

executed person says before dying, "If the dead are without cognition, then all is over. But if they have cognition, then before three years are out I shall cause your lordship to be cognizant of it." (In this tale the dead man more than lives up to his promise, coming back the following year to strike down his murderer.) Another motif is the intervention of a third party—the ghost will sometimes appear before someone else to plead its case and see that justice is done.

The translator has provided notes to the stories, but these nearly take the form of explanations of family relationships between characters, presentation of historical background, explanation of ranks and positions, or discussions of the different ideographs appearing in the different texts. They are seldom, if ever, interpretative. Hence the reader cries out on occasion for more complete explanations. Cohen says that he has made a detailed analysis of motifs in the tales, but intends to include it in a later study (p. 111); this may well be his best course of action, but it is of little comfort to the reader whose curiosity has been aroused by *this* book to be referred to a work that has yet to appear (or perhaps it has—in his preface Cohen informs us that he completed the manuscript for the book several years before publication, but has not revised it, and notes an article he has written in the interim: could this be the "forthcoming" study?). Some questions I would liked to have seen dealt with are why some ghosts take direct revenge while others must go through an intermediary; what is the significance of garlic (story 48, p. 82); why ghosts appear as (usually) white dogs (tales 8, 14, 57, and 58), and to what extent will one find the stepmother motif in Chinese ghost stories (as in story 26).

One also wishes for a little more introductory material, though this would probably have inflated the cost of the volume. Cohen states that the collection has been assumed by many scholars to be "nothing more than a Buddhist evangelical tract that preaches a doctrine of retribution for killing" (p. viii), but he rejects this view, pointing to the many non-Buddhist and pre-Buddhist writings that went into it (p. ix). He concludes that the goal of the collection was to encourage moral conduct by inculcating fear of avenging ghosts (p. ix). The tales also demonstrate that justice exists, even when the wrongdoer is socially powerful and seemingly beyond the law (p. ix). Interesting in this regard is the fact that tales such as these hardly exist in Japan, even though we can be sure that such Chinese collections were known to the ancient Japanese. The question of why the Japanese did not use the stories or similar ones could, I suspect, throw some light on the nature of the Chinese tales. Just what was it in China (and not Japan) that led to the production of these tales? This is an interesting question, and one I hope Cohen might someday turn his energies to. In the meantime, he has produced a readable and informative volume, which is to be highly recommended.

W. Michael Kelsey  
Nanzan University, Nagoya

SCHIPPER, KRISTOFER. *Le corps taoïste, corps physique—corps social*. Collection "L'espace intérieur" 25. Paris: Arthème Fayard, 1982. 344 pp. Illustrations, notes, bibliography, index. Paper, 115,000 fFr. ISBN 2-213-00785-3.

As the first overall account of Taoism in about twenty years, the book by K. M. Schipper, *Le corps taoïste*, proves a comprehensive guide to the native Chinese religion. Beginning with folk religion as part of everyday life, Schipper leads the reader into rituals

and liturgy, finally dealing with the esoteric realms of immortality and mysticism. Ten chapters give a well-structured exposition of the major areas of Taoism as studied today, e.g. "La divinité" (ch. 3), "Les rituels" (ch. 5) or "Le pays intérieur" (ch. 6). Starting with "La religion quotidienne" (ch. 2), the author makes it unmistakably clear that Taoism as a higher religion was and is rooted deeply in the body of folk religion. He says, "the works of the mystical thinkers are the oldest documents that have come down to us. But this fact does not prevent them from actually belonging to the border (of the Taoist tradition). Thus their appropriate position has to be given back to them. On the other hand, shamanism that can be only known in all its actuality through the findings of modern ethnography in fact corresponds to an archaic stratum which—seen from an objective point of view—forms part of the antecedents of Taoism" (p. 29; this and following translations are mine).

Following this postulation, Schipper incorporates the latest understanding of Chinese religion for the first time into an overall description of Taoism. The perspective gained is entirely new and fascinating, especially to the beginning student of Taoism or the general reader with an interest in East Asian religions. Even more so, the book is written in brilliant poetic language, full of stories and myths. What makes this work particularly lively is the fact that the chapters concerning everyday practices and Taoist liturgy represent to a large extent the author's personal experiences. Having spent several years in Taiwan during the 1960's, taking an active part in the religious life of the people, Schipper integrates firsthand knowledge of Taoist practices into a study of liturgical and canonical material from the *Taoist Canon*.

This book does not represent an ethnographical survey of modern practices nor is it a specialized analysis of the history of Taoism. The combination of both is necessary to a complete understanding. To properly follow such combining of ethnography and textual study, it is helpful when sources and methodology are very carefully defined. It is therefore regrettable that even though the information on Taoist ritual as practised today is based on observations in Taiwan, the author does not unambiguously state so. The presentation somewhat implies that this information is not only true for all of China, but also for the whole of Chinese history. Actually, however, it mainly concerns the liturgical Taoism of the Celestial Masters sect. This sect represents the oldest Taoist movement and as such incorporates a view of man and the cosmos representative for Taoism as a whole.

Yet there were other trends calling themselves Taoist which played an important part in Chinese religious history, for example, the monastic tradition of Taoism, *Ch'üan-chen* 全真, which flourished mainly in Northeast China from the 13th century onward. This is hardly mentioned in the book at all. On the contrary, the author assures us that Taoism never was a monastic religion (p. 81) and that the *Ch'üan-chen* sect was very Buddhist in nature (p. 28).

He reasons that celibacy was contrary to the Taoist concept of the body, which is only complete when Yin and Yang, male and female, are united. Thus marriage was (or is?) a prerequisite for priesthood (p. 197). Here the general tendency of the book to present Taoism as a homogeneous system is evident. However, this does not exclude occasional contradictions: Schipper describes the famous immortal of the T'ang dynasty, Lü Tung-pin 呂洞賓, as refusing the advances of a prostitute on grounds that he already has feminine powers within himself (p. 172). He is pregnant with the immortal embryo, and therefore the union of male and female is not realized through marriage in his case.

Another problem of the book is posed by the fact that the material used to illustrate the structure and principles of Taoism is taken from different Chinese in-

tellectual traditions. Though it grew from the folk religion, Taoism also integrated Confucian and Buddhist elements, but here the reader is not always sure about the provenience of material referred to. The treatment of the cosmological diagrams in Taoism may serve as an example. In the Latter Han dynasty, when the Celestial Masters sect was founded, cosmological charts of several types were known. There were the *Ho-t'u* 河圖, a treasure of state and symbol of universal power to the emperor, and the compass of the magicians (*shih* 式), technical instrument used for divination. There were also Taoist talismans (*fu* 符) and patents of investiture, so-called registers (*lu* 籙). These are symbolic diagrams of the cosmos and they all mirror a world-view shared by the Taoists as much as by Han dynasty Confucians.

But each of them has a special significance and is used in a particular way, not yet in each case understood in detail. In his paragraph on the register of the liturgical tradition, Schipper seems to relate compass, treasure of state and Taoist talismans and registers to each other, when he describes the "Celestial Masters' compass of the twenty four breaths of energy" (p. 94). He states, "the compass is a map of breaths, a cosmological model illustrating the differentiation of things as they separate from the Center" (p. 88) and "the compass of energy cycles appears as a depiction of initiation symbols, as a whole forming again a chart, emblem and token of universal power" (p. 88). An illustration of a compass such as used by the Celestial Masters and comparison to other diagrams and charts would have clarified this point tremendously.

Notwithstanding the overall need for a more detailed clarification of the relation of Taoism to other intellectual traditions as well as of the Celestial Masters sect to other trends within Taoism, this colorful and skillfully formulated work remains unique in that it presents liturgical Taoism as an integrated structure, as a body, analogous to the Taoists' self-definition. To them, the bodily structure is manifest on all planes—the physical, the social, and the cosmic. It can be discerned in man and landscape, in ritual and state organization, as well as in the stars and the cycle of the seasons. The basic trust in the cosmos as an organic whole that permeates Taoist beliefs and practices has never before been so conclusively illustrated. Only after reading Schipper's book, does one fully understand the implication of the notion that man's life is but a part of the cyclical changes of the universe, leading towards purification (p. 59). Life in Taoism is ultimately aimed at "true spontaneity" (p. 61), i.e. the perfection of naturalness. The true men of Taoism, the immortals, therefore "teach us concretely how to live and how to pass on, from one world to the next, smilingly, full of joy, dancing to the rhythm of nature recovered" (p. 236).

Livia Knaul  
Kyoto / Japan

BAWDEN, CHARLES R., translated. *Mongolische Epen X: Eight North Mongolian epic poems*. Asiatische Forschungen, Band 75. Wiesbaden: Harrassowitz, 1982. ix+209 pp. Glossary, list of names. DM 94,—. ISBN 3-447-02224-8. ISSN 0571-320X.

With the present tenth volume in the collection of Mongolian epics published under the supervision of Professor Walther Heissig we are introduced to a set of eight epic poems belonging to a collection published 1948 in Ulaanbaatar. These eight rather short epics in the English translation of Bawden should prove to be of special interest