

is used for the preimperial period. This review focuses on two more important shortcomings.

The first is reflected in the bibliography: the total absence of Chinese books on Chinese rhetoric. The secondary literature is almost exclusively either on Western rhetoric or on Chinese philosophy. A wealth of information directly bearing on the topic is simply neglected. In his *Zhongguo xiandai xiucixue shi* (A History of Modern Chinese Rhetoric) (n.p.: Zhejiang jiaoyu, 1990), Zong Tinghu mentions 317 Chinese monographs on rhetoric published between 1905 and 1980. (For a discussion of some books and journals, see Christopher Harbsmeier, "Chinese Rhetoric," *T'oung Pao* 85 [1999], pp. 114–26). None of them is mentioned in Xing Lu's work. One is tempted to attribute this absence to the author's conscious decision to avoid studies inspired by the Western approach as suggested by the current Chinese neologism for rhetoric, namely *xiucixue*. But this is not the case: as Harbsmeier (p. 119) points out, some Chinese scholars of *xiucixue* have opposed the dominant Western approach of "cutting one's own feet to fit other people's shoes" and have developed categories of ancient Chinese rhetoric on the basis of Chinese texts. In order to construct a firm bridge between the Western and Chinese rhetorical traditions, this field of study should be taken into account.

A second and more problematic point is the author's lack of interest in the dates and nature of the sources. Ancient texts are treated as homogeneous and neutral sources for the times on which they report, as if the time of recording itself were totally irrelevant to the content and message of the texts. For example, the Xia dynasty is described on the basis of later mythologies (p. 46). The *Tang shi* chapter of the *Shang Shu* recording a speech attributed to the first Shang emperor is used as an obvious illustration of the Shang dynasty (p. 50). The *Shang Shu* and *Shi Jing* are in their totality considered pre-Confucian texts (p. 229). "Historians and literary critics generally agree that [they] were written during the Zhou dynasty and edited by Confucius during the Spring and Autumn period" (p. 95). The essays called *Dengxizi* are attributed to the historical Deng Xi of the sixth century B.C.E. (pp. 130–35). Although Xing Lu knows the controversies about the unity of the *Zhuangzi*, "for convenience," she treats "Zhuangzi as the author of the whole text" (p. 322). For the same reason she retains the traditional view about ancient texts and authors without any further justification. This is all the more regrettable because of the importance that this book claims to attribute to the political and social context of the sources.

This book certainly also has its strengths: its general approach, its analysis of particular chapters, and its synthetic force. The implicit rhetorical characteristics of ancient Chinese texts and their explicit views on language and persuasion constitute a very interesting approach to the corpus of pre-Qin texts. The chapter on Hanfeizi, more particularly on his rhetorical perspectives (pp. 272–83), is an inspiring analysis of the psychology of persuasion. Finally, the comparisons between ancient Greece and China at the end of most chapters are clear and instructive. Xing Lu's work on ancient Chinese rhetoric certainly is an inspiring book.

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*Sugar and Society in China: Peasants, Technology and the World Market.* By SUCHETA MAZUMDAR. Cambridge, Mass.: Harvard University Asia Center, 1998. xx, 657 pp. \$49.50 (cloth); \$10.95 (paper).

This long book looks at sugar in order to make a set of large arguments about related processes of social, economic, and political change in late imperial and modern Chinese history. The book is a regional study, principally about Guangdong, cast within a larger world trade framework where comparisons with European practices matter as much to the analysis as connections between Chinese sugar and foreign markets. Analytically, the author addresses sugar production, trade, and consumption. For production, the book tells us about technologies as well as the social relations of production. For both trade and consumption, the book considers domestic and foreign components. The author concludes with a contrast of Guangdong's persistent small holder production of sugar and subsequent crisis of overproduction and falling prices in the early twentieth century with the Japanese colonial state's reorganization and expansion of Taiwan's sugar export industry.

The opening chapter on consumption and demand summarizes a wide range of anecdotal evidence on the uses of sugar, beginning with medicinal and ritual ones and broadening to sugar's roles as a spice and sweetener. The author's estimates of nineteenth-century domestic consumption are low compared to those in other recent research; they assume that Chinese peasants resemble European ones who were in many ways marginal consumers. Chapter 2 addresses south China's maritime trade and argues for the importance of sugar exports to India in return for raw cotton, a significant import until the 1820s. Like her treatment of consumption and demand in chapter 1, the presentation in chapter 2 helps to establish the importance of sugar as a research topic. Chapter 3 reviews the literature on the technologies for sugar manufacturing, beginning with cane crushing mechanisms in Tang-Song China and ending with Ming-Qing techniques of sugar refining. The author suggests that Chinese technologies were quite advanced and that the selection of appropriate technologies was shaped by the large role played by small producers. These arguments set up a major argument in chapters 4 and 5 about the influence of Chinese social structure on the possibilities for economic change.

Chapter 4 argues for a strengthening of tenant rights in the seventeenth century. Tenants pay rent to landlords who find it preferable to collect rents rather than manage directly their lands with hired labor for market production. Chapter 5 examines more closely Guangdong's eighteenth-century commercial expansion. Increased rice imports allowed specialization in other commodity production, including sugar cane which enjoyed high yields through a combination of large and skilled labor inputs and capital for fertilizer. Despite some uncertainties introduced by the use of twentieth-century data to make inferences about earlier conditions, the overall picture of expanding commercial agriculture in eighteenth-century Guangdong is consistent with much of what other recent scholarship has portrayed. This book conceives the limitations of commercialization to be a product of "micro-regional" specialization which precluded much systematic growth by ecological niche. From another perspective, however, we might conceive the security the Chinese achieved by diversifying output to be analogous to that gained by investors today who have varied portfolios. Peasants cannot get rich, we learn, from this system, but we need to remember that peasants weren't big winners in eighteenth-century Europe either. Having established that Guangdong's agrarian commercial economy expanded in the eighteenth century, the author goes on in chapter 6 to argue that a lack of economic development was due to the desire of those with commercial capital to control markets and peasant production rather than to promote larger markets over which they would individually have less control. The author suggests that the absence of European-like economic changes was due to a combination of different social relations on the land, an extension of Robert

Brenner's celebrated and criticized arguments about agrarian social relations and economic development in Europe. The problems of the original Brenner formulation, which anticipate close causal linkages between agrarian social relations and commercial practices, matter in this work as well. More analysis of firms and market structures would have possibly made the dynamics and limitations of commercial expansion a bit clearer. Chapter 7 turns to the world of new possibilities made possible by the Industrial Revolution, for sugar production as for many other commodities. In particular this chapter shows for sugar how the Japanese colonial government reorganized and expanded Taiwan sugar production, largely to meet expanding Japanese demand. In contrast, the Qing state did little. The author suggests that the Qing government lacked the "political cohesion" and "concentration of economic clout" (p. 386), but surely it also lacked the incentive to transform the sugar industry in a manner similar to Japan's needs. Chinese producers, increasingly in tandem with foreign imports, were meeting Chinese demand.

This engaging study of Chinese sugar offers a challenging interpretation of larger patterns of social and economic change in south China. Strong on presenting arguments that compare Chinese conditions with those found elsewhere and that cast the south China economic situation within its immediate maritime and a larger global setting, it makes less generous use of other recent scholarship on Ming-Qing Guangdong's social economy. In combination with other works on south China's economy and the larger maritime system of which its products were part, this book complicates as it illuminates our understanding of sugar in late imperial and modern Chinese history.

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*Presence and Presentation: Women in the Chinese Literati Tradition.* Edited by SHERRY J. MOU. New York: St. Martin's Press, 1999. xxviii, 307 pp. \$59.95.

Recent years have witnessed an exhilarating transformation of Chinese studies by new scholarship on women and gender. The vast majority of this work has focused on late imperial times (Ming and Qing dynasties) and the twentieth century and has generated a wealth of archival research, critical studies, and literary translations. *Presence and Presentation: Women in the Chinese Literati Tradition*, a new volume of essays edited by Sherry Mou, pushes back the historical purview of gender studies even further by addressing the still relatively unexplored terrain of women's lives in the context of medieval China. In seeking to redress this gap in the scholarship, Mou states that the purpose of the collection is "not only to use 'woman' as a tool of formal analysis to unsettle the very male-centered notion of the 'literati tradition,' but also to unsettle historical and unnuanced theories of sex and gender" (p. xxi). The volume, based on papers presented at an international medieval studies conference and published as part of a multicultural series on medievalism, also signals the emerging dialogue gender and women's studies has sparked between China scholars and specialists from other fields.

Interdisciplinary in scope, the volume encompasses subjects as wide ranging as Taoist sainthood, border politics, courtesan culture, and elite male attitudes towards