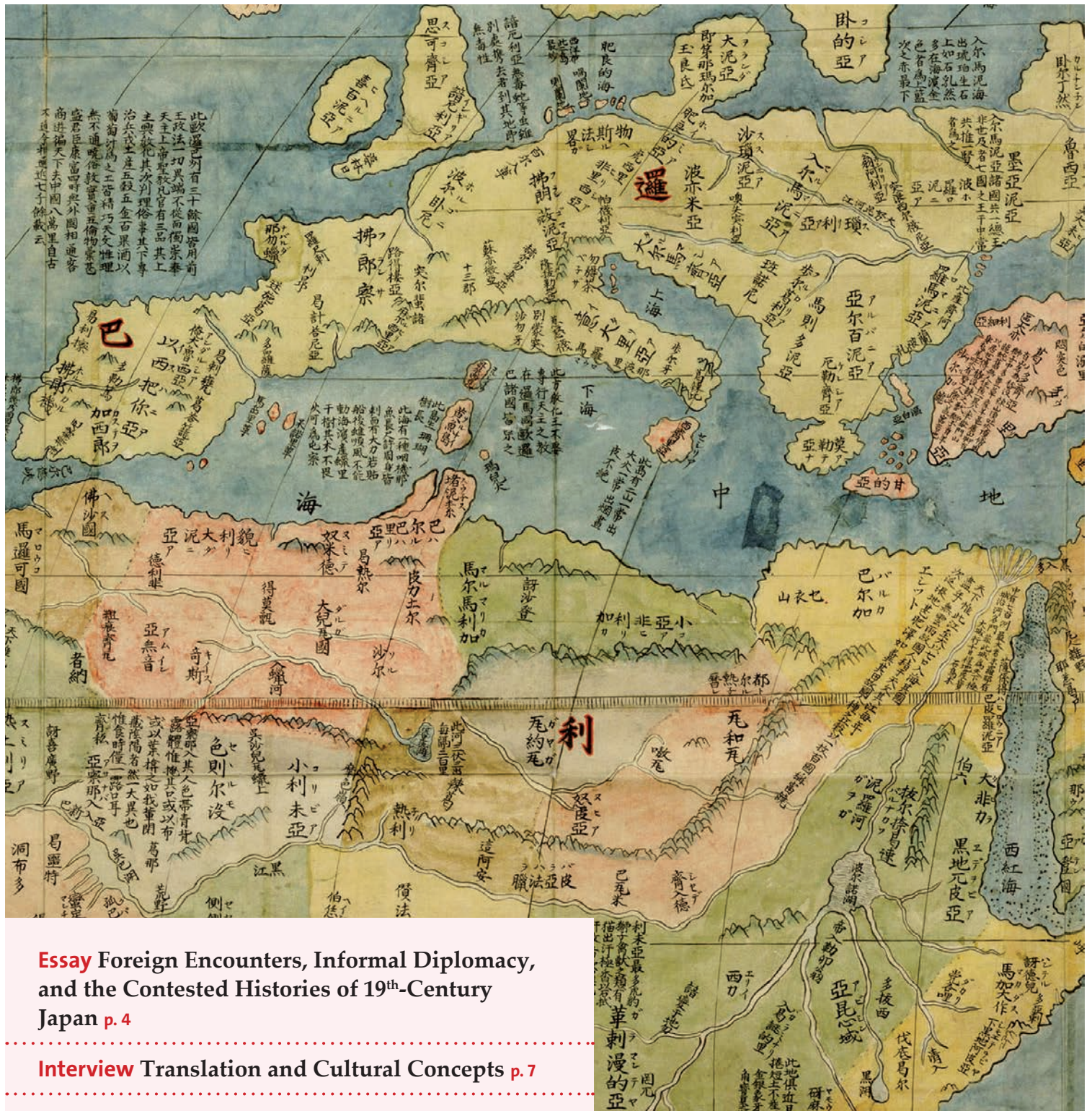




Asia & Europe Bulletin

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Cover

Japanese translation of the *Kunyu wan guo quan tu* (1602), the earliest known Chinese world map in the style of European maps.

Source: Wikimedia

Photo credits

Eleni Andrist (p. 17), Roman Benz (pp. 7–9)

Editorial

Dear Readers,



This is the third issue of the “Asia & Europe Bulletin,” looking back at yet another year full of exciting discussions, challenging colloquia and enlightening conferences, on which you will find some notes and reflections in the following pages. The topics addressed during these meetings ranged from the distant past of Early Chinese rhetoric to the upcoming anniversary of the Chinese Communist Party in 2021. They pursued the knight’s

moves of a fake Manchurian dish along with its Cantonese inventors from Calcutta to Abu Dhabi. They looked at something as subtle as the exchanges between China and Europe in landscape painting of the 16th–18th centuries, but also at something as concrete as land-grabbing movements in contemporary Kyrgyzstan. All of them share a motivation, it seems to me, of criticizing existing scholarly narratives, a spirit also characteristic of our lead essay by David L. Howell (Harvard), who undermined the teleological view of the opening of Japan to the West in standard 20th century historiography in his URPP talks last December. At the same time, the conference topics attest to the enormous breadth of interests in the scholarly community which has formed at the URPP over the now eight years of existence. It was shaped and providently managed by our outgoing executive manager Inge Ammering, to which we all owe our deepest gratitude.

Fluid as the mercury, whose trade and exchange of knowledge across Eurasia formed the theme of a workshop held roughly a year ago, none of these conference themes could even be addressed without engaging in various forms of TRANSLATION. This point includes translation not only in its most concrete linguistic sense, but also in the sense of a transposition between competing scientific methodologies and disciplines, across cultures, media, regions, laws and religions. All of us working at the URPP are engaged in translation on a daily basis, whether we ponder over a recalcitrant Sanskrit verse or simply communicate in front of the coffee machine. Translation thus forms a topic as natural as it is intricate to guarantee lively exchanges over the coming year, when it will be addressed from a great variety of perspectives at our annual conference in November. You can have a sneak preview of its concept

and focus in the interview with Hans B. Thomsen, Dinah Zank and Jeanne Egloff, three members of our Research Field 2: *Entangled Histories*, which organizes it.

In Ancient Chinese *yì* 譯 like in Latin *inter-pretum*, the act of oral translation was conceptualized via the idea of ‘exchange.’ Whether etymologically viable or not, the shared commercial metaphor reflected in those terms, is clearly bi-directional and thus quite unlike the directed vector underlying *trans-lation* as ‘carrying across.’ Since the business of exchange is quintessentially fair and open-ended, it may well happen that some things work better in translation than in the original. Not because they are easier to understand, but because the translation surpasses the original in one respect or another. Think of those moments you may have had, when a favorite actor you have grown up with watching dubbed movie versions, all of a sudden is heard with his sagging, squeaky or stuck-up original voice. How much nicer, for instance, to listen to Christian Brückner than to De Niro! That something very meaningful can arise from the interstices of translation, even from the chasm of downright mistranslation, that some languages may seem more congenial *vis-à-vis* an intended content than others, strikes me as a topic very worthy of pursuing. Not via dubious claims of ontological differences between what can be expressed in one language, but allegedly not in another; rather, in the spirit of Borges, who, twinkle in the eye, said in one of his essays *El original es infiel a la traducción* (“Sobre el *Vathek* de William Beckford”, 1943). The inherent creativity of infidelity in translation may unfold in whatever direction, consciously or not. At the same time Ezra Pound recreated, rather than “translated” the earliest collection of Chinese poetry (*Shijing* 詩經) with the help of the now largely forgotten Sinologist William McNaughton (1933–2008), the poetic form of his *Cantos* in turn inspired Xú Zhì mó 徐志摩 (1897–1931), one of the founders of modern Chinese versification. It is hoped that the conference will uncover many more such inextricable entanglements, unexpected points of contact and spiral movements in translation!

To my co-director Angelika Malinar and to all those who have helped by contributing to this bulletin, I wish to express my sincerest thanks.

Prof. Dr. Wolfgang Behr
Academic Director

Foreign Encounters, Informal Diplomacy, and the Contested Histories of 19th-Century Japan

As a visiting scholar at the URPP Asia and Europe, Professor David L. Howell shared his profound knowledge of Early Modern Japan with junior researchers and professors participating in the institution. In his seminar and public lecture he questioned the usual narrative of the inevitable opening of Japan to the West in the middle of the nineteenth century and emphasized the importance of considering it as part of the Pacific World.

David L. Howell



In December 2013, I had the good fortune to spend a week at the University of Zurich, where I led a brief graduate seminar on the theme of “Contested Histories of Nineteenth-Century

Japan” and gave a public lecture on “Foreign Encounters and Informal Diplomacy in Early Modern Japan.” Here I would like to describe briefly my goals in each and in so doing share some of my recent thinking about how we might understand the history of Japan in the nineteenth century.

Nearly equal competitors in East and West

In the seminar a lively group of students and I discussed a series of works, mostly in English, on the history of Japan during the Meiji period (1868–1912). The reading list was quite eclectic, with topics ranging from philosophical musings on how to consider the trope of ‘nature’ in political discourse to empirical studies of for-

eign policy and public health regulations. I was impressed at how well the

My attempt to situate early modern Japan within a Pacific World is admittedly tentative. At its center is the idea that placing Japan within the Pacific helps us look beyond our customary narratives of seeing Japan’s place in the world in terms of state-to-state relations. Instead, we see Japan from the whalers’ perspective, as one of a myriad islands and coasts that they approached as the need arose to obtain fresh food and water and offer relief to crewmen who suffered from scurvy and other ailments.

students assimilated the works, all the more so when one considers that few of them had much background in the study of Meiji history *per se*.

How was the history we discussed ‘contested’—or, given that all history is contested, what was peculiar to Japan about its contestation? The key

point came down to a question of how Meiji Japan, as a self-consciously ‘modernizing’ regime, would situate itself *vis-à-vis* the Western powers that served as its model of modernity. Decades ago, a seminar like this would have taken Western modernity as a given, its characteristics fully formed and in place by around the middle of the nineteenth century. Significantly, the West that that decades-ago seminar would have considered in counterpoint to Japan would have comprised big, militarily powerful nations like Britain, France, the United States, and perhaps Prussia/Germany—but not the many smaller European countries, including Switzerland.

In contrast, the readings we looked at for the most part avoided taking the West and its modernity for granted. Instead, they treated modernity itself as a kind of moving target, nearly as new in the West as in Japan and certainly always evolving. Moreover, in contrast to earlier historiography, they were keenly aware of Japan’s place in East Asia. That is, rather than looking at Japan’s encounter with Western-style modernity in terms of a binary relationship between Japan and Europe (and the United States), they endeavored to situate Japan within East Asia as well as within a rapidly changing world.

Burials and hairstyles

With this perspective in mind, we examined questions such as the nature of the public sphere in the waning years of the Tokugawa period (1603–1868) and how it connected to the emergence of a sense of public opinion during the first decade or so of the



A Japanese print showing three navy officers, believed to be Commodore Perry (in the middle) and two of his staff members (source: Library of Congress)

Meiji era. This approach helped us to avoid privileging too much the transformative impact of Western-style technologies and media—the modern newspaper in this case—while giving due credit to the importance of institutions, including the political ones that allowed—and prohibited—different types of public discourse. The same sensibility helped us to make sense of broad issues, such as problems of historical periodization and the nature of international law, as well as very narrow ones, such as whether modernization demanded burial or cremation to deal with the remains of the dead and the relationship between women’s hairstyles and the Japanese embrace of modernity.

I found the seminar to be very lively and the students to be quite engaged with the material. Their varied

disciplinary backgrounds—ranging from art history to law to public health and so on, in addition to Japanology—added numerous valuable perspectives to our sessions.

Coastal batteries pointed to whalers

For my public lecture, I spoke on the topic of “Foreign Encounters and Informal Diplomacy in Early Modern Japan.” An essay of the same title will appear in the *Journal of Japanese Studies* in the summer of 2014. In the talk (and essay from which it was drawn), I described two incidents that occurred in the summer of 1824, in which crewmen from English whaling ships landed without permission at Ōtsu, a village in the Mito domain northeast of Edo (modern-day Tokyo), and on Takarajima, a small island to the far southwest of Kyushu.

In the talk I stressed three broad themes. One was to situate the incidents within a narrative of late Tokugawa foreign policy. This is the way in which they have been studied by previous historians. The neo-Confucian scholar and ideologue Aizawa Seishisai 会沢 正志齋 (1781–1863) interviewed the men who landed in Mito and concluded that they represented the vanguard of British imperial aggression toward Japan. He was correct in the sense that whalers’ activities heightened British (and later, American) interest in the country, but the connection was indirect insofar as the whalers operated independently of British government control. In any event, as a result of the landings, the Tokugawa shogunate ordered coastal batteries to fire on virtually any Western ship attempting to approach the

shore, a policy that remained in effect (though rarely actually implemented) from 1825 to 1842.

Against a teleological view of history

The other two themes of my talk represented a departure from the existing literature. One was to invoke the notion of “informal diplomacy,” by which I mean unofficial, unscripted interactions between common people and foreign visitors. Because the Tokugawa shogunate prohibited Japanese from traveling abroad and likewise severely constrained the movements of the few foreigners who were allowed into the country, the vast majority of Japanese people never encountered anyone from another country before Commodore Matthew Perry’s so-called opening of Japan in 1854. The other novel theme was to invoke recent works by historians such as Matt Matsuda, David Armitage, and David Iglar on the Pacific Ocean—particularly the idea of a multiplicity of Pacific Worlds—and to place the Japanese encounters within that framework. My goal was to suggest a way that we might free ourselves from the teleology of Japan’s opening, which is almost always presented as a series of increasingly insistent overtures from Russia, Britain, and the United States leading to the inevitable denouement represented by Perry’s gunboat diplomacy.

From informal to official diplomacy

Although one might expect people who had no previous experience with outsiders to react with alarm or at least great surprise when the twelve whalers landed at Ōtsu village, they in fact evinced no fear at all. The reason for this, it turns out, is that fishers from Ōtsu and other villages on the Mito coast had been trading surreptitiously with English whalers for two or three summers, exchanging things like Japanese paper and *hanten* 袴纏 coats for bits of cloth, articles of cloth-

ing, razors, knives, coins, and buttons. Although the evidence is not entirely clear, it seems likely that the landing party chose deliberately to go to Ōtsu, where they apparently already knew a fisher, Yūsaburō, who served as interpreter (using mostly sign language) during their sojourn. In any event, in

For a brief moment in the 1820s, the Pacific coast of Japan became part of the whalers’ Pacific World, a site beyond nations, in which all diplomacy was informal. Soon enough, the Tokugawa shogunate stepped in to remove Japan from that Pacific World.

distinction to the xenophobia of officials like Aizawa Seishisai, the commoners of Mito built on their previous experience with whalers to develop a pragmatic view of the men and their purposes in coming to Japan. In contrast to the relatively relaxed intercourse in Mito, the whalers who approached Takarajima did so without any previous history of contact between islanders and foreigners—Takarajima lay far from the usual whaling grounds—and as a result, fear and suspicion quickly led to bloody violence.

My attempt to situate early modern Japan within a Pacific World is admittedly tentative. At its center is the idea that placing Japan within the Pacific helps us look beyond our customary narratives of seeing Japan’s place in the world in terms of state-to-state relations. Instead, we see Japan from the whalers’ perspective, as one of a myriad islands and coasts that they approached as the need arose to obtain fresh food and water and offer relief to crewmen who suffered from scurvy and other ailments, which they thought were exacerbated by the physical fact of being at sea. Whalers

exchanged information about the peoples they encountered, marking some as hospitable and eager to trade, and others as suspicious and violent.

For a brief moment in the 1820s, the Pacific coast of Japan became part of the whalers’ Pacific World, a site beyond nations, in which all diplomacy was informal. Soon enough, the Tokugawa shogunate stepped in to remove Japan from that Pacific World. The whalers’ activities became the concern of the state and all further negotiations over their presence in Japanese waters were delegated to agents of the state, including the British and American governments as well as the shogunate.

In both the seminar and in my public presentation, I sought to suggest ways in which we might transcend the teleology of Japan’s opening in the middle of the nineteenth century and its later emulation of Western-style modernity in the decades thereafter. My goal was not so much to upend existing narratives but to complicate them in ways that might open vistas to new research in the future.

David L. Howell

David L. Howell is Professor of Japanese History at Harvard University. He received his B.A. from the University of Hawai’i at Hilo and Ph.D. in History from Princeton University. He taught at the University of Texas at Austin and at Princeton before joining the Harvard faculty in 2010. Howell is the author of *Capitalism from Within: Economy, Society, and the State in a Japanese Fishery* (1995) and *Geographies of Identity in Nineteenth-Century Japan* (2005) as well as numerous articles.

Howell’s research focuses on the social history of Japan in the Tokugawa (1603–1868) and Meiji (1868–1912) periods. In December 2013 he was a visiting scholar at the URPP *Asia and Europe*.

Translation and Cultural Concepts

Doing research in the field of Asia and Europe is always connected with questions of translation. The URPP Asia and Europe's Research Field 2 "Entangled Histories" is focusing its research efforts on these questions and emphasizing this interest by organizing the 2014 annual conference under the title "Asia and Europe in Translation: Interdisciplinary Perspectives." Hans B. Thomsen, professor in East-Asian art history and speaker of Research Field 2, as well as Jeanne Egloff and Dinah Zank, doctoral students in East-Asian art history, explain their approach to 'translation.'

Interview: Roman Benz

Professor Thomsen, Ms Egloff, and Ms Zank, could you explain the interest of Research Field 2 in translation?

Thomsen: Translation is basic to all of us as scholars dealing with Asia, since we are translating words, texts, but also cultural contexts from one language to another. It is part of our disciplines, whether we do research in art history, political science, geography and so forth. For that reason it made sense to have 'translation' as a common topic, as it ties together all our fields of interest. Another reason for choosing the topic is that there is enough difference in the way we approach 'translation' to make it interesting in terms of a conference. I think it is possible to organize a number of quite different and nonetheless mutually supportive panels.

Could you define your understanding of 'translation?'

Thomsen: Translation is literally the process of carrying across from one place to another and, of course, by carrying across texts or—more comprehensively—concepts, there is a certain transformation process taking place. The way we transform can also lead to misunderstandings and mistransla-

tions, something that we cannot avoid dealing with cultures that are different from our own.

Zank: From my view as an art historian, the concept of 'translation' is especially interesting in comparison with the widespread idea of artists 'receiving' foreign influences on their work. The term 'reception' supposes a rather passive role of painters, sculptors, or architects in the process of taking over themes, techniques etc., whereas 'translation' points to a more active process they are involved in. There has to be an intention when artists start to

translate something and they have to think about for which audience they translate. In this sense an artwork can be both a subject of translation indicated by an artist, mediator, connoisseur or whosoever and at the same time function as a translation itself.

Egloff: 'Translation' gives access to information what would otherwise remain locked in a foreign language. Sometimes the role of the translator is more interesting than the translation itself: Translators are considered to be discreet and should not interfere with the information they are passing on. But on the other hand, translators automatically express themselves as they report in the language of their audience. As they speak, a subject position is created.

In the field of art history, there is much discussion about the role of translation between different forms of media. Could you give an example of this phenomenon?

Thomsen: One current research question concerns how religious thoughts were translated when European



Dinah Zank: "You have to draw on a certain vocabulary that is known to the audience for whom you translate."

scholars tried to understand East-Asian religions. Typically these thoughts were transferred into forms that were readily understandable for the intended audience and so European models were chosen in order to translate East-Asian and Central-Asian thoughts and concepts. In terms of art history, it is a very interesting process, as images of the deities that accompany these religions were translated at the same time. There are early examples by the German physician and traveler Engelbert Kaempfer (1651–1716) who tried to depict Buddhist deities and how Buddhist temples and rituals work. In our eyes, these representations may seem full of misunderstandings, but we have to analyze them in the context of the early 18th century.

Zank: Somehow, it is an unavoidable problem that you have to draw on a certain vocabulary that is known to the audience for whom you translate. You have to bridge the gap between using this vocabulary and translating accurately foreign cultural and religious concepts.

In my dissertation project, I am scrutinizing how the Japanese painter Yokoyama Taikan (1868–1958) translated images he became acquainted with during his stay in India. One ex-

ample is his depiction of the Hinduist goddess Kali for a Japanese audience. While depicting Kali in her original Hindu iconography, the artist additionally drew on previous Japanese Buddhist works of art like the “Hibo Kannon” (1883), painted by his compatriot Kanō Hōgai (1828–1888). By using the same composition that was an extremely popular topic of public discussion at this time, the audience

“Besides all theoretical considerations we should not forget that there is no such thing as a perfect translation. They are all mistranslations on a certain level. This understanding of mistranslation, of not being able to translate fully correctly, is something I would like to put into the center of the conference.”

Hans B. Thomsen

could recognize at first glance that Yokoyama is making a comparison between the Indian Hindu goddess Kali and the Buddhist deity of mercy, Kannon. By translating Kali into a Japanese religious context, he builds a cultural bridge and points out a shared Indian and Japanese religious past. At

the same time the transformation of the gruesome goddess into a deity of mercy can be viewed as a pictorial translation of cultural and philosophical concepts that Yokoyama learned in India through intellectual actors like Swami Vivekananda (1863–1902) and Okakura Kakuzō (1862–1913). This example of an Asian-Asian translation can illustrate how my project relates to the research interests of Research Field 2 and also to the subject of the next annual conference.

Are there more projects about translation currently running?

Thomsen: My present research is concerned with the tremendous interest that was present in Japan *vis-à-vis* China during the 18th century. Of course, that involved many processes of translation, not only through images, but also through texts. How Japanese artists translated Chinese themes into their own paintings is one of the most exciting things going on during this period. Itō Jakuchū (1716–1800), for example, created in Kyoto a series of Chinese rooms with Chinese themes, larded with references to Chinese poetry and paintings. He interpreted China through the textual and visual material he had at his hand, namely older Chinese paintings that were present in Japanese temple collections. The entrance to these series of rooms leads through a grove of bamboo, a shorthand reference to the “Seven Worthies of the Bamboo Grove,” a group of Chinese scholars, writers, and musicians of the 3rd century. And if you come into the first room, you look at some chrysanthemums, of course a symbol of the great Chinese poet Tao Yuanming (365–427). By traversing all the rooms you build up step by step a whole set of references to China, rather to an idea of China translated to a specific situation in Kyoto, Japan.

Egloff: In my thesis, I analyze the Japanese term for ‘art’, *bijutsu*, and the



Hans B. Thomsen: “We hope to foster some new insights into the very old topic of translation.”

various interpretations of the word and concept during the second half of the 19th century and the beginning of the 20th century. The term was introduced during the preparations for Japan's first appearance at a world exhibition (Vienna, 1873) and derived from the German terms *Kunstgewerbe* (arts and crafts) and *bildende Kunst* (fine arts). As 'bijutsu' was a newly coined term, it is interesting to see what type of traditions and artifacts were included or excluded according to different cultural values in Japan and the West during that time.



Jeanne Egloff: "Sometimes the role of the translator is more interesting than the translation itself."

To come back to the annual conference again, what panels are planned?

Thomsen: The conference tries to involve different traditions and discourses of translation. The starting panel is devoted to theoretical and historical considerations and has as its point of departure a focus on specific contexts and media of translation. There will be panels on the translation of literature in different cultures; on knowledge transfers, e. g. translations of scientific texts and concepts between medieval Arabic and European cultures or geographical knowledge in the form of maps that traveled between Persia and East Asia; or on the spread of Buddhism from India to other parts of Asia. A different kind of visual translation will be examined in a panel focusing on the transmission of artistic models and concepts to neighboring countries and regions. Post-colonial approaches to cultural translation will be considered too, especially in their applicability to film and digital media.

What goals do you want to achieve by organizing the conference?

Thomsen: We would like to connect different fields and disciplines that are engaged in research concerning Asia and Europe—from anthropology, art history, cultural studies, film studies, geography, history, the history of sci-

ence, linguistics, literature studies, and religious studies to philosophy—and we hope to foster some new insights into the very old topic of translation. It will be interesting to see what ideas and concepts and perhaps what future directions will come out of the conference and how it will influence the further work of Research Field 2.

Besides all theoretical considerations we should not forget that there is no such thing as a perfect translation. They are all mistranslations on a certain level. This understanding of mistranslation, of not being able to translate fully correctly, is something I would like to put into the center of the conference and to discuss thoroughly. The awareness of mistranslation tends to get lost now as we more or less assume that technology can do this work for us. It really cannot, we have to step in, we have to make compromises, we have to reflect on the translation process from time to time.

Zank: In daily life we are surrounded by the media telling us how globalized we are, suggesting that everything is easily translatable for everyone. But we should bear in mind that differences between cultures, languages and concepts are still very present and the public spheres in which they entangle are continuously growing.

Research Fields

Apart from *Research Field 2*, the URPP Asia and Europe houses two other research fields:

Research Field 1: Concepts and Taxonomies reflects on a precise terminology that is vital for conceptualizing and studying phenomena such as identity constructions, exchanges and encounters between various cultural spaces in Europe and in Asia. One of its major goals is to contribute to the understanding of basic concepts, especially their taxonomical status and position, translational equivalents and correlates, as well as their use as heuristic instruments.

Research Field 3: Norms and Social Order(s) is devoted to the study of the social and political negotiations that take place when norms and ideas about social and political order circulate across and between different places and social contexts, including, but not limited to, questions of economic and political interdependencies, the transnationalization of law, the interaction of individuals, local communities, national and international organizations, as well as global discourses on statehood and development.

Healthy and Harmful Mercury

The use of mercury in medical and alchemical traditions across Europe, the Middle East, and Asia was the topic of the workshop “Mercury in Medicine: Fluid Economies of Knowledge and Trade” (February 21–22, 2013) organized by Dr. Dagmar Wujastyk and the URPP Asia and Europe.

Barbara Gerke

A few days after the January 2013 UN meeting in Geneva that passed the global ban of mercury after four years of negotiations with the aim of preventing mercury emissions into the environment, a group of international scholars from various disciplines met at the University of Zurich on a related topic. They discussed the uses of mercury in alchemical and medical preparations with European, Indian, Chinese, Tibetan, Japanese, Arab, and Persian origins from the early modern period to the present. One of the insights resulting from the workshop was that seemingly universal concepts of toxicity and safety change over time and are influenced by both cultural perceptions and political priorities. Such changes of perceived toxicity of mercury and its medical products are evident in Chinese medical traditions. Since the 1st century CE, these changes have involved mercury and its compounds and, in exploring its uses, followed the motto “what can take life away may also be able to bestow life” (Ulrike and Paul Unschuld, Horst-Görtz-Stiftungsinstitut, Charité-Universitätsmedizin Berlin). Across cultures, mercury was perceived as a living metal because of its fluidity which had to be ‘killed’ in order for it to be medically utilized. Several participants analyzed the ways in which such ‘purifications’ were achieved, which resulted in producing substances such as mercury-sulfide

(HgS), corrosive sublimate (HgCl₂) and calomel (Hg₂Cl₂). Recipes containing these mercurials are mentioned in historical Sanskrit sources linked to early alchemical knowledge in South Asia (Dagmar Wujastyk, University of Zurich). Today mostly the insoluble mercury-sulfide compounds are used in Ayurveda, which has undergone a modern scientification of its alchemy. Its outlook has become more chemical and scientific through its representations at departments of *Rasa Shastra* (the science of preparing rejuvenating medicines with metals) at various Indian Universities (Dominik Wujastyk, University of Vienna).

The central role of syphilis treatment

While important facts remain unclear about the mercury trade through Intra-European networks (Andrew Cunningham, University of Cambridge), trade with Asia through global trade routes was clearly dominated by the Portuguese after the 16th century. This is documented in Jesuit

Clinical studies to prove the efficacy of mercurial substances on humans are still missing in scientific publications.

manuscripts that show recipes combining mercury with various other substances available through Portuguese global trade routes (Timothy Dale Walker, University of Massachusetts Dartmouth). The variety of recipes containing mercury in Arab traditions—where recipes were partially translated from Greek, Syriac, Indian, and Latin sources (Natalia Bachour, University of Zurich)—as well as in Persian traditions reveal a tremen-

dous flexibility of substances that could be combined with mercury, with the result that “the only substance common to all recipes is mercury” (Johannes Thomann, University of Zurich).

The disease that keeps reappearing in the context of mercury is syphilis, which was widely treated with toxic mercury compounds across Europe and Asia from the 16th century onwards until the synthetic drug Salvarsan was introduced in 1910. The workshop was particularly interesting in presenting perspectives on how syphilis was treated from various cross-cultural and linguistic sources: 16th century Sanskrit sources and their possible links with European, Persian and Chinese medicine (Dagmar Wujastyk); Persian sources and their Chinese and European influences (Johannes Thomann); and drug production in late 18th and early 19th century Japan (Daniel Trambaiolo, Princeton University). Syphilis was so widespread that ideas on how to treat it were translated across cultures, as became evident in these presentations.

Preserving Tibetan national identity

The ways of knowledge transmission of mercurial medicines changed over time. In Japan, for instance, mercurial alchemy was considered secret knowledge until it became socially advantageous to write recipe books (Daniel Trambaiolo). In Tibet, the secret and selective way of transmitting knowledge of specific ways to purify mercury was endangered in the 1950s when China invaded Tibet and physicians were imprisoned; writing down and teaching the pharmacological methods thus became a question of preservation (Barbara Gerke, Humboldt University of Berlin). In this connection, specific mercury-sulfide medicines gained importance as they were also considered to represent Tibetan national identity. In recent times, these medicines obtained the

status of a cultural heritage in China, providing the niche to manufacture them in an otherwise understandably anti-mercurial environment where strict rules are in place against the use of heavy metals in medicines.

Vivid images of mercurial practices

The participants also discussed how the recent UN decision to exclude religious and traditional uses of mercury from its ban might support the continuation of local usages of these centuries-old traditions. This exception might also collide with the scientific image that some Asian traditions like to project and may even lead to re-inventions of so-called traditional and religious aspects of such practices in order to qualify for such exemptions. The fact that clinical studies to prove the efficacy of mercurial substances on humans are still missing in scientific publications (Jürgen Aschoff, University of Ulm) reflects the difficulties and challenges in proving any kind of healing properties of the stable and thus less toxic mercury-sulfide compounds in widespread use today in Asian medicines.

Within the largely historical and linguistic debates, the fieldwork presentation of the contemporary usage of alchemical practices with mercury in Burma (Ian Baker, independent scholar) added a living ethnographic dimension to what other researchers explored in textual traditions. With an impressive visual documentation of alchemical practices that span the social and economic strata of Burmese society, this presentation left all participants with vivid images of what mercurial practices in other regions might have looked like in the past.

Spanning contemporary and historical practices, the workshop sketched numerous mercurial scenes linking the past to the present and showing how mercury transcended its toxicity into accepted medical practices.

Landscapes in East and West

The aim of the international symposium “Entangled Landscapes: Re-thinking the Landscape Exchange between China and Europe in the 16th–18th Centuries” (May 10–12, 2013) was to explore the transmission and reinterpretation of concepts, images, materials, technologies, and representational modes in the exchange of landscape culture between China and Europe during the Early Modern period.

Julia Orell

The symposium was characterized by its transcultural and interdisciplinary approach. Organized by Yue Zhuang, Marie Curie Fellow and Post-Doc at the URPP *Asia and Europe*, it brought together art historians, historians, geographers, and sinologists from Europe, the U.S., China, and Taiwan.

The symposium began with the session “Negotiation of Concepts,” which centered on garden aesthetics and the politics of landscape. In her close reading of William Temple’s *Upon the Gardens of Epicurus* (1685) Yue Zhuang (University of Zurich) situated the perception of Chinese gardens in English aesthetics within the contemporary discourse of vitalism. Her analysis emphasized moral values and aesthetic pleasure in the perception of the Chinese garden, which thus became a medium that enabled a return to ancient models and the ‘engineering’ of passions. Stephen Bann (Bristol University) pointed to analogies in English and Chinese gardens that precede notions of the English-Chinese landscape garden, such as gardens built by and for a community or the idea that gardens were meant to be experienced through movement with the resulting vistas imparting political values as illustrated by Yuelu Academy and New College, respectively. In addition, Bann drew attention to hostile comments on the inclusion of Chinese elements in

European gardens and on the import of luxury goods that suggest a more complex history of entanglements, which not only appropriates but also rejects the exotic. Michele Fatica (University of Naples “l’Orientale”) addressed Matteo Ripa’s (1682–1746) philosophy of the Chinese garden, particularly Ripa’s emphasis on the respect for as well as the imitation of nature. Fatica demonstrated that this interpretation of Chinese gardens should be understood within the context of Enlightenment philosophy’s propagation of ‘natural rights’ and that the aesthetic success of such concepts was indebted to the circulation of Ripa’s copperplate engravings that illustrate scenes of Emperor Kangxi’s (reigned 1661–1722) garden in Jehol.

Colonialization of the Irish landscape

Turning to the sixteenth-century Tudor and Stuart re-conquest of Ireland Mark Dorrian (Newcastle University) examined how the ‘Tartar’ figured in the rhetoric of the British colonial landscape. For instance, the British claimed that the Irish did not make proper use of the land by their ‘Tartaric’ pastoralism. Such surface utilization was juxtaposed with the verticality of British cultivation and consummation that penetrates the land. The most comprehensive account of landscape as a concept was undertaken by Norman Backhaus (University of Zurich) who presented a constructivist four-pole model of landscape perception that consists of nature, culture, individual, and society. By further taking into account the process-oriented dimensions of discourse, performance, movement, and appropriation, the model is widely applicable. It allows scholars to identify emphases on aspects such as the corporeal-sensory, the aesthetic, the economic, and the ecological in land-

scape perception as Backhaus showed for the case of William Chambers's *A Dissertation on Oriental Gardening* (1772).

Unfortunately, David E. Cooper (Durham University) was unable to attend the conference. His paper promised to add a critical dimension to the discussion of nature and culture in Chinese and English garden theories, pointing out their affinities as well as their dissimilarities: Whereas Chinese concepts of nature and the garden include human presence, in Europe no similar articulations for such co-dependence of the human and the natural existed, leading Cooper to conclude that the equation of nature with wilderness in Europe prevented accounts of the human landscape until recently.

Landscapes on blue and white porcelain

Session Two, "Appropriation of Styles," consisted of two case studies. Hui Zou (University of Florida) located Emperor Qianlong's (reigned 1735–1796) keen interest in the labyrinth at the intersection of European linear perspective and Chinese rock art. He further related the combination of these two labyrinth types to the emperor's playful occupation with truth and illusion, the real and the artificial, which also found expression in the realms of theater, painting, and poetry. Focusing on the gardens at Wörlitz and Oranienbaum, Sheng-Ching Chang (Fu Jen University) analyzed how late eighteenth-century garden design in Germany took up principles of the Chinese garden. Going beyond the adoption of a fashionable garden type, Chang showed how a close look at the two gardens reveals a larger context of the respective patrons' interests in things Chinese, in the multi-cultural, and in aesthetic ideals that furthermore imply political connotations of enlightenment ideas.

Session Three, "Circulation of Landscapes," brought together papers that engaged with the materials,



A Chinese landscape adopted by a European artist: Matteo Ripa's engraving "Morning Glow on the Western Ridge" (1711–1713) after a drawing by Shen Yu (d. ca. 1727). © The Trustees of the British Museum

techniques, and styles in landscape representations between China and Europe as well as between China and Japan. Wan Ming's (Chinese Academy of Social Sciences) paper demonstrated the particular importance of blue and white porcelain in transmitting Chinese landscape images to Europe in the sixteenth century. During this first stage, Europeans received direct albeit superficial impressions of Chinese landscape images, while in a second stage travel notes and other textual descriptions complemented the visual information and influenced principles and practices of European garden design.

Between exoticizing and familiarizing

Following the approach of a "disentangled pictorial history," Philippe Forêt (University of St. Gallen) presented a study of Jean Baptiste Bourguignon d'Anville's *Mémoire sur la Chine* (1776) vis-à-vis Joseph-Anne-Marie de Moyriac de Mailla's (1669–1748)

participation in the compilation of the Kangxi Atlas (1718). Understood as an implicit carto-controversy, Forêt unravelled the complex entanglements between Chinese, Jesuit, and European surveys, geographic descriptions, and maps in order to analyze d'Anville's defense of European geography's claim to represent China as a response to the challenges posed by Chinese geography that had already appropriated European methods. Jennifer Purtle (University of Toronto) focused on the eighteenth-century Wittelsbach hunting lodge Falkenlust and showed how seemingly contradictory strategies in architecture, interior design, and landscaping as well as their representations can be understood within the context of falconry as a trans-cultural and diachronic practice. Arguing that "the falcon is the landscape," because falconry makes requirements upon ecology and landscape design, Purtle examined how the architecture and interior of Falkenlust claimed a

fashionable cosmopolitanism. At the same time, the landscape of the hunting lodge and its representations remained old-fashioned, because of the requirements of falconry. Focusing on the series of copperplate engravings depicting the European Baroque-style buildings commissioned by Emperor Qianlong for his Yuanming Garden, Wang Qiheng (Tianjin University) presented another case of the intermingling of European and Chinese landscape and architectural practices as well as techniques of their pictorial representation. Wang convincingly identified the artist of the copperplate engravings, Yi Lantai, as a Chinese court painter, thus providing a narrative for the gradual appropriation of European printing techniques at the imperial court. Turning to the landscape exchange within East Asia, Hans B. Thomsen (University of Zurich) explored how ink landscape painting by Shūbun (active early fifteenth century) and other Gozan monk painters created landscapes of an imaginary exotic which was identified with China. With respect to the depiction of plants in screen paintings by Itō Jakuchū (1716–1800), Thomsen furthermore argued that stylistic differentiations show strategies of exoticizing the domestic and familiarizing the foreign.

A narrative of victory and discipline

The final session, “Representational Methods and Techniques,” focused on landscape images produced for the Qing court under the emperors Kangxi and Qianlong, including maps, paintings, copperplate prints, and *trompe l’oeil* wall paintings. Roland Altenburger (University of Würzburg) examined the changing cultural landscape of West Lake (present-day Hangzhou, Zhejiang province) in textual and cartographic representations. Highlighting structural principles in topographical accounts and map-making, he showed how traditional models of representing West

Lake were continuously adjusted to new agendas and how Jesuit mapping conventions entered these practices in works produced for the Qing court. In her paper on Emperor Qianlong’s Retirement Studio in the Forbidden City, Kristina Kleutghen (Washington University of St. Louis) analyzed the tensions between the illusionism of the wall paintings and their complex layering of references. While creating a fictional garden for the retired emperor by using Western pictorial techniques, the scenes also carry auspicious symbolism and strong allusions to Han-Chinese literati culture. Kleutghen argued that this setting of scenic illusion painting allowed Emperor Qianlong to negotiate cultural and ethnic identities. Ma Ya-Chen (Tsing Hua University, Taiwan) turned toward military aspects of the Qianlong reign in her study of the copperplate prints illustrating the East Turkestan Campaign. Her detailed examination of the European pictorial techniques used, their respective modification, and reference to earlier Chinese models of battle scene representations lead to the conclusion that the prints present a careful strategy of selection and adjustment—a compromise to European pictorial practices—in order to create a narrative of victory and military discipline. The function of landscape in paintings illustrating the Qing court’s foreign relations policies was the focus of Daniel Greenberg’s (Yale University) paper. In a comparative study of two paintings he examined how the Qing court differentiated its diplomatic relationships to Mongols and Tibetans on the one hand, and general foreigners on the other hand. This differentiation affects the pictorial organization as well as the inclusion of European pictorial techniques.

Landscape as a contingent concept

The success of the symposium became manifest in the lively discussions,

which further profited from the expertise of session chairs—including Klaas Ruitenbeek (Museum of Asian Art, Berlin)—as well as discussants and attendees. Reappearing topics included the historical and cultural specificity of concepts such as the ‘nature-culture’ dichotomy, the politics of landscape, and identity formation in landscape discourses. The broad range of materials and practices addressed during the symposium is thus evidence for a changing, cross-disciplinary desideratum to address the natural, the built, and the represented environment. Surprisingly, landscape painting, a major genre in both Europe and China during the period under consideration, was almost entirely absent from the symposium. Further reflection on landscape as a culturally and historically contingent concept as well as considerations with regard to our current position within a trajectory of landscape studies would have been a welcome addition.

A complementary exposition

Concurrently with the symposium, the exhibition “Constructing Qing Imperial Landscapes: Exhibition of the *Yangshi Lei* Archives (1644–1911)” opened at ETH Zurich. Curated by Professor Wang Qingheng (Tianjin University), a selection from the archives documents the architectural practice of the Lei family, who designed and built some of the most important buildings for the Qing court. The exhibition not only provided a vivid picture of the design and engineering processes, but also addressed the different environments (cityscapes, gardenscapes, funeralscapes, European-scapes) and their respective significance for Qing identity faced with the challenges of modernity. In this way, the exhibition complemented the issues addressed in the symposium.

Young Scholars Presenting and Exchanging Ideas

The 7th conference for junior researchers in Swiss Asian and Oriental Studies “Asian Studies: Debates und Perspectives,” organized by the Swiss Asia Society (SAG), the Swiss Society for the Middle East and Islamic Cultures (SGMOIK) and the URPP Asia and Europe, was held April 17–20, 2013 in Appenberg bei Zäziwil. The conference provided young scholars from various disciplines with the opportunity to present and discuss their research with established researchers and peers.

Till Mostowlansky

The academic field of Asian and Oriental studies is diverse and embraces a broad range of disciplines as well as methodological and theoretical approaches. Taking this diversity into account, the organizers of the conference “Asian Studies: Debates und Perspectives” conceptualized the event in a way that was meant to stimulate interaction between scholars of Central Asian studies, Indian studies, Islamic studies, Japanese studies, and Chinese studies. The basis of this interaction lay in the classification of papers according to their methodological and theoretical background, rather than following the presenters’ disciplinary origins. In addition, the disciplinary, thematic, methodological, and theoretical diversity of the conference’s contributions was framed by the presence of two distinguished scholars.

Philosophy and feminism

The conference opened with a keynote lecture by the historian Gottfried Liedl (Vienna) on the “Pre-Modern World System and the Role of the Méditerranée.” The following morning, two panels were conducted simultaneously. The panel “Philosophy/Study of Religions” included

papers on Islamic and Chinese philosophy, the adoption of Martin Heidegger’s work by Arab philosophers, the representation of spiritual authority in an Indian religious community, the *Bishnoi Sampradaya*, and the link between mining and mountain cult in contemporary Mongolia. At the same time, papers on the Japanese feminist writer Takamure Itsue, the masculinity of eunuchs in the Middle East, as well as the entangled history of women’s organizations at the end of the Ottoman Empire and the early Turkish Republic were presented in the panel “Gender Studies.” Questions of the trajectories of knowledge, trans-regional interconnections, as well as the use of emic and etic terms in data analysis were among the most frequently discussed topics subsequent to the panels.

From Hong Kong to Berlin

Later on, the discussion of these questions also re-emerged in the context of the panels “History” and “Literary Studies.” For instance, the usefulness of applying the term ‘Bildungsroman’ to 1950s literature from Hong Kong (Virginia Yee-Yarn Leung, Zurich) was debated. Further papers in “Literary Studies” covered the image of youth in modern Chinese literature as well as the concepts of place-writing and telling places in contemporary Hong Kong cinema and literature. Two papers on India dealt with authority and narrative structure in the Sanskrit Puranas as well as with an analysis of the songs of the medieval poet Purandaradasa. In addition, the panel “History” included papers on historical modes of domination in Korea and Japan, the role of Islam in Xinjiang dur-

ing the Qing dynasty and on the narrative of an alleged inclination of Japanese society toward Islamization at the beginning of the 20th century.

The panel “Political Science/Social Anthropology/Sociology” was constituted by contributions on technology and nomadic space in Tibet, media and new life-styles in post-Fukushima Japan, the role of trees in urban China and the Young Turkish expatriates in Berlin after World War I. The panel “Geography” included two papers on socio-economic rights and mobilizing in urban India. “Art and Film Studies” comprised papers on the relation between text and image in the “Tarikh-i Nigaristan” (a Persian Safavid manuscript), transcultural links between Japan and India in early 20th century painting, the role of woodblock prints in Maoist propaganda and the *cinema d’auteur* in China.

Building bridges to be continued

In the framework of two “Panels of Experts,” Prof. Dr. Janine Dahinden (Neuchatel) and Prof. Dr. Harald Fischer-Tiné (Zurich) offered critical responses to the presented papers with remarks on epistemology, methodology, and theory. While Fischer-Tiné suggested rethinking potentially Eurocentric terms such as authorship, theology and good governance, Dahinden pointed to the fact that a number of papers had addressed questions of domination and hierarchy without explicitly mentioning power. In reverse, Fischer-Tiné and Dahinden emphasized that the conference had shown the vast potential of Asian and Oriental studies when firmly grounded between global history and regional studies. The 7th conference for junior researchers was dedicated to this vision in many respects and the 8th conference (scheduled for 2016) will provide the opportunity to keep building bridges between the disciplines of Swiss Asian and Oriental studies and beyond.

The Benefit of Traditions



Will Confucius inherit the ideological role of Mao Zedong in the future? © Stephan Liechti

A fascinating workshop on “The Chinese Communist Party and the Politicization of Traditions” took place at the University of Zurich, 6–8 June 2013. It facilitated exchange between political scientists, East Asian studies specialists and China observers to reach a fuller understanding on what, why, and how traditions are communicated and politicized today by the Chinese Communist Party (CCP).

Ming-Yeh T. Rawnsley

The organizers, Simona Grano, Philipp Hetmancyk and Ralph Weber, identified a relatively unknown area of the CCP, which deserves more scholarly attention, namely the CCP’s internal decision-making process and the formation/transformation of its ideological positioning. A more rounded insight into the CCP’s mechanism of power and the discourses it chooses will provide the basis for a better and more effective engagement with China’s central political force.

The doctrine of the ‘Harmonious Society,’ championed by President Hu Jintao in 2006, exemplified how the

CCP reconstructed Party ideology by amalgamating socialist and Confucian terminology in its official rhetoric. Hence the workshop was designed to investigate how philosophical and religious terminologies and practices may have been (re)interpreted and (re)invented as traditions by the CCP, and to determine which historical narratives have been adopted to strengthen the Party’s ideological standing. As Mark Leonard has discovered, intellectual discussions in China often become “part of the political process, and are used to put ideas in play and expand the options available to Chinese decision-makers.”¹

The analysis of the way the CCP manages traditional and historical resources helps demonstrate the dynamics between different political factions in China. The organizers of the workshop therefore identified another set of research questions: who are the actors within the Party who decide or oppose the politicization of traditions, and

1 Mark Leonard, *What does China think?*, London: Fourth Estate, 2008, p. 17.

how will this process further shed light upon the interplay between different stake-holders within the CCP?

The invited presentations can be largely divided into two categories: political analysis and the discussion of cultural, philosophical and religious traditions. Representing the former approach, Natalia Lisenkova (University of Zurich) situated the theme within a broader context. She argued that it is increasingly difficult to separate international and domestic perspectives on China. For example, Chinese nationalism as a tradition is no longer merely a domestic national security issue, but also has a significant impact on Chinese foreign policy and especially on the international community’s perception of China’s behavior. Lisenkova unpacked how different political concepts (such as nationalism, globalization and regionalization) were shaped by China’s leaders as well as how Chinese foreign policy has evolved under the weight of the domestic political environment.

China’s soft power strategies

Gary Rawnsley (Aberystwyth University from September 2013) also discussed the workshop’s theme from an international perspective. He analyzed China’s approach to soft power and focused specifically on the way narratives of culture, tradition and history are used in soft power strategies. His talk highlighted the problems of projecting such themes, especially in terms of their contrast with a favored narrative of modernization. Moreover, his discussion identified the weaknesses of the cultural approach to soft power and how these weaknesses may be understood. He pointed out that changing the global conversation about China, even though the principal motivation of China’s strategy, is not easy given audience perceptions of political reality.

Nele Noesselt (German Institute of Global and Area Studies, Hamburg)

looked at the domestic dimension and urged us to examine the continuity of the Chinese regimes. She noted that while Chinese culture and tradition have provided Chinese leaders with sources of legitimacy, President Xi Jinping is now advocating the 'Chinese Dream' as his contribution to Chinese socialist thought, i.e. a trope not anchored in tradition. This 'dream' may reveal the strategic direction of the new leadership.

Marxism, Socialism and Communism

Benjamin Lim, senior China correspondent for Reuters, summarized the domestic and international challenges that China faces. These include the internationalization of the Renminbi, the impact of 550 million Internet users in China, and the country's rapid urbanization, all of which pose new problems for the CCP's power at a time when the Party tries to maintain economic growth and social stability. Moreover, Lim stated how observers of Chinese politics believe that Presidents Jiang and Hu were transitional, but that they speculate Xi Jinping may be a leader who can consolidate power and define a new era. Since the CCP will celebrate its 100th anniversary in 2021, it will be interesting to explore how Xi will lay the foundations for his legacy.

In the field of philosophical and religious tradition, Giorgio Strafella (University of Nottingham and University of St. Gallen) explained how Marxism in CCP discourses became an invented tradition. Employing textual analysis he showed how Marxism-Leninism-Mao Zedong thought became "irreversibly correct." Hence the CCP used 'humanism' terminologies to save Marxism from the remnants of the Cultural Revolution and to continue the relationship between Marxism and reforms in the 1980s. After Deng Xiaoping's Southern Tour in the early 1990s, Party discourses emphasized the fact that Deng constantly discussed and

studied Marxism, which elevated Marxism from thought to a Party tradition, and most recently President Xi Jinping asked the Chinese population to have faith in Marxism, Socialism and Communism. In this way, Strafella revealed how Marxism has been transformed by the CCP from dialectic thought to a guiding ideology, from a continuing tradition to a faith.

Julie Remoiville (Ecole Pratique des Hautes Etudes, Paris) presented her research on Daoist temples in Hangzhou. Based on her observations acquired through anthropological participation, she illustrated how religious traditions can be easily politicized by local authorities through arbitrary interpretation of regulations to allow (or forbid) a variety of prac-

Culture and tradition continue to play a big role in Chinese politics.

tices. However the most serious challenges for local Daoist temples and priests are not necessarily politics, but financial hardship and the difficulty of finding willing successors to carry on local religious traditions.

André Laliberté (University of Ottawa) outlined the management and administration structures of religious affairs in China. He explained how the Chinese state responds to religious pluralism to promote a self-image of tolerance on the one hand and sets boundaries for acceptable religious practice on the other. His work on Buddhist charities in Taiwan and China has led him to explore the ways in which philanthropic associations contribute to the disciplining of the labor force by supporting an ethos that emphasizes compassion and selflessness.

While Ai Jiawen (University of Melbourne) highlighted the tension between conservative Marxists and neo-traditionalists by studying why the

statue of Confucius disappeared from Tiananmen Square in 2011, Philipp Hetmancyzk (University of Zurich) analysed the transformation of the CCP's ideology by examining how the role of religion changed from being labelled "feudal superstition" during the Cultural Revolution to being seen as part of an "intangible cultural heritage" in Party rhetoric today. Ralph Weber then offered a philosophical framework to conceptualize this empirical observation and provided theoretical analysis of cultural traditions. According to Weber, the lower the textual evidence, the more interpretative effort is required by political actors, which may then lead to the higher degree of politicization of traditions. He used the CCP's (re)interpretations of Confucian texts to illuminate the Confucianization of the PRC where filial piety becomes law. This also helps explain the political implications of the Confucian notion of self-cultivation, upon which the state claims a harmonious society can be built.

Unlocking secrets of the CCP

The workshop was a valuable gathering of scholars and experts from different fields with similar research interests. It offered a rare opportunity for trans-disciplinary dialogue and the cross fertilization of ideas. By its close, the participants had discovered more similarities than differences in their understanding of China and the CCP, but found that the different approaches open a new layer of discussion on the politicization of traditions, which led to a more nuanced perception of the CCP's political decisions and ideological (re)positioning. The workshop in Zurich helped unlock some of the intriguing secrets of the CCP's mechanism of power and its internal decision-making process and did so by approaching the subject from an understanding that culture and tradition continue to play a big role in Chinese politics.

Persuaders in Early China

What do we know about 'rhetoric' in early China? The international conference "Masters of Disguise? Conceptions and Misconceptions of 'Rhetoric' in Chinese Antiquity" (September 4–6, 2013) offered new insights into a topic drawing the increasing attention of researchers.

Jenny Jingyi Zhao

The past few years have seen a growing interest in the topic of rhetoric in early China on a global scale: a number of conferences have been held on the topic and the 2012 issue of the journal *Extrême-Orient, Extrême-Occident* was dedicated to political rhetoric in early China. Now it seemed a particularly fitting time to review what has been gained from studies in the area and to engage in scholarly exchange at an international level. An opportunity arose at the conference "Masters of Disguise?," organized by Wolfgang Behr and Lisa Indraco (both University of Zurich) and held at the Oechslin Library in Einsiedeln, Switzerland.

A great variety of discussed texts

The stated goal of the conference was "to shed new light on the figure of the persuader and the argumentative means at his disposal in early China" from a comparative perspective. Over fifty scholars and graduate students attended the conference and contributed to the lively discussions. The speakers consisted of twenty prominent scholars and promising young researchers, each of whom gave a presentation followed by a short response from a designated discussant and questions from the audience. The organizers sought to reach beyond the field of sinology, introducing an interdisciplinary approach and inviting Classics professors Suzanne Saïd (Columbia University) and Øivind An-

dersen (University of Oslo) to attend the conference and lead plenary discussions.

The conference papers displayed great variety in terms of content and approach, and the large numbers of pre-Qin and early imperial texts discussed included the *Analects*, *Mencius*, *Mozi*, *Zhuangzi*, *Hanfeizi*, and the *Lunheng*, to name just a few. Such diversity of the papers could be said to be a reflection of the great variety and scope of early Chinese rhetoric. Even though the papers were not grouped according to theme at the conference, one could nonetheless classify them as follows:

1. *Taking a textual approach and examining select passages in order to illustrate how rhetorical features enhance the effectiveness of texts:* For example, Christian Schwermann (University of Bonn) focused on the rhetorical functions of quotations in early imperial memorials; Dirk Meyer (University of Oxford) discussed how the *Jin Teng* (*Metal Bound Coffin*) from the Qinghua collection of Chu manuscripts marked an

attempt to give meaning to a specific state of socio-political affairs; Licia Di Giacinto (Ruhr University Bochum) chose to focus on the rhetorical tropes encountered in the *Taipingjing*, in particular the metaphor of light, the vocabulary of auspiciousness, and the (missing) metaphor of cleanliness or purity.

Strategies for successful persuasion

2. *Rhetoric as a means to draw out running themes in texts:* For example, Oliver Weingarten (Czech Academy of Sciences, Prague) compared the portrayal of Confucius in texts such as the *Analects*, *Liji*, and *Zhuangzi*, outlining some of the roles in which the anecdotal tradition cast him; Zhou Yiqun (Stanford University) discussed the peculiar portrayal of successful female persuaders as either prepubescent or extremely ugly in chapter 6 of Liu Xiang's *Biographies of Women*, raising questions on the relationship between rhetorical skill and male and female beauty; Nicolas Zufferey (University of Geneva) spoke of inherent contradictions in Wang Chong's *Lunheng*, notable especially because Wang Chong himself aimed his criticism at his opponents' contradictory argu-



A perfect spot to talk about texts: The reading room of the Oechslin Library in Einsiedeln (© Eleni Andrist)

mentation, problematizing the criteria of truth in Wang Chong's writings and in early China more broadly; Michael Puett (Harvard University) discussed the consistent rhetorical strategy at play in the *Huainanzi*, situating the text within the larger history of classical Chinese rhetorical argumentation.

3. *Calling into question the various forms that rhetoric could take:* Christoph Harbsmeier (University of Oslo) concentrated on tonal euphony and dissonance, which he called "the music of classical Chinese prose style;" Joachim Gentz (University of Edinburgh) took examples from the *Guiguzi* and the *Zuozhuan* to illustrate aspects of "non-verbal persuasion"—often it fell to the task of the persuader to listen and explore the particular type of opponent in order to make for successful persuasion; David Schaberg (University of California, Los Angeles) focused on two types of Western Han court procedures for election to office—*shece* and *duice*—in order to discuss institutions of communication against the historical background; Martin Kern (Princeton University) showed how early royal speeches and inscriptions featured elements of persuasion and performance; Michael Nylan (University of California, Berkeley) in her paper "The Rhetoric of Friendship" examined the ways through which the pleasures of intimate friendship and love could be conveyed to the reader.

Classical China and Greece

4. *An interdisciplinary and/or comparative approach:* Chen Rudong (Peking University) traced the reception of classical Chinese rhetoric in 'the West' and called for a multi-cultural and global perspective on the rhetorical tradition in a globalized era. Lisa Raphals (University of California, Riverside/National University of Singapore) compared classical Chinese and Greek mantic rhetoric by discuss-

ing a wide array of divinatory discourses and their functions in augmenting the authority of the text. The panel discussions saw the classicists Suzanne Saïd and Øivind Andersen compare and contrast Greek and Chinese notions of 'rhetoric.'

Different notions of 'rhetoric'

It is not possible to classify all twenty papers into these four groups, which inevitably overlap to some extent. Neither can a brief report do justice to the interesting papers and rich discussions that took place. The varying notions of 'rhetoric' as evidently employed by the speakers and discussants at several points caused debate over just what *is* and what *is not* 'rhetoric.' Perhaps it would be fitting to end the report on a series of points that surfaced during the conference, succinctly summarized by Ralph Weber (University of Zurich) in the last panel discussion: What do we mean when we use the word 'rhetoric?' To what extent are the terms 'rhetoric' and 'persuasion' interchangeable? How can we employ 'rhetoric' in a comparative sense? As became clear during the conference, 'rhetoric' encompasses many forms including rhetorical constructions in a text aimed *at* persuading as well as a text that explicitly talks *about* persuading. The role of the author as persuader is especially relevant and in order to make meaningful comparisons, it becomes necessary to contextualize by looking to the functions of the text and the historical background that gave rise to the text. It seems that only by asking ourselves the most fundamental questions such as what 'rhetoric' *is* can we probe deeper into its practice in early China.

This conference made important contributions to the study of rhetoric in Early China. The selection of papers to be published by the organizers in a forthcoming thematic issue of the journal *Asiatische Studien* will be eagerly anticipated.

Keeping a Close Eye on Protests

The URPP Asia and Europe's annual conference "Traveling Norms and the Politics of Contention" (October 24–26, 2013) explored issues including political protests, global protests, anti-nuclear movements, land grabs in South Asia, the setting up of special economic zones, and citizenship in the Arab world. It concluded with a discussion of constitutions and human rights. The theme of the conference was introduced by the opening panel on political protest, which emphasized that political theory has a paradoxical past of trying to overcome politics and pretensions as it faces various contestations.

Thiruni Kelegama

The keynote by Paul Routledge (University of Leeds) addressed the contentious norms of 'food sovereignty' and the 'politics of occupation.' By speaking of the traveling norms of food sovereignty through the likes of *La Via Campesina*—an international coalition of small farmers' organizations—as opposed to the hegemony of food security norms, Routledge claimed that it was not possible to separate food sovereignty from food security. Using the example of the "Climate Caravan" of 2011—a protest march advocating climate justice around Bangladesh in an attempt to inform people and instigate solidarity—he emphasized the importance of forging a politics that extends place-based interests and experiences, or a Gramscian idea of solidarity, which is specific enough to mobilize or empower those concerned.

The panel on anti-nuclear movements brought together perspectives ranging from reactions to the Fuku-

shima Daiichi nuclear disaster in Japan and abroad, the impact of the disasters in Fukushima and Chernobyl on India's anti-nuclear movements and energy policy, and the post-Fukushima environmental movement and protest in the UK. Against the background of theories of change and with Germany and Japan as examples, Daniel Aldrich (Purdue University) engaged with the critical role of political frameworks when analyzing Fukushima. Using India as an example, M.V. Ramana (Princeton University) revealed that in spite of many protests and large-scale opposition, nuclear power still enjoys an important priority in foreign policy since Nehru introduced the Atomic Energy Bill in 1948.

Garment factories and military bases

Protests concerning land grabs in South Asia and the role of special economic zones (SEZ) as spaces of exception and norm production were dealt with when Neloufer de Mel (University of Colombo) talked on the nexus between militarization and establishing SEZs in post-war Sri Lanka. By looking into the role of these garment factories, which are always located near military bases and typically under intense military surveillance, de Mel examined how women working in the factories, while recognizing the authority imposed on them, fought to create their own space of self-determination. Michael Levien (Johns Hopkins University) addressed the politics of India's special economic zones and discussed the variegated governmental policies regarding SEZs, given that the number of protests against SEZs is on the rise. According to Levien, these protests, which in turn become movements, are rooted in the local dynamics of social inequality and rivalry between subnational political systems. Loraine Kennedy (CEIAS) summed up the theme of the panel by stating that in South Asia, and especially in India, SEZs are seen as "exceptional" and

therefore tend to have an "exceptional" regulatory framework.

Talking of the challenges and opportunities surrounding new feminism in North Africa, Zakia Salime (Rutgers University) conversed with the theme of negotiating citizenship in the Arab world. Through the introduction of the concept of "new feminism" as opposed to already existing theories of feminism, she examined the movement that emerged in Febru-

It is this very lack of critical engagement by many researchers that marginalizes the analysis of all too often dichotomized ideas of what does or does not constitute protest and what exactly an individual or collective act of protest is.

ary 2010 in Morocco as well as protests in Tunisia. She showed how these protests, like those in Tahrir Square of 2011, did not obey the norms of a collective framework, but instead can be seen as "personal revolutions." They neither fit into the already existing revolutionary narrative nor into current patriarchal models, but instead form a new channel where individual women take on their own revolutions by creating their own stories. Sherene Seikaly (American University in Cairo) exposed the roller coaster of hope and despair and what it meant to live in Egypt over the past five years. Based on a historical study of the Arab feminist movement from the beginning of the 20th century, Roa'a Gharaibeh (University of Bordeaux) undertook a micro-sociological analysis of individuals who called themselves feminists in Jordan and Lebanon.

Challenging Western supremacy

While the larger theme of the conference was approached in a variety of ways by the renowned scholars who

attended, the Young Scholars Panel proved to be an interesting space to observe how doctoral students at the URPP *Asia and Europe* are engaged with similar themes and ideas. Tobias Weiss brought to light the role of media in Japanese reactions to Fukushima. In her presentation on squatter settlements in the Kyrgyz capital Bishkek, Eliza Isabaeva posed critical questions, such as who are squatters and how illegal settlements become legal when looking at the relationship between state and society in a Post-Soviet space. Speaking about the death penalty under the Palestinian Basic Law, Motaz Alnaouq demonstrated how his research fits into the larger framework of international law, while looking at how international bodies see the death penalty in Palestine. Ulrich Brandenburg's presentation on the relationship between Japan and the West critically looked at how the international image of Japan as a rising Asian power was intrinsically tied to the idea of a challenge to Western supremacy from the Russo-Japanese War 1904/05 up to the Second World War. As a consequence, Japan could quite successfully present herself as the defender of non-Westerners against a racist world order in her war efforts against the British and the Americans.

Overlooked political protest

The international and diverse quality of perspective provided by the speakers proved helpful in establishing the main insight of all panels that political protest is taking place in frequently overlooked forums. It is this very lack of critical engagement by many researchers that marginalizes the analysis of all too often dichotomized ideas of what does or does not constitute protest and what exactly an individual or collective act of protest is. By questioning and transgressing such dichotomies, the conference succeeded in highlighting areas for future research.

How to Accumulate Knowledge

The workshop “Sense of Place, Sense of Taste, Sense of Skill: Hawkers and Cookshops in Public Spaces of Asian Cities” (October 10–12, 2013), organized by Prof. Dr. Mareile Flitsch (Ethnographic Museum) and Prof. Dr. Norman Backhaus (Department of Geography), brought together scholars doing research in food studies. One of the participating professors, Françoise Sabban, takes the workshop as a starting point for her reflection on the current state of the discipline.

Françoise Sabban

The participants prepared the workshop through the prior reading of three texts, two of whose authors, namely Benjamin Etzold and Mark Swislocki, also attended the workshop¹. However, these texts were not treated in a formal discussion or analysis, but were allowed to contextualize all of the exchanges that took place during the workshop. In this regard, Benjamin Etzold’s intervention that focused in part on his article has aroused many reactions.

The other papers presented at the workshop² also gave rise to very open discussions, and many questions on food practices, the concept of cuisine, specific techniques related to food, the

authenticity of food or food preparations, professional specialization, and the expression of taste sensation.

Among all the issues that have been discussed at the workshop, in the lines that follow I would like to mention the concept of “authenticity in the kitchen” and the ideas to which these discussions have pointed me. The issue of authenticity was immediately raised by Mark Swislocki during his presentation. Based at the University of New York Abu Dhabi, our colleague discovered to his great surprise the local existence of a Sino-Indian culinary tradition and that certain dishes of this fusion cuisine were commonly eaten in popular restaurants of this country, in particular a dish called *Gobi Manchurian*, which consists of cauliflower in sauce. Upon hearing this news, we were as surprised as he had been at the time of his discovery. By looking at a photograph of the dish, there was neither a visible sign of assimilation to a Chinese preparation nor evidence to the contrary. Additionally, its name indicating a “Manchurian” origin left us even more confused.

The aesthetics of a Chinese dish

For Mark Swislocki, this dish raises the question of a specific Chinese-ness (“What makes Chinese food Chinese?”) or—in other words—the question of the definition of a ‘Chinese identity,’ particularly in food matters. Failing to respond conclusively to the question, he considered this dish very popular in Abu Dhabi as a simulacrum of something that had never existed before, but that had acquired a position by its very existence. Actually, after having retraced the meanders of the Cantonese emigration to Calcutta, then from Calcutta to Abu Dhabi, Swislocki came to the conclusion that this—in his eyes—“strange” dish showed the exis-

tence of a cuisine unknown to him, namely a “Sino-Indian” one.

Nevertheless, is the term ‘simulacrum’ really appropriate to describe one recipe in the directory of this syncretic kitchen? In fact, the dish does not feign or even imitate something, as the term ‘simulacrum’ may suggest. It is a method of food preparation really existing, though its designation, admittedly, does not refer to an object belonging to the usual Chinese culinary paradigm, thus forming part of a new one. And this despite some very tangible signs evoking the aesthetics of a Chinese dish: a color contrast between its various ingredients via the dominant red-brown that receives emphasis from the green of onion stalks. This is commonly done in Chinese cuisine.

The mystery of designation

Thus, as the dish is very popular and considered emblematic of Sino-Indian cuisine, it is difficult to doubt its authenticity. It simply has to be admitted that it belongs to a syncretic cuisine combining tastes and culinary techniques originating from two different backgrounds in a way of giving birth to a true tradition. And in fact, on closer examination, we can consider that this dish of cauliflower in sauce is a *vegetarian* ‘interpretation’ of *Gulao rou* (pork in sauce), a traditional Cantonese dish that is widely known and appreciated throughout China, particularly in the north. In sum the authentic *Gulao rou* developed into *Gobi Manchurian* and is no less authentic due to the reference to another practice, namely the one of Cantonese people who immigrated to Calcutta and then managed to create a “new” cuisine by adapting their cooking style to the prevalent food habits and taste preferences in their host country in order to please the new clientele. However, it is interesting to note that this cuisine has gained autonomy from its origins, so that it seems no longer specific to Cantonese restaurants. Indians have appropriated

1 Didier Chabrol / José Muchnik, “Consumer skills contribute to maintaining and diffusing heritage food products”, in: *Anthropology of food* [online], N° 8, 2011, online since 13 May 2011, connection on February 11, 2014 (<http://aof.revues.org/6847>); Benjamin Etzold et al., “Informality as Agency: Negotiating Food Security in Dhaka”, in: *Die Erde*, 2009, pp. 3–24; Mark Swislocki, “Serve the People: Socialist Transformations of Shanghai Food Culture”, in: Mark Swislocki, *Culinary Nostalgia: Regional Food Culture and the Urban Experience in Shanghai*, Stanford University Press, 2009, chap. 5, pp. 176–271.

2 Mark Swislocki, Aël Théry, Lena Kaufmann, and Tabea Buri.



Gobi Manchurian: a vegetarian 'interpretation' of Gulao rou

it, if one believes the various filmed versions of preparations posted on Youtube where the cooks are all Indian. But there still remains the mystery of its designation. What has Manchuria to do with the Chinese people of Canton, since this designation cannot be of Indian origin? After a superficial survey of the question, I noticed the existence of a number of restaurants called "Manchurian" or "Manchuria" in several English-speaking countries, establishments often run by Cantonese people and offering Cantonese or northeastern Chinese cuisine. Therefore one could hypothesize that in this sphere that arose from or close to the former British colonial empire, this term reflects some sort of blurred 'Chinese-ness' and thus evokes the high reputation of a great Chinese culinary tradition, guaranteeing the quality of these restaurants.

Hence, it follows that the kitchen forms the place *par excellence* for manifesting syncretism, hybridization, and—to use a trendy term—fusion, and that these rapidly intermingling phenomena produce a sense of authenticity and appropriation.

Advantages and disadvantages of theory

Be that as it may, our exchange of ideas has been fruitful, but has also confirmed an impression I had in recent years concerning food studies. Although this field of research is represented today by many "food studies departments" within American universities and receives multi-disciplin-

ary attention in other countries—leading of course to specialized academic and semi-academic journals (*Petits Propos Culinaires*; *Food & Foodways*; *Food Culture and Society*; *Gastronomica*; *Food & History*; etc.)—the subject nevertheless remains insufficiently explored. And one can even say that the current research on food issues done by social scientists forms a significant example of the difficult question how to accumulate knowledge in social sciences.³

As noted by Peter Scholliers in the recent special issue of *Food & History* devoted to the bibliography of historical works on food published in the last decade: "I wish to point out two noteworthy omissions in *F & H*: the lack of debate, and the poor interest in theory."⁴ This "poor interest in theory"

The dish belongs to a syncretic cuisine combining tastes and culinary techniques originating from two different backgrounds in a way of giving birth to a true tradition.

is one of the questions. Would the use of theories have saved us from this lack of knowledge accumulation when considering the plurality of disciplines involved in social science research? Could it be that theoretical assumptions based on the formulation of problem contexts and clear questions would allow us to mark uncertain paths for research? Yes, it is true sometimes, as the rich work by sociologists as Veblen, Halbwachs, Elias—or more recently—Bourdieu, Passeron, Grignon or Men-nell demonstrate in the case of the social structure of food consumption. But

³ "La cumulativité des savoirs en sciences sociales", *Revue européenne des sciences sociales*, 2005, pp. XLIII–131.

⁴ Peter Scholliers, "Ten Years of Food & History: 'la sfida è partita'", in: Special issue "Studia Alimentorum 2003–2013: A Decade of Research", *Food & History*, vol. 10(2), 2012, p. 41.

in history and anthropology, for example, the theoretical and methodological connections between authors are often either blurred or non-existent, so that each researcher develops his own theoretical framework. Naturally, this behavior does not lead to the desired accumulation of knowledge.

The importance of personal meetings

But is this observation really negative? Probably not, because it keeps the doors wide open to methodological imagination. Everything is still possible in this field of research, which is very much in its youth. Let us go back to the first omission identified by Scholliers, namely, the lack of debate in social scientific research on food during the last ten years (at least regarding the above-mentioned publications reviewed in *Food & History*). I am not sure whether to follow this verdict, because debates come into being from meetings and often very informal exchange, which can be fruitful and instructive and even lead to joint projects. New ways of research still have to be established through colloquiums, daylong seminars, workshops, and conferences, otherwise academic efforts will not exceed the level of talks between open-minded amateurs that already existed before social scientific research on food entered the universities. This is the reason why, in order to be successful, these events require institutionalization within the field of research. The latter is underway in many countries, and although a lot has been done in the past ten years, there is still much to do in the future. We therefore welcome the initiative by the University of Zurich in the context of its University Research Priority Program *Asia and Europe*, which allowed this meeting in Switzerland between researchers from very different backgrounds—all of whom had to make an effort to understand and grasp the different ways of looking at problems.

A Great Accomplishment

Dr. Inge Ammering, executive manager of the URPP Asia and Europe, has left the URPP to take up a new position at the newly established Institute of Asian and Oriental Studies. Dr. Ammering has been the moving spirit of the URPP Asia and Europe for eight years, helping to create a flourishing research institution with international reputation.

Angelika Malinar and Wolfgang Behr

From the beginning of the URPP *Asia and Europe*, Dr. Ammering has been involved in turning an envisioned project into a full-fledged, flourishing research institution. Since her appointment as executive manager in January 2006 she was engaged in setting up and shaping the institutional structures indispensable for successful research activities. First of all Dr. Ammering set up the head office to support the URPP Asia and Europe's first academic director, Prof. Dr. Ulrich Rudolph, and the organizational as well as research activities of the then participating eighteen professors. In March 2006, fifteen junior researchers joined the URPP and began working on their individual projects. In spring term of 2006, the by-now time-honored institution of the interdisciplinary colloquium saw the light of the day, bringing together participating professors and junior researchers for an intense and open exchange of ideas and perspectives.

Establishing an attractive curriculum

Right from the beginning, Dr. Ammering maintained a policy of close collaboration with all people involved in the URPP. The door to her office was never closed to junior researchers looking for her advice in questions concerning their research projects or with regard to financial support enabling them to participate in academic

workshops and conferences abroad. Even at short notice, she almost always found a way to help realizing projects, workshops, or conference trips.

In 2009, due to the increasing number of members, the structures of the URPP Asia and Europe had to be adapted in order to meet changing communication and collaboration needs. In close co-operation with academic directors Prof. Dr. Andrea Böhler and Prof. Dr. Christoph Uehlinger, Dr. Ammering took care of the reorganization of the URPP. This resulted in the creation of three research fields—*Concepts and Taxonomies*, *Entangled Histories*, and *Norms and Social Order(s)*—each managed by one of the participating professors. In the same year, the interdisciplinary doctoral program Asia and Europe was established, which fostered the URPP's embedding into the university teaching curricula as well as the chances of academic career development at the URPP. As the coordinator of the doctoral program over the coming years, Dr. Ammering had the lion's share in elaborating an attractive curriculum and organizing the corresponding courses. The improved structures as well as the work accomplished during the first research phase (2006–2009) convinced the executive board of the University of Zurich to extend the funding of the URPP for another four years. In 2010 the URPP moved from the increasingly confined premises at Scheuchzerstrasse to an office building at Wiesenstrasse, which provided more work space to doctoral students and postdocs.

Broad international cooperation

In the second phase of the URPP (2010–2013), the established institutional structures proved to be a sound basis

for its further development. As a result, the number of completed doctoral theses (14) and habilitations (3) steadily increased. The cooperation with research partners in Europe and Asia helped to promote the exchange not only between disciplines but also between different academic cultures. The conference *Transcultural Bodies – Transboundary Biographies: Border crossings in Asia and Europe* held in New Delhi (February 2010) may illustrate the URPP's activities in the field of international collaboration. With great vigor, Dr. Ammering also dedicated herself to academic outreach activities. She organized several panel discussions about contemporary issues, such as on the political situation in the Arab world (2011) or the consequences of the Fukushima nuclear disaster (2012).

A highly esteemed engagement

In 2011, academic director Prof. Dr. Andrea Riemenschneider and Dr. Ammering made the necessary preparations to apply for funding a third research phase, preparations that were crowned with success. In April 2012, the university's executive board granted another extension for four years (2014–2017). When in 2013 current URPP directors Prof. Dr. Wolfgang Behr and Prof. Dr. Angelika Malinar took over they were very much looking forward to collaborating with Dr. Ammering. After a productive year they now have to continue without the highly esteemed engagement of Dr. Ammering as she accepted the offer to become the first executive manager of the recently established Institute of Asian and Oriental Studies, which cooperates closely with the URPP.

All of us—participating professors, junior researchers, and others involved in the research institution—would very much like to thank Inge for her outstanding work during the last eight years as well as for her ability to create an atmosphere of scientific curiosity, helpfulness and mutual respect.

News

Wolfgang Behr (Chinese studies/URPP Asia and Europe) was appointed to “Wilson T. S. Wang – New Method College Visiting Professor in Chinese Linguistics and Language Education (2013–2014)” at the Chinese University of Hong Kong.

Laura Coppens (social and cultural anthropology/URPP Asia and Europe) was awarded a fellowship from the Stiefel-Zangger Foundation to continue her research project “Representing the ‘Queer Other’ in Ethnographic Film: An Experimental Anthropological Approach to Intersectionality and Identity Politics of Lesbians in Urban Java, Indonesia” at the NYU Center for Media, Culture, and History from June to November 2013.

Bettina Dennerlein (Islamic studies/URPP Asia and Europe) received a three year funding from the Swiss National Science Foundation for her research project “Islam, Pluralism, and Gender: The Tunisian ‘An-Nahda’ Movement,” starting in June 2014.

Sandra Hotz (legal studies/URPP Asia and Europe) was awarded an International Short Visit grant by the Swiss National Science Foundation. She stayed as a visiting scholar at the East Asian Center for Law and Culture, Cornell University (June to September 2013).

In February 2014, **Justyna Jaguścik** (Chinese studies/URPP Asia and Europe) completed her doctoral thesis “Literary Body Discourses: Corporeality, Gender and Class Difference in Contemporary Chinese Women’s Poetry and Fiction.”

Aymon Kreil (URPP Asia and Europe/anthropology) is a visiting scholar at the American University in Cairo until November 2014.

Starting in October 2013, **Jörg Lanckau** (theology/URPP Asia and Europe) took up a position as a professor in biblical studies and

history of Christianity at the Lutheran University of Applied Sciences Nuremberg.

Elena Lange (Japanese studies/URPP Asia and Europe) and **Raji C. Steineck** (Japanese studies/URPP Asia and Europe) received a three year funding from the Swiss National Science Foundation for their research project “Fetish and Value: Uno Kōzō (1897–1977) and his School in Light of the Marxian Critique of Political Economy,” starting in May 2013.

In collaboration with the Department of Indian Studies, University of Lausanne, **Angelika Malinar** (Indian studies/URPP Asia and Europe) has received a grant from the Swiss National Science Foundation for the research project “Voyages, Missions, Translations: Mechanisms of Encounter between India and Switzerland (1860-1970)”. A Ph.D. project based in Zurich deals with the “History of Buddhism in Switzerland.”

Katharina Michaelowa (political science/URPP Asia and Europe) was a visiting scholar at The Energy and Resources Institute (TERI) in New Delhi from August to September 2013.

Simone Müller (Japanese studies/URPP Asia and Europe) was awarded an International Short Visit grant by the Swiss National Science Foundation for a two-month stay at Cornell University (January to February 2013). She was also invited by the Kyoto Institute of Technology (KIT) for a research stay from June to August 2013.

In February 2014, **Matthäus Rest** (social and cultural anthropology/URPP Asia and Europe) completed his doctoral thesis “Water Power: Discourses on Modernity and Development around the Nepalese Arun-3 Hydropower Project.” Additionally, he was awarded an Early Postdoc.Mobility fellowship from the Swiss National Science Foundation for a six-month stay at the Nepa School of Social Sciences and Humanities in Kathmandu and an ensuing 12-month stay at the University of California, Los Angeles.

Andrea Riemenschmitter (Chinese studies/URPP Asia and Europe) held a visiting professorship at Beijing Normal University in March 2013. From April to July 2013, she was a visiting senior research fellow at the Asia Research Institute, National University of Singapore.

Starting in October 2013, **Fabian Schäfer** (URPP Asia and Europe/Japanese studies) accepted a position as a professor in Japanese studies at the University of Erlangen-Nuremberg.

Raji C. Steineck (Japanese studies/URPP Asia and Europe) was awarded a fellowship from the Japan Foundation for a research stay in Japan, which he spent by invitation at the Doshisha University in Kyoto from August 2013 to January 2014.

In March 2013, **Dilyara Suleymanova** (social and cultural anthropology/URPP Asia and Europe) completed her doctoral thesis “Schooling the Sense of Belonging: Identity Politics and Educational Change in Post-Soviet Tatarstan.”

James Weaver (Islamic studies/URPP Asia and Europe) and **Ulrich Rudolph** (Islamic studies/URPP Asia and Europe) received a three year funding from the Swiss National Science Foundation for their research project “Organising disagreement in the Long Ninth Century: On the Use of the Term ‘Khtila’ in the Abbasid Period,” starting in October 2013.

Miriam Wenner (geography/URPP Asia and Europe) was awarded a Doc.Mobility fellowship from the Swiss National Science Foundation for a research stay at the University of Oxford from October 2013 to September 2014.

Yue Zhuang (architectural history/URPP Asia and Europe) was awarded a four-year Marie Curie Career Integration Grant for her research project “Entangled Histories of Nature in the Landscape Discourses of Early Modern China and Europe.”

Events 2014

Cultural Materiality: Concepts at stake in Comparative Manuscript Studies

Lectures Series Spring Semester 2014

Organization: Dr. Lisa Indraccolo, Dr. James Weaver, and Phillip Lasater, M.Div.

March 26, 2014, 18:15–20:00, Guest Lecture

The Text of the Hebrew Bible from the Dead Sea Scrolls to the Medieval Codex

Dr. Michael Segal, Hebrew University of Jerusalem
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

April 9, 2014, 18:15–20:00, Guest Lecture

Die Hebräische Bibel als schriftgelehrte Traditionsliteratur: Materiale Aspekte ihrer Entstehung

Prof. Dr. Konrad Schmid, University of Zurich
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

May 7, 2014, 18:15–20:00, Guest Lecture

Reading Scribal Culture in the Manuscripts of the Cairo Geniza

Dr. Esther-Miriam Wagner, Woolfe Institute, University of Cambridge
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

May 15, 2014, 18:15–20:00, Guest Lecture

On the Media and Malleability of Early Chinese Writings

Dr. Paul Nicholas Vogt, University of Heidelberg
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

New Staff Members

Dr. Yasmine Berriane (political sociology) took up the position of a senior teaching and research associate and coordinator of Research Field 3: *Norms and Social Order(s)*, in November 2013. In 2008 Dr. Berriane received her doctorate at the Institut d'études politiques in Paris. Before joining the URPP Asia and Europe, she was an academic associate at the Zentrum Moderner Orient (ZMO) in Berlin.

In January 2014, **PD Dr. Simone Müller** (Japanese Studies) became executive manager of the URPP Asia and Europe. She received her doctorate in 2004 and her habilitation in 2012, both in Japanese Studies at the University of Zurich. Since 2008, she has also been a senior teaching and research associate at the Institute of Asian and Oriental Studies, University of Zurich.

May 21, 2014, 18:15–20:00, Guest Lecture

Moulding the Past: Writing, Text and Memory in Early Chinese Manuscripts

Rens Krijgsman, Ph.D. candidate, University of Oxford
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

June 5, 2014, 18:15–20:00, Guest Lecture

TBA

Prof. Dr. Andreas Kaplony, Ludwig Maximilian University of Munich
Location: URPP Asia and Europe, Room WIE F-07, Wiesenstrasse 7/9, 8008 Zurich

June 11, 2014, 14:00–18:00, Guest Lecture

Final Roundtable

Guest lectures by Prof. Dr. Michael Friedrich, Centre for the Studies of Manuscript Culture, University of Hamburg ("Manuscript Cultures in Comparison: Some Preliminary Suggestions"), and Prof. Dr. Matthias L. Richter, University of Colorado at Boulder ("Textual Fluidity and Means of Securing Textual Identity in Early Chinese Manuscripts")
Location: University of Zurich, Main Building, Room KOL E-13, Rämistrasse 71, 8006 Zurich

May 14, 2014, 18:15–22:00, Guest Lecture, followed by Screening of the Documentary "Bored in Heaven"

Ritual Revolutions and Parallel Universes: The Chinese Temple Network from Putian to Southeast Asia

Prof. Dr. Kenneth Dean, McGill University
Location: Ethnographic Museum, Pelikanstrasse 40, 8001 Zurich
Organization: Prof. Dr. Andrea Riemenschneider, Prof. Dr. Mareile Flitsch, and Prof. Dr. Angelika Malinar
A cooperation between the URPP Asia and Europe, the Institute of Asian and Oriental Studies, and the Ethnographic Museum

July 23–26, 2014, Conference

23rd European Conference on South Asian Studies (ECSAS)

Location: University of Zurich, Irchel Campus, Winterthurerstrasse 190, 8057 Zurich
Convenors: Prof. Dr. Ulrike Müller-Böker, Department of Geography, and Prof. Dr. Angelika Malinar, Institute of Asian and Oriental Studies – Indian Studies
A cooperation between the Department of Geography, the Institute of Asian and Oriental Studies and the URPP Asia and Europe

August 27–29, 2014, Conference

The Gongsunlongzi – and Other Neglected Texts

Location to be announced
Convenors: Dr. Lisa Indraccolo and Dr. Rafael Suter
Organization: URPP Asia and Europe
Registration required: lisa.indraccolo@uzh.ch

September 10–11, 2014, Workshop

Concepts of Concept: Perspectives across Languages, Cultures and Disciplines

Location to be announced
Organization: Prof. Dr. Wolfgang Behr, Dr. Henning Trüper, and Dr. Ralph Weber
Organization: URPP Asia and Europe
Registration required: ralph.weber@uzh.ch

October 24–25, 2014, Workshop

Social Movements in Theory and in Practice: Concepts and Experiences from Different Regional Contexts

Junior Scholars

With the last Fall semester, several doctoral candidates and a postdoc took up their research at the URPP:

Monika Amsler, M.A. (study of religions)
Concepts of Sickness, Prevention and Health in the Babylonian Talmud

Sofia Bollo, M.A. (East Asian Art History)
Chinese Cultures on Display: A Comparative Study on Chinese and European Oriental Art Museums and their Narratives on the Origin of Chinese Civilisation

Thiruni Kelegama, M.A. (geography)
Contested Spaces: An Examination of State Sponsored Colonisation Schemes in Sri Lanka

Dr. Aymon Kreil (anthropology)
"Chaos" in Cairo: The Insecurity Discourse in Post-Revolutionary Egypt

Ayaka Löschke, M.A. (Japanese studies)
A Sociological Analysis of the Japanese Anti-Nuclear Movement after the Reactor Accident of Fukushima: The Example of the Mother Network "National Network of Parents to Protect Children from Radiation"

Nathalie Marseglia, lic. phil. (social and cultural anthropology)
Ningen Kokuhō and Les Maîtres d'Art: A Cross-Cultural Comparison of National Policies Concerning the Safeguarding of Traditional Craftsmanship

Christoph Mittmann, M.A. (Japanese studies)
Yamagata Bantō's Yume no shiro: An Attempt to Reorganize the Knowledge Available to Japan

Location to be announced
A cooperation between the URPP Asia and Europe and the Centre for African Studies Basel
Registration required: yasmine.berriane@uzh.ch

November 6–8, 2014, Annual Conference of the URPP Asia and Europe

Asia and Europe in Translation: Interdisciplinary Perspectives

Location: Ethnographic Museum, Pelikanstrasse 40, 8001 Zurich
Organization: Research Field 2, URPP Asia and Europe
Registration required: julia.orell@uzh.ch