

Book Reviews

Higashi Ajia no Jugaku: Keiten to sono kaishaku (East Asian Confucianism: The Confucian Classics and Their Interpretation), by Huang Chun-chieh. Translated by Fujii Michiaki. Tokyo: Perikan Sha, 2010. [東アジアの儒学: 経典とその解釈 / 黄俊傑著. 東京: ペリかん社, 2010. ¥2,800, 270 頁]

Huang Chun-chieh, distinguished professor of history and dean of the Institute for Advanced Studies in the Humanities and Social Sciences at National Taiwan University, is undoubtedly one of the most prolific scholars today writing on Confucianism. Over the last decade, Huang has distinguished himself and his work by focusing on Confucianism as more than a Chinese intellectual and philosophical force. His writings typically explore important aspects of the Confucian tradition in a broader perspective, one grounded in Chinese sources but invariably examining Korean and Japanese interpretations, not simply as sideline curiosities but as central expressions of a living, dynamic tradition of intellectual history. In one of his recent publications, *Dong Ya Ruxue* (Taipei: Taiwan University Press, 2000), now rendered masterfully into Japanese by Fujii Michiaki 藤井倫明 as *Higashi Ajia no Jugaku*, Huang has again established his dedication to the East Asian dimension of Confucianism, thus rising above the often petty scholarship confined to the concerns of a national culture.

The preface of the anthology explains well the methodological approach that has so distinguished Huang's recent corpus. Huang emphasizes that the work is not a disparate collection of essays on different texts published in mainland China, Taiwan, Korea, Japan, or Vietnam, but rather a related examination of Confucianism in East Asia, seen as spatially, temporally, and conceptually transcending the borders of China, Korea, Japan, and Vietnam, yet binding them together by means of Confucian thought, ideals, and values. As such, East Asian Confucianism represents a cultural dimension that is spatially larger than Song-Ming Neo-Confucianism, Tokugawa Confucianism, and Korean Confucianism, even when considered as various independent units combined. Temporally, East Asian Confucianism is an inherently multi-faceted and diverse cultural dimension, not one bound by earlier assumptions

regarding monism, center and periphery, orthodoxy and heterodoxy. Huang understands this dimension in relation to Confucian ways of thinking within each country, as well as their mutually creative, transformative responses and developments within their historical ages. Huang's perspective does not, however, seek to understand East Asian Confucianism apart from the Confucian traditions of each country, as though it were some kind of definitive, static, and unchanging ideology.

Within such a vast cultural and historical framework, Huang explores the meanings of East Asian Confucianism by focusing on various cultural understandings of such notions as public (*kō* 公) and private (*shi* 私) within the cultural arenas of mainland China, Taiwan, Korea, Japan, and Vietnam. Similarities in interpretations of Confucian classics are understood by Huang primarily in relation to intellectual tendencies associated with “practical learning” (*jitsugaku* 実学), viewed by Huang as “the culturally distinctive feature of East Asia.” Differences consist in different interpretations of the classics within the intellectual and cultural contexts (*shisō bunkateki myakuraku* 思想文化的脈絡) of East Asia. Huang's analyses are equally concerned with the dialectical relations of “concreteness” (*gutaisei* 具体性) and “abstraction” (*chūshōsei* 抽象性), “universalism” (*fuhensei* 普遍性) and “particularity” (*tokushusei* 特殊性). If there is a weakness in the volume, it is that Vietnamese traditions of Confucian interpretation receive short shrift, while the core regions of East Asia—China, Korea, and Japan—are the main foci.

In the opening essay, “How is East Asian Confucianism Possible?” (“‘Higashi Ajia Jugaku’ wa ika ni shite kanō ka” 「東アジア儒学」はいかにして可能か), Huang first addresses the profoundly contrary views of the twentieth-century cultural historian Tsuda Sōkichi 津田左右吉 (1873–1967), who flatly denied the reality of notions such as “East Asian civilization” (*Tōyō bunmei* 東洋文明) and “the East Asian spirit” (*Tōyō seishin* 東洋精神). Huang explains Tsuda's claims in relation to Tsuda's historical circumstances, namely, Tsuda's admiration for Japan's achievements in the Meiji period (1868–1912) and his contempt for China's relative weakness during the same period. Even Naitō Konan 内藤湖南 (1866–1934), who acknowledged the existence of “East Asian history” (*Tōyō shi* 東洋史), still harbored, in Huang's view, contempt for China. In contrast to the “quit Asia” mentality of Tsuda, which echoed the view earlier voiced by Fukuzawa Yukichi 福澤諭吉 (1835–1901), others were advocating the revival of East Asia, especially its artistic and religious traditions.

Huang, however, traces his understanding of East Asian Confucianism largely to the postwar work of Abe Yoshio 阿部吉雄 (1905–1978), whose studies of the influence of Chinese and Korean thinkers on Japanese

Confucianism documented the complex and highly significant interrelationships between these key centers of East Asian thought. While the details of Huang's analyses are far too complex to recount here, suffice it to say that he fully appreciates East Asian Confucianism as both a unity and a truly multifaceted, multidimensional set of intellectual traditions, one in which the claims of national cultures need not be lost in highlighting the important values and concepts that bind the components together along essentially Confucian lines. To capture these dimensions, Huang introduces two seminal concepts that pervade the essays that follow: "cultural identity" (*bunkateki aidentitī* 文化的アイデンティティー) and "political identity" (*seijiteki aidentitī* 政治的アイデンティティー), overlapping yet largely exclusive categories that provide for recognition of cultural differences and significant shared terrain. It is largely by exploring developments in light of these two categories that Huang defines grounds for the possibility of the study of East Asian Confucianism. In this he acknowledges the integrity of various cultures and their local peculiarities even while providing foundations for examining more universal trends. Moreover, by providing such analyses, Huang can effectively deny that his proposed study of East Asian Confucianism issues from a "reflexive Orientalism," a form of cultural "narcissism," or some sort of "self-assertive" cultural strategy. Though I do not question this claim, there seems little doubt that the rise of mainland China and the longstanding and multifaceted successes of Taiwan, especially as juxtaposed to the political and military problems of the Korean peninsula and the economic challenges facing Japan, make the notion of East Asia as a larger cultural time and space all the more appealing. This is all the more true since this larger notion of East Asia is anchored in Chinese traditions, and Confucianism in particular, a clearly resilient philosophical force. Indeed, if there is a weakness in the brilliant opening essay to *Higashi Ajia no Jugaku*, it is that it provides less context than might be expected, given its admirable emphasis on respecting the subjectivities of all dimensions of East Asia.

The second essay, "Two Tensions in Traditional Interpretations of the Confucian Classics" ("Keiten kaishaku no dentō to futatsu no kattō" 経典解釈の伝統と二つの葛藤), examines various dimensions of two conflicts or tensions in East Asian interpretations of Confucian classics. One involves the tension between "universal values" (*fuhenteki kachi* 普遍的価値) found in the Confucian classics and the more particular circumstances of the interpreter of the Chinese classics in time and space. Another consists of the tension between the cultural identity and political identity of the classics interpreter. In considering these tensions, Huang notes that they were inherent in the Confucian tradition from the start, especially insofar as Confucians sought to grasp the Confucian way and preserve its integrity, even while also having

their interpretations serve as a basis for positively reforming their nations. According to Huang, the interpreter's purpose never was simply to understand the world. Rather, he invariably sought to transform the world. As a result, for over two thousand years, interpreters of the classics have served in practice as scholars of society, economics, and politics, as well as realistically minded interpreters of the classical traditions. A full recitation of compelling examples of these tensions is beyond the scope of this review, but suffice it to say that some of the more interesting case studies offered in this chapter relate to the interpretations offered by several of the most learned Tokugawa Confucians, including Yamaga Sokō 山鹿素行 (1622–1685), Itō Jinsai 伊藤仁齋 (1627–1705), and Ogyū Sorai 荻生徂徠 (1666–1728).

A brief look at the case of Yamaga Sokō is illustrative. In his later years Sokō praised the Japanese imperial throne and its unbroken line of succession. In interpreting ancient Chinese philosophical history, Sokō's reverence for the Japanese throne led him to have considerably less respect for the Zhou dynasty than one might expect of an advocate of Confucius's thought. Moreover, Sokō saw little value in Mencius's political thought, distinguished as it was by its readiness to discuss dynastic succession in conditional terms. In Huang's view, the peculiar nature of Sokō's readings of the Confucian classics results from the extent to which his circumstances in the cultural and historical time and space of Tokugawa Japan shaped his view of the more universal political value judgments of the *Mencius*. Huang offers a number of examples such as this one, showing again and again how East Asian scholars from mainland China, Taiwan, Korea, and Japan have interpreted the classics differently owing to their varying degrees of subjectivity, which in turn was shaped by their cultural predicaments. In effect, Huang reveals that even in addressing the most idealistic and universal concepts and values of the Confucian classics, interpreters and commentators remained all too historically bound in their thinking.

The third essay, "Two Dilemmas Facing Confucian Expatriates of Former States" ("Imin Jusha no futatsu no jirenma" 遺民儒者の二つのジレンマ), examines the unpleasant alternatives facing expatriate Confucians in their efforts to come to terms with the Confucian classics as well as the circumstances that doomed their former states (*bōkoku* 亡国). Since Huang is a professor of history at National Taiwan University, it is tempting to interpret this chapter contextually as issuing from the consciousness of a Taiwan Confucian scholar who remains in the uncertain circumstances of relations between Taiwan and mainland China, and the one-China policy generally accepted in diplomatic circles. No doubt, there is some truth in such a contextualization of this brilliant piece of scholarship. Yet rather than focus on the predicament of Taiwan Confucians, Huang emphasizes, among other

things, the profound antiquity of the dilemmas that expatriate Confucians have faced by opening his discussion with the case of Qu Yuan 屈原 (340–278 BCE), a Warring States period scholar who was banished from his state and then later chose to drown himself after his ruler, the king of Chu, who ignored his Qu Yuan’s strategic advice, was defeated by the Qin. The case of Qu Yuan proves that the dilemmas Huang highlights are hardly of recent vintage. Indeed, they reflect the uncompromising integrity and determined involvement of Confucian scholars and interpreters of the classics.

Simply stated, the two dilemmas that Huang discusses are (1) whether to serve (*shi*仕) a ruler who does not necessarily embody the way, or to retreat (*in*陰) for the sake of maintaining one’s personal integrity unsullied, and (2) whether to attempt to combine one’s cultural identity with one’s political identity, or distinguish them so as to avoid any compromise of integrity. Huang examines these dilemmas in relation to Xu Heng 許衡 (1209–1281), a late Song Neo-Confucian who, after the fall of the Song (960–1279), decided it was in the best interests of Chinese culture to serve the new Mongol regime, the Yuan (1279–1368). He also explores the choices of two Ming loyalists, Zhu Shunshui 朱舜水 (1600–1682), who ended his days in Tokugawa Japan, contributing to Confucian studies there, and Huang Zongxi 黃宗羲 (1610–1695), a Ming loyalist who remained in Qing China, devoting himself to completion of major works of Confucian scholarship, such as *Ming Ru xuean* 明儒學案 (Studies of Ming Confucians) and *Mingyi daifanglu* 明夷待訪錄 (translated as *Waiting for the Dawn: A Plan for the Prince*). While touching on the Taiwan situation in the conclusion to this exceptionally insightful piece, this essay, one of the gems of the anthology, is more focused on historical examples than their undeniable contemporary relevance.

In the fourth essay, “Four kinds of ‘Body’ in Confucian Intellectual Traditions: Patterns and Themes” (“Juka shisō dentō ni okeru shishu noshintai: ruikai to tēma” 儒家思想伝統における四種の身体: 類型とテーマ), Huang notes how a considerable amount of twentieth-century scholarship on Confucian thought has focused on the Wang Yangming tradition of the learning of the mind (*shingaku* 心学). Much of this scholarship was contributed by William Theodore de Bary, of Columbia University. Seeking to address a relatively neglected aspect of East Asian Confucianism, Huang’s essay highlights the significance of four dimensions of the “body”: (1) the body as manifest in the context of political power and authority (*seiji kenryoku* 政治権力), (2) the body as evident in relation to social norms (*shakai kihan* 社会規範), (3) the body as apparent in spiritual cultivation (*seishin shūyō* 精神修養), and (4) the body as metaphor (*inyu* 隱喻).

In each case, Huang emphasizes three propositions that apply to these

types of “bodies.” First, they are not objective, physical bodies as such. Rather, they are practical in nature and permeated with cultural value and significance, intimately related to concrete social and political circumstances. They are spatially situated within social and political contexts, and temporally baptized by historical experience. In this respect, while idealistic in nature, they are also sentient and subjective in perspective. Second, East Asian Confucian conceptions of the body cast it as incomplete and imperfect in nature. Hence, self-cultivation aimed at perfecting the body becomes a process geared toward perfection and completion, through the generative force (*ki* 氣) of the body. Third, the body is always associated with the mind in relative codependence. Considered in these ways, East Asian Confucianism can be seen as both physicalizing the spirit, and spiritualizing the physical body.

The fifth essay, “The Korean Confucian Chŏng Ta-san’s Interpretations of the *Analects*” (“Chōsen Jusha Tei Chazan no *Rongo* kaishaku” 朝鮮儒者丁茶山の論語解釈), continues a theme explored in the previous chapter, that of East Asian interpretations of the *Analects* 12.1, where Confucius explains to his disciple Yan Yuan 顏淵 that “achieving humaneness is a matter of overcoming the self and restoring propriety” (克己復禮為仁). Here the focus is on the interpretations of the great Korean Neo-Confucian scholar, Chŏng Ta-san (1762–1836), as compared with those of Zhu Xi 朱熹 (1130–1200) in Song China and Ogyū Sorai in Tokugawa Japan. Ta-san’s thinking was that the self 己 (Kor.: *gi* 己) mentioned in the *Analects* 12.1 refers primarily to the mind (*sim* 心). However, Ta-san additionally interpreted the mind in relation to the distinction between “the mind of humanity” (*insim* 人心) and “the mind of the way” (*dosim* 道心), the first mind being the one that people must overcome by means of the second so that people can fully realize the latter mind with embodied humaneness. Ta-san’s thinking thus draws upon the distinction between the two minds that Zhu Xi emphasized. Qing (1644–1911) scholars, however, rejected this distinction because they considered the passage in the *Book of Documents* (*Shangshu* 尚書) on which Zhu Xi’s interpretations were based to be a forgery that wrote part of the *Xunzi* 荀子, a heterodox Confucian text, into the ancient Confucian classic. While Ta-san’s interpretation of the *Analects* passage was close to that of Zhu Xi, it departed by emphasizing more the practical message of the passage in relation to people’s ethical behavior within society, as opposed to the more ontological understandings advanced by Zhu Xi. Compared with Ogyū Sorai’s very political, ruler-focused interpretations of the passage, Ta-san’s interpretations were more socially and ethically oriented. Rather than taking sides, declaring one line to be orthodox and correct, and disregarding other readings as heterodox and mistaken, Huang, by means of these comparisons, illuminates the multifac-

eted discourse of East Asian Confucianism, generously seeking to understand the contextual forces that shaped and informed scholars' readings of passages. By means of its open-minded approach and its sensitivity to historical, social, and political circumstances and the spatial and temporal dimensions that so crucially conditioned the subjectivity of interpretations of the Confucian classics, Huang's anthology masterfully brings to light the very rich and truly seminal nature of East Asian Confucian thought.

The sixth essay, "The Korean Confucian Scholar Chǒng Che-du's Interpretations of the *Mencius*" ("Chōsen Jusha Tei Saito no Mōshi kaishaku" 朝鮮儒者鄭齊斗の孟子解釈), focuses on the reading of Chǒng Che-du (1649–1736) of the *Mencius* 2.2, where Mencius discusses "knowing words" (*zhiyan* 知言) and "cultivating the generative force" (*yangqi* 養氣). Huang suggests that Che-du's emphasis on the mind as the source of language and its determinacy is consistent with the mind-based learning of Wang Yangming 王陽明 (1472–1529), rather than Zhu Xi's thinking emphasizing the exhaustive investigation of principle. He thus establishes Che-du's perspective as following the Wang Yangming tradition. While this essay continues Huang's project of contextualizing interpretations of the Confucian classics, readers will notice that, relatively speaking, it lacks the profound breadth so evident in most of the remainder of the anthology.

The seventh essay, "Early-Modern Confucians and the Public/Private Distinction, with the Dialogue between Mencius and Tao Ying as a Point of Departure" ("Kinsei Jusha to 'kō' 'shi': Mōshi to Tō Ō no taiwa o kiten to shite" 近世儒者と「公」「私」: 孟子と桃応の対話を起点として), is by far the most erudite, innovative, and richly documented essay in the anthology. It also addresses a topic, the public/private distinction in Confucian and East Asian thinking, that has been explored repeatedly. Nevertheless, the breadth of learning that Huang brings to his highly original analyses greatly surpasses virtually all earlier studies that this reviewer is familiar with. Future studies of this topic would do well to begin with a very careful reading of the complex analyses presented here.

After surveying the development of the notions public and private from the Western Zhou 西周 period (1045–771 BCE) through the Warring States period (475–221 BCE), showing how understandings of these notions transformed from relatively concrete ones to more abstract conceptual categories, Huang focuses on the *Mencius* passage discussing whether the sage-ruler Shun 舜 would have intervened in the administration of justice had his father, Gu Sou 瞽瞍, committed a murder. Mencius's reply is that while Shun would not have attempted to stop the minister of justice from serving the law as he was obliged to, he would have thought nothing of abandoning his throne and, in his private capacity, taking his father with him to a remote seaside location,

and there happily living out his days with his father beyond the reach of the law. Thus, rather than being an abstract examination of the notions of public and private, Huang's consideration of this topic takes on fascinating legal and political issues related to matters of civil disobedience and one's public and private obligations therein. Along the way, Huang explains how the discussion of these issues became intertwined with metaphysical issues, especially for the Song Neo-Confucians. Needless to say, a topic such as this offers no easy or simple conclusion, but Huang does rightly emphasize that the two dimensions of ethics and obligations are inseparable and often exist in an uneasy tension that precludes any facile appeal to one over the other in every case. In this regard, he takes a stand contrary to most philosophical discussions, which side with the public dimension over the private. Huang's focus on the *Mencius* passage and interpretations of it clearly reveals that even sages such as Shun, while recognizing the importance of the public sphere, might well give priority to their personal obligations. Still, Huang's purpose is not to side with one approach over the other so much as to reveal, by laying bare the contexts of East Asian scholarly interpretations, the truly multifaceted character of the Confucian tradition.

The eighth essay, "The Processes and Methods of Understanding the Confucian Classics" ("Keiten rikai no tejun to sono hōhōron" 経典理解の手順とその方法論), addresses the mind-body problem in East Asian Confucianism. Simply stated, it suggests that the mind (*shin* 心) and body (*shin* 身) are often two inextricably interwoven dimensions of a unified mind-body (*shinshin itai* 身心一体), that of the "body-subject" (*shintai shutai* 身体主体). This approach to understanding the mind, body, and self has given rise to an experientially grounded epistemology, or what Huang calls "bodily knowing" (*taichi* 体知) and "the psychosomatic body as one" (*shinshin ichinyo no shintai* 心身一如の身体). Historically, this way of understanding the mind and body traces easily from the pre-Qin period through the Ming dynasty. One consequence of this perspective is that the Confucian classics are naturally interpreted in more practical than metaphysical and ontological terms.

In sum, this volume makes an exceptional contribution to the study of Confucianism, whether considered in relation to any of the countries comprising East Asia or in reference to the region as a whole. Although not a volume for beginners, it is a must-read for those specializing in the intellectual history of any East Asian culture. In affirming the validity of the study of East Asian Confucianism, Huang takes a stand contrasting with those of earlier influential interpreters of Confucianism, especially Tsuda and Naitō. Huang's approach, contextualized in relation to Western scholarship on Confucianism, resembles the breadth and profound insight characteristic of

the wide-ranging work of William Theodore de Bary. Like de Bary, Huang has taken Chinese Confucian thought as his focus, but at every turn he has equally sought to develop it within a framework larger than any single national culture, confident that in doing so its full diversity will become more evident. One challenge facing those engaged in the study of East Asian Confucianism that Huang perhaps forgot to mention is the profound breadth of historical and philosophical vision needed to produce such seminal studies. I hope that others working in intellectual history can rise to match the accomplishments of such a visionary master.

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Xinjiao Can Tiantai Wutai shan ji (The Record of a Pilgrimage to the Tiantai and Wutai Mountains, Newly Edited), by Jōjin, edited by Wang Liping. Shanghai: Shanghai Guji Chubanshe, 2009. [新校參天台五台山記／成尋著，王麗萍校點。上海：上海古籍出版社，2009。98元。892頁。]

Wang Liping's *Xinjiao Can Tiantai Wutai shan ji* is an invaluable scholarly contribution. It is the first reliable edition of the diary kept by the Japanese monk Jōjin during his travels in China in the years 1072–1073. The diary is major primary source for the study of the history of the Song dynasty and its relations with Heian Japan. I would like to use my own experience with the diary to illustrate the significance of Wang's new edition.

The focus of my own research is Japanese history, the Heian period in particular, but I have always been interested in Sino-Japanese cultural relations. Hence, in the 1980s I decided to attempt to translate Jōjin's diary into English. Although I knew my skills as a Sinologist were inadequate, the Japanese scholar Hirabayashi Fumio had recently published a variorum edition of the text,¹ and an annotated version by Shimazu Kusako seemed to

1 *San Tendai Godai san ki kōhon narabi ni kenkyū* (The Record of a Pilgrimage to the Tiantai and Wutai Mountains: Edited Text and Research) (Tokyo: Kazama Shobō, 1978).

explain the problematic details.² In addition, an older edition by the distinguished Buddhologist Takakusu Junjirō included some useful commentary.³ With the aid of these various texts, I slowly produced the first draft of an English translation. In the process, however, I also realized that my translation was totally unacceptable, for the diary contained too many passages that I was not sure I understood. I was able to produce a few studies based on what I had learned from Jōjin's writings, and they included translations of a few excerpts. My complete draft translation, however, was too uncertain to publish, and I lacked the skills needed to correct it.

The problems were twofold. The first was my own ignorance. Not being a Sinologist, I was unable to make sense of many details such as Chinese official titles, ranks, and bureaucratic vocabulary. Since I am not a Buddhologist either, Buddhist terms were also a problem, although specialized reference works helped me with many of them. The second problem was more fundamental: the lack of a reliable text. As I studied the text, I was soon finding obvious typographical errors in Hirabayashi's version and so began to rely principally on Takakusu's very old edition. Shimazu's annotations and translation into Japanese were indeed useful, but not nearly so helpful as I had expected. Many ambiguous or otherwise difficult passages in the original remained unclear, and I began to spot errors in her version too.

When I began working on Jōjin's diary, it had received relatively little scholarly attention. This is demonstrated by the exhaustive bibliography that Wang included in her edition. It lists 119 items, including both critical studies and earlier editions. Of them, only 25 were published before 1985. Among those 25 were important pioneering studies, but also the unreliable editions that I had been using. Since 1985, however, Jōjin's diary has begun to receive more substantial attention, primarily from scholars in Japan but also several in China—Wang herself being the most prolific—and from two of us in the Western world, Charlotte von Verschuer in France and myself. Among Japanese scholars, the distinguished Sinologist Fujiyoshi Masumi has made the most substantial contributions. In addition to his many critical studies, which he compiled into a book in 2006,⁴ he also published the first half of his

2 *Jōjin Ajari no haha no shū, San Tendai Godai san ki no kenkyū* (Research on Poems of the Mother of the Acharya Jōjin and The Record of a Pilgrimage to the Tiantai and Wutai Mountains) (Tokyo: Ōkura Shuppan, 1959).

3 "San Tendai Godai san ki" (The Record of a Pilgrimage to the Tiantai and Wutai Mountains), in *Yūhōden sōsho* (Travelogue Series), no. 3, *Dai Nihon Bukkyō zensho* (Complete Works of Japanese Buddhism), no. 115 (Tokyo: Bussho Kankōkai, 1915).

4 *San Tendai Godai san ki no kenkyū* (Research on The Record of a Pilgrimage to the Tiantai and Wutai Mountains) (Suita: Kansai Daigaku Shuppanbu).

complete annotated translation in 2007.⁵ Both are works of extraordinary erudition. Fujiyoshi has solved many of Jōjin's textual riddles, and those of us interested in the diary await the appearance of the second half of his annotated translation.

The one gap in Fujiyoshi's work is that he provides only an annotated translation, but not a reliable version of the original text. Serious scholars will want to use Fujiyoshi's studies in conjunction with a good edition of the text. Until recently, that would probably have been Takakusu's version, even though it will soon be 100 years old. Fortunately, Wang has filled this scholarly gap by providing a new and reliable critical edition of Jōjin's original text. Wang's version is fully punctuated, with proper nouns clearly indicated. Her notes indicate textual variations and explain her choices. In addition, she provides a useful introduction, a thorough bibliography of scholarship on the diary, and an index. Anyone studying the diary will want to use Wang's version as a basic text. The diary is an important source that helps us better understand many aspects of East Asia in the eleventh century. Now that we have a reliable edition of the original text, scholars will be able to make better use of this diary. With the help of Wang's new text, I look forward to returning to my draft translation and hope I can produce an English version worthy of publication.

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Hongrumong 홍루몽, 6 vols. and a supplement, Korean translation of *Honglouloumeng* 紅樓夢, translated by Yongchul Choe (Yongch'ŏl Ch'oe) and Minhee Ko (Minhŭi Ko). Seoul: Nanam, 2009. Vol. 1, 485 pp. Vol. 2, 495 pp. Vol. 3, 517 pp. Vol. 4, 573 pp. Vol. 5, 487 pp. Vol. 6, 497 pp. Supplement, 190 pp. 14,000 won.

This newly published Korean version of *Honglouloumeng* (*Dream of the Red Chamber*) was translated by two Korean scholars of classical Chinese litera-

5 *San Tendai Godai san ki* (The Record of a Pilgrimage to the Tiantai and Wutai Mountains) (Suita: Kansai Daigaku Shuppanbu).

ture. Professor Yongchul Choe of Korea University, who translated the first 80 chapters, earned his doctorate at National Taiwan University, and Professor Minhee Ko of Hallym University, who translated the last 40 chapters, obtained his doctorate at Korea University. Both studied *Honglouloumeng* for their degrees and became prominent scholars of *Honglouloumeng* studies in Korea. The translators' backgrounds thus indicate that this translation is the most scholarly of all Korean translations up to the present. The Chinese text for this translation was *Honglouloumeng* (3 vols.), annotated by the Honglouloumeng Institute in China and published by Renmin Wenxue Chubanshe in 1997.

It is known that the first 80 chapters of *Honglouloumeng* were written by Cao Xueqin, and the last 40 chapters were drafted by Cao Xueqin and revised and supplemented by Gao E. The English translation titled *The Story of the Stone* (5 vols., Penguin Classics, 1973–1986) is another example of a translation of the entire 120 chapters being divided by two translators, the first 80 chapters of this English version being translated by David Hawkes, and the remaining 40 by John Minford.

The earliest translation of *Honglouloumeng* in Korea was published around 1884 in the late Chosŏn Dynasty and was part of the Naksŏnjae Collection. It was a complete transcription, by hand, of the original Chinese text, with Korean pronunciations of the Chinese characters indicated. It comprised 120 volumes, each chapter being bound in a single volume (currently 117 volumes exist). This is the earliest complete translation of *Honglouloumeng* in the world. Since Korea gained independence in 1945, a number of complete or abridged translations have been published, most of them being either translations from both the Chinese original and the Japanese translation, or translations done by Chinese-Koreans living in China. Hence, the appearance of this scholarly translation fulfills a long-felt need.

The translation of *Honglouloumeng* by Profs. Choe and Ko consists of six volumes and includes a supplementary volume titled *A Dream of Red Mansions*, which contains a variety of explanations. *Honglouloumeng* is difficult for beginners to understand because of the length of the novel and the complicated relationships of the characters. While the *Romance of the Three Kingdoms* 三國志演義 has long been loved by Korean readers, *Honglouloumeng* has not been widely spread among the people. Taking this into account, the translators, after much contemplation, divided the novel into six volumes, including 20 chapters in each volume and giving each volume a newly coined name to help new readers understand the flow of the entire story. In addition, they faithfully translated the couplets serving as chapter titles, and, in parentheses summarized the contents of each chapter with a few keywords. These are some of the exceptional efforts that the translators made to guide Korean

readers through the novel.

The six volumes have the following titles. The title of volume 1 (chaps. 1–20) is *The Reincarnation of Baoyu* (幻生). This title stems from chapter 1, the story of the birth of the main protagonist Jia Baoyu. Volume 2 (chaps. 21–40) is *Burying Fallen Petals* (葬花). In this volume, the sentimental heroine Lin Daiyu collects and buries petals fallen on a spring day (chapter 27). Volume 3 (chaps. 41–60) is *The Banquet for the First Full Moon* (盛宴). The wealth and honor of the Jia Family is on display during the joyous feast for New Year's Day and again for the day of the first full moon (chapter 53). Volumes 1 to 3 constitute the first part of *Honglouloumeng*, the period of wealth and honor of the Jia family. The next part, describing the family's fall, takes on a lonely and desolate mood. Volume 4 (chaps. 61–80) is *The Sound of the Autumn Night Wind* (秋聲). During a memorial service on the Mid-Autumn Festival, the cold autumn wind is taken to be the sigh of an ancestor's soul (chapter 75). Volume 5 (chaps. 81–100) is *Crossed Destiny and Separation* (別殤). Lin Daiyu vomits blood and dies of heartache from lost love, while Xue Baochai, wearing the red cloth of a bride, has a wedding ceremony with Jia Baoyu (chapter 97). Volume 6 (chaps. 101–120) is *A Return to the Stone* (歸元). The protagonist Jia Baoyu lets go of his dreamlike life in this world and returns to the Great Fantasy Mountains and Root of Emotion Peaks, his original birthplace, and in the end becomes a stone (chapter 120).

This translation carefully and completely translates the original and adds helpful annotations for readers. For comparison, the original Chinese characters are included for the two-line couplets serving as chapter titles and for poems in the text. In addition, an effort was made to reflect the poetic devices of couplets and rhymes in the original to give readers a feel of its poetry. Also included were the *Honglouloumengtu* 紅樓夢圖, by the painter Sun Wen 孫溫 of the Qing dynasty, and the illustrations of the *Jinyu yuan* 金玉緣 edition, to show the cultural atmosphere of those days.

Scholars of *Honglouloumeng* in China have expressed much interest in this Korean translation and are pleased that another translation of *Honglouloumeng* has been published in a foreign country. At the International *Honglouloumeng* Conference held in Shandong, China, in 2009, scholars from all around the world viewed the book and valued it highly. Recently, the Asia-Pacific Publishers Association has presented its grand prize to this Korean translation. Thus the newly published Korean translation of *Honglouloumeng* is being highly rated in the publishing world as well as in academia.

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Huabei nongcun minjian wenhua yanjiu congshu (Research Series on North China Rural Folk Culture). 华北农村民间文化研究丛书.

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This four-volume book series presents temple festivals in rural North China, covering four areas of Hebei Province: Handan, Gu'an, Baoding, and Xianghe. Carried out by Fan Lizhu of Fudan University and Daniel L. Overmyer of the University of British Columbia in Vancouver, Canada, this research project lasted from 2000 to 2005 and was supported by funds from the Canadian Social Sciences and Humanities Research Council and the Chiang Ching-kuo Foundation of Taiwan.

The editors' methodology was first to invite local scholars in these areas to write reports about the temples, rituals, beliefs, and local customs of their home places, then to edit their reports and publish them in book form. Their model was the research on local cultures in Fujian and Guangdong organized by John Lagerwey (Lao Gewen), Yang Yanjie, Fang Xuejia, Tam Wai Lun, and others and published as *Kejia chuantong shehui* (Traditional Hakka Society). A feature of the present series is that all these ethnographic reports were written by local scholars knowledgeable about their communities. Though these reports are not academic articles, they are primary sources that can be used as a basis for comparison and analysis. These reports discuss temple rituals and festivals, customs and traditions, in local societies and villages. They also tell us local history and changes, as well as current cultural and religious conditions.

The first volume, about the Handan area, consists of fifteen reports, of which eight are about temple rituals and festivals, and seven are about lineage histories and customs. The authors of all the reports are local scholars writing about their home communities. As mentioned in the introduction to this volume, many of the rituals are no longer practiced. The authors made various efforts to record local customs and religious rituals, using written materials and conducting interviews with older people. The second volume is on the Gu'an area. It is unusual in that all of the seventeen detailed reports in it are written by one author, Zhao Fuxing, an editor with detailed knowledge of local Gu'an culture. These seventeen reports are arranged in three parts: temples and rituals, fengshui and divination, and other aspects of local culture. Next, the third volume is on the Baoding area, focusing on temple festivals and customs, local performance societies and folk art. The fourth and last volume is on the Xianghe area and focuses on local customs, traditions, temple festivals, and entertainment troupes.

On religion, the reports of each volume provide us with a historical and general overview of the temples and religious circumstances of the particular district. For example, in the second volume, on the Gu'an area, Zhao Fuxing not only surveyed the altars and temples of local communities but also provided a historical overview of the transformation of temples and rituals there. According to his research, temples in the Gu'an area have a long history. There are records of 142 to 159 temples in the Qing period (1644–1911), with many smaller temples not recorded. Of those recorded in local histories, approximately 14.5 percent were Confucian temples, 25 percent Daoist, and 60 percent Buddhist.

However, at present many of them no longer exist, an example being the Medicine King (藥王) temple, which lasted 500 years and is said to have been the most well-known temple in the Gu'an area. Yet some rituals and festivals have continued until today with connections to local people's lives despite the social transformations that occurred in China. An case in point is the hail festival (冰雹会), which began about 300 years ago as a ritual to prevent hail but eventually expanded to include avoiding harm and increasing blessings and family prosperity. The local people believe that it really works; they take it very seriously and feel that it is sacred. As Zhao Fuxing concluded, "Show reverence to the gods as if they are present. Where there is faith, they exist; where there is no faith, they do not. The villagers all understand this principle." Zhao's reports show us that religious culture as a product of history serves a distinctive function in society.

Some of the reports look at the context of popular religion and forms of the belief in the gods in North China as compared with South China. For example, in the fourth volume on the Xianghe area, "The Temple Festivals of

Mount Yaji and (the goddess) Wang Er Nainai (王二奶奶)” focuses on the temples on Mount Yaji and the gods venerated in them, for example, Taishanglaojun (太上老君) and Yuanshitianzun (原始天尊). Bixiyuanjun (璧霞元君), the goddess of Mount Tai, is regarded as the most important goddess of the temple and is a popular religious belief in North China, in contrast to belief in Guanyin (觀音) in South China. Among the many deities worshiped in the temple, there exists a local goddess named Wang Er Nainai (王二奶奶), who was a woman from the Xianghe area at the end of Ming dynasty (1368–1644). Wang Er Nainai was adopted as a god by local people in gratitude for her contributions to the temple in the Qing dynasty. This report thus shows us a case where a newly created deity is adopted into the Daoist pantheon as a reflection of local religious culture. It also introduces the large-scale annual festival associated with the temple, another vigorous aspect of local temple culture. The annual festival, held until the 1950s, had attracted so many worshipers and merchants that it was turned into a fair. In 1987, after a long break, the festival was revived with the support of local government officials, who recognized that it was an expression of folk culture and also that it stimulated economic activity.

The detailed descriptions in these works draw a historical picture of local belief and the vitality rooted in it. From these reports we gain an overall understanding of popular Daoist belief in Hebei Province, its local forms, and the related social context, down to the present. Though these reports could be sharpened to bring out ethnographic aspects and historical descriptions could be presented in clearer form, nevertheless, the works in this series provide us with plenty of information, valuable local knowledge, and detailed records. I look forward in the near future to further discussion and analysis based on these works.

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