

der großen „Entdeckungen“ ausgelegt ist. Der Verlag, Ashgate, längst bekannt durch seine vielen Veröffentlichungen zur europäischen Kolonialgeschichte, vor allem in der Variorum-Sammlung, wird hierbei von mehreren portugiesischen Stiftungen unterstützt, so auch der bekannten Fundação Oriente. Offenbar sind alle Bände im wesentlichen als handliche Quellensammlungen konzipiert. Das vorliegende Buch besteht denn aus einer elegant geschriebenen und leicht lesbaren, chronologisch geordneten Einleitung, rund fünfzehn Seiten umfassend, und einem Dokumentarteil von etwas mehr als hundert Seiten. Alle Texte werden in englischer Übersetzung präsentiert. Einige Übertragungen sind neu angefertigt, andere bereits veröffentlichten Werken entnommen.

Die Einleitung liefert den nötigen Hintergrund zum Verständnis der Quellen. Sie beginnt zunächst mit einem kurzen Rückblick auf das fünfzehnte Jahrhundert, das unter anderem von den großen Seefahrten der Ming geprägt war. Es folgen die ersten portugiesisch-chinesischen Begegnungen in Melaka, die Reisen von Jorge Álvares und anderen, schließlich die bekannte Fahrt von Fernão Peres de Andrade. Einige Absätze sind ebenso der Gesandtschaft des Tomé Pires, Jorge Mascarenhas und dem umstrittenen Simão de Andrade gewidmet. Auch Cristóvão Vieira und Vasco Calvo, die als Gefangene in China waren und wichtige Beschreibungen Guangzhous und anderer Orte hinterließen, kommen zu Wort. Die zwei Jahrzehnte nach den unglücklichen Auseinandersetzungen zu Beginn der 1520er Jahre werden dagegen nur knapp behandelt. Interessant ist jedoch die in westlichen Sekundärwerken eher selten vertretene These, daß die Insel São João, einer der portugiesischen „Stützpunkte“ vor Inbesitznahme des Südtails der Macau-Halbinsel, nicht mit Shangchuan, sondern wohl mit Sanzao (statt Sanzhao, S. xxii), nahe der heutigen Modaoenen-Mündung, gleichzusetzen sei. Das betrifft die Zeit um 1550. Damit rückt auch das berühmte Abkommen zwischen Leonel de Sousa und Wang Bo ins Visier. Ein „Seitenblick“ auf Japan rundet gleichsam das Gesamtbild ab. Aufgrund seiner wachsenden Silberproduktion und gleichzeitigen Nachfrage nach chinesischen

Waren, vor allem Seide, galt Japan damals als attraktiver Handelspartner. Zwei weitere „Szenarien“ – die Reise des Bento de Góis und die Rolle Matteo Riccis – lenken den Blick sodann auf das Innere Chinas. Über die mutmaßlichen Umstände, die Macaus Gründung begleiteten und die frühe Geschichte der Stadt, wird nur wenig gesagt. Dafür werden die Niederländer erwähnt, wenngleich etwas zurückhaltend, und einige Berichterstatte, die kurz vor dem Ende des Handels mit Japan über Macau schrieben. Die schwierige Übergangszeit zwischen 1640 und etwa 1670 beschließt die Einleitung. Insgesamt also eine älteren Konventionen folgende Darstellung, die sich meist an bekannten englischsprachigen Werken orientiert.

Der Dokumentarteil ist in sieben Segmenten gegliedert. Die ersten drei Kapitel stellen die chinesisch-portugiesischen Kontakte bis kurz nach der „Geburt“ Macaus vor. Kapitel 4 und 5 betrachten die Jesuiten und Bento de Góis, Kapitel 6 und 7 Macaus Entwicklung ab den 1630er Jahren. In mancherlei Hinsicht erinnert die Zusammenstellung der Texte an ältere Sammlungen, etwa an die Werke von Ronald Bishop Smith, Raffaella d'Intino und anderer. Gleich zu Anfang steht natürlich Tomé Pires. Schade, daß die von Rui M. Loureiro edierte Version des „Lissabon-Manuskripts“ der *Suma Oriental* keine Erwähnung fand. Es folgen Auszüge aus den Beschreibungen bzw. Chroniken von Duarte Barbosa, Fernão Lopes de Castanhedas, João de Barros, Gaspar Correa und anderer. Cristóvão Vieira wird anhand der alten Übersetzungen von Donald Ferguson vorgeführt. Heute sind etliche neue Editionen zugänglich, darunter sogar chinesische Übertragungen. Gaspar da Cruz, dessen Werk bereits 1953 von Charles Ralph Boxer in eine englische Fassung gebracht wurde, bildet den Abschluß des ersten Segments.

Das zweite Segment führt China vor, so wie es damals durch europäische Augen gesehen wurde. Galeote Pereira, Barros, da Cruz und andere werden zitiert. Die Übersetzungen wirken gelungen und sind meist verläßlich. Entsprechende Interpretationen – für Leser mit wissenschaftlichen Interessen – finden sich z.B. in Rui Manuel Loureiros autoritativer Monographie *Fidalgos, missionários e mandarins:*

*Portugal e China no século XVI* (Lissabon 2000). Die nächsten drei Segmente greifen ausschließlich auf d'Elias *Fonti Ricciani* zurück. Dieses Werk enthält viele Angaben zu Macau, die in der Sekundärliteratur leider oft übersehen worden sind.

In Kapitel 6 wird zunächst Marco d'Avalos zitiert, dessen Bericht in der berühmten Sammlung *Begin ende Voortgangh van de Vereenigde Nederlandsche ... Compagnie* (17. Jahrhundert) überliefert ist. Es folgen Auszüge aus den Darstellungen Peter Mundys und António Bocarras. Englische Fassungen dieser Texte sind auch in Charles R. Boxers *Seventeenth Century Macau in Contemporary Documents and Illustrations* (Hong Kong u.a. 1984) enthalten, das wiederum auf der älteren Ausgabe *Macau na época da Restauração. Macau Three Hundred Years Ago* (Macau 1942) fußt. Das Material ist bei Willis – wie in den übrigen Segmenten seiner Sammlung – nach thematischen Gesichtspunkten gegliedert. So findet sich hier etwa ein Unterkapitel mit Angaben zu Zöllen, Profiten, Handelspraktiken und Produkten. Ein anderer Abschnitt betrachtet Macaus multikulturelle Gesellschaft.

Das letzte Segment – „Macau and Manchu China“ – zitiert ausführlich aus dem Werk von Domingo Fernández Navarrete, das über weite Passagen eine sehr einseitige Sicht offenbart. Ein Absatz ist auch der Gesandtschaft des Manuel de Saldanha gewidmet. Mehr dazu findet sich z.B. bei John E. Wills' *Embassies and Illusions. Dutch and Portuguese Envoys to K'ang-hsi, 1666-1687* (Cambridge, Ma. 1984) sowie in vielen portugiesischen und einigen chinesischen Werken. Eine kurze Bibliographie, die nur eine Auswahl des reichhaltigen

Schrifttums nennt, und ein durchaus verläßlicher Index beschließen das Buch.

Insgesamt, so mein Eindruck, ist Willis' Sammlung eher für allgemein interessierte Leser gedacht. Weitere englischsprachige Werke neueren Datums, die eine Epoche oder die sino-portugiesischen Beziehungen *in toto* präsentieren – im Überblick oder in Form entsprechender Textauszüge –, sind die Bücher von Jonathan Porter, Edward Gunn, Christina Miu Bing Cheng, Rosmarie Wank-Nolasco Lamas, Donald Pittis und Susan J. Henders, Steve Shipp und anderen. Diese Titel hätten vielleicht erwähnt werden können, neben den Werken Jin Guopings und Wu Zhiliangs, um nur an zwei chinesische Autoren zu erinnern, die in jüngerer Zeit wertvolle Beiträge zu den frühen sino-portugiesischen Kontakten geschrieben haben, oder den entsprechenden Sektionen in der mehrbändigen *História dos Portugueses no Extremo Oriente* (Lisboa 1998-2000) von A.H. Oliveira Marques. Auch ein Hinweis auf die bekannte Bibliographie von Loureiro wäre nützlich gewesen. Dennoch: Leser, die sich erstmals mit den sino-portugiesischen Beziehungen befassen, werden Willis' Werk vermutlich mit Gewinn zur Kenntnis nehmen. Es ist, wie angedeutet, klar aufgebaut und wirkt keinesfalls überfrachtet, da es sich auf wenige Anmerkungen und philologische Erklärungen beschränkt. Dem Büchlein sei daher eine weite Verbreitung gegönnt, vor allem in jenen englischsprachigen Kreisen, denen die Geschichte des *Estado da Índia* noch so nicht geläufig ist – etwa in Schulen oder Geschichtsseminaren über Asien und die Kolonialzeit.

RODERICH PTAK

GABRIELE GOLDFUSS. *Vers un bouddhisme du XXe siècle. Yang Wenhui (1837-1911), réformateur laïque et imprimeur*. Mémoires de l'Institut des Hautes Études Chinoises vol. XXXVIII. Paris: Collège de France 2001. 262 pp.

This book, the revised version of Goldfuss' dissertation handed in in Paris in 1995 (supervisor: Catherine Despeux), investigates into the origins of Chinese Buddhist modernism by focussing on Yang Wenhui, the "father" of this movement. Due to the fact that

Yang was a lay Buddhist with strong connections to and influence on the non-Buddhist sphere, the questions of laity and Buddhist involvement in "the world" play a pivotal role.

Goldfuss approaches her subject from a historical and biographical perspective and

thereby adds important information and many new insights to the understanding of this still heavily understudied area of modern Chinese Buddhism. Even though recent developments in Chinese Buddhism have gained more and more attention in the scholarly world, be it the booming Taiwanese Buddhism of the 1980s and 1990s, be it the resurgence of Buddhism on the Mainland after the devastating years of the Cultural Revolution, the foundations of this "modern Buddhism" are still largely ignored, especially in Western scholarship. Since Holmes Welch's three-volume opus of the late 1960s / early 1970s only few Western publications dealt with late 19th century / early 20th century Buddhism at all, including Chan Sin-wai's works on Buddhist influence on late Qing intellectuals and my own on the "high tide" of Chinese Buddhist modernism in the 1920s and 1930s, i.e., the generation of Yang's disciples. In Japan, too, scholarship on this period is rather scarce, and in Mainland China and Taiwan interest has grown only since the late 1980s. Some of Yang's works have been reedited now and a first extensive Chinese biography of Yang has been published at the time Goldfuss first handed in her thesis.

The fact that Yang, though acknowledged by all as the "father" of the whole Buddhist modernization movement, remained rather obscure, is partly due to his way of promoting Buddhism, which was more practical than theoretical. In this sense, his main contribution was to lay out the grounds upon which others could build (or litigate). Therefore, he remains until today a point of reference for different kinds of Buddhists. Furthermore, sources other than his own – not very numerous – works, are rare, but Goldfuss tries to complement them by various contemporary sources and shows that by a careful and critical reading there can be still drawn a sufficiently clear picture of Yang.

The book is organized around seven main chapters which basically follow the biographical development of Yang, highlighting the central aspects concerning Buddhism at each phase of his life. This is, then, not a general biography of Yang, but a historical portrayal of Yang the Buddhist. Before presenting Yang himself, Goldfuss gives a general

introduction which focuses on terminology (esp., the concepts of "modernism" and "laity," put in a comparative perspective), the historical conditions and the specific role of the laity. Although Goldfuss avoids the somewhat value-ridden term "revival," she still sees the beginning of a new consciousness emerging: the devout and practicing, but decidedly modern lay Buddhist.

The first chapter presents the main biographical sources and accounts (which she subsumes under "sources") available for reconstructing Yang's life. Due to the author's visits to the printing enterprise Yang started in Nanjing and to a few Buddhist monasteries in China, she could exploit also some unpublished materials.

The second chapter traces Yang's turn to Buddhism which bares a special significance for his generations in the whole realm of Buddhist teachings, namely, his fondness for the *Dasheng qixinlun* (a text whose authenticity would be an issue of contest even between two of his most renowned followers, Taixu and Ouyang Jingwu), and the Pure Land teaching. In this sense, Yang stood firmly on the ground of traditional Chinese Buddhism, typified also by his veneration of Ming masters like Zhu-hong or Deqing. This did not change even after Yang's getting in touch with academic Buddhology and its "back-to-the-roots" approach. Even though Yang insisted on authenticity and refused to print "fake" sūtra (p. 42, n. 31), he nevertheless saw no need to distance himself from Ming syncretism (he himself even wrote commentaries on Daoist and Confucian texts [p. 67 and p. 152]), and valued texts highly, which – as Goldfuss pointedly remarks (p. 45, n. 40) – are often considered apocrypha. His preference for the Pure Land teaching did, by the way, not entail a wholesale agreement with his Japanese friend and mentor in Buddhology, Nanjō Bunyū, an Amidist, on the latter's Shinshū-convictions.

In the third chapter Goldfuss traces the practical beginnings of Yang's Buddhist activities: the establishment of the printing enterprise in Nanjing, its publication program and Yang's decisive stays in Europe. Here, he not only met with a completely different environment and – to his initial surprise – West-

ern interest in Buddhism and Buddhist studies, but, significantly, it was in this context of European Buddhology that he also made the acquaintance of the Japanese Nanjō Bunyū. This relationship with Nanjō was to have an enormous impact on Yang and the whole Chinese Buddhist revival (if I may retain that term here), since he opened up to Yang the world of Buddhist studies in an academic sense and provided him later on with lots of Chinese Buddhist texts available in Japan, but lost in China. These Yang would then reprint in his printing enterprise and distribute in China, giving rise to a general interest in Buddhism in Qing intellectual circles.

The following chapter consequently concentrates on the 1890s as the most active phase of Yang's life and his growing influence on the reform-oriented intellectuals of the 1898 movement. Goldfuss sketches out the motivations of some of the intellectuals to interest themselves in Buddhist teachings and their consequent preferences (mainly linked to the perceived "scientific" nature of Buddhism).

On the other hand, Yang cooperated also with non-Chinese, as chapter five details. Whereas the relationship with Dharmapāla, the Sinhalese Buddhist reformer who toured the Buddhist world to gain support for a revitalization of Buddhism in India, was in principle uncomplicated (though not very intimate), Yang's collaboration with Timothy Richard on the English translation of the *Dasheng qixinlun* was a disappointing experience of "religious dialogue," because both sides had very different expectations. Whereas Yang hoped to bring the *dharma* to an English speaking audience, Richard perceived of this text as "pseudo-christian."

The sixth chapter is the most central one to Goldfuss' overall concern: the role of the laity and the historical shifts in the concept of a Buddhist layman which she accentuates by contrasting Yang with the famous mid-Qing layman Peng Shaosheng. Even though Yang stood in the long tradition of active Chinese Buddhist laymen and -women, his concept of laity was not any more dependent on the clergy (or the state, for that). Even though he did not go as far as some of his followers, notably Ouyang Jingwu, who despised the clergy right

away, Yang tended to define laity as potentially equal to monastic life – an alternative lifestyle, so to speak. Here, the self-assured layman appears, who does not automatically credit the clergy with any authority and prefers to stay on his own. Rather, Yang felt himself destined to be "a teacher."

Consequently, the seventh chapter introduces Yang, the educator. His importance in conceiving and defining Buddhist "basic knowledge" or "basic courses" is underlined by the fact that these kinds of Buddhist manuals and "catechisms" are still very popular and attract a greater readership to Buddhist texts. One of Yang's most significant contributions to Chinese Buddhism, therefore, lay in his didactic instinct by which he could interest many, who otherwise would have turned away from Buddhism as "too obscure and complicated" with its often exhaustingly long "holy texts."

Goldfuss' book concludes with a comparison of Yang's own final appreciation of his role as a "restaurator" versus the actual effects his life-work had on later generations. While giving credit to his creating a new role model of the modern, socially active and dedicated Buddhist layman, she addresses also the problematic effects of the movement started by Yang (though these were not necessarily implied by himself), above all what Goldfuss aptly calls "Buddhism à la carte." The "new" layman's (-woman's) autonomy had undeniable liberating effects, still recent developments underline the fact that Buddhism needs to integrate the lay and the monastic sides to retain its vitality. The process of estrangement between clergy and laity epitomized by Yang (and even more so by some of his followers) needed to be reversed to a certain degree, then.

To the main body of the book Goldfuss adds an appendix with a scheme of Yang's relations at various periods of his life with important people in- and outside Buddhism, as well as some illustrations (including some photos taken by her) which give a vivid impression of the still active printing enterprise. The bibliography is detailed, the index reliable and handy. Above all, it is very helpful to have Chinese characters added throughout the text.

Some petty points like the not always consistently given diacritical marks, a few misprintings (e.g., 1880 for 1980 twice on p. 31), varying transcription of "vehicle" with *sheng / cheng*, some erroneous Japanese transcriptions, etc., are some editorial slips, which of course do not diminish the value of this very fine study!

Hopefully, Goldfuss' book, written in French by a young German scholar, will be taken up by English speaking scholars as well and stimulate further interest in modern Chinese Buddhism of the early 20th century, a still largely neglected field. Up to now, the "mod-

ernization aspects" have been focussed upon, but the monastic side, too, should be explored more deeply. Thorough biographical studies of eminent monks (who in Chinese Buddhist circles tend to be treated only uncritically as "saints") would be a desirable counterbalance in scholarship to Goldfuss' endeavours. On the non-monastic side, the development of Chinese Buddhism would be another field worth of investigation as well as balanced studies on the interactions between Buddhist scholarship and Modern Confucianism during the 20th century.

GOTELIND MÜLLER

YUE DAIYUN 乐黛云, CHEN JUE 陈珏, GONG GANG 龚刚 (ed. and comp.). *Ouzhou Zhongguo gudian wenxue yanjiu mingjia shinian wenxuan* 欧洲中国古典文学研究名家十年文选. Nanjing: Jiangsu renmin chubanshe, 1999. 2+2+2+475 pp. RMB 20.00 (PB). ISBN 7-214-02319-9

This collection of articles on classical Chinese literature by European Sinologists in Chinese translations, published in the series *Haiwai Zhongguo yanjiu congshu* 海外中国研究丛书 (Overseas Chinese Studies), testifies to the current trend of popularizing Western Sinology in China. It was designed as a follow-up volume to *Beimei Zhongguo gudian wenxue yanjiu mingjia shinian wenxuan* (Selected Articles of Ten Years by Famous North-American Scholars on Classical Chinese Literature), issued by the same publisher in 1996. The compilers and editors, Yue Daiyun and Gong Gang, are professors at the Institute for Comparative Literature and Comparative Culture at Beijing University. They are joined by Chen Jue of Princeton University. The team of translators was made up of postgraduate students of the Institute for Comparative Literature, the Western Languages Department, and the English Department of Beijing University.

The collection comprises the following articles, published between 1983 and 1993 (page numbers in square brackets refer to the Chinese translation, not to the original publication): Wolfgang Bauer, "Vorwort" (Preface), in: *id.*, *Das Antlitz Chinas* (München 1990) [pp. 1-16]; Chan Hing-ho, "Un recueil de contes retrouvés

après trois cents ans: le *Xing shi yan*," in: *T'oung Pao* 81.1-3 (1995) [pp. 166-185]; François Cheng, "Some Reflections on Chinese Poetic Language and Its Relations to Chinese Cosmology," in: Shuen-fu Lin - Stephen Owen (eds.), *The Vitality of the Lyric Voice. Shih Poetry from the Late Han to the T'ang* (Princeton 1986) [pp. 152-165]; Jean-Pierre Diény, "Lecture de Wang Can (177-217)," in: *T'oung Pao* 73.4-5 (1987) [pp. 128-151]; *id.*, "Esquisse d'une Poétique des Nuages. A propos de Maria Rohrer, *Das Motiv der Wolke in der Dichtung Tao Yuanmings*," in: *T'oung Pao* 80.4-5 (1994) [pp. 47-66]; William Dolby, "Early Chinese Plays and Theatre," in: Colin Mackerras (ed.), *Chinese Theatre: From Its Origin to the Present Day* (Honolulu 1983) [pp. 440-461]; *id.*, "Yuan Drama," in: *ibid.* [pp. 310-335]; Glen Dudbridge, "Yü-ch'ih Chiung at An-yang: An Eighth-Century Cult and Its Myths," in: *Asia Major* (Third Series) 3.1 (1990) [pp. 259-283]; *id.*, "A Pilgrimage in Seventeenth-Century Fiction: T'ai-shan and the *Hsing-shih yin-yüan chuan*," in: Susan Naquin - Chün-fang Yü (eds.), *Pilgrims and Sacred Sites in China* (Berkeley 1992) [pp. 284-309]; *id.*, "The Tale of Liu Yi and Its Analogues," in: Eva Hung (ed.), *Paradoxes of Traditional Chinese Literature* (Hong Kong 1994) [pp. 234-258]; David

Holzman, "Ts'ao Chih and the Immortals," in: *Asia Major* (Third Series) 1.1 (1988) [pp. 88-127]; *id.*, "Songs for the Gods: The Poetry of Popular Religion in Fifth-Century China," in: *Asia Major* (Third Series) 3.1 (1990) [pp. 67-87]; Wilt Idema, "Poet versus Minister and Monk: Su Shih on Stage in the Period 1250-1450," in: *T'oung Pao* 78.4-5 (1987) [pp. 378-407]; *id.*, "Data on the *Chu-kung-tiao*. A Reassessment of Conflicting Opinions," in: *T'oung Pao* 79.1-3 (1993) [pp. 336-377]; *id.*, "Sexuality and Innocence: The Characterisation of Oriole in the Hongzhi Edition of the *Xixiang ji*," in: Eva Hung (ed.), *Paradoxes of Traditional Chinese Literature* (Hong Kong 1994) [pp. 408-439]; André Lévy, "Introduction to the French

Translation of *Jin Ping Mei cihua*," in: *Renditions* 24 (1985) [pp. 196-233]; *id.*, "Perspectives on the *Jin Ping Mei*," in: *Chinese Literature: Essays, Articles, Reviews* 8.1-2 (1986) [pp. 186-195]; Karl-Heinz Pohl, "Ye Xie's 'On the Origin of Poetry' (*Yuan shi*)," in: *T'oung Pao* 78.1-3 (1992) [pp. 17-46].

The Chinese translations are followed by an appendix with short introductions on the authors (not in all cases) and abstracts of the articles, as well as information on the translators [pp. 463-472]. A list of the original texts and sources (with minor typographical errors) [pp. 473-474] supplements the collection.

BARBARA HOSTER

JONATHAN GOLDSTEIN (ed.). *China and Israel, 1948-1998. A Fifty Year Retrospective*. Westport, Conn. - London: Praeger, 1999. xxxiii, 215 pp. Preface, Abbreviations, Index, Selected Bibliography. US\$ 43.95 (HB). ISBN 0-275-96306-3 (alk. paper)

When the two countries, the State of Israel and the People's Republic of China (PRC), were founded in 1948 and 1949 respectively, many valid reasons could have been cited for them to establish and develop normal and close relations. The Chinese Communist initially showed great sympathy towards Israel in her struggle for survival in the early stages of the Arab-Israeli conflicts. For instance, a *Xinhua* New Agency (the official news agency of the Communist Party of China and of the Chinese government) report supports this point: "Egypt, Transjordan and seven other Arab countries had launched, since mid-May of last year, an aggressive war against the newborn Israel, but suffered an ignominious defeat. The Israeli army and people not only withstood the aggressors, but since last December they have driven the Egyptian military encroachment of the Negev far away from their national territory" (*Renmin ribao*, January 18, 1949, p. 3).

After all, Chinese people and Jewish people have the same long and continuing history. Both have contributed a great deal to the developments of the world civilization. And both suffered the devastation during World War II. In addition, both newly established societies: China and Israel were basically social-

ist-orientated. Both faced hostility from the Arab world. (At that time, the Chinese government believed that most if not all, Arab regimes were subservient to Western imperialism and hostile towards Communism and the Red China.) Most importantly, both countries were diligently struggling for regional and international acceptance and recognition. It would have done both countries good if a normal and official tie had been established soon.

Following Israeli recognition of Communist China on January 9, 1950 (Israel was the first country in the Middle East and the sixth non-communist nation to recognize Communist China), contacts regarding the exchange of diplomatic missions began in Moscow. As a result, the Chinese government allowed Israel to set up offices in Shanghai and Harbin, two major Chinese cities with fairly large Jewish communities then, to coordinate the Aliyah of Jews who wished to immigrate to Israel in these cities.

However, the later developments tell us that the two countries did not establish any normal relations for nearly 40 years. Instead, Chinese government developed a hostile attitude towards Israel and had been associated