

work is yet another example of wrongheaded Sinocentric acceptance of the official Chinese record while slighting the non-Han peoples and their contributions to Chinese culture. It is probably true that a reader of Hucker will hear the pages rustle ever so slightly in applause as they report how the Chinese gain dominion over Turkestan, establish a strong central government, or assimilate a "barbarian" people. While Hucker might take some quiet delight in describing the indigenous nature of Chinese cultural development, Eberhard is obviously outgunning for such Han pretensions from the start.

As in the earlier editions, Eberhard's book strongly suggests that much of ancient Chinese thought—Legalism, Taoism, Five Elements and Yin Yang, and even later folktales—was derived from or heavily influenced by India. He devotes sixty pages to the Six Dynasties (which were not Han-dominated), and only twenty to the T'ang. He mentions architecture twice, almost solely to point out Mongol and Tibetan influence. Except where he can give some hint of non-Han influence or make some sociological observation, his treatment of the arts and literature tends to read like a laundry list.

In this new edition, he has changed about 8 percent of the text, adding some new chapter titles and material on such trendy topics as ecology, women, recent Chinese praise of Ch'in Shih Huang-ti and the anti-Confucius campaign. Although there are some ten new pages on contemporary China, as a whole the sections on modern China are embarrassingly weak and betray no familiarity with the historical scholarship of the last twenty years.

Unlike Hucker's book, Eberhard's is a highly personal one. It is overflowing with problematical hypotheses and suppositions Eberhard thinks are worth considering or stressing. Range and coverage also tend to follow the author's proclivities. Eberhard is, for example, interested in fairy tales. Therefore, although we are told practically nothing about, say, Chu Hsi's philosophical thought, we are told in two different places that animals never talk to each other in Chinese fairy tales as they do in Indian ones. It is also noteworthy that the book contains not a single map of post-T'ang China.

As this book is not very balanced or comprehensive, it is not very useful as a survey textbook. However, with its emphasis on internal sociological evolution and external contacts with

contingent cultures, it might serve as a useful supplement to other texts for students already acquainted with Chinese history. Its value lies in its scattered but striking insights into and interesting hypotheses upon the connection between social forces and political-economic-intellectual developments. These and Eberhard's sometimes arresting anthropologically inspired observations are the considerable rewards the reader will reap.

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**Mélanges de sinologie offerts à Monsieur Paul Demiéville, II.** Paris: Bibliothèque de l'Institut des Hautes Etudes Chinoises (vol. XX), 1974. x, 470 pp. n.p.l.

Nearly ten years after the first volume (published in 1966) comes this second collection of articles dedicated to the dean of French sinologists. The quality of the contributions (in English and in French) is very high, and the papers are of great interest. I wish to express my gratitude to my Leiden colleagues, W. L. Idema and E. Zürcher, for having contributed the material for numbers 3, 11–14, 16, and 21 in the following alphabetical listing of the articles.

(1) Jean Deauvilliers, "Les arméniens en Chine et en Asie Centrale au Moyen Age" is a collection of snippets of information from Western and Near Eastern sources, arranged chronologically. (2) Louis Hambis, "Survivance de toponymes de l'époque mongole en Haute Asie" discusses a number of names of rivers, lakes, etc., in Mongolia (mainly taken from Chinese sources) still in current use. Hambis believes that most of these go back to earlier periods, before either Mongolian or Turkish were used in these regions.

(3) In "Le *Hong leou mong*, roman symboliste," David Hawkes demonstrates the insufficiency of both the autobiographical and the Marxist approaches to interpreting this famous novel, and stresses the consistent use of symbols (e.g., the mirror) and the omnipresence of the supernatural. He sees as the main theme of the novel the gradual awakening of the chief figure, Pao Yü, to the illusory nature of this world. (4) "La valeur relative des textes de *Che ki* et du *Han chou*" is a truly epoch-making study. By means of a meticulous analysis of chapters 117 in the *Shih chi* and 57 in the *Han shu* (the biography of

the poet Ssu-ma Hsiang-ju), Yves Hervouet shows that, contrary to the traditional view, the SC chapter is a late reconstruction based on the text of the HS. I arrived at the same conclusion regarding SC 123 and HS 61 (see *T'oung Pao* 61 [1975]). (5) In "Les premiers vers pentasyllabiques datés dans la poésie chinoise," Donald Holzmann discusses and translates, with detailed comments, a number of datable early five-syllable poems. He stresses the popular origin of this new type of poetry, while also discussing the poets' quest for a new form.

(6) In my "Quelques remarques sur le commerce de la soie au temps de la dynastie des Han," I combat the view that the Chinese expansion into Central Asia during the Han period was the result of commercial pressure; I maintain that the primary motive was military: the elimination of the Hsiung-nu. I am convinced that the origin of the East-West silk trade can be fully explained by the ever-increasing qualities of silk dispatched by the Chinese government to the nomadic peoples on China's northwestern border and to the rulers of the statelets in Central Asia, as part of the Chinese appeasement policy.

(7) Although J. W. de Jong, "A propos du *Nidānasamyukta*" starts as a critical review of a recent attempt to reconstruct a lost Sanskrit original (Turfan ms. S 474), the main part of this contribution consists of a discussion of the virtual impossibility of restoring a "common ancestor" of a Buddhist scripture. This is due to the fact that the extant versions are late representatives of divergent oral traditions, each being profoundly altered by textual accretion and—coming as they do from different languages—by linguistic factors. The Tibetan translation of the *Pratītyasamutpādādivibhaṅganirdeśa* is included in an appendix. (8) Max Kaltenmark presents an annotated translation of Taoist texts concerning magical mirrors in "Miroirs magiques."

(9) In his "Sie Ling-yun et le Che-chouo sin-yu," Kawakatsu Yoshio suggests that, in this compilation of anecdotes—which Kawakatsu sees as a nostalgic memorial of the times when the cultured aristocrats were in power—the poet Hsieh Ling-yün (385–433) symbolizes the opposition against the military upstarts. He believes the main author of the *Shih-shuo hsin-yü* to have been not Liu I-ch'ing (as tradition has it) but Ho Ch'ang-yü, a scholar in the service of the former. (10) Daniel Leslie discusses "Les

théories de Wang Tch'ong sur la causalité." Wang Ch'ung assumed that effects are brought about by mutual contact of the *ch'i* of two substances, but he also operates with a parallelism brought about by fate.

(11) In "Le problème de la date et de l'authenticité du recueil de contes anciens intitulé 'King-pen t'ong-sou siao-chouo,'" André Lévy gives a summary of different opinions in the matter, and then concludes that the collection of short stories entitled *Ching-pen t'ung-su hsiao-shuo*, discovered and published in 1915 by Miao Ch'üan-sun, is a twentieth-century forgery. (12) Walter Liebenthal's contribution "*Ngo* [wo, "I"], Variations of Meaning" wrongly assumes that the use of *wo* in Seng Chao's *Chao lun* to denote "the Cosmic Sage" is of Buddhist origin; it is undoubtedly Taoist. (13) Arthur E. Link's highly important contribution "The Introduction to *Dhyānapāramitā* in the *Liu-tu chibing*" is a copiously annotated translation of one of the most important documents of the eclectic type of third-century Chinese Buddhism. But it is also a meticulous study of early Chinese Buddhist terminology of two different levels, viz., archaic and "early Buddhist *wen-yen*."

(14) Liu Ts'un-yan's highly erudite "Sur l'authenticité des romans historiques de Lo Guanzhong" is an unsuccessful attempt to credit Lo Kuan-chung with the authorship not only of the *San-kuo chih yen-i* (which has never been questioned), but also of the lost prototype of the *Ta T'ang Ch'in-wang tz'u-hua*, the section on the northern campaigns in the 115-chapter *Shui-hu chuan*, and probably also of the *Sui T'ang chih chuan* and the *T'san T'ang Wu-tai shih*. The author's argument rests on the close correspondence between certain passages, but it is not conclusive and might be used to argue against Lo's authorship. The value of the article lies in its demonstration of the numerous interrelationships among sixteenth-century novels.

(15) Ferenc Tökei's "Textes prosodiques chinois au début du vie siècle" discusses early Chinese prosodic theories, and gives translations of essays by Shen Yüeh and his contemporaries. Tökei refutes the view that Shen Yüeh "discovered" the four tones and their importance for poetry. (16) In "Une satire du mouvement novateur à la fin des Ts'ing: Le *Kouan-tch'ang wei-sin ki*," Léon Vandermeersch provides a useful summary of the short novel *Kouan-tch'ang wei-hsin chi* and shows how this novel

provides an interesting picture of China's first attempts at modernization—often hampered by the tendency of the “modernized officials” to usurp existing enterprises.

(17) The late Arthur Wright gives a scintillating description of the Sui-T'ang capital in “Tch'ang-an, 583–904—esquisse historique.” (18) The late Mary Wright adduces good reasons for the necessity of studying nineteenth-century China in “Pourquoi étudier l'histoire du XIXE siècle chinois.” (A separate note informs the reader that attribution of this paper to Arthur Wright was due to a slip of the pen.) (19) “Deux fragments du Tchou-ying tsi, une anthologie de poèmes des T'ang retrouvée à Touenhoang,” by Wu Chi-yu, identifies the extant Tun-huang fragments of the *Chu-ying chi* anthology, and provides biographical information concerning both the editor and the individual poets. Fourteen of the poems are translated and annotated; the article is accompanied by photographs of the Tun-huang text.

(20) Luciano Petech provides some additional notes to the paper “Description des Pays de l'Occident” par Che Tao-ngan,” which was published in the first volume of these *Mélanges*. (21) Arthur E. Link contributes another paper, written in collaboration with Leon Hurvitz, entitled “Three *Prajñāpāramitā* Prefaces of Tao-an.” These prefaces are the only remains of a more extensive literature that was lost once Kumārajīva and his school had produced a more authentic picture of the Mahāyāna doctrine of Universal Emptiness. The profusely annotated translation allows an insight into Tao-an's particular type of *hsüan-hsüeh/pāramitā* thought, an important phase in the reception and absorption of the doctrine of Emptiness and its amalgamation with fourth-century *hsüan-hsüeh* speculations. Link and Hurvitz's summary, in which they systematically arrange the essential ideas, introduces coherence and lucidity into the obscurity that stems from Tao-an's completely different way of thought.

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**Études Song: Sung Studies in Memoriam**  
Étienne Balazs. EDITED BY FRANÇOISE  
AUBIN. Series 1 (History and Institutions), Vol. III, pp. 185–300. The Hague:  
Mouton, 1976. Folio Map. FF 38.00

Series 2 (Civilization), Vol. I. The Hague:  
Mouton, 1973. 92 pp. FF 24.00

Like many similar volumes, this *festschrift* for Étienne Balazs (1905–1963) is not organized around precisely defined, correlative themes. The diverse contributions (in English and French) from prominent specialists in the East and the West are broadly divided into two sections: one in history and institutions (Series 1); and another on civilization—which includes thought, literature, language, art, and science (Series 2). In the two current installments (volume III of Series 1, and volume I of Series 2) of this commemorative series begun in 1970, a few of the nine articles do coincidentally address related topics; but for the most part, the essays stand independently and must be so evaluated. Taken as a whole, they partially reflect the range of Balazs's scholarly interests; at the same time, they demonstrate the breadth and depth of modern Sung studies, which Balazs stimulated so significantly.

Chu Hsi is the subject of two articles: one dealing with his career as a local official, the other describing his philosophy. In a lucid narrative (I.III), Conrad Schirokauer highlights Chu's activities in six provincial and county posts held sporadically over forty years. Not only does this essay add a seldom-seen dimension to Chu, but it also contributes to the growing number of Western studies about Sung local government. As might be expected, Chu was especially concerned with educational and ritual matters, as well as with ways to improve the economic welfare of the people. He served in an upright and conscientious manner (perhaps excessively so in the eyes of some less principled colleagues), but his official career cannot be considered particularly noteworthy. Even his most energetic efforts to effect an equitable redistribution of landholdings met with failure.

Wing-tsit Chan, in his article on Chu's completion of Neo-Confucian philosophy (2.1), penetratingly yet succinctly describes the philosophical achievements of this master. An abridged version of the article was previously published in Chinese; in its now vastly expanded form, it can be considered one of the best essays in English outlining Chu's thought. The first and longest section analyzes the various philosophical impulses of the Northern Sung and explains how Chu creatively synthesized these. Chan also