


Zweites Kapitel führt China vor, so wie es damals durch europäische Augen ge- sehen wurde, Galvano Peres, seinesgleichen. In einem seiner ersten Kapitel findet sich z.B. in Rui Manuel Loureiros autoritärer Monogra- fische Filiation, missionários e manuelinos.

**Gabrielle Goldfuss**


This book, the revised version of Goldfuss’ dissertation held in Paris in 1995 (su- pervisor: Catherine Despeux), investigates the origins of Chinese Buddhist modern- ism by focusing on Yang Wenhui, the “fa- ther” of this movement. Due to the fact that

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**Yang was a lay Buddhist with strong connec- tions to and influence on the non-Buddhist sphere, the questions of lially 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 understood area of modern Chinese Buddhism. Even though recent developments in Chinese Buddhism have gained more and more attention in the scholarly world, it is 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 the "modern Buddhism," and the very last works on Buddhism in the 1960s/early 1970s, only few Western publications, especially in Western scholarship. Since Holmes Welch's three-volume open of the late 19th century, with an "eternal" of Chinese Buddhist modernism in the 1920s and 1930s, etc., 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 revised in translation and widely distributed, and the first chapter shows that Chinese modernization, remained rather obscure, is partly due to his way of promoting Buddhism, with a focus on textual scholarship and textual exhaustion. In this sense, his main contribution was to lay the grounds upon which others could build (or criticize). Thereafter, he remains a student of the whole Buddhist tradition, a scholar of the tradition. In this sense, Yang stood firmly on the ground. In this respect, his work on the history of translation is particularly important. Thus, Yang's getting in touch with academic Buddhism and its "back-to-the-roots" attitude, may be called "Buddhism first," was more practical than theoretical. As a result of this approach and to produce "fake" texts (p. 42, n. 31), he never saw a need to distance himself from Ming and the translation. As Richard did not consider a provisional hypothesis, his preference for the Pure Land translation, in fact, the translation that brought the dharmas to the English speaking audience, Richard received the text as it was, and even more so by some of his followers. The sixth chapter is the most central one to Goldfuss's overall concern: the role of the life and the historical shifts in the concept of a Buddhist layman which he accentuates by contrasting Yang with the famous mid-Qing layman Feng Shanshang. Even though Yang seems to be the long tradition of active Chinese Buddhist laymen and -women, his concept of layly was not any more dependent on the clergy (or the religious establishment). Even though Yang did not go as far as some of his followers, notably Ouyang Xinggu, who despised the clergy right away, Yang tended to define layly as potentially equal to monastic life - an alternative lifestyle, so to speak. Here, the self-assured layman appears, who does not automatically refer to 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 "briar texts." Goldfuss's book concludes with a comparison of Yang's own transliteration his approach as a "restorator" versus the actual effects his life-work had on later generations. While giving credit to his having created a new role model, the modern, socially active and dedicated Buddhist layman, the authors also the problem that the modernizing of Goldfuss's work. This is not an easy task, as Yang (though these were not necessarily implied by himself), above all what Goldfuss does is to show. The "modern" layman's (woman's) autonomy had undeniable liberating effects, still recent developments undermine the fact that Buddhism needs to integrate the lay and 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 re-examined 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 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 "zhong" / "chung" / "chung" in some scholars' names, etc., are some editorial slips, which of course do not diminish the value of this very fine study.

Hopefully, Goldschlager's 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 "modernization aspects" have been focused upon, but the monastic side, too, should be explored more deeply. Through biographical studies of eminent monks (who in Chinese Buddhist circles tend to be treated only as "salvationaries") would be a desirable counterbalance to Goldschlager's endeavors. 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 Contemporaries during the 20th century.

Gotelind Müller

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乐传云, CHEN JUE 陈骏, GONG GAN 龚干 (ed. and comp.). Zhongguo zhongguo guadian wenxue yanjiu mingli shilian wenxuan 欧美中国古文学研究名家十年文选. Nanjing: Jiangsu renmin chubanshe, 1999. 2+2+4 3 4 7 5 5 4 3 2 1 16 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 Huihua 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 Beineke Zhongguo guadian wenxue yanjiu mingli shilian wenxuan (Selected Articles of Ten Years from famous North-American Scholars on Classics) (Chinese Literature), issued by the same publisher in 1996. The compilers and editors, Yue Dayun and Gong Gan, are professors at the Institute for Comparative Literature and Comparative Culture at Beijing University. They are joined by Chen Jue, a professor at Peking 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.


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 Party initially showed great sympathy towards Israel in her struggle for survival in the early stages of the Arab-Israeli War (1947-49). For instance, a Xinhua headline, "A huge peace conference was held in the capital of the PRC," would have been of interest to a New Agency (the official news agency of the Communist Party of China and of the Chinese government) report support's this point: "Egypt, Transjordan and seven other Arab countries had launched, since mid-May of last year, an aggressive war against the Jewish-owned PLO (Palestine Liberation Organization), contacts between the Israeli army and people not only the aggressors, in fact, the Churchill and the Egyptian military encroachment of the Negar far away from their national territory" (Ramath ribo, 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 development of the world culture and civilization. And both suffered the devastation during World War II. In addition, both newly established societies: China and Israel were basically social

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