

look at the HK business community's influence on China's HK policy. But there seems to be a moral hurdle. HK's business community has been roundly condemned for not standing up for democracy. But one can argue that while it failed to support rapid democratization in HK, it doesn't always side with China, especially on such issues as free flow of information, fair play, and the rule of law. Because of the importance that Beijing attaches to the united front, HK's business community has and will continue to exert some restraint on Beijing.

Two questions arise. First, what should be the basis for evaluating HK's future condition, the health of participatory democracy or continued stability and prosperity? Ming K. Chan's reference to "economic prosperity, social freedom and political democracy" (*The Challenge*, p. 25) suggests it is both. But in the short to medium term, their relationship may not be a linear one. Indeed, as Michael Taylor suggests, so long as China's economy stays sound, HK will continue to enjoy prosperity, regardless of the political developments.

The other question has a heavy moral undertone. To the extent that the role of HK's business community is mentioned at all, it is often in a negative context. Alvin Y. So refers to the ties between Beijing and HK's business people as the "unholy alliance" (*The Challenge*, p. 51). Steve Tsang talks about the business community's "resilience" only in the sense of survival. Even in *HK Remembers* this is evident. Lo Kok Shing is the business representative pitted against Martin Lee—HK's most celebrated gadfly, Jimmy Lai—the political iconoclast, and student activists who came of age politically after Tianamen. But the choice of Lo is unfortunate in that among HK's business people, he is more a caricature than a true representative. His reputation is so dubious that even China long ago stopped considering him a credible friend. In contrast, there were others who turned down the personal wishes of China's top leaders to start a newspaper or a political party in HK and deliberately put some distance between themselves and the Beijing regime when Beijing was not acting in HK's interest. Business people are interested first and foremost in their own businesses, but in HK, that interest may not always be so different from the interests of the larger community. To the extent that these interests overlap, HK's business community may have a constructive role to play in terms of HK's future. We may not be able to resolve the moral dilemma involved, but more studies should examine this issue.

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Cognitive Processing of Chinese and Related Asian Languages. Edited by HSUAN-CHIH CHEN. Hong Kong: The Chinese University Press, 1997. xvii, 456 pp. \$39.50 (paper).

This book is the latest in an informal series of volumes that comprise papers presented at language processing conferences in China, Japan, Hong Kong, and Taiwan over the past two decades. On the positive side, the volume represents an improvement over its predecessors because it is better produced, because it more fully represents the range of work being done in the field, and because it downplays the field's traditional overemphasis on Chinese character processing by including articles in other important but neglected areas. On the down side, the quality of the contributions is still somewhat variable.

The volume's twenty-four articles are divided into four sections: (1) Speech and phonological processing; (2) Perception and processing of characters; (3) Processing of words and sentences; (4) First- and second-language acquisition processing. Although one might quibble with the assignment of articles to the different sections (for example, articles by Wu and Liu [p. 47], Liu [p. 65], and Taylor [p. 299] seem better suited to the section on character processing than the sections in which they were placed), each section nonetheless contains contributions that represent the best work currently being done in their respective areas.

In a study of spoken language processing, Zhou and Marslen-Wilson (p. 3) found that both the "non-tone-changed" form of a Chinese word (such as the third tone form of "horse," *mǎ*) and the "tone-changed" form (such the second tone form *má*) are stored separately in the speaker's mental lexicon rather than being stored as a single form that abstractly represents both tones. Chen and Cutler (p. 77) found that spoken Cantonese words prime auditorily presented word targets (i.e., cause the responses to those targets to occur more quickly), but that Chinese characters had no such priming effect on those same targets.

Turning to studies of character/*kanji* perception, Liu and Peng (p. 219) and Taft and Zhu (p. 233) both found that, in reading Chinese, two-character words are more salient as processing units than the individual characters that compose them. This finding agrees with recent research using spoken Chinese word stimuli (e.g., the work of X. Zhou and W. Marslen-Wilson in *Language and Cognitive Processes* 9 [1994]: 393–422; 10 [1995]: 545–600). Saito et al. (p. 109) demonstrated that Japanese readers are able to estimate correctly that right-side *kanji* radicals have few companions (i.e., radicals that co-occur with, but on the opposite side of, a given radical) and left-side radicals have many companions. They argue that this explains why right-side radicals facilitate *kanji* recognition while left-side radicals facilitate *kanji* recall. In Chinese character priming experiments, Hong and Yelland (p. 187) found "neighborhood effects," suggesting that characters are mentally encoded using individual strokes rather than phonetic or semantic radicals as primary coding units.

In a study of text reading, Cui and Chen (p. 287) found that working memory capacity is an important factor in a Chinese reader's ability to make predictive inferences based on a story's content. Two articles on eye movements in text reading (Inhoff and Liu [p. 243]) and Tang et al. [p. 267]) both demonstrate that effective visual field in reading Chinese is asymmetrically skewed to the right, with Inhoff and Liu further demonstrating that rightward eye movements (saccades) generally jump to the right margin of a reader's effective visual field.

Yang and Peng (p. 323), in a study comparing third and sixth grade Chinese students, found a developmental effect for character "regularity" (the correspondence between the pronunciation of a character and the pronunciation of its phonetic) but not "consistency" (the correspondence between the pronunciation of a character and that of other characters sharing the same phonetic). In their study of second language acquisition of Chinese, Kwong et al. (p. 347) compared computerized methods of teaching Chinese character pronunciation, and found that it is more effective for a computer to provide pronunciation cues automatically than for such cues to be provided on student demand, even though the latter is preferred by students.

My main complaint is that several of the articles have shortcomings that detract from their usefulness. For example, in the article by Liu and Zhang (p. 161), no examples are given of letter and character component compatibility or the related index which serves as the core of their study. Other defects give the impression that the research itself may contain flaws. For example, the sample experimental stimuli

in table 10.1 in the Weekes et al. (p. 175) article include strokes, and also characters with miscounted strokes, and also contain an ostensible pseudocharacter that in fact actually occurs, both suggesting that stimuli critical to the experimental results may not have been carefully chosen.

There are also a number of production omissions and errors. English glosses are often glaringly absent, a major inconvenience for nonreaders of Chinese, Japanese, or Korean. Table 11.3 is missing even though it is cited (p. 199), and an article by Feng and Zhou is cited (p. 226) but not listed in the references. Also, Chinese characters for certain words are either missing (the *hancha* for “more, add” on page 303) or incorrect (the *kanji* for “definition” on page 411). Finally, given the title of the book, we might expect to see more contributions involving Japanese and Korean.

Despite these relatively minor shortcomings, the book represents a valuable addition to the field and would be of interest to nonspecialists wanting to know how East Asian linguistic studies contribute to the important and rapidly expanding domain of cognitive science. The volume may be somewhat variable in quality, but it achieves a higher standard than its predecessors and is a major step in the right direction.

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The Empire of the Text: Writing and Authority in Early Imperial China. By CHRISTOPHER LEIGH CONNERY. Lanham, Md.: Rowman and Littlefield Publishers, Inc., 1998. xv, 208 pp. \$65.00 (cloth); \$22.95 (paper).

Christopher Leigh Connery insists that this book is an experiment (pp. 6, 7, *passim*). The experiment, as I understand it, is to write a history of “the textual scene”—that is, the “Empire of the Text”—with reference to social structures and material circumstances and without reference to prior subjectivity (p. 9). His is not simply an argument that political and textual authority are coterminous, but that textual authority is constituted with its own “logic and ordering principles” (p. 7).

Connery’s experiment leads the reader into fascinating and sometimes difficult terrain. Here are four central arguments of this book that are all likely to provoke scholarly discussion and response:

1. The Empire of the Text was a self-contained world of textuality that identified itself without reference to a world of orality. Indeed, literary sinic, as it is “created” during the Han, precludes the oral as anything other than “an inferior or negative version of the textual” (p. 42).

2. The *shi* (I will still call them “scholar-bureaucrats,” even though Connery shows how problematic a label such as this can be) are the primary population of the Empire of the Text and were both producers of and, in an important sense, produced by texts.

3. In contrast to the view that “friendship” is a product of *shi* cultural production, Connery argues that during the latter Han “There was no dissent from the view that partisanship and ‘unofficial’ relationships were dangerous and were to be avoided” (p. 118). Official life was constructed textually as a replication or, at least, as an analogue to the family and this marginalized homosocial relationships as politically disruptive.

4. Western study of Chinese literature has for the most part limited itself to a few genres, rarely considering such official forms as “memorials,” “edicts,” and “petitions,” which are treated as fully literary in the earliest Chinese writings on