und nationalstaatlichen Strukturen (“Nationalismus”, “Nationalstaat”, “Pan-Nationalismus”, “Transnationale Migration”, “Transnationalisierung”, “Vorgestellte Gemeinschaften”) und damit die Debatten über die Entstehung transnationaler und globaler Strukturen angemessen berücksichtigt werden.

Im Lexikon nicht genügend repräsentiert ist meines Erachtens lediglich die Thematik der “Emerging Powers” bzw. der “BRIC-Staaten”, der keine eigenen Artikel gewidmet wurden. Zudem erscheint ein zentraler Artikel zur grundsätzlichen Diskussion von Heterogenisierung und Homogenisierung (obwohl die Thematik ansonsten ausführlich beleuchtet wird) für eine zweite Auflage des Lexikons sinnvoll.

Obwohl einige Artikel einen konkreten Bezug zum Phänomen der Globalisierung vermissen lassen, kann das Lexikonprojekt aufgrund der überwiegenden Mehrzahl an sehr guten Beiträgen als rundum gelungen betrachtet werden. Eine zentrale Stärke des Lexikons liegt in seiner interdisziplinären Ausrichtung, was sich in der Beleuchtung verschiedenster Aspekte des Phänomens Globalisierung widerspiegelt. Durch die zahlreichen Querverweise gelingt dabei eine angemessen komplexe Darstellung unterschiedlichster Entwicklungstendenzen und Auswirkungen des Globalisierungsprozesses. Damit erscheint die Globalisierung als ein fast endloses Phänomen, zu welchem sich nur schwer ein eindeutiger Kanon von Stichworten finden lässt. Dem vorliegenden Lexikon kann jedoch attestiert werden, durch seine Auswahl, die auch randständige Phänomene einschließt, das Phänomen der Globalisierung sinnvoll eingekreist zu haben.

Florian Schumacher

Lagerwey, John, and **Lü Pengzhi** (eds.): Early Chinese Religion. Part 2; vol. 1: The Period of Division (220–589 AD). Leiden: Brill, 2010. 738 pp. ISBN 978-90-04-17585-3. (Handbook of Oriental Studies; Section Four: China, 21/2) Price: € 249.00

The volume is dedicated to the complicated, germinal, and most difficult period of cultural and religious developments during a period division. China experienced after the decline and the end of the Han Dynasty tension and competition between various simultaneous states. The period saw the rapid development of Chinese Buddhism that offered new avenues to salvation and new forms of religious life with the implications for Chinese society and the administrative and stately spheres. The development was closely matched by the emergence of Taoist formations of literary documentation and corpora of revealed scriptures which reflected the activities and social realities of Taoist communities. The indigenous Taoist religion was neither an organized entity nor a close-knit representation of religious ideas. Regional communities and elitist groups lived up to standards and aspirations that stemmed from earlier epochs and further developed sectional branches. Partial canonizations were worked out at the behest of imperial requests. Generally speaking, the state was always a strong player in the religious scene, and Confucian concepts, social ideas, and social stratifica-

tions, as they were basically shaped by Confucian order, constituted a form of continuity and stability. This utterly complex interplay between religious and social groups and, on the other hand, secular or administrative facilities are the topic of this book, giving each major aspect an absolute competent treatment. Crucial aspects of decisive historical and stately elements as well as the evolving religious notions and practices of Buddhist and Taoists are here painstakingly described and very well displayed. John Lagerwey covers in his minute “Introduction” (1–50) the full range of the book introducing and discussing the individual contribution following the sequence of the table of contents, not without setting the book in relation with the preceding work and conferences that laid the basis of the publication.

Volume One offers the chapter “Religion and the State” (53–342) with the following subsections: “State Religious Ceremonies” (Chen Shuguo); “Borrowing Legitimacy from the Dead. The Confucianization of Ancestral Worship” (Keith N. Knapp); “State Religious Policy” (Li Gang); “Shamans and Politics” (Fu-shih Lin); “The Return of the State. On the Significance of Buddhist Epigraphy and Its Geographic Distribution” (Liu Shufen). The 2nd chapter in Volume One presents “Religious Communities and Concepts” (345–738) with the following subsections: “Seekers of Transcendence and Their Communities in this World (Pre-350 AD)” (Robert Ford Campany); “Communities and Daily Life in the Early Daoist Church” (Terry Kleeman); “Daoist Stelae of the Northern Dynasties” (Zhang Xunliao); “Buddhist Monasticism” (John Kieschnick); “Classification, Layout, and Iconography of Buddhist Cave Temples and Monasteries” (Li Yuqun). All contributions present in-depth research that is thoroughly documented and very well displayed, combining any relevant types of religious and secular sources and, in some cases, with the support of lavish illustrations. The book presents many new aspects and scientific insights, certainly setting a very high standard for research in Chinese religions. Some presentations are certainly unique as to their knowledge and enthusiastic engagement for which I may mention, as a good example, the contribution by Terry Kleeman. Chronologies, lists of illustrations, maps and tables (ix–xix) complement the presentation.

The promising contents of Volume Two: “Scriptures” (Sylvie Hureau; Wang Chengwen); “Literature” (François Martin; Paul W. Kroll); “Spirits” (Bai Bin; Mu-chou Poo; Hou Xudong; Stephen R. Bokenkamp); “Rituals” (Sylvie Hureau; Lü Pengzhi); “Geography” (James Robson; Gil Raz) are indicated (vi–vii) and make sure that the reader will certainly not miss Volume Two. It is regrettable that the “List of Authors,” “Bibliography,” and “Index” are arranged at the end of Volume Two, which makes Volume One uneasy to consult as one has to have Volume Two at hand. No doubt, “Early Chinese Religion. Part Two: The Period of Division (220–589 AD)” can be recommended best for every student of Chinese history, Chinese religions, and cultural history.   Florian C. Reiter