

ASIAN CULTURE COURSES IN ISRAEL

The Center for Far Eastern Culture opened in Israel in 1987 and as of October, 1991, it offers East Asian studies in Jerusalem, with the opening of the second branch in the old Bezalel building.

The courses offered include Eastern Rites and Festivals, Indian, Chinese and Japanese Art and Asian Thought and Religion.

But there will be more than mere exotica on offer. The Center hopes to set up courses in various more practical fields such as Japanese Business Management.

CHINESE STUDENTS AT OXFORD

Two Chinese students arrived in Oxford this week for an intensive course in Jewish studies, which they hope will help them combat ignorance of Jews in their native land.

Ms. Xianju Du, of Peking University, and Mr. Song Gong, of Northern Jiaotong University - a branch of Peking University - are among 19 students participating in the Oxford Centre for Postgraduate Hebrew Studies' one-year programme in Jewish studies.

XINHUA OPENS ISRAELI OFFICE

Li Hongqi has become the first Chinese journalist to work from Israel. A native of Hebei Province, Li left his position as head of the *Xinhua* (New Chinese) News Agency's Middle East desk in Beijing to establish its Israel office. *Xinhua* is China's biggest and most influential news agency.

Join The Sino-Judaic Institute

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons. Its goals and purposes are as follows:

- 1) To promote friendship and understanding between the Chinese and Jewish peoples and to encourage and develop their cooperation in matters of mutual historical and cultural interest.
- 2) To assist the descendants of the ancient Jewish community of the city of Kaifeng, Henan Province, in their efforts to preserve and maintain the artifacts and documents they have inherited from their forebears, as well as in their efforts to reconstruct the history of their community.
- 3) To support the establishment and maintenance of a Judaica section in the projected municipal museum of Kaifeng.
- 4) To promote and assist study and research in the histories of early Jewish travel in China and in the rise and fall of the various Jewish communities that were established in China in the course of the past thousand and more years.
- 5) To publish general information and scholarly materials dealing with all aspects of the Chinese-Jewish experience.
- 6) To serve as a briefing and information center for those interested in Sino-Judaica, and for travelers to Kaifeng and other centers of Jewish interest in China.
- 7) To cooperate with other groups whose interests lie in Sinitic and Judaic matters.

Membership in the Institute is open and we cordially invite you to join in supporting our endeavor. Our annual dues structure is as follows:

Benefactor	\$1,000	Regular membership	\$ 50	Corporate Sponsor	\$250 to \$499
Patron	\$ 500	Academic	\$ 25	Corporate/membership	\$250
Sponsor	\$ 100	Senior citizens & students	\$ 20	Libraries	\$ 50
		Corporate Patron	\$ 500 & up		

I wish to become a member of the Sino-Judaic Institute and to receive *Points East*. Enclosed is my cheque for \$ _____.

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— CHINA & INDIA ESTABLISH RELATIONS WITH ISRAEL —

ISRAEL'S MAN BEHIND THE MOVE

excerpted from "An Umbrella on the Road to Beijing" by Abraham Rabinovich, Jerusalem Post International Edition, 14 Dec. 1991

Former Foreign Ministry director-general Reuven Merhav is an advocate of "creative operational diplomacy." This involves pragmatic steps that imaginatively move adversaries out of their confrontational rut to a new level of interlocking relationships.

Merhav was given full scope to exercise this sort of diplomatic magic when he was sent in 1984 to scout out a country with which Israel had no relations at all - China. He had just finished an arduous year's stint as Our Man in Beirut (head of the legation established there following the withdrawal of the IDF).

The Foreign Ministry offered Merhav the task of reopening Israel's consulate in Hong Kong. A consulate-general had existed there between 1973-75 but it had been shut down because of post-Yom Kippur War budget cuts and the lack of any headway in making meaningful contacts with the Chinese.

What prompted renewed interest was a clause in the agreement signed by China and Britain calling for a Chinese takeover of Hong Kong by 1996. The clause permitted any nation with which China had no diplomatic relations by that date to continue to maintain a legation in Hong Kong after the takeover. This offered the possibility of Israel getting its toe in the diplomatic door. Before deciding on the offer, Merhav asked for a month in Hong Kong to explore the possibilities.

Armed with total ignorance of the subject, the veteran Arabist spent

the month talking with foreign China-watchers, with Hong Kong Chinese and others who could offer an insight into the mindset of the regime in Beijing. He learned that the Chinese leaders were opening up to the world, that they viewed it more evenhandedly, that they were very interested in foreign technology.

"I concluded that if we work right and with patience we can in two to three years have contact with the Chinese and in five years have representation there." Merhav formally re-established the consulate-general in 1986 with a personal diplomatic rank of ambassador.

The message he undertook to transmit in his new post was patience: there would be no importuning of China to establish relations, no offers of quick deals. With a tradition of 4,000 years of governing, China had its ways and a measured pace was one of them.

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INDIA DECIDES ON FULL TIES

reprinted from The Jerusalem Post International Edition, 8 Feb. 1992

India announced last week it is establishing full relations with Israel, reversing a 40-year policy. An announcement by Foreign Secretary J.N. Dixit said the upgrading of relations was effective immediately.

An Israeli Foreign Ministry statement announcing full relations said arrangements for the opening of embassies would be "discussed through normal channels."

The move had been an issue of heated debate for several months, as India hoped for a seat at the multilateral talks, but Israel insisted on first establishing full ties.

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FACING EAST AND WEST

*by Reuven Merhav
excerpted from The Jerusalem Report,
27 Feb. 1992*

As the initial euphoria over the establishment of full diplomatic relations with China and India subsides, it's now time to take stock.

The most dramatic change has already taken place: Israel can now fulfill David Ben-Gurion's great dream and assume its rightful geographical role as a West Asian nation facing both West and East. This was impossible during the strategic regional blockade imposed on Israel by political forces hostile to it. It was aggravated by the total "Bandungization" of the two Asian giants as of 1955, when they and another 27 countries committed themselves at Bandung, Indonesia, to the principle of non-alignment — which eventually became tantamount to an anti-Israel stand. Israel was compelled to look westward and to concentrate most of its political efforts on Western Europe and the rest of the Western hemisphere. . .

It was the dramatic change on the international scene — mainly the dismemberment of the Soviet empire — coupled with the slow opening-up of China and the adoption of a less ideological, more pragmatic foreign policy by its leaders, that allowed Israel to start work mending fences with the Asian giant.

A great deal of quiet economic groundwork, mostly through third parties, had already been done in China since the late 1970s. After 1985, initiatives were launched at the diplomatic, scientific, agricultural and cultural levels and a network of contacts established — all in preparation for the day

(continued on page 8)

From the editor:

Just as quickly as it became politically correct for Chinese officials to begin interacting with Israelis (see story by Menachem Shalev), so too it became kosher for the American-Jewish establishment to begin discussing China.

After years of trying unsuccessfully to interest the national American-Jewish community relations agencies to explore Jewish-Chinese relations, my efforts suddenly were rewarded as soon as it became clear that China and Israel were about to establish diplomatic relations. At the recently concluded Plenum of the National Jewish Community Relations Advisory Council — the umbrella body for 117 American Jewish communities and 11 national agencies — I was finally given the opportunity to talk about the work of our Institute to its International Concerns Task Force.

Although the time allotted to me was brief, I managed to review all aspects of our work. The response was very positive and many people and groups expressed surprise that we had been so active in a field which to them had just been opened up. I believe that, as a result, we will see many more Jewish groups seeking to capitalize on our work and build their own bridges with China. My hope is that they will turn to us to help them in these endeavors.

As grateful as I am for this belated recognition of our pioneering work, I do regret the unwillingness of our national agencies to extend themselves beyond the confines of Chinese-Israeli relations when these were poor. For years, we have argued that Diaspora Jewry could serve as the vehicle for bettering these relations, but no one would listen. Who knows what impact we might have had if our message had fallen on more receptive ears?

On a happier note, let me say, as I begin my seventh year as editor of Points East (time for my sabbatical), that it is an honour and a privilege to be at this post for the occasion of China and Israel's establishment of diplomatic relations.

Anson Laytner

LETTERS TO THE EDITOR

20 January 1992

Dear Rabbi Laytner, I would be grateful if you could correct the erroneous impression you have given your readers on page 14 of your October 1991 publication. I am in fact in the final year of my doctoral thesis - Profile of the Sephardi Jewish Community of Shanghai 1844-1956. Last year I was awarded a Master of Philosophy by the London School of Economics for work that was assessed on this subject.

I would like to take this opportunity to let you know how very interesting and useful I find Points East. On my recent visit to China I was amazed at how well acquainted the Chinese academics I met were with your magazine. They made constant references to articles that had appeared in it. I was pleased to read that Professor Albert Dien has prepared an index to the first five volumes of Points East. If for one will find it invaluable . . .

With best wishes for the continued success of Points East. Yours sincerely,

Maisie Meyer
London, England

October 27, 1991

Professor Dien, . . . The "Symposium on the Question of the People of the Middle East" was held on Oct. 17-18 in Beijing. Taking part

were some twenty experts and scholars, who presented some eleven papers. During the meeting there was discussion of the religions of the Arabs and Israelis and the clash between them in the Middle East. I spoke twice during the meeting, the content being to urge China to improve and develop regular relations with Israel as soon as possible. On the morning of the 17th, I made an impromptu speech on the theme of "China's reform opening and the connection with the overseas Jews." I said that I had much interest in the convoking of the "Symposium on the Question of the Peoples of the Middle East." It is not so much that I have such an interest in the discussion of Middle East peace as that I am concerned even more about the international relations between China and Israel. If China wants to reform its openness, then it must give free rein to its own dominant position. In international relations, China has a unique leading dominant position, which is to maintain and to develop the historical policy of tolerant and friendly treatment of the Jews; to revive vigorously and develop the normal relations with the overseas Jews; to maintain an aloof attitude toward the Arab-Israeli conflict, and to truly accord with the five principles of "Peaceful Co-existence" as the basis of handling foreign policies, and quickly to establish diplomatic relations with Israel . . .

Wang Yisha's book "The Chronological History of the Chinese Jews" (about 140,000 characters) recently has been accepted by the Beijing Haiyang (Ocean) Publisher, and they estimate that next year it will be published.

It is reported that Kong Xianyi unfortunately has recently died. When you use his article, you should explain.

Best wishes,
Zhao Xiangru

P.S. The Chinese Research Institute of Culture and History, under the leadership of the author Xiao Qian, is compiling a collection entitled "New Compilation of Cultural and Historical Essays. Each province has two chapters, in all there will be several tens of volumes. All will have the essay style, the scope is enormous, the significance very wide. Henan Province Culture and History Institute has already invited Wang Yisha to write the draft. He and I discussed it and have mapped out ten or twenty subjects, each not to be more than a thousand words, which is the stipulated format. Among them more than half will deal with the Chinese Jews. One

Nistana, plus others that may be new to you.

Each song is clearly printed in Hebrew, English transliteration, and English translation, accompanied by the melodic line and guitar chords. Introductory essays provide an historical and musical overview. An accompanying tape cassette is currently in production.

Songs of the Jews of Calcutta is available from the American Sephardi Federation for \$26.50 (\$22.00 for members) plus \$3.00 shipping, 133 E. 58th St., Suite 404, New York, NY 10022-1236.

A 400-YEAR-OLD INDIAN SYNAGOGUE TO BE REBUILT IN JERUSALEM

The Israel Museum has brought to Jerusalem a 40-foot container holding a 16th-century synagogue from the city of Cochin on the steamy Malabar trading coast of southwest India. The synagogue will be reconstructed and go on permanent display only in another 18 months, after its wooden parts have adapted to the arid Jerusalem climate.

The Kadavum Bagham ("Black Jews") synagogue, which has been drying out since its unpublicized arrival six months ago, will be housed in the Judaica pavillion alongside 18th-century synagogues from Venice and the German community of Horb and relics from synagogues in Poland and Egypt. The museum has kept the operation under wraps until now while all the formalities were being completed.

The two-story building, with its stone outer walls and red-tiled roof, stood at the opposite end of a winding lane known bluntly as Jew Town from the more celebrated Paradesi synagogue of the so-called White Jews. It was founded in 1539 by one Baruch Levi and was completed ten years later by Ya'acov Ben-David Kashtiel.

The museum sent one of its restorers, David Bigelajzen, to Cochin last November to supervise the dismantling and packing. Every piece was numbered and logged so that it can be put back in place. The wood - all in

good condition, but with some ancient termite holes - weighed a total of seven tons.

The synagogue's foundation stone will follow soon, along with an inscribed Hebrew panel and the triangular stucco tympanum, painted with a crown and the name of the synagogue, from above the main entrance. The outer wall and roof will stay behind.

ISRAEL-CHINA MEDICAL SCHOOL AGREEMENT SIGNED

An agreement in principle to conduct a medical and research exchange program has been signed by representatives of the Hebrew University-Hadassah Medical School and the Qingdao Medical College of China. This is the first formal agreement to be signed involving the Hebrew University of Jerusalem and a Chinese institution of higher education.

The agreement was signed yesterday at the Hebrew University-Hadassah Medical School by members of a delegation from Qindao. The agreement calls for cooperative efforts to promote medical education, scientific research and medical care. Details regarding implementation of the program remain to be worked out in a supplemental agreement.

CHINESE MEDICINE IN ISRAEL

The Israel School of Shiatsu and Chinese Medicine opened in Tel Aviv in 1985, and has about 250 students a year in courses of varying length and depth. Its director, Ron Paiys, was finishing medical school when he discovered the Japanese technique of shiatsu. He says that many physicians have studied the technique at his school in Rehov Nehardea, and are effectively combining what they have learned with conventional medicine.

Only recently, the Health Ministry granted permission to the Assaf Harofe government hospital in Tzrifin to offer alternative-medicine treatments, for a

fee, to all who seek them. The treatments are given by licensed medical doctors who decide which type, if any, is suited to each patient. They will also conduct research to determine on a scientific basis whether the alternative treatments are effective.

SAMARITAN TORAH PRINTED

Yozamco, a Tel Aviv importer and distributor of high-tech office equipment, teamed up with Kyocera, a Japanese producer of laser printers, to turn the ancient Samaritan script into computerized fonts. The Torah texts will be distributed among the 1,000 Samaritan families in Holon, Nablus and Mt. Gerizim. They will now be able to study the texts without sharing rare and crumbling manuscripts.

ISRAELI FARMING TECHNIQUES IN JAPAN

Japanese farmers are growing tomatoes and other vegetables in areas under two meters of snow with agricultural technology developed at the Weizmann Institute. Over 150 greenhouses in Japan are using a system combining artificial soil and computers that was developed by Abi Sadeh, manager of the institute's experimental fields and greenhouses.

The artificial soil, known as enriched vermiculite, improves the growth of some plants with little or no need for additional fertilizer, and significantly increases yields of tomatoes, cucumbers and other vegetables when used with fertilizer. In addition, sensors and micro-computers monitor and control humidity, lighting conditions and temperature, as well as the amounts of water and fertilizer that the plants receive. The enriched vermiculite is being marketed by Agrecal and the greenhouse system by Shanyway Systems in Israel.

SWEET & SOUR HISTORY

by Phyllis Horal

excerpted from
Jewish Chronicle Magazine, 6 Dec. 1991

Early on a sultry morning in the spring of 1979, just two days after the Chinese authorities had declared one hundred of their cities open to foreigners, I arrived in Kaifeng, Henan Province, the city which had been home to a community of Chinese Jews for 900 years and which had been closed to visitors since Mao's Cultural Revolution.

Today, the remnants of that community, believed to number around 200, have the word "Yotai", meaning Jew, stamped on the identity cards which every Chinese must carry.

On the day I arrived in Kaifeng, it was hot and noisy; market vendors were crying out their wares above the incessant ringing of bicycle bells. I stopped to buy some oranges and asked the stall-holder if there were any Jews in the area. An elderly man in a peaked cap and Mao jacket stepped forward. He replied in English: "I am a Jew".

His name was Li Rong Xin. At his home - one small room with barely enough space for his bed, a chair and a table - he told me he had been born in Shanghai as his grandfather had been invited there in order to learn more about the Jewish religion.

"But he grew homesick and returned to Kaifeng," Li Rong Xin told me. Quite by chance I had stumbled upon one of the descendants of Li Ching-sheng, the man who had been sent to Shanghai in a bid to save the Kaifeng community.

Through Li Rong Xin I met other descendants of the once 2,000-strong Jewish community, all of whom were anxious to learn more about their past. Their meagre knowledge was largely based on childhood memories since much of their family records, photographs and memorabilia were destroyed during the Cultural Revolution, either by the rampaging Red Guard between 1966 and 1976 or by the families themselves, who feared

what would happen to them if the items were found.

Zhao Pingyu, a retired accountant, told me that in the spring his family always ate mutton soup liberally laced with salt, and a flat unleavened bread strongly reminiscent of matzoh. When I first met him, Zhao was constructing a model of the ancient synagogue from an illustration.

Another man, whose natural parents had died within a few weeks of each other during a cholera epidemic, recalled how he was told by his dying foster father that he was of Jewish descent. Having found out he has Jewish ancestors, he now wants to discover his roots and intends to travel to other cities in China where he believes he may have relatives.

Shi Zhongyu, is a retired business administrator who lives on a pension of 153 rmb (about £18) per month. He can remember his father daubing chicken blood on the doorpost of his house at the time of the Chinese Spring Festival, "so that the Angel of Death would pass us by", and that his mother kept a Star of David wrapped in a cloth.

"When I entered primary school I wrote Yotai (Jew) on my application form. The headmaster queried this. He said he had heard of minorities in China but never Jews."

Shi Zhongyu insisted he was a Jew and as punishment he was sent home. "I was not allowed to return to school for a week."

Ironically, on Shi's right forearm is a tattooed number, now faded, from the day in 1937 when the Japanese marched on Kaifeng and he was evacuated.

On a subsequent visit to the region last year, Mr. Shi showed me the field, now cultivated with sweet potatoes, where some of his ancestors were buried. Explaining that it was land that had belonged to his family for many generations, he pointed out the small mounds marking the graves where his great-grandfather, grandfather and parents are buried. Because they were state officials, Mr. Shi explained, they were laid to rest in the robes of the Ching dynasty. "My father was buried in his mandarin jacket, along with his opium bowl and the pipe which he smoked for relaxation." A gold coin

would also have been placed on his eyelids to ward off evil spirits, explained Mr. Shi.

Last year at the first-ever exhibition of Chinese Jewry at Nanking University in eastern China, organized in co-operation with the Sino-Judaic Institute in America, many of these families' histories were displayed in photographs and memorabilia. As a result of the enormous interest in the subject and extensive coverage on television and radio, Professor Xu Xin, its guiding spirit, has formed a China-Judaic Studies Association. He now teaches classes on Jewish history and culture as part of the university curriculum.

Touchingly, all the Chinese Jews I spoke to at the exhibition hoped that their children would be able to carry on their ancient traditions. So perhaps Kaifeng Jewry will not be forgotten, and their descendants will be able to learn about their long and remarkable history and transmit it to their children.

SOUTH KOREA & ARAB BOYCOTT

A recently released American Jewish Congress report names South Korea as the most stringent observer of the Arab boycott. The countries' four largest companies (conglomerates whose interest range from cars to electronics to construction) — Samsung, Hyundai, Lucky Goldstar and Daewoo — have no direct trading ties with Israel. Total trade between South Korea and Israel last year totaled \$112 million, up from \$104 million in 1989 and \$95 million in 1988. Israel exports chemicals and fertilizers to South Korea and imports textiles and mechanical equipment.

LEARN TO SING THE SONGS OF THE JEWS OF CALCUTTA

Rahel Musleah's attractive songbook contains over 50 Shabbat, holiday, and special occasion songs sung by her family during the seven generations they lived in Calcutta. The collection includes lilting and exotic melodies for many old favorites like L'cha Dodi, Tzur Mishelo, and Mah

of these is "The Studio of the Chinese Jewish General," that is the stables of Zhao Chengji, at nos. 16, 17 and 18 of Sanyanjing Street, Kaifeng (which incidentally is where I was born). Another topic will be "The Genealogy of the Zhao Family," to let the world know the origin of the precious cultural object which the Zhao family of the Chinese Jews once had.

*Professor of Literature at Fudan University, Shanghai, and a leading writer for the "Dagongbao" newspaper — *Editor's note.*

IN THE FIELD

• NEW BOARD MEMBERS

At the 24 November 1991 Board meeting, four individuals were elected to the SJI Board: Dr. Wu Yuan-li, Harriet Rosenson, Vera Schwarcz and Kenneth Lubowich.

• CHINA JUDAIC STUDIES' U.S. OFFICE

Dr. Lubowich is Director of the U.S. Foreign Office of the China Judaic Studies Association. The President of the Association is Prof. Xu Xin. The Executive Director is Dr. Beverly Friend. The U.S. office's address is 3415 W. Pratt, Lincolnwood, IL 60645, (708) 677-9218. We welcome our colleagues and look forward to working together on many projects!

• CONGRATULATIONS DUE!

- SJI member, Johanna Spector, recently completed a new film about the Cochin Jews in India and Israel. 2000 YEARS OF FREEDOM & HONOR: THE COCHIN JEWS OF INDIA (16 mm Color 80 minutes 1992) premiered at the American Museum of Natural History in New York on January 9, 1992 to an enthusiastic crowd of 1200 people projected simultaneously in two halls.

- The memoirs of SJI Board member Reno Krasno's years in Shanghai during the War have been accepted for publication by China Books Publishing Company.

• NEWS FROM SHANGHAI

Mr. Jin Yingzhong, of the Shanghai Judaic Studies Association, in a letter dated Dec. 16, reported that a volume, The Israeli-Judaic Studies (90), edited by himself and a colleague, had been published. We have asked to purchase a copy. In addition, a second seminar on Jewish history and culture was held in

November, 1990. A novel about the Harpoons has been published in installments in the Shanghai Xinmin Evening News. Further, the investigation into the Hongkew Ghetto and the graves of Jews in Shanghai continues.

• VISIT BY PAN GUANG

Prof. Pan Guang, of the Center for Israeli Studies, Shanghai, wrote that he was coming to the United States under the sponsorship of the Wiesenthal Center. The precise dates of his visit are not yet certain, but we should plan to arrange speaking opportunities for him as his itinerary permits. The topics which he proposes are:

1. An Approach to the Jewish Refugees in Shanghai during WWII;
2. Zionist Groups and Activities in Shanghai: 1903-49;
3. China and Israel 1948-90: Analysis of a Relationship;
4. The Development of Israeli and Jewish Studies in China in the Past Ten Years 1980-90;
5. China and the Middle East: Retrospect and Prospect.

A lecture by Prof. Pan would provide a natural occasion for a meeting of the members of the SJI, to enhance their interest and draw them into the activities of SJI, and perhaps to provide an opportunity to solicit contributions. Of course, the lecture might be made a public one, to attract potential members, while a pre-lecture dinner or reception could be limited to the members of SJI. Perhaps this could lead to the formation of local chapters of SJI, which has a number of advantages to the organization. It is not yet clear when Prof. Pan will arrive, how long he will be here, whether there will be a honorarium or other expenses involved with such a lecture, nor what his itinerary will be. The Wiesenthal Center has promised to let us know when that information is available, and we can pass it on to interested parties.

• WORLD JEWISH CONGRESS MISSION TO CHINA

A delegation of the World Jewish Congress, led by the WJC Governing Board Co-Chairman Isi Leibler and by Sol Kane, chairman of the WJC Advisory Committee, met with

Chinese Foreign Minister Qian Qichen and the Chairman of the Standing Committee of the People's National Congress, Wan Li, in Beijing last October. The meeting was reported to have been a warm one, and Mr. Qian was very encouraging concerning the rapprochement between China and Israel. The visit to China by the WJC delegation was in part to lay plans for an international gathering of leading Jewish and Chinese academics in Beijing set for April 6-8. The planned colloquium, entitled "Cultures Old and New-A Chinese-Jewish Dialogue," is to be jointly sponsored by the WJC and the China International Culture Exchange Center.

Isi Leibler carried out another mission in November 18-29, calling on the heads of governments in India, Singapore, Japan and Korea, to urge these governments to shift their policies regarding United Nations Security Council Resolution 3379 equating Zionism with racism, which was later successfully rescinded in the United Nations.

• WIESENTHAL CENTER'S SHANGHAI ACTIVITIES

The Chinese Institute for Peace and Development Studies, headed by Prof. Hu Gang, and the Simon Wiesenthal Center co-sponsored two photo exhibitions which opened in Shanghai on December 3rd: "The Courage to Remember: The Holocaust 1933-1945" and "To Cherish the Memory Forever: The Jewish Community in Shanghai 1938-1945." The first exhibit was put together by the Wiesenthal Center, the second by the Institute. To mark the opening of the exhibit, a delegation of over thirty prominent Jews was led to China by Rabbi Marvin Hier, founder and dean of the Wiesenthal Center. The delegation met with the Chinese Minister of Foreign Affairs Qian Qichen in Beijing, and the Vice Minister, Yang Fuchang, participated in the Shanghai program and his photograph with the participants appeared in the newspapers, a first-time event. The 60-panel bilingual photos which make up the first exhibit has been presented by the

Wiesenthal Center to the Chinese Institute for Peace to be shown throughout China. At the same time, Prof. Zhao Xiangru in a letter dated Dec. 2 reported that the China Central Television will especially broadcast a two part series "Escape from Bisuobao," concerning the Nazi slaughter of Polish Jews. Bisuobao is the Chinese equivalent of Sobibor, the death camp.

LETTER FROM BEIJING

by Menachem Shalev
excerpted from The Forward, 31 Jan. 1992

Mr. Levy's visit to China did not open officially until two days after he arrived. Thus, for the first two days, the Chinese press virtually ignored his visit. But once the official protocol proclaiming the diplomatic ties was signed, they did a complete about-face, devoting lengthy prime-time news reports and banner photographs and headlines to the visitor from the Middle East — and allowing the Israeli flag to be displayed for the first time, in front of the embassy and on Levy's official car.

Even the officials guiding and accompanying Mr. Levy became noticeably friendlier once official government approval was given. In Beijing, human relations and private attitudes are apparently under the strict guidance, or at least influence, of the government.

Two days later, Israel's first ambassador to China, Zeev Suffot, gave a reception at Beijing's lavish China World Hotel. Some 400 invitations were issued; none was rejected. The guests included leading government officials, journalists, university lecturers, business managers and the like. It was an impressive turnout: Henceforth, it is kosher to be associated with Israel in Beijing. Incidentally, the Chinese all turn out on time for such occasions: At exactly 12 noon, the time of the reception, 400 Chinese walked through the doors of Mr. Levy's hotel. The latest of the late arrived at 12:03.

CHINA-ISRAEL UPS & DOWNS

by Moshe Zak
excerpted from the Jerusalem Post
International Edition, 8 Feb. 1992

In July 1980, an Israeli delegation flew to China carrying diplomatic passports and headed by Brig.-Gen. Yossi Ma'ayan, director-general of the Defense Ministry, and Dr. Ya'acov Ne'eman, director-general of the Finance Ministry.

Like the Indians, the Chinese wanted this contact to remain secret, but it was leaked in Washington while the delegation was still in Beijing. The Chinese ignored the leak, and both sides agreed to deny the story. This coordinated denial enabled the Chinese to host, the following month, a high-level PLO delegation which came to buy anti-aircraft missiles, a request they turned down.

During the Israeli visit, the delegation had to make do with a meeting with the deputy premier (unlike the PLO group, which was received by the premier). But after another 11 years of Israeli activity in this field, when ramified relationships were forged, Defense Minister Moshe Arens could meet with the Chinese premier in the penultimate phase before full diplomatic ties.

The Israelis learned from their 1980 conversations with the Chinese that the latter sensed a sharing of interests in the confrontation with Soviet weapons on their border and the emplacement of Soviet weapons on the Syrian border with Israel. This theme has resurfaced in talks on cultural relations since then.

While the heads of the delegations spoke of contracts and general assessments, Chinese delegation members learned from their Israeli counterparts methods of improving modern tanks — and, incidentally, rules of kashrut, from the kippa-wearing Treasury director-general, to whom they hastened to supply fresh fruit and vegetables.

The deal was wide-ranging. Its application was consigned to a private firm, Shaul Eisenberg's, which subsequently set up 240 joint ventures with

foreign corporations in China.

The transaction enabled China at the same time to conclude a much larger sale to Saddam's Iraq of T-59 and T-69 tanks during its war against Iran, thus demonstrating its special stand, which included support for the Arabs, the PLO and the Palestinians at the same time as endorsing the Camp David Accords.

Thus was created the "co-existence" of the confidential Sino-Israeli partnership with public denunciation of Israeli policy. The two conflicting postures are merging in today's establishment of formal relations, and thus the circle is closed which was opened in January 1950 when then foreign minister Moshe Sharett informed Chinese premier Chou En-lai three months after the founding of the People's Republic that Israel recognized it.

S.J.I. YEAR-END REVIEW

The Sino-Judaic Institute has compiled an impressive list of accomplishments this past year, a record of which we can be justifiably proud, and which provides a basis for further effort in the coming year. I want to thank all those who have contributed the support, both financial and personal, which have made this possible.

Albert Dien, President

1. A program to donate books to Chinese scholars doing research on Judaic matters has been initiated with funds provided by the Pacific Rim Institute. A number of titles were previously sent to Prof. Xu Xin, Nanjing University; a number of other recipients have been located and the books mailed off. A list of suggested titles has been compiled and is being circulated to additional Chinese scholars in an effort to determine their needs.
2. Over \$1000 has been collected in support of the publication of a Chinese version of the Encyclopedia Judaica, now being compiled by Prof. Xu and a number of other scholars.
3. The first issue of a journal, Sino-Judaica, has been published. Authors include scholars from both the U.S. and China. For further information, see the notice elsewhere in this issue of Points East.

A CHINESE ANTHOLOGY OF MODERN HEBREW SHORT STORES TO BE PUBLISHED IN CHINA

by Yu Weidong

Twenty short stories by Israeli writers have been recently translated into Chinese and will be compiled into An Anthology of Modern Hebrew Short Stories to be published in China.

This is one of the efforts of the China Judaic Studies Association, headed by professor Xu Xin, the editor and one of the translators of this anthology, to push forward Judaic studies in China. The table of contents reads as follows:

S. Y. Agnon, The Lady & The Peddler
Ruth Almog, After Tu B'Shvat
Yehuda Amihai, Battle for the Hill
A. Appelfeld, Kitty
Asher Barash, Hai's Well
Dvora Baron, At the End of Summer
H. Bar-Tov, The Only Uncle
Y.H. Brenner, The Way Out
S. Hareven, Twilight
Haim Hazaz, The Sermon
Aharon Megged, The Name
Uri Orlev, The Lead Soldiers
Y. Orpaz, Nimrod the Hunter
Amos Oz, Nomad & Viper
Moshe Shamir, Until Daybreak
G. Shofman, Anne
Y. Shteinberg, The Blind Girl
B. Tammuz, A Roll of Canvas
Ben-Zion Tomer, Lands of Peach, Apricot & Bread
S. Yizhar, The Prisoner

Except S.Y. Agnon, whose novella In the Heart of the Seas was published in last May in Chinese, none of these writers has ever been translated into Chinese. Though the anthology does not include all established Israeli writers, the editor believed that those writers, whose stories are included in the book, can be considered as representatives of modern Hebrew literature, and that the anthology will reflect a vigor of a revived nation in the art of storytelling.

It is hoped that with the translation and publication of this anthology, the Chinese people will have a better understanding of the Israelis as well as modern Hebrew literature, that Chinese scholars in the field of foreign literature will pay due attention to the literary achievements by the Israeli writers, and that more and more fine Israeli literature will be translated into Chinese and shared by the Chinese people.

— COCHIN JEWRY SUBJECT OF TWO FILMS —

"Next Year in Jerusalem — A Film on the Jews of Cochin"

The story of the Jewish community of Cochin, the commercial center of the southern state of Kerala in India, is one of the most remarkable in all the history of the Diaspora.

Now, for the first time, the poignant story of Cochin's Jews has been captured on film. Next Year in Jerusalem — A Film on the Jews of Cochin, is a 48-minute color documentary in English, that has been making waves since it was released earlier this year.

The film is the brainchild of Chetan Shah, a 32-year-old independent documentary film maker from Madras who wrote, produced and directed it. Shah studied at Oakham School in England and graduated from Pembroke College, Cambridge, where he worked part-time at the local Art Cinema and was president of the Cambridge Film Unit student group which made experimental shorts.

Shah has a fascinating background. His late father was a Hindu while his mother is a member of the Bene Israel Jewish community from Bombay. Shah had a Hindu upbringing, but remembers his mother reading him stories from the Old Testament as a child. And though he considers himself non-religious, Shah found himself attracted to the subject initially because of the charm and unique lifestyle of the Cochin community.

The charm of Next Year in Jerusalem lies in the fact that it is not a dry historical rendering. Rather, the whole style is informal and conversational. Traditional scenes of Jew Town are interspersed with short interviews of residents and glimpses of their lifestyles. It will surely serve as a fitting tribute to those Jews who have contributed so much to India and who, in Kerala at least, have all but disappeared.

"Two Thousand Years of Freedom and Honor: The Cochin Jews of India"

(16 mm Color 80 minutes 1992)

A new film by producer/director/writer Johanna Spector, Two Thousand Years of Freedom and Honor: The Cochin Jews of India, premiered at the American Museum of Natural History on January 9, 1992. The film documents the rich tapestry of life in the Jewish community in Cochin, India, now unfortunately fading as the remaining 26 members hold a final vigil.

The community that existed uninterrupted for 2000 years experienced an upheaval in the 20th century. Deeply religious, generations of Cochin Jews had prayed all their lives to return to Zion. In 1947 their prayers were answered. With the establishment of the State of Israel entire villages emigrated to the Holy Land. As the community continued to shrink, it became necessary for the few remaining young people to move if their children were to marry other Jews. Today only a handful remain in Cochin. They have difficulty understanding why their children left such a prosperous and pleasant life for an uncertain future.

Members of both communities express their feelings on camera. While Cochinis in India regret the decline and the certain disappearance of their age-old culture, Cochinis in Israel look confidently towards their survival as Jews.

Dr. Johanna Spector is an anthropologist and Professor Emeritus of musicology. She founded the Department of Ethnomusicology at the Jewish Theological Seminary of America (1962 - 1985). Her previous documentaries have earned prizes and awards (e.g. CINE Golden Eagle, American Film Festival Blue Ribbon and others).

For further information, please communicate with: SPECTOR FILMS, 400 West 119th Street, New York, NY 10027, (212) 666-9461.

ISRAEL-JUDAIC STUDIES

Pan Guang and Jin Yingzhong, eds.

The Chinese Institute for Peace and Development Studies, Center of Israel and Jewish Studies. Shanghai: Shanghai Academy of Social Sciences, 1991. 210 pp. (In Chinese with English abstracts.)

According to the postscript by Prof. Pan Guang, Judaic and Israeli studies have been making great strides in China, especially since August, 1988, when a national conference on the history and culture of the Jews was held in Nanjing. A number of organizations, such as the Shanghai Judaic Studies Association, were formed, and the Shanghai Sanlian Book Company has begun to publish the "Jewish Culture Series," edited by Prof. Gu Xiaoming. In 1988 the Chinese Institute for Peace and Development Studies established the Center of Israel and Jewish Studies to facilitate research in this area. In December, 1990, the first of what is to be an annual national meeting was held in Shanghai, and it was decided to publish this volume of articles. A translation into English of the table of contents is included in the volume, and is appended here:

Preface

A New Quest for the Destruction of Israelite Monarchy

The Original Hebrew Text of Old Testament and Dead Sea Scrolls

The Strong and the Virtuous

— A Comparative Study of Jacob in the Old Testament and Yu Shun in Chinese Myth
On the Early Jewish Education

A Bridge between Hebrew Tradition and Greek Philosophy

— A Commentary on Ancient Jewish Philosopher Philo Judaeus' Thought

The Historical Content and Influence of Early Judaic Mysticism

The Ancient Jewish Nation's Religious Trend of Restoring Homeland

The Historical Role of the Judeo-Arabic Language in the Middle Ages

Christian Architectural Aesthetics and Early Hebrew Civilization

A Tentative Research into the European Jewish Commercial Activities in the Middle Ages

The Holocaust Survivors in Shanghai

— Notes on Jewish Refugees in Shanghai during World War II

Kibbutz, An Utopia in Real Life

English Abstracts

About the Authors (Chinese and English)

Postscript

Price of Book \$4.80 (special just-published price); Cost of postage via sea mail \$5.20; Cost of postage via air mail \$10.20

Orders should be placed with:

Mr. Yu Weidong, Center of Israel and Jewish Studies, 17 Yong Fu Road, Shanghai 200031, P.R. China

Jin Yingzhong
Gong FanzhenChen Chaonan
Zhang HeshengShi Yanping
Ni Huaqiang &
Mu TaoPan Guang &
Yu JianhuaLu Peiyong
Ma Delin
Ji Huiqun
Pan Guang

Xu Xin

RELATIONS BETWEEN ISRAEL & ASIAN & AFRICAN STATES:
A GUIDE TO SELECTED DOCUMENTATION

Edited by Dr. Shimon Avimor, Jerusalem 1991

The sixth and latest addition to the Truman Institute's documentation guide series is introduced by Yaacov Shimon, a leading expert on India. In addition, this 407-page volume contains over 300 documents, a chronology of Israel-Indian relations, a selected bibliography, a list of heads of the consulate in Bombay and an index of names.

The guide illuminates:

- The problematic relations of Israel with one of the most important Asian powers—India, leader of the non-aligned countries.
- The cultural and political relations between the organized Jewish population of Mandatory Palestine and the pre-state government in India.
- The leading role of India in the United Nations Special Commission on Palestine (UNSCOP) in 1947, as head of the group of member states who opposed partition and the creation of two states.
- The efforts exerted by Israel before obtaining recognition by India and its failure to establish diplomatic relations.
- The ambiguous attitude of the Indian leadership towards Israel with particular reference to Nehru.

Price: Israel - 40 NIS incl. postage

Other Countries - \$30 (seamail)

Also available:

— Guidebook	#1: Israel-Ethiopia	} \$8.00/15 NIS
"	#2: Israel-Cambodia	
"	#3: Conventions, Treaties and Agreements	
"	#4: Israel-Ghana	
"	#5: Israel-Burma	
"	#6: Israel-India	
		— \$30.00/40 NIS

All available from: The Truman Institute, The Hebrew University of Jerusalem, Mr. Scopus 91985 Israel.

4. A bibliography of publications dealing with the Chinese Jews, which is to say, primarily those in Kaifeng, has been compiled by Michael Pollak. This bibliography, of some 180 pages, is a continuation of the earlier bibliographies by Rudolf Loewenthal, republished jointly by the Hebrew Union College Press and the Sino-Judaic Institute in 1988 under the title The Sino-Judaic Bibliographies of Rudolf Loewenthal. This new work has the title The Jews of Dynastic China: A Critical Bibliography. After a combined index is prepared, this volume too will be jointly published with the HUC.

5. We have initiated the process of funding a study tour in Israel for a leading Chinese expert in the field of International affairs. Since negotiations are still underway, we are not yet at liberty to mention names. This is funded by a donation made to the Sino-Judaic Institute.

6. We have made available funds to enable a Chinese scholar to attend a symposium to be held at Harvard in August on "China and the Jewish Diaspora: A Comparative Historical Perspective on Acculturation, Economic Activity, Assimilation, and Anti-Semitism."

7. As a part of a series of reprints of material pertaining to the Jewish experience in China, a portion of a Hannuka text from Kaifeng was reprinted and sent to the members of the Institute.

8. Many letters of enquiry were fielded, including those requesting information for books and dissertations being written, and from descendants of Jewish refugees who had passed through Shanghai or Harbin, and who were now seeking out their roots.

9. The recent establishment of diplomatic relations between Israel and China has stimulated much interest in China concerning things Judaic, and the Sino-Judaic Institute is meeting that challenge in offering facilitative assistance to Chinese scholars. We also meet and assist Chinese visitors who are involved in some way with Jewish studies in China. This includes arranging for lectures, providing transportation, and meeting to discuss matters of common concern.

10. Last, but not least, the newsletter Points East makes a valuable contri-

bution in providing a source of information on all aspects of interest to Jews concerning China. The newsletter, which appears three times a year, is distributed to all members, including a number in China, and is on file in a number of libraries, both in this country and in Israel.

A QUESTION OF ACCESS

November 21, 1991

Mr. Zhang Tabin
14 Ying Bin Road
Foreign Affairs Office of Kaifeng
Kaifeng, China
Dear Mr. Zhang:

It was indeed very serendipitous to meet you at the station. Kaifeng is one of my favorite cities in China, and it is always a pleasure to be there. I am impressed with all the new developments there which increase the interest of tourists, such things as Song Street, the Pagoda, the exhibits at Long Ting, and the old favorites, such as Tieta. The list can be extended.

As for the descendants of the Jews there, you may know that I am the president of an organization called the Sino-Judaic Institute, which is dedicated to the study of the history of the Jews in China. So I am doubly interested in Kaifeng. It is, however, rather unfortunate that when Jews come to Kaifeng as tourists that there is so little to see related to that Jewish history. The stelae, as you say, are on exhibit at the handsome new museum, but that room is kept locked, and I was told that unless advance notice is given, it is not possible to see the exhibit. Therefore, on my last trip, I started trying to call Kaifeng from Beijing, Xi'an and Luoyang, and could not get through to the CITS office. Finally, I left a message for Liu Wenging at the Dongjing Hotel to ask him to inform the museum that we wanted to see the stelae. Luckily, Prof. Xu Boyong was very cooperative and showed our group around the museum. It would have been a great disappointment to have missed it. I worry that other groups will not be so fortunate. Why is it necessary to keep the exhibit locked with such an iron door and to have to make advance notice? Secondly, years ago we suggested that a plaque be installed on Jiaojing Hutong to mark the location of

the synagogue (now the hospital) and the site of the Jewish community. I understand that at the time this was felt to be politically sensitive (because of the Arabs) but now that there is an Israeli liaison office in Beijing and relations between Israel and China have improved so much, surely this matter can be given some thought. Most importantly, Jews from the United States are not Israelis, and it is too bad that the history of Jews in China is confused with the Israeli-Arab problem . . .

Sincerely yours, Albert Dien

THE SITE OF THE KAIFENG
SYNAGOGUE

by Leo Gabow

The Reverend W.A.P. Martin, an American Christian Missionary, visited Kaifeng in 1866. He discovered that the Synagogue and its adjacent buildings had completely disappeared.

In March, 1910, the Anglican Church of Canada began its missionary work in Kaifeng, and Bishop William White was appointed head of the Mission. From the outset, Bishop White wanted to purchase the site of the Synagogue, so, as he put it, he could continue to spread the word of Jehovah in the same place the Jews had done for centuries.

At first the Jews refused to sell the land, but due to extreme poverty, they finally agreed. The sale of the Synagogue to Bishop White and the Anglican Church of Canada was effected in 1914, and Bishop White built a YMCA playground on the site of the Synagogue. In 1954, China confiscated the property and a hospital was built on the site.

For some years this writer has been attempting to secure a copy of the Deed of Transfer covering the sale of the Synagogue site to Bishop White. It seems logical that a copy of this Deed would have been sent to the Anglican Church headquarters in Toronto, Canada, or at least a letter indicating that a legal transfer of property had been effected. Clearly such a

document would have established the Church's ownership of the Synagogue site.

What we do know about this transfer of property, comes from Bishop White himself. In his book, Chinese Jews, Part 3, page 155, Paragon Book Reprint Edition, Bishop White wrote, "The new Deed conveying the land to the Mission contains the names of the head of each of the (Jewish) clans." And in his article in the Church Missionary Review of June 1921, he wrote, "About the same time, early in 1914, the Jews themselves broached the matter of the sale of the Synagogue site to the Mission, and this was readily effected, since they were willing to transfer the property for a comparatively nominal sum."

It would be of some historical value to obtain a copy of this Deed of Transfer for a number of reasons, one being that we would know for certain the names of those Jewish leaders of the Jewish Community in Kaifeng, who effected the sale of the Synagogue site.

To this end, I addressed a letter of inquiry to the Anglican Church of Canada in Toronto and received the following reply from its Archivist. "... I have been unable to find the Deed of the Kaifeng Synagogue (site) to Bishop White's Mission in the papers we have here. The only other suggestion I can make is to write to the Royal Ontario Museum and the University of Toronto Thomas Fisher Rare Books Library who also hold Bishop White's papers."

The University of Toronto Thomas Fisher Library responded as follows: "Unfortunately we have not got the Deed of Transfer of the site of the Kaifeng Synagogue. I am sending a copy of your inquiry to ... the Anglican Church Archivist where there is another collection of Bishop White material." The letter ended with this curious remark. "I am almost certain that those archives will not be able to turn up the document, however."

The Royal Ontario Museum, Far Eastern Department replied, "Your letter was passed on to this department, as we have the Jewish material in our collection. I am afraid to tell you that we do not have a copy of the Deed

of Transfer."

It seemed most peculiar to me that Canada would not have a copy of the Deed in question, as documented ownership of property is not treated cavalierly, even by religious institutions.

I then turned my attention to Kaifeng, hoping that I could find someone who would make a search in Kaifeng or Cheng-Chou for either the original or a copy of the Deed of Transfer, on the assumption, of course, that these records were not destroyed in either the Communist or Cultural Revolutions. My contacts in China, however, either did not have the time, or were hesitant to get involved, or were uninterested in making the necessary search.

I finally addressed a letter to Professor Zhao Xiangru in Beijing. Prof. Zhao is a descendent of the Kaifeng Zhao family and is himself a committed Jew. In his letter of 7-12-89, Prof. Zhao replied, "The original Deed of the site had already been lost at the end of the Ming Dynasty, and a replacement Deed was made out early in the K'ang-Hsi period. The new Deed made out by White was signed by several of the Jews. This Deed has to this day never been recognized by the Chinese Government. After the founding of New China, the People's Government of Kaifeng confiscated the site in question in 1954 and built the Kaifeng Municipal Public Clinic."

Prof. Zhao continued, "In Chairman Leo Gabow's letter he said that the Canadian Museum was unable to uncover records or copies of the transfer of the Kaifeng Jewish Synagogue. The sale of the old site of the Synagogue to the Canadian Mission in early 1914 by Chao Yun-chung and the others was carried out in secret. It never at any point had any legal effect. And so, during my visit to Kaifeng this time, I pursued all sorts of avenues in Kaifeng and Cheng-Chow but was also unable to uncover any record or copy of the transfer."

In another part of Prof. Zhao's letter, he wrote, "In December, 1912, as mentioned in White's Chinese Jews, and the sale in 1914 of the ancient site of the Kaifeng Synagogue by the Kaifeng Jews, Ai Hung-kao (or Hao), Chao Yun-chung, Chin Jang-chang,

Kao Chan-kwei, Shih Yung-yuan, Li Hai-ch'en and others. Bishop White and the Canadian Mission surreptitiously carried out an extremely dishonorable deal with Chao Yun-chung and the others under conditions of illegality and secrecy. Therefore to this day, the Chinese Government and the Chinese Jews believe that this was in violation of Chinese law and contrary to reason."

In still another letter, Prof. Zhao claims that Chao Yun-chung was not a Jew, but a Buddhist.

I then directed the same inquiry to Professor Gong Fang-zhen in Shanghai. Prof. Gong is the Director of the Office of Religious Research, Institute of Religious Studies, Chinese Academy of Social Sciences. Prof. Gong replied with a number of quotes from the local papers during that period, and I offer these quotes. Unfortunately, I did not receive the names of these papers.

"Now Chao clan and Ai clan privately sell the Synagogue old site and two stelae to a Westerner. They got one thousand more dollars. This Westerner takes two stelae out of the city by the Kaifeng-Luoyang train." October 20, 1912.

"Bishop White of the Anglican Church of Canada pay six hundred more dollars to buy the Synagogue old site in order to erect a hospital ... We must notice carefully." March 6, 1913.

"It was confirmed that Chao Yun-chung not only sold stelae, but also offered the Synagogue site as a mortgage to borrow the money from Bishop White. They signed a contract. White gave 1300 silver dollars. This money was divided among Chao, Kao, Ai, Li, Shih, Chin, six clans." March 17, 1913.

Prof. Gong then offered the following in his own words. "This news aroused an overwhelming protest. At last, White consulted with the local authorities. Both agreed that two stelae were to be placed in the Anglican Church and must not be taken out from this city. As we know the hospital was not erected. Chao Yun-chung was certainly arrested."

Conclusion? There may very well not be in existence a Deed of Transfer of the Synagogue site, and the descendents of the Chinese Jews may very well have a claim to the site of the ancient Synagogue, depending, of course, on the nature of Chinese Law.

wide symposium on Israeli Studies. More than sixty scholars from the various parts of China attended it.

December-New Year: The world's first glatt kosher tour, led by Fredric M. Kaplan, travelled in Shanghai (see Points East, Vol. 6, No. 2).

Professor J. Rosenbloom from Washington University in St. Louis held an academic discussion on Judaic Studies with Shanghai scholars from Jewish History Research Center of Shanghai (JHRCS) and Shanghai Judaic Studies Association (SJSA).

The year of 1991:

January: Ms. K. Shopsowitz and Professor A. Lhotsky visited Shanghai. They came from Center for Refugee Studies at York University in Toronto. In Shanghai, they had an interview with Professor Pan Guang and worked on a documentary video project "Jewish Refugees in Shanghai during War Time".

The Middle East Specialist Delegation from the U.S. visited Shanghai (see Points East, Vol. 6, No. 2).

Professor H. Levine, Director of the Center for Judaic Studies at Boston University, visited CIJS and met Shanghai Judaic Studies scholars.

February: A symposium on Chinese Jews and Zionism was held by the JHRCS.

SJSA convened the second symposium on Jewish history and culture in Shanghai.

March: Professor M. Oksenberg, a famous specialist on Chinese Studies at University of Michigan, visited P&D.

April: Ms. Jan Berris, Vice-president of National Committee on US-China Relations, visited P&D.

May: The Israel Association of Periodical Press delegation visited P&D and met some scholars of CIJS.

A Jewish travel group from Chicago, led by Rabbi M. Brief, made a trip to Shanghai.

May/June: Ms. Chiara Betta from the University Ca'foscari of Venice and Ms. Maisie Meyer from London School of Economics came to Shanghai and collected research materials for their dissertations. They interviewed Professor Pan Guang, Professor Gong Fangzhen, Professor Xu Buzhen and Mr. Shen Ji.

June: A Jewish travel group from Savannah, Georgia, led by Rabbi Arnie

Belzer, visited Shanghai. The travelers met scholars from JHRCS and SISA.

June/July: Professor Ben-Ami Shillony and his wife made a long trip to China at the invitation of P&D. He is president of Harry S. Truman Research Institute at Hebrew University. In China, the couple toured Shanghai, Nanjing, Peking, Xian and Guilin.

July: Led by Rabbi Marvin Tokayer, a travel group of 30 American Jews including the chairman of JDC visited Shanghai and met local scholars. Mr. Ted Plafker, a correspondent of South China Morning Post and Jerusalem Post, also attended the meeting.

Professor Tzvee Zahavy, Director of Center for Jewish Studies at University of Minnesota, visited Shanghai and talked with local scholars on areas of mutual interest.

August: The former mayor of San Francisco, Ms. Diane Feinstein, visited Shanghai. She remains active in promoting studies on Jewish communities in Shanghai.

CIJS held a symposium on the Middle East peace process, which was attended by several dozen of scholars.

September: "Judaic and Israeli Studies 1990" - edited by Professor Pan Guang and Mr. Jin Yinzhong is published in Shanghai. It is the first book written by Chinese scholars in which authors advance their new and original views on various subjects of Judaic and Israeli Studies.

October: CIJS Delegation visits Israel.

November/December: Simon Wiesenthal Center and P&D plan to cooperate to hold the first Holocaust exhibition in Shanghai.

December: Professor Pan Guang goes to the States to lecture. He and some other Chinese scholars will also attend the conference on "China and the Jews" at Harvard University next August.

SINO-JUDAIC INSTITUTE APPEALS FOR \$\$\$

The Sino-Judaic Institute continues to appeal to its members for funds to support the various initiatives in which it is engaged. These include:

1. A contribution to the project of Prof. Xu Xin, of Nanjing University, to compile a Chinese encyclopedia of Judaica, to provide in Chinese the first systematic and comprehensive source of information on a whole range of topics within the field of Judaica. The names of those who contribute over \$500 will have their names listed in the introduction and will receive a copy of the book.

2. Publication of The Jews of Dynastic China: A Critical Bibliography, being compiled by Michael Pollak, which is in the final stages of editing. At present it is 180 pages in length, with over 300 main entries and numerous sub-entries. This is an update of The Sino-Judaic Bibliographies of Rudolf Loewenthal, previously published by the Sino-Judaic Institute in cooperation with the Hebrew Union College, Cincinnati. The full and judicious comments by Mr. Pollak will make this new volume a valuable contribution to the study of the history of the Jews in China. It is estimated that it will require \$6000 to see this through to publication. The names of contributors will be listed in the front of the book.

3. Israel-China Exchange Program, to fund a program for sending Chinese scholars to Israel for a period of study. This program, which has the logistical support of the Hebrew University of Jerusalem, is particularly important now that diplomatic relations exist between China and Israel. The estimated cost of the project in Israel for each participant is \$10,000 for a period of six months, including travel costs.

The final stone, erected in 1679, is entitled, "Record Relating the Past of the Ancestral Hall; A Preface concerning the Zhao Family Arch of the Qingzhensi and Origin of the Founding (of the Synagogue)." The stele is 212 cm tall, 75 cm wide and 18 cm thick. It has 24 lines of 60 characters. These three stelae were moved from their original location in 1912 to the side of the door of the Trinity Chapel of the Anglican Church. In June, 1966, at the start of the Cultural Revolution, they were moved to the Kaifeng City Museum. The writing on these stones is in the regular style, but because of natural erosion and damage by men, the surfaces of the stelae at present are heavily flaked and much of the text is illegible.

These Jewish stelae are important historical materials for the study of the ancient Jews of China. In reference to the ancient Chinese Jews, there are direct and indirect references in the literature, both Chinese and foreign, but what the stelae record of the situation of the Jews is the most concentrated, detailed, and reliable. From what they record, probably in the Northern Song period a branch of the Jews, of some seventy surnames, came to China from what is called "Tianzhu" (referring either to modern India or a country to its west) and presented as tribute to the Song western cloth. With imperial permission, they settled within the city of Kaifeng. In 1163, the first year of the Longxing reign of Emperor Xiaozong of the Song (the third year of the Dading reign of the Jin), they formally built their own place of worship at Earth Street, in Kaifeng; it was called the Qingzhensi (Purity Temple) or Daojingsi (Scripture Temple). The structure of the synagogue was completely based on the traditional Chinese temples. Within the temple there were no idols or images; what was important was the placement of the venerated "scriptures" (also called zhengjing [=Torah] or Old Testament). They called their own religion the Yisileye religion, that is, the modern Israelite religion. For a very long time the Kaifeng Jews lived around the synagogue and carried out very strictly an endogamous marriage

system, especially that women not marry outside the group. They observed the Jewish religious rules, upholding prayers at morning, noon and evening, followed the observance of the Sabbath, and circumcision of the males. They did not revere idols, did not eat pork, and outsiders confused them with the Moslems. However, when Jews slaughtered cattle or sheep, they had to remove the leg sinews, which according to their tradition was to commemorate the fight between their ancestor, Jacob, and an angel, during which he injured a sinew in this thigh. Therefore this religion was also commonly called the "Plucking the Sinews" religion. In addition, when Jews prayed, the men wore a blue cap, whereas the Moslems wore white ones. For this reason they were also called the Blue-capped Moslems.

China is a heterogenous country and the rulers over the ages had a lenient and flexible attitude toward the Jews of Kaifeng. After they settled in Kaifeng, they were treated harmoniously and as equals by the people around them, and never were oppressed for religious or racial reasons. Under the influence of the Chinese traditional culture, in order to maintain the independent development and existence of their people, the Kaifeng Jews, consciously or not, caused their customs and religious beliefs to accord with those of the Chinese culture. They took on Chinese surnames and wore Chinese clothes, studied the language, revered Confucius and honored their ancestors, paid their respects to the emperor, and used the Confucian classics to expound the tenets of their religion. Quite a few also participated in the state examinations and served in the local administrations. There was a Jewish physician named An-san who even became involved in the struggles within the royal family of the Ming, and because he reported the irregular behavior of the Prince of Zhou, stationed in Kaifeng, he received rewards from the Yongle Emperor, and was awarded the name of Zhao Cheng, with his official rank reaching third grade. In every field the Kaifeng Jews displayed their talents and knowledge, and produced many

scholars, civil and military officials, farmers, merchants, and so forth.

Coming to the latter half of the Qing dynasty, with the decline of the Chinese feudal society, the Kaifeng Jews began to suffer a political and economic decline. For many reasons, as the Jewish religion, on which the Kaifeng Jews relied for maintaining their spiritual bonds, declined, this process hastened the assimilation of the Jewish people with the Moslems and Han people who surrounded them.

REPORT FROM SHANGHAI: THE LATEST MAJOR EVENTS IN JEWISH & ISRAELI STUDIES

by Yu Weidong

In recent years, Shanghai has become the most active center of Jewish and Israeli Studies in China and it is worthwhile to introduce the latest development of Jewish and Israeli Studies in Shanghai to *Points East's* readers.

The year of 1990:

October: Professor Moshe Ma'oz, an expert on Middle East Studies at Hebrew University (Jerusalem), visited Shanghai for discussions with local scholars from Center of Israeli and Judaic Studies (CIJS) of the Chinese Institute for Peace and Development Studies (P&D), Shanghai Academy of Social Sciences (SASS), Fudan University (FU) and Shanghai Institute of International Studies (SIIS).

November: The delegation of Israel-Asian Chamber of Commerce made a business visit to Shanghai.

Professor Oded Abramsky and his wife visited CIJS after attending an international symposium in Peking. He is head of Department of Neurology of Hebrew University Hadassah Medical School. It is worth mentioning that Mrs. Abramsky was born in Shanghai during the Second World War, so she felt very excited about returning to the "home city".

December: Mr. J. Zimman, Director for China Liaison of the Jewish Historical Society of Hong Kong, visited CIJS.

CIJS convened the first nation-

Contributions to the Xu Xin Encyclopedia Project

Dr. Wendy Abraham	Phyllis Horal	Nigel Thomas
Rabbi Arnold M. Belzer	Prof. Andrew Plaks	Rabbi Marvin Tokayer
Prof. Albert E. Dien	Arthur H. Rosen	Prof. Yuan-Li Wu
Norman Fishman	Rabbi Joshua Stampfer	

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ISRAEL'S MAN BEHIND THE MOVE

(continued from page 1)

For Merhav, that did not mean Israeli passivity. At a news conference shortly after opening the consulate, he said "there is no way that these two people who have the longest history in the world will not find a way to meet and cooperate. It is a historic process. We have no tradition of conflict and the table between us is clean."

The new consul-general sought to nudge the historic process along by sending press releases to the Hong Kong bureaus of Chinese newspapers and items about Israel began to appear with more frequency in Beijing. He sent into China a video describing Israel's technological accomplishments, with a voice-over in Mandarin.

He also set about establishing contacts with China's unofficial representatives in Hong Kong, such as the head of a news agency who held the rank of district governor ("a Chinese solution").

In 1987, the Chinese decided to permit entry of tourists on Israeli passports providing they traveled in groups.

(Israeli academics had been permitted entry individually since 1982.) An increasing flow of Israeli academics was passing through Hong Kong to and from China, and Merhav made a point of meeting with them to ask what they thought the Chinese might want of Israel.

Merhav concluded that the most effective way to undertake the long trek into China would be under an academic umbrella. In 1988, just prior to completing his tour, he let it be known to his Chinese contacts that he would like to visit their country. He was told that he would be permitted entry on his Israeli passport - unofficially, of course - as a tourist group of one! A Chinese solution . . .

He armed himself with telephone numbers of key persons in Beijing dealing with foreign academic contacts. The Chinese, said Merhav, had been highly impressed by the Israeli academics who had visited there. One of the Chinese officials with whom he informally met invited him to a second meeting two days later with a group of colleagues in a restaurant.

Merhav showed them a fax from the Israel Academy of Sciences authorizing him to negotiate on its behalf the establishment of permanent links

with China. "They said, "We hear with interest what you have to say. Let the academy send a delegation and we will see how it might be possible to pursue contacts in an orderly way." "The first seed had been sown," said Merhav.

He returned to Israel to be named director-general of the Foreign Ministry. It was in this capacity that he saw off the official academy delegation to China in May 1989. The delegation was accompanied by a young Foreign Ministry woman who spoke Chinese. The events shortly afterwards in Tiananmen Square froze developments for awhile; but in April 1990 the Academy of Sciences formally opened its liaison office in Beijing.

It was headed by Prof. Yosef Shalhevet of the Volcani Institute, a prominent agronomist. Its purpose was to process mutual visits of academics, student exchanges and scholarships as well as to serve as a channel for contacts between institutions of higher learning in the two countries. "It was clear to all that this was the nucleus of a permanent representation," Merhav said.

In October 1990, Merhav met with the Chinese ambassador to the UN and noted that Israel was about to enter into a peace process. "I think Prof. Shalhevet needs an advisor to help on questions not connected with agriculture," he said. The Chinese diplomat smiled.

Shortly afterwards, permission was granted for a political adviser to join the academy office. Merhav chose for the job Ze'ev Sufott who had just concluded a tour as ambassador to The Hague. Sufott had studied Chinese more than three decades before. He was seconded to the Academy of Sciences for the posting.

Since then, a deputy director-general of the Chinese foreign ministry has visited Israel and a Chinese Tourism Office has been established in Tel Aviv. Several groups of Chinese experts on the Middle East have visited Israel in recent months to make recommendations about the development of relations with Israel to the complex decision-making hierarchy in Beijing.

INDIA DECIDES ON FULL TIES

(continued from page 1)

Until now, India linked relations to a solution of the Arab-Israeli conflict and Israel's withdrawal from occupied territory, but speaking to reporters, Dixit said the decision to upgrade relations was unrelated to the Middle East peace conference.

India recognized Israel and allowed a consulate to open in 1951, but its officials were instructed to have no contacts with Israeli diplomats, and publicly owned Indian companies were barred from doing business with Israel.

Israel's best-known expert on Indian affairs, Prof. Ya'acov Shimoni, former deputy director-general of the Foreign Ministry, told the Post that with the collapse of the Soviet Union, India felt compelled to turn more towards the West in general and the US in particular. Shimoni explained the founding fathers of independent India lacked any understanding of Zionism.

"Indian politicians did not see Jews and did not know Jews. They felt that nationhood based on religious origins was a destructive and inadmissible paradox, especially after their own traumatic partition and the emergence of Moslem Pakistan in 1947. As the years went by and India sought allies in the non-aligned world, the Arabs were a natural choice.

"India's decision not to have full relations with Israel in the past also reflected its fear that its own considerable Moslem minority would fiercely oppose the move."

FACING EAST AND WEST

(continued from page 1)

when the two countries would go public with diplomatic ties. The long march on which we are now embarking promises to be intriguing and rewarding for both sides.

India was a different case. The anti-Israel policy first introduced by prime minister Jawaharlal Nehru in the 1950s was pursued by his daughter Indira Gandhi and his grandson

Rajiv. They were deeply convinced that they stood only to lose on the internal and external fronts if they dared improve relations with Israel.

But once the old rivalry, Soviet Union-India vs. China-Pakistan, became null and void, the Gulf War enabled a slow striving toward peace to begin in West Asia. And once China and Israel exchanged ambassadors, India saw no choice but to jump on the bandwagon and its longstanding arm's-length policy toward Israel was erased overnight.

What can Israel realistically expect now from these two major breakthroughs?

- The most important result in the long run might be the psychological impact on the Arabs. Israel is no longer regarded as a pariah by two governments representing 2 billion people, over 40 percent of the globe's inhabitants — an assumption that Arab governments comfortably relied on for over four decades.

- China and India will be parties to a very protracted process of negotiations over continental and regional arms control in Asia. It is far better for Israel to have both countries taking part, to have direct channels to decision-makers in Beijing and New Delhi, rather than have them as possible opposing players. India, which has reason to be apprehensive about the new configuration of Islamic forces with nuclear potential, can only expect to benefit from joining the club.

- There are certainly no new Eldorados, but there is great economic potential, which, slowly cultivated, could yield a few hundred million dollars from joint ventures over the next decade. In the words of Hong Kong's veteran Jewish tycoon Lord Laurence Kadoorie: "Plant the tree together and enjoy the fruit together." Careful weighing of the economic potential for China and India in Israel's free-trade agreements with the EC and with the United States may also yield results: the joint development and manufacture of items to be exported as Israeli products.

- In science and culture, the potential is immense, as civilizations meet and exchange experience and expertise. One is almost tempted to say *Shehehyanu* — the traditional blessing of thanksgiving.

TOKYO TALMUD

by Sara M. Averick
excerpted from The Jerusalem Report,
22 August 1991

Jack Halpern is translating the Talmud into Japanese.

The story of the Tokyo Talmud began last summer, when the head of a Japanese jewelry firm, Mr. Kimura, approached Japan's only rabbi, Moshe Silberschein. The rabbi put Kimura in touch with Halpern, who had just completed a Kanji (Chinese characters in Japanese)-English dictionary.

In December 1990, Halpern began assembling a team of translators and computer specialists, creating the first-ever trilingual (Hebrew/Aramaic-English-Japanese) computer database and assembling an extensive library.

Halpern was born in Germany in 1946 to Holocaust survivors. He studied in yeshivahs in Brooklyn and Brazil, and lived in Israel. He and his Israeli-born wife moved to Japan in 1973 to study Japanese.

He has subsequently published 13 books in Japanese, including two on Jewish humor; another is on "The Jewish Mind and the Japanese Mind." He gives an average of eight lectures a month to Japanese audiences, discussing Jewish history and the Talmud, and gets letters requesting copies of the Talmud in Japanese.

His Kanji-English dictionary, completed in August 1990, was 16 years in the making. He expects the Talmud project to take at least 15 years. "That's an optimistic estimate," he says.

Halpern's love affair with Japanese began in 1968, when he met a group of Japanese volunteers on a kibbutz. He became obsessed with the language. When the group left, he sought out Japanese volunteers on other kibbutzim. "It became a narcotic for me," he says — and he has been addicted since then.

AN INTERVIEW WITH KAZUO KIMURA

by Jessica Rutman & Akwi Seo
excerpted from Look Japan, August 1991

Most Japanese people know very

little about the Jews and much less about the Talmud. So when Look Japan heard that the president of Miki Co., Kazuo Kimura, was sponsoring a translation of the work into Japanese, we asked him to explain.

Q. What interested you in this project?

A. About 30% of the people I trade diamonds with are Jewish. On my first business trip to Israel, after it became a state in 1948, I fell in love with the country. I was excited by the enthusiasm that the Jews brought to the task of building the nation and by their rapid progress. Despite the fighting going on along the Jordanian and Syrian borders, the people I met there were surprisingly optimistic.

I was fascinated by how the Jewish people preserve their history, and through it, their sense of national identity. I am a Buddhist, but I have long kept copies of both the Jewish and Christian Bibles on my desk. I dip into them whenever I have a free moment, when I'm in a bad mood or feeling lost.

But soon after my visit to Israel, I realized that reading their Bible was not enough to understand the Jewish people. Someone told me about the Talmud, the collection of rabbinical commentaries on the Jewish Bible. I started asking every Jew I met about it. The more I heard, the more I realized how little I understood about Judaism. So I decided to sponsor a translation into Japanese . . .

But the Talmud has even more practical advice than the doctrines of Confucius. Although studying the Talmud is very time-consuming and does not produce financial profit, I think that the Japanese people will find it worth studying. The translation is my gift to them.

I hope I can help the Japanese understand not only the Jews but also an important branch of Western thought. Because it is based on the Jewish Bible, which is sacred to Moslems and Christians, the Talmud may lead students to a deeper understanding of these other faiths as well.

Q. How much will the project cost, and who is involved?

A. My estimate is over ¥2 billion (\$14 million). Jack Halpern is the chief translator, and Professors Tomō Ishida of the University of Tsukuba and Hiroshi

a translation of the Talmud does not mean I support Israel's every move. The Israelis have made mistakes, just like everyone else. Human failures are what necessitate the rules defined by religions.

THE KAIFENG JEWISH STELAE AND THE JEWS

by Kai Sheng

reprinted from Wenwubao 11 Aug. 1991
(Wenwubao is a newspaper for archaeologists and museum people, and this article is interesting in that the stelae and community are being placed officially in the archaeological record, ed.)

The Jews are a rather well-known people and they have had an important influence in world history. From the first century on they left their native land and scattered to many countries. Among these one branch, despite the distance, came to China and lived as a community in Kaifeng for 700 years. The Ming and Qing stelae preserved in Kaifeng are precious relics which reflect this piece of history, and are also the only surviving inscriptions in China of the ancient Jews.

From the 17th century until today, four Jewish stelae have been found, and, of these, the whereabouts of that dated 1663 is not known. Rubbings of this stele are preserved in the Vatican in Rome and in the Xujiahui (Catholic) Library. The other three stelae are in the Kaifeng City Museum. One of these was erected in 1489, the second year of the Hongzhi reign of the Ming dynasty, and is entitled "Record of the Reconstruction of the Qingzhensi." This stone is 153 cm tall, 83 cm wide and 5 cm thick. The inscription consists of 36 lines: the full lines have 56 characters. The second was erected in 1512, the seventh year of the Zhengde reign of the Ming, and is entitled "Record of the Temple which Respects and Venerates the Scriptures." This is 153 cm in height, 80 cm wide and 8.5 cm thick. It has 28 lines and 44 characters to the line. These two stelae have semicircular tops and are roughly of the same size; at some unknown time in the past the two were joined together back to back.

Ichikawa of the University of Tokyo are editorial advisors. Four others are involved from our publishing division, LIVE. My job is to decide how to spend the money, see the project through to completion and educate Japanese society about the Talmud.

Yes, it is a large sum, but my jewelry business is Japan's biggest, so the money doesn't faze me. Once the translation is finished, I plan to donate it to university libraries where it can be studied by teachers and scholars. Even if just one person reads it, I think we will have made a significant contribution to the world.

Q. Japanese Foreign Minister Taro Nakayama visited Israel in May to initiate regular diplomatic exchanges between the two countries. Could you comment on the evident warming of Japanese-Israeli relations?

A. This attempt to improve relations with Israel was not voluntary. Rather, it was a result of Japanese political relations with the U.S. Israel is so small you could step on it without noticing; it relies heavily on the U.S. for economic and political support. The visit was not an expression of any ideology the Japanese people might possess.

U.S. foreign policy, unlike Japan's, is based on more than national interests. It is supported by the Western sense of justice. Some countries can reconcile their own interests with this, some can't. Japan may be economically strong, but it lacks the ideological direction required for world leadership. If Japan wants to be a leader, it has to stop considering national interests alone. Japan has to take a good hard look at the world and start contributing to the maintenance of international security.

Q. How do you feel about informal Japanese participation in the Arab boycott of Israel?

A. Some Japanese firms have obeyed the Arab boycott of Israel without question, but I think any executive who goes along with something so blindly should resign.

During the Gulf War, I was told not to make too much of a fuss about the Talmud project. Some were even afraid that my house might be bombed if I mentioned it. The threats infuriated me. Just because I sponsor