the English: (Watson, 29) '... When the sea begins to move, this bird sets off for the southern darkness, which is the Lake of Heaven.

The *Universal Harmony* records various wonders, and it says: "'When the P'eng journeys to the southern darkness, the waters are roiled for three thousand li. He beats the whirlwind and rises ninety thousand li, setting off on the sixth-month gale.'" Wavering heat, bits of dust, living things blowing each other about—the sky looks very blue. Is that its real colour, or is it because it is so far away and has no end? When the bird looks down, all he sees is blue too'.

A further weakness is that although Burton Watson appreciates Chuang-tzū as a writer, and has a literary man's sympathy with the Taoist attitude to life, he does not seem to be much interested in Chuang-tzū as a philosopher. He remarks on 'the pseudo-logical discussion or debate that starts out sounding completely rational and sober, and ends by reducing language to gibbering inanity' (p. 5). But there is plenty of genuine logic in *Chuang-tzū*; it is generally invisible in this translation, with the result that Chuang-tzū's mockery of logic also loses much of its force. It does not seem to worry Burton Watson that, for example, the famous dialogue on whether we can know that the fish are happy, with its rigorously logical beginning, does not in this version end in 'gibbering inanity', but simply trails away inconsequentially (p. 189).[1] Arguments which are clear enough in the original disappear in the English because of a lack of interest in the problem of reproducing technical terminology. Thus in ch. 2 Chuang-tzū argues that since what from one standpoint is *shih* 是 'it' is from other standpoints *pi* 彼 'other', all questions of *shih/fei* 是非 'that's *it*, that's not' are relative to standpoint. How to re-create this argument in English is a very difficult problem; but it is plain that if, like Burton Watson, one renders *shih/pi* by 'this/that' and *shih/fei* by 'right/wrong' (perfectly acceptable equivalents in ordinary contexts, but not when the whole argument hinges on the word *shih* common to both pairs) any hope of following a consecutive line of thought will be lost.

Is there any possibility that Burton Watson might follow his two versions of *Chuang-tzū* by a third, one containing all and no more than the parts of the book in which he is confident of following the drift? Such a selection from the present book would be very good, the best presentation of Chuang-tzū available in English, superseding the shorter selection in Waley's *Three ways of thought in ancient China*. At the present stage of research a complete translation gives a much more misleading picture of Chuang-tzū than a partial one, because what still looks like nonsense in Chinese, until someone finds the key, *is* nonsense when put directly into English. One of the reasons why Waley was the greatest translator from Chinese is that he would never touch anything of which he could not make sense in English, a very simple rule which few of us succeed in observing consistently. He avoided *Chuang-tzū* except for selected parts, for the reason stated in a passage which Burton Watson quotes without apparently recognizing its implications: 'Unfortunately the text itself is so corrupt as to be frequently quite unintelligible. I have used only such passages as are completely intelligible or which need merely trivial and occasional correction' (Waley, 256, quoted Watson, 21).

A. C. GRAHAM

[1] I have offered an explanation of the point of this dialogue in R. Dawson (ed.), *Legacy of China*, Oxford, 1964, 40 f.

J. W. F. MULDER: *Sets and relations in phonology: an axiomatic approach to the description of speech*. xv, 259 pp. + errata slip. Oxford: Clarendon Press, 1968. 63*s*.

The present work cannot be regarded simply as a partial contribution to phonology, i.e. as an attempt to elucidate the possibilities (and possibly restrictions) of applying modern exact methodological procedures (mathematical logic, set theory, and relation theory) to research in the domain of phonology, pursued in the 'traditional' way of the European—more especially 'Neo-Prague'—linguistic school, as represented e.g. by A. Martinet. It is rather a work which attempts to advance the over-all system of linguistic concepts of this school a step forward, and I assume that the work has been successful. I suspect that the author's work was also fruitfully influenced by the fact that he is a sinologist and that he has chosen Pekingese as a means of exemplification of his methodological procedures, especially in view of the relatively clear and unambiguous status of the basic distributional unit—syllable—in Pekingese.

The work contains an introduction (pp. 1–21) and eight chapters of rather different character. In my view, two chapters must be considered as the core of the work: 'Some basic principles and grammatical background' (ch. i, pp. 22–95) and 'Classificatory calculus and ordering relations' (ch. iii, pp. 115–42).

In the former chapter, the author continues

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