

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-

ing the policy of the communists. This seems even less comprehensible as Imke Mees herself writes on p.116: "The present research shows that in a crucial part of the Republican period none of the political parties could afford to dispense with the Hui as allies ...".

The brochure "Hui Hui minzu wenti" publ.in 1941 - mentioned by Imke Mees herself - would have called for detailed analysis, on the ground that it is the first coherent Chinese study (from a communist point of view) of the Hui and the Hui issue. It was with explicit reference to the Japanese strategy that the Chinese communist party of China developed in the Yan'an region (where many Hui were living), a theory substantiating the claim that the Hui should be acknowledged as an independent nationality. The Hui were offered national self-determination within a united anti-imperialist China.

Bearing this in mind we consider Imke Mees' contention on p.124 to be rather questionable: "Nothing but the status of an independent people with its own origin and culture could do justice to the self-image of the Hui. That the Chinese Communist Party felt obliged to render such a status to the Hui must, to a certain extent, be attributed to the fact that during the Republican period the self-assurance of the Chinese muslims had grown considerably."

In spite of its deficiencies Imke Mees' book is to be recommended, for it provides a survey of the material available on the Hui before 1949; it should, above all, stimulate more detailed study of this minority, which so far has been thought to be more or less "assimilated".

Marie-Luise Latsch / Helmut Forster-Latsch

WILFRIED SPAAR: Die kritische Philosophie des Li Zhi (1527-1602) und ihre politische Rezeption in der Volksrepublik China. (Veröffentlichungen des Ostasien-Instituts der Ruhr-Universität Bochum, 30). Wiesbaden: Otto Harrassowitz, 1984. IV, 608 pp., DM 62.-

The attraction Li Zhi, the well-known eccentric thinker, has always had for critical minds, certainly owes more to the originality of his invective against petrified interpretations of "Confucianism" than to the depth of his thought. It is not surprising, therefore, that he fell prey to the mass campaigns which overrated "legalism" against "Confucianism" in 1973-1976.

In the present work, a doctoral thesis completed in 1979, Wilfried Spaar tries to combine an interpretation of Li Zhi's genuine philosophical thought with an analysis of the (no doubt favourable) evaluation Li had to endure in the countless anti-Confucianist lampoons that hailed down on the Chinese public during the early 70s.

The book is divided into three parts: Part I is dedicated to the political background of the pro-legalist campaigns (pp.9-22), citing four other cam-