

REVIEWS

XIXING, LU 陸錫興: 'Shijing' yiwén yánjiū 《詩經》異文研究 (*The Study of Textual Variants of the Shijing*). Beijing, Zhongguo shehui kexue chubanshe 2001.

Most scholars agree that scholarship has stepped into a new era with the appearance of excavated texts in the second half of the 20th century. However, so far we have seen very little effort in terms of applying this material to augmenting traditional scholarship. Professor Lu Xixing's book is one of the few works which have successfully merged the new findings with classical textual research.

The study of textual variants of the classics has been in the focus of traditional Chinese scholarship since the Han dynasty. The *Shijing*, as one of the most important classics allegedly compiled by Confucius himself, was particularly important for Han scholars. The intense study of the work led to the development of the four major schools, of which the Lu, Han, and Qi schools gradually disappeared, while the Mao school gained dominance. Later on, the reconciliation of textual variants within the Mao school version became an important field by itself, whereas the versions of the other three schools could only be found in fragments.

In his book, Professor Lu utilises two major sources for his analysis. First, he draws together all available material from transmitted sources, such as the various editions of the *Shi-*

jing schools and the *Shijing* quotes in the *Wenxuan*, *Zuozhuan*, *Xunzi*, etc. Second, he gathers the bits and pieces of songs from excavated documents, such as a Warring States bronze inscription from the tomb of the King of Zhongshan, Western Han bamboo slips from the tomb of Marquis of Ruyin, Eastern Han fragments of the Xiping Stone Classics, Six Dynasties and Tang manuscripts from Dunhuang. By pulling all these sources together, Professor Lu comes up with a sizable amount of material, in which he then scrupulously compares textual discrepancies.

The study of textual variants within the *Shijing* is a matter closely related to the study of writing. Because of the great divide between pre-Qin and later scripts, many of the variations within the text arose as a result of character misreading. The early Chinese script was more flexible than its later incarnations and the same word could be written with different characters. The Han and later *Shijing* versions inherited much of this character flexibility by trying to be faithful to the original text. Thus, even if today we see different characters in corresponding places, they might still be standing for the same word. On numerous occasions, Professor Lu manages to go beyond the character variants and pinpoint the words that the characters intended to record.

There are two minor shortcomings in the book, and the author acknowledges them both himself. The first one is that although the book

was published in 2001, the study does not incorporate the Warring States bamboo slip documents that recently came into the possession of the Shanghai Museum. Some of these documents, especially the one referred to as *Kongzi shilun*, cite large portions from the *Shijing* and, because of their early date, would be extremely valuable for this study. The reason for not including these bamboo manuscripts in the study is simple a matter of timing. The book contains results of a decade's research and was already at the publisher when the new manuscripts were published. The other shortcoming is that the book was originally written in traditional characters but was typeset by the publisher in simplified characters. When the author realised this, he tried to convert back to traditional characters at least in places where he directly quoted from early sources or where he analysed character variants. However, this endeavour was not entirely successful and the simplified characters sometimes still "shine through" the corrections, occasionally confusing the reader.

From a structural point of view, the book is divided into nine chapters. Chapter I is titled "The transmission of *Shijing* in pre-Qin and early Western Han times"; Chapter II, "The separation of the four schools of *Shijing*"; Chapter III, "The canonical text of the three schools"; Chapter IV, "The canonical text of the Mao school"; Chapter V, "Comparison of the texts of the Lu and Mao schools"; Chapter VI, "The disappearance of the three schools and the sole spread of the Mao school"; Chapter VII, "Textual variations of the Mao school during the Southern and Northern Dynasties"; Chapter VIII, "Lu Deming's work on textual variants"; and Chapter IX, "The study of characters during the Tang and the formation of the edited Mao school version".

Although the book often helps the reader to reach a better reading of certain *Shijing* lines, it does not try to reconstruct an "original" version of the *Shijing*. Instead, it merely tries to read the lines and sentences by comparing variant readings. And this is precisely where its value lies – it remains solidly grounded, without attempting to draw major theoretical conclusions.

It is a valuable resource for anyone who studies, translates, or just reads the *Shijing*.

Imre Galambos

HAMAR, IMRE: *A Religious Leader in the Tang: Chengguan's Biography*. (Studia Philologica Buddhica. Occasional Paper Series XII) Tokyo, The International Institute for Buddhist Studies of The International College for Advanced Buddhist Studies 2002, 90 pp.

According to tradition, Chengguan (738–839?) was the fourth patriarch of the Huayan school, which flourished under the Tang dynasty. He was a man of great erudition: he not only mastered the Buddhist knowledge of his age, but was also familiar with the works of indigenous Chinese traditions, such as Confucianism and Taoism. Chengguan's activities were many-sided: he wrote a monumental *Commentary* and *Subcommentary* on the *Avataṃsaka Sūtra*, which can justly be called the *Summa Theologiae* of the day; as an outstanding master respected and patronised by emperors, civil and military officials, he took an active part in the religious politics of the day and contributed greatly to the flourishing of Buddhism under the Tang; and he was also said to be an expert on meditation and other religious practices.

It is no wonder that following his death, or even before that, more than one biography of such an influential person was compiled. Though some of the sources on his life are lost, a couple of biographies still exist, and tell us a lot about the activities of Chengguan. However, on certain points these biographies are somewhat different from, or contradict, each other, so for reconstructing the details of Chengguan's life, painstaking philological work is needed. The sources – including monastic and official histories, collections of biographies, etc. – have to be compared and analysed almost line by line, and only the careful weighing of evidence can lead to the compilation of a fairly reliable critical biography of the great patriarch. This is the work the author has undertaken in writing the book.

The volume consists of three parts and two appendices. The first part (pp. 13–30) deals with the sources of Chengguan's life, such as the biographical data in the *Preface* to the *Commentary*, the inscription on Chengguan's stūpa, the biographies included in the *Song gaoseng zhuan* and other Buddhist historiographical works, as well as local gazetteers. A short description of these works, their possible interrelations and sources are given, and an attempt is made to determine their reliability.

The second part (pp. 31–64) contains a critical biography of Chengguan. The main emphasis in the biography falls on the differences and contradictions in the sources, as these have usually been neglected in previous works related to Chengguan. The author goes through the main episodes of the master's life: his monastic and secular education, his possible participation in a translation project of Amoghavajra, his life on the Wutaishan, the writing of the *Commentary*, the translation of the *Avataṃsaka Sūtra*, his clerical ranks and titles, association with emperors and officials, and his death. The different sources on these episodes are compared and evaluated with the greatest care, and the author gives an explanation of the contradictions (e.g., personal or sectarian bias). The outcome of the analysis is a new biography of Chengguan, firmly based on the primary sources, which is more reliable and exact than previous works.

The third part (pp. 65–67) deals with the problem of whether one, two, or more Chengguans existed during the Tang period. It is concluded that the existence of two monks called Chengguan is historically attested, one of them was the great Huayan master, and the other was a less significant monk from Sizhou. Most of the information in the sources refer to the Huayan patriarch, but some data on the Chenguan of Sizhou might have mistakenly be incorporated into the biographies of the former, such as the date of his death as given in the *Song gaoseng zhuan*.

The appendices contain the translation of two biographical sources, the inscription on Chengguan's stūpa, and his biography in the *Song gaoseng zhuan*.

Imre Hamar's book is a fine example of modern Buddhist philology, and it sheds light not only on the details of the life of one of the most influential Chinese monks, but also on the nature, transmission, and interrelations of Chinese monastic historiography.

Gergely Salát

QIAN, NANXIU: *Spirit and Self in Medieval China. The Shih-shuo hsin-yü and Its Legacy*. Honolulu, University of Hawaii Press 2001, 520 pp.

The so-called Wei-Jin "spirit" as it is exposed in the *Shishuo Xinyu* (*Shih-shuo hsin-yü*), conventionally translated as *A New Account of Tales of the World*, is the most lively expression of *Self* in the Chinese literary tradition. It represents the outgrowth of new intellectual trends that emerged from the later Han dynasty onward. This text established its own genre, which has never been studied thoroughly so far, despite the growing interest in the Chinese idea of individual identity and human existence or personality between Western scholars. The text contains more than a thousand historical anecdotes about the life of the elite in the later Han (150–220) and Wei-Jin period (220–420). These anecdotes inspire us by their genuine and brilliant understanding of the concept of self and others. Imitations of the *Shishuo Xinyu* also appeared from the later part of the Tang dynasty (618–907) to the early twentieth century even in Japan.

The *Shishuo Xinyu* represents a unique genre that was widely misunderstood and labelled pejoratively as *xiaohuo* (petty talk) by Confucians from the seventh century, showing that its legacy did not measure up to Confucian standards of scholarship and moral attainment. This attitude towards this book and its legacy also negatively influenced our understanding of the Wei-Jin "spirit". In recent times the term *xiaoshuo* means "fiction" and it further complicates and deepens the gap between our understanding and the assignment of this book in Chi-

nese literary tradition. The present book fills this gap by viewing the whole tradition as a distinctive narrative genre in its own right, which let us know more about the Chinese idea of individual identity expressed in concepts such as body, self, person and gender.

The *Shishuo Xinyu* was compiled by the Liu-Song (420–479) prince, Liu Yiqing (403–444) and his staff around A.D. 430, however, it is only the conventional attribution of its origin. Xiao Hong maintains that Liu Yiqing was the main compiler and he compiled the text with the help of Yuan Shu and He Zhang. As opposed to this, Lu Xun states that Liu only sponsored the work of his staff. This question still remains open for further consideration.

The *Shishuo Xinyu* consists of more than 1130 historical anecdotes about the daily life of the elite in the late Han and Wei-Jin periods that fall into thirty-six categories. These categories capture the emotional and personal characteristics of their participants. The stories range from state affairs to philosophical and poetic gatherings, from public relationships to domestic matters.

In chapters one, two and three the book systematically explores the formation and the thorough development of the *Shishuo Xinyu* tradition and the Wei-Jin spirit. These chapters constitute the first part of the book. The second part contains the narrative art of the *Shishuo Xinyu* that can be expressed through discussions of theoretical concepts like Order and Disorder, Body and Spirit. The third part of the book, from chapter six, is on the imitations of the *Shishuo Xinyu* legacy.

This brilliantly written book has grown out of an MA thesis and later became a Yale Ph.D. thesis that proves the importance of its topic. The author, Nanxiu Qian, from Nanjing, belongs to a new generation of highly qualified Sinologists whose personal affection towards this subject is the guarantee for high-standard research. This book can really enhance our understanding of the spirituality of the medieval Chinese world.

Csaba Prutkay

CHEN, JINHUA: *Making and Remaking History. A Study of Tiantai Sectarian Historiography.* (Studia Philologica Buddhica Series XIV) Tokyo, The International Institute for Buddhist Studies of The International College for Advanced Buddhist Studies 1999, XII+203 pp.

A superb work of modern philology, Jinhua Chen's book deals with some questions concerning the early history of Chinese Tiantai Buddhism. Was Jizang, the *de facto* founder of the Sanlun school, really a disciple of Zhiyi or Guanding, the famous masters of Tiantai? Did Zhiyi really have a great reputation in India? Did the Sui dynasty support Tiantai even after the death of Zhiyi, which led to the decline of the school during the early Tang? These and similar questions are raised and answered in the book, challenging traditionally accepted views on the position of Tiantai in Sui and Tang China.

Using a great variety of sources, the author proves that contrary to such sources as the *Fozu tongji*, Guanding's biography in the *Xu gao-seng zhuan*, and some documents in the *Guoqing bailu*, Jizang was never in fact a disciple of Zhiyi or Guanding, moreover he humiliated the latter in a Buddhist debate which led to Guanding's persecution by the Sui government. Carefully analysing the available historico-biographical literature, Chen comes to the conclusion that the view that the great Sanlun master studied under a Tiantai scholar was a product of Tiantai sectarian propaganda. As following the death of Zhiyi (597) Tiantai's position weakened, the followers of the school needed to create stories and documents proving that Tiantai had always been superior to its rivals. The same need led to the formation of a story of Tiantai's fame in India, which was to prove that in spite of being a Chinese form of Buddhism, Tiantai could also contribute to the regeneration of the religion in its homeland. Needless to say, this idea was completely unfounded. Another product of Tiantai propaganda – which is still widely accepted by scholars – was the alleged close tie between Guanding and Emperor Yang of the Sui dynasty. The author argues that after the

death of Zhiyi, and the stabilisation of its control over the South, the Sui government ceased to support Tiantai and once Guanding was even jailed for “sorcery”. This also means that the decline of Tiantai in the early Tang was not a result of its close relationship with the preceding regime. In the last chapters of the book it is shown how the fictitious story of Jizang’s discipleship under Guanding, and Tiantai’s spread to India was introduced to Japan and used there to prove Tendai’s superiority over Sanron and other schools. To confirm the conclusions of the book, the author uses all the tools of modern philology to show that interpolations occurred in such texts as the *Fahua wenju ji* and that some documents of the *Guoqing bailu* are forgeries. An important feature of the work is that it not only proves certain passages to be spurious, but it also attempts to identify the person or the group of persons who are responsible for the forgery or interpolation.

Jinhua Chen’s book, beside elucidating some important questions on the history of Tiantai Buddhism, also contributes greatly to our understanding of how Buddhist sectarian propaganda worked; and, what is more important, it stresses the need for greater caution in reading Chinese monastic historical works.

Gergely Salát

NOZAKI, AKIRA – BAKER, CHRIS (eds): *Village Communities, State and Traders. Essays in Honour of Chatthip Nartsupha*. Bangkok, Thai–Japanese Seminar and Sangsan Publishing House, 2003, 315 pp.

The volume is a collection of essays devoted to the 60th birthday of the inspiring and influential scholar, Professor Chatthip Nartsupha. The material of the book is based on a series of lectures given alternately in Japan and Thailand about the village community. The Thai–Japanese Seminar, which provided a forum for the lectures, is a special seminar without formal requirements. The main principle of the seminar is that the rules and boundaries of the studied

phenomena, if revealed by open-minded people, can show the unity of the mankind. In many cases, almost the same features and trends developed all over the world. By the editors of the volume, gratitude is expressed, among others, to Professor Eiichi Hizen and Professor Yoshiteru Iwamoto, for contributing a Preface and an Introduction. At the beginning of the volume, the list of contributors – many of them students or colleagues of Professor Nartsupha – is given, together with the institutions employing them. The Preface and the Introduction gives us information about the events leading up the organisation of the Thai–Japanese Seminar focusing on the economic conditions of the Thai and Japanese village, and their comparison with European economic history. The theoretical questions concerned are described, along with some conclusions. In the Preface, Professor Eiichi Hizen mentions Professor Ferenc Tókei, his Hungarian friend (now: late), a theorist and a member of the Hungarian Academy of Sciences. Based on the philosophy of German scholars, first of all, Marx, Tókei has greatly contributed to the development of the Asiatic Mode of Production theory, which was applied by Professor Chatthip in a very unique way.

Eight pages of photos are followed by the twenty-seven articles organised in three sections, according to their topics: Village Communities, States, and Traders. The first section deals with the history and features of village communities in different parts of the world. Most writings focus on Thailand, however such seemingly distant regions are also dealt with as Russia and Hungary, and some comparative analyses are also offered. In the second section, articles are presented concerning the role of the state, especially in Thailand and Japan. The five essays in third section focus on commerce in the above two countries.

The volume reflects the free spirit of the Thai–Japanese seminar, in which “there are no rules, no lists of members, and no membership fees”. What is important is the scientific approach, the opportunity to discuss issues freely, and the common interest in the questions of traditional and modern economy and society.

This spirit makes the volume very colourful, both in subject and approach. The book can be recommended to all those interested in village communities, their role in the past and the present, their relationship with the state, and their commercial activities.

Ildikó Ecsedy

Gottfried von Laimbeckhoven SJ (1707–1787) Der Bischof von Nanjing und seine Briefe aus China mit Faksimile seiner Reisebeschreibung. Transkribiert und bearbeitet von Stephan Puhl (1941–1997), und Sigismund Freiherr von Elverfeldt-Ulm unter Mitwirkung von Gerhard Zeilinger. Zum Druck vorbereitet und herausgegeben von Roman Malek SVD. Sankt Augustin, Institut Monumenta Serica, Nettetal, Steyler Verlag 2000, 492 pp.

With the publication of the hitherto unknown letters of Gottfried von Laimbeckhoven SJ, the Monumenta Serica Institute and Monumenta Serica Monograph Series continue their mission to document the history of the Christian missions in China. Father Roman Malek SVD, the indefatigable director of the Institute and editor of this volume has once again presented the readers with a remarkable book. The twenty-five as-yet unknown private letters written by the Bishop of Nanjing to his closest relatives in Europe between 1759 and 1785, kept in the private archives of the Freiherr von Ulm family in the castle of Heimbach, Baden-Württemberg, Germany, bear witness to a period marked by a series of calamities for the Christian missions in China in general, and for the Jesuit order in particular.

The history of the letters and their preparation for publication is summarised by Sigismund Freiherr von Elverfeldt-Ulm (pp. 13–22), followed by a short biography of Laimbeckhoven written by Stephan Puhl (pp. 25–61). The biographical section is based, first of all, on the book *China Missions in Crisis. Bishop Laimbeckhoven and His Times, 1738–1787* (Rome, Gregorian University Press 1964) written by the Hungarian Jesuit missionary and Church his-

torian, Fr. Joseph Kráhl (1923–1999). It is interesting to note that although Laimbeckhoven was born in Vienna and entered the novitiate of the Austrian Province of the Society of Jesus, prior to the publication of the present volume, no modern biography of the bishop of Nanjing existed in German. Puhl also provides a list of Laimbeckhoven's known letters, based on the bibliography in Kráhl's book, supplemented by other published sources not listed by Kráhl.

The main part of the book is the correspondence of Bishop Laimbeckhoven with his family, and the description of his journey from Lisbon to Goa. The letters are published in modern German transcription with annotations, followed by the facsimile of the original handwritten letter. The travelogue is published in two versions: the first one is the facsimile of the hand-written version (94 pages), supplemented with his drawings, and the second one is the printed version, published in 1740 in Vienna. Laimbeckhoven left Vienna for Lisbon in September 1735, arriving in Portugal in November of the same year. It took him six months before he could set sail for Asia, but after 188 days of travel on the sea, he had to make a stop-over in Mozambique. Laimbeckhoven spent almost a year in Africa, and left for Goa in August 1737, arriving there in September. After another year in India, and three years after his departure from Vienna, he finally arrived in Macao in August 1738.

Laimbeckhoven spent almost half a century in China, never again returning to Europe. It was a critical period for the Chinese missions in several aspects. The controversies within the Catholic Church concerning the Chinese rites culminated in 1742, when Pope Benedict XIV issued the Apostolic Constitution *Ex quo singulari* condemning and prohibiting all ceremonies in honour of Confucius and of the ancestors of the Chinese Christians. In 1746, the year when Laimbeckhoven was appointed Visitor of the Jesuit missions in China and Japan, the Qianlong emperor ordered all provincial authorities to arrest the Christian missionaries and deport them to Guangzhou. As a result of the edict, almost all missionaries living outside of Beijing

suffered harassment. The persecutions were repeated from time to time, and culminated in 1784–1785. The anti-Jesuit sentiments in Europe lead to the suppression of the Jesuit order in Portugal during the absolutistic regime of marquês de Pombal, which culminated in the expulsion of the Jesuits from Portugal and the confiscation of all Jesuit property in 1759, and finally the abolition of the Society of Jesus by Pope Clement XIV in 1773.

In his letters, Laimbeckhoven touches upon controversies between Chinese and foreigners, church and state, the Vatican and the local Chinese church and, as a result of the Portuguese patronage of the Chinese mission, contradictions between Portuguese missionaries and those of other nationalities.

Laimbeckhoven was bishop of Nanjing (from 1752) and Apostolic Administrator of the diocese of Beijing (from 1757) during a period of repeated persecutions. Priests had to live underground, even the bishop did not have his own house, and most of the time he lived on a boat, moving from one place to another (p. 69). Furthermore, as a result of the suppression of the Jesuits in Europe, no payments arrived from Portugal, therefore he was deprived of all secure income, as even the sum he had deposited in Lisbon was confiscated.

The letters serve as a source for a better understanding of Laimbeckhoven's personal character, as they provide us with several of his personal observations and comments. The topics mentioned in the letters include his concern about the loss of contact with his motherland, complaints about the missing financial means, deprivation and perplexity at events in Europe, care for his family, and sorrow and pain about the fate of the Society of Jesus.

Although both Malek and Puhl humbly note that the present volume does not add too many new elements to the biography of Laimbeckhoven, nevertheless, the publication of the letters and the travelogue is an important contribution to our knowledge about Laimbeckhoven's personality as well as the situation of the Catholic Church in 18th century China.

Péter Vámos

ZETZSCHE, JOST OLIVER: *The Bible in China: The History of the Union Version or The Culmination of Protestant Missionary Bible Translation in China*. (Monumenta Serica Monograph Series XLV) Sankt Augustin, Monumenta Serica Institute, Nettetal, Steyler Verlag 1999, 456 pp.

Christianity has a history of almost one and a half millennia in China. The first Christian missionaries arrived in China as early as the 7th century; the Franciscan bishop Giovanni da Montecorvino built churches there in the early 14th century; and Catholic presence has been constant on Chinese soil since the arrival of the Jesuit Matteo Ricci in China in 1583. However, only in the second half of the 20th century did the Catholic Church complete its first translation of the Bible into Chinese. In contrast, the first Protestant missionary, Robert Morrison arrived in China in 1807 and by 1823 he prepared a complete Chinese translation of the Bible. In the following one hundred years, several other Chinese translations were published by Protestant missionaries before the Union Version (《和合本》圣经) was finally published in 1919; this version remains the standard Protestant version of the Bible in the Chinese-speaking world.

In the first part of the book, the author traces the history of translation projects until the 1880s, a period which can be characterised by diverging literary styles, translation methods, and terminologies among the various missionary groups. The second part begins with the 1890 General Conference of Protestant missionaries in China, where the decision was made about the necessity of a union version of the Bible, and follows the account up until the present. It is a thorough, detailed analysis of the preparations, the translation process itself, and the fate of the different translations. The study of the problems that occurred in the course of translation work, problems that every translator must face in the course of translating Western concepts into Chinese, and the detailed textual analysis of the different versions makes the book a delicacy not only for church historians and missiologists, but also for sinologists and students of translation theory.

The most basic problems that Bible translators had to deal with were the lack of Christian terminology in Chinese, the structural differences between the Chinese language and the languages of the original texts (in most cases Hebrew and Greek), and the existence of different written and spoken styles of the Chinese language.

The first translations were made in the 19th century, when the written means of communication in China was different from the spoken language, therefore the first decision to be made concerned the style of the translation. Those who advocated a “lower” style of classical Chinese as the language of translation argued that it would be acceptable for scholars and would at the same time be understood by those who were not highly educated, whereas translations in “high” classical style were meant to exert influence on the Chinese elite. Nevertheless, the basic problem with the early versions was that they could not be used in direct missionary work because of their highly literal style. As the preacher had to use the spoken language, the classical Chinese text had to be translated into modern spoken Chinese. When missionary activities were limited to South China and Chinese settlements outside China, the importance of Mandarin “the most extensive and cultivated of the dialects of China” (p. 139), a dialect understandable for the illiterate masses of Mandarin speaking Chinese, was not recognised. The missionaries started to feel the urgent need of a Bible for the common people only with the opening of China’s north and the interior. Some of the missionaries were taking the position as early as the 1860s (only a few years following the Tianjin and Beijing treaties which allowed them to preach in Northern China, too) that Mandarin would be the predominant dialect of spoken Chinese throughout China. However, the switch from classical to colloquial Chinese had to be made very carefully, as the simplest changes that seemed obvious from the linguistic point of view could have resulted in grave theological consequences – as for example the substitution of 者 ‘zhe’ with 的人 ‘de ren’ would have resulted in calling God a person (p. 143).

As for translation principles, the main difficulty was to decide whether the translation should be an interpretation or a direct translation (*ad sensum* or *ad verbum*). Generations of Bible translators have struggled with the same dilemma: whether the translation be faithful but not elegant, or elegant but not faithful. Adherence to the original text (Hebrew, Greek, Latin, English, German, etc.) resulted in stylistically problematic sentences unintelligible to the Chinese reader. On the other hand, attempts to find an indigenous way of translation resulted in traditional Chinese four-syllable verses, using Confucian terminology that might have suggested to classical scholars “erroneous and sometimes harmful ideas” (p. 253). An ideal translation is of course a combination of faithfulness to the original with good, idiomatic Chinese, but as John Wherry (1837–1918), a prominent figure in the history of Bible translation put it: “a really excellent translation can never correspond more closely with the original than the two languages themselves correspond” (p. 252). The problem with colloquial versions was that at the time of their preparation a standard form of spoken Mandarin (国语 ‘guoyu’ or 普通话 ‘putonghua’), or Mandarin literature as a model, did not exist. (Translations into local dialects preceded the Mandarin version because of the simple fact that missionaries were not allowed to preach in Northern China.) Furthermore, as in the case of the Union Version different parts of the text were translated by different people, the style and the terminology had to be revised and unified, and as translators came from different parts of China, the various dialects also had to be harmonised. It is a strange phenomenon, and reveals much about the missionaries’ attitude towards local people, that Chinese assistants, or “teachers”, as they are generally referred to by the missionaries, are barely mentioned by the foreigners, and when they are, they are almost never named. This despite the fact that the role of the educated native Christians was crucial, as the style of the text was dependent, first of all, on the qualities of the Chinese assistant. The significance of an indigenous Bible translation was realised and

expressed for the first time by James Legge (1815–1897), missionary of the London Mission Society in China, translator of the Confucian classics into Chinese, who became the first professor of Chinese at the University of Oxford.

The terminological question is also of crucial importance in translation work. Zetzsche discusses three theological terms: God, Spirit and baptism. Behind questions of terminology lay conflicting ideologies and mission strategies. Those who advocated the word 上帝 ‘Shangdi’ for God thought the Chinese culture capable of receiving the Christian message with its own terminology, while those who believed that 神 ‘Shen’ is the appropriate word for God were of the opinion that a new terminology had to be created, which was to be filled with new meaning as Christianity penetrated Chinese thinking. (In Japan the ecumenical (Catholic–Protestant) Bible translation uses the word 神 ‘kami’, a phrase that had been “occupied” primarily by Shinto.) There is no real solution to the problem, and today there are still two different, widely used Protestant versions of the Bible, with the difference being the Chinese name for God. Interestingly, in the 19th century several Protestant versions also used 天主 ‘Tianzhu’, the Catholic name for God, probably because the first Protestant translations were based to a great degree on the translation of Catholic priests, or were prepared in cooperation with Catholic priests. The controversy regarding the word for baptism (洗 ‘xi’ “to wash”, 蘸 ‘zhan’ “to dip into”, or 浸 ‘jin’ “to immerse”) actually led to the split between the Baptist translation and those of other denominations.

The author analyses and compares the language of the different versions of Bible translations in great detail. The only criticism that can be mentioned related to Zetzsche’s excellent work is that it could have been more useful from the point of view of comparison to quote the same whole passage (John 1:6) from at least some of the translations in the Appendix, in order to get a clearer picture of the differences between the different versions (“lower” and

“higher” styles, translations in southern dialects, etc.).

1919 was the year of the publication of the Union Version of both the classical and the modern Chinese versions of the Chinese Bible. In contrast to the Classical Chinese translation, the modern version enjoyed great popularity because of the “fortunate coincidence” with the May Fourth Movement, which paved the way for the use of colloquial Chinese as the written language. An interesting fact, and the proof for the success of the translation, is that parts of the Bible were used as examples of standard colloquial Chinese in governmental schools in the 1930s (p. 333). With the evolution of the local Chinese Church, the history of Union Version Bible translation grew from a story of missionaries into the story of the Chinese Church, as the Bible became the 圣经 ‘Sheng Jing’ (“Holy Book”), a canonical book not to be altered (p. 369).

Péter Vámos

XINRAN: *The Good Women of China. Hidden Voices*. Translated by Esther Tyldesley. London, Chatto & Windus 2002, 228 pp.

Xinran (née Xue Hue) was born in Beijing in 1958. In 1988, she was selected to work in state media and ended up at the Nanjing radio station, where she began broadcasting “Words on the Night Breeze” a year later. The show featured letters and calls from ordinary women discussing their problems, and was hugely successful and revelatory, as women had few avenues, public or private, for talking about their lives. Xinran was so horrified by the women’s stories that she left the show in 1995 to try to help her listeners directly, but by 1997 she had burned out and she felt she needed to breathe new air and feel what it was like to live in a free society. She persuaded the radio station authorities to let her travel to England, where she began teaching Chinese at London University’s School of Oriental and African Studies (SOAS). She met and married English book agent Toby Eady and wrote this memoir of her

experiences on the programme, including a compendium of some of the most painful of the “Night Breeze” stories. *The Good Women of China* is the author’s first book.

The Good Women of China portrays the stories of what it means to be a woman in modern China. Centuries of obedience to their fathers, husbands and sons, followed by years of fear under Communism, had made women terrified of talking openly about their feelings. She presents narratives from women who live “in emotionless political marriages” and those, the majority, who struggle “amid poverty and hardship”. They have commonly experienced sexual abuse: rape, frequently gang rape. Xinran shows the position of Chinese women in society, what life is like for women in China. China seemed to foreigners a very equal society: everywhere we went we saw men and women doing the same work. Xinran reached far back into her memory to recapture all the stories she had collected over the years. She recounts all the misery, and bitterness that women have endured but also the love that women can still feel despite all their hardships.

The book is written in a journalistic style, using the facts and written simply so that everyone could understand. The author does not embellish the language, and writes as if this book

was a feature for a newspaper. The language is stark to give greater impact to the women’s stories.

How will Western readers interpret these stories? In the nineties and even now in China, the author might have gone to prison for writing a book like this, but in England the book became a reality. Western readers will possibly be shocked by the women’s stories and that, even though China has grown so quickly economically, it is still very traditional in its social relationships. Usually a woman’s financial independence is accompanied by equality in all areas of social status, but this does not appear to have happened in China.

The retelling of the women’s horrific stories was to make people aware of women’s plight in China but Xinran seems to isolate the stories in a strictly women’s issues context and there is no mention of whether the political system had any bearing on the behaviour of men and women. The results will leave readers sympathetic to the grave enormity of the women’s circumstances, but – due perhaps to minor translation problems and Xinran’s lingering political worries – somewhat confused about how Xinran tried to deal with their plights.

Anna Píró

ABBREVIATIONS OF JOURNALS AND SERIES

AEMA	Archivum Eurasiae Medii Aevi, Wiesbaden
ALH	Acta Linguistica Hungaricae, Budapest
AM	Asia Major, Leipzig
AO	Acta Orientalia, Copenhagen
AOF	Altorientalische Forschungen, Berlin
AOH	Acta Orientalia Academiae Scientiarum Hungaricae, Budapest
ArchOtt	Archivum Ottomanicum, Wiesbaden
ArOr	Archiv Orientalni, Praha
ARW	Archiv für Religionswissenschaft
AS	Asiatische Studien, Bern
ASI	Archaeological Survey of India
BAH	Bibliotheca Arabo-Hispanica
BASOR	Bulletin of the American Schools of Oriental Research
BEFEO	Bulletin de l'École Française d'Extrême Orient, Paris
BGA	Bibliotheca geographorum arabicorum
BIFAO	Bulletin de l'Institut Française d'Archéologie Orientale du Caire
BiOr	Bibliotheca Orientalis
BOH	Bibliotheca Orientalis Hungarica, Budapest
BSOAS	Bulletin of the School of Oriental and African Studies, London
BSOS	Bulletin of the School of Oriental Studies, London
CAJ	Central Asiatic Journal, Wiesbaden
EI, EI ²	Encyclopaedia of Islam (1st and 2nd editions)
ERE	Encyclopaedia of Religions and Ethics
FO	Folia Orientalia, Kraków
GMS	Gibb Memorial Series
GrIPh	Grundriss der Iranischen Philologie
HdO	Handbuch der Orientalistik, Leiden
HJAS	Harvard Journal of Asiatic Studies, Cambridge, Mass.
HUS	Harvard Ukrainian Studies, Cambridge, Mass.
HZ	Hel Zohiol, Ulaanbaatar
IA	Islām Ansiklopedisi
IAN	Izvestija Akademii Nauk SSSR, Moskva
IC	Islamic Culture
IJ	Indo-Iranian Journal, 's-Gravenhage
IJMES	International Journal of Middle East Studies, London
IQ	The Islamic Quarterly
Islam	Der Islam, Berlin
JA	Journal Asiatique, Paris
JAH	Journal of Asian History, Wiesbaden
JAL	Journal of Arabic Literature
JASOS	Journal of the American Oriental Society, New Haven, Conn.
JAS	Journal of Asian Studies, Berkeley, Ca.
JESHO	Journal of the Economic and Social History of the Orient, Leiden

JNES	Journal of Near Eastern Studies
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland, London
JSAI	Jerusalem Studies in Arabic and Islam
JSFOu	Journal de la Société Finno-ougrienne, Helsinki
JTS	Journal of Turkish Studies, Cambridge, Mass.
KCsA	Kőrösi Csoma Archivum, Budapest
KK	Keletkutatás, Budapest
KSz	Keleti Szemle, Budapest
MEJ	Middle Eastern Journal
MFOB	Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth
MIDEO	Mélanges de l'Institut Dominicain d'Études Orientales du Caire
MNy	Magyar Nyelv, Budapest
MO	Le Monde Orientale
MRDTB	Memoirs of the Research Department of the Toyo Bunko, Tokyo
MS	Monumenta Serica, Peking
MSFOu	Mémoires de la Société Finno-Ougrienne, Helsinki
MSS	Münchener Studien zur Sprachwissenschaft
NAA	Narody Azii i Afriki, Moskva
NyK	Nyelvtudományi Közlemények, Budapest
OC	Oriens Christianus
OE	Oriens Extremus, Hamburg
OLZ	Orientalische Literaturzeitung, Berlin
OsmAr	Osmanlı Araştırmaları, Istanbul
OZ	Ostasiatische Zeitschrift, Berlin
RBS	Revue Bibliographique de Sinologie, Paris
REI	Revue des Études Islamiques
REJ	Revue des Études Juives
RMM	Revue du Monde Musulman
RO	Rocznik Orientalistyczny, Warszawa
RSO	Rivista degli Studi Orientali
SFo	Südost-Forschungen, München
SI	Studia Islamica, Paris
SM	Studia Mongolica, Ulaanbaatar
SO	Studia Orientalia, Helsinki
SIJ	Studien zur Indologie und Iranistik, Reinbek
SUA	Studia Uralo-Altaica, Szeged
TD	Türk Dili, Ankara
TDAYB	Türk Dili Araştırmaları Yıllığı Belleten, Ankara
TDKY	Türk Dili Kurumu Yayınları
TG	Toyo Gakuho, Tokyo
TP	T'oung Pao, Leiden
TSAB	Turkish Studies Association Bulletin, Bloomington
UAJb	Ural-Altäische Jahrbücher, Berlin-Bloomington
UAJb NF	Ural-Altäische Jahrbücher: Neue Folge, Wiesbaden
UJb	Ungarische Jahrbücher, Berlin
VOH	Verzeichnis der orientalischen Handschriften in Deutschland
WI	Die Welt des Islams, Leiden
WOr	Welt des Orients, Göttingen
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes, Wien
ZA	Zeitschrift für Assyriologie
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden
ZS	Zeitschrift für Semitistik
ZSt	Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn, Wiesbaden
ZVOIRAO	Zapiski vostočnago otdelenija Imperatorskago ruskago arheologičeskago obščestva, Sanktpeterburg