
Zwei rein staatliche Massnahmen, die dem Su Ch'o zugeschrieben werden, vermögen diese These zu bestätigen: die Einführung des Milizsystems für die Armee (chin. ju-ping 府 兵) und der Benutzung von roter Tusche, um die ausgehenden Edikte des Kaisers damit zu kennzeichnen. Es ist nicht sicher, ob das letztere wirklich von Su Ch'o erstmalig eingeführt wurde, aber dass man es ihm zuschrieb, beweist die Art seiner Einschätzung durch spätere Geschlechter. Seine Stellung unter den Vorläufern des Neukonfuzianismus wird durch mehrere Stellen aus seinen Edikten bestätigt. Nicht nur, dass er ein Edikt ganz im Stile des Shuking verfasste, dass seine sechs Artikel den sechs Regierungsaufgaben des Chou-li weitgehend entsprechen (allgemeine Ordnung, Lehre, Riten, rechtes Regiment, Strafen, Arbeitsdienst), einzelne Stellen deuten stark auf taoistische Gedanken, die in jenen Jahrhunderten viel diskutiert wurden, eine Passage ähneln weitgehend dem Ta-hsie, jener Schrift, die Chu Hsi später zum Viererkanon hinzuzug, und man möchte meinen, dass die Argumente des ersten Artikels über die Ordnung des eigenen inneren Menschen genau jene synthetistische Haltung des „Ju-Tao-Fo“ wiedergeben, die für die späteren Sung-Konfuzianer so typisch geworden ist. Einmal werden acht verschiedene Tugenden aufgeführt, die der Regierende persönlich zu kultivieren hat, um das Volk zu erziehen. Ist ein Vergleich mit dem achtteligen Pfad des Buddhismus zu weit hergeholt?


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Until recently, books on Chinese history presented the traditional picture of a monolithic Chinese civilization which had its origins in the third millenium B.C. and from then on spread irresistibly in all directions. This picture was in part the result of uncritical acceptance of what we may call "Chinese historical theory", of ethnocentric historiography which constructed an ideal picture as a symbol of national unity.

Today, only two groups still adhere to this picture: on the one side nationalistic Chinese and traditionalistic Western historiographers, and on the other side Marxian theoreticians of all shades. The second group is well represented by Kuo Mo-jo, at present the leading Communist historian, who in 1953 stated (in his Nu-ii-chih shih-tai [The Period of Slave Society], Shanghai, 1953) that as all societies had passed through the stages of primitive communism, slave society and feudalism,
the Chinese historian had just to find out when one of these periods of Chinese history began or ended. Thus, in discussing the so-called slave society, he could ignore local differences due to different ethnic groups and explain such differences he saw as due to higher or lower economic levels within the framework of a monolithic unit, Chinese culture. If Communist authors find themselves forced to discuss local cultures within the borders of what is now China, as does J. Prušek (in *Archiv Orientální*, vol. XII, 1953, pp. 35-92), they try to save the grand picture of economic stages by means of discussion rather than by adducing new data which would explain cultural differences away. The ideological and political reasons for this attitude are obvious.

These theories which see the Chinese civilization marching against a background of receding passive natives who only occasionally try to resist broke down when it was realized that Chinese civilization was the result of a great number of interactions between many different civilizations carried by different social groups and human races. Thus new perspectives made possible a better understanding of the relation of China toward its neighbors. We see now that this process of interaction and integration still goes on along the whole front of compact Chinese settlement. The non-Chinese earlier inhabitants do not disappear; some organize in large political units or states, patterned to a great extent after the model of their neighbor China; others accept Chinese protectorate led by their native elite which now is integrated into the Chinese system of administration; still others are forcibly integrated and disappear quickly as independent social units, to reappear soon as "Chinese". The processes differ so greatly that at the present even a classification into types seems to be premature.

The beginning of these processes coincides with the formation of Chinese civilization itself and is, therefore, prehistoric; but most of the processes even of later times cannot be adequately gathered from historical records. The court historians often did not pay enough attention to events of apparently small scale far away from the centers of political planning; and even if they report on these events, they give us only their own side of the story. Any attempt, therefore, to analyze the events which lead to the present situation in South China and south of China has to make use of methods developed in the social sciences in addition to utilizing the historical data, and has to construct a theory in order to provide categories for organizing his data (cf. *The Social Sciences in Historical Study*, New York, 1954, p. 26). We know that such theories are not statements of eternal truth (p. 91), but they are steps towards better theories with greater validity which can be constructed at a time when more data are available. In view of the present situation, Mr. Wiens could only try to achieve a synthesis on the basis of earlier research. But even this task is so great that equally deep treatment of all problems cannot be expected. It seems, therefore, the duty of the reviewer to ask how far the author succeeded in his synthesis.

Mr. Wiens begins, after an introductory geographical description of South China (Chapter 1), with a description of pre-Chinese local cultures in the area of present-day China and their coalescence to a Chinese culture, a process which was basically finished with the Chou period, i.e. prior to 250 B.C. (Chapters 2-3). Here the author relies mainly on the hypotheses of W. Eberhard, E. von Eickstedt, Hsü Sung-chih, and a few other modern Chinese historians and anthropologists. As these scholars worked totally or largely independently and used very different methods from one another, the degree of coincidence between them is remarkable, and the author would have done us a great service if he had made the attempt to integrate all hypotheses into a unified theory, preliminary as even this would have to be. Instead, here as in other parts of the book, the author either puts hypothesis against hypothesis or relies for one aspect upon one, for another upon another hypothesis.

The next chapters (4-6) deal with the expansion of Chinese settlement and administration into the South from 250 B.C. down to the early 20th century. While the author had to rely mainly on anthropological and archeological data for the first chapter, he can here rely mainly on historical data and is, therefore, on much safer ground. The difficulty in these chapters is of a different