

academic terms. Nonetheless, all have contributed very solid studies that actually do mostly pertain to issues of transmission and identity within the umbrella called Daoism. Earlier volumes were more typical of twentieth-century European sinology (i.e., textual and/or historical studies with a somewhat antiquarian take), sometimes very preliminary in their conceptualization or execution. This volume's chronological range is broader, and the contributions are more "finished," though all the Western contributions (except Reiter's own and one by Paul Katz) remain immovably on first-millennium topics. Stephen Bokenkamp's "Transmissions of a Female Daoist: Xie Ziran (767–795)" is a welcome addition to the still-miniscule body of scholarship on the many women of premodern Daoism. Like the rest of this series (and Reiter's own books published in the same series in 2007, 2010, and 2013), this splendid contribution belongs in all academic libraries.

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THE SHAMAN AND THE HERESIARCH: A NEW INTERPRETATION OF THE LI SAO. By Gopal Sukhu. Albany: State University of New York Press, 2012. Pp. 265. \$80.00.

Integrating decades of work on the shamanic poem *Lisao* (The Sorrow of My Departure), contained in the third-century BCE collection *Chuci* (Elegies of Chu) and attributed to Qu Yuan, this book examines the text on a number of different levels and provides a new translation with ample annotation. It consists of eight analytical chapters examining the early transmission of the text and its Han dynasty commentaries as well as the role and vision of the shaman as its cultural background. It also discusses the floral imagery in the text in a further exploration of the shamanic world at the time and offers two chapters on specific issues of philosophy, relating the *Lisao* to various other philosophical works of the time and tracing complex concepts in their cultural context. A special section is dedicated to the shaman's journeys, examining the various gods and spirits the protagonist encounters and relating them to recent archaeological finds. The book is extremely well researched and meticulous in execution; it represents a new height of interpretation and cross-disciplinary evaluation of an essential classic of ancient Chinese poetry. Every institution of literature and Chinese studies should have it on its shelves.

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Buddhism

ZEN BUDDHIST RHETORIC IN CHINA, KOREA, AND JAPAN. Edited by Christoph Anderl. Leiden: Brill, 2012. Pp. xvi + 473; illustrations. Cloth, \$166.00.

This edited volume aims to redress a lacuna in Chan/Sōn/Zen scholarship that has often overlooks the structure and function of rhetoric and linguistics. Each of the essays in this volume carefully analyzes concrete linguistic devices at specific times and occasions in the larger sociopolitical, doctrinal, and sectarian contexts. As with many edited volumes, the quality of the essays is uneven. For example, a couple of the essays appear to be rehashed from already published works to fit the aims of this volume. The volume also needs better copyediting; there are several typos and awkward passages. Nevertheless, several of the essays reveal new insights. Those worth noting are as follows: C. Harbsmeier shows that many linguistic and rhetorical features found in Chan texts can actually be traced back to *avadāna* literature. H. Eifring shows how Ming-Qing literati retroactively linked famous Tang poetry, originally unaffiliated with Chan, to become "Chan poetry," highlighting the use of rhetorical devices that supposedly create an impression of unrestrained and liberated mind. W. Bodiford historicizes how medieval Zen monks devised a specific Sino-Japanese style of Zen expression to process the large amount of Chan nomenclature transmitted to Japan. He shows how Zen was immersed in creating and learning this language, instead of being free from it. S. Heine demonstrates how vernacular language was used as a means for Dōgen to challenge his illustrious predecessors. Yet his rhetorical "transgression" was a means of transmitting his spiritual authority and sectarian identity. C. Anderl analyzes late Tang Dunhuang manuscripts and shows how Chan's appropriation and redefinition of key Buddhist terms in unusual syntactic and semantic environments in different periods of its history led to the emergence of specific Chan genres and rhetorical devices, which catered to the educated elite. This volume is for specialists, and is a welcomed edition to Zen studies.

Jimmy Yu
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BRAINS, BUDDHAS, AND BELIEVING: THE PROBLEM OF INTENTIONALITY IN CLASSICAL BUDDHIST AND COGNITIVE-SCIENTIFIC PHILOSOPHY OF MIND. By Dan Arnold. New York: Columbia University Press, 2012. Pp. xii + 328. Cloth, \$50.00; paper, \$27.00.

This book is a milestone of cross-cultural philosophy. Its concern is intentionality or meaning; its target is reductionist accounts that would explain intentionality in terms of non-intentional, causal relations. The cognitive science theory of the mind as a computer provides one version of reductionism. Dharmakīrti, the Indian Buddhist philosopher, provides a different version. Both versions share the same basic flaw, which is to suppose that the conceptually structured, reason-giving practices of persons can be explained in impersonal, non-conceptual, and purely causal terms. Arnold uses arguments derived from Kant, W. Sellars, and J. McDowell to show that our conceptual cognition

cannot be explained in causal, impersonal terms, but instead must be seen as *sui generis*. He also deploys three Indian arguments. Using the Śaiva philosopher Bhaṭṭa Rāmakaṇṭha, he argues that cognition requires a unifying subjective perspective, and so cannot be strictly impersonal and momentary. Using the Brahmanical tradition, Pūrva Mīmāṃsā, he argues that linguistic intentionality is constitutively social and is a condition of possibility for individual thought, and therefore cannot be logically or historically derived from conventions set up by individuals lacking linguistic capacities. Using Buddhist Madhyamaka thinkers, Arnold argues that persons and their conceptual practices are not eliminable from an understanding of the world. The result is a powerful philosophical synthesis that deserves careful reading by philosophers, cognitive scientists, and religious scholars alike.

Evan Thompson

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EVO ŚUYADI: ESSAYS IN HONOR OF RICHARD SALOMON'S 65TH BIRTHDAY. Edited by Carol Altman Bromberg, Timothy Lenz, and Jason Neelis. *Bulletin of the Asia Institute*, 23. 2009. N.p.

This impressive collection of essays from some of the best scholars of early Buddhist Studies, Indic Philology, Middle Indo-Iranian linguistics, Indic paleography and epigraphy, Gandhāran Studies, and related fields is a rare scholarly treat in a publishing climate that has made the *festschrift* a dying art. That senior scholars like Peter Skilling, Stephanie Jamison, Robert Brown, Mark Allon, Seishi Karashima, Gregory Schopen, Paul Harrison, Ludo

Rocher, and Rosane Rocher contributed to this text speaks to the impact that Richard Salomon has had on numerous fields and to his role as a nurturing teacher. These scholars and many others offer original essays on subjects ranging from the “The Foolish Cat and the Clever Mouse: Another Parable from an Unknown Story Collection” (Jens-Uwe Hartmann) to “The Garuda and the Nāgi/Nāga in the Head-dresses of Gandhāran Bodhisattvas” (Juhung Rhi), to “Making Wine in Gandhara under Buddhist Monastic Supervision” (Harry Falk), to “School Affiliation in an Early Buddhist Gāndhārī Manuscript” by Salomon’s long-term colleague at the University of Washington, Collett Cox. Early and mid-career scholars like Stefan Baums, Ingo Stauch, Dan Boucher, and Andrew Glass also contribute to the volume and write on Buddhist texts, inscriptions, and the rise of the Mahāyāna. The introduction to the collection reveals Salomon’s care in cultivating a new generation of scholars of early South Asian Studies in that it is written as a series of personal reflections by three of his students—Timothy Lenz, Andrew Glass, and Jason Neelis. The most important contribution this collection makes is noted by a personal reflection by Salomon’s colleague of 35 years, Michael Shapiro. He writes that Salomon is “a person with interests that sit at what I see as the intersection of language and physical realia.” Indeed, Salomon’s own numerous publications and his role in fostering the massive British Library/University of Washington Early Buddhist Manuscripts Project has brought the study of texts and material culture together in creative and field-changing ways. This volume is highly recommended.

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