his discussion of the principles of Maya architecture into a broader Mesoamerican context, as George Kubler did in his *The Art and Architecture of Ancient America* (1962). Andrews' "basic ceremonial group" (buildings on three sides of a plaza) is a common configuration throughout the region.

There are also shortcomings in the production of the book, including inadequate correction of proofs. Lack of labelling on the site plans, which are crucial for understanding site descriptions, make them hard to relate to the text. Some maps lack directional arrows. It is unclear why the sections describing Uaxactun and Piedras Negras lack photographs when all other sites are lavishly illustrated.

Andrews has assembled a vast amount of useful information concerning the design of Maya urban centres and he presents it systematically and in an attractive format. The book will be particularly useful for students in architecture and archaeology and for those interested in comparative studies of urbanism who are not specialists on the Maya.

McGill University
Montreal, Canada

**Bruce G. Trigger**

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In recent years an increasing number of western scholars have expressed concern for China. Attracted by China's massive population, vast terrain and long continuous history, as well as by the current revolutionary society and leadership, these scholars have helped to influence the West's response to China in its present phase. The authors of the above two titles number among these concerned scholars. Their interest in China vis-à-vis the outside world is genuine. Nevertheless, their aims differ to a marked degree as does their scholarship. Consequently, their respective books offer sharp contrasts in approach and viewpoint in regard to China, both past and present.

Ben-Ami Scharfstein, an Israeli philosopher, is apprehensive lest the great human accomplishments of old China be forgotten. In *The Mind of China* he treats with the traditional culture in a humanistic vein - attempting, as he states, "to enter into the consciousness that traditional Chinese art, literature, history, and philosophy have kept alive." Although he deals mainly with aspects of China's past which Chinese communists now downgrade as "feudal", Scharfstein seems convinced that "old China will somehow continue to live in the bones of the new." He does not take the present Peking regime to task. Instead, he endeavors to inform the reader of achievements by the Chinese literati class (not the "illiterate majority") over roughly the second millennium A.D.

Andrew L. March, an American geographer, is less interested in China's
past accomplishments than in the myths and theories by which China has been represented to the West. Concentrating on geographical representations of China and Asia, mainly by European thinkers since the middle ages, he concludes that a great majority “turn out to be fallacious as theory and obsolete as myth.” March is particularly disturbed by western socio-geographic theories that strictly separate man from nature and attempt to account for regional forms of sociocultural development on the basis of the natural environment. Following Mao Tse-tung’s views, March claims that in respect to environmental causation “the role of geography is best understood as secondary to human dynamism and class struggle.” He further maintains that prevailing theories and myths, based on ignorance, prejudice, and lack of concern for Asia in general – as well as the dominant “western bourgeois historiography” – will give way to new myths of world history concerned with the realities of human struggle and the class interests of the majority of mankind. The title of March’s book, The Idea of China, thus conveys the notion that new theories and myths about China inevitably replace old ones as both abstract intellectual constructs and tangible social conditions change.

Both authors have written brief books of essentially five chapters each. Scharfstein in his first chapter provides a general political and sociological background for the limited aspects of the Chinese traditional culture with which he deals. Here he treats with the family system, schooling, examination life, social hierarchy and values that affected the upbringing and life style of the literati class. Scharfstein also presents psychological insights. Educated men of traditional China, he believes, experienced considerable pressure under the examination system and had to check their natural aggressiveness within the Confucian family setting. Under such conditions literati members became esthetes whose sensitivity and inward reflections were mirrored in their retreat from public life and filial concerns.

The succeeding chapters of Scharfstein’s book deal with Chinese artists, historians, cosmographers, and philosophers in this order. Each chapter contains a number of short sections that on the whole provide informative and at times original comments on China’s intellectual and artistic tradition. Sections setting forth fresh views by the author include those on “Sadness and Detachment” (Chapter 2, “Artists”); “Chinese, Greek, and Moslem Historians Compared” (Chapter 3, “Historians”); “Cosmic Questions, Answering Forces” (Chapter 4, “Cosmographers”); and “Judgments” concerning the relationship between Chinese thought and unique writing system (Chapter 5, “Philosophers”). In these sections and others Scharfstein renders some provocative ideas. Chinese calligraphy and painting reflect the artist’s concern for spontaneity and the “life-breath” (ch’i) that animates nature. Yet Chinese art is often de-personalized and close to depression, indicating painful constructions of the Chinese character. Chinese history “came near to replacing mythology” (as with the Jews), and was identified with morality as closely as the orthodox Moslems, Jews, or Christians. Chinese answers to cosmic questions “suggest that beings or forces occur in correlative, answering pairs” (heaven and earth, for example) and that the ultimate source is inactive, while the activity of nature is sexual and may be automatic or consciously guided. Again, through their writing system “the Chinese have got further in poetic analogies and inky motions than in formal logic and theoretical science.”

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