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military dimension of China's foreign relations, and so forth. He provides no sustained analysis of the domestic political context of China's foreign policy.

On balance, this book has little to commend it for classroom or other use.

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The Secret History of the Mongols, For the First Time, Done into English out of the Original Tongue, and Provided with an Exegetical Commentary. Edited and translated from Mongolian by FRANCIS WOODMAN CLEAVES. Volume I (Translation). Cambridge: Harvard University Press, 1982. lxv, 277 pp. Index Nominum, Index Verborum. $20.

This is an important book that will delight some and exasperate many. Francis Woodman Cleaves enjoys the utmost distinction as a scholar of early Mongolian, is a specialist in Sino-Mongolian documents, and a connoisseur of the Secret History in particular. His researches, as set forth in the pages of the *Harvard Journal of Asiatic Studies*, are noteworthy for their erudition and breadth of command, and specialists in Mongolian and allied topics have long awaited his intended translation and edition of the difficult SH text. As a result, admiring his attainments and knowledge as we do, yet each having his own expectations of what we might require of a SH edition, it may be supposed that likewise each reader will approve of or be disappointed in the various decisions taken by Professor Cleaves. It is, to be sure, a prime rule for a reviewer to discuss the book written, not the book he thinks should have been written. Cleaves has set himself certain tasks, and those are superbly fulfilled; others, however, may have been expecting different results for their own uses, and hence feel this book falls far short of what they wanted.

The present work is the first of a proposed two volumes to contain translation and commentary. It was completed in 1956 and set in type, but "set aside for personal reasons" until its publication late in 1982. Cleaves did permit some persons with valid interest in the SH to see, and even have and hold, copies of the proofs; hence, some Mongolists have long been aware of his approach and content. This first volume is the translation, to which the author has added the most essential commentary, while reserving a full-scale exegesis for his entire second volume. No indications are given as to the time for appearance of this.

The decision to issue two volumes represents a change from his original plans to publish, first, the reconstituted text, then his dictionary of vocables, and, last, a translation with exegetical commentary. Certainly, it would be possible to have several attitudes about the "best" way to proceed; much depends on the readings of the text as reconstructed, but from the translation one can also deduce the underlying choices made for the text. As the author points out, two extremes were possible: one, a translation with no explanations whatsoever, and two, a translation with a commentary as full as a specialist might demand. This first volume steers a nice course between these, and enables users from many areas to utilize the SH as literature, folklore, history, or as their interests may demand. The Mongolist will await the justifications he requires in the second fuller commentary.

Considering that the SH is by its nature the oldest document of length in Middle Mongolian and that its language is archaic and colorful, the author chose to represent the flavor of his great document by following the style of another great document, the *Holy Bible* in its King James version. As a result, the entire translation proper (i.e.,

not the notes or comments) consistently uses *hath, doth, spake, ye, art, unto, aforetime,* employs throughout the second person singular pronoun *thou, thee*, and so on, and makes full use of the optional third person singular *-eth* instead of the standard literary *-s*, as maketh, lieth, rusheth, campaigneth, and so on. The author certainly succeeds in casting the SH into another frame or mold, but I am dubious about how well most users will react to this deliberate archaizing.

Exactly for this reason do I consider it pertinent to mention here that Paul Kahn, taking much interest in the SH and its edition, has recast Cleaves's version into his own modern poetical edition, in a smooth-flowing updated "translation." He rewrites the Cleaves text (with permission) into a kind of free verse, not restricted to any form or pattern but adhering to a general tenor, and will publish this soon without any apparatus or commentary. He has permitted me to read his advance copy, and on the whole I rather like the result in terms of the intended users. There is no reason why several SH versions cannot coexist, just as there are many modern English versions of the Gospels. Kahn's version will be good for undergraduates in folklore, literature, Far Eastern studies, and Cleaves's edition for graduate students, Mongolists, and historical scholars, in short, each serving its public.

The text is set in the type known to us from the pages of the *HJAS*, and the introduction follows that style of citation, with small capitals, smaller print for citations, use of Cyrillic type and Chinese characters. One discordant printer's error offended my eye: pages Roman 9 and Roman 17, being the first of the preface and introduction, ride high on the page (each should have been lowered by several lines); as a result one does not at first glance distinguish between the sections, but considers them run-on text.

The contents may be briefly outlined as follows. Pages Roman 9–16 contain Cleaves's preface, setting forth his decisions and thanking his co-workers; pages Roman 17–65 present an introduction, sketching, along the lines of Hung's famous article, the transmission of the SH. It gives a concise treatment of this and the author explains that this introduction will be continued in the subsequent volume. Pages 1–228 contain the twelve chapters as traditionally divided, followed by the *Index nominum* of all names cited, and the *Index verborum* of Mongolian terms, words, and forms cited. The references of the introduction have been cut off at 1956 and 1957, though in two cases (FN 320 and 354) there is reference to 1962.

Passing judgment on this work that has occupied so much of its author's life is not easy, and I decline to issue here any sweeping dicta; it requires a slow working-through and comparison with the work of other translators. There are, frankly, passages where the outcome is cumbersome, e.g., paragraph 71 requires repeated re-readings. It was never Cleaves's intent to present a "definitive" version; it will be very long before SH studies attain to the level and amount of commentary expended on Homer or Vergil. But Cleaves's work is conducted on the highest plane of research, and we shall all wait eagerly for his second volume.

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The Unity of Knowledge and Action. By A. S. CUA. Honolulu: University Press of Hawaii, 1982. xiv, 133 pp. Bibliography, Glossary, Index. $12.95.

Wang Yang-ming, one of China's most influential philosophers (1472–1529), taught that knowledge and action are one (*chih-hsing ho-i*), and he bequeathed to