.

From language, Bodde moves on to a discussion of the ordering of space, time, and things. Here he emphasizes the dominance of correlative thinking over causal analysis, a penchant for conceptualization in terms of symmetry and centrality, a preference for cyclical as opposed to linear modes, and a disinclination toward precise quantification that characterized Chinese thought.

In the next chapter, Bodde examines the role of religion in Chinese society and determines that it was characteristically diffuse rather than institutional. Without coming to any firm conclusions about the implications this may have held for the (non)development of Chinese science, he does assert that it was an operative factor. Bodde's investigation of the similarities between Mohism with its efforts "to fuse religion, ethics, and politics into a single tightly knit socioreligious organization" and totalizing Western religions. "The parallel," he writes, "is made still more striking by the deep interest of the Mohists in logic, natural science, and technology." Where Bodde cautiously and properly sees only parallels, I would suggest that future research may reveal some deeper connections between Mohism and such Western ideologies as Stoicism.

Following his examination of religion, Bodde turns to government institutions and attitudes, on the one hand, and the machinery of society on the other. He finds a pronounced stress on orthodoxy and authoritarianism, leading to the virtual suppression of all dissent. The operation of such a system, which minimized the importance of the individual citizen, was possible only because of an overwhelmingly organicist view of mankind. Here and in his Appendix (pp. 369-375), Bodde's remarks on the four social

classes are extremely perceptive. In spite of his willingness to draw on comparative materials elsewhere in the book, Bodde fails to measure the Chinese class structure against the Indian caste system, an exercise which I believe would be highly revealing for anyone who would attempt to carry it out in a serious fashion.

In his chapter on morals and values, Bodde discovers them to have been suffocatingly pervasive. The arts, history, and other areas of life were wholly conditioned by a strait-laced ideology that limited their creative growth. Bodde here and elsewhere in this volume lauds the supposed Chinese bias toward antimilitarism, but there have been more deaths attributed to wars in China than in any other country on the face of the earth and China certainly ranks among the most aggressive of expansionist empires throughout history. Similarly, although Bodde is correct in pointing out that frugality was touted as a virtue by many Chinese thinkers, the court, aristocracy, bureaucracy, and gentry of China were as much given to excess as those of any other country in the world. Particularly enlightening sections of this chapter are those dealing with *ko-wu* ("the investigation of things"), sex (repressive, puritanical, and male-dominated), and self-expression. Bodde's willingness to study all facets of civilization that may have had an impact on science and technology is revealed in his penetrating section on sports. He observes that competition (except in the written examinations!) was disparaged and that this had a negative impact on the creative spirit of individuality.

In the last main chapter of the book, "Mankind and Nature," Bodde covers ground that he has gone over before (cf. the first paragraph of this review), but it is good to have his mature views conveniently summarized. Those who entertain romantic notions about China's ecological correctness may be surprised to learn how utterly anthropocentric were mainstream Chinese ideas about the natural world.

It may take several years for the notable achievement of this substantial volume to be realized. Based on original sources and the best translations and secondary studies of Western and Chinese sinology (Japanese research is conspicuously unrepresented except through English translations), which the author has mined assiduously and used critically, *Chinese Thought, Society, and Science* is an even more formidable challenge to the assumptions of Needham's *Science and Civilisation in China* than was Wen-yuan QIAN's *The Great Inertia: Scientific Stagnation in Traditional China* (see *SPP*, 31 [October, 1991], pp. 6-11 for an extensive review of this hard-to-find book).

YOSHIKAWA Kôjirô. *Five Hundred Years of Chinese Poetry, 1150-1650: The Chin, Yuan, and Ming Dynasties*. Translated with a Preface by John Timothy Wixted. Including

an Afterword by William S. Atwell. Princeton: Princeton University Press, 1989. xix + 215 pages.

This is a virtually complete and faithful translation, with minor rearrangements, of Yoshikawa Kôjirô's *Gen Min shi gaisetsu* (Chûgoku shijin senshû, Series 2, Vol. 2) (Tokyo: Iwanami Shoten, 1963). Perhaps the best description of the book is that of the translator himself in the Preface:

> *Five Hundred Years of Chinese Poetry, 1150-1650* does not pretend to offer a comprehensive history of the poetry of the period. Nor does it present literary analysis of the poetic work it introduces -- analysis as understood by students of New Criticism or later critical movements in the West. The volume is the only historical survey available, in any language, of Chinese poetry during the five-hundred-year period it treats. As such, it offers something that might be likened to a tour of a wilderness area, one conducted by an especially experienced and intelligent guide who wants his charges both to learn from the experience and to enjoy it. Leading us into an uncharted region, the author points out its general features, draws our attention to new and different phenomena, and pauses to introduce major items (and numerous minor ones), all the while taking pains to keep the entire amble interesting. In a word, this is old-fashioned literary history at its best.

The material covered in *Five Hundred Years of Chinese Poetry* overlaps somewhat with Jonathan Chaves' *The Columbia Book of Later Chinese Poetry,*[1] but the approach is quite different. Whereas Chaves' work is an anthology with minimal annotations and introductory comments for each poet represented, Yoshikawa's tome is a more leisurely stroll through the poetry and the times of the type known in Chinese as *shihua* ("poetry talks" or "causeries on poetry"). This, coupled with its originally having been written with the non-specialist Japanese reader in mind, makes the present volume an especially pleasurable way to introduce oneself to the interesting poetry of this important period in Chinese history.

The rulers of the Chin dynasty were Jurchens, those of the Yüan were Mongols, and the Ming was founded by a ruthless peasant who had been orphaned at age 16, became a Buddhist monk to avoid starvation, had ties to millennial cults that were influenced by a Manichaeism gone underground, and employed in important positions Arabs, Persians,

and Turks whose ancestors had been brought to China by the Mongols. Although all of the poems explicated by Yoshikawa were written in Classical Chinese, they do reveal a sense of the Sino-xenic configuration of this long period. In his Afterword, William Atwell raises the question of how poetry (and literature in general) may be used to gain a better understanding of social, economic, and political forces, a concern that is particularly appropriate for the Chin, Yuan, and Ming, although it applies to all periods of Chinese history.

Wixted is a conscientious scholar who pays meticulous attention to detail. We may note, for example, his careful handling of technical matters as outlined in the Preface. His contribution to this work is far greater than that of a mere translator, for he has added many helpful references and explanations. Above all, however, it is graceful, reliable renditions of the cited poems that make reading this volume such a rewarding experience.

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1. Reviewed in *SPP*, 8 (February, 1988), p. 29.

Mabel Lee and ZHANG Wu-ai. *Putonghua: A Practical Course in Spoken Chinese.* Broadway, Australia: Wild Peony, 1984; reprinted 1989. [vii] + 101 pages.

A. D. Syrokomla-Stefanowska and Mabel Lee. *Basic Chinese Grammar and Sentence Patterns.* Broadway, Australia: Wild Peony, 1986; reprinted 1989. [v] + 99 pages.

LIU Wei-ping, Mabel Lee, A. J. Prince, Lily Shaw Lee, and R. S. W. Hsu, comp. *Readings in Modern Chinese.* Broadway, Australia: Wild Peony, 1988; reprinted 1990. [iii] + 161 pages.

These three books were prepared by members of the teaching staff of the Department of Oriental Studies (recently rechristened in accordance with political correctness as the Department of East Asian Studies) at the University of Sydney. They are available in Australia from The Canterbury Press (Scoresby, Victoria) and in America from the University of Hawaii Press. Even though Wild Peony's books have thus been opened to world markets, I do not recommend their adoption in Mandarin language courses anywhere else, for that matter. In comparison with Mandarin instructional materials available from Yale, Harvard, and Princeton university presses, this fledgling series is much inferior.

Our first clue that something is amiss with this series is to be found in the very title of the primer with which it begins. *Putonghua* ("Common Speech") is the mainland (People's Republic of China) variety of Modern Standard Mandarin. By restricting themselves to this one variety, the authors have excluded expressions and speech patterns having wide currency among Mandarin speakers in Taiwan, Hong Kong, Singapore, and indeed around the world. Their preference for mainland linguistic usages (but not ideological and literary ones) is evident throughout. The famous Tang poet, for example, is no longer Li Bo but Li Bai, which sounds ghastly to me in spite of the fact that mainland authorities have sternly "corrected" my pronunciation dozens of times.

Putonghua is a bad enough choice for a title. Still worse, however, is the authors' consistent designation of the language they present inside the covers of their book simply as "Chinese." One wonders where that leaves those millions whose native Chinese/Sinitic languages are Cantonese, Hakka, Hoklo, Hokkien, Suzhouese, Amoyese, Shanghainese, and so forth.

Also strange is the explicit and complete eschewal of any attention to grammar in *Putonghua.* The book is made up of 35 "units" and each unit consists merely of a short dialogue (usually less than ten brief sentences in length), vocabulary (seldom providing any more information than the English definitions of the new words employed in each lesson), an English translation of the dialogue, a section called "Useful Words and Expressions" which is simply more vocabulary for the student to memorize (additional vocabulary for memorization is to be found in the "Supplementary Word Lists" at the back of the book [pp. 91-101]), and -- in about half the cases -- archaic seals with accompanying transcriptions in standard (*kaishu*) sinographs of the Literary Sinitic inscriptions they bear but without any translations or annotations (this surely must intimidate innocent first-year students of Mandarin!). From the first to the last, the dialogues are boring and dry. It is hard to imagine how they could possibly elicit any interesting classroom exchanges or discussions.

Some of the dialogues in *Putonghua* are truly inane. Units 3 and 4 are about how to read the "word" (---> sinograph or character!!, but the text is entirely in romanization!!!) *guó* ("nation") and conclude with the profundity that "The Four Tones in Chinese are really mind-boggling!"

The one good pedagogical principle employed by the authors is an emphasis on *Hanyu Pinyin* (romanization) with correct word division instead of the usual unfortunate insistence of old-fashioned language teachers on the sinographs. The "Chinese Texts" (*sic*--->"Sinograph/Character Texts"; obviously the romanized versions in the main body of the volume are also "Chinese" [i.e., Sinitic] texts) of all the dialogues and supplementary

vocabulary are provided in the back (pp. 71-90), but -- alas! -- there is no guidance whatsoever for the student about how to read and write them. The sinographs are simply thrown at the student (at least that is what happens in this introductory book) and he/she is expected somehow magically to comprehend their intricate construction.

If *Putonghua* is bad, *Basic Chinese Grammar and Sentence Patterns* is even worse. In their "Introduction," the authors indicate that it is intended to be used in tandem with *Putonghua*, which one might think would obviate one of the most glaring deficiencies of the latter that I pointed out above. Unfortunately, the grammar is decidedly designed to elucidate written Mandarin, whereas *Putonghua* is meant to be conversational.

Some of the sentiments and sentences of the "Introduction" are so childish that it is embarrassing to quote them (an egregious example is the assertion that higher levels of conversational Mandarin can only be learned from books published in Beijing [Peking]), but the poor quality of the book is evident throughout. It consists of twenty "lessons," each of which begins with the Chinese numeral(s) indicating a particular lesson which are so enormous that they take up an entire page (a silly waste of space for such a short book). The lessons begin with a vocabulary of about 20 to 30 items to be **memorized** (thank God I did not begin my study of Chinese at the University of Sydney!!!). Each vocabulary item includes its representation in Pinyin, in complicated characters, in simplified characters, and in English translation. That is followed by a section entitled "Notes on Grammar" which tend to be desultory and unsystematic. A goodly proportion of the "Notes" is taken up by illustrative sentences written in sinographs, usually without translation and never with transcription. Then comes a section of "Exercises" consisting mostly of sentences to be translated from English into Mandarin and from Mandarin into English. Oddly enough in spite of the title, there is no formal presentation of sentence patterns in the sense that they are usually understood in the language teaching profession (e.g., *zai...xia, jiu...le*, etc.). In other words, the authors do provide illustrative sentences, but they do not extract or highlight the operative words within them.

If *Basic Chinese Grammar and Sentence Patterns* is worse than *Putonghua*, then *Readings in Modern Chinese* is the worst of the trio. *Readings* consists of twenty short selections. Each selection includes a brief biographical note on the author of the piece in question and usually includes a two or three sentence introductory note on the text. Virtually all of the texts are severely excerpted (hence the need for the introductory notes to provide the necessary background and context in which to situate them, but these are usually insufficient for the student to gain a grasp of what a given text is all about. I consider this a major defect of the book, because students who finish reading all of the selections will have little idea of what an integral Chinese text is like.

The texts are given in complicated sinographs but are followed by conversion tables which give the equivalent simplified forms when they exist. After that come grammatical and usage notes which, though terse and few in number, are sometimes helpful and revealing. The last section for each text is the vocabulary, which should have been placed right under the text for ease of reference.

One of the most bizarre aspects of the presentation are the so-called "Exercises" which often immediately follow the texts but are in fact continuations of them. The student is asked to translate the "Exercise" into English, yet this seems not only a cheap and lazy way to devise homework for the student but a disingenuous means of offering more of the text (which should have been given at greater length in the first place).

The selections do not show much imagination. They are, for the most part, old chestnuts that have been repeatedly anthologized and have been presented in third- and fourth-year readers in the past. Their conservative cast, furthermore, is oddly out of keeping with the PRC bent of this series. *Readings* is an expensive ($25.00) paperbook without much substance. The Yale readers are a much better bargain and wisely provide fuller texts.

To the Editor, *Sino-Platonic Papers*

In your review of my *Lexicon of Reconstructed Pronunciation in Early Middle Chinese, Late Middle Chinese and Early Mandarin* in *Sino-Platonic Papers* 31 (October 1991) you made a number of critical remarks that I feel call for a reply. You complain that I use the International Phonetic Alphabet for my reconstructed forms. I realize that the IPA is not as well known in North America as it is in other parts of the world but it is, in fact, the system that is normally employed by Chinese linguists to transcribe and analyze the sounds of their own language. For example, it was used in the translation of Karlgren's *Etudes sur la phonologie chinoise* made by Luo Changpei, Chao Yuen Ren, and Li Fang-kuei,which most people would agree is clearer from this point of view than the original. It has the advantage of being international and not biased by the peculiarities of the applications of the Roman alphabet to particular languages like English. As you might have mentioned, I did include an explanation of the special symbols I used in the Introduction to the *Lexicon*, including suggestions for substitutions in some cases. Whether my forms "bristle with forbidding diacriticals and special symbols" to a far greater extent than Karlgren's, I leave it to your readers to judge. I don't think the claim will stand up to objective scrutiny. You cite Stimson's appeal to phonemic principles and his criticism of Karlgren for too much phonetic detail. I would be interested to know which 'phonetic details' in my reconstructed forms you regard as nonphonemic and superfluous. You would, of course, have to read my *Middle Chinese* (1984) in order to make such a judgement and I doubt very much that you are about to do so. Comparing my transcriptions for Early Mandarin with those of Stimson, I don't think his system comes off better even from your superficial standpoint. I have always found his use of barred i (ɨ) quite confusing. One has to distinguish the finals -ɨ, -iɨ, -ɨi, -uɨi, -uɨ, iuɨ. My own transcription for these finals is -ʐ/ɻ, -i, -əj, -uj, -u, -y, very much like the corresponding finals in contemporary Mandarin. But, of course, Stimson had his theoretical reasons for his choice and was entitled to conform to them.

Actually, since on the previous page you refer disparagingly to "dubious aspects of the whole enterprise of phonemic reconstructions," I am somewhat puzzled at your bringing Stimson's criticism of Karlgren as being too phonetic and not phonemic enough into the discussion at all. You seem to be asking for a 'plain common sense' linguistics that is neither phonetic nor phonemic. That kind of approach has been around for a long time. It corresponds to the kind of etymology that Voltaire is supposed to have stigmatized in which "the vowels count for nothing and the consonants for very little." The discovery of Indo-European linguistic relationship at the end of the eighteenth century and the growth of linguistic science that followed changed all that but there are still, alas, those who yearn for the good old days.

I find it ironic that you accuse me, of all people, of being one of those who relies on **purely** (your emphasis) internal evidence to reconstruct Old Chinese. One of the reasons I got into this game in the first place was my dissatisfaction with Karlgren's Archaic system for explaining the Chinese transcriptions of foreign words in pre-Tang times. When I developed my ideas for a reconstruction that would give a better account of these transcriptions, I was scolded severely by Karlgren for making use of such unreliable material. In fact, I was much too sensible to think that one could use transcriptions *directly* to get at Old Chinese pronunciation. What one can and must do, is to use transcriptions, loanwords, etc. (if they can be securely identified) both to criticize existing hypotheses and to formulate new hypotheses about the system that one reconstructs to account for all the evidence, both internal and external. This is not, however, the appropriate forum for a lecture on the complementary roles of linguistic theory and other kinds of internal and external evidence in trying to recover, not certainly every detail, but at least some coherent ideas of how Chinese may have been pronounced in earlier times. For those who are interested, I have a paper called 'How do we reconstruct Old Chinese' that will appear soon in the *Journal of the American Oriental Society.*

Now let me turn to what's really bugging you, the fact that I won't roll over and accept, without much more solid evidence than you have able to show me so far, that the pronunciations Tǔbō for the Tang dynasty name of Tibet and Rùzhī or Ròuzhī for the conquerors of Bactria in the second century B.C.E, which I will grant you have attained a certain currency among Chinese scholars of the present day, are genuine, correct traditional readings. I think it may be useful for your readers to have this question brought out into the open and discussed in the pages of your journal. Let me first quote in full what you accuse me of 'gratuitously' putting in my Introduction. It was, in fact, apropos of the difficulty of deciding in all cases on the correct Mandarin entries for characters included in the *Lexicon*.

> A reverse situation [to the case of readings artificially created for obsolete words on the basis of analogy] arises when modern scholars invent readings with little or no ancient authority in order to fit a theory. Thus it has recently become the practice in China to read the Tang dynasty name of Tibet, 吐蕃, as Tǔbō instead of the traditional reading Tǔfān still found, for instance, in the *Xiandai Hanyu cidian* (1978). I assume that the motivation behind this innovation is to find a reading which will be closer to the Tibetans' own name for their country, Bod. As far as I can discover, however, there is no early authority for a Middle Chinese reading for the character 蕃 that could give rise to a modern reading *bō*. The *Hanyu dazidian* gives a reading *bō* confined to the name 吐蕃, but provides no *fanqie*. It merely quotes a passage from the *Xin Tangshu* which states that the Tǔfān were originally descended from the Western Qiang 西羌 including, among others, the Fa Qiang 發羌. It then goes on to say that because the sounds of *fān* and *fā* were close (蕃發聲近), the descendants were called 吐蕃. Now it is true that *fā* 發 EMC puat looks very much like a transcription of the word Bod and it seems clear that the

Song Qi 宋祁 or whoever was responsible for the *Xin Tangshu* passage, recognized this and sought to use it as an explanation for the name 吐蕃 but the problem of accounting for the substitution of 蕃 for 叛, if that is what occurred, remains quite unaccounted for. According to the *Guangyun*, 蕃 has the EMC readings puan and buan the first of which especially is 'close' to 叛 EMC puat, as close as Bon, the name of the native religion of Tibet, is to Bod, the name of the country with which it has often been compared. But neither 蕃 nor any of the graphs in the same phonetic series has a Middle Chinese reading in -t. 番, without the grass radical, which is normally read *fān* from EMC p^huan, does have a reading *bō* representing EMC pa in the expression *bōbō* 'with a martial air' from the *Shijing* and this seems to be the source of the supposed reading *bō* for 蕃 in 吐蕃, but an EMC reading pa is neither as close to EMC puat as the normal readings of 蕃 nor a plausible transcription of Bod. The origin of the name Tǔfān and its relation to Bod (or Bon ?) is an intriguing puzzle but it is difficult to see how changing the modern reading to Tǔbō contributes to its solution. The whole enterprise seems to be on the same level as the invention of special readings of characters to improve the rhyming of the *Shijing* that was practised in the Song dynasty.

You point out that the reading Tǔbō is found in Mathews'. This does, indeed, show that the reading is a little older than I thought. I do not, however, understand your suggestion that Giles, [nos. 3383 and 12000] also supports your contention. What I find under 12100 is: "吐蕃 or 吐魯番 Turfan. See No.3383." Under 3383, 番 [read fan^1] I find: "土番 [sic] the Turkic tribes on the west of China. Hence the term *Turfan*. See No.12,100." This clearly implies that 蕃 is here to be read fan^1. Giles does add the reading po^1, i.e. *bō* EMC pa, from the *Shijing* but does not connect it with 吐蕃, let alone Tibet. I suppose the connection with Turfan comes from Gu Yanwu, whose

conjecture about the identity of the two terms you confute in your article. Incidentally, the fact that he made the connection seems to be pretty clear evidence that Gu pronounced it as Tǔfān. That the *Hanyu dazidian* could give no *fanqie* to back up the reading bō is also pretty damning, it seems to me. It would be very interesting to know where Mathews got his reading from. As for your attempt in your paper to show that, in spite of the lack of any evidence for a reading in -t in the *xiesheng* series of 番, there *could* have been such a reading, the less said the better. I didn't ignore it. I have no 'long-cherished theory' about the origin of the name 吐 蕃. I simply didn't think you had made a case that was worth discussing.

In the case of Yuèzhī/Rùzhī, of course, we do know the source of your preferred variant. It comes from a list of glosses on historical texts in a Song dynasty work, the *Jinhu zikao* 金壺字考, by a monk named Shizhi 適之. Unfortunately the monk did not give any source for his information. It is true that the *kaishu* forms of the graphs for 'moon' and 'flesh' are practically identical when they are abbreviated as left or right sides of compound graphs. Both the *Hanyu dazidian* and the *Hanyu dacidian* cite a few literary examples where the 'moon' graph by itself has to be read as 'flesh'. It seems inconceivable, however, that if 'flesh' were in fact the correct graph for the name of the very well-known tribe, the standard form would not have been used at least some of the time, if not all the time. In fact, no one seems to have found a single example. It is also remarkable that, although the special reading, *zhī* instead of *shì*, for the second graph in the name is regularly noted in commentaries and dictionaries, such as the *Guangyun*, no mention is ever made of any special reading for the first graph. I don't know whether Shizhi just made it up, or whether, perhaps, it originated as a kind of scholar's joke that got taken seriously. At any rate it seems even clearer than in the case of Tǔbō that its present vogue is of quite recent origin — again, one would like to know who started it. At any rate, I am pleased to see that it has not been taken up by the new *Hanyu dacidian*, which

lists the reading *rù* for exceptional cases where the 'moon' graph has been substituted for 'flesh', but does not apply it to Yuèzhī. As far as Taiwan is concerned, the reading Yuèzhī is given in the latest revised edition of the *Guoyu cidian* as in previous editions, but now a note that was not there before is added in parentheses at the end of the article giving the alternative reading and citing the *Jinhu zikao*.

At the risk of provoking an even more excited reply from you, I offer these comments in an effort to make my own position clear to you and your readers.

Edwin G. Pulleyblank
University of British Columbia
November 26, 1991

Editor's note: For additional material bearing on the old Chinese name for Tibet, see p. 21 above.

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