translations of the gospels, but the falling levels of spoken Manchu in China, alongside the ever more tenuous position of the imperial dynasty during the latter nineteenth century, reduced Western fascination with the learning of Manchu. By the early twentieth century, even dictionaries in Chinese were hard to come by. Republican scholars relied largely on relics from the Qing period.

Norman's *Comprehensive Dictionary* is a no-nonsense tool for translating romanized (Möllendorff) Manchu into English, prefaced by Mark Elliott, David Prager Branner (in his function as editor) and Norman himself, and completed by the author's guide to written Manchu. The lexical section is organized according to the Latin alphabet, with glyphs of Manchu script (in their initial, medial and final position variants, if extant) next to the relevant letter. Some 40 per cent of the dictionary's entries contain extended explanations, in particular if customs specific to the Jürchen or Qing institutions are concerned. An example for the former is *forontu kara* – "black horse with curly hair on the belly", or *takciha filan* – "wooden bow without a horn covering", *ufuhu wehe* – "pumice, a very porous stone found in streams and that can be used for dressing sable hides", *heheri madaha* – "'the palate has swollen' (a sign of sickness in cattle)"', *faksikan i forgošome fiyelembi* "to do a skilful turn at trick riding" – in addition to a host of other terms denoting the features of horsemanship and Manchurian nature. Laudably, Norman paid particular attention to entries relating to fauna and flora, almost always translated into both English and Linné's Latin nomenclature. As to the latter, administrative Qing terms such as *tacikūi baita be kadalara hafan i yamun* – "office of the provincial director for education" are provided with the concomitant Chinese characters (here: 學政衙門), where possible with a reference to Brunnert and Hagelström's post-mortem (1912) classification of Qing offices. Less bureaucratic dynastic rituals, such as the "closing of the gates of the Forbidden City" – *fancabumbi* are also recorded with an eye for minute detail. In many other instances, Norman's grasp of human nature shines through, e.g. in *fiyanggūšambi* – "to behave like a spoiled child", *yadan* – "sapped of enthusiasm, lacking in confidence" or in *nerebumbi* – "to blame an innocent party". The "New Norman" has, despite its significantly increased volume, occasional lacunae, and should therefore be used in conjunction with recently published Chinese dictionaries, e.g. 新滿漢大詞典 / *Iche manju-nikan gisun kamchibuha buleku bithe* (New Comprehensive Manchu-Chinese Dictionary, 1994), ed. Hu Zengyi 胡增益, if an in-depth analysis of certain terms is required.

To sum up, Norman's lifetime work is a valuable addition to the already existing Manchu language tools, which will be greatly appreciated both by the Manchu veteran as well as by new generations of students. The only sour aftertaste that remains is that Jerry Norman, a mere five days following the final proofing of the *Dictionary*'s manuscript, passed away. Norman's honorific Manchu name was *Elbihe* – "*Nyctereutes procynoides*: raccoon dog" (cf. page 93).

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DAVID W. PANKENIER:
Astrology and Cosmology in Early China: Conforming Earth to Heaven.
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David Pankenier's work is the first monograph-length study in a Western language of Chinese archaeo-astronomy. Working primarily from archaeology, myth, comparative anthropology, and scant evidence from later textual sources, Pankenier's focus is the pre- and early-historic periods, though where he does venture beyond the third century BC (esp. chapters 10, 11, and 14) he proves himself a competent historian to boot. A reworking of his articles from the past decades, this volume synthesizes the highlights of Pankenier's long career with the newest source materials and scholarship providing the reader, as per the author's intent, with an excellent introduction to the field.

The book is divided into fourteen thematic chapters (twelve of which derive from earlier publications) and capped by an introduction, epilogue, and appendix translation of the *Grand Scribe's Records*' "Treatise on the Celestial Offices". Along the way, Pankenier manages to treat every major topic within Chinese archaeo-astronomy: the Taosi neolithic "observatory" complex; the mythology and astro-meteorological imagery of dragons; the cardinal orientation of cities and tombs; celestial gods and the cultural symbolism of the polestar and Northern Dipper (UMa); the sighting of out-of-sight points via other stars; the use of poorly- or unattested instrumentation; Yi ethnoastronomy; the *zhen* "divination" – *ding* "settle" – *ding* "tripod" – *zheng* "statecraft" word family; the origins of writing; portent astrology; astrological city planning; the *mingtang* "Luminous Hall" ritual complex; the locating of elements of Chinese mythology in the sky, and *vice versa*; and classical Chinese notions of time, causality, fate and the cosmos. While its length, price and rigour identify this as an academic oeuvre, the eschewal of the Chinese language, the inclusion of boxed-off keys, asides and glossaries, and the reliance on theory, Western-language scholarship, and cross-cultural comparison suggests that it is intended for a broader audience of scholars than sinologists alone.

Pankenier's work is something of an answer, or companion volume, to Sun Xiaochun and Jacob Kistemaker, *The Chinese Sky during the Han: Constellating Stars and Society* (Leiden: Brill, 1997). The author's central thesis, true to both legend and the writings of Mircea Eliade, is that the Chinese built their civilization from celestial archetypes rather than, as Sun and Kistemaker argue, *vice versa*. He presents a full accounting of early emperors' directives to model the features of their capitol (Xianyang/Chang'an) upon celestial archetypes, for example, and the case for the astral inspiration of myths and mythic creatures, specific character forms, and even writing and the imperial model itself. Throughout, Pankenier gives particular emphasis to the constitutional role he argues that three five-planet conjunctions occurring in 1953, 1576, and 1059 BC played in the formation of Chinese traditions of political history and philosophy. The reader is left with the impression that the planetary conjunction offers us a key by which we may unlock the very meaning and *telos* of East Asian civilization: the author not only frames the historical period as a series of such conjunctions (205 BC, AD 750, 967, and 1524), he ends the book with an apocalyptic prophecy for the People's Republic of China slated for September 2040. Lest too absolute a distinction be drawn between his and Sun and Kistemaker's approach, of course, it is important to note that Pankenier tempers his message, in chapter 7, with a nuanced discussion of the tautological nature (i.e. social construction) of celestial archetypes and, in chapter 10, the counter-example of how celestial geography was made to accommodate the expanded ken of empire.

From the perspective of a historian, this book's main demerit is that, by the very nature of archaeo-astronomy, its criteria of argumentation are somewhat free and loose. For example, Pankenier makes a sweeping conclusion about "the kinds of temporal awareness in daily life" based on one anecdote concerning one non-elite man in the sixth century BC as written by and for elites in a layered and problematic text dating to the fourth century BC or later (pp. 354–5). Furthermore, we often find

the author declaring what pre- or early-historic actors *must have* done, seen, felt, meant, thought, or concluded while, at the same time, wondering to himself why evidence is either in short supply or in conflict with the self-evident – e.g. "These massings of planets ... would surely have impressed observers throughout the ancient world, although no other ancient records of their sighting from either Egypt or Mesopotamia have so far been found" (p. 195) – and rejecting contradictory declarations by other scholars as simply "subjective" or "overstated" (e.g. pp. 61 n.45, 75 n.62, 106, 159 n.23, 206 n.28, 337–40, 379).

From the perspective of a historian of astronomy, there are elements of this book that stand out as grossly outdated. Amidst discussion of divination, iconography, funerary culture and astral lore, for example, the author frequently pauses to arbitrate on what is and is not "science" (e.g. pp. 5, 28–9, 57, 157, 217, 254, 301). Throughout his work one also sees an uncritical reiteration of the old sinological axiom that the astral sciences were practised by a small guild/cabal of professionals in secret government laboratories (pp. 246–51, 300, 422) – a yarn which has, in the last two decades, been thoroughly refuted and which, even more to the point, contradicts the author's own statements concerning universal access to and knowledge of seasonal indicators (pp. 95, 154, 257), the popular currency of omenology (pp. 311–3), and indeed the very existence of the wealth of archaeological materials that are the subject of his study in the first place.

Of course, to hold a book like this by the standards of another field is not only unfair, it misses the very point: it is interpretive, and it is speculative, but there is an elegance to the hubris with which this book weaves together six millennia of history, prehistory and future and, so too, an infectiousness of the beauty and imagination that brims from its every page.

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BERNARD S. SOLOMON:
On the School of Names in Ancient China.
(Monumenta Serica Monograph Series LXIV.) 161 pp. Sankt Augustin: Institut Monumenta Serica, 2013. €35. ISBN 978 3 8050 0610 1.
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This study of two of the key groups of texts derived from the School of Names, one of the many branches of philosophical learning that, flourishing in the centuries prior to the unification of China in 221 BCE, represents the culmination of many years of research. Professor Solomon provides an extremely detailed linguistic analysis of first the paradoxes of Huizi cited in the *Zhuangzi* and then five selected chapters of the *Gongsun Longzi*. (It is not entirely clear why these particular chapters were chosen from the six that make up this book or why they are presented here in a different order from how they appear in the original text). In each case, the text is given in parallel translation with annotations and is followed by a lengthy discussion of the philosophical significance of each section. For the *Gongsun Longzi* chapters, the author also provides an extensive comparison with half a dozen earlier translations of the same texts in both English and French. Several of these chapters have been published already in the journal *Monumenta Serica*; they are now collected here into a single volume. Given that a large number of prior translations into English exist for both the *Zhuangzi* and the *Gongsun Longzi*, perhaps the