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# Pacific and Asian History

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### Editors' Welcome!

Dear All,

Welcome to the second issue of the PAH newsletter! PACIFIC AND ASIAN HISTORY features the recent work of several of our emeriti, still active in the department. We hope you approve.

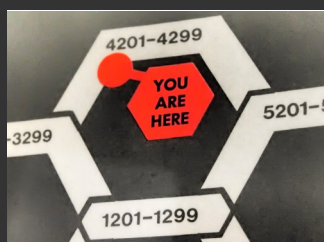
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Yours sincerely,

The Editors.

## Welcome back!



It's 2013, and History is back. With the new structure of the College finally bedded down, and with Ken George in place as our new School Director, we have begun the task of making the most of the potential opportunities in the new system. In the past few months, we have been working to revise the Asian History curriculum, including ways of better integrating Pacific and Asian history in our teaching. We have revised the first year courses, Individual and Society A and B, to form a more effective basis for our later year courses. We have begun discussing how to deliver coursework to our postgraduates. We have breathed new life into the Department's regular seminar series. And this newsletter, now in its second issue, is meant to bring us better in touch.

Ahead of us are several tasks. We want to integrate our valued emeriti and visiting fellows better into the life of the Department. The reports later in this newsletter draw attention to some of our best-known

senior members, but we hope to develop activities this year that will make them still more closely involved with us. We need to update our website (though we must operate within the constraints of the university template). And our annual retreat in Kioloa in September will give us a chance to get to know each other better in an informal setting.

As usual we have much to celebrate. This time, we give our warmest congratulations to Tessa Morris-Suzuki on the award of the 2013 Fukuoka Academic Prize. The Prize has been awarded since 1991 for outstanding achievement in the field of Asian Studies. Previous recipients include Clifford Geertz, Ben Anderson and Partha Chatterji, as well as our own Tony Reid, Wang Gungwu and Rey Ileto.

We are also delighted that Mary Kilcline Cody has been appointed as one of two Tuckwell Fellows, who will mentor the first intake of Tuckwell Scholars under the generous scheme recently endowed by Graham and Louise Tuckwell.

At the turn of the semester, we farewell Gareth Knapman, who has been capably teaching Southeast Asian History for us (we hope he will be back soon, perhaps in a different capacity) and we welcome

Miyume Tanji, who will be teaching Japanese history in 2<sup>nd</sup> semester.

Every book is important, but we are especially pleased to congratulate Emeritus Professor David Marr on the publication of his *Vietnam: State, War, and Revolution (1945-1946)* (University of California Press, 2013). David's elegant and magisterial procession through the turmoil of Vietnamese history has made him, even in retirement, the pre-eminent historian of that country's modern history.

'The past is never dead. It is not even past'.

Robert Cribb

Quotation: William Faulkner, *Requiem for a nun* (New York: Random House, 1951), p. 93.



## From the field

### Dario Di Rosa in PNG

Blending archival research and ethnographic fieldwork, my PhD project is an attempt to write a social history of the Kerewo people of Papua New Guinea (Gulf Province). For six weeks in March and April I conducted preliminary fieldwork in the Kikori, region home to the Kerewo amongst others. It was my first experience of fieldwork outside Italy, my country of origin. The work was challenging but very rewarding. The decision to carry out a short reconnoitre before my long-term fieldtrip allowed me to introduce my research to the local communities in Kikori, and to negotiate with them about my research.



D. Di Rosa: Photography on Kikori River



D. Di Rosa: Interior of a dubu daingo

During my time in Kikori, I was lucky enough to be invited to a mourning feast. I witnessed the performance of a genre of song, called *buia gido* (*buia song*), which proved a perfect introduction to Kerewo historical consciousness. I came back to Canberra not only with the idea of an exciting project ahead, but also with the firm belief that solid methodological preparation must be paired with an openness to the serendipities that work in the field offers.

I shall be returning to PNG later this year for twelve months. During this time I hope to engage with the Kikori region and the Kerewo people at a deeper level.



D. Di Rosa: My *nana* (elder brother)



D. Di Rosa: Making fire with *riki-riki*



## Focus: Emeriti

### David G. Marr

For fifty years I've been trying to understand why the Vietnamese fought so well against first the French and then the Americans, and whether they had less deadly choices. This first sent me back to the late nineteenth century, when a minority of Vietnamese contested French occupation, leaving a legacy of failures tinged with heroism. Next I studied the new generation of French-educated youth as they debated issues of ethics and politics, language and literacy, the status of women, lessons from the past, harmony and struggle, knowledge power, and political praxis. My third book tried to bring alive the events and explain the significance of what Vietnamese still call the August Revolution of 1945.

My most recent book, released by the University of California Press in April, is titled Vietnam: State, War and Revolution (1945-1946). Between September 1945 and December 1946 a state began to function, a national army was created, the Japanese, British, Americans and Chinese faded from the Indochina power equation, and France and the Democratic Republic of Vietnam (DRV) maneuvered vigorously to gain advantage. Millions of men, women and children joined local associations for the defense and development of the nation. President Ho Chi Minh spent the summer of 1946 in Paris trying to negotiate a settlement, but tensions increased at home. This culminated in French seizure of Haiphong in November, and DRV attacks in Hanoi and elsewhere on 19 December. The First Indochina War would last another seven and a half years.

Archival dossiers, newspapers and books generated in 1945-1946 motivated me for years to get up each morning, tackle inconsistent evidence, find patterns but also contradictions, and then try to create an historical narrative of human beings responding to and making events at this particular place and time. Most exhilarating was the *Gouvernement de fait* (GF) collection at the Archives nationales d'outre-mer in Aix-en Provence—78 cartons of DRV documents captured by the French Army in Hanoi in late 1946. No one else had mined these cartons, leading me to recall as a boy in Ohio the delight of walking through acres of virgin snow. I have tried to emulate Thomas Carlyle when he embarked on his history of the French Revolution, asking "What was it like to be there?" I evoke the uncertainty and contingency as well as coherence and momentum of fast-paced events.

For many young scholars of Vietnam in the West there seems to be an assumption that nothing of continuing significance can be found out about the DRV, the Viet Minh, or the anti-French Resistance. Yet many of the state institutions created in the late 1940s remain intact in Vietnam today, as do popular beliefs in modernity, efficiencies of scale, and centralization of power. Just below the surface, fears of foreign intervention or manipulation persist as well. The Communist Party continues to justify its dictatorship by reference to alleged achievements in the August 1945 Revolution and subsequent Resistance. Critics of the party hearken back to the relatively open press of 1945-1946, the January 1946 elections, the alternative Democratic Party, and the November 1946 constitution.

I have been asked by other American veterans what this book can tell us, if anything, about our later debacle in Vietnam. Most of the sources I accessed were not available to French decision-makers at the time, and whatever they learned later was not shared with the Americans who replaced them. The French considered the "Viet Minh" an insurgent threat to legitimate authority, rather than a functioning state. This caused them grossly to underrate their opponents, even after the DRV survived attack, built up its forces, and put the French Army on the strategic defensive. American analysts made much the same mistake, developing an elaborate "counterinsurgency" doctrine and "pacification" plans designed to outmaneuver and defeat the "Viet Cong". From the point of view of many Vietnamese, the pro-American Republic of Vietnam was the insurgent threat, not the DRV or the National Front for the Liberation of South Vietnam.

Looking beyond my present book, I have collected archival and newspaper data on 1947-1954, but sadly it's all much less revealing than the 1945-1946 materials. Fortunately I was able to organize interviews with almost 250 local cadres of the Resistance era before they departed this world. I am now reading the interview transcripts, comparing what these elderly men and women have to say with other available evidence. Some cadres were so frank and forthcoming in their remarks that younger family members fear repercussions from the authorities. For the foreseeable future we will refer to interviewees by number only.

I am also preparing a well-illustrated article on the political iconography of currency and stamps during colonial and post-colonial times in Vietnam. Then I plan to write a short memoir of my antiwar activities during the late 1960s and early 1970s. And I have trip diaries and sufficient correspondence files to write an account of postwar scholarly exchanges between Vietnamese and western scholars. This was a time (1975-1990) when the Stalinist regime in Hanoi still made things difficult for scholars, yet friendships were made, ideas circulated informally, and new research begun.

Over the years I have collected publications and three linear meters of other documentation towards a book provisionally titled "Vietnamese Political Culture in the Twentieth Century". I have prepared the ground with articles on education, intellectuals and the media, church and state, local government, youth culture, history and memory, ideas of 'individual' and 'self', and Vietnamese concepts of statecraft. But I am still exploring overarching themes that might lend coherence to a book length study.

We have built an impressive collection in the ANU Library of books and serials relating to Vietnam. I am planning to donate my scholarly files and papers to the ANU Archive, and hope other Vietnam specialists will do likewise in due course. I have made available to colleagues my electronic databases on Vietnam chronology, bibliography, biography and photo imagery - some of which is being incorporated to recently developed websites.

The quantity of data on Vietnam now available to scholars is a hundred times larger than when I began my quest in the early 1960s. This of course poses problems as well as opportunities for young scholars entering the field. Fifty years ago only a handful of western specialists on Vietnam could read or speak Vietnamese; now it is impossible to do without. Pressures to specialize increase with the explosion in sources materials. PhD students have always been expected to specialize in what they produce for their dissertations. Yet there are many reasons, practical as well as intellectual, why it makes sense to read, discuss, write and teach widely throughout one's career.

## Anthony Reid

Berlin, April 2013

After ten years away in Los Angeles and Singapore, I finally got back to Canberra in 2009 and began the process of organizing house and accumulated stuff. When I protested to people who asked 'How long are you here for?' that I really was back for good, they tended to say, 'Then how come you're still living out of a suitcase?' I was really back, but Kyoto called, and later so did Berlin. So for the northern year of 2012/13 I have been at an Institute of Advanced Studies (Wissenschaftskolleg zu Berlin) in that cold but exciting city. As almost the only one of the 40 resident scholars who has any interest in Southeast Asia, I have been learning a lot about German philosophy and history, and even evolutionary biology. Of course I have been giving talks to scattered groups of people who are interested in the region in Europe (Frankfurt, Freiburg, Berlin, Göttingen, Geneva, Paris, Marseille, Lisbon and even Prague). But never in the last 45 years have I been more remote from Southeast Asia and Southeast Asianists.

Nevertheless I remain obsessed by it. On the one hand I have sworn to myself that I must finish a big history of Southeast Asia while I am in these favorable conditions. On the other I find myself increasingly engaged in trying to understand the exceptional tectonic vulnerability Indonesia is in, and to relate that to our understanding of its history.

This all began on Boxing Day 2004, when the most devastating tsunami to affect the planet in modern times hit the northwest coast of Sumatra. About 170,000 people died in Sumatra, including some of my friends and colleagues, and 40,000 more around the Indian Ocean. I had at that stage produced four books on the history of Aceh and northern Sumatra, without a single word on earthquakes and tsunamis. I was not alone in this appalling oversight, but once the initial shock and desperation receded, I did feel an obligation to do better. The more so once the geologists got busy looking for physical evidence of past mega-earthquakes and tsunamis, and came up with a clear event or series of events in the late fourteenth century. They now point out, with the huge advantage of hindsight, that such events were "business as usual for the earth", however unprecedentedly savage they appeared to Indonesians and others living today. There is little more certain about the past or the future, in fact, than that such spasms must recur every few centuries, to release the pressure building up as the Indo-Australian plate 'subducts' (at about 7 cm a year) under the chain of Sunda Islands that make up the southeastern boundary of the Eurasian plate.

While the historians of the twentieth century seemed oblivious to such events, which indeed were unusually quiet throughout that century, those who wrote at an earlier phase, such as Marsden and Raffles, were well aware of these traumas. Although the data that entered the scholarly literature was almost exclusively limited to what was of interest to Europeans, the Dutch post at Padang and the British one at Bengkulu (Bencoolen) did suffer repeated damage from earthquakes and tsunamis. Padang was almost completely destroyed in 1797, and heavily damaged again in 1833. Except in times and places there were Dutch personnel and property to report on, however, the historical record was strangely silent. The historians had not done their bit to clarify what the longer-term record was in terms of impact on populations, and therefore what the present and future rhythm of disasters is likely to be.

So when time permitted I have been increasingly busy trying to do better. During a couple of months teaching in Jogjakarta I pondered the Queen of the South Seas (Nyai Loro Kidul) mythology, and believed I might have found its origin in a 1618 tsunami-like flood mentioned opaquely but inescapably in a Javanese chronicle. Since Java had been thought to be perhaps aseismic before deadly tsunamis hit its south coast in the east in 1994 and the west in 2006, any further information on its neglected south coast is precious. Thanks to the careful work of an ANU graduate, Takeshi Ito, in transcribing 17<sup>th</sup> Century Dutch records on Aceh, I was also able to find the only pre-20<sup>th</sup> Century tsunami we know of in Aceh, which killed about a thousand people in Banda Aceh in January 1660. Slowly it becomes clearer how crucial these interventions of nature were in the past, and how prepared we should all be for further disasters in the 21<sup>st</sup> century. One of my very rare interventions in Australian politics was to complain that IF ONLY the US base in Darwin had been planned, and discussed with the Indonesians, Timorese PNGers and Filipinos, as a Disaster Preparedness Regional Base, the closest available coordinating centre indeed for the disasters which are certain to come in the chain of islands to our north, it would have been a moment of true regional leadership, instead of a step backwards.

For an historian of Southeast Asia's *longue durée*, the scientific advances of recent years have been eye-openers on other fronts. So much progress has been made in longer-term climate history, partly to clarify the global warming issue, that we now know that there was a distinct and sudden cooling of the planet caused by some volcanic mega-eruption in 535, 1258, around the 1580s, and of course 1816. Only the last of these is definitely attributed to an Indonesian volcano, Tambora's massive eruption in 1815. But with that classic case as a model, and the knowledge that only tropical volcanoes have global effects as measured in ash layers in both polar ice-caps, it seems increasingly likely that Southeast Asian (or Melanesian) volcanoes are the culprits. British science journalist David Keys produced a popular TV documentary and book (1999) that dipped into the Javanese chronicles to propose that the 535 disaster, contributing to the end of the Roman empire and other global crises, was caused by another Indonesian eruption, perhaps an earlier Karakatau that also divided Java from Sumatra.

Such speculations may be well off base, but they add to the stimulus for we historians of the region to talk far more to the scientists and urge them to greater efforts. Our efforts in uncovering the tectonic past have been meager, but theirs in recognizing the critical importance of this part of the planetary past (and future) have also been grossly inadequate. History matters, in often unexpected ways.



## Craig J. Reynolds

I taught my last course in 2006, took a trip around the world with my spouse, Sue Rider – Alhambra in Granada, the Fez medina, the villages of Cinque Terra on the Ligurian coast, and the museums of NYC – and recommenced the academic life of the mind unrestricted by institutional demands. I felt liberated. I could do the kind of research I really wanted without concern for whether or not it would help me with promotion or getting another job. Funding was not a serious matter unless I wanted to be engaged in a really big project. I never figured out how to use research assistants effectively. Thai books are inexpensive, and the libraries in Canberra have the best Thai collections in the country. I have moved around Southeast Asia on a shoestring for years, and the biggest cost for fieldwork is the air ticket. A simple, nutritious meal can be had for a couple of dollars.

It occurred to me to be freer with my remaining intellectual capital, so I began writing unsolicited reviews of English and Thai books in a non-academic prose style and posting them on hospitable websites - *New Mandala*, *Prachatai* (English), [anu.academia.edu/CraigReynolds](http://anu.academia.edu/CraigReynolds). I have no idea who reads the pieces, and the feedback is pretty disappointing, definitely a disincentive to continue, but inevitably I pick myself up and go for another book. Anyone who wanders around the internet knows that trivial comments are surpassed only by inane ones. In puzzling out how I had handled the material in a book on the Thai Red Shirt movement, one blogger linked to "book review" on *Wikipedia*, as if that would help. I still don't understand what the problem was, so let me know if you figure it out. (2013a) No subject is off limits. I reviewed a memoir by a high-ranking Thai public servant about bureaucracy, surely a challenging topic to engage the reader if ever there was one. (2012c)

In order to ease myself into new routines, I took the precaution of planning a couple of projects. I edited a collection of essays by one of my teachers at Cornell University, O. W. Wolters, who pioneered the study of early Southeast Asia in America. Wolters had served in the Malayan Civil Service, arriving in Malaya in 1938 just before the onset of the Pacific war. He was captured by the Japanese and detained until August 1945 in Singapore's Changi prison where he spent the time studying Buddhism and practicing Chinese calligraphy. After working as a district officer and in psychological warfare during the Malayan Emergency, he was repatriated to Britain when independence came to Malaya in 1957. By the time he finished his PhD at the University of London and taught his first course, he was almost 50 years old. Wolters's life-story was steeped in colonial and post-colonial history, and his passing with others of his generation marked the end of an era. He left a thirty-page personal memoir of his years in Malaya on his computer, a gift for the nosey historian. (2008)

The second project, still underway, was sparked by a book given to me by one of my Thai research students about a cave-monastery in southern Thailand. The monastery was famous for its senior teachers who cultivated the dark arts, a special knowledge useful to warriors of all persuasions on both sides of the law. Male initiates ingested concoctions of black sesame oil and immersed themselves in an herbal bath, a kind of vaccination against illness and ritual protection against knives, swords, and bullets. The most famous graduate of the monastery was a legendary policeman who accumulated an alarming record of "kills" during his career and played a key role in the founding of an amulet cult in the late 1980s. The book touches on southern Thai history, rural male leadership, art history, policing, popular religion, magic, the sciences of prognostication, and environmental knowledge. (2011a, 2011b, 2013b) The career of the legendary lawman has led me to think seriously about the Thai police and army and the license that society gives to police and soldiers to take lives lawfully. Violent disturbances on Bangkok streets in recent years have sharpened the focus of the questions. Thai politics never fails to interrupt the best-laid plans, and occasionally I have felt compelled to write something to explain to myself what is happening. (2010, 2012a)

Since 2007 I have found interactions with my younger colleagues particularly rewarding. They are less jaded than my senior colleagues, they complain less, at least to me, and they have new ideas. One brainstorming session in As You Like It café on the edge of the campus was followed by a more serious discussion with three friends in a Hedley Bull seminar room over wine and cheese. A multi-media online publication was the final result, written by a team of seven scholars here and abroad. (2012b)

Frankly, I find it harder and harder to keep up with new scholarship. As if one were peering into a fractal image, academic fields of knowledge rapidly divide and subdivide without end, unlike the dry wells in Haruki Murakami's *The Wind-up Bird Chronicle* where the depth ends abruptly with a bump. Now and then I pass a poster advertising an upcoming conference in language I can barely decipher, and I wonder if someday the academic world I take for granted will be a country where I am another kind of foreigner. But then, I have always travelled.

2008 (ed.) "The Professional Lives of O. W. Wolters," pp. 1-38 in O. W. Wolters, *Early Southeast Asia: Selected Essays*. Ithaca, Southeast Asia Program, Cornell University.

2010. "Behind the Thai Crisis," *Inside Story* <http://inside.org.au/behind-the-thai-crisis/>

2011a "Rural Male Leadership, Religion and the Environment in Thailand's Mid-South, 1920s-1960s," *Journal of Southeast Asian Studies*, 42, 1 (Feb.), 39-57.

2011b (with Nicholas Farrelly and Andrew Walker). "Practical and Auspicious: Thai Handbook Knowledge for Agriculture and the Environment," *Asian Studies Review*, 35 (June), pp. 235-251.

2012a "The Social Bases of Autocratic Rule in Thailand" in Michael J. Montesano, Pavin Chachavalponpun, Aekapol Chongvilaivan, (eds.), *Bangkok May 2010: Perspectives on a Divided Thailand*, pp. 267-73. Singapore, Institute of Southeast Asian Studies.

2012b (et al.) "Time's Arrow and the Burden of the Past: A Primer on the Thai Un-state" in *Unspeakable Things*, Ben Tausig and Tyrell Haberkorn (eds.), *Sensate: A Journal for Experiments in Critical Media Practice*. <http://sensatejournal.com/2012/05/craig-reynolds-et-al-times-arrow/>

2012c <http://asiapacific.anu.edu.au/newmandala/2012/04/18/review-of-this-worlds-a-stage/>

2013a <http://www.prachatai.com/english/node/3528>

2013b "Magic and Buddhism" in John Powers (ed.), *The Buddhist World*. Routledge, forthcoming.



## 2012 Japanese Summer School



The ANU Japan Institute was again able to host the Japan Studies Graduate Summer School in late January this year. This year marked the 10th anniversary of the ANU Japan Studies Graduate Summer School. The Summer School began as part of the Japan-focused postgraduate workshop for Asia Pacific Week in 1993. Since then, this four-day workshop has allowed participants to engage in intensive intellectual conversation

with other participants from around the world.

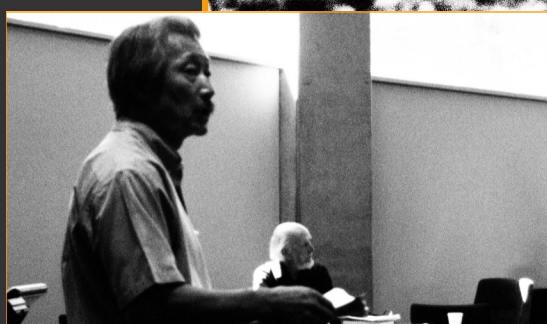
This year, there were several new notable events. We were joined by a delegation from Okinawa for the first time. One of the keynote speakers, Professor Kosuzu Abe, from the University of the Ryukyus, presented an interesting analysis of the regional landscape of Asia and the Pacific – specifically focusing on deepening militarism and its impact in the region. The conference saw another first, the film 'Nuclear Nation' directed by Mr. Atsushi Funahashi, about the nuclear disaster in Fukushima following the March 11 earthquake made its Australian premiere. The screening was followed with a discussion session led by the film's director. This presentation would not have been possible

without the initiative of Ms. Mayumi Shinozaki, Head of Japan Division at the National Library of Australia. In addition, former Director of CHL Professor Kent Anderson, a well-known scholar on Japanese Legal Studies, joined us back in his 'old nest'. Professor Anderson argued for the continuing significance of Japanese Studies in Australia, something we in CHL very much agree with.

With that in mind, I am delighted that we could continue with this great tradition. Our profound thanks go to the Japan Foundation in Australia, and to Mr. Shun Ikeda (Head of Japan Centre at ANU), for their continued support in this cause.

Article: Shinnosuke Takahashi

Photography: Adam Croft



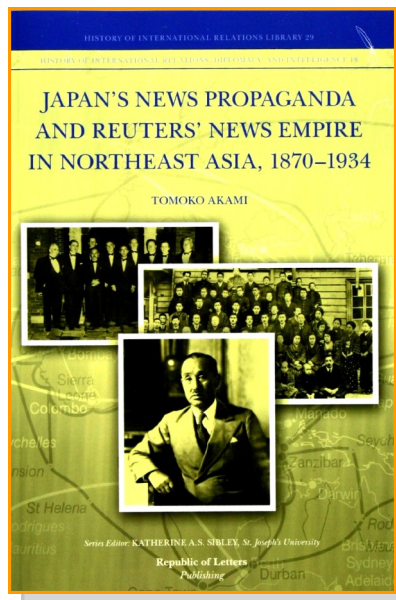


# Publications

## Tomoko Akami

### *Japan's News Propaganda and Reuters' News Empire in Northeast Asia, 1870-1934*

Exactly twenty years after the first undersea cable was laid across the English Channel in 1851, the last leg of the north- and south-bound cable networks reached Japan via Shanghai, connecting all the continents, except for the Antarctic. This age of global telecommunications coincided with two moves by the major empires in the late nineteenth century: their aggressive colonization in Africa, Asia and the Pacific; and the expansion of the franchise at their metropolitan centres. Overseas news was conveyed more quickly, and affected more people's views of the world. As metropolitan states gradually expanded their franchise bases, these peoples' views (the public opinion) were becoming an important factor not only in domestic politics, but also in foreign policies. The states had to respond to these developments of technology and mass-based politics, realize the power of news, and come to see the need to develop policy and institutions to utilize news in foreign policy. As soon as global telecommunication networks were established, three major news agencies-British Reuters, French Havas, and German Wolff-created an inter-imperial news cartel system in 1870, and Northeast Asia came under Reuters' news empire.



Using the notion of 'news propaganda', this book analyses how the Meiji state came into the inter-imperial news system, and how it became aware of the problem of Reuters' news empire in Northeast Asia. It also examines how the Japanese state began to develop the governmental institutions and a key operational agency, the national news agency, to utilize news propaganda in international politics, and how it challenged Reuters' news agency in the region with a help of American Associated Press.

The book demonstrates the modern thinking of foreign policy elites, including high- to - middle-ranking diplomats, military officers and news agency men. They were well attuned with global trends, technological development, and the rising significance of 'international public opinion'. They responded not with isolationism from, but with greater engagement with the world public in the time of diplomatic crises and international conflicts. Their challenge to Reuters' news empire was, however, not a structural challenge to the inter-imperial news system, but a quest for Japan's greater power in that system, and closely connected to the military expansion into China.

A version of Chapter 8 appears at: <http://japanfocus.org/-Tomoko-AKAMI/3926>

## Other PAH publications

Ballard, Chris, 'The return of the past: on drawing and dialogic history', *The Asia Pacific Journal of Anthropology* 14.2, 2013: 136-148.

Ballard, Chris (with Tim Denham and Simon Haberle), 'Wetland archaeology in the highlands of New Guinea', in Francesco Menotti and Aidan O'Sullivan, eds., *The Oxford Handbook of Wetland Archaeology*, Oxford: Oxford University Press, pp. 231-248.

D'Arcy, Paul, 'Pakistan's Federally Administered Tribal Areas: Cause or Symptom of National Insecurity?', in *Diminishing Conflicts in Asia and the Pacific: Why some subside and others don't*, Edward Aspinall, Robin Jeffrey, and Anthony J. Regan, eds., Abingdon: Routledge, 2013, pp. 203-217.

Luker, Vicki, 'The Double Disease Burden in Papua New Guinea', in *Health Transitions and the Double Disease Burden in Asia and the Pacific: Histories of responses to non-communicable and communicable diseases*, Milton J. Lewis and Kerrie L. MacPherson, eds., Abingdon: Routledge, 2013, pp. 252-278.

Marr, David G., *Vietnam: State, War, and Revolution (1945-1946)*, Berkeley: University of California Press, 2013.

Ricci, Ronit, 'Perfect wedding, penniless life: Ali and Fatima in a Sri Lankan Malay text', *South Asian History and Culture* 4.2, 2013: 266-277.

## Paul Farrelly's Taiwan

In the shadow of Fort Zeelandia, a 17<sup>th</sup>-century Dutch colonial base in southern Taiwan, the labyrinthine back streets of Tainan's Anping district have much to offer the curious visitor. Among retailers, restaurants, and ruins are a number of renovated historical sites. On a return trip to Anping in January 2013, I discovered the Haishan Hostel.

ite pavers and whitewashed walls—belies its age. The addition of several large plastic animals, including the Anping mascot of a lion holding a sword in its mouth, catches the eye. Even more striking is the blue robot at the entrance. Though such caricatures and dolls are ubiquitous in Taiwanese popular culture, this juxtaposition of gaudy modern figurines with

Morrison lecture, "The Chinese Attitude Towards the Past", Pierre Ryckmans wrote that "continuity is not ensured by the immobility of inanimate objects, it is achieved through the fluidity of the successive generations". The many roles and appearances that the Haishan Hostel has assumed during its long life amply demonstrate this. The broad structure of the hostel has



A small plaque at the hostel entrance tells the building's history. In the late 17th century, after the Dutch had been banished from Taiwan, the Haishan Hostel was one of five in the area that housed soldiers from Haitan in the mainland province of Fujian; the hostel's name came from a mountain, Mount Ocean, in their native place. There, soldiers worshipped the Goddess Mazu, believed in both Fujian and Taiwan to offer protection to seafarers. Before becoming a public building in 1975, the Haishan Hostel was also a funeral home and private residence.

Haishan Hostel's glossy facade—rich colours set against pale gran-

a well-preserved, though somewhat spartan, building is intriguing.

The Haishan Hostel is presented to modern visitors as a museum. It contains a small selection of objects relating to folklore and exorcism, but the majority of its exhibition space houses a kitsch fortune-telling activity. The government's enthusiasm for restoring the Haishan Hostel as an interactive exhibition, appealing to children, has created a new use for it.

Travelling through Taiwan and China, one often finds 'historical' sites that, like the Haishan Hostel, are either extensive renovations or complete rebuilds. But just how 'historical' are they? In his 1986

been retained, is immobile, but its historical qualities are fluid, animated not just by the activities of the present but also by our ability to imagine the past.

The Hainan Hostel of 2013 is not completely removed from its original incarnation as a home to homesick soldiers. The Mazu icons are gone, but hokey fortune-telling games offer substitute supernatural rituals. Mazu connected Qing soldiers to their homeland across the sea; games in the present-day hostel offer visitors a dubious glimpse of their future. But, more importantly, these games draw us into a place where the past remains alive.



## New Courses



### **AUSTRALIA IN OCEANIA IN THE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURIES**

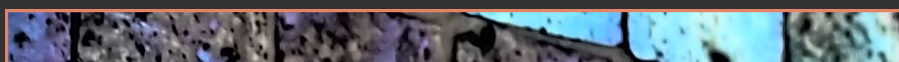
PASI2002/PASI6002

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### **WAR IN THE ISLANDS: THE SECOND WORLD WAR IN THE PACIFIC**

PASI2006/PASI6006

Pacific historians are excited by two new courses they are offering in semester 2. The first, 'Australia in Oceania' asks the question 'Is Australia another Pacific Island?' It traverses the long 19<sup>th</sup> and 20<sup>th</sup> centuries, discovering and rediscovering Australia's connections with the Island world. The second is 'War in the Islands: the Second World War in the Pacific'. It focusses on the island theatre and explores Allied, Japanese and Islander perspectives on the war and its legacies. Both courses cater for a range of interests. Yet, if they wish, 'War in the Islands' students can work with sources in Japanese, French or Pisin. 'Australia in Oceania' will also offer students of Pisin opportunities to broaden their skills and knowledge. Both courses are offered at undergraduate (2000) and postgraduate (6000) levels and by blended delivery (that is for conventional and purely online participation). Chris Ballard, Paul D'Arcy, and Vicki Luker teach both courses; Keiko Tamura joins us in 'War in the Islands', bringing her rich expertise on Japanese and Australian understandings of the Pacific War.



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## Coming Up...

Once again the now annual **Pacific and Asian History Retreat** at **Kioloa** will take place on the south coast campus. This year the workshop organisers hope to focus on cross-disciplinary approaches to History. The retreat will run on 21-22 September. For further details please contact event organiser Danton Leary, the new **student representative for PAH** ([danton.leary@anu.edu.au](mailto:danton.leary@anu.edu.au)).

The **Pacific History Writing Group** will be meeting every two to three weeks to read and share pieces of writing in a relaxed environment. All are welcome. Please E-mail: [nicholas.halter@anu.edu.au](mailto:nicholas.halter@anu.edu.au) for more details.

The **Micronesian and Australian Friendship Association (MAFA)** is a student-led group at the ANU comprised of students, staff and community members living in Australia with an interest or background in greater Micronesia. They will host fortnightly screenings of movies and documentaries on Micronesian and other Pacific subjects within the Coombs Building, and occasionally at the Pasifika Student Space. The events are open to everyone and any suggestions for future movies are most welcome. Soft drink and snacks are provided. Please contact [micro-austfriends@gmail.com](mailto:micro-austfriends@gmail.com) for more details or to be added to their mailing list.

The **ANU Japan Film Club** has just finished its run of works by classical Japanese directors. Eight screenings over the Winter semester period showcased some of Japan's most influential films focusing on a variety of social concerns from the Post-war period up until the 1960s. Next semester's playlist will draw its inspiration from the list of award-winners selected by KINEMA JUMPO (Japan's first and foremost film magazine). The forthcoming season hopes to look at Japanese film from the perspective of the local. For further enquiries please contact the event co-ordinator: [pedro.iacobelli@anu.edu.au](mailto:pedro.iacobelli@anu.edu.au).

The annual **Korea Update** will take place at 09.00-17.00 on Friday, 11 October 2013. Professor Bruce Cumings, from the University of Chicago, will deliver the keynote address. He will also conduct a master class with postgraduate students. Inquiries should be directed to Hyaewol Choi ([hyaewol.choi@anu.edu.au](mailto:hyaewol.choi@anu.edu.au)) or Daniel Chua ([korea@anu.edu.au](mailto:korea@anu.edu.au)).

The **74th George E Morrison Lecture** will be given at 17.30-19.30 on Wednesday, 26 June 2013. Professor Michael Nylan, from the University of California, Berkeley, will talk on the theme of 'New perspectives on Han urban life'. The Lecture will take place in Theatre 1 of the Hedley Bull Centre, on the corner of Garran Road and Liversidge Street. Please E-mail: [chinainstitute@anu.edu.au](mailto:chinainstitute@anu.edu.au).

The **ANU China Seminar Series** will be launched on Thursday, 27 June 2013, with a paper by Professor Michael Nylan (University of California, Berkeley) on 'The Pleasures of Friendship'. At this fortnightly seminar, invited guests from across the full range of disciplines will present their latest research on China and the Sinophone world. Inquiries should be directed to Mark Strange ([mark.strange@anu.edu.au](mailto:mark.strange@anu.edu.au)), Elisa Nesossi ([elisa.nesossi@anu.edu.au](mailto:elisa.nesossi@anu.edu.au)), and Ying Qian ([ying.qian@anu.edu.au](mailto:ying.qian@anu.edu.au)).

The annual **China Update** will take place at the Crawford School on Thursday, 11 July 2013, with a number of associated events.

After a successful first season, the '**China Stories: Independent Films from China**' series will continue to run in the second semester. The first film will show at 17.30-19.30 on Thursday, 18 July 2013, in Theatre 1 of the Hedley Bull Centre, on the corner of Garran Road and Liversidge Street. For further enquiries please contact Ying Qian ([ying.qian@anu.edu.au](mailto:ying.qian@anu.edu.au)).

