

## BOOK REVIEWS

the text and Wang Bi himself. Lynn's task is to translate the text "as interpreted by Wang Bi," and this he does, expertly. Nonetheless, well-known problems in the translation of this text into English receive inconsistent degrees of attention. Lynn nuances the term *xin* (the composite organ representing the functions of both heart and mind in traditional Chinese thought) nicely, if a little gracelessly, as "heart/mind," and in doing so, offers his non-Sinological reader a valuable insight into the difficulties of translating ancient texts. On the other hand, the term *de* ("power," "virtue," *mana*) is rendered, without explanation, as "virtue" throughout the text, in spite of compelling arguments by other scholars of the text that such monolithic translations of polyvalent terms do great violence to the work's original meanings. In general, however, Lynn renders the classical Chinese text into a graceful and dignified English prose which is somewhat reminiscent of the 1611 *Authorized Translation of the Bible*, albeit without any of the stiff or antiquarian qualities that such a comparison might suggest to the contemporary reader.

In conclusion, this is one of those translations which, while felicitous in its prose style and choice of renderings, still presents the knowledgeable teacher, student, or general reader with some grounds for objection and argument. Teachers without Sinological training may want to adopt another, less thematically narrow translation—but they will miss the opportunity to introduce themselves and their students to the work of an important interpreter of the text. Instructors who bring considerable background to their

teaching of the text should not hesitate to use this translation—but they should expect to argue with it, with possibly quite fruitful pedagogical results. ■

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## The Chinese Revolution

By Edward J. Lazzerini

WESTPORT, CT: GREENWOOD PRESS, 1999  
GREENWOOD PRESS GUIDES TO HISTORIC EVENTS  
OF THE TWENTIETH CENTURY  
197 + XIX PAGES

Edward Lazzerini's book is an important addition to the Guides to Historic Events of the Twentieth Century series published by the Greenwood Press. It provides a succinct overview of Chinese political history from the last decade of the nineteenth century to the present in a clear and crisp language which will be helpful to both students and non-specialist instructors. The author is particularly and refreshingly unorthodox in explaining Confucian China's struggle for modernization and industrialization from the perspectives of the country's internal dynamics. This indeed is a fresh interpretation of the history of the making of modern China in place of the stereotypical explanation emphasizing a cultural confrontation between the agrarian Orient and the technical industrial West.

Lazzerini studies the history of the Chinese Revolution in three phases: (1) the republican revolution (1890s to 1920s) of Sun Yat-sen, Chen Duxiu, Cai Yuanpei, and Hu Shi leading to the May Fourth Movement of 1919 and the founding of the Chinese Communist Party (CCP) in 1921; (2) the nationalist revolution, largely carried out by the Guomindang Party (GMD) founded by Sun and refined and vitalized by his protégé Chiang Kai-shek (1920s to 1949); and (3) the communist revolution of Mao Zedong followed by the founding of the People's Republic of China (PRC) on October 1, 1949.

While much of what the author observes on classical Marxism in general, and the Sino-Soviet distortions of it in particular, is interesting and innovative, the tone of his language betrays his skewed vision of communist world order. He dismisses Mao's Great Leap Forward program of 1957 as the product of a benighted and bigoted revolutionary whose initial success was predicated on his skill at mass mobilization and manipulation through a forceful imposition of personal will (voluntarism).

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The author's decision to omit discussion of such events as the Taiping Rebellion or the Boxer uprising is unfortunate. The point that needed to be made was China's tragedy in her struggle for Westernization and modernization (partly caused by her political leaders' arrogance and ignorance and partly by the humiliation of the Heavenly Kingdom)—the Center of the World, Changuo—by drug-dealing elements from the imperialist West. This national trauma so thoroughly corrupted the soul of the Chinese that a mostly generous and gregarious people perpetrated quite “un-Chinese” murder and mayhem on innocent people during the Boxer Rebellion.

Lazzerini also neglects the moot point of how, under the circumstances, Mao's CCP was perceived by the people as honest, sincere, patriotic, and pragmatic as compared to the bullying and bungling GMD. Finally, the author is somewhat overly harsh on the communists. He would have done better by consulting a few specialist works showing Marxism-Communism in the non-Western World (for example, articles by Goran Hyden).

All in all, a few shortcomings notwithstanding, Lazzerini's book may be recommended for classroom use. ■

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## Bridge to the Sun

By Gwen Terasaki

NEWPORT: WAKESTONE BOOKS, 2000  
272 PAGES

In the winter of 1930, twenty-three-year-old Gwen Harold left Johnson City, Tennessee, to visit an aunt in Washington D.C. for what she thought would be no more than two or three months. Little did she know that within a year, she would fall in love and marry Hidenari (Terry) Terasaki, a diplomat with the Japanese Foreign Office, and thus guarantee herself a “front row seat” to the approaching juggernaut of World War II.

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The Chinese Revolution had several distinct phases: the late Qing period (to 1911), the early republic (1911-16), the Warlord Era (1916-27), the Nationalist period or "Nanjing Decade"™ (1927-37), the war with Japan (1937-45) and the Chinese Civil War (1945-49). During these periods, different groups and leaders vied for control of China. To understand the nature of Chinese Revolution it is important here to go through the famous definition of Revolution provided by Mao Zedong under whom CCP (Chinese Communist Party) made the government by formally establishing the People's Republic of China. He said, "Revolution is not a dinner party, nor an essay, nor a painting, nor a piece of embroidery; cannot be advanced softly, gradually, carefully, considerately, respectfully, politely and modestly.