

civil society, the role of intellectuals, and issues of intellectual freedom and dissent as they relate to private education. The dramatic challenge to fundamental patterns in Chinese education, stimulated by the reemergence of private education, could make for a stimulating commentary on Suzanne Pepper's sophisticated analysis of the development and implementation of socialist educational ideals in *Radicalism and Education Reform in 20th Century China: The Search for an Ideal Development Model* (Cambridge, 1996). However, none of Pepper's work even appears in the bibliography.

This is nevertheless probably the most thorough and up-to-date study yet to appear on the highly significant topic of private education in China. It opens up many questions that go far beyond education itself to the future shape of Chinese society, polity, and economy. It should be of wide interest to students and scholars of comparative education, as well as those interested in contemporary China.

RUTH HAYHOE

Hong Kong Institute of Education

Rhetoric in Ancient China, Fifth to Third Century B.C.E.: A Comparison with Classical Greek Rhetoric. By XING LU. Columbia: University of South Carolina Press, 1998. xvi, 350 pp. \$49.95.

This book argues that there existed a valuable rhetorical tradition in ancient China. Chinese rhetoric did not exist as an explicit, separate discipline (as it did in Greece, at least since Plato), but it implicitly pervaded the ancient oral and written attempts to persuade an audience and influence its thought and action. The author's three main aims are: first, to open up the Eurocentric canon by introducing the Chinese domain of rhetorical awareness and practices; secondly, to analyze this implicit Chinese rhetorical tradition on the basis of various uses of and statements about language; and thirdly, to initiate a cross-cultural study of rhetoric through a comparison with Western rhetorical practices.

While conscious of the fact that a totally objective interpretation of texts is impossible, Xing Lu takes pains to avoid the dominant Western bias in rhetorical studies by a twofold focus: first on the ancient Chinese terminology and second on the historical context. Rather than using recently coined neologisms for Western rhetorical jargon, she searches literary, historical, and philosophical texts for the Chinese terms concerning speech, language, and persuasion: *yan* (speech), *ci* (eloquent statements), *jian* (admonition), *shuilshuo* (persuade/explain), *ming* (names, language, close to "logos"), and *bian* (argument, disputation, close to "rhetorike"). Insisting on the political and social contexts that have profoundly determined China's rhetorical tradition, she divides the pre-Qin period into five major periods: the Xia dynasty (twenty-first to sixteenth century), the Shang (sixteenth to eleventh century), the Zhou (1027–770), the Chun Qiu (722–481), and the Zhan Guo (475–221). The author traces the variety and evolution of rhetorical practices in these periods: from the mythical, ritualistic, political, and poetic types of discourse in the Xia and Shang to the booming concern with language by persuaders, debaters, teachers, and educated intellectuals in the Spring and Autumn and Warring States periods.

As in all books, this volume has certain minor flaws: Chinese terms are often not indicated in italics, which hinders a fluent reading; the transcription of the character *lü*—which happens to be the author's own surname—as *lu*; and the term "imperial"

is used for the preimperial period. This review focuses on two more important shortcomings.

The first is reflected in the bibliography: the total absence of Chinese books on Chinese rhetoric. The secondary literature is almost exclusively either on Western rhetoric or on Chinese philosophy. A wealth of information directly bearing on the topic is simply neglected. In his *Zhongguo xiandai xiucixue shi* (A History of Modern Chinese Rhetoric) (n.p.: Zhejiang jiaoyu, 1990), Zong Tinghu mentions 317 Chinese monographs on rhetoric published between 1905 and 1980. (For a discussion of some books and journals, see Christopher Harbsmeier, "Chinese Rhetoric," *T'oung Pao* 85 [1999], pp. 114–26). None of them is mentioned in Xing Lu's work. One is tempted to attribute this absence to the author's conscious decision to avoid studies inspired by the Western approach as suggested by the current Chinese neologism for rhetoric, namely *xiucixue*. But this is not the case: as Harbsmeier (p. 119) points out, some Chinese scholars of *xiucixue* have opposed the dominant Western approach of "cutting one's own feet to fit other people's shoes" and have developed categories of ancient Chinese rhetoric on the basis of Chinese texts. In order to construct a firm bridge between the Western and Chinese rhetorical traditions, this field of study should be taken into account.

A second and more problematic point is the author's lack of interest in the dates and nature of the sources. Ancient texts are treated as homogeneous and neutral sources for the times on which they report, as if the time of recording itself were totally irrelevant to the content and message of the texts. For example, the Xia dynasty is described on the basis of later mythologies (p. 46). The *Tang shi* chapter of the *Shang Shu* recording a speech attributed to the first Shang emperor is used as an obvious illustration of the Shang dynasty (p. 50). The *Shang Shu* and *Shi Jing* are in their totality considered pre-Confucian texts (p. 229). "Historians and literary critics generally agree that [they] were written during the Zhou dynasty and edited by Confucius during the Spring and Autumn period" (p. 95). The essays called *Dengxizi* are attributed to the historical Deng Xi of the sixth century B.C.E. (pp. 130–35). Although Xing Lu knows the controversies about the unity of the *Zhuangzi*, "for convenience," she treats "Zhuangzi as the author of the whole text" (p. 322). For the same reason she retains the traditional view about ancient texts and authors without any further justification. This is all the more regrettable because of the importance that this book claims to attribute to the political and social context of the sources.

This book certainly also has its strengths: its general approach, its analysis of particular chapters, and its synthetic force. The implicit rhetorical characteristics of ancient Chinese texts and their explicit views on language and persuasion constitute a very interesting approach to the corpus of pre-Qin texts. The chapter on Hanfeizi, more particularly on his rhetorical perspectives (pp. 272–83), is an inspiring analysis of the psychology of persuasion. Finally, the comparisons between ancient Greece and China at the end of most chapters are clear and instructive. Xing Lu's work on ancient Chinese rhetoric certainly is an inspiring book.

CARINE DEFOORT
Katholieke Universiteit Leuven

Sugar and Society in China: Peasants, Technology and the World Market. By SUCHETA MAZUMDAR. Cambridge, Mass.: Harvard University Asia Center, 1998. xx, 657 pp. \$49.50 (cloth); \$10.95 (paper).