as he sees it, is that their culture was a source of capitalism and at the same time the seedbed for revolutionary thinkers such as Marx who were its enemies. In the end, Gu concludes, it is the fusion of a venerable tradition and extreme modernity that makes it a model for China. The author concludes with some trenchant remarks on the nature of Gu's thinking, positive and negative, and the possible role the "Jewish option" may have in the "modernization" debate among Chinese intellectuals.

Huang Lingyu, *Research on Judaism in China*, is a bibliographic essay that covers some of the same ground as that of Yang Haijun, mentioned earlier, the two should be used in conjunction since some items are not listed in both. There are also some discrepancies in the citations. The bibliography gives evidence of an impressive amount of Chinese scholarship, translation and publication devoted to Judaism in many fields.

Xu Xin's, *Some Thoughts on Our Policy toward the Jewish Religion — Including a Discussion of Our Policy toward the Kaifeng Jews*, is a document written by Xu Xin for submission to various Chinese governmental agencies to argue that Judaism be given the same official recognition now enjoyed by Buddhism, Daoism, Catholicism, Protestantism and Islam. This English translation, prepared by this reviewer, originally appeared in *Points East* 15.1 (March, 2000).

The volume concludes with a general index combined with glossary, unfortunately not complete. This collection of papers varies a great deal in interest and new contributions to our knowledge of the Jews in China. The section on Kaifeng has little that is new, and while some of the papers are a useful summary of what has already been published elsewhere, in general it would appear that the subject has been pretty much exhausted. On the more recent history of Jews in China, some of the papers do provide new information and new perspectives. The subject is one that continues to engage the interest of a wide range of researchers, and many interesting historical facets, as well as its significance in terms of survival of tradition and identity still remain to be explored, as evidenced in this valuable volume.

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NEWS LETTER

Points East

中國-猶太學院

Vol. 17 No. 2
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THE DESCENDANTS OF KAIFENG JEWS IN THE 20TH CENTURY

by Zhang Qianhong & Henry Mullish

1. Historical Review

The history of the Jews in ancient China is quite obscure. There was no specific reliable record regarding this issue in either Chinese or western historical materials before the 13th century. Arab sources give us the first evidence on this issue. Towards the end of the Tang dynasty (618-906), the Arab traveler Abu-Zaid Hasson contributed the first item of information about the existence of Jews in China. He mentioned that during Huang Chao's attack on Khanfu (Canton), 120,000 Muslims, Jews, Christians and Mazdaists (Persian Zoroastrians) who lived in this city were killed in 878 C. E.[1] Another Arab traveler Ibn-Wahab claimed to have visited the capital of China, Chang'an, in the late 9th century and was granted a lengthy audience by the emperor. He was greatly impressed by the emperor's intimate knowledge of the tenets of Judaism, Christianity and Islam. Some other Arabs also mentioned the trade route along the Silk Road taken by the Jewish merchants known as Radanities. Arabic sources indicated that most likely Chinese Jews originated in Persia, travelling primarily overland along the Silk Road with numerous Muslims to trade in the "Middle Kingdom"(China) as early as the late 8th or early 9th century C. E. Another possible route which Jews took to get to China is a southern route through the Indian Ocean and the South China Sea to Canton and other coastal cities.

During the Yuan dynasty (1279-1368), when a number of Middle Easterners and Southern Europeans returned with the conquering Mongol armies, more Jews arrived in China. By then, it is highly likely that many Chinese cities including Luoyang, Xian, Guangzhou, Hangzhou, Beijing, Nanjing and Ningxia hosted Jewish communities. However, it was only in Kaifeng, the capital of China during the North Song dynasty (960-1126), that the Jewish community left its records and had a consecutive history of about 800 years. Maybe it was the most active and important Jewish community in Chinese as well as in world Jewish history.

The history of the Kaifeng Jewish community can be traced back to the 10th or 11th century. We lack documents and literature about them and their life. We do know that they arrived during the Northern Song dynasty, bringing an entry tribute of western cloth. The Emperor said: "You have come to our Central Plain. Preserve your ancestral customs and settle in Bianliang (Kaifeng)." The Jewish merchants came to Kaifeng for several obvious reasons. First, during the Song Period, Kaifeng was a multifunction center of more than one million people. It was a commercial and cultural city, at the hub of an overland and river communi-

(continued on page 4)

TALES OF THE DEAD

by Bao Diwen
excerpted from the *City Weekend*, Shanghai April 11-24, 2002

The late Yachne Peliack's gravestone was impressive – a prominent Star of David at its head, three candles at its side, and the year of her death (1951) engraved on the stone in Hebrew script. Rayzel Abramowich's headstone was much older and less elaborate. Below the Hebrew inscription, her details were engraved in Russian indicating the country of her birth.

What the two graves of Jewish women had in common was that although photographs existed, nobody actually knew where the headstones were. Like a detective story waiting to unfold, the email, to which the photos were attached, said that the graves had been seen on sale in a small Shanghai antique shop. But in the 16 years since the Cultural Revolution, nobody knew what had become of the city's four Jewish cemeteries, or any of the Jewish graves. Until now, that is.

After Liberation in 1949, little was heard of Shanghai's Jews, and the community gradually drifted away, out of China. In the 1950's, Jewish graves were transferred to an international cemetery in a western suburb of the city, and buried alongside Christians and foreigners of other religions.

With the onset of the Cultural Revolution (1966-1976), gravestones were uprooted, some smashed and others removed entirely. The sites of the cemeteries became parking lots, parks, and a cement factory. Few of the elderly residents have any memories of what once stood there. Only four Jewish graves remained undisturbed – those of deceased luminaries: Sir Elly Kadoorie, his wife Lady Laura Kadoorie, Charles Aharon and Yosef Sasson – in the famous cemetery that also houses Soong Ching Ling, now the Soong Ching Ling Memorial Park.

Over recent years, however, there has been a steady stream of visitors to the city trying to locate the graves of their forefathers. Many ended up knocking at the door of Georgia Noy, a local Jewish history expert, who also conducts historical tours of the city. But with the destruction of the international cemeteries, and few accurate records of deaths among the foreign community prior to 1949, there was little help she could offer.

By the time Noy and I arrived at the antique shop where Peliack and Abramovich's headstones had been seen, the shop owner said that he had sold them a few days earlier to a Chinese buyer. Neither seller nor buyer had any idea what the inscription on the stone had meant, and he had no idea for what reason the buyer

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SJI MEMBERSHIP

Country	Total
United States	255
China	14
Israel	13
England	8
Australia	7
Hong Kong	7
Canada	5
Japan	3
Switzerland	2
Germany	1
Indonesia	1
Italy	1
South Africa	1
Taiwan	1
TOTAL:	**319**

FROM THE EDITOR

Time after time I am amazed that, in this tiny field of study of ours, we continue to be blessed with new materials: memoirs, conference proceedings, reviews of new books, articles, videos. What is particularly exciting, at least to me, is the diversity of our correspondents. Many are American, but then too we have Chinese, Israeli, German, and more.

Just in time for summer (or winter) reading, our latest issue features exciting news from Kaifeng and a host of memoirs of China in the days of the Second World War.

As always, your comments and thoughts are welcome.

With best regards,

Anson Laytner

In Memoriam

Oscar V. Armstrong
April 19, 1918 - March 8, 2002

by Rena Krasno

Several years ago, I met Oscar Armstrong in Washington D.C., where he invited me for lunch in a Chinese restaurant. It was indeed inspiring to meet an Old China Hand who was so well informed about China. Armstrong - who insisted that all Old China Hands simply call him Oscar - had served many years in the U.S. Foreign Service, mainly in Asia.

Old China Hands know Oscar as the initiator of the quarterly newsletter, *The China Connection*, which he issued single-handedly and distributed to its subscribers. Oscar explained to me that his interest in China remained deep, that he wanted to help Old China Hands maintain contacts with each other, with their memories and with the country where they had spent so many rewarding years.

Oscar's interest in China's politics, economy, history, art, never waned. He had lived in Xuzhau, in Canton and in Beijing from 1964-1966, he served as U.S. Consul in Hongkong. He had graduated the Shanghai American School in 1935, and always remained in touch with the school's alumni who were particularly dear to his heart.

A true gentleman, always loyal to the Chinese people, to whom he had become so attached, Oscar Armstrong will be sorely missed by all those whose lives he had touched.

Points East
Anson Laytner, Publisher
♦
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tioning that there were over thirty newspapers and magazines published by the refugees in German, Yiddish and Polish. He also gives information on the Zionist activities during those years before the end of WW II. Paul U. Unschuld, "Ärzte aus Deutschland und Ôsterreich in der Emigration in Shanghai zwischen 1934 und 1945," brings up a subject not heretofore discussed in any depth, the organization of health and medical care, and uses as his source the diaries, letters and writings of three doctors who were among the refugees. Taking up the story of another doctor, Gerd Kaminski, "Dr. Jakob Rosenfeld: Mensch und Mythos," provides a biography of Jakob Rosenfeld, an Austrian doctor whose life turned around after being imprisoned in concentration camps and fleeing to Shanghai in 1939. There he became acquainted with some Marxists and, through humanitarian concerns, rather than political, left Shanghai to offer his skills to the Communists' New Fourth Army. He also became acquainted with Liu Shaoqi and Chen Yi, coming to write their biographies as well as those of other Communist generals. He became a member of the party in 1942. After he returned to Austria in 1949 to see what remained of his family, he was unable to obtain permission to return to China; in 1951 he went to stay with a brother in Israel, and died there the next year. In 1992 in Junan, Shandong where he had served, a hospital was named after him and a statue erected, and in recent years biographies that glorify him and idealize his contributions to the struggle have come to be written, even to the point of inventing for him a wife that served alongside him. As Kaminski concludes, in much of this, the real man and his service is lost.

The next three pieces deal with more cultural themes. Chang Shoou-Huey, "China und Jiddisch: Jiddische Kultur in China, Chinesische Literatur auf Jiddisch," deals with the appearance of China in Yiddish literature and the translation of Yiddish literature into Chinese, and its reception both on the mainland and in Taiwan since 1949. As early as 1920 Zhou Zuoren translated a play by David Pinski, through the intermediary of an English version, and later, through Russian. Translations of Perez, Sholem Aleichem, Kobrin and Pinski have followed. Since 1949, Sholem Aleichem's works were appreciated because of what were perceived as anti-capitalistic statements and Perez because he spoke for the workers. Alexander Knapp, "The State of Research into Jewish Music in China," cites a sizeable literature on the music that the Jewish refugees brought to China. Francoise Kreissler, "Ein Journalist im Exil in Shanghai: Adolph J. Storfer and Die Gelbe Post," discusses the career of the publisher of a journal that focused on the art and culture of East Asia, without a political bias. Storfer had had a long journalistic career in Germany before arriving in Shanghai and had been prominent in the field of psychology, having edited an important journal in that field in Vienna. He managed with difficulty to produce a few numbers but, unfortunately, despite the excellence of the publication, it did not address the needs of the potential readership, faced as they were with a daily struggle to survive; they were understandably also primarily interested in information about the European war, which was not carried in the Gelben Post. Storfer managed to leave Shanghai in 1941 for Australia where he died a year later.

The final section of the volume is entitled "Europe, China and the Jewish Paradox" apparently a kind of catchall. Claudia von Collani, in her "Cabbala in China," discusses the attempt of the Figurist school, headed by the French Jesuit and mathematician Joachim Bouvet (1656-1730) to explain the cabbalistic content of such Daoist works as the Daodejing, convinced as they were that these works not only contained explicit hints to Christianity and could therefore be used for evangelization, but that they also had been revealed and thus could complement the Bible. This effort was cut short by the Holy Office in 1742, thus ending the effort to convince the Chinese that Christianity was not a foreign religion but a part of their own tradition.

Rita Widmaier, "Zur Frage der Juden in China in der Korrespondenz von G.W. Leibniz," writes that the news of the existence of the Jewish community in Kaifeng and the possibility that their version of the Old Testament was one uncorrupted by rabbinical intervention aroused great interest in Europe. That interest motivated Daniel Ernst Jablonski (1660-1741), to send a list of 59 questions concerning the Kaifeng community to Leibniz, asking him to forward these questions to the missionary Bouvet (see above). The questions, in their original Latin, are appended to the article.

Marian Galik, in "The Old Testament of the Bible in Modern Chinese Literary Criticism and Creative Literature," admittedly involves an interest in the Bible in modern Chinese literature that is devoted to its Christian rather than its Judaist legacy. The author reviews the works of Zhou Zuoren and Zhu Weizhi as they related to influences from the Old Testament, translations of the Book of Songs and other parts of the Bible, and pieces by Mao Dun and Qian Zhongshu that drew on themes from that source. Galik ends with a survey of several conferences that have been held on his topic in recent years.

Since the conference was held, the next author, Zhou Xun, "Youtai: A History of the Jew in Modern China," has published a book on the subject: *Chinese Perceptions of the Jews and Judaism: A History of the Youtai* (Richmond, Surrey: Curzon, 2000). It is an excellent study of the concept of the "Jew" in China and how that image has been adapted to the ideological changes in China itself. The book was reviewed by this writer in *Points East* 16.2 (July, 2000).

Joël Thoraval, *Chinese Intellectuals and The Jewish Paradox*, writes "The Jewish fact is a part of Chinese history, tenuous and marginal though it may be." This piece was reprinted from *China Perspectives* No. 11, May/June 1997. He makes the point that there is a fascination in China with world Jewry, and especially as it is evidenced in America, because of a perception that there are shared concerns. The author notes that there is now emerging some young Chinese intellectuals who are motivated by their dissatisfaction with their own culture to turn to a theoretical search for values that are transcendental and independent of context. The paper then focuses on one example of such an intellectual, Gu Xiaoming, who has made a study of Judaism and written a book in Chinese, *The Jews — A Deeply Paradoxical Culture* (Hangzhou, 1990), hence the title of this paper. For Gu, the paradox consists of the capacity of the Jews to survive through the ages despite the different societies in which they have lived, a fact that cannot be explained by economic, materialistic, or social causality. Gu also found that the Old Testament culture had a profound influence on modernity in the West, leading him to see the potential virtues of an absolutist ethic, in contrast to the relativism of Confucianism and Marxism as well. The paradox,