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II. REVIEWS

Chinese Religions in Western Languages: A Comprehensive and Classified Bibliography of Publications in English, French and German through 1980, by Laurence G. Thompson. The Association for Asian Studies Monograph No. XLI. Tucson: The University of Arizona Press, 1985. pp. XLIX + 302.

This work is the second edition of a bibliography published in 1976 under the slightly different title of *Studies in Chinese Religion* . . . This first edition, which is now out of print, was hailed as "a major event for students of all aspects of Chinese religion" (*JAOS* 97.3.1977: 409-410). According to Tsuen-hsuei Tsien, the first edition listed more than 5,100 books and articles published from the late eighteenth century through 1970. The present edition adds a great number of items that were overlooked in the first edition and extends the coverage to 1980. It seems to contain more than 8,000 entries.

The classification is excellent and easy to use. The bibliography is divided into three major parts: I. Bibliography and General Studies. II. Chinese Religion exclusive of Buddhism (this part has 45 subdivisions). III. Chinese Buddhism (with 22 subdivisions). Lists of abbreviations and of serial sources, as well as indices of authors, editors, compilers, translators, photographers and illustrators are included.

Thompson distinguishes between religion and philosophy in China, and therefore excludes philosophical studies. Of course, such a distinction is difficult to maintain. The author himself says as much in his Foreword, where he writes: "However, because of the historical facts, the sections on Confucianism, Taoism and Lao Tzu have necessarily become all-inclusive and constitute an exception to our general principle." In a more consistent way, Thompson excludes all the foreign religions that did not become "an integral part of Chinese religion," as is the case with Buddhism. Therefore "materials pertaining to ethnic minorities and peripheral cultures" have been omitted. The Foreword gives a list of topics that are also excluded, such as the T'ai-p'ing rebellion, the question of Fu-sang, and similar items. It is recommended that this Foreword be read attentively.

(p.u.p. drop 12 points to next paragraph)

The main criticism one could express regarding the present work concerns its typography. As in the first edition, here also capital letters are never used in titles, except for the initial word or after a full stop. Thus, names of countries, townships and persons, as well as common names in German, are all without capital letters, which not only is incorrect, but also rather ungraceful.

There are more than a few misprints. One example may suffice here: all items on page 268 are referred to in the index as being on page 269, and this same page of Addenda and Corrigenda is partly useless and partly badly printed.

Notwithstanding these small blemishes, this bibliography remains an excellent piece of work and must be recommended to all sinologists and specialists in the field of religions.

Yves Hervouet

The Cycle of Day and Night, by Namkhai Norbu. Translated, edited and annotated by John M. Reynolds, Oakland, CA: Zhang Zhung Editions, 1984. 80 pages, 2 glossaries, Tibetan text, biography of the author.

The full title of the volume under consideration is: *The Cycle of Day and Night: Where One Proceeds Along the Path of the Primordial Yoga*. It is not written primarily for scholars or in a particularly scholarly manner. It consists of teachings on *rDzogs chen* meditation, along with the author's own commentary, transmitted to a group of practitioners in Massachusetts. Still, it is a valuable contribution, and both scholars and practitioners will find it informative.

In my own studies, I have always found such texts most useful in being able to formulate a more precise picture of the psychological framework that is the given basis for the philosophy of any particular school of thought. Since the philosophy is formulated by practitioners and is based on their practice, being able to understand this foundation is of considerable use. In this volume, one has a thorough yet concise explanation of the meditational system under consideration.

For those practitioners who have received the transmission of these teachings, this should well act as a guide. The various divisions of the path are treated in full and one should be able to follow them with considerable ease.