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CAMPANY, ROBERT F. *To Live As Long As Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents*. Berkeley: University of California Press, 2002. 607 pages. Cloth US\$85.00. ISBN 0-5200-23034-5.

This monumental work contains a detailed and fully annotated translation of the *Shenxian zhuan*, commonly translated as “Biographies of Spirit Immortals,” by Ge Hong (284–364), the famous fourth-century would-be alchemist and collector of Daoist materials, best known for his alchemical work *Baopuzi* or “Book of the Master Who Embraces Simplicity.” The original text of his *Shenxian zhuan* was lost early on and collected again only in the Song dynasty, but numerous parts of its altogether 106 hagiographies were cited and referred to in various texts and encyclopedias of the Six Dynasties and Tang. It is a complex task to establish which part was known when and how far certain items in the collection are likely to go back.

The book by Robert Campany successfully completes this task. The work consists for the most part of the translation proper, contained in the second part of the book (129–371). It is followed by a third part containing textual notes that give detailed information of where and which part of which item is cited or referred to in medieval and later Chinese literature (373–552). The biographies are arranged not in the order of the transmitted edition, but according to chronology: those attested earliest (i.e., those fully contained in works until the end of the Tang) are listed first, followed by those only mentioned in these sources, and finally those ascribed to the *Shenxian zhuan* only since the Song. The translation is of high quality and the textual information collected is enormous, opening the way for a new appreciation of medieval hagiography and Daoist collections.

The first part of the book (3–128) contains an introduction to the text, discussing the life and work of Ge Hong, the worldview contained in the hagiographies, as well as questions of textual transmission and the reliability of the legends for understanding medieval Chinese religion. The book has Chinese characters in the text and footnotes at the bottom of the page, which make it rather easy to use. It also provides a lengthy bibliography (although not all items listed are actually used in the work) and a detailed index. It is a thorough presentation and study of an important hagiographic document that had previously been translated only in to German and Japanese.

Overall, little issue can be taken with the basic translation, its annotation, and the detailed textual references and supplementary materials. There are a few problems, however, with the terminology chosen and the translation of proper names and titles.

In terms of terminology, the author opts in several cases for terms that contravene common usage and are highly questionable. For example, he uses the word “traditions” for *zhuan*, based on the fact that the most elementary meaning of the character is “to transmit.” Yet by

doing so, he ignores the fact that the word was obviously used in dynastic historical and other collections to mean “biography.” He also tends to refer to the content of the work as “hagiographies,” never as “traditions,” which really means something quite different in English.

Another poor terminological choice is the outdated “pneuma” for *qi*, which he notes is preferred by his colleague Stephen Bokenkamp and rejected by Nathan Sivin. To make matters worse, he admits that he adopted this rendition “not altogether happily” and states correctly that translating the term is entirely superfluous, since it has become a known entity in the West, especially “given the growth in the practice of various *qi*-based disciplines in Europe and North America” (19). Why, then, do it? Could it be a political rather than scholarly decision—given that Stephen Bokenkamp is also the editor of the series in which the volume appeared? That would be a great pity, especially since the translation backfires in a highly detrimental way, when the author begins to translate *qi* as “pneumas” in the plural. He claims to give as close a presentation of Chinese fourth-century religion as is possible within the confines of translated terminology and emphasizes the holistic and monistic nature of the Chinese worldview. According to this, there is only one Dao, one *qi*, in which all beings participate and which may appear in different forms. Speaking of *qi* in the plural is, therefore, not only problematic, but outright wrong and flatly contradicts the worldview as otherwise presented.

A different area of problems is the translation of titles and other terms that already have an established rendition in English. Why, for example, change “Master Who Embraces Simplicity” to “Master Who Embraces the Unhewn,” when an English volume with this nomenclature on the title already exists? The same holds also true with his translation of the title *Soushen ji*, commonly and in published translation known as “In Search of the Supernatural,” as “Record of an Inquest into the Spirit Realm.” Why “inquest,” a police procedure after a death? Why add “realm” to *shen*, which is either “divine,” “spirit,” or “supernatural”? A yet similar case is the drug *hanshi san*, commonly and in established sinological and medical works known as “cold food powder,” which he renders “cold victual powder.” Why?

The author also exhibits a strong tendency to translate Chinese geographical names, which admittedly can be helpful on occasion if the place has a connection with a certain name or feature. However, it becomes self-defeating when the original Chinese name is only found hidden away in the index and the text is littered with long, cumbersome names that have no reference in most people’s minds, such as Embracing the Calf Mountain, Winnowbasket Mountain, and Heaven’s Pillar Mountain.

In terms of content, the introduction would have benefited from a discussion of the use of mirrors, in addition to staffs and swords. A manual on the meditative use of mirrors is ascribed to Ge Hong and the biographies variously refer to them. In this context, my own work on *The God of the Dao* (1998) and FUKUNAGA’s pathbreaking article on mirrors and swords (1973) would have been helpful. Another Japanese work that could have been used to great benefit is INOUE’s article on the six *Ding* and *Jia* gods in medieval Daoism (1992).

Also, while the introduction contributes greatly to our understanding of immortality in terms of the celestial administration and the social standing of practitioners—both areas not explored in previous studies—one misses a classification of *xian*, immortals or transcendants, according to types, something along the lines Gertrud GÜNTSCHE attempted in her German translation (1988). Why not create a typology that takes into account the textual history? Why ignore the question of as what kind of people immortals were seen?

Further along the same lines is the question of the relation of the text and its worldview to Daoism. The author claims to make an attempt to avoid any “isms,” yet does not offer a viable alternative. Most of the features described in his introduction, presumably representa-

tive of fourth-century religion (yet questionable in terms of the textual transmission of sources—how many biographies are really fourth and not fifth or sixth century?), closely match the worldview and practices of medieval Daoism, be it of the *Tianshi*, *Shangqing*, *Lingbao*, or integrated type.

Yes, the pantheon expands, the scriptures become more numerous, the visualization exercises get more complex, and Buddhism enters with its karma doctrine, savior figures, precepts, and ritual structure. But the activities of the *xian* in the *Shenxian zhuan* are undoubtedly recognizable as Daoist and there is no need to modify them and speak of “proto” or “semi.” By trying to avoid the label “Daoist” the image only becomes more vague. Would it have not been more useful to meet the challenge head-on and redefine what “Daoist” meant based on the sources, at least in the eyes of their compilers and despite their literary and legendary nature?

Overall, the translation is a welcome addition to our expanding library of Daoist sources in reliable and thoroughly researched English translation. Its few shortcomings in terms of the terminology chosen and proper names translated do not detract from the great value of the work for academic study and sinological progress. It is hoped the author will continue his efforts, and maybe turn to Ge Hong’s *Baopuzi* for his next project.

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HACKER, EDWARD, STEVE MOORE, LORRAINE PATSCO. *I Ching: An Annotated Bibliography*. New York and London: Routledge, 2002. xvii + 336 pages. Index. Hardcover £55.00; ISBN 0-415-93969-0.

Compiled on the basis of earlier publications, such as Edward Hacker’s *The I Ching Handbook*, and various Internet lists, the book under review presents an all-inclusive annotated bibliography of works dealing with the *Yijing* (Book of Changes), the ancient Zhou-dynasty divination manual that has inspired not only many commentaries in traditional China but also numerous philosophical and spiritual interpretations in the modern West.

The book is divided into three major sections (A, B, and C) after a preface, a foreword, and a short introduction on the history and general placement of the *Yijing*: Bibliography A presents books (1–156); Bibliography B deals with journal articles (157–314); and C focuses on “Devices and Equipment” (315–29). To clarify the latter first, it includes annotated listings of videos, CD-ROMS, audio cassettes, CDs, online programs, cards, and *Yijing* kits. Musical recordings involve instrumental music with rhythms based on the trigrams and hexagrams; computer programs give guidance to ways of consulting the oracle; videos discuss the spiritual nature of the work; audio cassettes present its content on tape; and *Yijing* kits