and literary; the emergence of modern theories of international law; and the poetic functions that enable one person to bear the authority to act or speak for another.

In addition, certain classical episodes return as touchstones from one chapter to another—Homer’s Odysseus before the tent of a sulking Achilles, for example; or, especially, Virgil’s exiled Trojans seeking hospitality and friendship on Latin shores. Historical episodes, especially scandalous ones (for example the Taverna story), recur as well, providing material for Montaigne’s writing of the self, or for the more acerbic social commentary found in the theatre of Corneille and Racine. The most striking observations concern how, in Hampton’s words, the ‘collapse of diplomacy’ gives rise to the ‘emergence’ of new kinds of writing (p. 43), a dynamic the book repeatedly explores.

Hampton’s patient readings approach canonical texts in anti-canonical ways. By levelling a critical gaze at the traces history imprints on literature (and vice versa), Hampton constructs an alternative, transnational vision of literary history. The clear and direct prose makes unfamiliar texts accessible. There are no prerequisites required to read and enjoy this book; however, even those familiar with the texts discussed will be gripped by the elegance of Hampton’s interpretations.

Boston University  Irit Ruth Kleiman


This volume represents the acts of two colloquia held in Japan in 1997–98. It comprises twenty-four essays devoted to relations between Europe and East Asia in the (broadly defined) age of Enlightenment. Most of the essays are in French, though a few are in English and a Japanese translation is forthcoming. Drawing on a range of disciplinary approaches, the contributors explore not only ‘images of the other’, but also comparative historiographical questions such as whether one can speak of an Asian Enlightenment, and to what extent Chinese and Japanese philosophy and political thought were shaped by and/or influenced European lumières. As the editors, Hisayasu Nakagawa and the late Jochen Schlobach, observe in their introduction, the colloquia and ensuing book reflect the current globalization of Enlightenment studies and the expansion of the International Society of Eighteenth-Century Studies to regions beyond North America and Europe.

In the wake of Edward Said’s Orientalism (New York: Pantheon, 1978) cultural and political encounters between Europe and the Muslim East have been widely studied. Less attention has been devoted, by contrast, to relationships between Europe, Japan, and China. As Jacques Proust observes in the rich essay on ‘cultural intermediaries’ with which the volume opens, until recently only a small handful of scholars, e.g. René Étiemble in L’Orient philosophique au XVIIIe siècle (Paris: Centre de Documentation Universitaire, 1958) and Nakagawa in Des Lumières et du comparatisme: un regard japonais sur le XVIIIe siècle (Paris: Presses Universitaires de France, 1992), have explored these exchanges. But the ten years that have
elapsed since the two colloquia have seen new developments in this field. Unfortunately, *L’Image de l’autre vue d’Asie* does not reference recent studies that frame comparative questions in a new light, e.g. J. J. Clarke’s *Oriental Enlightenment: The Encounter between Asian and Western Thought* (London: Routledge, 1997) and David L. Porter’s *Ideographia: The Chinese Cipher in Early Modern Europe* (Stanford: Stanford University Press, 2001). The encounter between Europe and East Asia during the Enlightenment era was framed by geographic remove, linguistic and religious alterity, and the official closure of Japan to European commerce (beginning in 1639). The essays gathered here helpfully describe the exchanges and forms of transmission that occurred in this highly specific context. But taken as a whole the volume neither offers a comprehensive overview of the topic nor highlights key interpretative questions. One weakness is that the essays are presented in a somewhat random order, in terms of both subject-matter and chronology. For example, though several essays are devoted to European representations of Japan and China—Michel Delon adroitly analyses the prevalent topos of Asian despotism and cruelty, Jochen Schlobach considers Voltaire’s admiration for the rationalism of Confucianism, and Schlobach and Marian Skrzypek touch on the enthusiasm of the physiocrats for Chinese agricultural policy and decentralized government—the volume does not convey the overall transition from a predominantly negative European representation of Asia in the early 1700s to a more variegated reception by the century’s end. Historical trends such as this would have been clarified by a more thoughtful organization of the essays, and by the inclusion of a longer introduction. A second deficiency is that important aspects of the European–East Asian encounter are neglected. One of the distinctive features of European fascination with the Far East was appreciation for its decorative traditions and artisanal techniques. The collection disappointingly includes only one essay bearing on *chinoiserie* as a cultural and commercial phenomenon.

The most far-reaching questions raised here are those of comparative history and historiography, notably the issue of situating the European Enlightenment in relation to the social and political trajectories of other world regions. The volume includes some thoughtful explorations in this vein, notably Motoichi Terada’s interesting piece on parallels between Adam Smith’s invisible hand and Yamagata Bantō’s ideal of a society guided by the forces of human nature. But its overall approach to the globalization of Enlightenment studies is fragmented, and the two essays that tackle comparative questions head-on (by Jochen Schlobach and Zhang Zhilian) juxtapose an oversimplified narrative of European intellectual and political progress with an awkward positioning of China and Japan in the guise of counter-modernities.

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