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GODDESSES, GHOSTS AND DEMONS: THE COLLECTED POEMS OF LI HO (790–816). Translated with an introduction by J. D. FRODSHAM. (Poetica 15.) pp. lix, 290. London, Anvil Press Poetry Ltd., 1983. £10.00 (Revised edition of THE POEMS OF LI HO (791–817). Translated by J. D. FRODSHAM. Oxford, Clarendon Press, 1970).

It is perhaps not surprising that when Anvil Press Poetry, a distinguished publisher of poetry in the English language, turns to Chinese poetry, it is Li Ho who is selected. Of all the T'ang poets, even of all Chinese poets, he best speaks for our disconcerting times. A *poète maudit*, he expresses through strange, vivid, personal symbolism the private world of his visionary romanticism. Although his language is difficult, requiring lengthy exegesis, his symbols disturb and excite the imagination with their sheer exoticism and exuberance. This is also true for the non-sinologist who cannot decode Li's symbols. Anvil Press has produced an updated version of John David Frodsham's earlier translation of Li Ho published by Clarendon Press in 1970. More than the laconic 1970 title, this new title, *Goddesses, Ghosts, and Demons* suggests something of the poet's visionary experience.

This new edition benefits from an expanded and revised introduction. Frodsham has, for example, developed aspects of Li Ho's biography, generally presenting them more succinctly, such as Li's adherence to Buddhism. Yet on certain vexed questions, such as the nature of Li's fatal illness, Frodsham's original discussion is curtailed rather than elaborated. It is in the matter of deletions that this new edition must be evaluated. Gone are the notes to the introduction, also the general index. Chinese characters in glosses and textual variants have been omitted. The notes to the poems, now at the end rather than cluttering the page of the poem, have been severely curtailed. Sometimes this has the advantage of erasing a longwinded and finally unhelpful note. Sometimes, however, the pruning of notes is misguided, leading to mystification rather than elucidation of the poem. For example, in the notes to poem no. 19, p. 233 of the new edition, the original poem on which Li based his version is missing, whereas it was usefully present in the 1970 edition. Again, in the notes to poem no. 42, note 3, the explanatory context has been deleted. In such cases, the careful reader who seeks elucidation of the poem will need to refer back to the Oxford edition.

Instead of this curtailed version, expensively retailed in paperback for £10.00, I would have preferred to see a full critical treatment of this highly original poet. On the other hand, it is good to find that through the enlightened editorial policy of Anvil Press, Li Ho has entered into the fellowship of poets in the English language, among Anvil Press's impressive gallery of Martial, Petrarch, and Goethe. Certainly, Professor Frodsham's finely wrought translation of Li Ho remains the most cultured of those recent attempts to render into English this intractable, culture-bound Chinese poet. His version of a girl's burial song (p. 22) is delicately moving: "Dew upon lonely orchids/Like tear-brimmed eyes. No twining of love-knots,/Mist-wreathed flowers I cannot bear to cut".

ANNE M. BIRRELL.

THE THOUGHT OF CHANG TSAI (1020–1077). By IRA E. KASOFF. (Cambridge Studies in Chinese History, Literature and Institutions). pp. xiii, 209. Cambridge, Cambridge University Press, 1984. £30.00.

This volume deals with a neglected but major figure in Chinese philosophy and presents his ideas with a lucidity that is truly enviable. A brief first chapter surveys clearly and concisely the intellectual scene of the 11th century; three central chapters introduce Chang Tsai's thought under the headings "Heaven-and-Earth," "Man" and "Sagehood"; and a final chapter then relates Chang's work to that of the Ch'eng brothers, whose eventual dominance of the mainstream of Neo-Confucianism obscured for a long time the originality of Chang's system. Several appendices follow, including one which in two and a half pages collects together all that is known of Chang's life. This paucity of biographical information, as Kasoff makes clear in his preface,

has largely dictated his approach to Chang's writings: he "began by reading and rereading" them and then grouped together the passages concerning concepts which Chang discussed in greatest detail, after which by examining these passages together he "attempted to understand what these concepts meant to Chang Tsai" (p. xi). The assumptions involved in this process are rendered explicit and defended: to my mind, at least, they are entirely vindicated by the results achieved.

Even so, there are two aspects of Kasoff's study which he does not mention but which, though they are doubtless equally justifiable, should be pointed out to the reader. The first is that Kasoff only cites a few of the several tens of short articles that have been devoted to Chang Tsai over the years. Admittedly, as Kasoff's book admirably demonstrates, Chang's true originality only becomes apparent when his thought is given extended treatment, and one may readily surmise that most of these briefer studies of Chang Tsai contain little of value. It might nonetheless have been useful to have Kasoff's opinion on such secondary literature, if only to confirm this supposition.

The second is that the earlier antecedents for Chang's thought are largely ignored. The student of T'ang intellectual history, for example, will find much that is familiar in this volume, even if Chang does present his ideas much more fully than his predecessors. Very occasionally (e.g. on p. 30) Kasoff is less than completely accurate in asserting that certain problems were not considered before the eleventh century. But for the most part his silence on these antecedents does not detract from his treatment of Chang's philosophy: it may even be argued that a full accounting for the origins of Chang's concepts would have diminished to the reader's disadvantage the clarity of Kasoff's presentation. As it happens, several of the articles on Chang that have appeared since Kasoff completed his work have focussed on this aspect of Chang's thought, for example that by Miura Kunio in *Shūkan Tōyōgaku* 50 (1983) and that by Hu Ch'u-sheng in *Shu-mu chi-k'an* 18.1 (June, 1984). Clearly there is more work that might be done in uncovering the sources for Chang's ideas. But the task of understanding and explaining what he actually said is surely primary, and in this task Kasoff has succeeded in exemplary fashion.

T. H. BARRETT.

CONFUCIANISM AND AUTOCRACY: PROFESSIONAL ELITES IN THE FOUNDING OF THE MING DYNASTY.  
By JOHN W. DARDESS. pp. ix, 358. Berkeley etc. University of California Press, 1983. £26.95.

This book is a *tour de force*, a fascinating exploration both of the views and histories of individual Confucianists of the late Yuan and early Ming dynasties and of the role and ambitions of the Confucian élite as a body. It sets out to demonstrate that Confucianists constituted a kind of self-conscious profession dedicated to the task of ruling the state, and through meticulous research into the collected writings of well over a hundred such professors it proves the point very convincingly.

The ideas of these men are spelled out by Dardess with great clarity and with nicely chosen quotations. In general he appears to have much sympathy with their endeavours (and perhaps an equivalent antipathy to the notions and actions of the first Ming emperor whose reign forms the focus of the book), but sympathy clouds his appraisal neither of the basic impracticality of the Confucianists, nor of their likely influence for bad on the emperor. They showed a great capability for survival as a group, reinforcements waiting always to replace those destroyed in the recurrent blood-baths of the reign; behind them always the conviction that they had the key to successful administration of power.

Yuan and Ming history is not the most widely covered topic in the sinological literature and such writings as there are tend to be esoteric and highly specialised. The title of this book does not give promise of anything different, yet it is so informatively and interestingly written and deals with matters of such universal importance that it can be thoroughly recommended as "a good read" to anyone, while being at the same time essential for those whose work it is to try to understand Chinese society.

HUGH D. R. BAKER.