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 gaoseng 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 Tőkei, 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, Tőkei 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.