

Ample space is also devoted to the social problems emanating from Thailand's Bangkok-centered economic growth.

Among the internal factors the author cites an increasing and diversifying foreign trade, the influx of foreign investment and a quite substantial amount of development aid that has benefited Thailand over the years.

The study's strength undoubtedly lies in its profound empirical basis. The author has accumulated a huge amount of data and information and presented them in a readable manner. However, some weaknesses exist when Kamm seeks to explain the causal inter-relationships between economy, society and politics. Nevertheless, this is a very useful book for a wide readership, commendable to students, researchers, economic practitioners and even the interested tourist desirous of learning more about this fascinating country than what tourist guides generally offer.

Jürgen Rüländ

NICOLA SPAKOWSKI, *Die Autorität der Vergangenheit. Funktionen der chinesischen Geschichtsschreibung am Beispiel der Rezeption Li Dazhaos*. (Berliner China-Studien 24). München: Minerva-Publikationen 1993. 205pp., DM 49.-. ISBN 3-597-10620-X.

Li Dazhao has not received much scholarly attention in Western sinology since the publication in the late 1960s of Maurice Meisner's masterful biographical study (*Li Ta-chao and the Origins of Chinese Marxism*, Cambridge/Mass. 1967). Nicola Spakowski's study of Li Dazhao's position within recent Chinese historiography is therefore a most welcome contribution. It belongs to the category of research on individual historical personalities and their function in contemporary politics (another example would be Stefan Simons: *Das Bild Qin Shihuang's in der Geschichtsschreibung der Volksrepublik China: Die Historiographie des ersten Kaisers von China, 1949-1979*. MOAG 96, Hamburg 1984). These studies have in common the extremely high degree in which biography is functionalized for political discourse, and they are therefore studies of historiography and contemporary politics at the same time.

Nicola Spakowski starts her study with highly informative methodological reflexions and then divides her subject into four main chapters, concentrating on four points on the historical axis, when Li Dazhao played a particularly prominent role in Chinese historiography: Yan'an

and the founding years of the People's Republic, the late 50s and early 60s (the Cultural Revolution is hardly relevant and therefore only mentioned in passing), 1979/1980 and 1989/1990. Through this focus on specific and rather short periods the author is able to present a clear and distinct picture of how Li Dazhao was "used" at certain times by certain interest groups. The picture which emerges does not only show how political groups try to use historians to promote their political purpose or ambition; it also shows, especially in the case of the years 1989/1990, how historians find ways and means to continue to advance their political credo through more sophisticated innuendos even after their patrons have fallen from power.

Li Dazhao, who was one of the founders of the Chinese Communist Party, one of the first theoreticians of Marxism in China, one who is said to have started the process of sinifying Marxism etc, is therefore a key to the self-perception of Chinese Marxism. Except for the Cultural Revolution, when strong tendencies prevailed to obliterate his memory, all factions in the People's Republic tried accordingly to legitimate themselves by either interpreting Li Dazhao as the real originator of their own course (as a precursor of Mao or in contrast to Mao) or - in rare cases - by dissociating themselves from him. It is - as Spakowski clearly shows - only in the eighties that historians began to paint a more differentiated picture of Li Dazhao and his development, thereby recognizing the limitations of the circumstances he lived in and taking him more seriously as a historical personality, transcending the functions he has for present-day political discourse. Nicola Spakowski, however, does not follow this line of argumentation; she concentrates exclusively on the use which is made of Li Dazhao.

Within the genre of historiographical studies Spakowski's book is a particularly fine example as far as the methodology of interpretation of a certain type of "historical" texts is concerned. The texts are compared with relevant authoritative statements by leading politicians. Earlier texts of the historian under discussion are compared with later statements, the nuances of change in the innuendo are considered, and the changing alliances in the realm of politics as well as the need for legitimization of the different groups are closely observed.

The book, which was originally a Master's thesis at the FU Berlin, is most readable, very informative, and constitutes an important contribution to the research on modern Chinese historiography. The editor of the *Berliner China-Studien*, Prof. Mechthild Leutner, is to be congratulated not only on the content but also on the care invested in the publication of

the series. Even very close reading does not produce the usually "unavoidable" mistakes and misprints.

*Erich Pilz*

JOSEFINE HUPPERTZ, *Ein Beispiel katholischer Verlagsarbeit in China. Eine zeitgeschichtliche Studie.* (Studia Instituti Missiologici Societatis Verbi Divini, Sankt Augustin, Bd. 54). Nettetal: Steyler Verlag, 1992. 167 S., DM 29.50. ISBN 3-8050-0304-8.

Die vorliegende Publikation wurde Johann Adam Schall von Bell zu seinem 400. Geburtstag gewidmet. In ihr wird als Beispiel einer katholischen Verlagsarbeit in China das Werden der SVD Druckerei von den Anfängen 1882 in Puoli-chuang bis hin zum modernen Druckerei- und Verlagsbetrieb in Yenchow-fu 1949 erläutert. Das allein schon war kein leichtes Unterfangen, da das nötige Quellenmaterial spärlich in den Westen gelangt ist und Wesentliches nur in vielen Gesprächen erschlossen werden konnte.

Zur besseren Würdigung der Leistungen dieses Druckereibetriebes wurde die Untersuchung in eine zeitgeschichtliche Studie eingebettet, die die wachsenden Unruhen im Lande, die Besetzung weiter Teile Chinas durch japanische Truppen und die Machtergreifung durch Mao Tse-tung vergegenwärtigt. Dadurch war es der Autorin möglich, die äußerst schwierigen Arbeitsbedingungen in dem von Kriegen heimgesuchten Land näher zu erklären und den dennoch einzigartigen Erfolg des Verlages in Yenchow-fu bestens herauszustellen.

In der Einleitung wird ein Überblick über damals bedeutende katholische Verlage in China gegeben. 1911 wurde die schriftstellerische Tätigkeit der katholischen Missionen in China von Bischof August Henninghaus für den Westen übersichtlich dargelegt. Seiner Initiative war es auch zu verdanken, daß die Druckerei und der Verlag in Yenchow-fu in der katholischen chinesischen Presse bald eine führende Rolle einnahm.

Bevor Hu Shih und andere chinesische Gelehrte 1917 die Grundgesetze der viel einheitlicheren Reichssprache aufstellten und durchführten, hatten Henninghaus und sein Mitarbeiter P. Peter Röser die Verlagswerke in Yenchow-fu auf einen leicht verständlichen Stil gebracht und eine Zeitschrift gegründet, in der ausschließlich in gesprochener Sprache publiziert wurde. Diese *Kung-chiao pai-hua pao* erschien erstmals im März 1913 (vgl. S. 23/24). Das Echo war so groß, daß selbst