

Umgebung aufzeigt – den Klimawechsel, das Erlernen der neuen Sprachen Englisch und Chinesisch sowie die weitgehende Geschlossenheit der chinesischen Gesellschaft gegenüber Versuchen von Juden, sich in bestimmten Berufssparten zu etablieren, konstatiert Pan Guang, die jüdischen Flüchtlinge hätten sich in Shanghai rasch etabliert und "gute Geschäfte gemacht" (S. 439). Dem hält Kranzler die weitgehende Abhängigkeit vieler jüdischer Exilanten von internationalen und jüdischen Flüchtlingsorganisationen entgegen. Einig ist man sich allerdings in einem: Ohne das großzügige Angebot von chinesischer Seite hätten wohl wenige jener 18.000 Flüchtlinge das Dritte Reich überlebt.

Der letzte Abschnitt des Buches fragt nach der Existenz und Geschichte von Juden und Judentum im modernen China. Márian Gálik untersucht den Stellenwert des Alten Testaments für die moderne chinesische Literatur. Zhou Xun geht den in China verbreiteten Bildern von Juden und dem Judentum nach. Joël Thoraval stellt die Werke des Shanghaier Historikers Gu Xiaoming vor, der viele moderne Konzepte der westlichen Kultur – der Mensch als Schöpfung Gottes und die Freiheit des menschlichen Gewissens – in der judaistischen Tradition verwurzelt sieht. Nach Gu ist allein die jüdische Kultur wegen ihres Alters und ihrer Kontinuität mit China vergleichbar.

Während die meisten Autoren die Ansicht vertreten, das Judentum existiere heute in China nicht mehr, weist Xu Xin auf die Nachkommen der Juden von Kaifeng hin, die zwar kaum mehr Kenntnis von jüdischen Traditionen hätten, aber dennoch von der chinesischen Regierung eine Anerkennung als nationale Minderheit forderten. Einige von ihnen haben sogar die Erlaubnis erhalten, in ihrem Pass jüdisch als Nationalangehörigkeit anzugeben. Xu Xin, Professor am Zentrum für Jüdische Studien der Nanjinger Universität, hat bei verschiedenen chinesischen Regierungsorganisationen inzwischen den Antrag auf Aufnahme des Judentums in den Katalog der offiziell anerkannten Religionen in China gestellt – bislang ohne Erfolg. Seine Argumentation jedoch lässt sich im letzten Beitrag des Buches nachverfolgen.

Monumenta Serica und das China-Zentrum haben mit diesem Band, der Aufsätze in den Sprachen Englisch, Deutsch und Chinesisch vereint, erneut einen thematisch weit gefächerten und in bewährt gründlicher Weise redigierten Sammelband zu einem nicht nur für Judaisten interessanten Thema vorgelegt.

Monika Gänßbauer

Dominador D. Buhain: A History of Publishing in the Philippines

Quezon City: Rex Book Store 1998, 213 pp.

In the last two decades more and more researchers focused on the history of literacy, education, printing and publishing in Southeast Asia and their interrelations between each other. Particularly historians on printing and presses in Malaysia, Singapore, and Indonesia published a lot of articles and books, of which the most remarkable might be the voluminous catalogue on "Early Malay Printed Books" by Ian Proudfoot (Kuala Lumpur 1993). On the other hand, on countries like Myanmar, Cambodia or the Philippines only comparatively few works have been written so far. Therefore

this large-sized "History of Publishing in the Philippines" by Dominador Buhain is very welcome.

This book is, however, not intended as an academic study on the history of publishing in the Philippines nor is it a catalogue of old Philippine books. Therefore the reference works and bibliographies like the three-volumed "Aparato Bibliografico de la Historia General de Filipinas [Años 1524-1905]" (Madrid 1906) by W.E. Retana will still not be outdated. Buhain's book derives from his personal interest in publishing and from a fascination in old books. The author, a Philippine publisher himself and currently chairman of the National Book Development Board, gives on more than 200 pages a general outline on the history of printing and publishing in the Philippines, not more, but not less too. The text is relieved up with several coloured pictures of book covers, illustrations, and photos. While the pictures from old books are clear and bright, several photos need more focus. Some printing errors, especially regarding dates, disturb while reading: So was the first Tagalog catechism certainly not published in 1501 (p. 3), but in 1666 (Retana 1906, vol. 1: 322).

Not surprisingly, Buhain arranges his book chronologically. It is divided into eight chapters from precolonial times via Spanish, American, and Japanese periods to postcolonial and contemporary publishing. The reviewer's main interest lies in the 19th and early 20th century history of Southeast Asia before World War II and will therefore focus more on that period.

As the beginning of the colonial history of the Philippines in the 1560s is generally accepted, Buhain chooses to include a rather short chapter (pp. 1-5) on the pre-Spanish, indigenous traditions of literature and writing. However, his main efforts here lie on the works of Spanish authors on the pre-Spanish Philippines rather than on the indigenous works themselves. This becomes rather evident in his choice of illustrations in this chapter: He shows only books written by Europeans but gives no example of an indigenous script. It would have been interesting to have better illustrations (rather like in e.g. Juan R. Francisco's "Philippine Palaeography" [Quezon City 1973]) of these not so well documented writing traditions of Southeast Asia and some informations on their writing materials.

The second chapter is related to the publishing from the 16th to the end of the 19th century and is more well done. It contains informations on the first books on the Philippines like Povedano's report on Negros folktales from 1578 or the "Doctrina Christiana". More important, the first printing efforts in the Philippines started already in 1593 (xylographic printing) and in 1602 (typographic printing), much earlier than elsewhere in Southeast Asia or in the Americas. These first printed works were managed by members of the Catholic Church. From the very beginning the Church tried to reach the native population and therefore printed its books already in the native Tagalog language. Although books in Spanish were printed too, a focus on works in Tagalog was given during the 18th century until the end of Spanish colonial rule. Buhain mentions the most important publishers, authors, book titles, and printing presses during this three centuries and supplies future researchers with valuable informations. Several of the books are verified with illustrations. The 19th century finally witnessed the first newspapers (1811, in Spanish language) and modern novels (from the 1870s onwards).

The next chapter focuses on the American rule from 1898 to 1941. Although anti-American documents were forbidden, several newspapers and journals were able to show their opposition to the American rule. From 1920 onwards the emergence of a Philippine literature in English language can be noticed. Buhain too mentions the growing number of publications in various sections from newspapers and journals to the first comics and cooking books (p. 34).

After a few pages on the war years we finally arrive in the independent Philippines. Again Buhain gives a wide choice of different publications: From the modern Philippine "classics" like Nick Joaquin, N.V.M. Gonzales or Bienvenido Santos to the developments in scholarly publishing, children's books and text books many different kinds of publications were presented here and show a great number of publishing activities in the Philippines. Naturally only a few faces of modern Philippine printed works have been chosen to appear in this book, of course following the personal tastes of the author.

This book is a valuable introduction not only to bibliophiles, but to researchers as well. Especially the second and the third chapter show a great variety of publishing activities in the Philippines before 1941. One would assume, where you publish books, magazines or newspapers, there must be a readership as well. This readership must have been by far larger in number at least in Luzon in the 19th century than in regions of Malaysia and Indonesia at the same time.

Holger Warnk

Natalie Mobini-Kesheh: The Hadrami Awakening. Community and Identity in the Netherlands East Indies, 1900-1942

Studies on Southeast Asia No. 28. Ithaca, N.Y.: Southeast Asia Program, Cornell University 1999, 174 pp.

This book fills a gap in the historiography of colonial Indonesia. Surprisingly it is one of the first longer treatments in English on the Arab community (communities?) and outlines the history of Arab migrants from Hadramawt to Indonesia in the late nineteenth and first half of the twentieth century. Although the title of this study covers the whole archipelago, the author emphasizes the developments in Java (without forgetting to mention events in Sumatra and elsewhere, if necessary). Due to the far greater number of Arab migrants at the northern coast of Java and the more prominent and active role of members of the Arab merchant communities in the Pesisir region in Indonesian history this seems appropriate.

Some minor inaccuracies irritate while reading the text. So the author reports on Sayyid Abdurrahman al-Zahir that he came to Aceh in 1864 "after leaving the employ of the Sultan of the Malay state of Johor" (p. 23), while Johors ruler at that time still bore only the title *Temenggung* (or is she referring to Sultan Ali residing in Muar?).

Mobini-Kesheh's study delivers a fascinating picture of an immigrant community in colonial Indonesia. The seven chapters of this book open up valuable insights into