

HUNGDAH CHIU and SHAO-CHUAN LENG (eds.): *China. Seventy Years after the 1911 Hsin-Hai Revolution*. Charlottesville: University of Virginia Press, 1984. X, 601 pp.

Tibet and Hong Kong are expected to serve as a model for what Peking hopes will eventually be hammered out as an arrangement with Taiwan. The magic formula is "one country-two systems" or "multi-system nations". To a bona fide dogmatist this must be heresy. How can you for the sake of a foul political compromise allow your own kith and kin to be further suppressed by an inferior system? Well, sarcasm apart, if one talks about two systems one should know what one is talking about. Many of those who speak about a Taiwan question ignore the fact that the prevailing idea on the island is that Taiwan is a province of a larger entity called the Republic of China, and that this Republic has existed since 1911. One may argue about that and it is tempting to ponder about continuity, change as well as legitimacy, of that Republic. But the value of a comparison between Republic and People's Republic should be incontestable.

One of the valuable components of political science is comparative government or comparative politics. The book under review here is a fine and outstanding example of that approach. To mark the seventieth anniversary of the October 1911 uprising - the editors call it Hsin-Hai Revolution - Chiu and Leng compiled this book and contributed their own articles.

The topic is dealt with in seven parts: historical background, political development, economic development, legal development, cultural and educational development, social development, China and the world. In each of these chapters we find two articles that describe and analyse separately the respective developments in the Republic and the People's Republic. An exception is the part on culture and education with three contributions. An "overall evaluation" concludes the volume, written by Ramon H. Myers, C. Martin Wilbur and Yüan-li Wu. With the exception of Jürgen Domes all other 17 contributors teach or taught at institutions in the USA.

The articles deal with developments up to the end of 1981. Lowell Dittmer, however, added a postscript to his treatise on political developments in the People's Republic that enabled him to include the year 1982. There was not sufficient space for a separate chapter on military affairs and national defence, but these questions are taken into account in various parts of the book. Numerous tables, charts and a 13 page index enrich the volume. The footnotes are sometimes short annotated bibliographies. Wade-Giles is used for the transcription of Chinese names, with pinyin in brackets.

To me one of the advantages of this book is the fact that authorities write about something which has been a subject of their academic interest for a good many years. Some contributions present in a condensed form insights, experiences and findings of a scholar's life. Almost all authors belong to a group of well-established China specialists and have so far not been identified as radicals or leftists. Readers may not necessarily agree with every word published by them. But this is not the point. It is with great pleasure that one

reads for example C. Martin Wilbur's account of the historical framework and development of the Republic of China, or Harold C. Hinton's presentation of the "People's Republic of China and the World, 1949-1981", on a mere 31 pages. The readers are instructed about both the context of developments and the important details. Scholars with such a profound knowledge and ability to write can also present thought-provoking comparisons such as the one between Li Hung-chang and Teng Hsiao-p'ing which is to be found at the end of the book (p. 578 ff.).

With such a symposium volume it is no surprise that contributions differ not only in length but also in content. Sometimes the choice of words is surprising. One writes "Free China", another "after liberation". The latter simply means the founding of the People's Republic and does not make explicit whether the author subscribes to the same value judgement as those who wilfully say "liberation". But this certainly does not detract from the qualities of the book. It makes good reading. The articles are concise and at the same time rich in information. The unbroken thread is always visible and we are also provided with the nitty-gritty of the subject.

Werner Pfennig

IMKE MEES: Die Hui - Eine moslemische Minderheit in China. Assimilationsprozesse und politische Rolle vor 1949. (Minerva-Fachserie Geisteswissenschaften). München: Saur, 1984. XII, 131 pp., DM 29.80

During a conversation in Peking in summer 1985 Fei Xiaotong, a leading Chinese ethnologist and sociologist, answered our question whether the Hui represent a nationality of their own, with an immediate "yes, they do". The reason he gave was the feeling of identity which he considers to be the main criterion, regardless of the fact that a Hui may or may not adhere to Islam. All Hui (according to Fei Xiaotong) think of themselves as being Hui - and this awareness of their identity as Hui has been growing within the last years since the Cultural Revolution (1966-1976). In Fei Xiaotong's view the believers as well as the "assimilated" Hui intimate quite unmistakably that they are different from the Han-Chinese.

Historical analysis alone can provide an explanation as to where this consciousness of a national identity originates. For the German speaking countries Imke Mees' master's thesis fills a gap, since she attempts precisely this, i.e. to present a historical survey of the origins of the Hui. In the main it focuses on Hui history during the time of the Republic, i.e. the period from 1919-1949. Unfortunately, however, it concentrates on the politics of the Guomindang resp. the Japanese occupying power towards the Hui minority, unduly neglect-