

of the time. The author shows that the perceptions changed from the Song to the Yuan, especially in the way the writers divided the space. But he concludes that a gigantic Mediterranean with geographical subdivisions is not really present in the Wang Dayuan's *Daoyi zhilüe* (A Synoptical Account of Islands and Barbarians), but that "with some imagination we can detect traces alluding to the consciousness of a maritime space that extended beyond a mere collection of seemingly disconnected elements". To his eyes Quanzhou undoubtedly played a significant role in the elaboration of these concepts. One may add here that these perceptions as reflected in the texts, which are the only ones we may ever get, certainly differed from those of the ocean-going merchants who had spent several years abroad and who had even learned the languages and shared the customs of their host countries. But the latter did not feel the need to or, more likely, were not in a position to express themselves on these topics.

No doubt, in relation to the part played by overseas trade in the making of Quanzhou and Quannan, the contributors have admirably reached their goals. Moreover, in their study, they display a masterful command of the data, which proves that the more carefully one reads them, the more one learns about trade and traders. Probably more could have been done to investigate the various networks that converged on Quanzhou. One may also regret that no attempt was made to better cover the part played by foreign communities in Quanzhou. Certainly John Guy's article provides a good insight as regards the Tamils. But it seems that the Muslim communities of the city, on which there is a great deal of information in Chinese and in foreign languages,⁵ would have deserved a special study in this volume. The sources allow us to see how they took part in the social and economic life of the city, how they intermarried with the local population and gradually merged into the local society. We were told that members of the Song clan became Superintendents of Maritime Trade, but the same may also have applied to the descendants of Muslims, such as Pu Shougeng. By analysing their role in the city, one may even touch upon the problem of the circulation of ideas, institutional concepts and technological know-how, and so on, which were part of the exchanges and flows that passed through Quanzhou. The demographic and economic importance of these foreign – and maybe not so foreign, for some may have been "overseas" Chinese – merchants and the fact that they lived in close contact with the natives was sometimes a problem, at least in the eyes of the civil servants in charge of the city.

CLAUDINE SALMON

FAMILY LINEAGE ORGANIZATION AND SOCIAL CHANGE IN MING AND QING FUJIAN. By ZHENG ZHENMAN, translated by Michael Szoni. pp. xii, 373. Honolulu, University of Hawaii Press, 2001.

Do not look for a comma between "family" and "lineage" in the title of this book, there is not meant to be one. "Family lineage" is the term by which the translator has chosen to render the Chinese *jiazu*. It is at best an awkward translation, but Szoni is caught between the received understanding in western writings of the word "lineage" and the much wider meaning which Zheng ascribes to it. Most western scholars would probably feel comfortable with a typology of Chinese kinship groupings which ran from "family" through "lineage" and perhaps "clan" to "surname group", with "extended family", "higher-order lineage" and other groupings figuring large or small according to taste. Some would want each of these terms to be defined and applied with precision to carefully fenced off groupings. Others, perhaps more cavalier, would prefer to see them as a continuum of kinship manifestation, one passing seamlessly into the other. The late Maurice Freedman,

⁵ See for instance Chen Dasheng, *Quanzhou yislanjiao shike*, Fuzhou, Ningxia renmin chubanshe. Fujian chubanshe, 1984 (with English translations by Chen Siming); Chen Da-sheng et Ludwik Kalus, *Corpus d'inscriptions arabes et persanes en Chine*. 1. Province du Fujian (*Quan-zhou, Fu-zhou, Xia-men*), (Paris, 1991).

whose work on the Chinese lineage remains the solid foundation for all that has been written since, once took the reviewer to task for coining the rather glib sentence: “The lineage is the family writ large.” It had not been meant as a gauntlet thrown down to challenge the special place of the lineage, rather it was an attempt to throw light on the fundamental importance for Chinese society of the role of the family, an attempt to underscore the degree to which the values and forms and influences of the family permeated Chinese society. “Family lineage” captures something of the same feeling, and it reflects the view of kinship which Zheng elaborates in this book.

Indeed Zheng starts by setting out his own typology which from smallest to largest grouping goes from Incomplete Household through Small Household to Large Household, then from Inheritance Lineage (*jichengshi zongzu*) through Control-Subordination Lineage (*yifushi zongzu*) to Contractual Lineage (*hetongshi zongzu*). But he does not see these as a one way continuum, every one of these manifestations can and sooner or later almost certainly will transmogrify into another, the kinship continuum shunts both ways, it is in constantly oscillating development. The terminology is indigestible but the message is clear: Fujian society in late Imperial China was predicated on kinship organization, and the shape of that organization was transformed according to the particular circumstances of time and situation.

This long book is replete with examples taken from a very great range of genealogies, gazetteers, temple records and other social documents. Exceptions and anomalies abound, stories of wickedness and selflessness, heroism and hard labour, tax avoidance strategies and luxurious squandering demonstrate the endless variety of social phenomena with which kinship interacts. Zheng divides Fujian into three areas where he can discern particular idiosyncratic kinship behaviour, and we can be sure that when the rest of China is considered yet more variants can be found. In some parts of the country it is probably true that the so-called Contractual Lineage is rarely met with, and the Control-subordination Lineage is certainly less common in the north than in the south. In these cases the continuum is an abbreviated one, but the potential for the full continuum remains.

The translator has done an excellent job, producing smooth flowing prose which reads without strangeness. The material is extremely rich and can be dipped into for interesting anecdotal evidence on almost every page, making this a useful sourcebook for those who might want to illustrate wider themes with specific examples. The specialist, particularly the specialist in other areas of China, will find gaps in the treatment (there is virtually no discussion of the *per stirpes* versus *per capita* inheritance conflicts which bedevil lineage situations elsewhere; there is room surely for much more on inter-lineage feuding; and because of Zheng’s rejection of discrete categories of grouping there is rather less attention paid to the functioning of the lineage as a segmentary group through the establishment of sub-lineage Ancestral Trusts than would seem to be called for at least by the Guangdong province case) but this is a stimulating book which very generously swells the coffers of Chinese kinship data.

HUGH D. R. BAKER

HIRAIZUMI: BUDDHIST ART AND REGIONAL POLITICS IN TWELFTH-CENTURY JAPAN. By MIMI HALL YIENGPURKSAWAN. Cambridge, Mass., Harvard University Press, 1998.

Mimi Hall Yiengpruksawan’s study of the Hiraizumi political, religious, and cultural complex during the twelfth century is an extraordinary contribution to our understanding of Buddhist practise and imagery in Japan. Dealing with a major site in late Prefecture, it widens the focus to encompass a much broader area of cultural production on the Japanese islands than is usually discussed. The author begins with a comprehensive analysis of the political history of the far north (Tōhoku) under the Emishi, stressing the separation of their “barbarian” sphere from that of the “civilized” capital in Kyoto. There has been considerable debate about the ethnicity of the Emishi, although Yiengpruk-