

tive of fourth-century religion (yet questionable in terms of the textual transmission of sources—how many biographies are really fourth and not fifth or sixth century?), closely match the worldview and practices of medieval Daoism, be it of the *Tianshi*, *Shangqing*, *Lingbao*, or integrated type.

Yes, the pantheon expands, the scriptures become more numerous, the visualization exercises get more complex, and Buddhism enters with its karma doctrine, savior figures, precepts, and ritual structure. But the activities of the *xian* in the *Shenxian zhuan* are undoubtedly recognizable as Daoist and there is no need to modify them and speak of “proto” or “semi.” By trying to avoid the label “Daoist” the image only becomes more vague. Would it have not been more useful to meet the challenge head-on and redefine what “Daoist” meant based on the sources, at least in the eyes of their compilers and despite their literary and legendary nature?

Overall, the translation is a welcome addition to our expanding library of Daoist sources in reliable and thoroughly researched English translation. Its few shortcomings in terms of the terminology chosen and proper names translated do not detract from the great value of the work for academic study and sinological progress. It is hoped the author will continue his efforts, and maybe turn to Ge Hong’s *Baopuzi* for his next project.

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HACKER, EDWARD, STEVE MOORE, LORRAINE PATSCO. *I Ching: An Annotated Bibliography*. New York and London: Routledge, 2002. xvii + 336 pages. Index. Hardcover £55.00; ISBN 0-415-93969-0.

Compiled on the basis of earlier publications, such as Edward Hacker’s *The I Ching Handbook*, and various Internet lists, the book under review presents an all-inclusive annotated bibliography of works dealing with the *Yijing* (Book of Changes), the ancient Zhou-dynasty divination manual that has inspired not only many commentaries in traditional China but also numerous philosophical and spiritual interpretations in the modern West.

The book is divided into three major sections (A, B, and C) after a preface, a foreword, and a short introduction on the history and general placement of the *Yijing*: Bibliography A presents books (1–156); Bibliography B deals with journal articles (157–314); and C focuses on “Devices and Equipment” (315–29). To clarify the latter first, it includes annotated listings of videos, CD-ROMS, audio cassettes, CDs, online programs, cards, and *Yijing* kits. Musical recordings involve instrumental music with rhythms based on the trigrams and hexagrams; computer programs give guidance to ways of consulting the oracle; videos discuss the spiritual nature of the work; audio cassettes present its content on tape; and *Yijing* kits

include the book, a card with a hexagram-finding chart, a small notebook, three reproductions of Chinese coins, as well as a set of fifty “yarrow stalks” for easy accessibility.

A similar spectrum of academic, philosophical, spiritual, and oracular materials is also present in the two other sections on books and journal articles dealing with the *Yijing*. The collection is very broad and inclusive, and the annotations usually provide a brief citation from the work in question on its key tenets and the author’s intention, although in some cases the authors go into great detail and discuss the work over several pages. All major scholarly studies and translations of the text are listed as well as numerous presentations of its more esoteric facets, ranging from kabbalistic interpretations à la Aleister Crowley through feminist renditions, such as *The Kwan Yin Book of Changes*, to extensive discussions of synchronicity and Jungian philosophy.

The book surprises with the enormous amount of non-academic interpretations and readings of the *Yijing*, which make up the bulk of its listings. It is in itself very much a study of contemporary folklore, revealing the degree to which an ancient divination manual continues to inspire esoteric speculation and alternative worldviews, sometimes of a rather outlandish sort. For example, Michael Drake’s *I Ching: The Tao of Drumming*

presents drumming as a revolutionary way to approach the ancient Chinese oracle.... It provides for the first time the rhythmic structure of the 64 hexagrams or potential human situations. Drum patterns derived from the hexagram images conduct the essence of each category of experience into a resonating current, giving it physical, mental, and spiritual impulse. With clear instructions and illustrations, the author reveals how fate can be shaped through drumming these simple rhythms. (37)

Or again, Frank R. Kegan’s *Intro to the X-Ray I*, which

assigns the signs of the zodiac to a certain pattern that has six areas presented in a diagram: In areas 2, 3, 4, and 5 there is a drawing of a girl in a bathing suit—the Galactic Woman. The zodiac signs in these areas correspond to different parts of her body. The horizontal line between Taurus/Libra and Aries/Scorpio is the waist line. This diagram is the X-Ray I. (74)

While it is of great value and contemporary interest to have all these materials collected and annotated, so that one can easily see the contents of any given item, the book would have benefited from a slightly more selective arrangement. For one, it would have been extremely useful to divide the section on books into two major parts: books that deal entirely with the *Yijing* and those where only a chapter or a few pages refer to the text. As it stands, the book bibliography is cluttered up with numerous works on things like techniques of high magic, the occult, feng shui, and synchronicity, and includes even fiction, such as *Death and the I Ching*. Many of these mention the *Yijing* only in passing, being dedicated to entirely different agendas, and thus offer only a limited contribution to our understanding of the ancient text.

Even within this further division, however, a classification according to sinological/historical and modern/spiritual would have been very helpful. Beginners in the academic field who are not familiar with some of the more important scholarly authors will devote much effort to find relevant historical studies, and will be drawn time and again into more personal interpretations and spiritual speculations. The question here is less one of value judgment—scholarly analysis versus intimate sensings—than of accessibility: neither scholars nor spiritual seekers can find easily what they are looking for. It must be said, however, that the index in the back, short and tight and to the point, alleviates the problem to a great degree. It also

provides some reassurance: "Not all the books on Feng Shui that mention the *I Ching* are listed in this bibliography," it says, and the reader heaves a sigh of relief.

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MOSKOWITZ, MARC L. *The Haunting Fetus: Abortion, Sexuality, and the Spirit World in Taiwan*. Honolulu: University of Hawai'i Press, 2001. viii + 206 pages. Plates, appendix, glossary, bibliography, index. Paper US\$24.95; ISBN 0-8248-2428-8.

*The Haunting Fetus* is a study about a ritual phenomenon, called Fetus-Ghost Appeasement, that appeared in recent years in Taiwan. The author believes that it is a new cult.

A fetus ghost is the spirit of an aborted infant who is believed to bring serious troubles, such as illness, misfortune, accidents, etc., to its parents, especially its mother. According to the author, rites for fetus ghosts and religious institutions that cater to them have dramatically increased since the 1980s, in particular for the following two reasons: the introduction of a similar belief in spirits in the middle of the 1970s from Japan, and the legalization of abortion in 1984. Further related to these reasons were a change in the thinking of young people about sex, the influence of government policies in family planning, and the commercialization of religion.

Over a period of two years, beginning in 1996, the author interviewed more than 150 people, and collected rich primary material about the image the Taiwanese hold about these fetus ghosts, about what misfortunes they believe the spirits cause, and about their ethical views. He gathered further material not only from religious practitioners who deal with these spirits, but also from the mass media, including movies, books, and newspapers. Thus he analyzes the fetus-ghost belief from various angles. The variety of materials gathered and their comparison is an interesting feature of this book, and it provides a good empirical base for analysis.

Although the author makes it a point to stress the relationship of fetus-ghost beliefs with traditional popular beliefs, he argues that it is a new form of religion, a consequence of the rapid modernization and industrialization of Taiwan's contemporary society. It seems to me that the concept of the "commodification of sin," which the author introduces in the later chapters of the book, is particularly important and helpful for a better understanding of religion in modern Taiwan.

This concept refers, first of all, to the commercialization of rituals. Moskowitz describes how some of the religious practitioners he studied requested their clients to pay large sums of money but used it to build up their own fortune. In some cases this became the source of serious trouble between religious practitioner and believers. The key question, however, is this: Why were the believers so eager to have the rituals performed when they were so expensive? The answer is that they assumed that the fetus ghost was causing their misfortune and, therefore, needed to be appeased. In paying for the rituals they intended to atone for their sin, abortion, and so expected to change their fortune for the better. The phenomenon can, therefore, rightly be called "commodification of sin."

Moskowitz interprets this as a modern strategy of religion. As a consequence of an all-pervasive consumer economy, financial dealings also quite naturally invaded religious life causing rituals to be consumed as "commodities." According to his analysis the religious practitioners invented rituals and magic dealing with causes of misfortune as a new "commodity" in order to respond to the needs of their clients.