

REVIEWS

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This volume, more so than any other book in a Western language, conveys the experience of reading Chinese-language scholarship to readers who cannot read Chinese. To tell the truth, it is even more informative than reading an article in Chinese because of the thorough annotation provided by the editors.

With footnotes on the bottom of each page, both the running text and the notes provide Chinese characters for people, place names, and terms. The 42-page bibliography gives the pinyin romanization, characters, and the English translation of every book and article title, while the 33-page index includes personal names, place names, and terms. The index also cites all primary sources (by their English title, with cross references from the pinyin) so that one can quickly locate all the essays citing a particular source. The scholarly apparatus is impeccable – which means that, in addition to the value of the essays, the book serves as a first-rate English-Chinese dictionary to the field of Inner Asian history.

This volume contains 15 essays that originally appeared in Chinese: one on the Turks (Wu Yugui), three on the Sogdians (Jiang Boqin, Zhang Guangda, Rong Xinjiang), three on the Kitan (Wang Xiaofu, Liu Pujiang and Kang Peng, Cai Meibiao), six on the Mongols (Yekemingghadai Irinchin, Zhou Qingshu, Han Rulin, Chen Dezhi, Liu Yingsheng, Luo Feng), one on Xiongnu titles (Luo Xin), one on the Manchus (Yao Dali).

Because the first four articles will be of greatest interest to readers interested in the Silk Road, this review will focus on these, and highlight a few discoveries that have been made since these essays were first published in Chinese.

Two of the authors, Zhang Guangda and his student Rong Xinjiang, have published widely on Silk Road topics in Western languages and are well known to readers of this journal. Zhang Guangda's essay, "The Nine Zhaowu Surnames (Sogdian) in the Six Hu Prefectures and Other Places in the Tang Dynasty," published in 1986, is a remarkably prescient study of the Sogdians, the people who originally lived in the vicinity of Samarkand, before Chinese archeologists began to discover their tombs in different Chinese cities and before the resulting boom in Sogdian studies. Characteristically, Zhang's first footnote on the Sogdians cites scholarly work in Chinese and Western languages, as he is one of the few Chinese scholars in his generation (those who received their undergraduate degrees after World War II) who consistently reads the work of foreign scholars (this article cites research in Arabic, English, French, German, Japanese, and Russian). The essay stands as a good introduction to the Sogdians, particularly the Six Hu Prefectures in the Ordos, where many Sogdians settled, and to other settlements as well. Zhang published his study before the important discovery by the Japanese scholar Yoshida Yutaka, "On the Origin of the Sogdian Surname Zhaowu and Related Problems," *Journal Asiatique* 291, nos. 1-2 (2003): 35-67. There, Yoshida demonstrated conclusively that the meaning of *zhaowu* was "jeweled," and that *zhaowu* is most likely the Chinese transcription of the Sogdian word **camuk*.

Rong Xinjiang originally presented "The Religious Background to the An Lushan Rebellion," in 1996 and revised it for this volume. A key passage from *The Factual Traces of An Lushan (An Lushan shiji)* shows that An's Zoroastrian background shaped his relations with his Sogdian followers:

Whenever merchants came to him An Lushan would sit on a large couch wearing foreign clothes, and he would burn incense and set out precious treasures, and command 100 foreigners to serve him on his left and right. The assembled foreigners surrounding him bowed down to him and supplicated themselves asking for blessings from heaven. An Lushan grandly set out livestock for sacrifice, and all the magi would beat drums, sing and dance, which went on until dusk when all dispersed.

This passage indeed constitutes clear evidence of An's religiosity, which earlier Marxist historians often overlooked. Rong is a master of collecting vast amounts of data and presenting them clearly; this article gives capsule biographies of 28 of the leading rebels, many of whom were Sogdian. It also surveys the evidence of Zoroastrian temples throughout China during the Tang.

The Zhang and Rong articles represent the type of Chinese article that draws on a deep source base to present an overview of a broad topic, whether of Sogdian settlement or belief. The two articles by Jiang Boqin, a historian at Zhongshan University in Guangzhou, and Wu Yugui, a historian based at the Institute of History Studies at the Chinese Academy of Social Sciences, typify a very different type of article that explicates a single document, often a handwritten document found at Turfan posing multiple Sinological challenges: the author has to decipher each character, correct any mistaken characters, identify the people mentioned, and – most important of all – situate the document in a larger historical context.

Wu Yugui's "Turks in the Gaochang Provisioning Texts," (1991) examines six undated texts, dating between 591 and 632, and all listing envoys and refugees and the provisions given to them by the Gaochang Kingdom, which ruled Turfan from 500 to 640. Wu Yugui, one of China's leading experts on the Turks (in Chinese, Tujue), identifies three kaghans mentioned in the texts and explains what is known of them from Chinese sources. He also documents the marriage relations between the Gaochang Kingdom and the Turks. Apart from a handful of inscriptions, sources in the Turkic languages are scarce, and the Chinese documentary record, particularly in the dynastic histories, is especially informative. The years at the end of the sixth and the beginning of the seventh century were a particularly confusing period when kaghanates split into different groups. It is a very important period, too, in Chinese history: the Sui dynasty (589–617) took power and fell to the Tang forces. Anyone who has tried to make sense of these events will be very grateful for Wu Yugui's clear exposition.

Jiang Boqin's "The Chinese Persia Expeditionary Force as Referenced in the Turfan Documents," (1986) examines two documents closely: one found by Aurel Stein and previously studied by the French scholar Henri Maspero, and one found at Turfan by Chinese archaeologists in 1964. The first document is from the leader of the army to the emperor, while the second concerns a single enlisted man who fell ill and requested leave. Jiang uses these two documents to clarify what happened after the fall of the Sasanian

empire to caliphate armies in 651 when the Tang extended help to the deposed royal family. Artfully he draws on the official histories to locate the armies and identify their leaders (he is unable to find the name from the Turfan document in the official sources) and to date them to the late 670s. His most important contribution is to show that the Tang actually dispatched troops from Turfan to Sūyāb, in modern Kyrgyzstan where they had to fight the Western Turks; from there, the hope was that the deposed Iranian royal family would lead the army through Afghanistan and take back the throne. In actuality, of course, they never succeeded.

These essays all display the strength of evidential scholarship, to use Benjamin Elman's translation for *kaozheng*, the detailed textual studies done by traditional Chinese scholars, as it is practiced in the twentieth century. The authors write for other experts; they assume interest in their topic, and they focus on specific details that illuminate larger issues, which they do not always address directly. The essays are of enormous value to anyone working on related topics, and the high level of the translations and annotations in this volume grant everyone full access to a representative sample of Chinese scholarship. This sample shows why Chinese scholarship is so important and so worth reading – which was, of course, one of the editors' goals in producing such a volume.

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