

Koxinga And Chinese Nationalism: History, Myth, And The Hero

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most good-humoured presentation. It is also one which allows of personal asides which could be quite out of order in most academic works. It can even allow (just) such extreme statements as the following about taro.

It is perhaps no exaggeration to say its use in one of the very few Chinese dishes we really dislike: slices of taro bedded between fat bacon slices and then steamed, thus producing a starchy, greasy, bland, drippy dish worthy of a stereotypical British boarding-house (p. 30).

(Reserving my position on British boarding-house cuisine, that I refer to here is an iniquitous description of the *k'au-yuk* dish concerned.)

The chapters cover ancient China, the Han, the T'ang, the Sung, the Yuan and Ming, the Ch'ing, and modern China (North) and modern China (South). The various foods used at each period, the methods of cooking, differences between rich and poor diets, the ritual uses of food, the ceremonial of food consumption, the balance between 'staples' and luxuries, the introduction of exotic food plants, all are covered in greater or lesser detail in each essay, so that it is possible to trace the threads of continuity and change over millennia.

And the clear picture which comes from the book is indeed one of continuity, not only in materials and preparation, but in attitudes too. Reading, for example, that in Sung dynasty Kaifeng and Hangchow restaurants came into and went out of fashion regularly (p. 161), and that 'the citizens of Hangchow were even more fickle and more susceptible to fashion' (ibid.), I was struck with the similarities to contemporary Hong Kong, where yesterday's amazing street food today's rendezvous for the gastronomic élite, only to be abandoned to obscurity again tomorrow.

There is one aspect in which the book lacks balance. The two final chapters on modern China do not quite do their job, though they ought. The one on South China concentrates, reasonably I think, on present-day Hong Kong and Taiwan; but the North China chapter should then, surely, have tackled contemporary mainland China? Instead it is a rather 'holley' account of the twentieth-century north with a mostly vague chronological reference, and with no serious attempt to analyse change or continuity in the past quarter-century.

Minor points. On p. 94 and p. 277 *ma-kua* is identified as 'quince': it should be noted that to Cantonese speakers the term means 'papaya'. *Chien hsin shih* and *Chien hsin chiu* (p. 78) do not appear in the glossary. The glossary is otherwise marred by failure to distinguish between homophones, so that there are three entries for *chung*, for instance, without indication of which entry corresponds to which reference in the text: this is particularly irritating in the case of the two words *ma tung* (ref. p. 206) and *tsun tung* in the modern China (South) chapter is a little erratic, *tsun sam* (p. 385) becoming *tsun-hsin* three pages later as the traditional swap around between Cantonese and Mandarin.

There is much in this delightful book for any sinologue, whether his bias be historical, socio-

logical, cultural, literary, or simply (not, of course, 'merely') gustatory.

HUGH D. R. BAKER

RALPH C. CROIZIER: *Koxinga and Chinese nationalism: history, myth, and the hero* (Harvard East Asian Monographs, 67.) x, 116 pp. Cambridge, Mass.: East Asian Research Center, Harvard University, 1977. (Distributed by Harvard University Press, \$9, £6.75.)

Cheng Ch'eng-kung (1624-62) was the son of a Japanese mother and a Chinese father, a 'marine adventurer' upon whom the Ming régime in its decline, unable to control him by other means, bestowed respectability and the delightfully ingenious title 'Admiral in Charge of Pirate Suppression'. Cheng Ch'eng-kung himself began to mount the ladder of success by means of the examination system, until the Manchu invasion blocked the way. He soon became an important figure in the anti-Manchu resistance in South China, and was given by a Ming prince the title *Kuo-hsing yeh* 'Lord of the Imperial Surname', of which Koxinga is a seventeenth-century European corruption. When the resistance collapsed in 1661 Cheng withdrew to the island refuge of Taiwan, then held by the Dutch, which he conquered and began to colonize, only to die the following year. Taiwan, thus settled by the Chinese, was in turn conquered by the Manchus in 1683 as a potential centre of opposition.

Little more is known for certain about the career and personality of Cheng, and his only lasting achievement—or rather, the consequence of his activities—was that the Manchu conquest of Taiwan, for a short time as it happened, into an integral part of the Chinese empire. But biography is not Croizier's strength, although he gives a brief critical survey of what is known to history. What concerns him is the apotheosis of Cheng as a popular and nationalist hero, still worshipped in shrines and temples on Taiwan and elsewhere, and respected officially both there and in the People's Republic.

Hero-worship is not, of course, confined to China; but there are elements in the Chinese tradition which make the canonization and glorification of heroes an important part of Chinese historical consciousness in both past and present. As far as 'high culture' is concerned, the reverence for certain individuals was undoubtedly connected with Confucianism and with the traditional emphasis in Chinese historiography on exemplary models. Even within this tradition, going back to the *Shih chi* of Ssu-ma Ch'ien, there was an element of popular adulation and myth-making, because biographies of famous men were habitually made more colourful and emotive by the inclusion of a great deal of fictional or semi-fictional material—often tiresome for the historian, but a blessing for the forger of legends. It is even likely that such semi-

What makes the hero in history? What needs in his own and later times does he meet that men should remember, celebrate, and even worship him? And does a.Koxinga and Chinese nationalism: history, myth, and the hero. Front Cover. Ralph C. Croizier. East Asian Research Center, Harvard University: distributed by.Koxinga and Chinese Nationalism: History, Myth, and the Hero (Harvard East Asian Monographs (Hardcover)) [Ralph C. Croizier] on vnvandcompany.com *FREE*.Koxinga and Chinese nationalism: history, myth, and the hero [Ralph C. Croizier] on vnvandcompany.com *FREE* shipping on qualifying offers.Koxinga and Chinese nationalism: history, myth, and the hero / by Ralph C. Croizier. Published: Cambridge: East Asian Research Center, Harvard University.East Asian Research Center, Harvard University, CroizierRalph C.: Koxinga and Chinese nationalism: history, myth, and the hero. (Harvard East Asian.Koxinga and Chinese Nationalism: History, Myth and the Hero. By Croizier Ralph C.. Cambridge: East Asian Research Center, Harvard.Get this from a library! Koxinga and Chinese nationalism: history, myth, and the hero. [Ralph C Croizier].Get this from a library! Koxinga and chinese nationalism: history, myth and the hero. [Ralph C Croizier].Koxinga and Chinese nationalism: history, myth, and the hero. Responsibility: by Ralph C. Croizier. Imprint: Cambridge: East Asian Research Center, Harvard.Koxinga and Chinese nationalism: history, myth, and the hero / by Ralph C. Croizier. Publisher: Cambridge: East Asian Research Center, Harvard University.vnvandcompany.com: Koxinga and Chinese Nationalism: History, Myth, and the Hero (Harvard East Asian monographs) () by Ralph C. Croizier and a.vnvandcompany.com: Koxinga and Chinese Nationalism. History, Myth, and the Hero: pages. A few pages creased. Covers laminated. With library stamps.Available in the National Library of Australia collection. Author: Croizier, Ralph C; Format: Book; p., [2] leaves of plates: ill. ; 23 cm.Koxinga and Chinese nationalism: history, myth, and the hero / by Ralph C Cambridge: East Asian Research Center, Harvard University: distributed by.See contact information and details about Koxinga and Chinese nationalism: history, myth, and the hero.Koxinga and Chinese Nationalism by Ralph C Croizier, , Koxinga and Chinese Nationalism: History, Myth, and the Hero.Zheng Chenggong, better known in the West by his Hokkien honorific Koxinga or Coxinga was Koxinga and Chinese Nationalism History, Myth, and the Hero. Cambridge: Harvard University Press. ISBN Davidson.Ralph C. Croizier is the author of Koxinga and Chinese Nationalism (avg rating, 3 ratings, Koxinga and Chinese Nationalism: History, Myth, and the Hero.

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