

warrior's shield, his relationship to his horse, the warrior's name, the warrior's sense of shame, the typical order of battle, the suffering of noncombatants, the practice of taking the heads of defeated enemies, the nature of feudal vassalage, the contrast between the structure of an army and that of a warrior band, the literary figure of the loser-hero, the practice of vendetta, the practice of *seppuku*, and the treatment of prisoners (unenviable). The book contains genealogical tables of the Taira and Minamoto families, a glossary of key terms relating to samurai culture, and a number of color plates and black-and-white figures of contemporary scrolls and screen paintings illustrating famous events in the chronicles.

*The Vision of Islam*. By Sachiko Murata and William C. Chittick. New York: Paragon House, 1994. Pp. xxxix + 368. Paper \$18.95.

The title *Vision of Islam* reflects the project of this book, that of conveying how the Islamic tradition sees itself and the world. Based on a course for students that included a fair proportion of students born into Muslim families but relatively not well informed about their own traditions, this book could be of use to Muslims as well as non-Muslims. Abundant citations from the Koran and from the *hadith* are used to "delve into the point of view that inform them" (p. xi). Launching their survey from a reading of the *hadith* of Gabriel, the authors identify three "dimensions," *islam* (submission), *iman* (faith), and *ishan* (doing what is beautiful), and they divide their book accordingly. (These are also identified as the dimensions of acts, thoughts, and intentions.) Because this is not a historically structured survey, there is a brief concluding part devoted to the Islamic view of history.

The discussion of *islam* covers the "five pillars" of Islamic practice: witnessing (*shahadah*), prayer (*salat*), alms tax (*zakah*), fasting, and the pilgrimage (*hajj*). The discussion of *ishan* includes "practical Sufism" and the character of Islamic artistic traditions. By far the largest part of the book (about 65 percent) is devoted to *iman* and its content. The chapter "Tawhid" includes a discussion of angels and the nature of man as well as the unity of God. The chapter "Prophecy" further elaborates the underlying philosophical anthropology of Islam as well as covering theodicy and the Islamic view of Judaism and Christianity. There is a chapter on eschatology as well as one on "The Intellectual Schools."

This would appear to be a first-rate text for undergraduate courses in religious studies. Those who are interested in the bearing of Islam on philosophy might find themselves tempted to turn first to chapter 6, "The Intellectual Schools." There they will find discussions of Kalam, *falasifa*, and "theoretical Sufism" and a caution that the interpretation of faith

is far less important to an ordinary Muslim than are law (*Shariah*) and the five pillars. But they should not overlook the substantial chapter "Tawhid," which treats theology, angelology, and anthropology, as well as the first part of the chapter "Prophecy." For together these provide a rich source of material for introductory philosophy.

*The Chinese Rites Controversy: Its History and Meaning*. Edited by D. E. Mungello. Monumenta Serica Monograph Series, 33. Nettetal: Steler Verlag, 1994.

*The Chinese Rites Controversy* consists of revised versions of papers presented at a symposium sponsored by the Ricci Institute in San Francisco in October 1992. Frequently such volumes suffer from an unevenness of quality, but not in this case; the papers included here are all exceptionally well written and interesting. Many of them are based on previously unavailable or unexamined material, and jointly they contribute many fresh and thought-provoking perspectives. The participants in the symposium, in their various ways, illuminate the contemporary interest and relevance of this eighteenth-century controversy. They are also agreed that its complexity is such that we are a very long way from an adequate historical understanding of it and its wider significance.

The contemporary interest of the Rites controversy can be readily grasped from Mungello's extremely useful introduction, where he explains: "On its most general level, the Rites Controversy posed the question of whether it is necessary to change a culture in order to adopt a foreign religion. Specifically, it asked whether the Chinese who adopted Christianity also had to adopt Western culture" (p. 3). Mungello also remarks that it is far easier to recount the historical events of the Chinese Rites Controversy than to interpret their significance. Nevertheless, as Paul Rule illustrates in his paper, the task of recounting that history is itself daunting because of the volume of sources, the relative inaccessibility of some of them, the variety of languages, and the interpretative skills required. Because of the contemporary relevance of the issues, to attempt to assess the significance of these historical events is already to be embroiled in contemporary debates. Needless to say, there is a wide variety of opinion. This volume seeks to cover the full range of current interpretations of the Rites Controversy, and Mungello's introduction provides a useful guide to them. The papers themselves are so varied and so full of content that it is impossible to provide a brief summary, but anyone with an interest in this issue will want to read them.

Philosophy East & West