

Reviews

Reuven Amitai and Michal Biran eds., *Nomads as Agents of Cultural Change: The Mongols and Their Eurasian Predecessors*, Honolulu, University of Hawai'i Press, 2015, ix + 343 pp. ISBN: 978-0-8248-3978-9 (cloth: alk. paper).

Interest in Mongolia has grown slowly in New Zealand. Mongolia came into my consciousness when I read Rewi Alley's description of this vast land in his *Journey to Outer Mongolia: a diary with poems* (Christchurch: Caxton Press, 1957), some 20 years ago. With Mongolia changing to a more open political and economic way of being since 1991, a significant number of New Zealanders have visited Mongolia. Some have lived there for a time as aid workers and missionaries, and some have engaged in business, mining support, education, economic development, and the likes. Mongoliana makes its way into the popular media periodically, giving notice of another Kiwi adventurer cycling, walking, motorcycling, horse riding, car rallying and even jet boating in Mongolia.

According to the Ministry of Foreign Affairs and Trade, New Zealand's relationship with Mongolia is bilateral and friendly, but not substantial. Trade is minimal.¹ Nevertheless, diplomatic relationship has been in place for forty years: officials from the New Zealand embassy in Beijing visit Mongolia's capital Ulaanbaatar annually;² the speaker of the Mongolian parliament, Nyamdorj Tsend, visited New Zealand in 2007; Governor General Hon. Anand Satyanand made a state visit to Ulaanbaatar in 2008. New Zealand continues to offer guidance in public sector reform, including scholarships to Mongolian civil servants who spend time at either Eastern Institute of Technology in Taradale, or Nelson Marlborough Institute of Technology, with a further three months at Victoria University of Wellington. About forty have gone through the programme in the last twenty years.³

Curiosity abounds at an informal level. Having lived in Ulaanbaatar myself for some years, I have experienced Mongolians to demonstrate affinity with New Zealanders: both nations are "at the ends of the earth". In addition, many perceive commonalities, particularly expressing knowledge of New Zealand's agriculture, and even New Zealand's migrant history: that to get to New Zealand, both Maori and European had to migrate vast distances across huge oceans. This seems to resonate with their own history of animal husbandry and nomadism across the expansive central Asian steppe. When cultures meet due to nomadism or migration, what happens? It is

1 <http://www.mfat.govt.nz/Countries/Asia-North/Mongolia.php>. Accessed 29th July, 2015.

2 I myself enjoyed the hospitality of the NZ ambassador to Beijing, who put on a fine BBQ in the Mongolian countryside in the summer of 1996, when 27 kiwis were enticed out of Ulaanbaatar city.

3 This number was approximated in personal email correspondence from the international recruitment office, EIT, 29th July, 2015.

a question that is alive in New Zealand, but what about elsewhere? Reuven Amitai and Michal Biran engage with this question in their edited volume *Nomads as Agents of Cultural Change: the Mongols and Their Eurasian Predecessors*.

In popular imagination, nomads are often thought of as random groups of opportunistic wanderers who meander across the grasslands governed by the needs of their animals. Hence they are portrayed in opposition or marginal to sedentary peoples, misunderstood at best and feared at worst. Yet nomads are rarely passive or peripheral, nor do they randomly wander. Amitai and Biran's selection of essays in *Nomads* make a needed case for the active contribution that nomads have made in cultural exchange through history. With respect to the Mongols particularly, *Nomads* is a contribution to a growing awareness of how significant their agency has been. Jack Weatherford, a popularist author writing in 2004, argues how Genghis Khan – in some sense an archetypal central Asian nomad, and the progenitor of the Mongols – was responsible for “making the modern world” (*Genghis Khan and the Making of the Modern World*. New York: Three Rivers Press, 2004).

The strength of Amitai and Biran's *Nomads* is that it marshals the work of scholars from a number of disciplines (history, migration studies, linguistics, cultural studies, archeology, art history) drawing on the 2006 conference on Eurasian nomads, hosted by the Institute of Advance Studies at the Hebrew University in Jerusalem. Thus it scans a broad sweeping landscape with several contours: essays reflect on the Chinese, the Tang, Kitans, Mamluks, Persia, Syria, Muscovy, and the Mongols, to name only a few. The collection spans from the second century BCE, and progresses through the Mongol empire of the thirteenth and fourteenth centuries CE, to a final essay by David Morgan on Mongol historiography since 1985. Where it is often tempting to interpret nomads – particularly the Mongols – through a military lens, this volume does much to highlight the non-militaristic influence that has shaped Eurasian history. Nor should any assessment of the Eurasian nomad influence merely be relegated to either “the western end” (Persia) or the “eastern end” (China), but rather as a whole, represented by uniting mechanisms such as the Silk Road (William Honeychurch's essay). Thus the book is a corrective: the contributors argue that the nomads cannot be held responsible for “all that goes wrong” in the history of sedentary nations, and on the other hand, nor have nomads only contributed to those nations during the subsequent *pax* that often followed their conquests.

Michal Biran notes this as the very first thesis in his introductory chapter and sets the tone for the rest of the book. Nomads are not merely “past enemies” or “primitive subjects” (p. 1). The Mongols are singled out as a unifying case study that anchors the whole collection of twelve essays because the Mongol empire was the most unified and expansive, and is also the most documented. In some sense – as Thomas Allsen demonstrates in his essay – the Mongols were not only herders of livestock, but “herders of human beings”: they were not only responsible for the extermination of millions, but also the massive migration of peoples through “military deployments, the retreat of defeated armies, the migration of refugees, resettlement programs, political defections and trafficking in slaves” (p. 143).

Identity formation therefore is a theme that is dealt to in a number of essays, not only due to the mixing of races genetically, but also to cultural exchange, in the form

of artifacts, tools, social organisation, and general improvisation, innovation and ability to quickly adapt to ruling their conquered peoples. Thomas Allsen, George Lane and Morris Rossabi all demonstrate the nomads caused these changes and the formation of new identities – what Biran calls “cultural efflorescence” (p. 5) – rather than these new identities taking form despite the nomads’ influence.

Issues of particularities and continuities amongst the nomads of Eurasia are predicated on the religio-political calling of the Mongols to conquer because Heaven had ordained it: the sky god of the Mongols – Tenger – had chosen Genghis Khan and conferred on his one clan the mandate to unify the world. This collection of essays does not shy away from addressing unique religious motivations of nomadic conquerors and the resulting unintentional formation of new religious allegiances and cross-pollinations (for example, the role of nomads in religious exchange, and the Mongols in particular vis a vis Christianity and Islam). It is now well acknowledged that the Mongols had a conciliatory attitude towards other religions, if not an actual policy of religious tolerance. Hence, even if overrun by the Mongol hordes, it did not necessarily mean one had to adopt their worldview and become a Shamanist: a conquered people’s religion was actually allowed to exist, and indeed, some flourished (Islam in the Ilkhanate, for example). Indeed, because of their Tenger-ordained mandate, the land the Mongols conquered became sacred: nomads are the uniters of Tenger (heaven) and Ekh delkhee (mother earth).

Amitai and Biran’s collection of essays in this book does not merely repeat well-worn appraisals of nomad culture, nor does it slip into revisionism. Rather, it is a perceptive balanced compilation of work that brings nomads from the peripheral more towards the centre of world history, demonstrating in particular how they have penetrated then shaped the very identities of sedentary communities and empires who write the histories. The Mongol conquest was “ferocious and destructive” (p. 273): the empirical evidence is clear. The Mongols aimed to shock; their chroniclers were shocked, and so are we. But in both their military exploits and their subsequent respect and even indulgence in the cultures of those they conquered, they shaped the world as we know it today.

Thus a continued understanding of nomad history and culture on the Eurasian steppe cannot afford to be one eyed. This book is a reminder that assessment of the Mongols’ motives, tactics, and ongoing legacy must be viewed using all the skills that the broadest range of academic discipline affords. To understand nomadism and Mongolia today is to commit to understanding the history of so many peoples on the Eurasian steppe. In my own sojourn in Ulaanbaatar between 1992 and 1996, as a New Zealander experiencing the emergence of a new Mongolia from the Soviet dominated recent past to the new democratic post-Socialist era, I would have appreciated having this collection of essays by my side to understand the very historical moment I was living through. I discovered that an urban sedentary Mongol resident in Ulaanbaatar would much rather have been galloping his horse across the grasslands than being confined in the prison of a concrete city. I experienced my new Mongolian friends as essentially nomads at heart, yet sophisticated, well informed, historically literate, and highly engaged with a global culture which they themselves had helped to create.

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Susan L. Burns and Barbara J. Brooks, eds. *Gender and Law in the Japanese Imperium*. Honolulu: University of Hawai'i Press, 2014, ix + 301 pp. ISBN: 978-0-8248-3715-0 (cloth: alk. paper).

This fascinating collection of nine essays, with an introduction by Susan L. Burns, offers a varied and stimulating consideration of the relationship between law, gender, and family, and its socio-historical context in modern and imperial Japan. Originating in a workshop at the University of Chicago in 2006, the volume brings together contributing authors from the United States, Asia, and Europe. Their perspectives aim to encompass both the global context that shaped the development of legal systems in the nineteenth century, as well as recent developments in the scholarly literature that demonstrate how law was used to shape gender relations in modern nation states and their colonies (pp. 1-2). Through a number of case studies ranging from the 1870s through to the 1950s, the essays consider three main themes. These help to structure the volume into three parts: I Prostitution, Law, and Human Rights; II Crime, Punishment and Gender; and III Colonial Law and the Problem of the Family. The chapters are well-integrated and are tied together not only by their thematic content but also by their emphasis on the cultural and social history of law and its practical and discursive applications.

Part I contains two chapters, both of which successfully demonstrate how important the international context was in the development of Japanese laws. The examples come from two different historical moments. The first, examined by Douglas Howland, came in 1872, when a Peruvian ship called the *Maria Luz* came into the port of Yokohama to conduct emergency repairs. Because the ship was carrying a large number of bonded Chinese labourers on their way to Peru, one of whom jumped ship to complain of ill-treatment, the Japanese authorities were drawn into a series of international legal cases about the validity of indentured labour practices. These raised questions not only about Japan's own labour practices (particularly its treatment of workers in the licenced quarters) but also about Japan's ability to adjudicate cases involving foreign plaintiffs. Howland argues persuasively that this case was important not only as the trigger for Japan's prostitution reform movement, but also can be understood as part of an international movement towards the reform of labour contracts. As such, it was deeply connected with Japan's desire to become civilised in the eyes of the world.

The second chapter in this section concerns the anti-prostitution reforms of the 1950s. Sally A. Hastings details the post-war debates surrounding whether or not prostitution should be legal. Women activists appealed to the international context when they suggested that Japan's failure to introduce effective anti-prostitution laws was out of step with international norms. Opponents, however, argued that women should not be denied the right to make a living, even through prostitution. At the end of this rather descriptive chapter Hastings concludes that the resulting 1956 Prostitution Prevention Law was a watered-down compromise that did little to assuage the high demand for commercial sexual services in Japan, a situation that remains today.

Part II, Crime, Punishment and Gender, contains four chapters by Susan L. Burns, Harald Fuess, Daniel Botsman and Darryl Flaherty. In her outstanding chapter, Burns examines the abortion and infanticide laws introduced in Meiji Japan, focussing on the

way the laws played out in court during the period from 1872-1882, before the criminal code of 1882 was introduced. As Burns points out, in this period Confucian-inspired concepts of family and order were carried over from Ming and Qing models. There were different punishments applied according to the place of the offenders in the social hierarchy, and judges had considerable powers to invoke mitigating circumstances. Burns' analysis is enlivened by the rich sources she employs: summaries of actual cases of abortion or infanticide which came before the high court (Daishin'in, established in 1873). These records included direct quotations from the accused, statements by prosecuting or defending lawyers, the original judgment of the previous court case, and finally the response of the high court. Burns reads these records expertly as a set of "competing narratives" that tell of the struggle by both perpetrators and judges alike to understand acts of abortion and infanticide in terms of "new and unfamiliar legal norms" (p. 90). While the cases showed considerable sympathy for the families involved, they also brought to bear new legal principles concerning motive and intention and thus transformed the understanding of these crimes from a family based one to one of conscious, individual choice. Burns shows deep engagement with the previous literature on the topic and her chapter raises many thought provoking questions about how we should interpret the role of the state in controlling the reproductive lives of its citizens.

Fuess looks at the legal "double standard" that surrounded adultery laws from 1742 through until 1948. Throughout this time, only sexual relations between a married woman and another man were considered to be adultery. The sexual activities of men were proscribed only if they had relations with a woman who was already married to someone else. Punishments were harsh and a man was legally allowed to kill his wife if he caught her in the act of adultery. As Fuess points out, the Meiji period is particularly interesting because modern Japanese laws on adultery were being created at precisely the time when similar laws were being revised and sometimes abolished in European countries. Fuess argues that European (particularly French) law was extremely influential in the creation of the Japanese adultery laws but that it might actually have helped to preserve the gendered nature of the laws. Most European commentators took the "double standard" for granted because they thought women's infidelity more dangerous to the family than men's due to the potential that the woman might become pregnant. His chapter also encompasses a useful discussion of the way in which debates around adultery legislation in the twentieth century led to redefinitions of "notions of matrimony, conjugal expectations, and public morality" (p. 129).

Botsman's chapter, evocatively entitled "Of Pity and Poison," offers a rare examination of the history of the punishment of women from Tokugawa times through until the 1930s. This chapter is shorter than the others, and by the author's own admission only a preliminary study, but it is no less important. Botsman explains that ever since the Tokugawa period, there had been examples of gendered punishments. Such examples included the banning of flogging for women in 1789 in favour of a period of confinement, special forms of slavery reserved for female criminals, and the possibility of forcing women to serve a term in the licensed prostitution quarters as a punishment for unlicensed prostitution. Meiji reforms introduced not only new laws but new ideas about prison life. Female prisoners continued to be treated differently from

males, with the addition of separate buildings and facilities. In the twentieth century, eugenic ideas came to influence the discourse surrounding female criminality with a resulting emphasis on training female prisoners to be proper mothers and therefore preventing them from reproducing another generation of criminals. Finally, Botsman considers possible reasons for a dramatic decline in female prisoners the 1920s and 30s and posits the medicalisation of female criminality as a possible reason for this decline.

Flaherty considers the gendering of crime in a Tokyo courtroom in 1928 through a case study of a trial involving a female arson suspect. This case was the first to take place under a new jury system that was employed between the years of 1928-1943. This fact, in combination with the defendant's female gender, attracted significant media attention upon which the author draws for his analysis. Flaherty's insightful chapter considers the significance of this case – determined by an all-male jury – in the midst of new anxieties about feminine identity and women's role in the nation state. He concludes, convincingly, that the courtroom became a "site for male subjects to affirm widely held social norms about appropriate behaviour" (p. 180).

Part III comprises the final three chapters of the book. These chapters concern the broader implications of family policies in the Japanese colonies, where conflicting ideas arose about Japan's duty to bring modern law to the colonies as part of its civilising mission versus the need to respect local customs and distinguish between colonial and metropolitan subjects. Chen Chao-ju's contribution concerns the traditional Taiwanese custom of *sim-pua*, (trading or buying daughters) and how it conflicted with Japanese laws that drew a clear distinction between adoption and marriage. Debates took place within a wider question of whether or not the Meiji Civil Code should apply to Taiwan. In the end the Japanese code was applied in 1922 but it excluded family relations and succession laws, resulting in a compromise position that continues, Chen suggests, to have implications for *sim-pua* today.

Brooks's chapter on Japanese Colonialism, Gender and Household Registration is an ambitious and interesting attempt to look at how Japanese ideas of colonialism fitted into the international context. Though somewhat short and fragmentary, her analysis highlights the marginal status of many of the Japanese people who went to the colonies, suggesting that this was particularly so for women. It is often assumed that women who travelled to the continent in the colonial period went as appendages of men, but Brooks shows that this was not so. She also considers the issue of border crossing through an examination of intermarriage and household registration in the colonies. She argues that there was much confusion surrounding intermarriage and the registration of children from mixed relationships, and that intermarriage was both promoted and resisted. Brooks makes an important point when she writes that there was a significant gap between the bigotry expressed by many Japanese towards the colonised peoples and the official discourses of *sameness* (emphasis in original) between coloniser and colonised. Overall Brooks raises many questions worthy of further investigation.

The final, and perhaps most overtly revisionist chapter of the book concerns the "Name-Changing Policy in Korea." Author Matsutani Motokazu asserts that conventional interpretations of this policy, which see it as an attempt to strip Koreans

of their identity, do not pay sufficient attention to the historical context in which it was introduced. Matsutani argues that the attempt to change Korean names was in order to assign family names as distinct from clan names and thus to align the Korean family registration system with the Japanese one. He suggests that it was connected with a desire to break up the traditional Korean lineage system and replace it with one compatible with the Japanese household registration system. By the time the policy was eventually introduced, however, it became conflated with wartime concerns about Korean loyalty and the desire to exploit their labour. There was, moreover, considerable confusion surrounding the distinction between family name and clan name, and police and other Japanese government bureaucrats pressured Koreans into choosing Japanese style names even though they were not legally obliged to do so. Particularly interesting is Matsutani's discussion of the mixed reactions of Korean women to the change, some of whom mourned their loss of identity, and some of whom were completely indifferent. It would be easy to mistake this chapter for an apologist history. It does not glorify Japanese actions, however, and (at least from the perspective of a non-expert) the scholarship seems sound.

In short, every chapter of this volume is worth reading. The essays are thought-provoking, original, and engaging. Highly recommended.

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Danielle L. Chubb, *Contentious Activism and Inter-Korean Relations*, New York: Columbia University Press, 2015, xvii+272 pp. ISBN: 978-0-231-53632-5

In this work, Danielle Chubb, a lecturer in international relations at Deakin University, Australia, analyses the ways that the relationship between the Republic of Korea and the Democratic People's Republic of Korea has been shaped by decades of political activism within South Korea. She focusses specifically on how political activism by non-state agents in the South has influenced and determined the South's political and economic policies towards the North. Also, and as importantly, she seeks to identify the historical underpinnings of the South Korean civil society movement and analyse how they focus around the critical questions of unification, human rights and democracy. Discussion and disputes within South Korea about how to deal with the North have been influenced, and even defined, by the complex and shifting views of non-Government actors and activists on these issues. She examines in detail how political activists have understood their role and carried out in four different historical case studies. Her case studies each occupy a chapter.

Chapter One, "Political Activism, Discursive Power and Norm Regulation", provides a theoretical framework through which to understand the movement towards democratisation. Debate swings between material (physical and economic security) and normative (human rights, democracy and unification) concerns. Chubb also provides a framework within which to understand the sets of arguments presented in unison by political activists against the state-dominant arguments, as well as the "belief-

driven rifts within the dissident discourses” (p. 46). Those who are unfamiliar with the academic language Chubb uses to describe her conceptual framework may find this chapter a challenge. Her conclusion, however, is that “political activists, through dissident discourses, have harnessed key normative beliefs extant within the state’s dominant discourse to advance ethical arguments regarding which behavioural norms will best advance the causes of unification, human rights, and democracy, all of which are central to debate over inter-Korean relations” (p. 40).

Chapter Two, “Political Activism under Yushin and the Kwangju Uprising”, discusses the events leading up to the 1980 Kwangju uprising, followed by “Kwangju to Democracy” from 1980 up to the 1987 uprising. Chapter Four, “South Korea in Transition”, details the period of reorientation towards democracy from 1987 to 1997. This includes a discussion of the critical move from authoritarian rule to liberal democracy and how the devastating famine in North Korea in the mid-nineties began to alter perceptions in the South of their northern neighbour. Chapter Five describes the decade of progressive government from 1998 to 2007 that began with the Kim Dae Jung’s Sunshine policy. These periods are all well chosen and define critical changes in discussions within South Korean civil society over questions about how to engage with North Korea.

Perhaps of particular interest is the way Chubb describes how the South Korean government categorised all dissidents as pro-communist elements, regardless of their motivations. This alienated key elements in society, such as radical students and the Church, and gave unlikely bed-fellows a basis for common action. The Church, which was expressly anti-communist, took the view that the ultimate goal, reunification, could only occur with the establishment of democratic institutions and human rights in the South. At the same time, the Church argued, economic equality can only come with a redistribution of the nation’s wealth in a more just manner.

As the issues became more complex in the 1990s, fragmentation took place. Chubb shows convincingly how pro-North discourse disappeared as the famine of the mid 1990s revealed the extent of human rights violations in the North. Chubb might have discussed more at this point the extent to which the North had economically depended on the Soviet Union for economic progress and how this affected inter-Korean relations. The collapse of the Soviet Union led in turn to North Korea’s economic downturn and the South, for the first time, overtook the North as more economically powerful. Activism which had taken a pro-North stance began to be seen as an adequate expression of left wing views. At the same time, discussion around place of human rights in the North became contentious issues in the South.

Chubb concludes: “the central finding of the book is that the norms underpinning domestic political debate over unification and inter-Korean relations were developed through a negotiated argumentative process that took place between dominant discourses” (p. 199). She has shown how over the decades the evolution of South Korea’s political activism and of its approach to inter-Korean relations have been inextricably linked. A very worthwhile study.

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Late Works of Mou Zongsan: Selected Essays on Chinese Philosophy. Translated and Edited by Jason Clower. Leiden: Brill, 2014, xii + 244 pp. ISBN: 9789004278899 (hbk); E-ISBN: 9789004278905

Mou Zongsan (1909-1995) was a Chinese philosopher and nationalist apologist who sought to distinguish and promote a distinctively Chinese philosophy (in particular, drawing on ideas associated with Confucianism, Daoism and Chinese Buddhism), despite couching his thought largely within the framework of Immanuel Kant and, to a lesser extent, Georg Wilhelm Friedrich Hegel. Although Mou officially retired from his teaching post at the Chinese University of Hong Kong in 1974, he continued to lecture regularly throughout the last two decades of his life in Hong Kong and Taiwan and his intellectual output remained somewhat prolific. This collection of essays, edited and translated into English by Jason Clower, draws principally from this last era in Mou's output.

Clower's selection was based on three desiderata: the essays are significant for understanding Mou's philosophy, of intrinsic interest to Clower (including especially the Confucian-Buddhist relationship in Mou's thought), and, for the most part, reasonably accessible to the non-specialist. They are grouped into three broad sections: 'The Future of Chinese Philosophy', 'Methodological Concepts and Problems of Chinese Philosophy', and 'History of Chinese Philosophy'. Worthy of special mention is Clower's introductory chapter, commendable for doing far more to introduce and contextualise Mou and his ideas than the standard, obligatory editorial scene-setting of many edited collections. And Clower's thoughtful and detailed footnotes throughout the body of Mou's essays provide auxiliary information of sinological interest as well as general background, context, and translation clarification, ensuring each essay is readable as a standalone piece. I will comment briefly on the essays that make up the second section: the essays that focus on methodological and conceptual issues.

In "Philosophy and the Perfect Teaching", Mou considers the nature and purpose of philosophy. Mou claims that true philosophy is practical action-guidance for individual personal moral cultivation that ultimately thirsts for the highest good. On this conception, to philosophise is to proffer a theory with both conceptual and behavioural aspects: the concept of the highest good and the behaviour "through which the highest good is obtained" (p. 91)—in other words, to express a theory of value and right action that is action-guiding in practice.

What, then, is Mou's conception of the highest good? Mou starts with Kant's conception, which Mou sums up as the merging of virtue and happiness, both necessary conditions for the highest good. It is this that underwrites Kant's moral argument for belief in God: the highest good is expressed in the possible world in which people are both virtuous and happy, and where an individual's virtue and happiness are in proportion. Kant argues it is one's duty to bring this world about. But it is not reasonable to believe that the goal is attainable unless there is a rational and morally good God: the world itself does not proportion virtue to happiness. So Kant thinks one should believe in God in order that one may fulfil their moral duty and credibly aim to bring

this world about.⁴ Unsurprisingly Mou wishes to resist this argument for belief in the Western conception of God. Following Confucian philosophers Mencius and Dong Zhongshu, however, Mou sees virtue but not happiness as necessary for the highest good. According to this line of thought, to seek happiness one follows a Way (*dao* 道) and whether or not one attains happiness is not up to the individual but is a matter of destiny. But obtaining virtue *is* under one's control. That is, one is responsible for cultivating one's character traits in practice. And in general Mou claims that through careful assessment of Confucianism, Daoism and Buddhist thought, reflection will shed light on such a "right view" of things and consequently objective understanding.

So, for Mou, "Confucianism, Daoism and Buddhism all emphasize moving through practice to reach the highest good... this is what is called 'sudden enlightenment'" (p. 94), which Mou sees as conflicting with "the mainland's Marxism [which] is a gross distortion" (p. 94). Indeed Mou's distaste for communism is evident throughout the collection.

The first nine disputes in "Ten Great Doctrinal Disputes in the Development of Chinese Culture" are historical; Mou's tenth and final centres on a contemporary issue of great personal concern to Mou: "the free flow (*changtong* 暢通) of Chinese culture" (p. 112). On this, Mou prescribes four tasks to his fellow compatriots: (1) destroying communism, (2) "digesting" Western culture—holding Chinese culture open to the potential insights of the West, but not succumbing to Western culture; in particular, remaining religiously distinct from the likes of Christianity, (3) seeking to preserve Chinese cultural traditions, (4) while also seeking modernization without losing a Chinese basis.

In "Transcendental Analysis and Dialectical Synthesis", Mou finds Hegelian dialectics⁵ in the practical philosophies of Confucianism, Daoism and Buddhism. More precisely, Mou claims that although the conception of dialectics in Confucianism, Daoism and Buddhism is somewhat different from Hegel's, representatives of those three traditions can easily talk about Hegelian dialectics (no new conceptual repertoire required). One difference, according to Mou, is that to engage in a dialectical process on the conception of the Chinese traditions is at least in part to practice spiritual cultivation. And according to Mou, the dialectical nature of spiritual cultivation itself is that one's spiritual effort should never cease, yet at the same time one is "complete right here and now" (p. 121).

Even throughout this chapter's more obscure discussion, Mou's anti-communism comes to the fore: "it was intellectuals' leftism that brought the country down" (p. 119);

4 See Kant's 1788 *Critique of Practical Reason*. For a brief summary of the argument, see e.g. C. Stephen Evans, "Moral Arguments" in Philip L. Quinn and Charles Taliaferro eds., *A Companion to the Philosophy of Religion* (Cambridge: Blackwell, 1997), especially pp. 348-349.

5 For extended discussion of Hegel's dialectics see Julie Maybee, "Hegel's Dialectics" in Edward N. Zalta ed., *The Stanford Encyclopaedia of Philosophy* (Summer 2016 Edition), <http://plato.stanford.edu/entries/hegel-dialectics>

“Only people possessed by demons or out of their minds could believe in materialism” (p. 119). It is important to note that Mou does not offer an argument for these views, at least in the essays in this collection; his assertions are simply asserted, not defended against hypothetical objectors. (So his essays are politically unpersuasive to the left-wing materialist.) But I suppose that is consistent with Mou’s conception of philosophy: not to proffer *arguments* but *theories of the highest good*, and for Mou, communism appears the antithesis of that good.

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Derek Hall, Phillip Hirsch, and Tania Murray Li. *Powers of Exclusion. Land Dilemmas in Southeast Asia*, Honolulu: University of Hawai’i Press, 2011. vii +257pp, maps, tables. ISBN: 978-0-8248-3603-0

This valuable book, also published by NUS Press in Singapore, is part of a Canadian project Challenges of the Agrarian Transition in Southeast Asia [ChATSEA], and is the work of three authors who have worked closely together rather than allocating sections of the work to individuals. The result is remarkably coherent and potently argued.

They are careful to specify what they mean by ‘exclusion’. Often it is seen as negative, ‘suggesting something imposed on the weak by the strong, something that should be opposed’ (p.4). The authors offer a different view. All land use and access requires ‘exclusion’ of some kind: even the poorest people cannot make use of land without some assurance that it will not be seized or their crops stolen. In their definition ‘exclusion’ refers to ways in which people are prevented from benefiting from land. It thus has a ‘double edge’. It creates both security and insecurity. Positive proposals have a downside. The first example the authors give is ‘conservation’. Those advocating it will not be working for private gain, but ‘to secure the health of the planet and the livelihoods of future generations’ (p. 10). Those cultivating in the ‘political forests’ pay the price.

The authors consider four powers as the heart of exclusion: regulation, force, the market, and legitimation, often of course working together. Regulation will be operated by the state, but also by customary groups, and increasingly it is influenced by UNESCO and non-government organizations. Force is at the heart of regulation, but, though there is violence, much of the force is implicit rather than actual. The market relies on regulation and force but also on its own power, most obviously when there is a boom in a product, like coffee or palm oil, and in the advance of prices on the rural-urban fringe and in tourist areas. Legitimation is itself conflictual; building a dam may be justified on the ground of ‘national’ benefits, of which the locally displaced see little or nothing.

The authors explore the processes driving change in Southeast Asia, particularly since the 1980s, through the deployment of these powers. The first of the ensuing chapters discusses land formalisation and allocation, through titling, through land reform, and, more feasible than that, through land settlement programmes. The following chapter takes up the theme of the incompatibility of conservation and smallholder interests.

Chapter 4 discusses the impact of booms. They lead to large-scale migrations to boom areas, the transfer of lands to newcomers, and the conversion of large areas to monocropping. Particular attention is given to oil palm: even by 2004 Indonesia and Malaysia together produced 85% of the world's palm oil (p. 91). The authors discuss Sarawak, where state and corporate actors expanded plantations on native customary land. A less 'permanent' boom is that of coffee in Vietnam's Central Highlands, which turned over huge areas of garden, swidden and forest land to an export product.

The following chapter considers 'land conversion' in terms of 'peri-urbanization', the process by which belts of mixed urban and rural land use have been created in the extended metropolitan regions of Southeast Asian cities. The authors draw particular attention to the role of local strongmen and 'bosses' in Thailand. The chapter also covers the impact of tourism and dam-building.

A sixth chapter deals with 'everyday accumulation and dispossession'. It argues that Clifford Geertz exaggerated the concepts of 'shared poverty' and a 'moral economy', though it also suggests that the market calculus does not operate in a social vacuum. The particular focus is on upland Sulawesi, where, with a switch to cacao, farmers moved rapidly from the situation in 1990 when everyone had access to land to that in 2010, when some highlanders had no access at all.

Everywhere highlanders and hill tribes have been 'defined as squatters on state land, harassed, evicted and forcibly settled because of their supposedly delinquent practices' (p. 172). In 1997 the Philippines passed an Indigenous Peoples' Rights Act designed to counter this, but requiring those who claim land under the Act to manage it sustainably. In 2001 in Vietnam thousands of Montagnards gathered in peaceful marches to present petitions demanding an autonomous homeland but were dispersed by soldiers and police. In Thailand the Assembly of the Poor was clear what it opposed, less clear about realistic alternatives. The promises the government made were in any case abandoned in the ensuing economic crisis of 1997-8.

In their concluding chapter the authors indeed offer no solution to the dilemmas they analyse. 'Contentious land issues ... are resolved not only in the area of policy and regulation, but viscerally through force, and through the logic of the market. Exploring how these powers work to shape outcomes is our principal contribution' (p. 199). Constant features of exclusion are 'active compromise or, more often, a vague and inarticulate inertia in which things are left as they are' (p. 19).

The reviewer can offer only praise for a work of nuanced analysis. Perhaps he would have stressed the impact of the vast demographic change in Southeast Asia since the early nineteenth century, which has proportionally exceeded that in China.

Reviewed by NICHOLAS TARLING
New Zealand Asia Institute, The University of Auckland

Tamara C. Ho. *Romancing Human Rights. Gender, Intimacy, and Power between Burma and the West*, Honolulu: University of Hawai'i Press, 2015. xxvi + 185 pp. ISBN: 978-0-8248-3925-3

In this book Tamara Ho, Associate Professor of Women's Studies at UC Riverside, 'tracks displaced Burmese women as real and fictional author-translators across the twentieth century in various geopolitical spaces', as she puts it (p. xvii). She is concerned not only with those subject to a male-dominated colonial regime and the military regimes that followed it after Ne Win's take-over in 1962. She is also concerned, as her main title suggests, with another form of 'abjection', that resulting from 'mass-media mediated Anglophone representations in which Burmese women are either marginalized or rendered as exotically alluring stereotypes' (p. xvii). As a counter she aims to foreground 'their discursive labor and political interventions within the nation and beyond' (pp. xvii-xviii). Burmese women writers, she argues, use 'flexible tactics of displacement' to 'contest state surveillance and a neo-Orientalist "protection scenario"' (p. xix).

Ho contrasts an earlier history of the high status of women – in Burma and in Southeast Asia more generally – depicted most recently by Anthony Reid, and asks how they were 'transformed from extraordinarily agentive figures of autonomy to silenced victims of trauma' (p. 2). In fact their narratives demonstrate how 'the act of writing and articulating ex-centric discourses can refuse invisibility and defy hegemonic scripts' (p. 3).

The first work she examines in detail is Journal Kyaw Ma Ma Lay's *Not Out of Hate*, originally published in Burmese in 1955, and then in an English translation by Margaret Aung-Thwin in 1991. It 'dramatizes how Eurocentric, rationalist, scientific, and patriarchal ideologies, taken up by "modern" Burmese men at the end of British colonialism, undermined more localized traditions, particularly those enabling Burmese women's agency and articulation' (p. 26). Ho sees the husband, U Saw Hun, perhaps not entirely persuasively, 'as a sort of prescient figuration of the Burmese postcolonial juntas' (p. 31). 'U Saw Hun is more than a vehicle that drives Way Way to her death; he also presages repressive apparatuses of power still active in twenty-first-century Burma/Myanmar' (p. 51).

Four decades after *Not Out of Hate*, the diasporic author Wendy Law-Yone, writing in English, took up 'Burmese women's literary exploration of displacement, intimate labor, sex and contact zones' (p. 92). The main focus of another chapter in Ho's book is Law-Yone's second novel, *Invisible Tango*, published by Knopf in 1993. Both military dictatorship and human rights campaigns promise displaced refugees 'liberation', 'safety' and 'security', but both, as Ho argues, 'tend to consign minoritized figures and women to states of subjugation, surveillance and silence'. Tango is confined by her husband Lawrence 'in the restrictive structure of their marriage and his egotistical paternalism' (p. 99).

The same concern inflects Ho's treatment of the real-life woman, Aung San Suu Kyi, the best-known figure in her book. Peter Popham, a biographer, drew attention

to her celebrity and the risk that she would be reduced to 'a cipher of Western self-righteousness, graphical short-hand for how great it makes us feel to empathize with a beautiful woman horribly put upon by bullies in uniform' (p. 65). Ho's analysis of what Aung San Suu Kyi said through twenty years of semi-incarceration is telling.

'She advocated values often associated with Western or liberal traditions ... while simultaneously mobilizing Burmese, Buddhist, and Asian frameworks of authority, kinship, and morality' (p. 66). Ho draws attention to 'her skillful performativity' (p. 71). She also draws attention to the powerful influence of her mother, Daw Khin Kyi, in shaping Aung San Suu Kyi's approach to national reconciliation (p. 76). A 'coda' dated February 2014 perhaps implies some disappointment with her current attitude. Nevertheless, as Ho rightly says, 'this cosmopolitan yet quintessentially Burmese scholar-practitioner has had a profound effect' though developing alternative forms of political struggle (p. 91).

This book is not the easiest read, but your reviewer found the struggle worthwhile. In particular he welcomed the probing into the continued 'orientalism' in Western attitudes, however beneficent they seek to be.

Reviewed by NICHOLAS TARLING
New Zealand Asia Institute, The University of Auckland

Huei-Ying Kuo, *Networks beyond Empires: Chinese Business and Nationalism in the Hong Kong-Singapore Corridor, 1914-1941*. Leiden: Brill, 2014, xiv + 342 pp.
ISBN: 978-9-0042-8108-0; E-ISBN: 978-9-0042-8109-7

Since the enactment of the 1909 Chinese Nationality Law by the Qing Empire, the Chinese bourgeoisie overseas were urged to organize and claim double or multiple nationalities, who gradually became the backbones of Chinese overseas communities. In the case of the Hong Kong-Singapore Corridor, it supported "the development of a Chinese manufacturing sector in Hong Kong and Guangdong" (p. 249). In the early twentieth century, Hong Kong was dominated by Cantonese bourgeoisie overseas from Guangdong Province, and Singapore was dominated by Fujian's bourgeoisie overseas. The different speech-groups established different social networks (e.g., the Singapore Chinese Chamber of Commerce, Singapore Fujian Native-Place Association, Tung Wah Hospital and Chinese General Chamber of Commerce in Hong Kong), and expressed the different levels of involvement in Chinese nationalist campaigns in the following decades.

Focusing on Chinese bourgeoisie overseas' nationalist activities in the war time (1914-1941), *Networks beyond Empires* by Dr. Huei-Ying Kuo, a senior lecturer at the Department of Sociology, Johns Hopkins University, succeeds in exploring the Chinese bourgeoisie overseas' participation in Chinese nationalism. This book features an introduction, six chapters, and a conclusion. The introduction overviews the outline of the chapters. The following pages (chapters 1-6) contextualize the dynamics of the Hong Kong-Singapore Corridor—a transnational zone beyond the governance of China and colonial powers, and reveal the nationalist agencies of Chinese bourgeoisie

overseas (i.e., British Hong Kong and Singapore) during the interwar years. At the same time, Kuo stresses the diverse political depositions and internal competitions among the different speech-groups from Fujian and Guangdong provinces in China (e.g., Hokkien, Cantonese, and Hakka), as well as their distinct responses to the rivalry between British free-trade capitalism and Japan-centric East Asian New Order during the wartime. The conclusion analyzes whether Chinese bourgeoisie overseas' nationalism continued in the postwar era.

At the very least, Kuo's *Networks beyond Empires* makes two contributions to the literature of modern Chinese nationalism and bourgeoisie nationalism. First, Kuo believes that Chinese bourgeoisie overseas' nationalism was "more than an advocacy of pan-Chinese consciousness or patriotism" (p. 283). In most cases, the Chinese bourgeoisie overseas had their own approaches to advocate nationalism, and prioritized their commitment to "China's economic nationalism" (p. 291). In other words, "successful entrepreneurship, in the eyes of the overseas bourgeoisie, was equivalent to patriotism" (p. 88).

In the case of the Sino-Japanese War, many Chinese bourgeoisie overseas focused on international and middlemen trade, rather than taking more sympathetic positions. For these bourgeoisie overseas, collaboration with the British would be better than their cooperation with Japan. From where they sat, "the war would damage enterprises among the overseas bourgeoisie, as well as the economic growth of China" (p. 129). However, in the eyes of anti-imperialists, this phenomenon was considered as "evidence of treachery, betrayal, and disloyalty" (p. 89).

Another contribution of this book is to criticize the fallacy that Chinese nationalist identity within and without China was uniform. In the opinion of Kuo, the growing connections with China did not "create a unitary Chinese overseas space" (p. 4), let alone forming an anti-colonialism campaign. Historically, for Chinese bourgeoisie overseas, commitment to their context-sensitive versions of nationalism and "allegiance" to the colonial order were "two mutually complimentary goals" (p. 54). Therefore, it's not surprising that they refused to be "passive followers of either the anti-imperialist discourse of Chinese nationalism", or "the command of British colonial status quo" (p. 19).

In the Sino-Japanese War, the business competitions between the Japanese and the Chinese bourgeoisie overseas, and the expansion of Japanese exports to the Hong Kong-Singapore Corridor, ultimately triggered the surging Chinese overseas' anti-Japanese nationalism. In this case, who was the enemy in the discourses of Chinese bourgeoisie overseas in the war time? It depends on the connections with the foreign colonial powers (i.e., British and Japanese) or Chinese political powers among Chinese bourgeoisie overseas, which affected the latter's decisions in Chinese nationalism. In Singapore, the Chinese bourgeoisie overseas represented by Tan Kah Kee and his Hokkien and Teochew circles "adopted a consistent anti-Japanese tone" (p. 203) in the Chinese fund-raising campaigns. It's noteworthy that they usually emphasized and expanded their vested interests in the British markets, while they organized anti-Japanese fundraising campaigns. In contrast, the attitudes of the Chinese bourgeoisie

overseas in Hong Kong varied, and some Cantonese merchants collaborated with the Japanese, and even monopolized Japanese goods in the South Seas. As a result, in Kuo's words, "the target of Chinese anti-Japanese boycotts was other Chinese merchants, most of them Cantonese" (p. 233). Ironically, Japanese government considered that the Cantonese bourgeoisie overseas' monopoly was "as disappointing as" Tan Kah Kee and his circles' anti-Japanese found raising (p. 235).

This insightful book shows few concerns about other events and organizations, which would have made the arguments more inclusive. For example, from 1939 to 1942, Tan Kah Kee mobilized overseas Chinese volunteer drivers and mechanics to transport military supplies to China via Myanmar in order to support the long war against the Japanese militaries. In addition, the members of the Triads and secret societies, many of whom were from Chinese bourgeoisie overseas, did play an important role in Chinese overseas communities of both British Hong Kong and Singapore, especially in the anti-Japanese campaigns.

Without a doubt, *Networks beyond Empires* is an extremely readable and must-read work on Chinese bourgeoisie overseas' nationalist activities in both Hong Kong and Singapore from 1914 to 1941. This book deserves a wide readership among those interested not only in Chinese overseas, but more broadly in Chinese bourgeoisie, nationalism, and international politics as well.

Reviewed by KAI CHEN
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Jang Jin-sung, *Dear Leader*, translated by Shirley Lee, New York: Rider, 2014, ix + 326 pp. ISBN: 978-184-604-420-5

Books and accounts by defectors and escapees from North Korea, or the Democratic People's Republic of Korea, are now widely available. Given their backgrounds, the writers are by definition, going to be critical of the North Korean governing regime. From an academic point of view, the question arises as to how "reliable" the information they contain actually is. As North Korea is a secretive place, it is difficult to assess the veracity of their accounts independently. The reader needs to compare and contrast this book with other such accounts, such as Suki Kim's *Without You, There Is No Us: My Secret Life Teaching the Sons of the North Korean Elite* (Crown, 2014).

The sub-title of this book is unambiguous: "North Korea's senior propagandist exposes shocking truths behind the regime." Even before opening the book, however, a difficulty in assessing this book can already be noted. While Jang is described as "North Korea's senior propagandist" on the front cover, the back-cover says: "Jang Jin-sung's life as one of North Korea's senior counter-intelligence officers was shattered when a forbidden document went missing. He and a friend were forced to flee the 'Hermit Kingdom', abandoning family, friends, everything they had known." Both titles mentioned may well be correct, but one would think those are two different positions.

From a literary point of view, this book reads very well. The account of the 35 days of Jang's flight, beginning with his departure from Pyongyang and over the Tumen River, the border between North Korea and China, to South Korea, is gripping. If nothing else, this could be a well written novel. In fact, the narration of his narrow escapes from the Chinese police and his encounters with North Koreans living in China almost takes over from the task of giving fresh insights into North Korea. However, as he constantly refers back to North Korea, there is certainly enough to make the reader reflect on the material he provides.

One of the most interesting aspects of this book is the issue of how China and North Korea relate. The fate of "dark children" or babies abandoned by North Korean women in China, is described on page 169. In 2001, there was enormous tension between Kim Jong-il and the Chinese Government in 2001 over a clause in a document in a pact made in the 1950s, which China appeared to threaten to delete. The clause automatically involved the Chinese military, if war were to break out again on the Korean peninsula (pp. 262-65). Kim prepared to withdraw all his diplomatic staff from Beijing. Jang concludes: "But I bet that's the first and last time our General tries to play with China the kind of games he plays with the US. We all know that if they squeeze us, we're dead" (p. 263). Whether that was the "first and last time" and whether Kim came off second best is another question, but this rings true to known facts about North Korea's relationship with China.

There is much else here that "rings true" if the reader compares and contrasts this book with other accounts, such as Suki Kim's writings and TED Talks. However, while 26,000 people have escaped from North Korea, few have held positions in the regime like Jang. As one of the "admitted" in Kim Jong-il's circle, Jang is able to give insights into how the regime works, or worked up to the time of his escape in 2004. Jang was required to write a poem in praise of the "Dear Leader" and which would be used in the psychological warfare against the South. His portrayal of Jang Song-thaek, who was the uncle of Kim Jong-un and who would later be executed is interesting. Personal details about Kim Jong-il have an authentic flavour, such as Kim Jong-il's affection for his puppy. Jang's discussion as to how Kim Jong-il sidelined his father, Kim Il-sung in the latter's final years is informative.

While such books are difficult to assess academically, cumulatively they provide a picture of North Korea that is disturbing, and yet strangely full of hope. Jang provides portraits of a resourceful, repressed people who struggle for dignity and a future. This is perhaps shown nowhere better than his visit to his hometown, described in chapter three. Today Jang is a well-known journalist in South Korea. He is the editor of *New Focus International*, which provides news and information on North Korea. If readers want to be selective about which to read on this subject, Jang's book would be an ideal representative choice for this kind of resource.

Reviewed by STUART VOGEL
Auckland

Edith A. Kerr and George Anderson, *The Australian Presbyterian Mission in Korea 1889-1941*, edited by In Su-Hahn, Seoul: Pietas Publishing House, 2015, 278 pp, ISBN: 978-89- 86558-72-2-03230

This history of the Australian Presbyterian Mission in Korea, which was last published in 1970, has now been edited and republished. The historical details of this particular mission may well be of limited interest to most readers of the NZJAS. However, the observations of life in Korea from 1889 to 1941, especially in the area around Busan where the Australians were centred, make the volume of some general interest. As the sinologist, John King Fairbank noted, missionaries worked most closely with local people and were some of the most important observers of nineteenth Century China. Of particular interest in this work is the excellent collection of photos taken during this period.

Rather unusual in Asia, the first Protestant missionaries on the Korean Peninsula were Korean Christians who came from China. A Korean Christian community existed before the arrival of the Western missionaries in 1888. The history of the Australian Mission in the period prior to 1900 is told briefly as the records are fragmentary. George Anderson and Edith A. Kerr arrived in Korea somewhat later, in 1921 and 1922 respectively. Anderson became the Foreign Mission Secretary of the Presbyterian Church of Australia from 1932 to 1954 and then returned to Korea.

The book takes a strong pro-South Korean position. Analysis of the political movements in the North is negative. Nevertheless, that becomes a kind of strength, as the book provides a crisp, well written statement of the generally held western perceptions of the politics of the time. The most interesting part of the book is probably the description of the nuanced relationship between the Japanese authorities and the missionaries. In 1941, for example, the Moderator of the General Assembly of the Presbyterian Church of Korea was once again, after many years (and for the last time), a Western missionary, the American Samuel A Moffett. Many Korean Christians who had called for independence from Japan had been arrested and Korean Moderator would no doubt have been so too (p. 66). A missionary Moderator was a compromise

Part of the ambiguity lay in the Japanese reactions to the wide range of broadly acceptable activities in which the Mission was engaged. These were categorised by the Mission as faith, Bible institutions, vocational education, kindergarten, medical and rescue work. Inevitably, of course, the missionaries were also arrested and expelled although as late as April 1941, they were able to organise a baby show. Anderson gives a remarkably even-handed analysis of the Japanese:

On April 1st 1941, arrests of a number of the remaining missionaries throughout Korea took place, including of our Mission Mr Trudinger, Miss Alexander, Miss Tait, Miss Kerr and Miss Edger. The pretext was a flimsy one, connected with the distribution of World Day of Prayer programmes, but it provided an excuse for the search of mission houses and investigation of activities.

It was an understandable action on the part of the Japanese when we consider that declaration of war was only a few months away when missionaries would become enemy aliens (p. 63).

The relationship between the Japanese and the Korean churches was far more tense. The translation of documents relating to the compulsory participation at Shinto Shrines in the 1930s is particularly interesting. In February 1939, the Chinju Church produced a statement promoting participation and support for the Japanese war effort. It included the sentence: “our splendid Japanese people have been given the leadership of the Orient in order to establish the peace of the Oriental peoples and have gone forth to holy war” (p. 253).

This was the first text by a Korean Church written and published in the Japanese language. It was passed without congregational approval and was sent out to all churches and posted in police stations at the expense of the Chinju police. The document was written in idiomatic and flawless Japanese, which suggests something of the nature of the dominance of the Japanese control of Church life in these years.

The book also provides some indication of the seeds planted in this period which lead to the extraordinary growth of the Church which took place after 1945. These include the fact that the Protestant Missions, again unusual for Asia, did not carry an imperialist, colonial tag in Korea. They stood with the Korean people against the Japanese occupiers and so gained respect. They promoted education and social responsibility and also adopted the “Nevius Plan”, which stressed autonomy in governance for local Korean congregations.

This is a typical piece of Mission writing from the period but with many interesting general observations that many readers will find stimulating.

Reviewed by STUART VOGEL
Auckland

Paul W. Kroll, *A Student's Dictionary of Classical and Medieval Chinese*. Leiden: Brill, 2015, xvi +714 pp. ISBN: 978-98-0428411-1 (hardcover: acid-free paper).

For nearly a century, English-speaking students of classical Chinese have relied on *Matthews' Chinese-English Dictionary*. Originally published in 1931 by the China Inland Mission and then revised and re-published by Harvard University Press, it was based in part on an 1892 dictionary compiled by Herbert Giles. In his preface, to the HUP edition, R.H. Matthews explains that it was conceived as a Chinese-English dictionary for translators of formal texts in many genres from earliest historic times up to the date of its publication in 1943. Paul Kroll's new dictionary of classical and medieval Chinese contests Matthews' dominance of the field. It has been published by Brill in the hardcover edition under review here and also in an on-line edition, which has already been updated.

Chinese-Chinese dictionaries almost always have in their titles either the word *zìdiǎn* 字典 or *cídiǎn* 辭典. A *zìdiǎn* is a dictionary whose entries are primarily for words

of one Chinese character. A *cidiǎn*, by contrast, includes the meanings of words of one character and also multi-character words and phrases that start with that character. Kroll has not given this new dictionary a Chinese title, but he explains in the preface that it is a *zìdiǎn* and that it is not intended to be an encyclopaedic dictionary along the lines of Morohashi Tetsuji's *Dai Kan-Wa Jiten* 大漢和辭典 (1955-1969), its Chinese counterpart *Zhōngwén Da Cidiǎn* 中文大辭典 (1962 – 1973) or the *Hanyu da cidian* 漢語大辭典 edited by Luo Zhufeng and completed in 1993. All of these monumental multi-volume works contain thousands of entries for individual characters, as well as their associated multi-character words, phrases and collocations and a rich array of quotations showing how the words have been used in texts over the centuries. Kroll differentiates the purpose of his dictionary, which is to provide students with a lexicon that will be of “immediate assistance for the interpretation and translation of words in certain contexts.” (p. x). A fuller indication of the likely levels, needs and assumed prior learning of the student cohorts who will use this dictionary would also be helpful here.

In this dictionary, Kroll has adopted a periodization based on linguistic criteria. His definition of “Classical Chinese” differs from common parlance, where its meaning is roughly equivalent to the Chinese *wenyanwen* 文言文, the literary written language used for official purposes up until 1911. Instead, Kroll identifies “Classical Chinese” as the language of texts produced from the beginning of the Warring States period (481 BCE) up through the end of the Han dynasty in 220 CE. This was the period during which China’s great classic philosophical and historical texts were written. Kroll defines a second period, from the third century to the tenth as “Medieval”. Politically, this was the era from the Wei, Jin and Northern and Southern Dynasties up until the end of the Tang in 907 CE. He sees a lacuna still to be filled by a dictionary that would specialise in the vocabulary of texts from the eleventh century until the end of the imperial era in 1911. Kroll argues that his categories of “Classical” and “Medieval” are distinguished by the lexical change that resulted from the gradually increasing influence of popular culture and vernacular speech (p. xi). This change accelerated from Song to Qing, culminating in the May Fourth Movement of 1919, when the vernacular language, *baihuawen* 白話文, finally toppled *wenyanwen* as the language used for most genres of formal writing.

Kroll explains in his preface that an important motivation in preparing this dictionary was to give students a lexicon that would be more reliable than *Matthews’ Chinese English Dictionary*. His dictionary has a number of advantages over *Matthews’*. The sounds of the words in Kroll’s dictionary are provided using the *Hanyu pinyin* romanization system. This system was developed in the decades following the establishment of the People’s Republic of China in 1949 for the sounds of Modern Standard Chinese and is now the international standard. *Matthews’* dictionary uses the earlier Wade-Giles system of romanization and contains some non-standard readings and quite a few mistakes. The hapless user of *Matthews’* dictionary risks wasting hours searching for a match between the sound assigned to a particular character there and the *Hanyu pinyin* romanization in the electronic software that most scholars now use for writing Chinese. Kroll’s dictionary is meticulous on phonological issues, and also supplies Middle Chinese readings for each of the entries, making it possible for users

to gain a sense of the likely original sound of poetry or other texts that were intended to be chanted or read aloud. He explains that he has chosen not to provide the older Classical Chinese pronunciations because of the high level of disagreement among scholars about what these should be (p. xii). It would have been helpful for students to have an explanation and a key to the system that has been used to provide the Middle Chinese readings.

Matthews' dictionary has 7,773 headwords and more than 100,000 sub-entries, including numerous multi-character words and phrases. Kroll's work has 8,200 headwords and very considerably fewer sub-entries. Characteristically, the entries in Kroll's dictionary provide three to five possible meanings for each headword, a small number of examples of multi-character words and a small selection of examples of how the word was used in context. Kroll notes that a major weakness of Matthews' dictionary is that it mixes together meanings from sources ranging from classical texts to texts that were current in the 1930s.

Kroll has limited his choices of possible meanings of words much more than Matthews did, making it easier for students to guess which English meaning is most likely to be equivalent to the meaning of a word in a classical or medieval text. His attention to the historical periods in which words had particular meanings is a great strength of this dictionary. However, students would also benefit from a fuller discussion of the ways in which the meanings of Chinese characters changed over time as well as, in many cases, the remarkable level of continuity over centuries of development.

Kroll tells us only a little about how he selected the characters included in this dictionary. He explains that he used his own notes, accumulated over decades of study, and the contributions of other scholars. He also decided to include the names of plants and animals, Buddhist and Daoist terms, astronomical and bureaucratic terms. He does not specifically mention having used other dictionaries, either as sources or as a standard against which to measure his own choices. This is a surprising omission, especially when the high quality Chinese-Chinese on-line dictionaries that are now being produced are increasingly popular with readers and translators of classical Chinese. Kroll also does not mention having considered the frequency of words within a corpus, nor does he explicitly define the corpus on which his selections have been based.

Kroll includes a useful definition of grammatical particles and his entries on particles such as *ye* 也, *liao* 了 and *er* 而 are particularly informative for the learner. The dictionary entries also identify interrogatives, adverbials and verbs or verbals. His examples often show the range of parts of speech in which individual words can occur, but a more explicit discussion of his approach to grammatical classification would have been very helpful for students learning to parse sentences in texts that are new to them.

For the sake of comparison, I looked at one entry in an on-line dictionary, *Wenxue wang wenyangwen zidian* 文學網文言文字典 (*Web of Literature Dictionary of Classical Chinese*), and found that it provided the following information for the character *liang* 良:

- A large, very legible printed character in standard *Kaishu* calligraphy
- The radical according to which the character is classified

- The total number of strokes in the character and the number of strokes it has in addition to the radical
- The *Hanyu pinyin* transliteration of the character
- Four definitions, each of which specifies the parts of speech in which the character can occur
- Several examples of how the character was used in *wenyan* texts.
- Three examples of two-character words:
 - 良弼: *liangbi* (a good official)
 - 良家: *liangjia* (an official family, a family of good character)
 - 良人: *liangren* (a good person, the common people, a spouse)
- Twenty collocations with *liang*
- Twenty 4-character set phrases (*chengyu* 成語) using *liang*

For the same character, *liang* 良, Matthews' Dictionary provides 42 entries, most of which are multi-character words, phrases or collocations. The entry in Kroll's dictionary provides the printed character for *liang* 良, the Middle Chinese pronunciation, five English definitions, and four examples of multi-character words: 良知, "innate knowledge"; 良人, "my goodman"; 良久, "'a good long while'"; and 良耀草 "the rock orchid, dendrobium".

Kroll's dictionary is a useful addition to our collection of Chinese-English dictionaries and it achieves its stated purpose in large measure. While it will not completely replace Matthews' dictionary for everyone, it has many superior features. Kroll's choices of English equivalents for Chinese words reflect very careful thought and attention. He has annotated the relationships between many of the words in this dictionary and words in Sanskrit, Persian, Turkic and other languages. He provides very helpful glosses on Buddhist and Daoist words, words that were taboo because they coincided with an emperor's name and many other words whose meanings reflect unfamiliar cultural contexts. Students who use this dictionary are likely to find that it saves them time when deciding which of the many possible meanings of a Chinese character best suits the meaning of a classical or medieval text. Nor will they have to weave back and forth between the *Hanyu pinyin* and Wade-Giles systems of Romanization when they want to include Chinese characters in their translations.

Visually and in terms of layout, Kroll's dictionary is more difficult to use than Matthews'. The list of characters organised by radical, necessary for looking up any unknown character, is printed in a small font that makes it hard to search, especially for learners, who will be working hard to develop the high level of visual discrimination required for reading Chinese characters. The main entries are also smaller and less legible than the characters in Matthews' dictionary or in available on-line dictionaries. Nor does Kroll's dictionary have Matthews' very helpful appendix of characters that have obscure radicals. On-line dictionaries such as *Wenxuewang*, which claims to be only a *zidian*, show that it is possible to provide learners with a rich and visually accessible array of information and examples of words in context within a limited

space. Reflecting on what Chinese-English dictionaries of literary Chinese might be in the future awakens dreams of co-operative ventures between academics in Chinese universities and universities in English-speaking countries, corpus-based, with dated examples of the use of words in context and making the most of the differing qualities of both bound books and electronic media.

Reviewed by ELLEN SOULLIERE
Massey University

Ann Marie Leshkovich. *Essential Trade. Vietnamese Women in a Changing Marketplace*, Honolulu: University of Hawai'i Press, 2014. xi + 254pp., illus.
ISBN: 978-0-8248-3991-8

The setting for this book is the Ben Thanh market in Ho Chi Minh City [Saigon]. Its history epitomises the history of southern Vietnam since it was constructed under French rule in 1914. Then it was designed as part of a project of 'civilisation', but it quickly became very much a traditional market, and as such it prospered under the American-supported Republic of Vietnam ['South Vietnam']. The main focus of the book is on the period after the Democratic Republic of Vietnam take-over in 1975, and the subjection of the south to the socialism of the north, intensified after 1979, and then transformed again to the 'market socialism' of Doi moi in the late 1980s. In the late 1990s and the early years of this century there were plans to rebuild the market and 'modernise' it yet again. In fact it proved too attractive to foreign tourists to do so.

Leshkovich's main concern is not, however, with the market itself, but with its traders in the years 1997-8 when she did her fieldwork there. Her title is a kind of pun on 'essentialism'. That would depict the traders, mostly women, as carrying out the role for which they are naturally or traditionally fitted. The author is prepared to debunk that notion and her book indeed traces the ways in which ideas about gender and trade emerge under specific historical, political and economic circumstances. But she goes on to suggest that the women traders themselves found this essentialism acceptable and useful in 'a political economy of appearances' (p. 20). A discourse that seemed to limit possibilities for individuals in fact gave them opportunities 'by providing ready-made performative and rhetorical strategies of credible identities to which they can appear to conform'. They lived up to a stereotyping that regarded them as 'small-scale, backward, weak, and marginal' (p. 21).

That helped them and their families, for example, to survive the early years of the new regime. The poor were put at the top of the social hierarchy. Property was confiscated, men sent off to re-education camps. But the government tacitly recognised the need for an informal economy, and the state 'defined women's market trade as outside the category of pariah or bourgeois capitalism because the women were seen primarily as women and only secondarily as traders' (p. 56). Women themselves affirmed the idea of trade as feminine 'precisely because it prevented them from being viewed in negative class terms as petty bourgeoisie' (p. 57).

Leshkovich argues that under Doi moi 'small-scale trade could appear both comfortably familiar and more legitimate when women were seen to be conducting it'

(p. 66). Doing her work in 1997-8, she suggests that there was then still 'uncertainty' about Doi moi. Would it continue or would the government make another drastic change? Despite their prosperity, women sought to avoid appearing too wealthy or giving the impression that they had made it big. They also depicted their business as family business, though they might be employing distant cousins from remote provinces. That became all the more necessary as local cadres, cut out of Ben Thanh enterprises, came to 'resent traders as reactionary capitalists and as losers reascendant' (p. 141).

In the new century the concern lest Doi moi might be reversed diminished. But, as she found on subsequent visits, the position of Leshkovich's interlocutors also changed. Redevelopment was abandoned. Ben Thanh became a symbol of Ho Chi Minh City. '[P]opular perceptions of the market's essentialized femininity shifted from the traditional, poor, uneducated stallholders of the 1990s to the sophisticated, multilingual, attractive sales clerks of the 2000s' (p. 205).

Leshkovich's book is informed by a deep empathy with and understanding of the people she deals with. It is good to read more about the south and the travails of its people; good, too, to have an account that is not only a sharp piece of analysis but also a moving human story.

Reviewed by NICHOLAS TARLING
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Angela McCarthy, *Migration, Ethnicity and Madness: New Zealand 1860-1910*,
Dunedin: Otago University Press, 2015, 248 pp. ISBN: 978-1-927322-00-0

Many books have been written on the history of migration and on the process of settlement by various ethnic groups in New Zealand. This, however, is a ground-breaking book in that it deals with the issue of how immigrants who showed signs of mental illness were received and treated in this country in the crucial 50 years of migration from 1860 to 1910. McCarthy takes us inside the experience of migrants, as she traces their medical records in their countries of origin, the notes of the ships' doctors during the trip out to New Zealand and through the medical reports. These reports are particularly found in the Dunedin Public Asylum (later Seacliff) records, the Auckland District Health Board Archives and institutions in the UK. She also looks as far as possible at the impact on the friends and family of the sufferers.

Much of this book will not be of immediate interest to scholars in the field of Asian Studies. Angela McCarthy is Professor of Scottish and Irish History at the University of Otago and large sections of the book naturally deal with the experience of migrants with mental illness from the British Isles. However, Chapter 8, "'Race', Ethnicity and Cross-cultural Encounters", deals with migrants from other backgrounds, including the Chinese. This chapter particularly opens up broader themes of social and political discrimination, segregation and marginalisation. McCarthy quotes David Fitzpatrick: "no experience defines the collective mentality of a people more sharply than contact with other peoples" (p.193). When that contact lies in dealing with "madness", then the nature of that collective mentality is starkly exposed. This chapter invites comparisons with attitudes and policies in New Zealand today.

A number of insights stand out with regard to Asian patients. In New Zealand, perspectives on “race” focus on the physical and outward biological characteristics of the patient. Significantly, Chinese and continental Europeans, such as Germans and Scandinavians were all described at times pejoratively according to racial features. A German man was described as having “a head of a round German type” and woman as having a ‘German cast of features” (p. 179). Nor were mental health patients separated into separate institutions along racial lines. Maori and Chinese were admitted to the same institutions as their European counterparts. Nevertheless, some degree of specific segregation of the Chinese took place. Certainly in terms of “ethnicity”, if one understands by that, cultural practices, beliefs and language, the Chinese were marginalised more vigorously than others. A. C. Strode, Inspector of the Dunedin Asylum in 1871, asserted in respect of Chinese patients that “their habits and general conduct [render] it desirable that they should be separated from the European patients” (p. 172). At the same time, legislation was in place restricting Chinese migrants for their alleged “disease, addiction and sexual depravity” (p.173).

In the medical records at Seacliff, Chinese patients generated the most comments about language. Their inability to speak English made communication with medical staff difficult. One suspects that the greater linguistic differences between English and Chinese, in comparison to the difference between English and German, no doubt made Chinese patients seem more mentally impaired when they spoke. Even the well-known missionary to the Chinese at the time, Alex Don, who acted as interpreter, could report about a Chinese patient that he was “an above average size Chinaman with a big coarse head.... very stupid and says nothing intelligible” (p. 189).

The sheer “foreignness” of the Chinese language may have caused medical authorities in New Zealand to associate fast, irrational and incomprehensible speech in Chinese even more with mental disorder. This developed into medical concerns that difficulty in speaking English was a contributing factor in the migrant’s maladjustment in settling into New Zealand life and the Chinese were not a suitable group to become New Zealanders. When one couples this perception with concerns about the effects of opium consumption and gambling dens (both of which are noted in the records) then the Chinese were very likely to be discriminated against.

This book allows the reader to compare and contrast the reactions of medical authorities in the period from 1860 to 1910 to modern mental health issues of patients from across a range of ethnicities. It can be seen as a clear statement of the need for mental health professionals to understand patients from the point of view of ethnic and family background and from the patients’ migration histories. The book also reveals the need for research into how Asians have been treated within the New Zealand medical system over the years and what this tells us about prevailing social attitudes. One could also include prisons and schools. While we may not use terminology like “madness”, “lunatics” and “idiocy” today, McCarthy reminds us that these are familiar issues in a different historical period.

Reviewed by STUART VOGEL

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Lee K. Pennington, *Casualties of History: Wounded Japanese Servicemen and the Second World War*. Studies of the Weatherhead East Asian Institute, Columbia University. Ithaca, New York: Cornell University Press, 2015. 304 pages. 55 illustrations (10 color halftones, 39 black & white halftones, 6 tables). ISBN 0-8014-5257-0.

The 70th anniversary of the end of WWII has come and gone, and Japan is currently in the midst of a general rethink about the war, defeat and national identity. As the Abe administration hurries to put behind the legacy of Japan's past as the aggressor in Asia (eg. the recent "agreement" with South Korea on "comfort women"), multiple memories of the war – including those that had been repressed or forgotten till recently – coexist and compete, resisting any easy closure. *Casualties of History* is a timely publication that sheds light on another aspect of the Asia-Pacific war, namely the memories and experiences of wounded Japanese servicemen. This book tells how they became "casualties of history" – not just because of their injuries and trauma but also because of postwar marginalisation and neglect.

Using rich archival and visual sources, Pennington reconstructs the experiences of wounded and disabled soldiers during and after the war, focusing on the period 1937–1952. He describes frontline medicine, including topics such as amputation procedures and artificial limbs and the movement of injured soldiers from the warfront to field hospital and their repatriation to mainland hospitals. Pennington describes the historical background and includes detailed analyses of both the legal and institutional context and of media and cultural representations of the wounded servicemen. Throughout the book, the plight of injured soldiers during the war, and disabled veterans after the war, is firmly located within the framework of state, civil society and military.

In Japan, with the establishment of the *Shokeikan* Museum for Wounded Soldiers in 2006 and its publicity activities, the stories of wounded soldiers are now gradually trickling into public consciousness. Outside Japan these stories are hardly known. This book is the first, full-length study of wounded Japanese soldiers in English and offers an excellent overview of this hitherto neglected group of people. It is solid, rich in detail and meticulously researched. With ample data, visual images and excerpts from memoirs and interviews, *Casualties of History* is likely to become a key work on the subject matter for many years to come.

One strong argument of the book is that these servicemen suffered not only physical pain and disability but also diminishing social acknowledgement and state support after the war. Disabled veterans enjoyed significant military and public support during the war years. They were iconised as 'white-robed heroes – heroes who made brave sacrifice to protect the nation ('white-robed' because of the white hospital gowns). Such iconisation fitted well with the state's aim to mobilise citizen support to continue the war. Wounded soldiers' crippled bodies became the reminder for the citizens that "some causes are worth fighting for" (174), justifying even more effort, production and endurance on the part of the citizens. Their suffering was "for the sake of the nation" and hence inspiring. Much emphasis was given to the vocational rehabilitation, re-employment in industrial sector and generally optimistic representations of the disabled veterans, diffusing the potential for their wounded bodies to signify war's violence and

futility, or worth, for igniting anti-war sentiments. Wartime mass culture contributed to this by cranking out images of Japanese soldiers' selfless sacrifice, sensationalising bodily damage while downplaying pain.

But towards the end of the war, with the devastating experiences of A-bombs and fire bombing, suffering in war came to mean the suffering of innocent citizens, not that of soldiers who, after all, were in the line of duty. And once Japan was defeated and the occupation began, ridding Japan of the military past and turning it into a democratic nation became an imperative for both the US occupiers and Japanese public. In this context the "white-robed heroes" became "forgettable embodiments of an unjust war". New Japan and new Japanese wanted to forget and move on. As the nation's new identity was defined in terms of a break from its dark, "regrettable" past, disabled former servicemen were discredited in the public eyes.

Another factor behind this "forgetting" that this book draws our attention to is the comparatively successful politicisation of war widows and bereaved families. During the 1940s and 50s, they forged a political alliance to make themselves into accepted icons of sacrifice and victimhood (and this continues today influencing and attracting support from conservative sectors of society). Citing Seraphim's work, Pennington points out that in this process disabled veterans were "edged out of the master Japanese narrative of war and defeat" (198). There was limited public funding for war victims and in the "unvoiced competition" (208) between the bereaved families and widows on the one side and disabled veterans on the other, the latter lost out. It seems ironic in retrospect that the demand for "honour of the dead" prevailed over the needs of the disabled veterans who had to go on living with their wounds and trauma; yet they lost state-funded assistance, military pensions as well as popular support. All preferential treatments and arrangements were removed, and they came under the protection of laws for (all) disabilities. Disabled veterans lost their collective voice and identity as former military men, to become merely "disabled men". They disappeared from the story of Japan's war and occupation.

Casualties of History thus adds to the increasing awareness of diverse and multiple experiences of Japanese suffering in war. Pennington's voice is sympathetic and humane towards the "men of Japan whose bodies were ravaged and remade during the course of their often involuntary military service" (13), and the stories told here certainly fill a gap in English language scholarship on Japan's war, contributing significantly to our multifaceted understanding of WWII.

Reviewed by RUMI SAKAMOTO
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Olga Kanzaki Sooudi. *Japanese New York: Migrant Artists and Self-Reinvention on the World Stage*, Honolulu: University of Hawai'i Press, 2014, ix + 254 pp.
ISBN: 978-0-8248-3942-0

There is something here for everyone with an interest in Japan, New York City (NYC), immigration, artistic creativity and transnational life. The six chapters span a wide range of topics pertinent to the question of what it means to be a migrant, and more

specifically a creative migrant worker in NYC, one of the most global cities in the world. Olga Kanzaki combines personal narratives of Japanese migrants with her own ethnographic observations followed by the analysis of fiction and film about Japanese migrants to Europe and NYC. The personal narratives are based on the author's field study conducted between 2005 and 2006 in NYC, and between 2006 and 2007 in Tokyo (p.17). However, the author integrates the story of the recent Japanese migrants with the history of Japanese migration to America and Europe that started in the early Meiji era (1868-1912). These personal narratives occupy a very important place in the book making for very enjoyable reading.

Chapter One is "mapping" Japanese New York City and introducing the main four field sites of the study. The conclusion that follows is that there is no equivalent of China-town or Korea-town for Japanese in NYC. There are certain places where Japanese migrants used to congregate, such as the Ajisai Japanese supermarket, where many young Japanese work as part-time workers, but they hardly can afford to live in this high-end neighbourhood. Japanese can be found in SoHo and Chelsea, the area full of art galleries that attracts an arty bohemian public. Japanese restaurants and bars are another place for Japanese migrants to be found. However Kanzaki concludes that "[n]or can one call these areas or any part of the city particular Japanese" (p.39). She argues that it is not the exact geography where Japanese people gather in NYC that is important, but actual images and stories that contribute towards constructing Japanese New York, the place where creative dreams can be fully realised, in contrast to native Japan where such personal fulfilment is impossible to achieve.

The triumphalist migrant narrative is at the centre of Chapter Two. In this chapter personal stories of *jibun sagashi* (self-searching) are combined with the analysis of two fictional stories about Japanese migrants living abroad. "Maihime" (The dancing girl, 1890) by Mori Ōgai and "Nezame" (Awakening, 1907) by Nagai Kafū depict the stories of Japanese migrants (the first one to Germany and the second to NYC), in their search for identity in the foreign land. The main motive of this chapter is finding the successful self-realisation by avoiding discussion about failure and loss.

The discussion about authenticity and the discourse of creativity underpins Chapter Three. NYC constructs the ideal world stage where self-realisation of the artist can be made possible. Migration to NYC becomes a condition for the Japanese artist to become a real artist by fulfilling his/her creative potential. NYC is a space where Japanese artists can unleash their originality and creativity in contrast to their native Japan, which demands conformity and self-control. The comparison between Japan and NYC is strongly present through all chapters of the book, as the self-searching or self-reinvention that young Japanese migrants are preoccupied with can happen only if they master these differences and the opportunities for global interconnection that New York provides.

In Chapter Four the author is searching for some answers to the question of how Japan "as an idea, an identity, and an object of reflection and crafting" present in the discourse of Japanese migrants to NYC. What is Japan? More specifically, what is the image of Japan that is constructed by the Japanese migrant artists in their journey of self-reinvention or self-search for artistic identity and expression? The stories of four Japanese artists living in NYC, their motivation to leave Japan and move to NYC and

their artistic careers, become interwoven with two other literary texts: Natsume Sōseki's "My Individualism" (Watakushi no kojinchugi) and Kuki Shūzō's "The Sturcture of 'Iki'" (Iki no kōzō), the renown philosophical text on Japanese taste. By comparing the stories of recent Japanese migrants to NYC with the two historical texts it becomes evident that Japanese emigrants continue to produce an essentialised national identity that assists them with constructing their own artistic identity. One of Kanzaki's interviewees proposed that a widespread Eurocentric attitude toward non-Western artists results in marginalisation of himself and his fellow artists (p. 133). Following the concept of Orientalism, Kazaki develops this idea further by suggesting that "the NYC art world needs its own others against which it defines itself" (*Ibid.*) Equally the idea of the West is necessary to define Japan. The idea of Japan is produced outside of Japan to help the same artists to define or brand themselves as "Japanese artists" and often to assist them with selling their artistic products. Often contemporary artists craft their Japanese identity or Japaneseness, not as a part of a nationalist project to legitimise Japan as Sōseki and Kuki did, but for pragmatic reasons to establish their own artistic identity or brand, or label that can assist them with artistic recognition.

The next two chapters (Chapter Five and Chapter Six) explore the darker site of a migrant's life and discussing failure of some migrants. The topic of failure remained an elephant in the room in the previous chapters as it was carefully avoided by many previous interviewees. Many young and not so young Japanese migrants, even if they continue to work in a low paid and unskilled jobs like waiters in Japanese restaurants, delivery boys or cashiers in Japanese supermarkets, consider themselves artists, creative workers who came to NYC to fulfil their self-realisation project as artists. They developed some techniques of talking about themselves and those, who according to their vision, do not follow their self-realisation projects, and therefore are regarded as failures.

Chapter Five is based around three very different stories connected by the theme of hardship of Japanese and other migrants' lives in NYC. The first story is based on an ethnographic study conducted by the author during her work in a Japanese restaurant as a waitress. It often reads as a script for a movie drama. The second story includes the author's analysis of the film "Hazard" (Sono Sion, 2002). The main protagonist arrived to NYC in search of danger, excitement, adventure that he could not find in Japan. The third story is based on the interviews with the middle-aged Japanese artists who spent three decades living in New York and whose life is a far cry from any kind of success story. This chapter expands on notions of 'failing', "cultural refugees" and "escapees".

Chapter Six continues with the failure theme. It starts with a discussion on various forms of talking about migrant failure (gossip, rumormongering and jockeying) and finishes with examining the example of the Paris Syndrome, the officially recognised psychiatric illness experienced by Japanese sufferers when they arrive in Paris and cannot recognise their idealised and romanticised images of the city. The author makes a connection between the Paris Syndrome and the "New York Disease", which also distinguishes between prior longing and the reality Japanese migrants find in NYC. However, you can only but wonder why Paris Syndrome or "New York Disease" are linked exclusively to Japanese migrants.

An Epilogue replaced the conclusion or, to be more accurate, a very short conclusion is collapsed within the epilogue. Kazaki introduces a couple of stories of Japanese returnees to Japan and their reintegration into Japanese life. They are gazing back on their life in NYC while (re)constructing their life back in Japan. Some of them even question if NYC always meant freedom and opportunity (p. 208). The epilogue-conclusion does not provide a comprehensive conclusion for the book, and somewhat missed the opportunity to make a strong and powerful ending.

This valuable book contributes not only to our understanding of Japanese migrants to NYC, but in a much broader sense provides the reader with a better understanding of migration and transnational life at a time when millions of people around the world are on the move, driven by multiple causes where the search for self-realisation and artistic fulfilment always plays an important role.

Reviewed by ELENA KOLESOVA
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Sarah E. Thompson, *Hokusai*, Boston: Museum of Fine Arts Publications, 2015, 176 pp. ISBN-13: 978-0878468256 (hbk).

This volume provides the catalogue for a significant exhibition of works by the artist Katsushika Hokusai (1760-1849) at the Museum of Fine Arts in Boston, but also provides an accessible, attractively presented introduction to the broad scope of Hokusai's activities. The exhibition itself embraces works from the collections of several of the Museum's benefactors, but draws extensively on, and commemorates the rich generosity of, the gifts of Dr William Sturgis Bigelow (1850-1926). The exhibition and catalogue celebrate the extraordinary compass of Hokusai's artistic practice. Editor, author and curator Sarah Thompson's introductory essay "Ingenious Hokusai" stresses the intellectual ingenuity, relentless pictorial curiosity, and systematic research and drawing methodologies that underpin Hokusai's remarkable project. She finds evidence for these qualities in his encyclopaedic observations of diverse pictorial subjects, taste for serial image developments, and obsession with issues of pictorial structure. Thompson locates Hokusai's restless inventive energies within an "interplay of reality and illusion" (p. 10) evident in the apparently incompatible tensions between attitudes of quiet, reflective melancholy and moments of flamboyant theatricality.

Thompson's essay describes the world that nurtured Hokusai, and to which he responded, in a concise but clearly structured account of nineteenth century Edo. She explains the Tokugawa government's policies and procedures for the management of international relations, public consumption, and *sankin kōtai* (alternate attendance duty). Her descriptions of the intensely populated city embrace the shifting flux of its class relations, phases of affluence and depression, and relations with the provinces. Within this account Thompson frames the emergence of an *ukiyo* (floating world) sensibility and ethos and its attendant *ukiyo-e* (floating world pictures). These themes provide the setting for her summary account of Hokusai's domestic and professional life. Her description of his development from apprentice (focussing on his learning in the

Katsukawa and Tawaraya studios) into independent practice explain the conventional foundations, and especially the intimate relation between writing and drawing that informed Hokusai's mature practice as a painter, illustrator and print designer.

Thompson's contextualising essay leads the reader into the expansive sequence of illustrations that form the substantial part of this volume. Fifty-one works are reproduced in colour as full-page, half-page or double-page illustrations, supplemented with a further twenty essay figures. These key images are complemented by at least an equal number of large, frequently double-page spread, "blow-up" detail views that reveal the finesse and calligraphic virtuosity of Hokusai's linear articulation and technical mastery. These details reveal the subtleties of embossed print surfaces, delicate *bokashi* (colour gradations), and transparent colour overlays. The selections span Hokusai's extensive career, and include projects and works not always represented in earlier monographs. Thus an early (1805) *kakemono* (hanging scroll) of a woman looking at her reflection in a mirror acknowledges earlier conventions for pose (Katsukawa Shunshō) and iconography (Kitagawa Utamaro), while a late (1849) painting of the Chinese poet Li Bai (J. Ri Haku, 701-702) demonstrates Hokusai's mature synthesis of diverse conventional models. The illustrations between these images repeatedly emphasise the resourceful creative diversity of Hokusai's project. They embrace a range of genre, including both print and paint media, essays into Chinese style monochrome ink painting or European style linear and aerial perspective, screen paintings, banners, sketches, instructional volumes for amateur artists, *fukusa* (painted silk gift wrappers), or paper wrappers for food items, board games and *tatebanko* (cut-out pictures for constructing paper dioramas), *surimono* (limited edition prints), fragile paintings on paper lanterns, illustrations for volumes of verse or *kibyōshi* (yellow cover novels), and huge scale temple paintings (theatrical public events that reveal an element of theatricality in Hokusai's often confusing psyche). Besides Hokusai's ubiquitous Fuji and wave motifs, they confirm his remarkable facility with a bewildering range of pictorial subjects: *meisho-e* (landscapes) including the striking waterfall series of the early 1830s, *kachō-e* (bird and flower pictures), *musha-e* (warrior pictures), historical subjects, theatre works, and subjects from history, mechanics, optics, mythology, travel, geography, ghosts and the supernatural.

Illustration commentaries include conventional museum exhibition matter. They also offer explanations of biographical, socio-historical, art historical, political, or diplomatic context, of pictorial function, theme (or narrative content), geographic setting, technical innovation, commercial or publication details, and artist or literary collaborations. These notes help readers position each work within the broader oeuvre. The trend to favour Anglophone terms for pictorial conventions enhances their accessibility without compromising the rigour of the volume. The diversity of pictorial selections reflects the breadth of interests of Edo's picture-literate public, the tastes of a floating world ethos that underpinned their imaginative sensibilities. They also confirm the mercurial intellectual ingenuity of Hokusai's project, providing insights into the restlessly inventive mind that informed his pictorial curiosities and technical virtuosity. They reveal a sense of his quirky humour and delight in the idiotic, visual and intellectual play, and occasional boastfulness, but also of the sense of reflective sobriety, even gravitas, of his late subjects of poets and landscapes.

Joan Wright and Philip Meredith's essay in this volume "Brush and Block: Hokusai Observed" examines Hokusai's creative engagement with the technique and media of his craft. Both the text and its tightly cropped and clearly printed detail reproductions reveal his facility for linear description and finely wrought pattern and decorative surface. They explore the ways he could modulate delicate fields of colour, texture, and tone through the manipulation of innovative mixtures and juxtapositions of pigment, inky transparencies, or *bokashi* (colour gradations) to construct the "lively dialogue between painting and printmaking" (p. 157) that so distinguished his oeuvre. Within its discussion of Hokusai's remarkable technical facility, the essay explores Hokusai's fascination with optics and optical effects, his rich knowledge of pictorial conventions, and obsessive observation of the pictorial phenomena of the social and natural worlds of his time. Its persistent theme is the intensely wrought visuality of Hokusai's imagination as it informed the descriptive and allusive powers of his drawn, printed or painted surfaces to achieve a pictorial naturalism consistent with his own insistence that every mark seem alive.

A museum catalogue can be many things. It can both celebrate, and illuminate, the museum exhibition. It provides a guide, and subsequently an aide de memoir for the visitor, and a substitute experience for those who cannot visit at first hand. It may celebrate the generousities of benefactors and yield privileged insights into the motives, rationales and curiosities of collectors. It is a document that must engage casual visitors, tourists, students, teachers, scholars and subject experts alike. Like the exhibition it accompanies, its curatorial agendas and academic resources need to have something to say, to bring some useful insight into their subjects. This volume achieves many, perhaps all, of these ends. Its refreshingly sensible format (10.3 x 7.8 x 0.9 inches), sturdy production, crisp white paper and clear illustrations and text make it an accessible museum companion or visitation substitute. It is not an esoteric, highbrow study, yet it does draw on scholarly research and curatorial rigour. It celebrates, and serves as a medium for, sustained engagements with its exhibition's agendas and contents. The breadth of its pictorial scope informs a comprehensive representation of the achievements of an artist already so extensively covered in the literature. Though reflecting only a fraction of the Sturgis Bigelow legacy, it does commemorate his astonishing generosity, and by extension, that of so many other benefactors to the Boston collections. Most importantly, it stands as a commemoration of an artist, his art, his personal projects and his audiences, in their varied interests and stations.

In a sense, this volume does what Hokusai was able to do with his art. Just as he brought the pleasures and provocations of pictorial media to a broad public, this affordable catalogue's lucid text and clear reproductions can now bring Hokusai's project to a new, international, and everyday readership to make the art works of the museum stacks accessible, meaningful and enjoyable for many new readers. Its reproductions, commentaries and contextualising essays provide comprehensible and perceptive insights into Hokusai's Edo milieu. Equally, they illuminate the operations of the creative mind and facilities of intellectual and pictorial ingenuity that informed the prolific and virtuosic performances of his graphic projects. Most importantly, its scope captures the apparently contradictory dimensions of theatrical flair and contemplative

detachment of Hokusai's persona, and provides a privileged insight into the ingenious innovative capacities of his endlessly resourceful pictorial mind. This volume is aimed at the broader market of art lover or museum visitor. Hokusai must already be the most recognisable and celebrated of Japanese artists, but texts like this one can only bring his pictorial ingenuities to an even wider public.

Reviewed by DAVID BELL
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William Tow, *et al.* (eds.), *New Approaches to Human Security in the Asia-Pacific*, Surrey, Ashgate, 2013, 230pp. ISBN 978140946780 (hbk); ISBN 97814094456797 (ebk-PDF); 9781472404626 (ebk-PUB)

This collection of essays touches on one of the most important areas of foreign policy and international diplomacy. The idea of human security was first enunciated in the United Nations' *Human Development Report 1994*. Unfortunately, more than two decades later human security is an idea that remains poorly defined. The UN Trust Fund for Human Security describes it, in tangled bureaucratese as:

“a dynamic and practical policy framework for addressing widespread and cross-cutting threats facing Governments and people...threats to human security vary considerably across and within countries, and at different points in time, the application of human security calls for an assessment of human insecurities that is people-centred, comprehensive, context-specific and preventive. Such an approach helps focus attention on current and emerging threats to the security and well-being of individuals and communities.” (<http://www.un.org/humansecurity/human-security-unit/human-security-approach>)

Fortunately, the Trust Fund manages to boil it down to being about threats to “survival, livelihood and dignity.” These threats can be countered, the UN says, by the “advancement of political, social, economic, environmental, military and cultural systems.” This is meant to counteract threats to what it calls

“universal and interdependent (freedom from fear, freedom from want and freedom to live in dignity).” (<http://www.un.org/humansecurity/human-security-unit/human-security-approach>)

It is worth noting that the UN Declaration of Human Rights (<http://www.un.org/en/universal-declaration-human-rights/>) lists more freedoms than these, including many that sit uneasily with the practices of many governments in the Asia-Pacific region, including the countries at the heart of this book. The essays in *New Approaches to Human Security in the Asia-Pacific* provide an invaluable introduction to this complex topic. The book is divided into three sections which examine Japanese, Chinese and Australian perspectives on how best to define and implement ideas of human security.

Each of the countries involved has taken different paths and made different interpretations of what human security means. This has led to continued apprehension, as much as co-operation, between the countries involved.

There is concern in many parts of the region that ideas of human security focus too much on issues that are fundamental to Western values, such as individual rights and freedoms, but which are anathema to a totalitarian state such as China, which actively persecutes dissidents and minorities and whose neighbours, such as Japan and the Philippines, regard it as violating their territorial integrity.

While part of the US alliance, Japan maintains its own cultural identity and is a leading economic player, but is often uncertain about how far it should engage with the rest of the world. To its neighbours, particularly the two Koreas and China, the stain of the atrocities carried out by Japan between 1937-45 prevents that country's behaviour from ever being seen as tending towards a general good.

Japan has an enviable record of locally based aid and development programmes, but its recent willingness to deploy its military overseas in pursuit of more strategic goals, has led to unease in some areas. It has also used the guise of overseas development as a cover for purely commercial activities, such as evaluating the feasibility of iron ore mining and production in Oman.

In Chapter four, Hoshina and Sato quote Japanese politician Ozawa Ichiro as arguing that in order for Japan to become a normal country, it must:

“willingly shoulder those responsibilities in the international community. It does not refuse such burdens on account of domestic policy difficulties. Nor does it take action unwillingly as a result of ‘international pressure’...A second requirement ...is that it co-operates fully with other nations in their efforts to build prosperous stable lives for their people” (p.67).

National maturity, even when such a course of action might be domestically unpopular. As outlined in Chapter 12, at the other end of this international/domestic dichotomy is the stance proposed by the Australian government to justify its military adventurism in Afghanistan. It was argued that, participating in the invasion of that country would enhance human security there and, as a consequence, in Australia (p.205).

How far human security can be applied internally is another matter that is applied unevenly across the region. According to Jiadong and Xin (Chapter three) the Chinese government “envision[s] that Chinese citizens have the prerogative to enjoy such aspects of human security as freedom from hunger and freedom from fear” (p.44). The obvious parallels with the UN Trust Fund's definition of human security listed above may be made. Jiadong and Xin argue that because of its economic status China has defined economic, health and environmental problems as the main human security issues to be dealt with. Indeed, some might argue that only the most economically and politically stable countries have the luxury of focussing on individual rights.

Australia's recent record on human security issues has not been exemplary. Walton and Akimoto (Chapter nine) are right to point out the low priority given to

humans security issues by the Howard government and successive Labor Party and right wing successors.

Australia has previously co-operated successfully with Japan, China and other Asian countries, but even when Labor was returned to power in 2007, there was “no evidence that human security concepts [became] embedded in foreign and defence policymaking.”(p.141)

If China has elected to make decisions about what human security issues to prioritise based on its economic position, then so too has Australia. Having essentially become America’s military vassal under the Howard government, Australia has undergone a massive expansion of military expenditure. It is no surprise that funding for human security issues has been cut. This climaxed in the virtual destruction of Ausaid in its original form and slashing of overseas aid budgets.

In recent years Australia has spent Aus\$2.8 billion on acquiring eight C-17 transports for the RAAF. In a speech at Amberley airbase last year, made to welcome the last C-17s ordered, Minister for Defence Material and Science Mal Brough said the aircraft allowed Australia to send troops, combat equipment, tanks and helicopters all over the world. And, he added, almost as an afterthought, humanitarian aid. (<http://australianaviation.com.au/2015/11/eighth-and-final-raaf-c-17-delivered/>)

New Approaches to Human Security in the Asia-Pacific is an excellent source of material and while it is an academic text, it should be useful for anybody interested in this issue. As an afterthought, may one ask why the covers of academic books are often so utterly hideous? The cover of this one looks as if somebody had photographed a coffee stain. Perhaps academic publishers believe that only those interested in a particular topic will read their books, but if they look attractive, and not like something that was mopped up in the staff kitchen, they might draw in non-academic readers as well and that can only be good for the academic publishing industry.

Reviewed by PHILIP CASS
Unitec Institute of Technology

Chi Wang, *Obama’s Challenge to China: The Pivot to Asia*. Farnham: Ashgate, 2015, vii +321 pp. ISBN: 978-1-4724-4442-4 (hbk).

Of all the bilateral relationships in the Asia Pacific, none are more pivotal than that between the United States (US) and China. This is the starting point for Chi Wang’s timely analysis of US-China relations under the Obama Administration. The focus of the work is on charting historically and thematically how the relationship has developed from largely positive engagement in the early years of the Obama Administration to rising tensions and US deterrence in the latter years. Wang contends the relationship is “entering a new historical phase” where “neither country is quite sure how to handle [it]” and that “Now is the time to determine what path [it] will take in the future, as US-China relations are at a crossroads” (p. 1).

Following a brief and largely standard critique of interpretations of US-China relations that focuses solely on security issues Wang argues economics should be seen

as the most important stabilising factor. An historical framework is then employed to argue there is a longstanding trend in US-China relations whereby US policy toward China is characterised by shifts in the balance between deterrence and confrontation (viewed as a means of shaping Chinese behaviour) and reassurance and cooperation (viewed as a means of maintaining peace and constructive relations). Wang feels that Obama's China policy has shifted "from one heavy on reassurance to one heavy on deterrence" concluding the "strategy has become unbalanced. Deterrence is found in abundance; reassurance is hard to see outside of public speeches that are easily dismissed by Chinese analysts" (p. 4). Chinese analysts have, according to Wang, viewed the 'rebalance to Asia' in particular, as highly confrontational and responded poorly to "a US administration that wanted to push for Chinese cooperation on issues of great value to Washington, but without any corresponding compromises on matters of key concern to Beijing" (p. 5). In short, Wang asserts relations under Obama have shifted from low to higher than normal levels of tension and confrontation and that change in the US strategy toward China is needed to account for new realities in the relationship.

The work is organised in three parts. The first part, "Obama and His China Team", presents a history of US policy toward China, identifies key themes in Obama's China policy and outlines the key players in the Obama "China team". Of interest here is the assertion that Obama came to office with the "idealism" of improving relations with China and other powers by promoting multilateralism and shared responsibilities in the region. Wang argues these efforts largely failed and so "Obama quickly decided to drop his reliance on engagement and returned to a more centrist US foreign policy" (p. 27). Wang strongly critiques the US "rebalance" in the region by stating "The famous 'pivot to Asia' ... provided policy recommendations for engagement, but didn't provide a grand geopolitical strategy for the region to replace the original, Cold War-line of thinking" or to "take account of the growth in Chinese wealth and power" (p. 27). For Wang, of all the US presidents in recent decades, only "Nixon seems to have grasped China's core motivations" while "subsequent US presidents (including Obama) have seemed caught off-guard when China began using its increasing economic, diplomatic, and even military influence to pursue" (p. 28) the goals that Wang argues Nixon correctly identified as building up China's world credentials, reunification with Taiwan and renegotiation of the role of the US in Asia.

Part two, "Obama's China Policy", is a historical account of the evolution of US-China relations under the Obama Administration. The key argument Wang puts forward is that Obama's policy of engaging and seeking Chinese cooperation in international and regional affairs was poorly received in Beijing in part due to the inexperience of the Obama China team and in part to changes in power relations between China and the US. Wang argues Obama needed to "break the mold of US-China relations and recreate a new framework for the relationship" (p. 58) but this strategic imperative was not met. Instead there was a strong continuity with previous administrations, evidenced by efforts to balance competition and cooperation with China, and in the end a heavy lean toward competition and deterrence, as evidenced by the "rebalance" and Beijing's response to it. In the end, Wang believes creating a "new framework" for US-China relations is "a task that will have to wait for the new president" (p. 58).

Part three, “The Issues”, shifts to a thematic analysis of the relationship by focusing on economic relations, military relations, third party factors, multilateral partnerships, climate change and human rights. Wang presents a fair account of each and concludes Obama’s track record is: mixed on economic issues; mixed on military issues as existing barriers such as Taiwan still remain and the South China Sea issue has become more prominent; complicated by third party factors such as Japan, Russia, North Korea and Taiwan which have “played a major role in increasing mutual suspicion and mistrust” (p. 213); mixed on efforts to create multilateral partnerships such as the conflict and cooperation evident in US involvement in ASEAN+ forums; largely negative on climate change with each using the other to avoid concrete action even if there are more encouraging signals of late; and finally, consistent in his approach to human rights by carrying on “the long-standing tradition of walking the tightrope between idealism and realism” (p. 262).

Overall, the work presents the view that “business as usual” is no longer possible in the US-China relationship. Whether or not one agrees with Wang’s at times sharp criticism of the Obama administrations’ China policy, it is hard to disagree with the assertion that relations are experiencing heightened tensions. Wang concludes by recommending a rethink on the rebalance to Asia, a return to a position of neutrality in the South China Sea, to increases in confidence building mechanisms and to putting a strong focus on economics as a stabilizing factor in the relationship. Considering the US alliance structure in Asia, the promotion of universality by consecutive US administrations in areas of democracy, human rights and good governance and the stated imperative to maintain the liberal international order, these types of recommendations are clearly problematic for any incoming administration. At a more fundamental level, however, Wang has put forward the idea that new thinking is needed to reflect changes in China’s strategic and economic significance if increased tension and dangerous posturing is to be avoided in future US-China relations.

Reviewed by JASON YOUNG
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Wang Mingming, *The West as the Other: A Genealogy of Chinese Occidentalism*.

Hong Kong: The Chinese University Press, 2014, xvii +381 pp. ISBN: 978-962-996-489-4.

In this volume Wang Mingming painstakingly constructs a genealogy of the Chinese perception of the West in various Chinese cosmo-geographic positions, taking the reader on a ride across a vast historical period spanning the “ancient times” (1000 B.C.) to the early twentieth-century. Written in response to Said’s Orientalism and Post-Colonialism, Wang innovatively infuses historical aspects with mythological illusions and cosmologies to present the reverse side of the coin – Chinese Occidentalism. He explores a selection of “both ancient Chinese texts” and existing “modern Chinese scholarly works” (p. 283), starting this anthropological reading from a mythological account of King Mu who, on his tour to inspect his *tianxia*, went on to visit the West where Xi Wangmu resides. Chapters two and three discuss the significant meaning of

this mythology, considering King Mu's particular Occidentalism "in terms of a model of the classical 'world-scape,' comprising other-centric and ethno-centric possibilities" (p. 257). In chapters four and five the author narrates how the East easternized Western myths which, after this East-West fusion process, travelled back to the West. The intertwining of the East and the West contributed to the emergence of a new synthesis of cosmologies in the period of the Qin and Han when the emperors' search for the Immortal East marked a particular feature of Chinese Orientalism during this period. However, the adoption of Buddhism (from the West) marked the rise of "a new kind of Occidentalism" (p. 23) that challenged Chinese Orientalism of the early Chinese empires. Chapters six and seven continue unfolding the changes in Chinese directionologies (*fangwei xue* 方位学) between the first empire and the mid-Tang, emphasizing China's return journey to the West (India) which was the source of Chinese Buddhism. The ethnographies of the maritime world in the dynasties of Song-Yuan, and the exploration of the "Western Ocean" led by Admiral Zheng He during the Ming dynasty provide ample evidence of Chinese "world activities" in search for knowledge of a world which they imagined was divided into the Eastern and Western. The West in its modern meaning is investigated in chapters eight and nine. Chapter Eight examines Europeanization, while Chapter Nine concludes this epic journey of Chinese history, aiming to enhance the arguments which are sometimes concealed by the detailed narratives.

Instead of following the trend of the "internal Orientalism" in the anthropology of China, which focuses on case studies of villages and minority groups, Wang Mingming combines history with mythology to paint a big picture of Chinese exploration of the unknown world to the West of China, and the changes in Chinese perceptions of the West (the other). In this narrative the notion of "the other as the superior" is emphasized to produce a counterpart measure to the Orientalist presentations of China and Chinese culture through the lens of the "Imperial Eye". To Wang Mingming, "*Orientalism* renews a tendency to objectify the East and subjectify the West, or more precisely, to perceive the difference between the West and the East as the difference between the knowing and the represented" (p. 9). In the Chinese version of this study, published in 2002, the term *yiyi* 意义 (lit. meaning) is included in its title. Although the English version deleted the term in the title, the author still feels strongly about the existing scholarship that differentiates "China from the world" which, in his view, "is to suggest that China is outside the world" (p. 12). Clearly, Wang aims to create a Chinese Occidentalism through the third eye, presenting China's opposing story to that of Said's Orientalism. While we commend the author for his scholarly effort, one would like to see more analyses of the inter-connections between Orientalism and Occidentalism, in other words, the relationship between both-sides of the China story. One may also wonder whether the *tianxia* in Wang's genealogy has been romanced for his refutation of the Eurocentric discourses on Orientalism.

This book is undeniably rich in content, but could be a challenge for readers. The historical aspects are not new for students of Chinese history but the narratives in anthropological terms could puzzle them. Meanwhile, students of anthropology could find it daunting following the detailed narratives of a history of over three thousand years. Furthermore, the author appears to have chosen a style in which clarity and

simplicity are often replaced by unnecessary verbal complexity. For this English version, a technical issue - the Chinese names and terms –could be an extra hurdle for readers. Although there is a glossary of Chinese characters attached to the end of the book, it would be preferable to include them in the text. Otherwise, constantly flipping back to the list for the Chinese terms could discourage many readers. In spite of these quibbles I found this study thought-provoking and inspiring, providing a fresh perspective on the Chinese view of the world spanning the last three thousand years.

Reviewed by BAI LIMIN
Victoria University of Wellington

Peter Zarrow, *After Empire: The Conceptual Transformation of the Chinese State, 1885-1924*, Stanford: Stanford University Press, 2012, xiv + 395 pp. ISBN: 978-0-8087-7868-8 (hbk).

Peter Zarrow describes this book as being “a study primarily of political thought” (p. vii). In it he considers how and why in the early part of the last century the Chinese people decided to do away with a millennia-old monarchy, and what conceptions of the state, citizenship and nationality informed the republican system they replaced it with.

The book evidently reflects the work of many years on this broad topic (p. x). It is richly textured, sometimes discursive, occasionally provocative and frequently brings stimulating new perspectives to bear. It builds on a considerable body of existing scholarship on the political thought of the late Qing-early Republican period, in both Chinese and English, and often cites the original writings of the leading intellectuals of the times, a dauntingly large corpus of work with which Zarrow is clearly very familiar.

Five of the book’s eight chapters as well as its introduction and conclusion draw in part on Zarrow’s published articles, and to some extent the book reads as a collection of closely interconnected essays rather than a single whole. The overall text is no less coherent because of that, however, and is made easier by the fact that the chapters follow one another in broadly chronological sequence.

They start with the political thought of the two best-known early reformers, Kang Youwei 康有為 and Liang Qichao 梁啟超 (chapters 1 and 2), go on to definitions of sovereignty, the state and statism in the last years of the Qing dynasty (chapter 3), consider the declining influence of late Qing conservatism (the “Voices of Receding Reaction”, chapter 4), discuss changing views of history and revolution (chapters 5 and 6), and conclude with an account of the founding of the Chinese republic and the gradual demise (at least in the years before Manchukuo) of the imperial Manchu house of Aisin Gioro. The book ends in the 1920s, so has little to say about emergent Communist views of citizenship, the state and democracy other than a few of those espoused by early Communists such as Li Dazhao 李大釗 and Chen Duxiu 陳獨秀 as well as Mao Zedong 毛澤東.

Zarrow ably describes the very different vantage points of Kang Youwei and Liang Qichao. He reminds us that Kang’s “radical Confucian reformism” enabled him

to move from “a Confucian universalism that still had place for the monarchy to a more transcendent universalism” (p. 53) embodied in the utopian idealism of his *Da tong shu* 大同書 (*Book of Great Unity*, or *Book of the Commonweal* as Zarrow translates it). Liang, on the other hand, is portrayed as moving quite quickly from supporting the protection of Confucianism to advocating the need to protect and strengthen the state. He developed a sense of “the political as normatively public” or public-minded (*gong gong*), in contrast to the selfishness (*si si*) of Chinese autocracy (p. 75), and on this basis came to espouse a vision of statism and civic rather than ethnic nationalism, “a form of nationalism that was ethnically pluralistic and based on...a constitutional monarchy” (p. 76). As Zarrow notes, Liang put the case for this form of nationalism in numerous essays, most notably in his book *Xin min shuo* 新民說 (*The Doctrine of Renewing the People*, which Zarrow calls *The New Citizen*). To some extent, Zarrow’s account of Liang’s evolving thought builds on Hao Chang’s still indispensable work, *Liang Ch’i-ch’ao and Intellectual Transition in China, 1890-1907* (Harvard University Press, 1971), which Zarrow qualifies and enlarges on.

Zarrow then takes us through late Qing debates on the nature of sovereignty, the state, citizenship and nationalism, and follows in detail the emergence of anti-Manchu Han Chinese nationalism and the collapse in stages of support for Manchu rule. He describes in detail the emergence of several streams of political thought, from reactionary to reformist to revolutionary, and finally gives us a vivid account of the painstaking construction of the rituals, beliefs and structures of republicanism, including those that would, ultimately, constitute the Chinese nation-state from 1911 onwards.

One part of this process, which Zarrow considers towards the end of the book, was the desacralization of the monarchy. Some early reformers, notably Kang Youwei, tried to make Confucius sacred instead of a discredited imperial house. Others, like Zhang Binglin 章炳麟, succeeded in desacralizing both emperor and Confucius by insisting that the classical canon “was a product of magnificent but entirely human institutions” (p. 283). One way and another efforts such as these helped ensure that the last emperor of China, already tainted in the eyes of many because of being Manchu, ceded power not to a new monarchy tempered by constitutionalism and state religion but to a secular republic.

Not that the case of China was unique in this respect. As Zarrow observes, in the early twentieth century “Kings were disappearing around the world” (p. 292), and, he might have added, losing their aura of sacredness at the same time. What was unusual in the Chinese case was the fact that the Manchus were not brought down because of World War One – what Zarrow provocatively calls the Euro-American War of 1914-1918 – as the Hapsburgs, Hohenzollerns and Romanovs were. Nor were they sustained or destroyed by colonial powers, as the monarchs of Korea, Cambodia and Malaysia were. Nor were they able to retain their throne during a long process of modernisation, as the emperors of Japan did. In the light of this a comparative assessment of the fate of other monarchies in the period covered by this book would have added further breadth and depth to Zarrow’s already far-reaching analysis.

So too would consideration of the theories of nationalism, and in particular the characteristics of civic and ethnic nationalism, as developed by western scholars such as Isaiah Berlin, Anthony Smith and Ernest Gellner. But these are minor criticisms and should not detract from the great value of this work as a thoroughgoing analysis of the political ideas that informed China's transition from empire to republic – an analysis still relevant to China today.

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