

study in the book, and contributes to the more optimistic tone of the chapter. The last chapter addresses obligations to future generations. Jenkins gives a good account of the theoretical difficulties of intergenerational ethics, and why they pose problems for Christian ethics in particular. He considers several models for understanding what is owed to future people, but his most interesting contribution is the suggestion that liturgy constitutes a bequest to the future that can sustain their capacity to both rightly judge and forgive us.

Throughout *The Future of Ethics*, Jenkins displays an impressive mastery of historical and scientific data, the literature of several disciplines, and the activities of many activist groups around the world. The book's thorough and extensive engagement with the literature is both a strength and a weakness. Many of the connections drawn to other discourses are robust and fruitful, and the attentive reader will be glad for many of the introductions provided. On the other hand, most of the book is too scholastically dense to be accessible to undergraduate students or a generally educated readership; it is written for specialists in ethics. And even for the specialist reader, the development of ideas is sometimes more hindered than helped by the literature reviews. There is a lot of great prose in the book too, but the writing frequently suffers from an overly academic tone; bogs of jargon are punctuated by peaks of rhetorical brilliance.

The book is informative, insightful, and challenging. It very skillfully presents ideas from across disciplines and generations in clear relation to each other. An impressive accomplishment and a valuable resource, the book contributes to the great need for a more intelligent dialogue about religion and the environment.

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*Early Daoist Dietary Practices: Examining Ways to Health and Longevity.*  
By Shawn Arthur. Lexington Books, 2013. 276 pages. \$90.00.

*Early Daoist Dietary Practices* is a detailed examination of early medieval Daoist dietetics, specifically in the context of the Lingbao (Numinous Treasure) Daoist movement and with particular attention to the *Taishang Lingbao wufu xu* (Explanation of the Five Talismans of Most High Numinous Treasure; DZ 388; abbrev. *Wufu xu*). A revised version of the author's doctoral dissertation (Boston University, 2007), the book is divided into nine primary chapters: (1) Introduction; (2) The *Wufuxu's* Recipe Structure and Content; (3) Dietary Regimens: From Herbs to Qi; (4) Healing and Improving the Physical Body; (5) Beyond Physical Health: The *Wufuxu's* Extraordinary Claims; (6) Daoist Grain Avoidance Today; (7) The *Wufuxu's* Ingredients and Fasting; (8) Analyzing Dietary Ideals and Practices; and (9) Conclusion. The book also includes four appendices: (1) *Wufuxu* Recipe Title List; (2) List of the *Wufuxu's* Proposed Benefits; (3) *Wufuxu* Ingredient List; and (4) A Selection of *Wufuxu* Recipes.

Shawn Arthur's study is noteworthy as one of only a few works to address the topic of Daoist dietetics, specifically it is the only Western-language micro-history of Daoist dietary practice, and for providing a window into a particular form of Daoist religious praxis. The book is generally well researched, informative, and pioneering. There are also some noteworthy theoretical insights for the comparative and cross-cultural study of "food" and related cultural practices, although as I discuss below, the book also deserves more critical engagement.

As explored in my *The Daoist Tradition: An Introduction* (2013), while "dietetics" technically refers to theories and practices related to food intake, and especially to the modern study of nutrition in terms of health, Daoist dietetics is much more complex than "food consumption." In addition to the conventional, therapeutic, and cosmological ingestion of food, Daoist dietetics includes ascetic, alchemical, and monastic approaches. Considered comprehensively, it encompasses dietary modification, fasting regimens, herbology and mineralogy, as well as vegetarianism, avoidance of the five strong-smelling vegetables, and abstention from intoxicants. Daoist dietetical views, the religious rationales and motivations behind one's relationship to food, consumable substances, and forms of nourishment, are also diverse, with the associated training regimens usually varying according to specific lineages, movements, and historical periods. Arthur's study primarily focuses on Daoist ascetic diets, although he often characterizes these as "therapeutic" and some aspects might be understood as "quasi-" or "proto-alchemical." The latter characterization is complex, as Arthur carefully notes contemporaneous Daoist debates, including between the Lingbao and Taiqing (Great Clarity) movements.

Given the present venue, I will restrict most of my review to issues related to the academic study of religion, rather than to Sinological criteria. However, a few words are in order about the *Wufu xu* and the Lingbao movement. Lingbao was one of the most important movements of early medieval Daoism, and the (no longer extant) urtext of the *Wufu xu* was one of its central scriptures, with sections associated with its Taiqing precursor lineage and the "originary" Lingbao revelations. However, as discussed by John Lagerwey (École pratique des hautes études; Chinese University of Hong Kong) in the relevant entry in *The Taoist Canon: A Historical Companion to the Daozang* (2004), the received *Wufu xu*, which is probably a fifth-century redaction, consists of various historical and textual layers that problematize a simple descriptive account. Arthur covers some of this history (3–6) and makes a fairly convincing argument about the received redaction being a coherent synthesis. Specifically, he suggests that the controversial second chapter, the basis of the present study and the section that includes the primary dietetical materials, was redacted to express a particular approach to Daoist training (110). This interpretation is complexified by the work of the late Maxime Kaltenmark (1910–2002) and Isabelle Robinet (1932–2000) as well as Stephen Bokenkamp (Arizona State University) and Gil Raz (Dartmouth College), among others. Such complex philological issues are clearly not Arthur's primary interest, but the work would have benefitted from a fuller treatment of such matters, especially as Arthur notes that the received text represents some three hundred years of history (3, 201).

*Early Daoist Dietary Practices* makes a number of major contributions to our understanding of Daoist dietetics. Particularly noteworthy is Arthur's detailed analysis of the specific substances and formulas, including their associated medicinal qualities, as they appear in the second chapter of the received *Wufu xu* (chapters 2, 7, Appendix 3, *passim*). Here, Arthur provides a systematic investigation of the various ingredients: "The *Wufuxu* contains forty-six vegetal and herbal substances that act as active ingredients. . . . However, only nine herbs are used in four or more recipes, and the vast majority of these appear in three recipes or fewer. The most popular active ingredients in the text are: Sesame seeds (found in 15 recipes), Asparagus root (13), Rehmannia (9), Chinese root fungus (7), Pine tree and its sap (6), Poke root (6), Locust tree seeds (6), Wolfberries (4), and Ginger (4)" (159). When analyzing these substances, Arthur helpfully provides the Chinese herbal and Daoist technical name, Western scientific name, and common name. For example, one learns that *tianmendong* (lit., "celestial gate [of] winter"), or wild asparagus root, also corresponds to *Asparagus cochinchinensis*, sparrow grass, and the rhizome of *Asparagus officinalis* (163, 225). In this respect, the author's methodology is also noteworthy, with the book utilizing not only Daoist literature, but also classical Chinese pharmacological literature (*bencao* [lit., "roots and grasses"]; *materia medica*) and Western scientific research materials (158). One minor deficiency here is the omission of *Chinese Herbal Medicine: Materia Medica* (2004), compiled by Dan Bensky, Steven Clavey, and Erich Stoger, which is the standard Western reference work. Along these lines, one also thinks of the important, unconsulted *Medicine in China: A History of Pharmaceutics* (1986) by Paul Unschuld (Charité Universitätsmedizin Berlin), among other key works on the history and practice of Chinese medicine. Nonetheless, in terms of Daoist Studies, *Early Daoist Dietary Practices* is ground-breaking for its attempt to scientifically analyze the various therapeutic claims of the *Wufu xu*. Arthur's pioneering work on ingredients and formulas establishes a significant foundation for potential future work, such as a much-needed reliable academic translation of the *Baopuzi neipian* (Inner Chapters of Master Embracing Simplicity; DZ 1185) and research on the complex historical interaction between Daoism and Chinese medicine. Of course, the ingredient identifications will need additional verification.

I also appreciate Arthur's scholarly investigation of medieval Daoist views of personhood, specifically the so-called Three Death-bringers (*sanshi*), and the associated ascetic practice of *bigu* (lit., "grain abstention"). Recent revisionist scholarship by Stephen Eskildsen (University of Tennessee, Chattanooga), Robert Campany (Vanderbilt University), and others have demonstrated that, beyond the assumed dietary modification in which grains are excluded from one's diet, this Daoist technical term may refer to complete fasting. Arthur moves this research forward by noting that *bigu* is polyvalent, with the meaning often varying according to context. In the *Wufu xu*, the term may refer to various other types of dietary modification, ones that involve neither complete fasting nor grain elimination (49–53). Along these lines, Arthur also provides important insights into the informing worldview, concerns and motivations of early medieval Daoist dietetics, as well as the larger training regimens in which this occurred, although the latter topic could have been addressed profitably in an independent chapter. Here one also thinks of

the potential contributions of participant-observation and scholar-practitioners. For example, Arthur suggests that these medieval Daoists often consciously attempted to decrease their food intake (74–78, 89–91), that is, there was an ascetic dietary practice involving restriction of consumption. While this may have indeed been the case, Daoist self-cultivation utilizing other practices mentioned in Arthur's study, such as intensive meditation and *qi* ingestion (*fuqi*), often result in a natural decrease in hunger and food intake. From an "insider" or "adherent perspective," especially one rooted in actual practice and experience, this is a *byproduct* of other practices, rather than a dietetic practice in itself. Perhaps more extensive consultation with actual, tradition-based Daoists, advanced Daoist practitioners, as well as the TCM community might have deepened the overall account. This is also true with respect to the therapeutic effects of various substances.

On a more critically constructive note, the book would have benefitted from deeper engagement with research in Daoist Studies as a whole and with other theoretical literature on embodiment, asceticism, and so forth. As mentioned, the book is noteworthy for its theoretical and methodological sophistication with respect to "food" and related cultural practices. However, there are a number of issues that deserve deeper reflection. First, organizationally speaking, the book might have been strengthened with an independent chapter on theoretical and interpretive issues, while chapters 6 (contemporary perspectives) and 7 (*Wufu xu*'s ingredients and fasting) should have been reversed. Various theoretical points are interspersed throughout the study, often without the requisite integration; in this respect, the book represents an "early work" in the career of a promising scholar. On a more substantive note, Arthur makes the following questionable and possibly self-serving claim, while problematically citing William LaFleur: "There is a great deal of research and writing being done on religion and the body, but currently there is relatively little discourse with Asian traditions" (17). This simply is not the case, including with respect to Daoism. Interested individuals may consult my *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism* (2007), which includes comprehensive references to the relevant scholarly literature. Where *Early Daoist Dietary Practices* is pioneering on this issue is in its attempt to connect Daoist views of the body with dietary practice. One also would have liked to see more critical investigation of comparative categories such as "asceticism," "body," "death," "health," for example. While Arthur does provide some important reflection, he occasionally attempts to fit disparate layers of the *Wufu xu* and early medieval Daoism into more modern concerns, such as "health" and "beauty." This may originate in an attempt to make the book more "relevant," which at times borders on advocacy (1–2; cf. 155). Additionally, the book sometimes seems to privilege Western scientific views (142–146, 155–176, 208–209) and borders on social scientific reductionism (61–63, 155–156, 179–209), although Arthur is fairly nuanced in negotiating this danger (200, *passim*). I will leave it to other scholars and theorists to determine the heuristic viability and explanatory power of Arthur's claims regarding "attractiveness," ethno-pharmacology, evolutionary biology, hygiene, "intuitive microbiology," parasitology, and terror management theory (179–200).

The most problematic section of the book by far is chapter 6, which includes three contemporary perspectives on *bigu*. While I respect and support Arthur's attempt to engage modern Daoist perspectives, the chapter does not accomplish that aim. The chapter includes information from a pseudonymous Chinese Daoist monastic (Dahe ["Great Harmony"]) of Qingyang gong (Azure Ram Palace; Chengdu, Sichuan) and from Hu Fuchen, a Chinese academic at the Chinese Academy of Social Sciences (Beijing), and Michael Winn, an American hybrid spiritualist and New Age Qigong teacher. While Arthur presents the latter two individuals as "Daoists," a more accurate methodology would have recognized them as "self-identified Daoists." A more critical methodology would realize that they are not Daoist adherents. Under a generous reading, they are "Daoist sympathizers," and their perspectives deserve greater critical scrutiny in terms of understanding Daoism as such. A more complete discussion of this approach and related issues may be found in my *The Daoist Tradition: An Introduction* (2013) and *Daoism: A Guide for the Perplexed* (2014).

These points notwithstanding, *Early Daoist Dietary Practices* is a pioneering work on Daoist dietetics, specifically as a micro-history of early medieval Daoist approaches. Read in concert with *Taoist Meditation and Longevity Techniques* (1989) and *Daoist Dietetics* (2010), along with other recent studies of Chinese dietetics and herbology, readers will gain a sophisticated and comprehensive understanding of the ascetical dietetic model documented in the *Wufu xu* and, to a certain extent, advocated in early Lingbao Daoism. The book will primarily be of interest to scholars of Daoism and Chinese religion and culture, but comparative religionists will also find food for thought on questions of ingestible substances, diet, and related views and cultural practices.

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*The Materiality of the Past: History and Representation in Sikh Tradition.*  
By Anne Murphy. Oxford University Press, 2012. 309 pages. \$36.95.

Every once in a while, a book comes along that challenges us to think differently. Anne Murphy's *The Materiality of the Past: History and Representation in Sikh Tradition* is just such a book. The book offers a refreshing and innovative approach to Sikh history. Murphy does this by recovering the silenced history of material objects, both in terms of how such objects represent the Sikh past but also how these objects are implicated in the *production* of how the Sikh past is represented, remembered, and memorialized. Thus, this volume is not a mere history of objects. It is much more. Rather, Murphy takes seriously the ways in which place as territory and the representation of the Sikh past have been articulated and (re)produced through material culture.