

include such matters as the rise and development of shamanism out of ancestor worship (a point, among others, sharply questioned by Roux), descriptions of the nature and function of certain rituals, and discussion of religious objects, locations, and the like.

The translation is sound, although just close enough to the German to be uncomfortable reading in English at times. Some technical terms inevitably cause problems because many are vague to begin with. One instance in which the English translation becomes misleading is in "Steam Tngri" for "Dampf Tngri," itself a translation of Mongolian *aγur tngri*. The word *aγur* has a wide range of meanings and probably has more to do with atmosphere or weather in this context than with steam (cf. the Chinese translation of *aγur* as *qi*—vapor, breath). The two typographical errors I noticed are on page 78, *usum*, which should be *usun*, and page 115, where the date in item 29 should be 1963. Also the capitalization and italicization of Mongolian transcriptions are inconsistent, which is not so in the original. These are not great flaws, however, and this translation is most welcome.

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The Life and Thought of Li Kou (1009–1059). By SHAN-YÜAN HSIEH. San Francisco: Chinese Materials Center, 1979. viii, 228 pp. Notes, Bibliography, Glossary included with Index. N.p.

Shan-yüan Hsieh's *The Life and Thought of Li Kou (1009–1059)* is the first intensive study of this Sung political thinker and social critic. Hsieh has taken a "conventional" approach in carefully analyzing the structure, content, and sequence of Li's philosophical writings collected in his *wen-chi*. Furthermore, Hsieh has constructed a framework for his study by drawing parallels between Li's works and those of the classical period: the *Analects*, the *Mencius*, the *Hsün Tzu*, the *Book of Lord Shang*, and the *Han-Fei-tzu*. This framework, couched in Confucian versus Legalist terms, is then extended to discuss Wang An-shih and the connection between Li and Wang.

Hsieh's conventional approach significantly enhances our understanding of Li Kou's works and times. After a chapter providing a fairly detailed sketch of the achievements and problems of the early Sung, Hsieh methodically works through the corpus of Li's major essays. Summaries of the contents of each essay are provided. The date of each essay is given, and considerable Sinological work was required to establish the dating of at least two of the essays. Charts set forth the number of words (characters) employed, the average length, and the longest and shortest essays within each major essay. This rigor also characterizes the biography of Li and the discussion of Li's ideas.

Hsieh's conventional approach however, occasionally entails areas that are not made fully clear. For example, his point that three-fifths of the themes in "On the Rituals of Chou" were repetitions of earlier essays is established by careful reading and presented in a checklist chart. Upon such bases, Hsieh concludes that Li suffered a loss of originality after 1036 at the age of 27. But then, Hsieh goes on to deal with the period after 1036, which is important because Li began to attempt to synthesize points of Legalism into his Confucian political ideology. It was this synthesis that Hsieh credits with being a "point of reference" (p. 101) for his social criticism. This is a matter of consequence because Hsieh demonstrates that Li Kou as a social critic

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