(An) was the son of a *hu*[10] father and a Türk mother, while Han was son of a Türk father and a *hu* mother, they should become close. Han rebuffed An, rather rudely, which angered An.[11] (Later, after he had risen in rebellion, An took Han prisoner, and he was subsequently killed by An's son). This actually partly contradicts Dr Chen, who states that Geshu Han was "of 'pure' Türk background". More importantly, the only sources Dr Chen cites here are Chinese.[12] Any of his readers without a good knowledge of Classical Chinese will therefore be left in the dark. It is a pity, too, that the publishers were unable to include any Chinese characters in this book.

Despite such flaws, however, this is a fascinating work. The claims that Dr Chen makes may quite often be of dubious validity, but they are undoubtedly interesting and they certainly deserve serious consideration. He is undeniably correct to point out the 'barbarian' background of the Tang imperial family (pp. 4 – 8), and I fully agree with him that the contribution of peoples such as the Tuoba to the development of China was pivotal. It may be remarked that it is by no means necessary to claim Central Asian ancestry for Bai Juyi in order to demonstrate the importance of Central Asians, and other 'barbarians', in Tang China. The historical records of the period are replete with mentions of Turkic peoples, Sogdians, Tibetans, and even Arabs and Persians. This book will probably not be easy reading for anyone who is not a specialist in the history of China during the period from about AD 200 – 900. Nevertheless, it deserves to be read, for it raises fundamental issues, that have profound implications for the entire political and cultural history of China – and of the Chinese people – from that period to the present day. <s.g.haw@wadh.oxon.org>

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Witchcraft and the Rise of the First Confucian Empire. By Liang Cai. pp. 288. Albany, State University of New York Press, 2014.
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This book addresses one of the key questions in the history of Confucianism in China: at what point during the course of the Han dynasty did this system of thought achieve elevation to the position of state orthodoxy? Although for many centuries it has been customary to claim that this occurred during the reign of Emperor Wu of the Han dynasty 漢武帝 (r. 141–87 BCE), the answer to this question is in fact far from straightforward, given that the major source of evidence— the *Shiji* 史記 or *Records of the Grand Historian*— is profoundly flawed. One chapter, the "Basic Annals of Emperor Wu" (*Xiaowu benji* 孝武本紀) is known to be a later interpolation; the account given here of the position of the Confucian element within his government can be dismissed as fictitious. Meanwhile, the "Collective Biographies of the Confucian Scholars" (*Rulin liezhuan* 儒林列傳), provides a highly specious argument, designed to suggest that far from being a small and disunited group during the early years of the Han dynasty and past the reign of Emperor Wu, Confucian scholars or Ru in fact formed a strong and well-organized faction at court. As noted by the author, in recent years a number

[10]胡. In the case of An Lushan, it certainly means Sogdian, but, at this period, it more generally referred to Central Asians of Eastern Iranian or Indo-Iranic type.

[11]Liu Xu 劉昫, et al. (eds), *Jiu Tang shu* 舊唐書, 16 vols. (Beijing: Zhonghua Shuju 中華書局, 1975), vol. 10, *juan* 卷 104, p. 3213.

[12]The *Old History of the Tang Dynasty* (*Jiu Tang shu*) and the *Comprehensive Mirror for Aid in Government* (*Zizhi tongjian* 資治通鑒).

of different scholars in China and Japan have examined all surviving documentation concerning the backgrounds of senior Han dynasty officials and have universally come to the conclusion that prior to 87 BCE the Ru represent a heterogeneous minority within the government of the Han dynasty. The Ru neither held significant positions of power nor were they able to assert any form of collective identity. However, the full implications of this have not been explored in previous scholarship.

Liang Cai's revised history of the Ru during the Han dynasty focuses specifically on the horrific events of the witchcraft scandal which engulfed the court during the later years of the reign of Emperor Wu, specifically the period 92–87 BCE. The argument made here is that during this period enormous damage was inflicted upon the hereditary elite (who had hitherto held all the most senior government offices and held a stranglehold over appointments), with literally thousands of people being tortured to death because they were suspected of complicity in attempts by senior members of the ruling house to murder the emperor by shamanic techniques. (The degree to which the witchcraft trials were an attempt by the emperor to get rid of the hereditary elite remains controversial: while he may have initially intended to use this issue as a means to assert his authority over his restive children, in particular the Heir Apparent, it would seem that the situation quickly spun out of control as more and more people were accused of treasonous plots). What the author demonstrates, however, is that there was a significant change in the makeup of the government in the wake of these events; after the witchcraft scandal, the hereditary elite no longer dominated the court and for a very simple reason: they no longer survived in the necessary numbers. Effectively, the entire ruling class of the Han empire had perished in Emperor Wu's dungeons and prisons.

In the immediate aftermath of the witchcraft trials, power in the government rested largely in the hands of Huo Guang 霍光 (d. 68 BCE), an imperial affine. It is the contention of Liang Cai that it was under the auspices of Huo Guang that the Ru were able to achieve preeminence at court; they presented themselves as well-trained and highly competent administrators and somebody still had to do the work, even though the people who had governed Han China for the previous one hundred and thirty years were dead. The author suggests that the Ru were deeply concerned lest they should be seen as having in some way taken advantage of the horrific witchcraft trials to come to power; it was for this reason that the official histories came to emphasize that they had already begun to dominate the government during the earlier part of the reign of Emperor Wu, thus severing the historical link between their rise and the deaths of so many innocent people. The elevation of Confucianism to the level of state-sponsored orthodoxy can thus be seen as an accidental side-effect, with the Ru achieving lasting political power and importance only through a completely unrelated series of events culminating in the murder of those who would otherwise have confined them to minor roles in the bureaucracy of the empire.

The timeline for these events provided by *Witchcraft and the Rise of the First Confucian Empire* is highly persuasive and the conclusions drawn from this evidence are unlikely to be seriously challenged. The same is not, however, true of the author's suggestion that the image of Confucius as the "Uncrowned King" (*suwang* 素王) was largely a late Han dynasty creation. A large number of ancient texts, both within the transmitted tradition and those excavated from dated contexts, testify to the importance of Confucius within late Warring States era and early Han dynasty thought. Indeed, it sometimes seems that he was being used as a kind of harbinger of the unification of China that was finally achieved in 221 BCE. Where a political figure— particularly one associated with one of the major states of the era immediately prior to the unification— would have been unacceptable to many people, an individual like Confucius who came from a relatively powerless state (and one which had ceased to exist in 249 BCE) could serve as a link between many disparate groups. This can be seen in the vast body of apocryphal stories which emphasize his extensive travels and vast store of knowledge; through Confucius' wisdom the Chinese world could be bound together, presaging the way in which these same lands would become one country after the First Emperor achieved political unification by force.

Through a detailed analysis of the surviving textual evidence, *Witchcraft and the Rise of the First Confucian Empire* provides a powerful image of the destruction of one order in the last years of the reign of Emperor Wu and the creation of a new elite under Huo Guang. Though these events have already been the subject of at least one detailed English-language study (*Crisis and Conflict in Han China* by Michael Loewe), the narrower time-frame and more focused narrative in Liang Cai's study provides an even more powerful picture of the enduring aftermath of Emperor Wu's witchcraft trials.
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The Princeton Dictionary of Buddhism. By Robert E. Buswell Jr. and Donald S. Lopez Jr. pp. 1265. Princeton and Oxford, Princeton University Press, 2014.
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This dictionary provides encyclopaedic coverage of the most important terms used across six canonical Buddhist languages and associated traditions: Sanskrit, Pāli, Tibetan, Chinese, Japanese, and Korean. Following the convention of the academic discipline of Buddhist Studies in Europe and North America, it uses Sanskrit in the main entry headings. The more than 5,000 entries are arranged according to the English alphabetic sequence. Also included in the book are cross-references, an appendix showing Asian historical periods, a timeline of Buddhism, maps, and lists of Buddhist doctrinal categories.

The majority of the dictionary entries fall into five broad subject areas: 1. the terminologies of Buddhist doctrine and practice; 2. the texts in which the principal teachings are recorded; 3. names of individuals, both human and divine; 4. names of places, such as sacred mountains and monasteries; and 5. the major schools and sects of the various Buddhist traditions. Each of the main entries offers both a brief definition and a short essay on the extended contents of the items covered.

One shortcoming of this book is that it does not include textual references and relevant bibliography to indicate the source of the contents of any given entry. Presumably, the dictionary reflects the compilers' own scholarly judgments regarding the various Buddhist traditions. The reader is not enabled to check the accuracy of the information supplied, to seek more comprehensive coverage of a chosen topic, or to explore further the explanations offered.

This Dictionary of Buddhism nevertheless deserves recognition as a highly useful and worthwhile contribution to the field. Its breadth of coverage and its clear and convenient style of presentation make it a valuable reference source for researchers, teachers, and students in Buddhist Studies, and for more general readers as well. mchoong@une.edu.au

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Lost Colony: The untold story of China's first great victory over the west. By Tonio Andrade. pp. 431. Princeton, Princeton University Press, 2011.
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In 2011, The Republic of China (ROC) celebrated its centennial in Taiwan. Often dubbed Taiwan's 100th anniversary, many have argued that the island's history not only precedes this by more than 30,000 years, but has also been characterised by its very autonomous nature. That is, in terms of Chinese