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Reviews VII

by
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SINO-PLATONIC PAPERS is an occasional series edited by Victor H. Mair. The purpose of the series is to make available to specialists and the interested public the results of research that, because of its unconventional or controversial nature, might otherwise go unpublished. The editor actively encourages younger, not yet well established, scholars and independent authors to submit manuscripts for consideration. Contributions in any of the major scholarly languages of the world, including Romanized Modern Standard Mandarin (MSM) and Japanese, are acceptable. In special circumstances, papers written in one of the Sinitic topolects (*fangyan*) may be considered for publication.

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## Reviews VII

E. Bruce Brooks and A. Taeko Brooks, tr. and comm. *The Original Analects: Sayings of Confucius and His Successors*. New York: Columbia University Press, 1998. x + 342 pages.

This is one of the most important Sinological works, not only of the twentieth century, but of all time. What the great Bernhard Karlgren did for historical phonology, E. Bruce Brooks and A. Taeko Brooks have done for the analysis of ancient Chinese texts. After Karlgren, nobody could ever again look upon the sounds of Middle Sinitic and Old Sinitic as impenetrable and unknowable. After the Brookses, no one will ever again be able to look at so-called "pre-Ch'in (or pre-Han) texts" as monolithic and unproblematic. Of course, both Karlgren and the Brookses have their predecessors in China, Japan, and the West. But it was Karlgren and the Brookses who first established their respective Sinological subfields as rigorous, systematic disciplines and who first applied these disciplines in a coherent and thorough fashion. And, just as dozens of scholars have dedicated their careers to refining and revising Karlgren's monumental achievements in *Grammata Serica Recensa* and other works, so too will scores of future scholars devote themselves to improving and embellishing *The Original Analects* (hereafter *TOA*) and related publications by the Brookses.

Now, what exactly have the Brookses accomplished? By application of what is termed the accretion theory, they have demonstrated that the *Analects* was not written at a single time nor by a single individual (or editorial group). Furthermore, they have shown that only one of the classic's twenty chapters (namely number 4), dating to 479 BCE, contains the *ipsissima verba* of the sage. The other chapters were added later, layer by layer, between that year and 249 BCE.

It needs to be emphasized that *TOA* is but one part of a grand project that includes the critical reappraisal of **all** "pre-Ch'in (Han)" texts. In fact, it would not have been possible for the Brookses to write *TOA* had they not simultaneously been dissecting by means of the same processes more than 25 other texts. In the view of the Brookses, an accurate historical understanding of early Chinese texts demands that they be treated not in isolation and independently but as interlocking and interrelated. Thus, in a sense, we may say that all "pre-Ch'in / Han texts" are in dialog with each other. For a sort of prospectus of their methodology, the reader may consult E. Bruce Brooks' review article entitled "The Present State and Future Prospects of Pre-Han Text Studies," *Sino-Platonic Papers*, 46 (July, 1994), 1-74 and also E. Bruce Brooks' chapter in a forthcoming Oxford University

Press book on the *Analects* edited by Bryan van Norden. *TOA* is merely the first major fruit of this stupendous enterprise. In the offing are similar studies of the *Mencius*, the *Chuang Tzu*, and other key texts. (We may note, *en passant*, that the predictive power of the Brookses' analytical approach has been strikingly confirmed with regard to the dating and composition of the *Tao Te Ching* by the recently discovered Kuo-tien manuscripts.) Further along, there will be a large interpretive volume which brings together in an integral fashion the results of the textual studies and discusses their significance for the history of the Warring States period, as well as their implications for the foundations of Chinese civilization.

The Brooksonian approach to early Chinese texts is long overdue. Indeed, it has been an embarrassment to Sinology that the critical examination of texts taken for granted in Biblical scholarship, in Classical (Greek and Roman) Studies, in Indology, and so forth has largely been ignored and rejected by the field. Through the publication of *TOA* and by other means such as holding conferences, giving lectures, maintaining a lively e-mail network with worldwide impact, and inaugurating a journal dedicated to their investigations, the Brookses have launched a massive assault on wilful ignorance and complacency.

It is inevitable that some aspects of *TOA* will be seriously questioned and not all of its findings will be readily accepted. This is to be expected for a revolutionary work of such complexity and full of so much data as *TOA*. However, even if the Brookses may be shown to have erred in certain details, their overall conclusions about the *Analects* will stand the test of time and, in any event, have already shaken Chinese Studies to the core.

The main approach of the Brookses is philological, but they also employ a huge kit of other tools, including linguistics, statistics, archeology, and calendrical / astronomical science. Their attention to visual and material culture as providing relevant data is evident in the numerous photographs of Han and earlier artifacts in *TOA*, each of which is linked to a specific *Analects* passage or to their commentary.

A review of such an epochal tome as *TOA* would not be complete without a few quibbles. Complaints have been voiced about the Brookses' idiosyncratic romanization and citation of dates. In terms of their intrinsic merit, both are arguably superior to current conventions, but -- no matter how convincing their argument about the nature of the *Analects* and other early Chinese texts may be -- it will be difficult for the Brookses to coax the rest of the world into adopting these usages. (On the other hand, others have found their short in-text references more appealing and they are likely to be adopted in some quarters.) Complaints have also been raised that the findings of the Brookses are overly neat and symmetrical, indeed, almost mathematically precise. Humanists tend to be wary of mathematical precision and are bound to wonder if the *Analects* and other early Chinese

texts could have developed in the messy, real world with such recurring and regular patterns as those attributed to them by the Brookses. Since the Brookses have delineated such patterns in the texts with which they deal and have presented various kinds of evidence to support their claims, it is incumbent upon those who disagree with these claims to refute them one by one.

*TOA* is not an easy book to plow through. The Brookses' highly technical exposition will make it hard to follow for all but the most determined readers, the majority of whom will be specialists. The same holds true for the dense format; although the typesetting is clear enough, the tight leading and abundant diacriticals give the impression that the casual reader is not entirely welcome. (Perhaps that is the intended message after all.) Such, however, is not the case with the hauntingly attractive cover which invokes calligraphic echoes, crisp roman type, a small red seal (in)conspicuously tucked away at the bottom left, and plenty of assymetrically set-off white (pure white) space to communicate to anyone who beholds it: this is a singularly creative work of tremendous profundity and startling clarity.

Christopher Leigh Connery. *The Empire of theText*. Boulder: Rowman and Littlefield, 1998. xiv + 209 pages.

This is a work of great brilliance and perceptivity. *The Empire of Text* is one of the most insightful and creative investigations in Chinese Studies that I have encountered during the last decade. Indeed, I have never read anything remotely resembling it. What makes this book unique is the fact that, on the one hand, the author is thoroughly familiar with but not bound by modern literary theory and, on the other hand, is highly skilled in traditional Sinology without being shackled by it. Most refreshing of all, the author questions all paradigms. He takes nothing for granted. This is scholarship at its best: skeptical, full of substance and ideas, not confined by conventional wisdom or fashionable trends. The book is controversial (as all stimulating scholarship should be) but not sensational merely for the sake of calling attention to itself. Clearly, the author is concerned with issues of tremendous importance and is relentlessly honest in dealing with them.

The author tackles such heady matters as the origin of writing, literacy, orality, textuality, textual authority, political factions, and dynastic collapse. He also gives a detailed account of who the *shi* ("scholar-officials") were and how they functioned in society and government. On top of all this, he comes to grips with such perennially thorny philological problems as the New Text and Old Text schools in Han classicism. With this sort of

weighty agenda, it would be easy to falter. But by carefully marshaling his evidence, he builds a convincing argument that bureaucracy and literature are intimately linked in China. What is still more impressive, he goes beyond questions of script, society, and politics to show how all of this manifests itself in literary practice. Never have I had a more compelling sense of what actually transpired (and why) when Chinese scholars got together and composed their literary texts.

I mentioned above that the book will be controversial. The reason for this is that it plunges right into the heart of the currently raging debates over *wen* ("civil / literary / cultural") and *wu* ("military"). That in itself is a risky business. What will make the book even more open to discussion are the author's references to deconstructionist, Marxist, and other modern literary theoreticians such as Derrida, Lukacs, Bourdieu, Althusser, Jameson, Eagleton, Said, and Barthes. Normally, I am personally highly allergic to these icons because they are so often invoked without reflection as a means to sanction otherwise superficial analyses. Such is not true of the present work. What I found particularly fascinating about *The Empire of Text* in this regard is that the author uses the theoreticians when they illuminate but ignores them when they get in the way of his quest for reasonable explanations. It is also heartening that, shoulder to shoulder with the theoreticians, the author presents the findings of reputable historians and sinologists such as Holzman, Vandermeersch, Balazs, Mote, Knechtges, Lewis, Boltz, Hsiao, Tanigawa, and Utsunomiya.

Even though this is a highly original work, the author is careful in his use of sources and supplies extensive documentation for the argument that he builds. He relies on (and is appropriately critical of) the best scholarship in English, Chinese, Japanese, and French. He also frequently cites relevant primary sources in his own felicitous translations. The book is packed with vital, solid information diligently researched by the author, yet I found it refreshingly easy to read. This is partly due to the author's straightforward writing style, but also because of the intrinsic interest of the material and the logical manner in which it is presented. Seldom does one meet with a work of literary criticism that is so inviting and entertaining.

Elfriede Regina Knauer. *The Camel's Load in Life and Death: Iconography and Ideology of Chinese Pottery Figurines from Han to Tang and Their Relevance to Trade along the Silk Routes*. Zurich: AKANTHVS, 1998. 159 pages.

This is one of the most extraordinary books about the Silk Road that has ever been written. One might expect that an entire book concerning the burdens carried by camels



would be a dull and dreary affair. Quite the contrary, far from being a mundane, plodding, pedestrian account, this small gem of outstanding scholarship affords an exciting and informative experience for anyone fortunate enough to get their hands on it. Not since Edward Schafer's *The Golden Peaches of Samarkand: A Study of T'ang Exotics* (Berkeley, Los Angeles, and London: University of California Press, 1963) and related works has anyone written about the Central Asian nexus between China and the West as entertainingly and with such precision. Indeed, *The Camel's Load in Life and Death* (henceforth *The Camel's Load*) is unique in its combination of meticulous attention to details, sustained focus on revelatory minutiae, and sheer erudition. I do not know of any other study in any language with which *The Camel's Load* can be compared. In fact, it would probably be virtually impossible for any other living scholar than E. R. Knauer (hereafter ERK) to write such a book. A remarkable combination of training, talents, and temperament has enabled ERK to produce this extraordinary volume.

First of all, Dr. Knauer was trained as a classical (Greek and Roman) art historian with a strong philological and archeological background. Secondly, she is a tireless investigator of library resources no matter how obscure and difficult to obtain they may be. Third, she has an incredibly sharp and perceptive eye that can spot telling visual evidence that others fail to notice entirely. Fourth, she is a born ethnographer who is able to bring together data obtained from the observation of the culture of recent and contemporary groups with historical materials. Fifth, ERK has an uncanny instinct for utilizing archeological findings in illuminating ways. Sixth, she is an absolutely intrepid traveller and indefatigable museumgoer who has literally journeyed to the ends of the earth in search of visual and textual documentation for her various research projects.

*The Camel's Load* is an exquisite publication. It is beautifully printed on glossy paper and employs an extraordinarily clear type face. Included are 94 photographs, many of them in color that accurately reproduces the subtlest shades of the objects portrayed. Even the black and white photographs are extremely sharp and clearly convey the tones of the artifacts depicted. The photographs come from an astonishing variety of sources and are carefully labeled. A large number of those showing rare pieces and places were taken by the author herself.

Although *The Camel's Load* is a work of enormous learning, it brings the ancient and medieval Silk Road alive in a nearly breathtaking manner. Reading through it, one almost feels as though one is present while the medieval Central Asian grooms tie on the saddles, packboards, bags, masks, ewers, and what not that are heaped upon the backs and sides of the camels, while the yellowish brown beasts shuffle their feet in the sand, bray, and spit. The deft analytical lens of the author enables us to penetrate the symbolic world of the

rugs, rabbits, tiger skins, demons and monsters, and other trappings on the camels. To travel through ERK's marvelous book is to be transported through time from the Han to the Tang (206 BCE-907 CE [with side trips to the Bronze Age and the recent past] and through space from Chang'an to Rome.

In *The Camel's Load*, one becomes familiar with the economics of international trade, the transportation of silk and glass, weaving technology, the peculiarities of camels, the modus operandi of robbers, funerary practices, and countless other fascinating topics.

I simply cannot praise this exquisite, little book highly enough. While it is suffused with an ineffable charm seldom seen in academic works, at the same time it is a solid scholarly contribution as is evident from the fact that on many pages the footnotes take up more space than the main text. This virtuoso volume is definitely worth whatever effort is necessary to obtain it.

LIANG Xingzhe, chief ed. *Yingwen Bushou Zidian [A Dictionary of the Radicals of English Words]*. Peking: Peking University Press, 1992. 4 + 12 + 583 pages.

Never before among all of the hundreds of reviews that I have written during the past thirty years do I recall having used the adjective "stupid" to characterize a book, but now I must do so: this is a stupid book, an incredibly stupid book that is far worse than useless. It is positively damaging for any poor soul who wants to learn English and happens to be unlucky enough to attempt to use it in a desperate attempt to improve her English.

Before I go on decrying this miscarriage of pseudoscholarship, it is incumbent upon me to give some examples of the nonsense that it purveys on every one of its nearly 600 pages: "all" is the root of "ball"; "darling" is broken up into "darl" and "ing"; under the radical "ore" one finds the following English words: ore, b•ore, c•ore, en•core, s•core, ch•ore, chore•o•graph•y, f•ore, fore•arm, fore•bear (forbear), fore•cast, fore•court, fore•father•s, fore•fing•er, fore•front, fore•go (forgo), fore•gone, fore•ground, fore•hand, fore•head, fore•ign, fore•man, fore•most, fore•run•n•er, fore•see, fore•shore, fore•sight, fore•stall, fore•tell, fore•thought, fore•word, a•fore•said, be•fore, be•fore•hand, g•ore, m•ore, more•over, p•ore, s•pore, s•ore, sh•ore, a•shore, in•shore, sn•ore, st•ore, store•y, re•store, t•ore, w•ore, s•wore / sworn, wh•ore. It is clear from examining these and the hundreds of other entries in the dictionary that the editor has absolutely no sense of what etymology, morphology, semantics, or phonology are all about.

The editor has simply taken the entries of the *Oxford [sic] Keys English Dictionary* and rearranged them according to his birdbrained scheme of "radicals". Pp. 385-541 are a "Speedy Reverse Order Glossary of English Words." Here, under "Z", we can look up "whiz", "quiz", "blitz", "waltz", "quartz", "jazz", "fizz", "buzz", and "fuzz" in the order listed. I have no idea who could make use of this glossary or for what purpose. The only sane part of the book are the lists of genuine English prefixes (pp. 542-558) and suffixes (pp. 559-583) that close the book.

One might be able to cope with the thought that a single deranged individual such as Liang Xingzhe had concocted *Yingwen Bushou Zidian* in a fit of craziness, but this is not the work of a single individual; Liang was assisted by half a dozen compilers. This means that a sizable group of "scholars" in China who are collectively and certifiably insane have been let loose on the innocent world to foment their pernicious mischief. I contacted Peking University Press to find out just who this Liang Xingzhe is, to see if he/she is for real. Yes, dear reader, there is a Liang Xingzhe and it appears that he is retired from a pharmaceutical firm. Perhaps he/she took too many drugs while on the job.

Liang Xingzhe's *Yingwen Bushou Zidian* is an indelible blot on the reputation of Peking University Press. It is astonishing that such a terrible book could have been published by one of China's best-known university presses. Yet it comes complete with an ISBN number, a "responsible editor" (*zeren bianji*) named Xu Jian (now emigrated to Canada [poor Canada!]), and all the other trappings of a serious academic book. Carrying the imprimatur of Peking University Press, *Yingwen Bushou Zidian* has an undeniable cachet which lures the gullible consumer into purchasing it at his own peril. At the Peking bookstore where I bought my copy, other browsers standing nearby were sufficiently impressed by the Peking University Press imprint to leaf through the book in awe and another person actually bought a copy just after I did. *Yingwen Bushou Zidian* was first published in a run of 3,500 copies in November of 1992. By September of 1993, it had been given a second press run of 3,000 copies. These figures show that a lot of people have been harmed by the idiocies of Liang's work. When one first encounters *Yingwen Bushou Zidian*, it is so ludicrous that one hardly knows whether to laugh or cry. Upon reflection, however, one realizes that the publication of a book such as this is cause for lament. If *Yingwen Bushou Zidian* represents the level of linguistics that is going on in China today, it is in a very sorry state.

One's heart goes out to the people of China when one contemplates the enormity of the tragedy of their minds being filled with such trash as *Yingwen Bushou Zidian*.

XU Yongquan. *Yingyu Quwei Xingxiang Suji (The Method of Memorizing English Words through Images)*. Peking: Gaige Chubanshe, 1996. 33 + 546 pages.

If the previous book was **bad**, this one is unbelievably **worse**, although I am not prepared to state categorically that it is the **worst** book on earth, because -- considering the present trend of English pedagogical linguistics in the People's Republic of China -- even greater atrocities are likely to emerge.

Since I do not wish to be unnecessarily harsh, I shall simply let the book speak for itself by citing two typical examples of how English words are explained in this book:

**Rain = ra** (*ritou* ["sun"]) + **in** (*li* ["in"])

"When the sun (*ritou*) hides inside the dark clouds, then it will start to rain."

Further note: the letter "a" is the first letter of the alphabet, so it may be rendered as *tou* ("head"), *laotou* ("old man"), *tou* ("steal"), etc. [This supposedly accounts for the "a" in **ra**.]

**Train = t** (*tewu* ["secret agent"]) + **rain** (*yu* ["rain"])

"The secret agent (*tewu*) braves the rain as he practices jumping from the train."

Added note: capital "T" is shaped like a nail, therefore it can be rendered in Chinese as *ding* ("nail"), *ding* ("top"), etc. [Similarly ludicrous explanations are appended for "strain", "grain", "brain", "drain", and so forth. Longer words receive even more ridiculously strained (if I may use this word any longer after the abuse to which it has been subjected by the author).]

Reading these idiocies (which go on for hundreds of pages, mind you), one begins to wonder whether he himself has gone insane. This is brain-numbing/rotting stuff, but similar mnemonics is common everywhere one turns for Chinese characters. Anyone who uses these methods to study English is certain to become more confused the longer he relies on them.

How could monstrosities such as this and the previous book reviewed above possibly have been published, let alone (yet most disquietingly) by Peking University Press -- the most distinguished academic publisher in China -- and a publisher that dares to call itself Gaige Chubanshe (Reform Press)? The only plausible explanation I can think of is that Chinese linguists are merely now applying to English the same sort of sinographically

generated mumbo-jumbo that they have been applying to their own languages for the past two thousand and more years. Heaven help us!

Lyovin, Anatole V. *An Introduction to the Languages of the World*. New York and Oxford: Oxford University Press, 1997. xviii + 491 pages.

This is the only textbook on the languages of the world known to me. As such, one might forgive it minor failings and evident gaps in coverage. As a matter of fact, though, it is an extraordinary accomplishment that is extremely comprehensive and maintains high standards throughout. Of course, in terms of scope and coverage, it cannot compete with reference books such as *The World's Major Languages* (New York: Oxford University Press, 1987) edited by Bernard Comrie. Yet within the confines of a textbook length work, one could hardly expect to find anything more, certainly not a book written by a single author. To think that Lyovin has so ably described so many different languages is a humbling experience.

The book begins with chapters on the classification of languages and the classification of writing systems. It then moves systematically, chapter by chapter, through the languages of Europe, Asia, Africa, and Oceania, plus the native languages of the Americas and pidgins and creoles. Each chapter comes equipped with exercises and a selected, annotated bibliography. The chapters on language areas also offer sketches of one or two representative languages. Interspersed throughout the text are various illuminating charts, figures, and notes. The layout and typography are extraordinarily clear, while several non-Roman scripts are judiciously employed. A lengthy appendix provides 19 helpful language maps. There is also a general bibliography at the back of the book, as well as a language index and a subject index.

Lyovin's treatment of Sinitic is astonishingly good. For instance, he minces no words in referring to Sinitic as a branch of Sino-Tibetan consisting of "dialects" (his quotation marks), "some of which are in fact mutually unintelligible languages" (p. 115). What are usually erroneously called the "eight major dialects" are referred to by Lyovin as "groups" (pp. 127-129). A couple of small quibbles are the following: despite Mao Tse-tung's prediction (as reported to and emphasized by Edgar Snow in *Red Star over China*) that "*Sooner or later, we believe, we will have to abandon characters altogether if we are to create a new social culture in which the masses fully participate*", the present policy of the People's Republic of China is not for "total conversion to writing in *pinyin*", as Lyovin

states on p. 130, nor do the earliest written texts in Chinese go back to around the seventeenth century BCE (p. 131) but rather to around the thirteenth century BCE.

The author has expended great energy to consult the most reliable authorities, so such failings are few and far between. One can use his *An Introduction to the Languages of the World* with confidence.

Tschang, Yin-Po, ed. *Chunqiu & Zuozhuan: A Critical Reappraisal of the Foundation of Chinese History*. Vols. 1, 2, 3 (out of a projected 11). Version 0.2. New York: TD Cultural Service, 1997-1998. 2 + 100 + 8; 2 + 111; 2 + 96 pages.

The following is the author's own prospectus:

## CHINESE CIVILIZATION FROM THE PERSPECTIVES OF «CHUNQIU» AND «ZUOZHUAN» —INTRODUCING A NEW SERIES

Yin-Po Tschang  
TD Cultural Service, New York

For more than two millennia, scholarship on early Chinese civilization has been dominated by the Confucian school in China. In the first half of the twentieth century, Wáng Gúowéi broke ranks with traditional scholarship and suggested important modifications to Confucian orthodoxy, and Gù Jíegang called for a systematic revision of early Chinese history by validating each and every piece of its building blocks. These individual efforts have been to no avail. A solid block of mainstream historians keep on ignoring the calls for a rational approach. By dint of a long Confucian tradition of accommodating

inconvenient reality with straight-faced denial, they are impervious to reason.

While field archaeology developed rapidly in China and multidisciplinary scientific approaches have flourished elsewhere, research on the subject of early China is getting nowhere. Early China is too important a subject to be left alone. More expertise should be brought to bear. The question is how.

This author, with a background in theoretical physics, sees an open platform as a step forward. The upshot is «Chinese Civilization from the perspectives of Chunqiu and Zuozhuan», a 11-volume project (of which so far only the first three volumes have been published). It uses a free format, convenient for critical commentary on individual historical records, and allowing statements of a more general nature. After its first edition, which this author calls version 0.0, a framework will be in place. Future editions will be thrown open, and contributors have no need for full articles. The context is there, it is the idea or substance that needs to be brought out. It is intended to be a growing compendium anchored to the body of the two classical texts, complete with source materials. A work like this probably has never been attempted elsewhere. In the study of Early China, it may be appropriate.

At this juncture, this author can only indicate some salient points of the project. From these brief outlines readers and potential contributors can determine if version 0.0 is an appropriate framework within which to conduct scientific research.

- 1 Calendar system: As planetary motion is no longer a mystery, a calendar has been established for «Chunqiu», which turns out to be the same as that seen in oracle bone records. «Zuozhuan» does not follow any calendar system in particular, indicating it is a compiled history with inputs from more sources than one, possibly from different periods of time.
- 2 The combination of historical astronomy and paleography reveals discontinuity in the linguistic tradition of China. E.g., *chun* originally refers to winter, *qiu* to summer. Correspondingly, *xia* is spring and *dong* autumn. Basic terms of relations, such as *fù* (father), *zǐ* (son), *zū* (grandfather), *mǔ* (mother), *nǚ* (daughter) and *xiongdì* (brothers) had their usage radically changed in the transition from the Spring and Autumn Period to the Warring States Period. Without exception, the social context in which these terms were used is completely different.
- 3 A brief period in Chinese history around 500 BCE, roughly coterminous with Confucius, witnessed a great social upheaval in China. The famous dictum *lǐ beng yuè huài* refers to a social fault line drawn in time, which left a fault line in culture as detected in radical changes in language. Confusion in Confucian scholarship on early China mainly comes from interpretation of texts across the fault line with language of the subsequent age.
- 4 The same cultural fault line exists in the eastern Mediterranean. Bronze Age Greece and Bronze Age China both had their glory. The Dark Age refers only to the fault line across the transition from Bronze Age to Iron Age. This is also the transition in social



organization from that of the clan to that of the family in both civilizations.

- 5 Generally, Bronze Age people had no alternative but to live in clans. The only known exceptions are the two privileged civilizations of Mesopotamia on the Euphrates and Egypt on the Nile. Iron gave people the option to lead independent lives and they voted with their feet. Within a century clans vanished and new settlements started, often from scratch. In the Mediterranean, the process was accelerated by pirates, whose loot was the capital largely responsible for the glory that is classical Greece.
- 6 Civilizations do not develop in isolation. Migration and trade have deep roots. In China, cross fertilization can be seen in the activities of Shang clans: they brought to East Asia the knowledge of bronze, the use of chariots, a religion with roots from ancient Iraq, a sexagesimal arithmetic, an astronomy featuring twelve constellations on the zodiac and a script that is intellectually dependent on the cuneiform. While traditionalists consider all of these things native to the Yellow River basin, archaeologists say otherwise; they were transmitted via the normal route used by nomadic groups and came south from the Mongolian steppes along the eastern slope of the Taihang Mountains. Some evidence for Indo-European language can be found in post-Shang China; for example, one can almost be certain that the classical Chinese term for the swan, *sùshuang*, is Proto-Indo-European. So is the current term for wagon, *che*.
- 7 In the Age of the Clan in China, the characters *rén* and *mín* are not synonymous. The former refers to a clan

member. The latter a vagabond and refugee from his or her own people. In the Age of the Family, these terms became synonyms. In «Chunqiu» they are not used interchangeably. In «Zuozhuan» they are. Together with other findings of paleography, dating of texts can be made far more accurate.

- 8 In the March 1996 issue of »Discover«, Jared Diamond asked “With its vast area and long history of settlement, China ought to have hundreds of distinct languages and cultures. In fact, all the evidence indicates that it once did. So what happened to them all?” The diversity is there for all to see. In terms of culture, there has been a great Confucian coverup according to the ideology of wángdào (the "kingly way," i.e., "royal government"). Apparent homogeneity is the consequence of whitewashing and suppression. With Han Dynasty gloss removed, a multicultural civilization can be revealed.

These points need a lot more detail before they can begin to make sense. But this is not the place to do it. Each requires a lot of substantiation. It should be acknowledged that even in the full text of version 0.0 very few of the points can be said to have been fully developed to date. Some may improve with more work, others may have to be revised. Version 0.0 is the beginning of a process, not the end. What this author insists on is that the process constitute a framework under which serious research can be conducted, with important details to be fleshed out and adjustments major or minor to be made in due course. Following the traditionalist path is a sure prescription for intellectual self-destruction and traditionalists who base all their arguments on narrow

interpretations of textual references need not apply. In his capacity as the editor of this series, this author will see to it that openness does not mean the elimination of scholarly standards.

The expression “from the perspectives of «Chunqiu» and «Zuozhuan»” is interpreted in the most liberal sense. In fact, some points touched on in version 0.0 can be said to be outside the domain traditionally reserved for serious scholarship. To this author the term “civilization” should be understood in its broadest scope, and “history” covers a time range in which, after all, the future will have to be included after a finite interlude. In agreement with Arnold Toynbee, this author does not believe in an arbitrary cutoff date in the study of history. He prefers to stick with his instinct as a nonpracticing physicist: unless proven otherwise, space-time and everything in between have wide open dimensions.

March 30, 1996

NOW my review:

These volumes constitute the most caustic, critical examination of the foundations of Chinese civilization since the iconoclastic investigations of Gu Jiegang and his associates half a century ago. Indeed, the author makes a direct claim to be the intellectual heir of Gu Jiegang, Qian Xuantong, and other participants in the *Gu shi bian* [*Critique of Ancient History*] project.

Tschang has a background in physics and is not a professional Sinologist. Consequently, he adopts a rigorously scientific, no-nonsense approach to his very serious enterprise. Because his views are so radical, it is unlikely that they will find a favorable reception among the majority of China scholars, whether in the East or in the West. But those who completely ignore Tschang's findings do so at their own peril, for what he is saying now may be commonplace among future scholars fifty or a hundred years from now.

Tschang imposes no *a priori* restrictions on the course of his investigations. Consequently, he arrives at some remarkably perceptive conclusions. These may be gleaned

from the Seven Postulates which underlie his entire enterprise and which are listed at the bottom of every page of his volumes:

1. The **clan** as a social unit.

The socio-economic unit known as family did not exist until the end of the Chunqiu Period. *Ruljia* scholars are guilty of linear extrapolation when they assume the family to be the basic unit in society throughout Chinese history.

2. **Cross Fertilization** of civilizations.

There were distinct components in the civilization known as Early China. Huahxiah and Dongyil were two of them. In addition to interaction among these local groups, East Asia was in contact with West Asia.

3. Cultural **fault line**.

A catastrophe befell China in the transition from Bronze to Iron Age. The disruption was so severe a discontinuity in culture can be detected. Its effect is frozen in the Chinese language. A similar fault line may exist in the civilization of the Eastern Mediterranean.

4. *Ruljia* as a cultural **crime**.

A corrupt political ideology had claimed the authority of knowledge and kept China in stagnation from the Hahn Dynasty to the end of the twentieth century. The term Confucianism is a misnomer. Confucius was not a Confucian. The term *ruljia* will be used here in this context.

5. **Bogus** sacred texts.

*Zuozhuan*, like many period texts, was forged and ideologically motivated. It was crudely assembled with very little knowledge of history.

6. **Pastoralist** economy.

*Ruljia* portrays China as a single civilization based on agriculture. The Shangs came to China as pastoralists, and stayed as pastoralists. The Shang group that later adopted an agricultural way of life was Sohng.

7. **Bamboo-stick** format.

*Chunqiu* was recorded in the format of bamboo sticks and stored in bundles.

These postulates are stated at the outset without proof, but the entire 11 volumes are to be examined in the context of these and other propositions. In other words, the book as a whole serves as a proving ground for these propositions. While several of Tschang's seven stated postulates are so unconventional as to be almost counterintuitive, I believe that the evidence he is adducing does tend to support them and that they are of profound consequence and truth for comprehending the evolutionary processes that were operative upon Chinese civilization during the last 4,000 and more years.

Another interesting feature of Tschang's book is his willingness to employ material from archeology and linguistics. He has combed these two fields widely and diligently for information that may be used to judge the veracity and reliability of the canonical view of Chinese history. Tschang's use of paleography is particularly fruitful. Furthermore, Tschang is to be warmly commended for recognizing that, already by the Bronze Age and the Neolithic, China was by no means an isolated, self-contained entity, thus to understand the development of Chinese civilization one must range widely across virtually the whole of Eurasia in search of relevant evidence. To be sure, Tschang maintains that the Shang rulers themselves were closely related to pastoralists (most likely Indo-Europeans) and that the Zhou rulers who replaced them were similarly "barbarian" pastoralists from the northwest. Most scholars will be alarmed at such radical views, but recent archeological and linguistic research is lending increasing credence to them. For an introduction to this new, interdisciplinary field of inquiry, see the two large volumes edited by Victor H. Mair entitled *The Bronze Age and Early Iron Age Peoples of Eastern Central Asia* (Washington DC: The Institute for the Study of Man; Philadelphia: The University of Pennsylvania Museum of Archaeology and Anthropology, 1998).

The format and typesetting of Tschang's volumes are highly sophisticated, since he fully utilizes advanced computer technology to produce extremely sharp and clear Chinese and English perfectly integrated. Through advanced scanning techniques, he also skillfully incorporates illustrations, ancient forms of characters, and so forth directly into his layout. Simply in terms of presentation, these volumes are very impressive productions indeed. Incidentally, Tschang's romanization is also an example of his creative approach to problems; he uses Pinyin, but with simplified tonal spelling. It is his contention that similar romanizations may (and should) be devised for the other Sinitic languages beside Mandarin. As a matter of fact, together with Weizhi Xie (for Modern Standard Mandarin), Tschang has established and distributed sets of rules for Mandarin and Cantonese tonal spelling.

There is an urgency to much of Tschang's writing because he has a strong sense of mission. It is his firm belief that Confucian (what he refers to as *ruljia*, i.e., "Ruist")

establishment orthodoxy has perversely and insidiously distorted Chinese thought and historiography for the past two thousand and some years. According to Tschang, the situation is so bad that Confucian dogma is often totally opposite to the truth. Yet the lock-grip control of the Confucians on intellectual inquiry has made alternate explanations virtually impossible. The pernicious influence of Confucian ideology on the development of Chinese civilization has led to the current, sorry political situation in that country and to totally false notions about Chinese history. To correct them, Tschang has determined to begin at the beginning, to start all over completely afresh. He starts with the foundation text of the orthodox, Confucian, historical tradition, namely, *Zuozhuan* [*Zuo's Commentary*] on the *Chunqiu* (*Spring and Autumn Annals*). To date, the first three volumes out of a projected 11 have been published; they deal respectively with the reigns of Duke Yin (722-712 BCE), Duke Huan (711-694 BCE), and Duke Zhuang (693-662 BCE) and Duke Min (661-660 BCE). From reading the three volumes that have already been issued, it is clear that Tschang believes the *Chunqiu* to be a relatively straightforward and neutral text, whereas the *Zuozhuan* is a mendacious and deviously distorted account of the same chunk of Chinese history. While Tschang does not say so explicitly, he would undoubtedly be pleased if his minute dissection of the *Zuozhuan* would serve as a model that could be applied to the study of other early Chinese texts.

My two most severe criticisms of Tschang's work are that he is nearly oblivious of the publications of Western scholars working on China and that he has made almost no effort to make his publications known to them. The first drawback means that he fails to take into account a great deal of cutting-edge scholarship that would be useful to him. The second drawback means that so far he has had next to no impact on the field. Together, these two drawbacks mean that he is working in a partial vacuum. This, of course, is regrettable because he is a brilliant, diligent researcher who has much to learn from other scholars -- and much to offer them as well. The purpose of this review is to draw Yin-Po Tschang's estimable work to the attention of mainstream academicians. At the same time, I have been trying to inform Dr. Tschang about the major figures in Western Sinology. His access to modern Chinese scholarship, especially from the mainland, is more or less adequate.

Finally, I would like to point out a number of curious parallels between the work of Yin-Po Tschang and E. Bruce Brooks (see the review of *The Original Analects* above). First, both of them are mavericks who operate either entirely or largely outside of academe. Second, both are fundamentally scientists in their outlook. Third, both focus on the Warring States period as the time when the traditions that have governed China for the past two millennia and more were (mis)shaped. Fourth, both are deeply skeptical of the classical

written tradition. Fifth, neither of them is afraid to trace elements of Chinese culture to sources beyond the geographical borders of the Middle Kingdom -- if that is where the evidence leads them. In all of these respects and in many others, Tschang and Brooks are intellectual allies, even though they have never met each other.

Readers who wish to contact Dr. Tschang may do so through T D Cultural Service whose postal address is: P. O. Box 750721 / Forest Hills, NY 11375-0721

Stone, Peter F. *The Oriental Rug Lexicon*. Seattle: University of Washington Press; London: Thames and Hudson, 1997. xvi + 267 pages.

Do not set this book aside thinking that it is only for wealthy rug collectors and casual rug buffs. (The word "rug" in this review refers primarily to Oriental rugs and secondarily to all fine quality, handmade rugs.) This is a reference tool that is potentially useful to a wide variety of Asian scholars. It is a lexicon that includes definitions and explanations for names and terms referring to: pile rugs and flatweaves of the Near East, North Africa, continental Asia, Europe and the United States; geographic locations and ethnic groups noted for their rugs and weavings; functional weavings of tribal and nomadic origin; the rug trade and the rug-weaving craft and industry; designs, motifs and symbols of pile rugs and flatweaves; rug and textile structures; specific rugs of historical significance.

This lexicon provides ample definitions, sometimes extensive entries, for thousands of names and terms in dozens of languages. Lavishly illustrated with more than 600 drawings, illustrations, and maps, it is a treasure trove not only for rug specialists, but will prove a valuable resource for anyone with an interest in arts, crafts, and ethnic symbolism, especially of Asia, but ranging farther afield as well. If you do not know the meaning of an expression having to do with material culture, you might find it in this lexicon. For example, I just happened to flip to page 221 and found there an illustrated entry on **tamga**, **damga** (Turkic), **wasn** (Arabic), which are nomadic livestock brands that may also be tribal emblems woven into rugs. I have had a longstanding concern with *tamgas* because of their possible significance for the rise of writing systems in Eurasia, so I was particularly pleased to see them treated in this lexicon. On the same page is an entry on **Taoist symbols**, **Daoist symbols**, among which is the bottle gourd (calabash) about which I have written a long article demonstrating its southern, non-Han origins.

In Stone's lexicon, it is good to be able to see what a warp-weighted loom looks like, because it was probably on such a loom that the celebrated diagonal twill tartans of Bronze Age Qumul (Hami) were woven. There is endless fascinating information to be discovered

in the pages of this lexicon. For instance, I have been interested in Çatal Hüyük as the neolithic Anatolian settlement where some of the oldest textiles in the world were discovered. Before acquiring this book, I was aware that the name consists of two Turkish words meaning "fork(ed)" and "tumulus". Yet, not only does the lexicon have a succinct entry for Çatal Hüyük, just above it we find the following: **çatal** (Turk.). "A tool used to beat down weft." I was delighted to learn this because it is a very specialized meaning for *çatal* that is not listed in my big *Redhouse Turkish-English Dictionary*. The scope of this lexicon may be judged from the fact that it has entries for 127 different place names in Persia or Iran alone.

In the United States of America, Oriental rugs are collected as art, for use, and as investments. Because of the textiles (including some rugs and rug fragments) found in the burials of Eastern Central Asia that I have worked on extensively, I have been invited to speak before Oriental rug groups and have become friends with rug experts and rug aficionados. This is a very serious group of scholars (usually not academicians) who possess profound expertise on their subject. While this may strike someone who has not come in contact with the rug world as almost unbelievable, a reputable and reliable specialist in rug repair, cleaning, and conservation may occupy the entire top (sixth) floor of a renovated office building, command respect and a respectable income, and be sought after by the rich and famous. I have met several such individuals, including Maury Bynum of Chicago, who has flown to Washington DC and Philadelphia at the drop of a hat to hear my lectures. James Opie, a well-known rug dealer from Portland, Oregon who has become a friend of mine, did likewise (a couple of his books are listed in the bibliography of the volume under review). Rug people will fly to the East Coast from London or California for a lecture that interests them, bringing one or more of their favorite rugs with them to talk about before or after dinner. I once met Murray Eiland, author of a number of important volumes on fine rugs, and his son Murray Eiland, Jr., an expert on Persian art and archeology, in the Ürümchi Museum. In half an hour with them, I learned more about the dyes and designs of the ancient rugs and tapestries in the museum's collections than I had from all the books and journal articles that I had read on the subject in the previous five years. I enjoy being around rug people because they are a lively and learned lot. *The Oriental Rug Lexicon* bespeaks the kind of intensity and commitment that informs the rug community. It is exhilarating.

Diamond, Jared. "Empire of Uniformity." *Discover*, 17.3 (March, 1996), 78-85.



Jared Diamond writes about practically everything under the sun (e.g., guns, chimpanzees, human evolution, and so forth), but he has a particular affection and attraction for all things Chinese -- from food to writing. Unfortunately, when it comes to China, he falls prey to the same sort of stereotypical myths that have enthralled most Westerners for the last couple of centuries. A professor of physiology at the UCLA School of Medicine and a recipient of a MacArthur award, there is no doubt that Diamond knows a lot and is fairly clever at discussing what he knows. But, like the other well-known popular science writer, Stephen Jay Gould, who is also a contributing editor to *Discover*, Diamond is not only too often overly clever (and thus off the mark), he spreads himself too thin in discussing things with which he is insufficiently familiar. China (together with its people, language, and writing) is one of these things.

Diamond has penned a lot of frippery, but in this brief review I shall concentrate on one of the most foolish articles he has ever penned. I am referring to his 1996 piece entitled "The Empire of Uniformity" in which he asserts that China is radically different from all other nations that have ever existed. The uniqueness of China, *pace* Diamond, lies in its exceptional political and linguistic unity: for thousands of years, there was just one script, one language (the "Chinese" language), one government, one people, one.... All the old, exotic stereotypes about 400,000,000 or a billion individuals being monotonously all the same. Of course, this is a blatantly false picture. For those who are just beginning to look seriously at ethnic and linguistic diversity in China, none of what Diamond is saying makes any sense whatsoever. And those who have started to travel around in the villages spread across the far-flung Chinese **empire** are finding more cultural, ethnic, and linguistic diversity than in most parts of the globe.

Diamond's biggest misconception, however, is the old canard about the role of "the Chinese language" in fostering the mythical unity of China. It is difficult to imagine that anyone who understands what Sinitic languages and the Chinese script are all about would speak of the latter as an agent in the supposed homogenization of China. The opposite argument could be (and has been) made, namely, that it was the exceedingly cumbersome and complex script which has kept the vernaculars decidedly apart, both because it forestalled literacy for the masses and because it allowed those few who did attain the ability to read the possibility of pronouncing the characters in a multitude of different ways depending upon where they hailed from in China. In spite of the nearly universal misconception that "when the Chinese language is written down it is the same for everyone", the fact remains that basically only two main varieties of Sinitic were ever used for writing: classical / literary and Mandarin. If one wished to become literate, one had to learn the grammar, syntax, and lexicon of one of these two languages in addition to one's native

language (Cantonese, Amoyese, Shanghainese, Taiwanese, etc.). If the sinographic script did achieve anything positive, it enabled the tiny proportion of the populace who constituted the literati to maintain a mute cohesiveness which transcended their place of origin. It did not create the exceptional uniformity trumpeted by Diamond.

Without writing a treatise about each one of them, let us just list some of Diamond's pronouncements:

1. 700 million people in China speak Mandarin, the most for any language in the world. False (the trumpeted "Mandarin" contains within it many varieties that are not mutually intelligible, if one cares to get out into the villages and listen, despite the constantly asserted claim to the contrary). Various varieties of **mutually intelligible English** (American, British, Canadian, Australian, East Indian, airline pilots, physicians, and so forth) are spoken by more individuals around the world than by any one of the **mutually unintelligible Sinitic** languages and dialects.

2. There are seven other Sinitic languages with 250 million speakers that are as close as Spanish is to Italian. False. There are hundreds of Sinitic languages that display as much difference as that which exists between French and English -- if one cares to analyze the spoken forms carefully. For a much closer approximation of the truth, the reader would be well advised to look at "Chinese whispers" which just came out in *The Economist* (January 30, 1999), 77-79.

3. China possesses "linguistic near-unity". False. Ludicrously false. Aside from the hundreds of Sinitic languages and dialects, there are Mongolic, Bodic, Turkic, and many other types of languages with a total of hundreds of millions of speakers, plus very interesting mixes between Sinitic and these various language groups.

4. Northern and southern Chinese are genetically and physically different. True. Much excellent research on this phenomenon has been carried out by American and Chinese scholars during the past decade or so. See, for example, Glen Dudbridge, *China's Vernacular Cultures*, An Inaugural Lecture delivered before the University of Oxford on 1 June 1995 (Oxford: Clarendon, 1996), p. 14, and Ruofu Du, Yida Yuan, Juliana Hwang, Joanna Mountain, and L. Luca Cavalli-Sforza, *Chinese Surnames and the Genetic Differences between North and South China*, Monograph Series Number 5, *Journal of Chinese Linguistics* (1992).

5. "One distinctive feature of all Sino-Tibetan languages is that most words consist of a single syllable...." False!! Quite the contrary, most words in these languages consist of more than one syllable. All that one has to do to disprove Diamond's ridiculous assertion is look in a Tibetan or Mandarin dictionary.

6. "One could walk through China, from Manchuria in the north to the Gulf of Tonkin in the south, without ever stepping off land occupied by native speakers of Chinese." One could say the same thing of English in America, with the difference that in America someone speaking English could understand and be understood by those native speakers of English that he / she encountered while walking from coast to coast, whereas one speaking "Chinese" (presumably Modern Standard Mandarin to Diamond's muddled mind) who walked from Manchuria to the Vietnamese border would be very lucky indeed if he / she could hold an intelligible conversation with as many as half of the people he / she encountered; in most cases, he / she would not be able to understand a word of what the people he / she encountered were saying, and vice versa.

7. The Northern Chinese are most closely related to people from Tibet and Nepal. False! One look at the photographs accompanying Diamond's article disproves this claim. Presumably Diamond is referring to biological relatedness, which is certainly not the case, but his statement would be no less false even if he were referring to linguistic relatedness. There surely is some sort of relationship (both biological and linguistic) between Tibetans and Nepalese whose mother tongues are not Nepali (e.g., Rai, Limbu, Gurung, Tamang, Newari, etc.), but it is extremely complex and can hardly said to be close.

8. China occupied the whole of the Pacific. This is not only false, it is absurd. One begins to wonder if Diamond is intentionally pulling his reader's leg. He asserts that the Polynesians were "an Austronesian-speaking people of ultimately Chinese origin." To use "Chinese" in such a slippery fashion makes it virtually meaningless. If by "Chinese" Diamond is here referring to Sinitic speakers, the claim is obviously self-contradictory. If by "Chinese" Diamond is here referring to individuals who were genetically Chinese, an examination of their teeth, DNA, hair, fingerprints, and bones would swiftly demolish such a notion. And if by "Chinese" Diamond is here referring to individuals who were politically Chinese, then there would not have been a political entity corresponding to China until thousands of years **after** the peopling of the Pacific began.

9. A superb tradition of bronze metallurgy began in China c. 3000 BCE. False! This date is well over a thousand years too early.

10. Writing in China probably arose earlier than the 2nd millennium BCE. False! If by "writing" one means a set of symbols applied to a two dimensional surface for the purpose of conveying language, then -- on present evidence -- we can only say that China had writing from around 1200 BCE. As to whether Neolithic pot marks and other isolated marks on objects dating to the 3rd millennium BCE and earlier constitute precursors of the late 2nd millennium BCE sinographic script, at this point that remains pure (and largely idle) speculation.

11. "The first of China's dynasties, the Hsia Dynasty, arose around 2000 BCE." False! Even those Chinese who do accept the historicity of the Hsia Dynasty would consider this date too late. For the rest of us, it remains to be proven archeologically whether the Hsia Dynasty ever existed.

12. The oracle shell and bone inscriptions were "a distinctively Chinese method for reading the future." False! The same method of divination by scorching flat bones and interpreting their cracks was employed across large areas of North America and Central and Inner Asia during prehistoric times. The interesting question, which has not yet been asked by Diamond or anyone else, is how and when it entered the orbit of Chinese civilization.

Almost every paragraph of Diamond's pretentious and pompous article is filled with such lunacies. One must question not only his own sanity, but the sanity of those who regard him as a genius.

I report with satisfaction that the tremendously percipient Yin-Po Tschang (see the review of his work on the *Tso chuan* above) was not snookered by Diamond's fluffy, feel-good effusions about the uniformity of the Middle Kingdom. Tschang knows well enough that pre-modern China was full of diversity. (It is only gullible innocents such as Diamond -- regrettably, they constitute most of the population of the world -- who are thoroughly duped by the same purveyors of cultural and historical distortion that Tschang himself and Brooks [see the first review in this issue] have labored so valiantly to expose.) What needs to be pointed out in addition, however, is that **modern** China is still a land of enormous racial, ethnic, cultural, and linguistic diversity. The problem is that the cultural and historical distorters are still busily at work trying their best to convince everybody that the Chinese are

a homogeneous mass. Having written the "Empire of Uniformity," Diamond joins that inglorious company of distorters.

Why must we constantly have to confront this compulsion to make of China something that it isn't? I believe that the real answer to this vexing question is to be found in two mentalities: the desire on the part of Americans (especially American intellectuals) to construct a China that is exotic and quaint, a figment of their own imaginations, and the desire on the part of Chinese (especially Chinese intellectuals) to project a political and cultural unity that does not really exist. Someday, a lot of people are going to experience a rude awakening.

Diamond acknowledges that, with its vast area and long history, China ought to have hundreds of distinct languages and cultures. Actually, it does -- but few are willing (or able) to face this reality honestly.

Metternich, Hilary Roe. *Mongolian Folktales*. Introduction by Dr. Pureviin Khorloo. Illustrated by Norovsambuugiin Baatartsog. Boulder: Avery, 1996 (distributed by University of Washington Press). 131 pages.

This is a handsome book, printed on thick, glossy paper, and sporting the most powerful and expressive woodcut illustrations I have ever seen. Many of the tales included in the book were collected by Pureviin Khorloo, who also wrote the introduction; we do not know who recorded the others. In the acknowledgements, it is stated that many of the stories were translated from the original Mongolian by Khorloogiin Bulgan; we do not know who he is or who translated the rest of the stories. Hilary Metternich is the wife of the German ambassador to Mongolia; she is said to be "a scholar of Mongolian culture", but her exact role in the making of this volume is not clear. The inside back flap of the cover states that she "researched and assembled" the stories in the volume. In the closing words of his introduction, Khorloo expresses his "deep appreciation" to Metternich "for her valuable contribution in expanding the borders of these Mongolian tales and her active interest in the cultural tradition of the Mongol peoples." Thus, as with *South of the Clouds* (see review in *Sino-Platonic Papers*, 70 [February, 1996]), we have serious problems with the authenticity of these tales, but one problem we do not have in this collection that we did with the *South of the Clouds* is the absence here of a debilitating MSM filter. It is possible, however, that there may have been a German and / or Russian filter operative in the translation process that led to *Mongolian Folktales* because Metternich may first have made this collection (or a similar one) available to a German-speaking audience and because for

decades before 1990 Russian was the language of much scholarship (including studies on folk literature) in Mongolia. Hence, the path of translation may have been Mongolian > German > English or Mongolian > Russian > English or, still yet, Mongolian > Russian > German > English. It would have been helpful if Metternich or the publisher of *Mongolian Folktales* had been more explicit about the nature of the translation process of the volume. In the end, I have the uneasy feeling that Metternich's role amounted mainly to "retelling" them, in which case her intervention may have been quite extensive.

Another difference between *Mongolian Folktales* and *South of the Clouds* is that the former lacks the elaborate pretense of the scholarly apparatus of the latter. All that we have are English renderings of twenty-five "traditional Mongolian folktales". Metternich has not even provided a preface or foreword, but there is an introduction by the Mongolian folklorist, Pureviin Khorloo. It consists of short and simple sections on the origins of Mongolian folktales, variation among folktales, types of folktales, the close relationships among poetry, music, epics, and folktales in Mongolia, Mongolian culture as reflected in Mongolian folktales, the storyteller, collecting the tales, and the nature of the oral tradition. Although the introduction does give us a basic understanding of what Mongolian folktales are and how they are performed, Khorloo's description of the method whereby they are collected and redacted is extremely sketchy. The closest he comes to telling us how a couple of epics were recorded is that he once spent weeks living with an old Urianhai man named Buyan. Khorloo tells us that he would spend nights in Buyan's *ger* ("yurt"), "sitting and listening and writing".

Despite the reservations I have voiced, the tales presented here are interesting and well told (affording us a revealing glimpse of the life and thought of a nomadic people), the few notes are informative, and -- I cannot emphasize this too strongly -- the woodcuts alone are worth the cost of the book. Each one is cut from a single piece of black paper and are of such fantastic grace and imagination that one cannot help believe that the artist truly does "see" them in his mind's eye before he begins to manipulate his four inch scissors -- as is claimed in the book. The Mongolian calligraphic headings at the beginning of each tale, also done as papercuts, seem impossible, but there they are. You need to see them for yourself to believe them.

Bickerton, Derek. *Language and human behavior*. The Jessie and John Danz Lectures. Seattle: University of Washington Press, 1996; originally published in 1995; published in England by UCL Press Limited, University Press, London. 180 pages.

Derek Bickerton is a leading authority on pidgins and creoles. From his deep familiarity with these special types of language, he has cogitated mightily on the origins of language and has come to some surprising conclusions which he presents in this series of three lectures. They are published here in the form of a small book consisting of four chapters, plus an Introduction and a Conclusion, together with an Appendix giving samples of protolanguage, a bibliography, and an index.

In this book, Bickerton views language as an enabling or determining capacity for the human species. His own summary of the book is as follows:

The first chapter examines language and its defining properties, distinguishing them from other forms of communication and indicating their most probable source. The second chapter shows how the capacity for language evolved as the end product of tendencies long latent in what are sometimes termed "more advanced" creatures, and how by the very nature of its evolution language created the ground on which subsequent mental developments could (and perhaps had to) arise. The third chapter proposes that the peculiar properties of a distinctively human intelligence are such as derive straightforwardly from the possession of language. Finally, the fourth chapter suggests that consciousness as we know it may arise from an identical source.

Bickerton is adamantly opposed to the widely held paradigm in the biological, behavioral, and cognitive sciences that language is merely one skill among many that arose as a result of the increasing size and neural complexity of the brain. Instead, he wishes to propose almost the opposite, namely that human beings "blundered into language" and that, once having acquired language, they used it to create and enhance all the other skills that make us distinctively human (including the shaping of far more effective tools than they previously possessed and even paradoxically language itself through the acquisition of syntax which permits abstract thought).

At first encounter, Bickerton's proposal seems ridiculous. Upon reflection, however, it becomes a bit more seductive and one finds oneself thinking that it might just be possible. So potent is the power to communicate bequeathed to humanity by the gift of language that one can imagine how early humans may have maximized all of their abilities vis-à-vis other creatures who lacked the ability to communicate through language. In this fashion, human beings would have swiftly improved their lot in all respects. Today, with the vastly increased flow of information made possible by electronic aids to communication, mankind

is becoming more and more powerful even though our brains have not grown commensurately larger or more complex.

But wait a minute! Pull back again and think. Isn't this a terribly linguicentric and anti-scientific view of things? Think! Why was it man and man alone who developed the capacity for language? And why did man develop the capacity for language approximately 30,000-40,000 years ago at the same time that he developed the capacity for artistic and musical expression? And why did all of this happen at the same time that Cro Magnons acquired their conspicuously shoebox-like braincase with its large frontal lobes? Is Bickerton trying to tell us that our stumbled-upon capacity for language could make our brains become larger in the right places?

Let us not decide against Bickerton yet. To be fair to his provocative thesis, let us ask one more series of questions. Why has man and man alone developed the capacity for language? Why haven't other animals, some of whom possess protolanguages, blundered into language the way our distant forebears did? Was it because we were lucky? Because God willed it to be so? Or was it because biologically and physically we are fundamentally very different from all other animals?

Despite the fact that I end up profoundly opposed to Bickerton's linguicentric view of human evolution, I must admit that it made me **think**.

Magocsi, Paul Robert. *A History of Ukraine*. Seattle: University of Washington Press, 1996; Toronto: University of Toronto Press, 1996. xxvi + 784 pages.

This is a hefty book. In it, history is written on a grand scale. A glance at the chapter headings alone (under each of which there are generally half a dozen to a dozen sections) will give an idea of the enormous scope of this work: 1. Ukraine's Geographic and Ethnolinguistic Setting; 2. Historical Perceptions; 3. The Steppe Hinterland and the Black Sea Cities; 4. The Slavs and the Khazars; 5. The Rise of Kievan Rus'; 6. Political Consolidation and Disintegration; 7. Socioeconomic and Cultural Developments; 8. The Mongols and the Transformation of Rus' Political Life; 9. Galicia-Volhynia; 10. Lithuania and the Union with Poland; 11. Socioeconomic Developments; 12. The Orthodox Cultural Revival; 13. Reformation, Counter Reformation, and the Union of Brest; 14. The Tatars and the Cossacks; 15. Khmel'nyts'kyi and the Revolution of 1648; 16. Muscovy and the Agreement of Pereiaslav; 17. the Period of Ruin; 18. The Structure of the Cossack State; 19. Mazepa and the Great Northern War; 20. Socioeconomic and Cultural Developments in the Cossack State; 21. Ukrainian Autonomy in the Russian Empire; 22. Socioeconomic



Developments in the Hetmanate; 23. Religious and Cultural Developments; 24. The Right Bank and Western Ukraine; 25. Administrative and Political Developments in Dnieper Ukraine; 26. Socioeconomic Developments in Dnieper Ukraine; 27. The Peoples of Dnieper Ukraine; 28. The Ukrainian National Renaissance in Dnieper Ukraine before the 1860s; 29. The Ukrainian National Movement in Dnieper Ukraine after the Era of Reforms; 30. The Administrative and Social Structure of Ukrainian Lands in the Austrian Empire before 1848; 31. The Ukrainian National Awakening in the Austrian Empire before 1848; 32. The Revolution of 1848; 33. The Administrative and Socioeconomic Structure of Ukrainian Lands in the Austrian Empire, 1849-1914; 34. The Ukrainian National Movement in Austria-Hungary, 1849-1914; 35. World War I and Western Ukraine; 36. Revolutions in the Russian Empire; 37. The Period of the Hetmanate; 38. The Directory, Civil War, and the Bolsheviks; 39. The West Ukrainian National Republic; 40. The Postwar Treaties and the Division of Ukrainian Lands; 41. Soviet Ukraine: The Struggle for Autonomy; 42. Soviet Ukraine: Economic, Political, and Cultural Integration; 43. Minority Peoples in Soviet Ukraine; 44. Ukrainian Lands in Interwar Poland; 45. Ukrainian Lands in Interwar Romania and Czechoslovakia; 46. The Coming of World War II; 47. World War II and Nazi German Rule; 48. Soviet Ukraine until the Death of Stalin; 49. From Stalin to Brezhnev; 50. From Devolution to Independence.

The following is a straightforward description of the book and its author provided by the publisher:

Although the new state of Ukraine came into being only in 1991 as one of many states formed in the wake of the Revolution of 1989, it was hardly a new country. Yet what the world generally knows of Ukraine is often associated with relatively recent tragedies -- Chornobyl' in 1986, Babi Yar in 1941, the Great Famine of 1933, and the pogroms of 1919. But there is more to Ukrainian history than tragedy in the modern era and, indeed, more to Ukraine than Ukrainians.

Until now, most histories of Ukraine have been histories of the Ukrainian people. While this book too traces in detail the evolution of the Ukrainians, Paul Robert Magocsi attempts to give judicious treatment also to the other peoples and cultures that developed within the borders of Ukraine, including the Crimean Tatars, Poles, Russians, Germans, Jews, Mennonites, Greeks, and Romanians, all of whom form an essential part of Ukrainian history.

*A History of Ukraine* has been designed as a textbook for use by teachers and students in areas such as history, political science, religious history, geography, and Slavic and East European Studies. Presented in ten sections of roughly five chapters each, it proceeds chronologically from the first millennium before the common era to the declaration of Ukrainian independence in 1991. Each section provides a balanced discussion of political, economic, and cultural developments; each chapter ends with a summary of the significant issues discussed. The whole is complemented by forty-two maps, nineteen tables, and sixty-six 'text inserts' that feature excerpts from important documents and contemporary descriptions, and vivid explanations of specific events, concepts, and historiographic problems. Students will also benefit from the extensive essay on further reading that provides bibliographic direction for each of the sections in the book.

The reviewer has long had a particular interest in the Ukraine for, among others, the following reasons: 1. This is currently considered by many scholars to be the most likely homeland of the Indo-European peoples; 2. later, it obviously had a very close connection to Iranian peoples, as attested by the names of no less than five of its major rivers which flow through its territory into the Sea of Azov and the Black Sea, viz., from east to west, the Don, the Donets, the Dnieper, the Dniester, and the Danube, all of which are formed from an Iranian root meaning simply "river"; 3. a succession of important nomadic civilizations were based on Ukrainian territory during the Iron Age and medieval times and had a tremendous impact upon Europe; 4. Ukrainian immigrants have played an important role in Canadian and United States history; 5. Ukrainian etymological and toponymical studies are among the best in the world. For providing a reliable guide to the history of this vital part of the world, we can only be grateful to Paul Magocsi.

Magocsi, Paul Robert. *Historical Atlas of East Central Europe*. Cartographic design by Geoffrey J. Matthews. Seattle & London: University of Washington Press, 1993; Toronto: University of Toronto Press, 1993. First paperback edition, with corrections, 1995. xiii + 218 pages.

Paul Robert Magocsi must have been working day and night during the late 80s and early 90s to have produced both this marvelous atlas and the stupendous history reviewed just above. The present volume covers the lands between the linguistic frontier of German-

and Italian-speaking peoples on the west and the political boundaries of the former Soviet Union on the east. The geographical range of the territory lies roughly between 10<sup>0</sup>E and 35<sup>0</sup>E longitude and the chronological range extends from approximately 400 CE to the present. Among the peoples treated in depth in this magnificent, large-format volume are the Poles, Czechs, Slovaks, Hungarians, Romanians, Yugoslavians, Albanians, Bulgarians, and Greeks.

The area covered by this atlas is undeniably one of the most volatile in the world (more major wars have started here than anywhere else on earth), yet it is also one of the most vital for the prehistory and history of civilization. Here occurred some of the most important developments in Upper Paleolithic and Neolithic times, here took place a vast mixing of peoples and languages during late classical (Huns, Gepids, and Visigoths), medieval (remember the Avars?), and early modern (Magyars and Mongols) times. Here, from the 14th century onward to today, occurred some of the most fantastic political contortions that have taken place anywhere on our planet, with Galicians, Poles, Hungarians, Austrians, Slovaks, Lithuanians, Moldavians, Croatians, Slavonians, Bosnians, Herzegovinians, Walachians, Severins, Transylvanians, Serbs, Bulgarians, Ottomans, Macedonians, Albanians, and countless others vigorously vying for power. Their jostling and jousting in the past seven centuries are absolutely dizzying, and there seems to be no end in sight. It may not be an accident that the center of this area remains an island of non-Indo-European speakers surrounded by an Indo-European sea.

Looking at the first map (geographic zones) in the atlas, one is struck by the fact that the Hungarian Plain is at the center of this maelstrom (as it is the center of almost every map in the volume), and that it is surrounded by the Carpathians to the east and north, the mighty Alps to the west, and the Dinaric Alps to the south. Yet entrance is gained to this plain along with the Danube which flows into it from the northwest near the Neusiedler Lake and out through the Iron Gates in the southwest. This is the great crucible of east and west, north and south. It is the mixing ground of cultures and peoples, it is the laboratory of experiments in religion, music, genetics, and nearly every other aspect of humanity. No wonder that explosions often occur in this political, cultural, and geographic pressure-cooker!

This is a splendid collection of 50 fact-filled chapters, 89 maps, and 28 tables, together with a list of map sources, an extensive bibliography, and an exhaustive index. The maps are crystal-clear, easy to read, and ingeniously colored. Some of them are quite unusual but highly revealing (e.g., the one on p. 17 which shows the foundation of universities and the opening of printshops at various times). For someone like myself who is of Austrian heritage and is transfixed by Thracians and Geto-Dacians, this atlas is a

veritable *vade mecum* (although measuring 1 foot by 9 inches it is admittedly a bit hard to carry around).

The 13 reviews above are all by the editor of *Sino-Platonic Papers*. Readers are encouraged to submit their own reviews of books, articles, and other materials that they consider to be important, interesting, stimulating, or that need to be exposed for what they really are.

## Bits & Pieces

Note: We regret that, due to lack of spare time on the part of the editor, it has still not been possible to inaugurate Bit & Pieces as a separate series (like these reviews) within *Sino-Platonic Papers*. For the time being we shall continue to add these miscellaneous short essays, letters, announcements, reports, observations, etc. to the end of our reviews, but we sincerely hope that Bits & Pieces will take on a life of its own in the not-too-distant future. Readers who have short communications that they wish to share with others in a format that is more lasting and more widely distributed than ephemeral Internet exchanges are warmly welcome to submit them to the editor for publication in Bits & Pieces.

Please note that, either in the inaugural issue of Bits & Pieces or in the next review issue (Reviews VIII), there will be an extensive exchange between the editor and Professor W. South Coblin entitled "And Still Once More on "Tibet"". The long debate continues.

文字とコンピュータ

## IRIZ KanjiBase:

### A New Strategy for Dealing with Missing Chinese Characters

By Christian WITTERN and Urs APP

KanjiBase was developed by Christian Wittern in the framework of the Zen KnowledgeBase project directed by Urs App. It is a new method to furnish lacking Chinese characters by placeholders that are both standardized and system-independent. It uses the Taiwanese government's CNS code (so far 48,000 characters) for supplementing extant codes such as JIS or Big5 or future ones such as Unicode. KanjiBase allows one to continue using one's habitual word processing and database programs and assign stable, portable codes for characters that are not present in those codes. Documents containing KanjiBase characters can be printed on ordinary printers by using, for example, MS Word for Windows, Word for Macintosh, or Werner Lemberg's CJK TeX method which works on several platforms.

#### *Introduction*

In East Asia, the problem of missing characters is ubiquitous, from individuals unable to type their own name to universities, companies, and government agencies. In Japan, these missing characters are called "gaiji" – i.e., characters outside the standard Japanese JIS set. However, a severe "gaiji" problem exists in all countries that use Chinese characters, regardless of their national codes.

For a number of years, people expected governments to come up with larger character sets to alleviate the gaiji problem; however, this hope has been futile and will probably remain so. It is clear from our work on electronic Chinese Buddhist texts that even Unicode (ISO 10646), the code set with over 20,000 East Asian characters that may enter use soon, will not significantly reduce this problem. Thus, for the foreseeable future, the use of non-standard characters (gaiji) can not be avoided, will continue, and is unlikely to be regulated by any central agency or agencies. The motto will thus remain: Help yourselves!

In the last fifteen years, individuals as well as institutions have found various ways of adding such missing characters. As a rule, these methods work only for a specific program or a specific operating system in a fixed hardware environment. As a result, such "closed" methods hamper information exchange instead of facilitating it: put one of these home-cooked gaiji on another machine or system, and it suddenly disappears or changes identity.

This problem is very well illustrated by the following guidelines sent to me by a Japanese publishing company:

1) Articles must be submitted as an unformatted electronic text file, together with a printout. For illustrations, a camera-ready copy must be provided.

2) Only characters that are present in the JIS code set must be used.

3) When use of non-JIS characters is unavoidable, they must not be provided as self-made "gaiji" (non-standard characters); rather, one should leave a space at their place and write them by hand in the margin of the printout.

4) A list of non-JIS characters must be provided.

Indeed, such guidelines reign not only over electronic author-publisher exchange but also over exchange of Chinese-character based text information across national boundaries. In a nutshell: electronic texts for use by others must be supplied as pure text files that do not contain any non-standard characters. When such characters appear, they must be supplied in analog (hand-written or printed) form. However, while such "analog" supplements to electronic text may serve the publisher, they cannot be applied to electronic publications. Thus a number of electronic texts that are currently on sale in Japan simply indicate the presence of a "gaiji" by a black square ■. Others use character numbers from a variety of dictionaries, symbols, or alphabetic placeholders. All such methods rely on someone who actually looks up the character in a list, a printed text, or a dictionary; they are thus analog and obviously inadequate for electronic text processing and information exchange.

### *The Principles of KanjiBase*

For creating and distributing the over 80 Chinese Buddhist texts on our *ZenBase CD1*, we were thus looking for a better method -- a method that encodes gaiji in a system-independent way and enables us to distribute the texts in ASCII text file form on CD-ROM and on the Internet. Furthermore, we wanted a single set of gaiji to supplement several different codes (JIS, Big5, KS, GB, Unicode). And most importantly, we realized that people will continue using their habitual platform -- whether that is Japanese Mac-OS or Korean Unix or Taiwanese Windows -- and that our method should not prevent them from doing so.

In order to supplement the Japanese, Taiwanese, Korean, and mainland Chinese code sets with a single collection of gaiji, one needs a stable, large, and well-defined base set. We first thought that the large CCCII code could be an appropriate basis; but when actually trying to use it, we discovered that many characters in CCCII have multiple codes, and that the character fonts do not have the uniformity needed for a base set. On the other hand, the CNS (Chinese National Standard) character code provides both uniform character shapes and a single code per character. At present, the CNS code contains 48,000 characters, but a significant expansion is imminent. Mainly for these reasons, we decided to use the CNS character set as a basis for supplementing gaiji in current codes.

The KanjiBase approach thus rests on the following *three principles*:

- 1) Gaiji references must be coded in ASCII, guaranteeing use on all current hardware and software platforms including the Internet.
- 2) The same gaiji reference set should be used to supplement Chinese characters of any national or international code (including Unicode), thus creating the basis for good convertibility across national boundaries.
- 3) People must be allowed to remain within their habitual hardware and software environment while making use of gaiji references.

### *The Basis of KanjiBase*

The foundation of KanjiBase, the method invented by Christian Wittern to encode such an extended character set, works by inserting ASCII placeholders where a character is missing in a system or in the national code that one is using. In distinction to other large code sets, the Chinese National Standard (CNS),

from which KanjiBase takes upper-level code points, has a very close relationship to the Big-5 code that is widely used today. Although other East-Asian code sets do not merge as well with KanjiBase as Big5, the same references can also be used to represent characters not available in those other code sets (for example JIS in Japan or GB in mainland China). KanjiBase thus is a way to extend any of these code sets, not just Big5, and to let one continue working in the habitual OS and application environment while having many more Chinese characters at one's disposal.

The KanjiBase encoding not only facilitates and standardizes the use of missing characters but can also serve as the foundation for character code conversions of various kinds. For example, in a Big-5 to JIS conversion, many characters are lacking in JIS -- but some JIS characters are also lacking in Big5. The KanjiBase encoding strategy represents these missing characters by place holders that can be transformed into printable bitmaps if needed (for example for proofreading). Another example: When doing the same conversion, one can use the KanjiBase encoding in order to achieve different degrees of strictness of code conversion depending on one's needs. If one uses the characters in a scholarly article, one may want the strictest conversion which reflects even slight differences of the glyphs. On the other hand, if one aims at making a concordance, a higher degree of unification may be needed to facilitate looking up characters in the printed product. The code conversion tool suite that is being developed at the IRIZ includes a tool that demonstrates such different degrees of conversion strictness between JIS and Big5. However, other codes such as the mainland Chinese GB code or the Korean KSC can also be accommodated on this basis.

### *KanjiBase Placeholders*

KanjiBase placeholders appear as in the following example:

&C3-213A;

The first and the last characters, ampersand and semicolon, are the opening and closing delimiters used for SGML entities, they signal that what is between them is a special entity and not ordinary text. The following C signals to KanjiBase-aware software that what follows is a KanjiBase code. Then comes the code designating the character itself: a classifier that specifies the code area, and (after the dash) a four-digit hexadecimal code.

1. Codes for *characters covered by CNS (C0; C3-C7)*  
C0-codes (such as &C0-425E;) correspond to Chinese characters contained in Big5, corresponding to levels 1 and 2 of the CNS code. C3 to C7 codes correspond to CNS levels 3 to 7. Additional

levels can be added here.

## 2. Codes for *characters lacking in CNS but present in Unicode (U)*

Characters from some East Asian code sets that are not available in CNS (typically modern simplified characters) are covered by a reference to the corresponding Unicode code point. Such references should follow the recommendations developed by Rick Jelliffe for SGML Open and look like &U-4E00; for the Unicode character U+4E00.

## 3. *Characters absent in CNS and Unicode (CX, CY)*

For such characters, we assigned CX (for use by our institute) and CY (for public use) code ranges. In each case, hexadecimal codes are assigned sequentially, beginning at 2121.

While these code-tags might seem complicated, the user really does not have to be concerned with this at all; when encountering such a KanjiBase reference in a text file, the user can simply run a macro (CEF2BMP) which will convert the KanjiBase references into high-quality 40 by 40 dot bitmaps. On the other hand, if such a reference must be inserted, one can use the KanjiBase database program to look up the character and insert the reference (see explanations below).

What follows is a concrete example illustrating KanjiBase. The text is a passage from the *Record of Zhaozhou* (Jôshû). The black blobs are characters missing in the JIS set. In the second box, these blobs are replaced by KanjiBase codes, and the third box shows the text as it appears when processed by our Word macro.

## Hardware and Software

Due to the whole logic of KanjiBase, no special tools or expensive equipment is needed for using our codes in Chinese texts. To use the character lookup engine, one only needs Windows on an IBM compatible (any kind of Windows will do; we even tested it on a scaled-down German Windows on a portable with 2 Mb of RAM!) or Softwindows on a Macintosh. Soon, the Internet implementation will even dispose of this need (<http://www.iiijnet.or.jp/iriz/irizhtml/irizhome.htm>). Once one has found a character in this database, one copies the KanjiBase code (and if needed the high-quality bitmap) into one's document (see examples below).

The *ZenBase CD1* (which can be ordered at the address given below) contains the complete KanjiBase for Windows / SoftWindows. It allows selection of any of the 48,000 characters and inserting them into any word processing document. A Word 6 macro (also included on the same CD for both Windows and Macintosh) can convert the placeholder codes into bitmaps for reading and printing purposes.

## Installing and Using KanjiBase

The installation procedure of KanjiBase is simple: two files, VBRUN300.DLL and VBOA300.DLL need to be copied into the

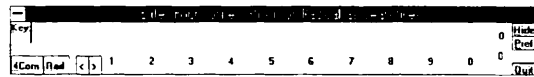
|             |         |                                         |
|-------------|---------|-----------------------------------------|
| J I S       | 0329a15 | 眼。師代云。但與本分草料。保壽問胡釘●。莫便是胡                |
| テキスト        | 0329a16 | 釘●否。云不敢。保云。還釘得虛空麼。云請打破虛空                |
| ファイル        | 0329a17 | 來。保壽便打却云。他後有多口阿師。與●點破在。胡                |
|             | 0329a18 | 釘●後舉似師。師云。●因什麼被他打。云不知過在                 |
|             | 0329b1  | 什麼處。師云。只者一縫尚不奈何。更教他打破。釘●                |
| KanjiBase   | 0329a15 | 眼。師代云。但與本分草料。保壽問胡釘&C0-BBC7。莫便是胡         |
| 記号付き        | 0329a16 | 釘&C0-BBC7否。云不敢。保云。還釘得虛空麼。云請打破虛空         |
| テキスト        | 0329a17 | 來。保壽便打却云。他後有多口阿師。與&C0-A741;點破在。胡        |
| ファイル        | 0329a18 | 釘&C0-BBC7;後舉似師。師云。&C0-A741;因什麼被他打。云不知過在 |
|             | 0329b1  | 什麼處。師云。只者一縫尚不奈何。更教他打破。釘&C0-BBC7;        |
| マクロ変換後のファイル | 0329a15 | 眼。師代云。但與本分草料。保壽問胡釘鉸。莫便是胡                |
|             | 0329a16 | 釘鉸否。云不敢。保云。還釘得虛空麼。云請打破虛空                |
|             | 0329a17 | 來。保壽便打却云。他後有多口阿師。與你點破在。胡                |
|             | 0329a18 | 釘鉸後舉似師。師云。你因什麼被他打。云不知過在                 |
|             | 0329b1  | 什麼處。師云。只者一縫尚不奈何。更教他打破。釘鉸                |

Figure 1: A JIS text file example with black blobs indicating missing characters (top), with KanjiBase placeholders (middle), and with KanjiBase characters replaced by a Word macro (bottom)



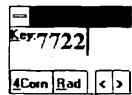
Windows\System subdirectory, and the rest of the files can be copied on the hard disk or run from the CD.

After creating an icon for KanjiBase, the program can be started and presents an opening screen and the search window:



If an error message appears, there may be a problem with the KanjiBase.ini file in the Windows directory; simply erase it and start up the program again. The preferences button allows setting the path to your Kanjibase directory, ramdisk path, default code (JIS or Big5), and default font. It also includes an option to paste the character directly into an open Word 6 document. To look up a character, one first inputs search information:

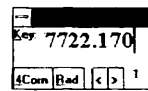
To look up a character, one first inputs search information:



In this case, a *four corner number* is input, followed by pressing the return key. Alternatively, one can input a *radical number*

(always three digits, for example 009 for radical No. 9); a total *stroke count* number (always two digits); or a *Pinyin reading* with or without tone (for example, zhang or zhang4). Pinyin is only available for approximately 30000 characters out of a total of more than 48000. The “4Corn” and “Rad” buttons provide help screens with elements for easier input.

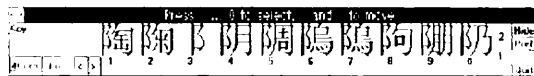
Two different input keys can also be combined with a dot in between to reduce the number of matches. This works only if the number of characters matching the first key is smaller than 2500; thus in most cases the stroke count should not be used as the first key. The keys must be separated by a period on the input line in the following example, the character with four-corner



number 7722 and radical 170 is asked for.

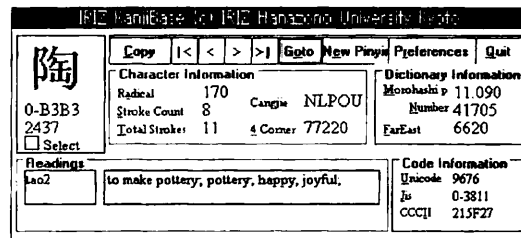
If you would like to find a character of radical number 60 that has 12 strokes, you

would input 060.12 and press the return key. Upon pressing the return key, the first ten found characters are displayed; the next ten characters appear when pressing the > key or the corresponding > button.



Clicking on one of these characters, or typing its number, brings up the character information window. In that window, the chosen character is shown as a bitmapped image; this image can be copied to the clipboard by double-clicking. Just underneath the character image is the KanjiBase placeholder code that will be used in documents to represent this character (U-B3B3 in this

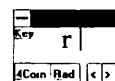
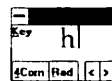
example). Furthermore, the radical number, stroke count minus radical, total stroke count, Cangjie input code, four corner number, and dictionary information are provided.



*Dictionary information* includes number and volume/page of the character in the great Sino-Japanese *Daikanwa jiten* edited by Tetsuji Morohashi, and the number of the character in the *Far East Chinese-English Dictionary*, published by the Far East Book Co., Ltd. in Taipei, Taiwan, and edited by the late Dr. Liang Shih-Chiu. *Code information* gives the Unicode, JIS, and CCCII codes (Chinese Character Code for Information Interchange, developed by the Chinese Character Research Group in Taipei, Taiwan). The *Pinyin readings* and English meanings are by no means authoritative, and one can add or correct readings by double-clicking on the respective field or on the "Pinyin" button. You can also enter correct information into any field; this information will be saved in a special file which you can contribute for improving the database.

**Buttons:** Pressing the “copy” button copies the KanjiBase code of this character to the clipboard; you can then paste it into another application. Double-clicking on the “Goto” button opens a dialog box where you can enter a KanjiBase code to be found.

For the convenience of the user, several *shortcut keys* have been implemented for easier input in the input window: typing h (followed by return) will bring up the 10 characters you last input, and typing r (followed by return) repeats the character that you have last input.



If the option "Paste to Word" in the Preferences is set "on," the KanjiBase placeholder of the character is immediately pasted into the open Word 6 document. The CEF2BMP macro for Word 6 (included on the ZenBase CD for both Windows and Macintosh) transforms the code into a displayable and printable bitmap; but the macro also leaves the code itself as a hidden comment so that saving the document as a text file does not obliterate the inserted KanjiBase codes.

Interfaces for other word processing applications on Windows or elsewhere are of course possible, but for the time being we rather focus on the Internet implementation. Users of Macintosh with enough RAM memory can install and use KanjiBase on the Macintosh if they own the SoftWindows program by Insignia.

### *Werner Lemberg's CJK TeX*

Werner Lemberg has developed CJK TeX, a platform-independent implementation with great potential since the TeX typesetting system is available on most platforms. The CJK TeX package allows one to use Chinese, Korean and Japanese text in LaTeX documents; if needed, all of these languages can be used in the same document. Mr. Lemberg also added support for CNS via the KanjiBase code references. The most recent version, version 2.5, is included on the *ZenBase CD1*; the included documentation contains more details.

### *Additional Characters*

While developing and refining the program, we used KanjiBase to insert all missing characters in over 80 Chinese Buddhist texts, among them very large ones such as the *Zongjinglu* 宗鏡錄 (2.4 Mb). Furthermore, we used KanjiBase codes for large databases such as the Zen dictionary database (which includes lookup words of the ten most used Zen dictionaries) and the Dharma-lineage database (which includes the names of all Chinese Zen masters). During this work, we encountered about 290 characters that are neither contained in the CNS code nor in Unicode. For these characters, we created the CX codes mentioned above. It is clear that texts of other areas of study (such as Daoism 道教, Esoteric Buddhism 密教, history, or literature) contain additional characters. However, it is to be expected that many of these characters will be added to future levels of the CNS code; thus, if one properly tags them as SGML entities, they can be converted to such codes as soon as they appear. There probably will never be any official code that contains all Chinese characters and their variant forms; but KanjiBase uses of a large base set to supplement national codes (and soon also Unicode).

### *Practical Use of KanjiBase*

The use of KanjiBase on many megabytes of Chinese Buddhist text data and many additional megabytes of database files has proved that it is a viable solution. For *proofreading*, we converted the codes to bitmaps; thus our proofreaders did not see

any codes but only characters. *Text headers* of all texts on the ZenBase CD were created by program; they contain automatically generated lists of all "gaiji", along with relevant information about the character (KanjiBase code, radical number, stroke count without radical, total stroke count, four corner number, Morohashi number, and Unicode if applicable). A segment of such a header looks as follows:

|           |     |    |    |        |       |        |
|-----------|-----|----|----|--------|-------|--------|
| &C0-B168; | 053 | 08 | 11 | 0023.7 | 09398 | U+5EBE |
| &C0-E278; | 085 | 11 | 14 | 3111.6 | 18139 | U+6F1A |
| &C4-6049; | 116 | 14 | 19 | 3029.4 | 25687 |        |

When the Word macro (CEF2BMP) is run, these references are transformed into bitmap characters:

|   |     |    |    |        |       |        |
|---|-----|----|----|--------|-------|--------|
| 庚 | 053 | 08 | 11 | 0023.7 | 09398 | U+5EBE |
| 漚 | 085 | 11 | 14 | 3111.6 | 18139 | U+6F1A |
| 癩 | 116 | 14 | 19 | 3029.4 | 25687 |        |

### *Code Conversion and Data Publication*

One of the most fruitful applications of the KanjiBase technology is preparation of text data for *electronic publication*. The KanjiBase placeholders allow not only use of large numbers of gaiji in documents but also the implementation of very accurate *code conversion* routines; for example, we developed a JIS/Big5 and Big5/JIS code conversion (included on the CD) that uses three different levels of strictness:

- 1) LAX conversion (useful if one wants good searchability of electronic text and wants small differences of shape etc. to be ignored)
- 2) GENERAL conversion for ordinary purposes
- 3) STRICT conversion for very exact correspondences (useful for example for concordance tables in a *concordance* where even slight differences must be mentioned).

Because KanjiBase with its 48,000 characters offers great precision and less compromises when used in conjunction with national codes or Unicode, the results of code conversions are much better. Furthermore, the converted texts include KanjiBase placeholders for all characters that are missing in either the source or the target code. The 83 Chinese texts on the ZenBase CD are provided both in JIS and in Big5 code; and all of these conversions were achieved using KanjiBase codes. Based on our own experience in the past year, we very much recommend the use of KanjiBase for projects aiming at electronic publication. It dispenses with the shame of black blobs and handwritten additions; and it makes kanji-based texts truly *portable*, across and beyond the boundaries of national codes.

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