

The other central theme is the very modernity in Korean religion. The point here is the development of formal education in religious matters and the growth of a formal organizational framework, both of which were next to absent from the traditional practice of religion in Korea. Unlike the writing on Shamanism, the texts on modern religion are replete with novel, perspicacious and meaningful thought, and part of their quality is due to the fact that their authors could often draw heavily on experiences made on the spot. The argument would come down to saying that in essence the modernity of Korean religions, for the time being that of Buddhism in particular, consists in their having come closer to the Judeo-Christian tradition, which in its turn is the one that in the Occident and thus also in Occidental scholarship on religion informs the concept of religion as such. Seen in this light, one might say that it is only now that the religions of Korea have started to become religions proper. Much as the hitherto all too rash projection of a Judeo-Christian concept of religion onto religions of Korea and the Far East at large has been the cause of severely mistaken assessments, such projection is now as conducive to illuminating the embryonic "religiousness" of religions in Korea as it is with regard to what religions in Korea were like until recently. A good deal of what religion has meant traditionally would come to light by the argument on pp. 94–97, if by nothing else: the glaring disparity between religious commitment professed or claimed on the one hand and actual religious practice on the other would do away with the habit of thinking about Korean religions as "isms". Also, by way of conclusion from the articles in question, one is led to novel and hopefully more promising venues to Korean religions as well as, so one might add, to East Asian religions in general: traditional religions have been interfaced by a common set of hopes and expectations which transcend the lines habitually drawn by the educated elites to separate Confucianism, Buddhism, Taoism, Shamanism and what else from each other. In fact, such "isms", so one may proceed, have been but options, the choice among which would depend on religious socialisation and social environment no less than on mere expediency. Being conducive to such further-reaching thought may be said to rate as the main merit of the volume here reviewed in the eyes of students of religion as of Koreanologists.

Dieter Eikemeier

RAINER HOFFMANN, HU QIUHUA, *Neokonfuzianer und Sinobuddhisten. Drei Studien zur Entstehung der Lixue-Philosophie in der späten Tang-Dynastie*. (Freiburger Beiträge zu Entwicklung und Politik, 23). Freiburg i.Br.: Arnold-Bergstraesser-Institut, 1997. 291 pages, DM 30,-. ISBN 3-928597-22-1

Chinese Buddhism has recently received renewed Western scholarly attention. Based on already published studies and using a considerable number of publications issued in China the book under review is a collection of three essays focussing on the amalgamation of Buddhism and Confucianism in medieval and late medieval China. Each part contains what the authors describe as "key texts" in German translation.

Although sometimes wilful in style the study is nevertheless profound in scholarship. The first part deals with the introduction and development of Mahâyâna in China. On a few pages (p. 10–34) the authors outline the different stages from the “Xuanxue” (Dark or Profound Learning) Buddhism to the different Chinese pre-Tang and Tang schools of Buddhism, leading to the development of Chan (jap.: Zen). Attached is a translation of Zong Mi’s “Yuanren lun” (p. 35–77).

The second part sheds some new light on the debate on cosmology in the early 9th century AD represented by Han Yu, Liu Zongyuan and Liu Yuxi (p. 79–117, translations p. 118–151). Here the authors seem to be mainly interested in the formation of a specific concept of nature, contrasting it with the Western idea of mastering nature. This issue has to be taken up again on a much larger scale since the post-Renaissance concept of nature in the Western hemisphere has been reconstructed in recent times. For a further comparison the study under review will provide some important considerations from the Chinese side.

The third and last part of the book deals with Han Yu, the forerunner of what was later labeled as neo-Confucianism. Here, as in other parts of the book, the authors refer to the historical context, thus outlining a variety of aspects, intellectual as well as social and political, of medieval China, always, however, focussing on and coming back to the foundation and development of early neo-Confucianism. Here Han Yu, some of whose key texts they translate (p. 234–264), is the most important figure. – The book may be considered as a valuable contribution to the ongoing discourse of neo-Confucianism in China and the West.

Helwig Schmidt-Glintzer

MARCUS GÜNZEL, *Die Morgen- und Abendliturgie der chinesischen Buddhisten*. (Veröffentlichungen des Seminars für Indologie und Buddhismuskunde der Universität Göttingen, 6). Göttingen: Seminar für Indologie und Buddhismuskunde, 1994. VII, 238 pages, DM 42,-. ISBN 3-9803052-2-8

MARCUS GÜNZEL, *Die Taiwan-Erfahrung des chinesischen Sangha. Zur Entwicklung des buddhistischen Mönchs- und Nonnenordens in der Republik China nach 1949*. (Veröffentlichungen des Seminars für Indologie und Buddhismuskunde der Universität Göttingen, 7). Göttingen: Seminar für Indologie und Buddhismuskunde, 1998. 140 pages, DM 26,-. ISBN 3-9803052-3-6

In his *Die Morgen- und Abendliturgie der chinesischen Buddhisten* – reviewed extensively by François Picard in *T'oung Pao* 85 (1999), pp. 205–210 – Marcus Günzel presents texts for morning and evening recitation in Chinese Buddhism. The author divides his study into three parts: in the first part he describes the history of this genre, summarising earlier studies on this topic and putting his subject into a broader context. When discussing the poetological aspect of recitals by early Buddhists (p. 12) I would have also referred to Richard Bodman’s doctoral thesis (Richard Wainwright Bodman, *Poetics and Prosody in Early Medieval China: A Study and Translation of Kūkai’s Bunkyo Hiforun*, Cornell Univ. Ph.D. Diss. 1978). When the author discusses (on p. 13) the earliest extant editions of the texts for daily