

27 and 28 [1885]) and Daoism (Volumes 39 and 40 [1891]), producing his seminal *The Sacred Books of China* in six volumes. Only two translations from the Chinese were included in the ten volumes on Buddhism, namely the *Fúsuǒxíngzàn* 佛所行讚 (Volume 19 [1883]) based on a (partly lost) Sanskrit original (*Buddhacarita*) not available to its translator Samuel Beal (1825–1889), and the Pure Land Amitāyurdhyāna Sūtra translated by Takakusu Junjirō 高楠順次郎 (1866–1945) (included in Volume 49 [1894]). Other Mahāyāna texts in their translation from Sanskrit were also included, such as the Lotus Sūtra (Volume 21 [1884]). Molendijk (b. 1957), Professor of the History of Christianity and Philosophy at the University of Groningen, provides a compelling intellectual history of the series. The six chapters introduce 1) Müller’s life and scholarship, 2) the development as well as 3) “concepts and ideas” of the series, 4) Müller’s comparative approach toward as well as 5) “ideas and ideals of religion,” and 6) the series’ impact. This is an important and eminently readable book.

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HANDBOOK OF EAST ASIAN NEW RELIGIOUS MOVEMENTS. Edited by Lukas Pokorny and Franz Winter. Brill Handbooks on Contemporary Religion, Volume 16. Leiden, The Netherlands: Brill, 2018, Pp. xiv + 620. Hardback, \$240.00; eBook, \$ 217.00.

Pokorny, Professor of Religious Studies at the University of Vienna, and Winter, Senior Lecturer at the Department of Religious Studies at the University of Graz, provide here a very useful and readable source to understand the socio-religious landscape of New Religious Movements (NRMs) in modern East Asia. The introduction in which the editors concisely elaborate the terms “East Asia,” “NRMs,” and “East Asian NRMs,” is followed by thirty chapters, divided into four regional sections (Japan, Korea, China/Taiwan, and Vietnam). Each regional section is introduced by an overview, delineating aspects such as basic terminology, numbers and classification, and periodization. Chronologically arranged, the individual chapters are approached in the context of “history and development,” “doctrinal aspects,” “daily life and main rituals,” and “recent developments.” The Japan section covers Tenrikyō, Ōmoto, Perfect Liberty Kyōdan, Seichō no Ie, Sōka Gakkai, Sekai Kyūseikyō, Shinnyoen, Rishō Kōseikai, Sūkyō Mahikari, Aum Shinrikyō, and Kōfuku no Kagaku; the Korea section includes Tonghak/Ch’ōndogyo, Taejonggyo, Wōnbulgyo, the Unification Movement, Yōūido Sunbogūm Kyohoe, Taesunjillihoe, and Tan Wōltū. The Chinese new religious panorama is represented by Yīguàn Dào, Fójìào Cǐjì Gōngdé Huì, Fóguāngshān, Fāgūshān, Quánnéngshén Jiàohuì (Dōngfāng Shāndiàn), and Fālún Gōng. Finally, the two key

exponents of Vietnamese new religiosity—Đại Đạo Tam Kỳ Phổ Độ (Cao Đài) and Phật Giáo Hòa Hảo—are addressed. Assembling an array of specialists from the field, this edited volume, part of the valued Brill Handbooks on Contemporary Religion Series, is a significant contribution for scholars and general readers in the fields of religious studies, sociology, history, political science, regional studies, anthropology, conflict studies, and theology.

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ISLAND OF GUANYIN: MOUNT PUTUO AND ITS GAZETTEERS. By Marcus Bingenheimer. New York: Oxford University Press, 2016. Pp. xii + 283. Hardback, \$105.00.

Keeping a study of gazetteers interesting is always going to be tricky. The volume and diversity of material they contain is a challenge for analysis, as a route must be steered between grappling too closely with single items of evidence to the detriment of any unified understanding on the one hand, or producing a dull list of events, people, and texts—which gazetteers often manage so well on their own—on the other. In recognition of these challenges, the structure of this book on the Buddhist site of Mount Putuo follows that of its gazetteers, with chapters on prefaces and postscripts, maps and illustrations, tales, sites, biographies, inscriptions, poems, and travel accounts. The advantage of such a structure is that the experience of reading this book mirrors that of working through a gazetteer (if indeed gazetteers are ever read from cover to cover). But this structure also requires Bingenheimer to repeatedly return to the same works, authors and events at irregular intervals. Only a small number of narrative threads reoccur—e.g., the ongoing layering of meaning for any site, the general political fortunes of Mount Putuo, the tensions between Buddhism and the bureaucracy—and these do not tie together all the material equally securely. In addition, while a rich variety of materials is drawn from gazetteers, this diversity does not always allow for adequate contemplation of the demands of each genre, leaving omissions of consideration such as in the notion of “accuracy” in maps, in the invention of religious histories, or in the conventions of poetry. As a result, poignant analysis of some material from gazetteers can stand alongside other information presented uncritically. In a sense, the Bingenheimer has produced his own mini-gazetteer in English of selected “exhibits” (to use Bingenheimer’s term), augmented with analytical guidance for the reader. As Bingenheimer admits, this is not a comprehensive view, but the comparison of different works stretching from the Yuan dynasty to the end of the twentieth century usefully highlights some processes in their production and identifies matters for concern when considering any single gazetteer in isolation.

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