

Notably, one exception is the “Mask with Openwork Design,” likely a *wū* 巫-mask dating to the Neolithic Miàodǐgōu 廟底溝 Culture (c. 3500 BCE). The three very brief essays introducing the respective sections (“The First Emperor and Unification of China”; “Birth of the Qin Empire”; “Quest for Immortality”) are held in a coffee table book format. This also goes for the concluding essay on “Recent Archaeology and New Thoughts” of the Qín Emperor’s mausoleum structure as well as the introduction to “The Terracotta Army.” However, the book does not seek to provide substantial scholarly context of the time, but to deliver high-quality photographs including concise (context) information of the exhibited artifacts. Those who have enjoyed Jane Portal’s “The First Emperor: China’s Terracotta Army” (2008), that is, the catalog to the 2009 exhibition, will welcome this book as a specialized addition. In general, scholars of East Asian Religions will appreciate the collection for adding some esthetical/imaginative flesh to the bones of their textual sources.

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TRANSLATION AS CITATION: ZHUANGZI INSIDE OUT. By Haun Saussy. Global Asias. New York: Oxford University Press, 2017. Pp. xii + 150. Hardback, \$65.00.

Saussy (b. 1960) is a professor of comparative literature at the University of Chicago with a specialization, among others, in China. In “Translation as Citation” Saussy tackles an issue he already touched on in his 1993 *The Problem of a Chinese Aesthetic*, that is, the contextual forces at play in the translation process. More specifically, Saussy is particularly interested in the features of “citation and transliteration,” which, he avers, would cut “across much of what we know as translation and may [...] deeply modify the preconceptions of translation theory.” Likewise, these two books share a challenging level of theoretical complexity—and in both Saussy marshals an enormous array of literary examples from East and West. He assigns a strikingly important role to the *Zhuāngzǐ* 莊子 in the Chinese literary panorama. He deems it “the [textual] sponsor-figure for some of the most influential acts of translation in premodern China.” Saussy argues that in order to be literarily accepted by an audience, migrated text-bound discourses had to be connected to the literary target context, for a “text that came into the world without this tissue of connection would give an impression of entire forgetfulness and utter nakedness; for the sake of its reception, it had to come trailing clouds of allusion. The translator provided these, as mediator and naturalizer.” Once a discourse gained a foothold and expanded, it started to rest on its discourse-specific intertextuality. According to Saussy, notably, the *Zhuāngzǐ* served as a discursive anchoring on various occasions, playing a chief function embedding (as exemplified in Chapters 2–4) “poetic

Modernism, Counter-Reformation Christianity, and Mahayana Buddhism” in China.

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TRIẾT HỌC PHẬT GIÁO VIỆT NAM THỜI TRẦN. [BUDDHIST PHILOSOPHY DURING THE TRẦN DYNASTY]. By Đỗ Hương. Giang. Thành Phố Hồ Chí Minh: NXB Khoa Học Xã Hội, 2017. Pp. 326. Paper, VND 152,000.

The liberation of Vietnam after a thousand years of Chinese political domination was not only a political turning point but also a sociocultural one, in which Buddhism played a key role. The ruling period of Trần dynasty (Nhà Trần 陳朝; 1225–1400), in particular, greatly impacted the Vietnamese Buddhist culture. In Buddhist Studies, Vietnamese Buddhism has received only scarce attention so far. Đỗ, an Associate Professor of Philosophy at the Graduate Academy of Social Sciences in Hà Nội, tries to fill the gap with her book, which is the first monograph that attempts to give a systematic overview of Trần Dynasty Buddhist philosophy. The first chapter provides an outlook of the sociohistorical (formation and development of the country) and cultural contexts (formation of culture and national unity). Moreover, it hints at the sources of influence on Vietnamese Buddhist philosophy, namely, *tam giáo* or Three Teachings, and, what Đỗ calls, the presence of three Thiên (Japanese: Zen) “strands”: the “Indian Strand” referring to Vīñtārucci (d. 594; Tì ni đa lưu chi 毘尼多流支 or Diệt Hi 滅喜); the “Chinese Strand” pertaining to Vô Ngôn Thông 無言通 (d. 826); and the “Integrating Strand” of Thảo Đường 草堂 (c. 11th); all three later unified in the *Trúc Lâm* School teachings and practices. Chapter 2 addresses some distinctive philosophemes contained in the Buddhist philosophical discourse of that time regarding ontology, epistemology, and the view of life. The last chapter discusses the characteristics (flexibility and uniting tendency; “deep humanism”) and function (active social involvement) of Trần Dynasty Buddhist philosophy. Furthermore, Đỗ touches on another salient feature of the Buddhist writings of that time: their form (short poems, which lacked an efficient systematization). According to Đỗ, this is one of the main reasons that limited the development of Vietnamese Buddhist thought in the subsequent centuries.

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THE WENZI: CREATIVITY AND INTERTEXTUALITY IN EARLY CHINESE PHILOSOPHY. By Paul van Els. Studies in the History of Chinese Texts, Volume 9. Leiden, The Netherlands: Brill, 2018. Pp. xiii + 233. Hardback, \$119.00; eBook, \$108.00.

The *Wenzi* is not one of China’s great books but was and still is a popular text because it is easy to read and easy to

agree with. It does not confront readers with masses of historical examples and other round about methods of persuasion. Instead, the eminent figure of Laozi is set up as a spokesperson to define and explain directly what is right and what not by combining reasonable and widely accepted rules for personal morality and political order with a thorough skepticism toward activism and violence of all sorts. Van Els's work is the first English language monograph on the text. He provides an excellent introduction to the philological conundrum of the received text that relies heavily on the *Huainanzi* (before 139 BCE) and a tomb text of 277 bamboo strips that was produced between 206 and 55 BCE. About one-third of these strips have parallels in the received text. Both versions of the *Wenzi* take a politico-philosophical interest in integrating concepts proposed by Confucius's followers in a framework dominated by ideas from the *Laozi*. Convincingly, van Els links the creation of the received text to a general interest in the *Laozi* that came to the fore when the scholarly craze for the classics began to subside in the second-century CE. Regarding the *Wenzi* this is not accompanied by any traces of the newly emerging religious movements, be they Daoist or Buddhist and even the *Huainanzi*'s interest in metaphysical issues is cut short. Throughout, van Els works in discourse with the large field of traditional as well as contemporary Chinese scholars on the *Wenzi* for whom an old book that harmoniously incorporates ideas put forth by Laozi and by Confucius is of ongoing vital interest. The volume, brief as it is, is reliable, comprehensive and readable and can serve as a model for putting a complex ancient text to pertinent philosophical and historical use.

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Xiàndài Xīn Rúxué Sīcháoyánjiū 现当代新儒学思潮研究 [THE STUDY OF CONTEMPORARY NEW CONFUCIANISM]. Guō Qíyǒng 郭齐勇. Běijīng 北京: Rénmín chūbǎnshè 人民出版社, 2017. Pp. vii + 513. Paper, ¥85.

Guō Qíyǒng—professor and dean at the School of Philosophy and the School of Chinese Classics in Wuhan University—is a Chinese philosopher and one of the most representative contemporary examples of Chinese cultural conservatism. Guō's book represents the tendency toward conservatism, evident throughout the thirty years' of study of Contemporary New Confucianism in mainland China. Guō examines the development of sixteen New Confucian scholars over three generations. He divides the development of Contemporary New Confucianism into five stages. The first stage is its formation, giving birth to the debate on East-West cultural issues (1915–1927) as well as science and the philosophy of life (1923–1924), namely, “New Confucianism after the May 4th Movement”; the second stage is its study in mainland China during and

after the Sino-Japanese War; the third stage is its development in Hong Kong and Taiwan from the 1950s to the 1970s; the fourth stage is the development of overseas Contemporary New Confucianism (mainly in the United States) from the 1970s to the 1990s; the fifth stage, the “Mainland New Confucianism” since the reforms within and opening-up of China. Guō explores the core notions of the relationship between Confucianism and modernity in an attempt to reconstruct the spiritual value of Confucianism. He argues that Contemporary New Confucianism's reflection on religiousness (宗教性) and the “Yi-ology” (易学思想) of Contemporary New Confucianism has transformed and inspired Chinese culture. In response to the challenges of other cultures, religions, and ideologies, Guō states that the modern significance of Confucianism can offer a solution to current problems.

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YASUKUNI SHRINE: HISTORY, MEMORY, AND JAPAN'S UNENDING POSTWAR. By Akiko Takenaka. Honolulu: University of Hawai'i Press, 2015. Pp. x + 279. Hardback, \$80.00; Paper, \$28.00.

Yasukuni Shrine (*Yasukuni Jinja* 靖国神社; “Nation Pacifying Shrine”) was established as Tōkyō Shōkonsha 東京招魂社 (“Tōkyō Summoning the dead Shrine”) at the end of the inner-Japanese Boshin War 戊辰戦争 in June 1869. From the early 1900s, it was put on a saliently chauvinistic trajectory, which, for many, renders Yasukuni today a byword for nationalism and historical revisionism in Japan. Nearly 2.5 million spirits of war dead are enshrined at the Shintō shrine, of which there are more than 1,000 war criminals. Notably, the latter figure includes 14 Class-A war criminals enshrined by the Shrine's head priest in 1978. The Yasukuni Issue 靖国問題 keeps straining the relationship particularly with Japan's neighbors, ever since Prime Minister Nakasone Yasuhiro 中曾根康弘 (b. 1918; p. 1982–1987) formally—and with much media attention—visited Yasukuni Shrine in 1985. Especially, Prime Minister Koizumi Jun'ichirō's 小泉純一郎 (b. 1942; p. 2001–2006) frequent visits fanned the proverbial flames. Takenaka (b. 1965; 竹中晶子), Associate Professor of Japanese History at the University of Kentucky, is not interested so much in the intellectual and political discourse surrounding the Shrine. Rather, she provides a rich social history of the Shrine from its beginnings up to modern times. The first two chapters address the early (contextual) history as well as the Shrine's transformative years around the turn of the nineteenth century. Chapter 3 extends the discussion of Chapter 2 by specifically looking at the popularization of the logic of Yasukuni shrine's purpose (i.e., memorializing the war dead). Chapter 4 explores the “institutionalization of grief” during the war period of 1931–1945. Chapter 5 discusses the Yasukuni Issue with a