

- 14) Die folgenden Zahlen sind entnommen aus: Khushi M. Khan, "Internationale Migration und Entwicklung am Beispiel Pakistans", *Nord-Süd-Aktuell*, 2(1988)1, S.85-94, (87f.)
- 15) Ebd., S.87.
- 16) Zahlen entnommen aus ebd., S.89, Tabelle 3.
- 17) Vgl. *Bangladesh Observer*, 28.8.1990, S.7; vgl. auch Klaus Natorp, "Die Irak-Krise ist für Pakistan fast eine Katastrophe", *FAZ*, 24.12.1990, S.10.
- 18) Brief des indischen UN-Botschafters an den Sicherheitsrat. *United Nations*, S/22013, 19.12.1990, Appendix I.
- 19) Ebd.
- 20) Vgl. *Dawn Tuesday Review* (Karachi), 18.-24.12.1990, S.5.

Konferenzberichte

International Seminar on "China and the Maritime Silk Route" Quanzhou (Zayton), Fujian, February 1991

The seminar was part of a major program, organized by the Chinese central, the Fujian provincial, and Quanzhou local authorities on the occasion of the visit to Quanzhou by the vessel for the UNESCO-sponsored investigation of the ancient so-called *Maritime Silk Route*. The vessel of more than 10,000 tons, owned by the Arabic Sultanate of Oman, with an international group of scholars, journalists and cameramen - among them some Chinese - had started several months ago from Venice and called on various historical trading ports on the coasts of the Indian Ocean and of the South China Sea. As to the China coast, the vessel first called on Guangzhou (Canton). Besides the latter, Quanzhou from the 10th to the 16th centuries had been China's most important overseas port, known as Zayton - derived from Citongcheng, as Quanzhou was often called due to the many *Erythina Indica* planted around the town - from the reports of Marco Polo and other early travel records. It had large foreign communities of Arabic and Persian merchants who brought their own religions and cultural traditions with them, but gradually became sinicised.

The investigation ship arrived at Quanzhou on 14 February 1991, just the day before the traditional Chinese New Year, and was welcomed with great pomp. In addition to the numerous officials, modern and traditional music bands, school children nicely dressed up in red with drums and trumpets, traditional dragon and lion dancers, as well as a group of local Muslims with their white headgear had gathered at the wharf - as for a public festival. After the disembarkation of the investigation team a long cavalcade of busses and cars went through the main streets of Quanzhou, cordoned off by traffic police from the heavy New Year's traffic, to the Quanzhou Hotel, the best one in town. Here the investigation team, high officials - among them ambassadors from Oman and other countries - and the foreign participants of the Seminar were accommodated as guests of the organizers. The Chinese scholars and other Chinese of lower rank were lodged in the Guest House of Huaqiao University, a few kilometres out of town. Out of regard for the many Muslims among the foreign guests, no pork was served at the quite opulent meals in the hotel.

The actual program began the next day, Chinese New Year, with the opening ceremony for the new building of the Quanzhou Museum of Overseas Communication History (*Quanzhou haiwai jiaotong shi bowuguan*), founded in 1959 and so far housed in the Kaiyuansi Temple compound. The remaining part of this and the following day were spent with sightseeing tours to the many historical sites,

such as the ancient temples Kaiyuansi with the famous two pagodas and Chengtiansi, the Manichaeen Temple, the Islamic Holy Tomb and the Ashab Mosque, Qingjingsi. Moreover, the large Muslim community of the Ding clan at Chendai near Jinjiang, and some other places of interest were visited. In the evenings innumerable lanterns, prepared for Chinese New Year, and some scenes from the traditional Quanzhou opera, such as *Liyuan* and *Gaojia*, as well as puppet plays were shown.

The seminar began on 17 February in the Chen Jiageng Memorial Hall of Huaqiao University. All foreigners who were particularly invited to the seminar presented papers: There were three Japanese (including two from the investigation team), one South Korean (from the investigation team), three Americans, two French, one Italian, one Swede, and one German (the present writer). More than thirty papers were presented by scholars from all parts of China. Three among the twelve foreigners presenting papers were women, two French and one American (of Chinese descent), but there was not a single female among the thirty odd Chinese. Many others as well as members of the investigation team participated without giving papers. All papers forwarded to the organizers in due time (41) had been printed in a large volume of almost 500 pages¹ and were handed out to each participant upon arrival. Papers in Chinese were preceded by an abstract in English and vice versa. A few Chinese participants had written their papers in English. A supplementary volume, containing additional papers, is to be prepared. During the seminar sessions, fifteen minutes were given to each speaker to present his/her paper. The time limit was strictly observed. Simultaneous interpreting of Chinese-English and English-Chinese was provided. For most sessions around one hour was reserved for discussion which on some occasions was quite lively.

The first session was opened with *A Survey of the Research on Quanzhou Overseas Communication History* by Wang Lianmao, Director of the Museum, specialist in genealogies, *zupu*, of the region, and main organizer of the seminar. In his survey he gave full credit to the foreign scholars who had contributed to the research of the history of Quanzhou, exhibiting a scholarly attitude not yet always observed in present-day China. Among the foreign scholars mentioned by Wang was the German art historian Gustav Ecke (1896-1971) who had been teaching during the 1920s at Amoy University. Ecke had published a book² and several articles on the historical monuments of Quanzhou and environment.³ - The range of topics discussed in the papers was very broad. Papers dealing with the various aspects of the Maritime Silk Route, including its eastern extension to Ryukyu and Japan, were, of course, most numerous. Some did not give much more than a few more or less important additions to facts already known, but others presented new aspects elaborated by competent scholars of various disciplines on such topics as early ship-building, navigation and nautical technology, medicine and drugs, the introduction of foreign crops, exchange in the fields of sciences and arts, including music, and others. Several papers dealt with ceramics unearthed along the Maritime Silk Road, with premodern connections, in particular Fujian and Southeast Asia, with the foreign religions and their relics in Quanzhou and Southern China, such as Manichaeism, Hinduism, and Islam. The large Muslim community of the Ding clan at Chendai and its history, mentioned above, was the topic of two papers. Two others dealt with the cult of the Chinese deity Mazu/Tianhou which originated in Fujian. The association of Mazu with Western Neptune, however, made in the English titles and in the abstracts of

these papers is scarcely justified: Mazu/Tianhou is the tutelary goddess of all seafarers being at the mercy of the inclemencies of the sea which are caused just by Neptune or Poseidon, the ancient Roman and Greek god of the sea. They have much more in common with the Chinese Dragon King, Longwang, than with Mazu/Tianhou. All in all, the papers were of good academic quality giving many new facts and insights.

The seminar was interrupted on the morning of 19 February by the departure of the UNESCO investigation ship, and therewith a number of participants, for South Korea and Japan. The departure was preceded by a ceremony in the famous Tianhougong Temple, imitating an ancient sacrifice for a safe voyage, in ancient costumes with traditional music and ritual - an appropriate farewell ceremony, well-planned by the local authorities.

The Seminar continued to the following day. In spite of the heavy involvement of the political authorities, the whole event was quite a success, to a great deal probably due to the merry Chinese New Year's atmosphere prevailing in Quanzhou - one of the few places in present-day China having preserved a good deal of traditional flavour - the flavour of old Zayton.

Wolfgang Franke

Notes

- 1) **China and the Maritime Silk Route (Zhongguo yu haishang sichou zhi lu)** UNESCO Quanzhou International Seminar on China and the Maritime Routes of the Silk Roads, compiled by Quanzhou International Seminar on China and the Maritime Routes of the Silk Roads Organization Committee, Fujian, People's Publishing House 1991.
- 2) Together with Paul Demieville: **The Twin Pagodas of Zayton**, Harvard University Press 1935.
- 3) In: **Ostasiatische Zeitschrift** 5:1929; **Sinica** 6:1931; **Bulletin of the Catholic University of Peking** 7:1932, and 8:1933; **Monumenta Serica**, 1:1935/36, and 2:1936/37.

Chinabezogene Frauenforschung. Frauen in der Sinologie und in chinaspesifischen Tätigkeiten

Berlin, 6.-8. Mai 1991

Zu dieser Tagung im Literarischen Colloquium waren 30 Referentinnen und ca. ebensoviele Zuhörerinnen - überwiegend Deutsche aus Ost und West - versammelt. Die Initiatorinnen der Tagung, Mechthild Leutner, Bettina Gransow und Cheng Ying (alle Berlin), hatten zu einem Forum eingeladen, auf dem erstmals in Deutschland in einem größeren Kreis zusammengetragen und diskutiert werden sollte, was die zunehmende "Einmischung" von Frauen in die einstige Männerdomäne Sinologie erbracht hat. Es war dabei gedacht an: 1. theoretische Überlegungen zu einer sozialwissenschaftlichen Ausrichtung des Faches und zur Methodik einer frauenspezifischen Forschung, 2. Arbeiten zur Geschichte und Gegenwart chinesischer Frauen und 3. Erfahrungen von Absolventinnen des Faches Sinologie, die in Berufen außerhalb der Universitäten tätig sind.

Zum ersten Themenkreis sprachen zwei Referentinnen. M. Leutner charakterisierte die Ansätze der bisherigen chinabezogenen Frauenforschung als "kompensatorisch" oder "kontributorisch". Die Leistungen bzw. das Unglück chinesischer Frauen wurden einer "Allgemeingeschichte" angefügt. Sie schlug demgegenüber vor, sich dem Geschlechterverhältnis zuzuwenden, eine "als Geschlechtergeschichte verstandene Allgemeingeschichte" zu schreiben, und fragte, ob bei