

know his reasons for a particular interpretation. It seems to me that in his effort to provide a more artistic expression, exactness has sometimes been sacrificed. As well, there are some erroneous renderings: for example, Xi Ho 羲和 can not be said to be the daughter of sage-king Shun 舜; rather, she is a wife of Jun 俊. Such defects are, however, not of a very serious kind. As a whole this is a very successful translation. I congratulate Stephen Field for his remarkable achievement to render such an important and elusive classical work as this into a language which is so much different from the language of the original. Since Field's main field of study is the poems and the mythology of the classical period of Chinese literature, we can expect and hope that he will publish further results of his research concerning *Tian Wen* in the near future.

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JOCHIM, CHRISTIAN. *Chinese Religions. A Cultural Perspective.* Prentice-Hall Series in World Religions. Englewood Cliffs, New Jersey: Prentice-Hall, 1986. Xiv+202 pages. Bibliography, glossary, index, photographs. Paper US\$21.50; ISBN 0-13-132994-4.

The challenge of presenting in a scholarly way within the constraints of less than 200 pages a well-balanced synthesis of Chinese religions has been taken up in a most effective and successful way by Christian Jochim. Following in the footsteps of recent publications by C. K. Yang (*Religion in Chinese Society*, 1961) and L. Thompson (*Chinese Religion: An Introduction*, 1969), the author has moved further ahead by taking into account recent advances in the archeology and historiography of traditional China and by blending this new knowledge with a refined analysis of the religious component of Chinese culture.

At the outset, the author addresses the question of the diversity and unity of Chinese religions: should Chinese religion be approached as a whole or should Confucianism, Taoism, Buddhism (the Three Teachings that constitute the "great tradition") and folk religion (the "little tradition") be studied discriminately? For Jochim, the answer is unequivocal: ". . . these factors yield sufficient reason to treat Chinese religion as a unified system (. . .) this unity was rooted in beliefs and practices whose origins predated Confucianism, Taoism, and Buddhism as organized religions in China" (16). Of course, not all scholars would agree with this supposition, but Jochim has the merit of arguing his case and making his standpoint explicit.

Another aspect of the author's general approach is underlined by the expression "Cultural Perspective" in the title. For Jochim, religion is foremost the ultimate

spiritual dimension that informs the whole range of human ideas, values, feelings, activities, and social relations. It stems from questions of ultimate concern and provides the context of ultimate meaning. Religious phenomena thus blend with the actualities of human life and are to be understood in their relation with the multiple facets of these actualities—to which they give ultimate meaning. In this sense, Jochim's "cultural perspective" is broader than the "sociological perspective" applied by some scholars to Chinese religions and offers new avenues for relating religion to the totality of human existence. Jochim's handling of the Tillichian definition of religion in the Chinese case is original, thought-provoking, and nothing but conventional. The data is culled not only from the works of English-speaking scholars on Chinese religion, but also from the author's insightful observation of Chinese religious practice in Taiwan. This last feature by and large shields the author from undue formalism in subsuming Chinese religious phenomena under Tillich's and Wach's categories.

The two foregoing presuppositions define to a large extent Jochim's general approach to Chinese religious phenomena. The book is divided into two parts; first, an historical overview and second, a structural analysis of Chinese religious traditions. The first part is an excellent and up-to-date synthesis of scholarly research available in English on the historical development and patterns of Chinese religions. Much emphasis is laid on the formative period, especially the Chou (ca. 1050–221 B.C.E.) and Han (206 B.C.E.–220 C.E.) dynasties and the period of disunity (220–589), highlighting some key figures such as Tung Chung-shu for Confucianism, Ko Hung for Taoism and Hui-yüan for Buddhism. The two closing chapters on "Orthodoxy and Heterodoxy" and "Religious Artistic Expression," despite their originality and intrinsic value and interest, make one wonder whether they fit smoothly in the overall arrangement of the book.

The second part of Jochim's study is based on J. Wach's well-known tripartite analysis of religious phenomena: theory, practice, and society. While this schema was applied to Chinese religions by other scholars, Jochim's treatment marks a new level of articulateness and refinement. In the eyes of the present reader, this is the most valuable part of the book, particularly on account of the basic intellectual, practical, and societal patterns of Chinese religions.

Thus, Jochim covers in a very satisfactory way the historical development and the structural patterns of Chinese religions. The fact that he is conversant both with sinology and religious studies no doubt explains the well-balanced and well-blended character of his work. One must also note the care and rigor with which the book was written and produced. It uses jointly throughout the Wade-Giles and *pinyin* systems of romanization. Only three insignificant mistakes were observed (p. 7, 111, 186). As the style is simple, articulate, and pleasant, the book will appeal to a large lecture-ship interested in Chinese and religious studies: and as it takes into account the most recent scholarship in Chinese studies and provides new insights in old problems, it will also meet with a positive response from China specialists.

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