late medieval Japan, change that was felt even among those who did not directly engage in the reading of Song texts.

These case studies point to some of the broader changes in Kamakura medicine that Goble emphasizes throughout the book. In short, medical knowledge reached greater levels of dissemination, physicians became increasingly interested in pragmatic approaches informed by clinical experience, and elaborate pharmaceutical formulas introduced in Song works came into widespread use.

As a scholar of Buddhism, I was hoping that Goble would say even more about the Buddhist elements of Shōzen's medical practice. Chapter Four, which addresses leprosy, does deal with karmic explanations of illness, and with the use of ritual and prayer in healing. The Epilogue also addresses Shōzen's "Buddhist" and "Chinese" lineages of medical knowledge, but this discussion is rather abbreviated. I think it would be useful to know more about Shōzen's identity as a Buddhist priest, and about the Gokurakuji community of priest-physicians. How were institutional relationships between Buddhism and healing different in Japan than in China? Had Buddhist priests throughout Japan long engaged in healing practices, or was Gokurakuji unusual? Did other religious professionals—such as *hijiri* or *miko*—offer healing rites, and if so, to what extent did the practices of these individuals overlap with those of Buddhist physicians?

That Goble's book left me wanting to know more attests, I think, to the import of his topic. With *Confluences of Medicine in Medieval Japan*, Goble has successfully opened a new field of study. Although there are a number of works on medicine in early modern and modern Japan, this book represents, to the best of my knowledge, the first extensive study of pre-modern Japanese medical history to be published in English. In many ways, this book is just the beginning: Goble focuses primarily on the singular figure of Shōzen, and he addresses only a couple of areas of disease in depth. But this carefully researched and well-contextualized study will serve as an essential foundation for future studies. I learned a great deal from this book and recommend it wholeheartedly. It is a most welcome addition to the field.

Lori R. Meeks
University of Southern California
E-mail: meeks@usc.edu

Racknitz, Ines Eben v. *Die Plünderung des Yuanmingyuan. Imperiale Beutenahme im britisch-französischen Chinafeldzug von 1860* (The Plundering

of the Yuanmingyuan: Imperial Prize in the Wake of the British-French Capture Expedition of 1860). Stuttgart: Franz Steiner, 2012. ISBN 9783515102414, 328pp. € 48.00.
DOI 10.3868/s020-002-013-0044-4

This PhD thesis deals with the infamous plundering of the Imperial garden Yuanmingyuan in the wake of the British-French capture expedition of 1860. The approach and the strategies of the British and French actors involved are described from a micro-perspective. In the nineteenth century, plundering took center stage in a number of actions by colonial armies worldwide, as discussed by the author, Ines Eben v. Racknitz. In what follows, she gives a detailed description of the differences between the British and French armies in the way they operated in their plunder objectives.

The British-French expedition was characterized in the nineteenth century as a "small war." The author points out that those "small wars" were not perceived as wars between two parties that would enjoy equal rights, and the legal frame for "expeditions" into the area of non-European countries was not clearly defined either. Until the end of the nineteenth century the right of an expedition army to seize plunder (prize) was not questioned at all. The author shows that the British soldiers received such meagre pay that it seemed almost necessary for them to view any expected plunder as a kind of payment. So it happened that the Yuanmingyuan was even plundered twice.

But other than the Boxer Uprising, the British-French capture expedition and the plundering of the Yuanmingyuan has not received a lot of attention by scholars and the public in Europe and the United States. This book analyses a considerable amount of material from archives and provides deep insights into the perceptions and strategies of the actors involved at that time. Often the European representatives argued that the Chinese side deliberately ignored "European conventions," failing to recognize that the Chinese representatives in the nineteenth century were quite unfamiliar with those European conventions and would naturally follow their own style of handling international affairs. For Prince Yi, as a representative of the imperial court it was of utmost importance to keep the British-French armies out of Beijing. When the Chinese army took several European hostages the British and French officials considered this a provocation to which they reacted by plundering the Yuanmingyuan. En route to Beijing the European soldiers often also plundered the houses of the civil population which was quite cynically described by one British protagonist as follows: "We have a very fair market, and plenty of eggs, grapes, apples and fowls." In his protest note following the plundering of the Yuanmingyuan Prince Gong expressed his total stupefaction and deep anger

that European armies, having the reputation of being "highly civilized," would commit such a crime.

One of the most interesting chapters of the book in my view is the one focusing on the reception of the British-French capture expedition in the aftermath. The political opposition in France criticized General Montauban for the extent of his takings during the "expedition." Still, he was awarded with a seat in the senate in 1861. There were even sharper protests in Britain against the plundering. But here, too, as in France, stolen artifacts soon found their way into museums—the Musée Guimet in Paris still harbours more than 30,000 artefacts from China—and until today play an important role on the art market. In the year 2000 three sculptures from the Yuanmingyuan were sold in two auctions at Christie's and Sotheby's for four million US dollars. In China, a nongovernmental organization named "Lost Cultural Relics Recovery Fund" was founded. It aims to regain Chinese artifacts. The author closes with the disillusioning remark that even in the twenty-first century we still find plundering as a strategy of warfare.

Maybe this book cannot be recommended as an introductory reading for the general public, but it offers fascinating details for researchers of nineteenth century military, colonial, and intercultural history, and it adds a European perspective to that of Chinese authors like Lee Haiyan ("The Ruins of Yuanmingyuan: Or, How to Enjoy a National Wound") and Wong Young-tsu ("追寻失落的圆明园" [A paradise lost: the imperial garden Yuanmingyuan]).

Monika Gaenssbauer
Friedrich-Alexander-University Erlangen-Nürnberg
E-mail: Monika.Gaenssbauer@fau.de

Richter, Matthias L., *The Embodied Text: Establishing Textual Identity in Early Chinese Manuscripts*. Leiden: Brill, 2013. ISBN 9789004236578. viii+208pp. $133.00.
DOI 10.3868/s020-002-013-0045-1

All areas of early China studies have felt the effects of archaeologically recovered manuscripts in recent decades. The trend itself is of course not new: the oracle bone inscriptions and finds at Juyan and other sites in northwestern China augured this trend. Yet the pace of discovery has accelerated in recent years and new materials continue to become available. Longer, discursive texts