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Reviews

Song Gang ed., *Reshaping the Boundaries: The Christian intersection of China and the West in the modern era*. Hong Kong: Hong Kong University Press, 2016, 130 pp, index, ISBN 978-988-8390-55-7

This slim but well-researched volume contains seven essays which describe ways that Chinese and Western people have interacted with each other and exchanged knowledge between the seventeenth and nineteenth centuries. The book seeks to dispel the implications of the first line of Rudyard Kipling's poem, *The Ballad of East and West*, "OH, East is East, and West is West, and never the twain shall meet". The writers discuss examples of creative interaction and interdependence in which Chinese and Westerners enter into each other's conceptual worlds by crossing over cultural and religious boundaries. Each of the major Christians traditions – Catholic, Orthodox and Protestant – are depicted in their encounter with China, in ways that demonstrate the complex processes of dynamic exchanges, changing perceptions and evolving representations and imaginings of the other. Artistic, religious and cultural knowledge were exchanged in ways that influenced and shaped the perceptions, ideas, and identities of both the other, and even reshaped self-understanding.

This willingness to enter into what is described as the *in-between* zone is a fascinating and ground-breaking part of the book. This occurs when Chinese and Westerners take the two-way step of crossing over cultural boundaries to exchange knowledge and explore the ideas of the other. The first three chapters focus on the earlier Catholic and Orthodox missionaries, while the later chapters continue with the increasing complexities of relationships and conflicts throughout the nineteenth century. In Chapter Two, Nikolay Samoylov describes how the contacts of Russian artists in the Russian Ecclesiastical Mission with the people of Beijing influenced Chinese people's perceptions of Russia. At the same time, "Chinese landscapes, genre paintings and portraits of Chinese nobles and common people, including beggars, played an important part in creating and introducing the image of a nineteenth-century China in Russia" (p.46).

John T.P Lai reminds us in Chapter Three that the missionary Karl Gützlaff wrote novels with the view of creating a positive view of Britain as the "Supreme Nation". His intention was to show that Christianity was the source of British technological superiority and to remove the prejudice against Britain in the minds of the Chinese. Anthony E. Clarke shows how Chinese views and perceptions of foreigners, exemplified by the Franciscans, in Shanxi in the years after the Boxer rebellion. Chinese Catholics attached to the Franciscan Mission began immediately to re-present the Franciscans in a positive light. The new Governor of Shanxi, Cen Chunxian was in fact sympathetic and reversed the decisions of the previous Governor and invited the Franciscans to return. Unfortunately, at this time in the West, the Boxer Rebellion was also at least in part the cause of an increasingly negative view of China.

In Chapter Seven Melissa Inouye describes the missionary presentation of Christianity as the religion of modernity, of rational enlightenment and a new social progressive movement for China. Paradoxically however, while Chinese religions were described as backward and superstitious, Christian manifestations of the miraculous, through healings and other divine interventions, were applauded. She notes regarding this apparent contradiction: “what is interesting is that, in the eyes of the eyes of the missionaries, the spread of rational enlightenment that they celebrated in reports of the decline of ‘heathenism’ always stopped short of implicating the non-rational foundations of Christianity itself” (p.119). This is the in-between space between faith and rationalism that emerged from the encounter between China and the West.

All seven articles are of high quality and demonstrate the central theme of the volume. This is a valuable, well-researched book on what happens when cross-cultural exchanges move in to the space where reshaping and redefinition take place. Well worth reading.

Reviewed by STUART VOGEL
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Rotem Kowner and Walter Demel (eds), *Race and Racism in Modern East Asia: Western and Eastern Constructions, vol. 2: interactions, nationalism, gender and lineage* (Leiden and Boston: Brill, 2015). ISBN13: 9789004292925
E-ISBN: 9789004292932. Hardback. E-book. €199,00/US\$277.00

Any mention of the word ‘race’ today as a label of identity would elicit immediate disapproval among many. Indeed, as Kenan Malik has argued, scientists have even invalidated the concept of race itself. Genetic variation amongst ‘races’ account for only 7% of all variations within the *Homo sapiens*. The rest occurs within the local community and within a ‘racial category’. Yet, it is the 7% that manifests on our outward appearance.¹ Scientific racism of the 19th century, together with other driving forces of modernity, led to, *inter alia*, Jim Crow, the Holocaust, and apartheid. While many would agree with the desire to consign ‘race’ to the dustbin of history, the spectres of ‘race’ still lurk in today’s ‘racially’ motivated violence by institutions and individuals. In East Asia, the area this book deals with, saw similar and different receptions, responses and reverberations of race. The editors, Rotem Kowner and Walter Demel, follow the previous anthology, *Race and Racism in Modern East Asia: Western and Eastern Constructions* (Leiden: Brill, 2013). The first volume, which falls outside the purview of this review, addresses how European and East Asian concepts of race emerged and changed the discourse on race.

The second volume, as the editors point out, takes up various themes where the first has left off. As the subtitle indicates, it features 21 essays on overlapping and distinct questions ‘race’ poses in East Asia to global discourses of race, ethnicity and

1 Kenan Malik, *The Meaning of Race: Race, History and Culture in the Western Society* (Basingstoke: Macmillan, 1996), 4.

identity. The introductory chapter by Kowner and Demel explains the purpose of the book and introduces each of the four parts and chapters, and reminds us that the authors are not so much interested in defining race, but how the very concepts of race had borne multiple meanings within varying socio-cultural and historical conditions in East Asia. The second volume comprises an introduction and conclusions by Kowner and Demel, and four thematic parts with several essays in each: 1) Antecedents; 2) Interactions; 3) Nationalism; 4) Gender and Lineage. These themes represent the editors' ambition to broach the elusive concept of race and how it turned into tangible historical phenomena. In reviewing this volume, I cannot claim expertise in every field in the book. Thus, I find it encouraging that several contributions broaden our familiar scope of East Asia and historical scholarship.

One commendable aspect of the volume is the greater space devoted to Korea. Despite its increasing significance in the world, Korea still remains overshadowed by China and Japan. The chapters by Vladimir Tikhonov, Nadia Y. Kim, Tatiana Gabroussenko, Bang-soon Yoon, and W. Taejin Hwang redress this imbalance. Tikhonov charts the evolution of Korean ethnic-nationalism in tandem with the discourse of race. Korea, as with China and Japan, drew on the Confucian notions of civilisation and culture to position the Koreans in the East Asian context. Yet, the Korean intelligentsia were acutely aware of the vulnerable position Korea held in the late 19th century, and innovated cultural nationalism to forge an ethnic identity. Compared with Yuko Kawai's analysis of the malleable nature of racial discourse in Japan, Yoon's chapter demonstrates the extent of the institutionalised racism on Korean 'comfort women' that led to exploitation on multiple levels. Korea's afflicted relationship with histories, race, culture and ethnicity, endures, as Kim demonstrates, in the ways the Korean immigrants in Los Angeles negotiate with the hegemonic racial ideology in their new home country. The chapters by Gabroussenko and Hwang detail the poignant and enduring legacy of the division between the North and the South, and how such a legacy has impacted upon 'race' and ethnicity in Korea. Gabroussenko's chapter shows how the Soviet ideology of nation and ethnicity played.

The Cold War dynamics also intrude upon a seemingly unrelated social history of race and continue to cast long shadows in the post-Cold War era. This is certainly the case in Lü Xun's study. Reminiscent of John Dower's classic, *War without Mercy* (New York, 1986), Lü looks into American and Chinese mutual perception of the Korean War.² Gabroussenko's chapter parallels that by David Lewis. The latter analyses how Russians and the indigenous peoples of Siberia. Grabroussenko and Lewis illustrate how the Soviet notions of nationality were applied to and showed their limitations in the Soviet and post-Soviet eras. out in North Korea while Hwang relays stories of 'GI babies' born between American military officers and Koreans. Hwang's contribution pairs with Aya Ezawa's chapter on Indisch-Japanese people, those born between the Japanese and Indonesians of Dutch descent. Their chapters call to mind a recent controversy over Ariana Miyamoto, an Afro-American-Japanese (more precisely

2 John Dower, *War without Mercy* (New York: Pantheon Books, 1986).

Afro-American-Okinawan) winner of Miss Universe Japan, who drew criticisms for her mixed heritage as ‘not pure enough’.³ Moreover, ‘GI babies’ have attracted similar scholarly interests from the Pacific Island historians.⁴ It would appear that American military presence around the world – then and now – would leave us with much to tease out from the delicate questions of race, culture, ethnicity, gender and power.

Whilst Lewis’ essay stretches our ordinary imagination of ‘East Asia’ to Siberia, Huei-Ying Kuo’s contribution challenges Japanese historical amnesia of its imperial history. In the late 19th century some Japanese intelligentsia called for expanding its imperial reach to ‘the South Seas’. This impulse engendered a set of discourse that ‘created’ Southern Chinese’ as one of the ‘South Seas’ people the Japanese could accommodate in its burgeoning empire. The Japanese imperial ambition has aroused anxiety for not only its East Asian neighbours, but also distant European powers. Chapters by Antony Best and Gerhard Krebs probe how ‘race’ produced implications within the Anglo-Japanese alliance and also affected Nazis Germany’s perception of the Japanese. Together with the chapters on the Japanese influence on Korea, the studies by Kuo and Ezawa revisit aspects of racialised nationalism of the Japanese Empire that many have cleansed since Japan’s defeat. What supplanted the imperial thinking of Japan was the elusive yet powerful notion of Nihonjinron—a hegemonic discourse extolling the virtue of homogeneity of the Japanese. The chapter by Kowner and Harumi Befu reviews and updates the elusive influence that the cultural nationalism of Nihonjinron has exacted on the minds of the Japanese.

Notwithstanding the quality of scholarship, I am left wanting further exploration into class. Why? On the one hand, the book reminds us about the cosmopolitan and even Soviet-influenced desire to transcend ‘race’ and ‘racism’. On the other hand, we witness renewed hate speech fuelled, partially, by the contemporary manifestation of ‘racism without race’. For what once was a biological denotation has turned more into a socio-cultural and, indeed, economic demarcation. We also live in an age in which popular resentment towards the privileged few can readily morph into anti-refugee and immigration populist catch-cries. Nonetheless, the greatest achievement of the book is its endeavours to connect many intellectual threads inside East Asia, but also between East Asia and the West. The book presents comprehensive historical trajectories of racial discourse about and from East Asia, and how those historical specificities continue to play out in contemporary East Asian societies. This book will appeal to scholars interested in histories and theories of race in East Asia and beyond. Newcomers to the field may also appreciate the extensive bibliography the book provides.

Reviewed by RYOTA NISHINO
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- 3 Martin Fackler, “Biracial Beauty Queen Challenges Japan’s Self-Image”, *The New York Times* (web), 29 May 2015: https://www.nytimes.com/2015/05/30/world/asia/biracial-beauty-queen-strives-for-change-in-mono-ethnic-japan.html?_r=0 (accessed 2 February 2017)
 - 4 Judith Bennett and Angela Wanhalla (eds.), *Mothers’ Darlings of the South Pacific: The Children of Indigenous Women and U.S. Servicemen, World War II* (Honolulu, University of Hawaii Press, 2016)

Phoebe H. Li and John B. Turner eds., *Recollections of a Distant Shore: New Zealand Chinese in Historical Images*. (Bilingual edition). Beijing: China Social Sciences Documentation Publishing House, 2017, 178 pp, ISBN 978-7-5201-0262-9

This collection of pictures of Chinese life and people throughout the decades may seem at first to be a wonderful coffee table book to browse and enjoy. Indeed, it is that and there is much to enjoy here by just flicking through the pages and images. However, there are also many valuable insights into the history of Chinese in New Zealand to be found here and to reflect on.

This handsomely produced volume contains pictures from the recent major photographic exhibition, “Being Chinese in Aotearoa: a photographic journey”, which set the historic scene for the volume.

The Prologue contains images of the first known Chinese immigrant to New Zealand, Appo Horton and his family. One-page introductions, in English and Chinese, give a brief, crisp background information on the subject, on the photographs and setting, and on the photographer and any significant points on their techniques and styles. We are indeed fortunate in that over the decades in New Zealand, many top-class photographers have taken the time to explore this subject. Each chapter is preceded by a brief, informative introduction to the historical circumstances of the period. The images, most of which have appeared in previous publications, are also accompanied by sufficient information to allow the reader to understand the significance of the photographs.

The book is divided into four parts. Part One, “The Gold Rush Era”, has pertinent images from Canton and Hong Kong from around 1870, Dunedin, as well as photos of prominent Chinese of the time, such as Choie Sew Hoy. Rich and well selected use is also made of the Rev Alexander Don’s archival pictures of Chinese miners in Otago. The images of the first Chinese female immigrant, Mrs Mathilda Lo Keong, and Mr Chew Chong and his family in Taranaki are clear and detailed and evoke the period wonderfully. Photographs are also drawn from throughout New Zealand to give a sense of how widely spread the Chinese were in this early period.

Part Two, “Consolidation”, depicts the ways that lead the reader to see how Chinese adjusted and adapted to New Zealand life, while continuing to hold to their cultural value. The images of greengrocers in Auckland in the 1920s and the portraits of the members of the Wellington Chinese community between the Wars are especially revealing of this process. The images of Chinese soldiers in the New Zealand Army are quite startling. The stories of the 55 Chinese who served in the New Zealand forces in World War One and the 39 served in World War Two deserve to be told.

Part Three, “From Sojourners to Settlers”, contains some outstanding pictures by New Zealand’s most renowned photographers, such as Ans Westra. The iconic 1959 photo of two typical punters at Trentham Racecourse was justifiably selected for the cover of this book. It captures two men, who happened to be Chinese, studying their race-books before a race. The selection of images shows the various trends in the Chinese community. This includes the success of Chinese people in the professional world (e.g. Ron Sang, architect, 1976, p.136); the Baptist Minister teaching Chinese

characters to children in Wellington in 1951 to keep Chinese language alive (p.132); and a family's return to their home village in China in 1960 to recapture their past (p.131). The Māori Connection is not forgotten and includes a stunningly evocative picture of Alma Wong, a Chinese market Gardener's Māori partner (1974, p.142).

Part Four, "The New Migrants", is, perhaps disappointingly, brief with only 10 pages. However, the images in Parts Three and Four focus on portraits of people in a wide range of situations. They evoke in the reader empathy, a sense of tenderness for the people and an understanding of their situations. The image of the monk from Chengdu performing a blessing at Mitimiti beach for the SS Ventnor is particularly striking (2015, p.158). In 1902, the SS Ventnor sank off the Hokianga Coast in 1902 with 409 Chinese coffins on board. This image provides a means to understand the historical and cultural significance of this event. Lo Guan's photos "My Parents" (2014, p.167) are also outstanding as they depict his elderly father revering from a stroke in a land far away from his original home. This is a very suitable book for the coffee table, but it is a book to savour and reflect upon.

Reviewed by STUART VOGEL
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George Kam Wah Mak, *Protestant Bible Translation and Mandarin as the National Language of China*. Leiden and Boston: Brill, 2017, xiv +413 pp. ISBN 0169-9563

This volume is a welcome, well-researched addition to our understanding of the relationship between the translation of the Bible and the promotion of Mandarin as the national language of China during the late Qing and Republican periods. Mak thus describes his aim: "this book represents an effort to continue to link the Bible to the evolution of the Chinese language" (p. 8). His argument is that the Mandarin Bible, and especially the 1919 Union Version, played a role in the nation-building of modern China by promoting Mandarin as the national language. This work sits well alongside Jost Zetzsche's, *The Bible in China: History of the Union Version or the Culmination of Protestant Missionary Bible Translation in China* (Sankt Augustin: Monumenta Serica, 1999). These two works will generally satisfy the interest of most general readers in the subject. The key issue which readers will carry throughout this book is to define how large a role the Bible actually played in the emergence of Mandarin as China's national vernacular.

In his introduction of 30 pages, Mak covers the history of all the major previous translations of the Bible into *wenyan* and into colloquial Mandarin, prior to the publication of the Union Version in 1919. He includes an introduction to the role of the Bible Societies and the differences between Northern and Southern Mandarin at the time. With such a comprehensive introduction, the important Delegates Version, which deserves considerable historical attention, appears in a footnote (p. 9). Also, while the Protestant Church promoted the use of Mandarin Bible in order to build up a stronger communal sense among Chinese, it should be noted that missionary emphasis in southern China had a profound influence on the study of Cantonese, Hakka, Minnan, Shanghainese and other vernaculars. They not only translated Bible into those

vernaculars, they also produced dictionaries, grammars and language lesson books. Arguably, they established the basis for research in Chinese language study.

Most importantly, the missionary's primary impulse and motivation was to provide the Bible in the mother tongues of Chinese readers in order to promote the Christian faith. The Bible in the mother tongue of readers also was essential if the Protestant moment were to encourage personal and communal enrichment. It should not be forgotten that their aim was no less than the reformation of China through the gospel and the creation of a literate, educated, Chinese and Christian readership.

In Chapter One, Mak describes the emergence of idea of Mandarin as the lingua franca of China. He discusses the issue as to whether there was a standard Mandarin and whether there was an awareness of any standard lingua franca that was little more than informal and unofficial. Mak notes that "whereas since the mid-19th century Protestant missionaries in China had generally recognised the usefulness of Mandarin, throughout the history of Protestant missionary Bible translation, there was no consensus among them on whether Mandarin should be the language of the Chinese Bible. Indeed, there was not even a consensus on which form of the Chinese language should be adopted for a standard Chinese Bible" (p. 55).

Missionaries in the South of China for decades saw little point in a colloquial Mandarin Bible when the people among whom they worked spoke different vernaculars. When the Bible was translated into Southern Min, the vernacular spoken around Fujian and Taiwan, for example, the key concerns were accuracy, good colloquial style and intelligibility in the translation. They were conscious that illiteracy was virtually universal and teaching Chinese script was time-consuming and difficult. As a result, a form of Romanisation of the Southern Min vernacular was developed, used and taught. The concern that Chinese should be able to read an accurate translation with ease of understanding was thereby met. The idea that there should be one Bible for China was arguably secondary for much of the nineteenth century.

Chapter Two, "Institutional Patronage and the Mandarin Bible as the *Tongxing* Bible in China", describes the role of the three major Bible Societies played involved in Bible translation and the printing and distribution of the Bible. These institutions were large and influential: The British and Foreign Bible Society, The American Bible Society, and The National Bible Society of Scotland. The most interesting discussion is the "without note or comment" principle of publication. In order not to cause denominational or theological friction, no commentary or explanatory notes were added within the Bible. This meant that the Bible was understood to be sufficiently intelligible in itself to the reader. Mak also provides a very useful discussion on the debates over which of extant original Greek and Hebrew texts should be used for translation and which of the translations in to Chinese should be published.

Chapter Three, "The Use of the Mandarin Bible and the Promotion of Mandarin Bible as *Guoyu*", describes the rise of the Union Version of 1919 as the Bible of China. Mak argues that the Union Version promoted a relationship between increased literacy in Mandarin and Chinese Protestants' sense of national and religious identity. He argues that this also included a heightened sense of the responsibilities of nationalist citizenship. The

Protestant Church was under increasingly intensifying attacks in Republican China. “This required the Protestant Church in China to review its overemphasis on proselytization and to justify its presence by reaffirming itself as a useful participant in the nation-building of modern China” (p.166). At this point, what one understands by “the Protestant Church in China” can be debated. Readers might find a different perception in Xi Lian’s book *Redeemed by Fire: The Rise of Popular Christianity in Modern China* (Yale University Press, 2010). Xi examines the popular, mass Christian movements which were based on a Christian based Chinese nationalism and an aggressive millennialism.

For many, the primary goal was to build and mould the modern Chinese state in the renewing power of the gospel, or in effect to make China a Christian state. In contrast, many churches and Christians found common ground in nationalist and Communist party aspirations, and saw in these some signs of the Kingdom of God. These different perspectives within the Chinese Protestant require further research and discussion.

In Chapter Four, “Biblical Mandarin and Modern Chinese Lexicon”, and in Chapter Five, “Biblical Mandarin and Modern Chinese Grammar”, Mak seeks to show how the Mandarin Bible has shaped modern Chinese. There is no doubt it has had some effect. The Bible was nationally read and was honoured as the Word of God. This indicates that colloquial Mandarin was seen, and affirmed, as a worthy vehicle for the gospel. Its status was thereby enhanced. However, that does not necessarily lead to an affirmation of Mandarin that the Bible significantly influenced the language of non-Christian Chinese or that it influenced their thought on Mandarin as their national language. It is perhaps unfortunate that Mak compares the 1919 Mandarin Bible’s effect on Chinese with that of the effect of the King James Version has had on English. The Union Version has never had that kind of effect or the effect of Luther’s translation of the Bible into German. Nevertheless, this is a well-researched and well-argued book and is highly recommended.

Reviewed by STUART VOGEL
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Chih-Yu Shih ed., *Sinology in Post-Communist States: Views from the Czech Republic, Mongolia, Poland and Russia*. Hong Kong: The Chinese University Press, 2016, xxvii + 277 pp, ISBN: 978-962-996-694-2 (Hardcover)

This collection of twelve essays argue that each of the the former Communist states of the Czech Republic, Poland, Mongolia and Russia has long and significant traditions of Sinological and Oriental studies. These traditions were initially largely based on the legacy of French sinology. During the Soviet period, sinologists in the Soviet Block were drawn closer together, as each continued to teach the Chinese language and classics from the perspective of Marxist-Leninist theory. However, in the post-Communist period, sinology in these countries country has struggled to define its place within the context of emerging new national identities. Interestingly, we are shown how China scholars have personally inherited an interest in sinology from their families, particularly from their fathers.

Sinology in Post-Communist States is divided into two parts. Part One is entitled “Doing Sinology from Post-Communist Perspectives”. Part Two is entitled “Being Sinologists in Post-Communist Societies”. All the contributors are Eastern European and Mongolian scholars, apart from Melissa Shih-hui Lin, who gained her PhD at Charles University in Prague and teaches at National Chengchi University in Taipei. The editor, Chih-yu Shih, also teaches in Taipei at Taiwan National University, where the project which sponsored this study is based. The title may be a little misleading in terms of the bulk of the content of this work. Clearly, sinology and sinological research in modern Eastern Europe and Mongolia cannot be understood without considerable reference to the communist period. Each chapter in Part One describes the ways in which the communist period has influenced the modern approach to sinology in the chosen countries. In effect, this work provides a history of sinological research from 1917 to the present.

Chapter One presents the most interesting case-study in the book. “Beyond Academia and Politics: Understanding China and Doing Sinology in Czechoslovakia after World War II” by Olga Lomová and Anna Zádrapová describes the remarkable career of Professor Jaroslav Průšek (1906-1980). Průšek established a centre of sinology at Charles University in Prague which developed an internationally recognised research focus on modern Chinese literature studies. This in turn became known as “the Prague School”. Throughout his career, Průšek popularised an empathetic and romantic vision of China through articles and translations of Chinese stories and cultural works. These works resonated with a wide readership in Czechoslovakia under Soviet rule.

One of Průšek’s key methodological innovations was the way the relationship between traditional and modern China was explored. Of course, the influence of the political relationship between China and Czechoslovakia through Soviet influence was highly significant. Průšek and his students hoped that the Communist revolution in China would be the realisation of the ancient traditions and ideals of what we would today broadly call humanism. He presented Chinese communists as practitioners of values (such as humility, tolerance and a benign care for the people) which are “important in Chinese ethics throughout millennia” (p.19). He believed that through the openness to the old idea of “light coming from the East”, the West would be enriched.

Průšek’s influence on his students has been profound. Over the last two decades a transition towards the establishment of as yet undefined new and modern traditions is taking place. In the modern period, despite the disappearance of the Sino-Soviet alliance, Czech scholars have inherited a positive tradition and impression about sinological research. In contrast, while Poland and Mongolia have their own histories of sinological research, no one like Průšek was able to drive sinology forward. The contrast is significant. Interviews with students of the Department of Sinology at the University of Warsaw in the 1950s and 1960s lead to the conclusion that “the Department was described as being relatively detached from political and economic reality and not contributing to society by sharing its knowledge about China” (p.68). To the extent, as the studies show, sinology has struggled to define itself in these contexts, especially perhaps in Poland, in both the Communist and post-Communist periods.

In the Soviet Union, the theoretical foundations for sinology were established by Lenin. Chapter Six by Alexander Pisarev, “Soviet Sinology: Two Conflicting Paradigms of Chinese History”, describes the attempts by Soviet Sinologists to understand China in terms of the Marxist-Leninist principles of the socio-economic development of different modes of production. The debate between a “Eastern Feudalism” or “an Asiatic mode of production” became intense and dominated discussion and research.

In the post-Communist period, Russian scholars have been faced with the redefinition of Russia itself. This determines the nature of Russian-Chinese relations. Alexei D. Voskressenski significantly entitles his chapter “Chinese Studies in Post-Soviet Russia: From Uneven Development to the Search of Integrity”. This has led to an attempt to create an interdisciplinary approach, which seeks to understand modern China and its relationship to modern Russia from different perspectives. Voskressenski concludes, “However, the influence of this new wave of interdisciplinary integral literature on the post-Soviet Russian research community as well as on its diplomatic and political practitioners is still to come” (p.150).

The value of this book may become apparent in the future when scholars in the selected countries make their more specific contributions to sinology. The directions they take will draw off the current trends we see now. This book is a valuable guide as to what that contribution might be. For the moment, it is significant that four major chapters out of twelve describe sinology in the Soviet period Czechoslovakia, and indeed with only passing reference to sinology in the modern Czech Republic. Also, it would have been interesting to hear what influence sinology undertaken in East Germany (The German Democratic Republic) had on sinology in a united Germany post 1989. The reader might also observe that Russians have for centuries contributed to sinology and their earlier contributions should not be forgotten and their on-going influence explored.

Reviewed by STUART VOGEL
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Sam Vermeersch, trans., annotated and with an introduction, *A Chinese traveller in Medieval Korea: Xu Jing's Illustrated account of the Xuanhe Embassy to Koryo*. Honolulu, University of Hawai'i Press, 2016, xviii + 367 pp. ISBN: 9780824856441 (hbk)

In 1123 Xu Jing led an embassy from Song dynasty China to Koryo, a neighbour state and forerunner of today's Korea, and delivered an account to Emperor Huizong the following year.

Vermeersch's annotated translation, with an introduction, brings this work to a wider, in this case Western, audience (although unable to reproduce the illustrations, which have long since been lost).

The work itself, and the endeavour behind its translation, can accomplish three things. First, the text can introduce the interested scholar, student or general reader to a time and place, in this instance twelfth century Korea, otherwise unfamiliar or unknown. Second, the edition can introduce the reader to the context in which the work

was produced, in this case the diplomatic manoeuvrings among the powers of East Asia – Song dynasty China, Koryo, Jurchen and Liao. Third, the edition can explicate the text itself. This annotated translation accomplishes all of these goals, although in varying ways.

Under the first head, readers might reasonably look for information in the work about different aspects of Koryo, for example, the character of the natural landscape, of the towns, or of the population's daily life, work, social relations and cultural practices.

We find some of this material. The first description of the Koryo capital (pp. 75-79) describes the entrances to the town, the location of the palace, the locations of the houses of ordinary people, and the commerce of daily life. We learn simple but revealing facts, for example that "Koryo, even though it is a country [encircled by] the sea, also needs to transport heavy things across great distances and therefore cannot do without carts and horses" (p. 124). The material on ceramic ware, especially chapter 32, has been of great interest to contemporary scholars of the era.

And about individuals we get shafts of understanding ("I know from this description what this person was like," we might say). Thus, "Chagyom has a stern and calm appearance, even as he is affable and correct in manner . . . however he believes in slander and covets profits . . . everyone claims he has amassed several tens of thousands of catties [of gold]. Because of this all the people in the country despise him. What a shame!" (p. 102).

On the other hand by the expectations of contemporary social history the pickings are slender. In his introduction Vermeersch notes (p. 40) that chapters 22 and 23 are valued because of the glimpses they give of Koryo society and culture. But the section on women, to take one example, mostly discusses the dress, adornment and hair style of women of the court (pp. 148-50) and provides only a very occasional glimpse of what must have been the lot of most Koryo women, "female servants . . . are transmitted from generation to generation . . . they cannot carry things on their shoulders but are able to carry things on their backs. When they walk [with their burdens] they are very fast . . ." (p. 151).

Of course an expectation that the work should be otherwise would be anachronistic. We can turn to the historical and literary context of the work to understand it in its own terms.

Taking then the second head, the historical context. In his introduction Vermeersch explains that Song dynasty China wanted Koryo to be friendly and not ally with rising Jurchen, which it had come to identify as an existential threat. The embassy was therefore a kind of good will mission. Did it succeed? The short answer was no – within ten years, Northern Song had been destroyed and Jurchen had annexed most of northern China (above the Huai River) to itself. But the work does not lose value on that account, if anything the reverse.

What about the third head, our understanding of the text itself? Vermeersch notes that the work departs from earlier reports to China's rulers on other countries. Xu Jing's account is longer than the characteristic "embassy account" and is organized

thematically rather than chronologically (p. 26). It is more closely aligned with another genre which flourished during northern Song, namely “tující”, that is provincial gazetteers. Xu Jing’s is the first known embassy account titled in this way and may attest to its wish to be more systematic and comprehensive (p. 29). Likely also important as a precedent were reports of earlier embassies to the Korean peninsula, especially two reports from a mission in 1103 (p. 31).

The different strands by which we apprehend and understand the work are unified by its dominant theme. The people of Koryo are “barbarians” according to Xu Jing, but “of all the barbarians, Koryo has a reputation of being a country of civilization, ritual and justice” (p. 154). While never made explicit, it can be inferred from other comments that this elevated status can be explained by Koryo’s readiness to adopt the cultural practices of the Middle Kingdom: “With the gradual transformation [of their society] through the imperial [grace], they created officials and offices, modelling the terminology on the Chinese system” (p. 127).

Xu Jing wanted to convert cultural solidarity into diplomatic alignment and it is surely no accident that the report concludes with a chapter titled “Matching cultures”, in which the evidence for the former is reiterated: “the Koryo people admired the clerical script and adopted China as their model... in the beauty of their culture and its products, they are on a par with the suzerain country!” (p. 239). That statement was made with respect to relations in the 10th century; the entire account ends with a seemingly obscure account of weights and measures but to the same end: “the ship’s crew went to the market to trade their products. Silently they took note of [the Koreans’] way of calculating length, their measuring of capacity, and the scales for weighing, and secretly compared them with the Chinese system . . . there was not even the slightest difference [and] we highly praised their extreme sincerity” (p. 245).

Vermeersch concludes his introduction by modestly hoping that his translation will “convey to a Western audience the appeal that this work has held for so many generations of Chinese and Koreans.” He has succeeded in that task.

Reviewed by MALCOLM McKINNON
Victoria University of Wellington

Everett Yuehong Zhang, *The Impotence Epidemic: men’s medicine and sexual desire in contemporary China*, Durham and London, Duke University Press, 2015, xii + 228 pp. ISBN 978-0-8223-5844-2 (hbk.).

Following the publication of Kam Louie’s *Theorising Chinese Masculinity* (2002), a number of monographs appeared dealing with various facets of Chinese men and masculinity, including historical overviews (e.g. Bret Hinsch’s *Masculinities in Chinese History*, 2013), comparative masculinities (e.g. Kam Louie and Morris Low’s *Asian Masculinities*, 2012), and Chinese masculinity in contemporary social/cultural contexts (e.g. Geng Song and Derek Hird’s *Men and Masculinities in Contemporary China*, 2014). Missing from this excellent body of scholarship has been an in-depth examination of issues surrounding contemporary Chinese male sexuality, a gap that has now at least partly been filled by Everett Yuehong Zhang’s insightful new book on what the author

terms the “epidemic” of male impotence in the People’s Republic, particularly in the post-Mao reform era. The book comprises a decade-long ethnographic study, which includes 350 interviews with men and their partners, conducted in clinics in Beijing and Chengdu by a researcher who is clearly very familiar with the Chinese social and medical scene. Zhang lifts the phenomenon of impotence beyond the superficial physical realm and the common (mis)understanding of its being no more than a failed “neurovascular event”, and places it and male sexual desire in general within the context of a society caught in the process of momentous transformation. Zhang argues that the reform era, with all its uncertainties and challenges, has foregrounded the problem of male impotence in an unprecedented way; the incidence of men seeking medical treatment or advice on impotence has seen a dramatic increase as the economic reforms have deepened and come to affect most sectors of society. The sprouting up since the 1990s of men’s clinics across China’s towns and cities, and the popularity of male medications such as Viagra to assist with impotence, are indicative, on the one hand, of the stresses on male potency brought on both by vestiges of the puritanical morality of the Mao period and the anxieties engendered during the reform era by new uncertainties in areas such as employment, and on the other, of a new social openness and increased freedom to pursue a satisfying sexual life, and to have access to remedial measures should the problem of impotence occur. Zhang’s analysis thus has both negative and positive implications – many of his male interviewees relate stories of dissatisfaction, frustration, depression, and alienation in relation to their intimate lives. At the same time, however, in alignment with reform era notions in social and cultural discourse regarding the ‘autonomous individual’, freed from traditional limitations imposed by the family and state, the new willingness of these men to pursue sexual fulfilment, and to seek solutions to the problem of impotence when it occurs, can be seen as constituting at its core the positive life-affirming act of an increasingly autonomous subject, who is, in this case, as the author points out quoting Deleuze and Guattari, “desiring production”.

The book is divided into two major sections. The first section deals with male sexuality and impotence in relation to the Chinese Communist state. When discussing the Mao era, Zhang makes the insightful and compelling argument that the complexities surrounding male sexuality cannot solely be attributed to the abiding puritanical atmosphere, or issues surrounding the political labelling of individuals. (Political status was, of course, often key in dictating the range of an individual’s potential partners - in determining, in fact, whether an individual had access to any intimate partners at all). As several interview accounts reveal in the chapter titled “One Thousand Bodies of Impotence”, relationship problems were also clearly created or exacerbated by certain collectivist structures, particularly the *danwei* (work unit) and *hukou* (house registration) systems, which, for example, sometimes caused couples to be separated for extended periods. Following this often moving chapter comprising men’s narrations of their sexual isolation, frustration, and ignorance, as well as impotence, is a chapter highlighting the perceptions, feelings and attitudes of women who are living with men suffering from impotence, and some of the strategies adopted by couples to overcome the problem.

Part two of the book expands the discussion to include male sexual potency in the context of the traditional Chinese notion of *yangsheng* (cultivation of life). Here, the author examines how certain ancient precepts enshrined in the traditional Chinese

medicine (TCM) system have now been revitalised as a response to the contemporary problem of impotence. The contemporary TCM approach is to take impotence as a physical manifestation of problems originating in key organs of the body, especially the *shen* or kidney, from which ones *yuanqi* or 'original energy' flows, and the *gan* or liver, which regulates emotions, and the problem is typically treated with herbal medicine to increase the vigour of the body as a whole. This is why, as the author notes, a western medication such as Viagra, introduced into China at the turn of the new millennium, has not done so well in the Chinese context as its manufacturer, Pfizer, had originally anticipated, due to the Chinese understanding of impotence as being not simply the problem of erectile failure, but a sign of a loss of bodily vitality as a whole. Zhang looks at perceptions regarding the effectiveness of the TCM approach in treating erectile dysfunction compared with that of the western biomedicine approach, focusing on Viagra in particular. He notes the ways in which TCM has responded to this new manifestation of western-driven globalisation in the form of the aggressive marketing of Viagra in China, by, amongst other things, appealing to deep-seated notions amongst the Chinese about the need to preserve and nurture ones life-force. (The implication is that Viagra, which enables one to indulge in sex on whim, could lead to harmful consequences to one's health if abused.) The reality is, however, that both TCM doctors and doctors trained in western biomedicine often favour a combined protocol; they may prescribe Viagra as a fast-acting solution to the immediate problem of impotence, but this is often taken alongside Chinese herbal medicines, which build and maintain general vitality. Thus, the treatment of impotence typically involves the kind of pragmatic integration of TCM and western medicine evident in other areas of the medical system in China, offering men a more comprehensive solution to their physical problem.

Something that I would have been interested to know more about, an area that is not really touched upon in Zhang's book, is the availability and effectiveness of non-medicine/herbal-based approaches to impotence in China – counselling, or other forms of psychotherapy, as a means of dealing with the emotional traumas that commonly create or exacerbate the issue of erectile dysfunction. With this exception, I found Zhang's book extremely informative, deftly bringing together relevant strands from contemporary and traditional society and medical 'culture' to present a compelling and informative picture of the problem of impotence in China today.

Reviewed by MARIA GALIKOWSKI
Waikato University

Review of exhibition '*Bringing China Home*', Museum Theatre Gallery (MTG)
Hawke's Bay, Napier, 15 July 2016- 5 June 2017.

The people of Hawke's Bay have enjoyed rich interaction with China through over 150 years of migration, trade, humanitarian work, and the formation of collections by avid horticulturalists and art lovers. This fascinating exhibition celebrates these connections in a contextualised display of Chinese objects, photographs and archive film footage, many of which are on public view for the first time. The exhibition and accompanying publication were researched, compiled and curated by the expert team of Dr Richard Bullen (University of Canterbury) and Dr James Beattie (Victoria University of

Wellington), building on the success of their 2014 exhibition of the life and work of the Hawke's Bay Sinophile, H.W. Youren (1910-1983).

The exhibition space is cleverly designed, well lit and amply spaced to allow intimate close examination of the 120+ artefacts. It is divided into three main sections: 1) Imperial China and Colonial New Zealand, 2) Peace and Conflict, and 3) New China and New Zealand, while sub-sections deal with themes including religions, Chinese immigrants to Hawke's Bay and their contributions to New Zealand, and the experiences in China of Hawke's Bay nurses, missionaries and others, including the dedicated Sinophiles H.W. Youren and Cantabrian Rewi Alley (1897-1987). Many artefacts originated in the collections of local Hawke's Bay residents, and they range from the ancient and rare (e.g. Han dynasty tomb figures and Qing carved ivories) to the simple and common (e.g. the silk fans and willow-pattern pottery that typify the 19th century Chinoiserie craze).

Part historical narrative, part object-led, this exhibition skilfully connects the often disparate disciplines of politics, history and art. The depth of Bullen's and Beattie's painstaking research of the artefacts' provenance and their significance within Sino-New Zealand history is evident in the explanatory panels that narrate and contextualise the displays. To this end they also present a wonderful selection of historical photographs from the archive of the Macmillan Brown Library (University of Canterbury) and private collections of many individuals introduced in the exhibition. It is these fascinating glimpses of early modern Chinese life, of objects like those on display being used *in situ*, and of those early Chinese migrants and Kiwi visitors to China, that make this very much a celebration of cultural exchange pursued by pioneering individuals rather than orchestrated by officials.

A considerable proportion of the exhibition is dedicated to the troubling post-war years when many in the West feared the newly emerging Communist China. Committed proponents of New China like Youren and Alley struggled to dispel the pervading mistrust by providing New Zealanders with positive examples of China's social, agricultural and industrial advances, and reminding them of the depth of its artistic traditions. Of great interest to contemporary historians will be the photos, memoirs, publications and personal correspondence from these two pioneers that provide new perspectives on this difficult era in China's international diplomacy. The film footage from Youren's three visits to China and Russia from 1952-60 effectively illustrate his admiration for the policies and citizens of New China. Although graver aspects of the Cultural Revolution are not discussed in depth, the exhibition does not sidestep these issues completely, and several written extracts provide interesting glimpses into the challenges they faced.

Of most interest to art lovers will be the pieces illustrating a wide range of artistic techniques, from the delightful 'boneless' botanical woodcut prints of Qi Baishi (1864-1907) to the delicate 'academic style' of the Imperial workshop of Dowager Empress Cixi (1835-1908). However, though perhaps not the most artistically advanced work in the collection, it is the large wall-projected video 'journey' through the long ink hand scroll by Wen Zhengming (1470-1559) that creates the deepest impression. The moving images allow the viewer to roam through the idealised landscape, passing exquisitely

textured rock formations, fellow ‘travellers’, water courses and innumerable foliage forms. This novel approach offers a much richer experience of the painting than is usually possible within a gallery setting and, with the subtle recording of riverside birdsong, creates a most soothing and contemplative atmosphere. It was pleasing to see that aspects of this exhibition had been incorporated in the MTG’s interactive quiz sheet for children, who, on the wet Sunday afternoon I visited, participated enthusiastically in the challenge to spot certain phoenix designs in the displayed Imperial embroideries. However, it was the wonderful articulated wooden dragon that stole the show for the junior visitors.

This exhibition is a rare attempt to set one aspect of our international relations within a local context. It allows us to enjoy beautiful and interesting artefacts not only for their artistic value, but also for their historical significance as records of early cultural exchange. The exhibition’s success lies in the depth of expertise that the formidable Beattie and Bullen duo brought to the daunting task of weaving together the complex and at times controversial threads of China’s history, art and modern politics into a comprehensive and comprehensible whole. That the exhibition manages to be both engaging for initiates and informative for those already familiar with the broader themes is testament to their scholarship and sensitivity. The end result is beautiful, evocative, thought-provoking and deeply satisfying. I would strongly urge them to consider a wider showing of this exhibition outside the Hawke’s Bay region, as its narrative is relevant to all New Zealanders.

Reviewed by RACHEL PAYNE
University of Canterbury

EAST ASIAN HISTORY



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