

Asia Notes

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Back to the Past: Another Visit to Gandhara

by Professor Richard Salomon

In a previous article in *Asia Notes* (Vol. 2.1, 1996-7), I described my previous tour through northern Pakistan, in the region known in ancient times as Gandhara, which I took with Jason Neelis, one of the Department of Asian Languages and Literature's graduate students. In October 2000 I had the opportunity to return to Pakistan with another graduate student, Andrew Glass, to revisit some of the same places as well as to see some new ones. Andrew and I arrived in Pakistan early in the morning after a long and rather grueling flight from Seattle to Islamabad, including a six hour layover at London's Heathrow Airport where I indulged myself with a shockingly expensive afternoon nap at the airport hotel, while Andrew, somewhat more blessed with youthful energy than I, spent the time with his parents who had come to meet him at the airport.

We spent our first day and night in Islamabad at the home of an old friend of mine, Aman Ur-Rahman, who shares with the two of us a passionate enthusiasm for the ancient history and culture of this fascinating part of the world. The next morning, we took a bus to Peshawar, three hours ride to the west along the fabled

Grand Trunk Road, where we were to spend the next four days. Peshawar is an infinitely fascinating city, with a reputation for cultural richness as well as for intrigue and even danger. Ever since it became the capital of the great Indo-Central Asian Kushana dynasty under the emperor Kanishka nearly two thousand years ago, it has stood at what is sometimes called the "crossroads of Asia," serving as the point of entry and encounter for pilgrims, traders, immigrants and invaders from Afghanistan, Iran, China, and from the western world. Though in recent years it has been overwhelmed by huge numbers of refugees from the wars in Afghanistan and plagued by drug smuggling, the arms trade, and religious extremist movements, it still retains its old flavor of a bustling and exotic meeting place of the worlds of Central Asia and the Indian subcontinent.

Here, in the bazaar of the Peshawar's old city, you wend your way through constant streams of churning crowds, all seeming to move in opposite directions simultaneously, somehow melting through one another, to the accompaniment of a dazzling cacophony of car horns, hawkers' shouts, and blaring loudspeakers. The entrance to the bazaar takes you first through a jewelers' bazaar of endless rows of tiny stalls, their walls with tiled mirrors that reflect, and seem to multiply, the luxuriant red velvet

cabinets filled with dazzling gold ornaments. Turn—or rather, be swept around—a corner, and you find yourself in the fish market, with row upon row of vendors calling out and beckoning to you to sample their dozens of species of river fish from the Indus. In the next alley, cooks are stewing pungent curries in enormous smoke-blackened bubbling cauldrons. On and on it goes, through the narrow streets and alleys, fronted by old-fashioned houses with ornately carved wooden facades, now sagging and crumbling yet still retaining the air of their former glories. But a walk through Peshawar's old bazaar is something to be experienced rather than described. Everyone should do it at least once in a lifetime.

The charms of the old city notwithstanding, most of our time in Peshawar was spent at the Department of Archaeology of Peshawar University. Here we got our first, though far from our last taste of the legendary hospitality of the Pathans, the dominant ethnic group in the Northwest Frontier Province, of which Peshawar is the capital. Housed at the University's guest house and taken under the care of Professors M. Farooq Swati and M. Nasim Khan the depart-

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William G. Boltz, Chairman

Scriptula ex cathedra

Of the various improbabilities I might have imagined over the years, certainly ending up as chairman of this Department ranks among those near the top of the list. My solace among the surprises of a year serving in this post has come from the guidance and good will I have been the beneficiary of from the two immediately past chairmen, both now recovering scholars, from a faculty of splendidly cooperative colleagues, and especially from an office staff with a superabundance of patience, professional expertise and good-humored tolerance for my inexperienced incipience.

I cannot say I have exactly fallen in love with the business of being chairman, but it is a learning experience, and learning something, no matter what, is better than learning nothing. Most recently, for example, I learned that I was expected to write a few notes for this Newsletter. This “column” in past Newsletters has been called something like “Notes from the Chair,” and it still is,¹ only the language

has been changed to protect the reputation of past columnists from “embarrassment by association.”

Of more moment, coming at the intersection of surprises and learning experiences, I was surprised to learn that it is rumored that the Seattle School System plans to eliminate the teaching of all foreign languages save Spanish and Japanese. Superintendent Joseph Olchefske is said to be in the process of implementing a new policy that will limit the teaching of foreign languages in the high schools to just these two. The justification, if such there can be, is that foreign language teaching in the schools has become “too splintered,” or so at least he is reported to have complained to a group of concerned parents.

Both Spanish and Japanese are worthy languages, without doubt, and ought to be offered in any high school system with claims on excellence. But every one of us will immediately think of other languages just as worthy and just as deserving of being offered. If our aim is to name worthy languages that high school students ought to have a chance to study should they be so moved, we could start by continuing the pairing of a western European language with an Asian language, and suggest French and Chinese. Or, thinking eurocentrically, we could mention German and Russian; from a somewhat broader geopolitical perspective, we would be inclined to lobby for Arabic and Indonesian. As a simple matter of making a solid humanistic educa-

tion available to high school students, Latin is essential. And so we could go on. But all of this linguistic diversity is apparently seen by the upper administrative levels of the Seattle School System as unwelcome, leading apparently to an unmanageable “splintering.”

This view reflects a serious misconception of how crucial and how fundamental language instruction is to education overall. Linguistic diversity is as critical to the well being of the educational domain as biodiversity is to the ecological. (Linguistic diversity is in fact a *form* of biodiversity, though you would never know it from the linguistically impoverished culture that predominates in the U.S.) The worst effect of such a policy is not the unavailability of languages for study (though that is bad enough); it is that such a policy fosters an impression that foreign language study is marginal, dismissible, expendable, or whatever additional synonym we might wish to invoke. It is bad policy for the Seattle high school students who will become UW students, and it is a woefully short-sighted and ill-informed policy for the city’s educational system overall. Let us hope that this rumor is just a rumor, and never becomes a fact. □

¹ Latinists, pedants, and enthusiasts of the history of board games will recognize that this claim is not entirely correct, but we need not be overly concerned with such a specialized readership at the moment. For most of us *scriptula* will mean ‘jottings,’ or ‘(little) notes’ (of no particular consequence), and that is, to be sure, my intended meaning here.

Notes from our Language Programs

Professor Richard Salomon was named to the Byron W. & Alice L. Lockwood Professorship in the Humanities for the period from 16 December 2000 through 15 June 2003. In a letter to Asian L&L faculty dated January 25, 2001, Professor Boltz noted: "The charter that establishes the Lockwood Professorship in the Humanities emphasizes, among other aspects of the humanities, that '[t]hrough the study of languages and literature we learn how people communicate and express themselves. Through the study of philosophy and comparative religion we understand the moral, ethical, and logical bases of thought and action.' These aspects, and others, taken together give us a way to 'appreciate the rich cultural fabric that ties us together as human beings.' 'As scientific and technological advances produce rapid and sometimes unsettling changes in our world, it is essential that society maintain its humanistic heritage. It is for this reason that the Lockwood Foundation [establishes this Professorship], to encourage the scholarly study of all aspects of our cultural and intellectual heritage.' These are sentiments and tenets that we can all understand, support and act on. It is an honor for the Department to have one of our senior professors

recognized for his contributions to the study of the humanities in this way, and on behalf of all of us I extend our sincere congratulations to Rich on this occasion."

Professor Heidi Pauwels presented a research report at the Eighth Conference on Early Literature in New-Indo Aryan Languages, held at K. University of Leuven in Louvain, Belgium August 23-26, 2000, on the topic "Hagiography by and about Hariram Vyas." Prof. Pauwels also presented a talk for the panel on Epics organized by John Brockington at the European Conference of Modern South Asian Studies, held at the University of Edinburgh, Edinburgh, UK, September 6-9, 2000, on the topic "The courtship and the wedding of Rama and Sita, past and present."

The proceedings of the first conference are to be published in Delhi by Manohar, those of the second conference will be published as a special issue of *Rocznik Orientalistyczny* in Prague some time in the spring of 2001.

During Autumn Quarter, 2000, Prof. Pauwels was engaged in writing her book *In Praise of Holy Men: Imagining Religious Communities in Medieval India*, a project made possible by a University of Washington Royalty Research Fellowship.

Professor Anne Yue-Hashimoto (elected Vice President of the International Association of Chinese Linguistics for 1998-99, and President of the International Association of Chinese Linguistics for 1999-2000) spent five months in Hong Kong last year—January through April, 2000—as Visiting Professor at the Department of Chinese Language and Literature of the Chinese University of Hong Kong, teaching a graduate seminar in Cantonese linguistics (with 18 students—the greatest number, Prof. Yue exclaims, she ever had in one class!) and working on various aspects of the reconstruction of proto-Yue phonology. In May, 2000, Prof. Yue was Visiting Professor at the Language Information Sciences Research Centre of the City University of Hong Kong, working on a monograph on the Dancun dialect of Taishan. In late June, Prof. Yue went to Shaoguan in northern Guangdong province to do a preliminary survey of the dialect of Shaoguan city and a suburban variety of the Wantou village, which were investigated in 1929 by the late Professor Yuen Ren Chao. The ultimate goal is to observe linguistic change in these dialects since 1929 and to study their interesting tone change phenomenon. □

New Graduate Students

Since Autumn, 1998, the Department has welcomed twenty-eight students into the ranks of its graduate programs in Chinese, Japanese, South Asian and Korean Languages and Literature. Of the twenty-eight, two have graduated with terminal M.A.s (Ms. Gong Hang Su, Chinese, Autumn, 2000 and Ms. Tomoko Nakaone, Japanese, Autumn, 2000), one left the pro-

gram, and the remaining are, as follows: pursuing studies in **Chinese** language and literature, Mr. Kevin Jensen, Mr. Robert Orndorff, Ms. Jungim Chang, Mr. Chi On (Andy) Chin, Mr. Jason Hendryx, Ms. Xiaoqiao Ling, Ms. Kyoung-ok Noh, Mr. Timothy O'Neill, Mr. Charles Sanft, Ms. Ping Wang; pursuing studies in **Japanese** language and literature, Mr. Jon Holt, Ms. Fusae Ekida, Mr. Philip Kaffen, Ms. Fumiyo Kobayashi, Ms. Gulzemin Ozrenk, Ms.

Sachi Schmidt-Hori; pursuing studies in **Korean** language and literature, Ms. Jina Kim, Ms. Meewha Lee, Ms. Jemma Song, Ms. Hye-jin Sidney; pursuing studies in **South Asian** languages and literature, Ms. Diane Johnson, Mr. Michael Tandy, Mr. Jonathan Lawson, Mr. Ara Semerjian, Mr. David Smith. The Department is proud of its new students and encourages them in their ambition for academic excellence. □

Cap and Gown

Between Summer Quarter, 1998, and Summer Quarter, 2001, the Department of Asian Languages and Literature has graduated nine doctoral candidates and eleven Master's candidates. Ph.D.s were earned by the following: **Andrea Lingenfelter** (Ching-Hsien Wang), Summer, 1998, **Christine Marran** (John W. Treat), Summer, 1998, **Hamit Zakir** (Ilse Cirtautas), Spring, 1999, **Jeffrey Crosland** (Anne Yue-Hashimoto), Autumn, 1999, **Keith Dede** (Anne Yue-Hashimoto), Autumn, 1999, **Timothy Lenz** (Richard Salomon), Autumn, 1999, **Rachel DiNitto** (John W. Treat), Summer, 2000, **Yeow-Chong Wu** (David Knechtges), Autumn, 2000, **Ravinder Singh** (Michael Shapiro), Winter, 2001, **Valerie Ritter** (Michael Shapiro), Spring, 2001. Ph.D. candidate **Jason Neelis** (Richard Salomon) is scheduled to defend his dissertation on June 7, 2001.

M.A.s were earned by the following: **Mary Hirsch**, Chinese, Summer, 1998, **Timothy Lenz**, South Asian, Winter, 1998, **Douglas Osto**, South Asian, Spring, 1999, **Deborah Shamoon**, Japanese, Spring, 1999, **Adam Ross**, Chinese, Summer, 1999, **Charles Exley**, Japanese, Autumn, 1999, **Paul Davidson**, Japanese, Summer, 2000, **Andrew Glass**, South Asian, Summer, 2000, **Timothy Miller**, Chinese, Autumn, 2000, **Tomoko Nakaone**, Japanese, Autumn, 2000, **Gong Hang Su**, Chinese, Autumn, 2000.

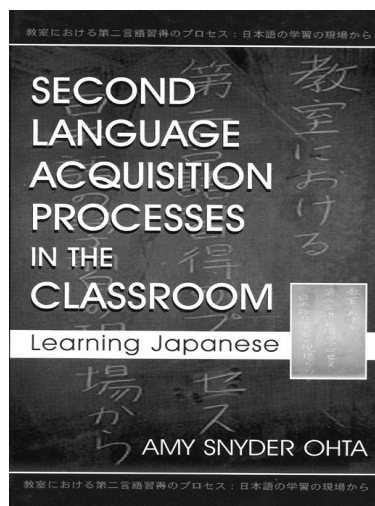
Between Autumn, 2000, and Summer, 2001, B.A.s were earned by the following students. In Japanese Language and Literature: **Bryce Berger**, **Sun Hee Helen Cho**, **Maria Dooley**, **Jean Fuh**, **Seav Huor Lim**, **Nicholas O'Neill**, **Andrew Rouse**, **Aaron Vanover**, **Julia Black**, **Josh Moonghen Choi**, **Kevin Egan**, **John Hunter**, **Hanako Momono**, **Jane Otaki**, **Yukiko Sodos**, **Ti Wang**, **Gretchen Bu-**

holz, **Stephen Dieker**, **Summer Floyd**, **Gary Lau**, **Sarah Odegaard**, **Andrew Remter**, **Jennie Umamoto**, **Tara Yamamoto**, **Mark Brachmann**, **Benjamin Ritter**. In Chinese Language and Literature: **Chun-Wu Andrew Chang**. In South Asian Languages and Literature: **Dung Dinh Truong**.

The Department wishes to extend its hardest congratulations to each and every graduate.

At its annual *Graduation and Awards Reception* (held this year on May 31, 2001, in the Rotunda of Parrington Hall), the Department of Asian Languages and Literature honors three Tatsumi awardees, **Mr. Scott Richard Blow**, **Mr. Chien-hsin Tsai**, and **Mr. Zachary Hunting**; Wylie Scholarship awardee, **Mr. Andrew Glass**; and Book Gift awardees, **Ms. Fusae Ekida** and **Mr. Dung Dinh Truong**.

Congratulations to these students! □



Second Language Acquisition Processes in the Classroom: Learning Japanese

by Professor Amy Snyder Ohta

In the field of Second Language Acquisition (SLA), the bulk of the

research literature is about how English is learned. Amy Snyder Ohta, Assistant Professor of Japanese, is changing that through her research on how the Japanese language is acquired by adults in the classroom setting. Dr. Ohta's new book, *Second Language Acquisition Processes in the Classroom: Learning Japanese*, published by Lawrence Erlbaum Associates, will be of interest to language teachers as well as SLA researchers.

Second Language Acquisition is an original study of the learning processes of seven adult learners of Japanese enrolled in first and second year Japanese courses. Data were collected by recording the seven learners as they interacted in their classes. The chapters investigate how learners make use of classroom interaction in learning Japanese. The first chapter provides an overview of

the sociocognitive framework used to inform the study. Other chapters investigate the role of private speech (self addressed speech) in language learning, how learning occurs during student-student and student-teacher interaction, corrective feedback, the development of interactional style, the use of English in the classroom, and the relationship between teaching techniques and classroom outcomes. The publisher expects the book to be of interest to the SLA field as a whole, and to be used in courses on classroom research, second language acquisition, and foreign/second language teaching methods. Professor Ohta hopes that her research will both help to broaden the perspective of SLA researchers beyond studies of European languages, and that her findings will be useful in improving the teaching of Japanese and other Asian languages. □



Professor Li Fang-kuei

***“Professor Li Fang-kuei:
a Personal Memoir”***

by Prof. Anne Yue-Hashimoto

Everyone familiar with the study of Chinese linguistics knows the academic contributions of Professor Li Fang-kuei in the field, and specifically in the areas of historical phonology, Tai and Tibetan linguistics, and Amerindian languages. Many have fond memories of him as a teacher, as well. I would like to share some stories which Professor Li related (in Chinese, to friends and colleagues at my house) during a visit he made to Seattle on September 9, 1986, touching upon his student life and fieldwork.

Professor Li spent four years at the high school of the École Peking Normale Supérieure, and four years at the Tsing Hua Junior College before leaving for America through Shanghai in 1924. His two-week trip took him to Hawaii, and thence to Seattle, where he boarded a train for Ann Arbor, Michigan. During his two years at the University of Michigan (Li graduated in 1926) he studied Latin epics and drama, Medieval French, Old English, Gothic, Middle English dia-

lects (with Samuel Moore) and experimental phonetics. Moore once surprised and horrified his seminar by giving an unannounced examination at the end of the term. A passage from Middle English was given to the students to identify the sources of certain vocabulary items, whether they were from southern English, and so forth. The next day, when Moore saw Li Fang-kuei across the street on campus (Li was trying hard to avoid him!), he ran toward this quiet student and told him that he felt he had “discovered” Li from his examination. That evening he invited Li to his house for dinner. Moore was at that time the moving force in compiling a Middle English dictionary, but he unfortunately died a few years later without completing the work.

Edward Sapir interviewed Li Fang-kuei and became his mentor at the University of Chicago. Li studied American Indian linguistics and general linguistics with Sapir, comparative Latin and Greek, Ancient Greek, Persian, Sanskrit, and Old Church Slavich with Carl Darling Buck, who was the chairman at the time, and Germanic linguistics, Old High German, and Sanskrit grammar with Bloomfield. By the beginning of 1927, Li had finished all of his course work, and Bloomfield suggested a dissertation topic to him: the Old English genitive case; however, by this time Li had already started writing about the grammar of an American Indian language. By the spring of 1928, Li Fang-kuei was finished with his dissertation, though he had to wait until December to get his degree because he had forgotten to apply to be a Ph.D. candidate! In addition, he had to pass French and German language examinations. He took and passed his French exam, but was excused from the German,

inasmuch as the examiner was his classmate in German!

While Li Fang-kuei waited for his degree, Buck suggested that he enroll at Harvard to study Vedic and Buddhist Sanskrit, Tibetan and Tibetan Buddhist texts. Half a year later, Li felt bored (*wu-liao*) and decided to visit Europe. He went first to England, but there was no Sinologist there. In France he met Paul Pelliot and the Tibetanist Holstein, and learned phonetics from a priest. He went to Berlin armed with a letter of recommendation from Franz Boas, and met Lessing and Walter Simon. Simon asked his opinion of Karlgren, and showed him his comparative Tibetan and Chinese paper. Boas wanted him to visit a phonetician in Hamburg, but it turned out that this phonetician had already gone to Africa, so Li went to the zoo instead. (Hmm. There is a similarity between Li Fang-kuei and Jerry Norman as far as zoos are concerned.) From Germany, Li took a boat to Quebec and nudged his way toward Montreal, where he found himself out of money! Fortunately, the University of Chicago sent him \$3000 by cable for fieldwork.

In the summer of 1927, Sapir suggested fieldwork to Li Fang-kuei, and took him to California for initiation. They stopped at Berkeley to see Kroeber and stayed at the Faculty Club. They were to go to northern California. At the time, Humboldt County was very much anti-Chinese, so Sapir had to make special arrangements with local officials. From Eureka they took a bus to the Hupo reservation where they stayed for two or three weeks. Sapir showed Li Fang-kuei firsthand how to ask questions during fieldwork sessions, but Li was on his own for his work with the Mattole Indians, who at that time were

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“Memoir” continued from page 5.

virtually extinct. Li’s first task was to find where the Mattole lived. For this field trip he returned to Eureka, took a bus south to Petrolia, and lo! by the mouth of the Mattole river, near the ocean, learned of the existence of a single family in the vicinity. Li walked along the river, crossed it barefoot, borrowed a horse from a farmer (it was his first experience riding a horse) and finally found the Indian family. The father was about seventy years old and blind; the son was about twenty. Li stayed in a hotel ten miles away, spending six hours a day with his informant (the son) for about a month, paying him forty cents an hour. There were things the son did not know, however, and Li continued his southward journey along the Wailaki reservation and worked on other Athabaskan languages. By the beginning of 1928, Li had finished his Mattole report.

Li Fang-kuei went to Canada twice to work on the Athabaskan languages. The first trip was made in 1927. Li took the train from Chicago through North Dakota to Edmonton, reaching Ford Chipewyan on Lake Athabaskan by boat. He spent one summer writing several articles on Chipewyan and returned to Chicago in the autumn, taking a boat to a small town called Waterace and then a train by way of Edmonton to Chicago.

His second field trip commenced at the end of his European journey. From Montreal he took the Trans-Canada National Railway to Edmonton, then traveled by riverboat to Slave Lake and to Good Hope, where he spent two months. Seven to eight thousand fish flowed down the McKenzie River from the North Pole every day. At Good Hope, Li bought

eggs, bread, and canned beef. Within a month these provisions were exhausted and there was no boat to return to Good Hope for more. A hunter stationed not far away had provisions in his cabin. Li took flour and yeast to make bread, and since the hunter was not there, left money in his cabin. An American Indian brought Li a fish each day, and the fish supplied three meals (head, middle, and tail). Li bought bacon for grease, and a frying pan. The fish parts were either fried or boiled in water. To gather firewood, Li went into the forest (*shàng sh n k n mùtòu*) every day with his Indian guide, armed with an axe, to chop down six pine trees. Each man carried “home” three on his shoulders! A kerosene bucket served as the stove. So Li’s daily chores included cutting down (and chopping) firewood, making a fire, boiling water, and making bread. The bread he made did not rise, but instead became hard as rock. Li had to cut the bread into pieces and soak the pieces in water before eating them. Canned fruit had to be bought, with one can lasting several days. The Indians he worked with were of the Hare tribe, and the older members could speak English. Fieldwork progressed very slowly because of the daily cooking chores, and Li could not gather as much material as he wanted. The language was also very complicated in its verbal inflections of person, number, tense, and so forth. To analyze one verb, dozens of forms had to be collected. Li warned that sometimes one did not know what one got for the elicited forms. For example, he would ask how to say “I went” and later find that the answer he had been given was “you went”! Further, he could stay only one or two months because of the severe cold that arrived after September. And there was only one boat scheduled to return.

After this field trip, Li traveled to Vancouver to take a steamer back to China. It was Sapir who provided him with funds from the Rockefeller Foundation for a year, both for traveling expenses and for field work in China. Sapir had considered the possibility of a relationship between Sino-Tibetan and Athabaskan. (When asked about this idea of Sapir’s more than thirty years ago back in the Midwest, Li smiled and answered, “Distant as the floating clouds!”) Li went to Peking through Shanghai, where he met Cai Yuanpei, the Director of Academia Sinica at the time. He was invited to join the Academia Sinica, but because of his commitment to the Rockefeller Foundation, he accepted only an honorary appointment. Li then went to northern Guangdong through Shanghai and Canton, to Lianjiang, where the Yaos lived, and continued down to Haikou by boat. He could not, however, enter Li Shan because of the existing unstable social situation, although he succeeded in collecting materials for Li and Hainanese languages. After returning to Canton, he gathered some Hainanese speakers for phonetic experiment, making his own experimental instrument—using a holed canned tube for cigarettes and rubber bands to connect it with a thing (he could not describe exactly what it was—of course it was his own invention!). When implosives were pronounced, the thing would fall inward. This was the first time that implosives were discovered in China. In early 1930, Li wrote to the Rockefeller Foundation to terminate his fellowship, for he had become a research member of the Institute of History and Philology after returning to Peking, together with Chao Yuen Ren and Luo Xintian. □

**“Nineteen Ninety-Eight
Symposium Dedicated to the
Memory of Professor Li
Fang-kuei (1902-87)”**

by Prof. Anne Yue-Hashimoto

Linguistic Change and the Chinese Dialects from the Perspectives of Historical Documentation and Language Contact, an International Symposium organized by Professor Anne Yue (Department of Asian Languages and Literature), in memory of Professor Li Fang-kuei, distinguished scholar and teacher at the University of Washington from 1949 - 1967, took place between August 17 and August 19, 1998, at the University of Washington's Faculty Center. The Symposium was sponsored and subsidized by the Department of Asian Languages and Literature, the Chinese Studies Program of the Jackson School of International Studies, the College of Arts and Sciences, and the Chiang Ching-Kuo Foundation of International Scholarly Exchange, which awarded a generous grant of \$25,000 for the occasion. Twenty-nine scholars from all over the world presented papers for eleven panels.

Opening remarks by Dean Michael Halleran were followed by an account, in both Chinese and English, of the history of Sinology and Sinologists at the University of Washington by Professor David Knechtges, then Chair of the Department of Asian Languages and Literature, and remarks by Professor Jerry Norman, successor to the position of Li Fang-kuei between 1971 and his retirement in 1998. Ting Pang-Hsin, Agassiz Professor at UC Berkeley and Dean of the College of Humanities and Social Sciences at the Hong Kong University of Science and Technology, and South Coblin, Professor at the University of Iowa, both of whom can be considered among the

most distinguished students of Li Fang-kuei, narrated *Memories of a Great Scholar-Teacher*. The first keynote address, *Linguistic Co-evolution*, was given by William S-Y Wang (City University of Hong Kong and Professor Emeritus at UC Berkeley). First-day speakers included Ting Pang-Hsin, Takashima Kenichi (University of British Columbia), Anne Yue, Hirayama Hisao (Waseda University and Professor Emeritus at Tokyo University), William Baxter III (University of Michigan), South Coblin, and Iwata Ray (Shizuoka University), on topics ranging from non-Chinese linguistics, oracle bones inscriptions, to Mandarin tones and phylogeny, and the Jiang-Huai dialect.

The second day of the Symposium began with a special presentation by the eldest daughter of Li Fang-kuei, Lindy Li Mark (California State University at Hayward) on *A Dialect Approach to Speech in Kunqu Performance*. Professor Mark's performance tugged at the hearts of those who have heard Li Fang-kuei himself accompanying with flute the *kunqu* performance of Madame Li Xu Ying. Another keynote address, *Voicing in the Shyrbei Dialect*, was given by Jerry Norman. Second-day speakers included Zhang Min (National University of Singapore), Hou Jingyi (Institute of Linguistics, Chinese Academy of Social Sciences, Beijing), Huang Xuezheng (Institute of Linguistics, Chinese Academy of Social Sciences, Beijing), You Rujie (Fudan University), Li Xiaofan (Peking University), Wu Yunji (University of Melbourne), Laurent Sagart (Centre de National de la Recherche Scientifique, Paris) and Yan Sen (Jiangxi Normal University) on topics relating to the dialects of Southern Mandarin, Jin, Wu including Suzhou, Xiang, Gan, Hakka, and to the Woman's Script. Third-day

speakers included Mei Tsu-Lin (Cornell University), Shi Qisheng (Zhongshan University), Lien Chinfa (National Tsing Hua University), Samuel H-N Cheung (UC Berkeley and Hong Kong University of Science and Technology), and Benjamin T'sou (City University of Hong Kong), on topics relating to the Min and Yue dialects.

An unannounced tribute to Professor Jerry Norman, who retired from the Department of Asian Languages and Literature at the end of Spring Quarter, 1998, took place in the afternoon of the third day. The session was planned by Anne Yue and David Branner (alumnus of the Department of Asian Languages). It was kept secret to ensure the attendance of Professor Norman, who had no inkling of it until he noticed from the program that all UW graduates and graduate students in Chinese linguistics were lumped together in the last two panels, and made a remark about it. Mei Tsu-Lin, a friend of more than thirty years, and David Branner, one of Norman's best students, delivered the tribute, followed by six papers from students whom Norman had supervised or taught: Stephen Wadley (Portland State University), Keith Dede (then Ph.C., Department of Asian Languages and Literature, currently at Lewis and Clark College), Richard Simmons (Rutgers University), Yu Zhiqiang (Baruch College), Jeffrey Crosland (then Ph.C., Department of Asian Languages and Literature, currently at IUP, Beijing), and David Branner (currently at the University of Maryland).

The Symposium was made very special by the attendance of two of Professor Li's three children (Lindy and his youngest child Annie) and three grandchildren. Its

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Additions to the Faculty

In the last two years (and since the publication of our last newsletter), the Department has been enhanced by the addition of new faculty in virtually all of its language programs. In Autumn, 2000, the Department was joined by **Prof. John Christopher Hamm**, M.A., Ph.D., U.C. Berkeley: Traditional Chinese fiction and drama, performance literature and popular culture, 20th century literature and film. Classes Prof. Hamm has taught in the Department include Beginning Mandarin (Chin 111, 112, 113), Premodern Chinese Narrative (Chin 380), Genre Studies in *Wuxia Xiaoshuo* (Chin 580), and History of Chinese Literature: Late Imperial to Modern (Chin 463), Advanced Readings in Modern Chinese (Chin 482), and Studies in Chinese Drama (Chin 575). Prof. Hamm will be on teaching release Autumn Quarter, 2001, revising his dissertation, *The Sword, the Book, and the Nation: Jin Yong's Martial Arts Fiction*, for publication. Prof. Hamm has recently presented a paper, "Jin Yong and the Guangdong School of Martial Arts Fiction," at the International Conference on Jin Yong's Fiction at Peking University, and another, "Genre Fiction and the Negotiation of the Literary Field," at the conference "Chinese Popular Culture Unveiled" at Columbia University.

Undergraduate education is a prominent interest of Prof. Hamm, who serves on the Department's Undergraduate Studies Committee and the Humanities Center Curriculum Forum, a committee focusing on issues of pedagogy and curricular development. He admits to feeling excited to be working with an adjunct professor in our Department (newly hired by the Department of Comparative Literature), Prof. Yomi Braester, on modern Chinese literature and film, and hopes for a collaboration with Prof. Braester on a possible conference on Chinese urban literature and film.

Prof. Hamm and his wife, Zhou Xue, are the proud parents of a young son, Lyle Strother Tianxiao Hamm, and the combination of a new job and fatherhood leaves him little time for hobbies, though in his younger days he was himself a practitioner of the martial arts.

The Department was joined in Autumn, 1998, by two new faculty in Chinese and Japanese, respectively.

Prof. Zev Handel, M.A., Ph.D., U.C., Berkeley: Chinese historical phonology, Sino-Tibetan linguistics, was hired as a visiting lecturer in Chinese in 1998, and as Assistant Professor in 1999. He has taught Second-Year Chinese (Chin 211, 212, 213), The Chinese Language (Chin 342), Middle Chinese Phonology: Methods and Materials (Chin 532), and Introduction to Chinese Historical Phonology (Chin 542).

In September, 2000, **Prof. Han Idel** made a two-week inspection and evaluation tour of University of Washington affiliated language programs in China, including CIEE Beijing, Shanghai, and Nanjing; CET Harbin, and OUS/CUN Beijing. In 1999, he was UW representative to the Inter-University Board for Chinese Language Studies; to the Board of the Oregon University System Chinese Study Abroad Program; and to the International Faculty Council exploratory meetings with delegations from Tsinghua University (Beijing) and Sichuan University (Chengdu). Prof. Handel chaired the Department's Computer Committee, and has overseen the project to revise and redesign the Department's web site. He has devised a series of new course numbers to facilitate credit transfer for students engaged in Chinese study abroad. Prof. Handel will be a Visiting Professor at the Hong Kong University of Science and Technology for the 2001/2002 academic year. While there, he will teach a course on Sino-Tibetan linguistics

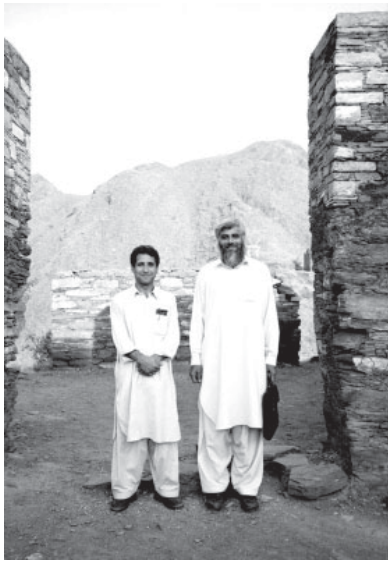
and carry out research on Old Chinese phonology.

Prof. Adam Kern, Ph.D., Harvard University: Early modern Japanese literature, drama, and culture (popular and visual). Prof. Kern has taught classes in Japanese literature (Japan 321, 322), Classical Japanese (Japan 471, 472), and in Advanced Readings in Classical Japanese Literature (Japan 571, 572, the latter scheduled for Spring, 2002). During the academic year 1999/2000, Prof. Kern worked in Tokyo, Japan on a translation volume of 18th century comic books (called *kiby shi*). The volume is currently under review.

Also new to the Department since 1998 are three temporary faculty: **Dr. Mark Allon** (hired in 1998), Postdoctoral Research Associate, Sanskrit, working on the Buddhist Manuscript Project (headed by Prof. Richard Salomon); **Dr. Davinder Bhowmik** (hired Autumn, 2000), modern Japanese literature; and **Dr. Timothy Lenz** (hired Autumn, 2000), Postdoctoral Research Associate, Sanskrit, working on the Buddhist Manuscript Project.

Five lecturers and one teaching associate have joined the faculty: **Ms. Fumiko Takeda**, Japanese language, M.A., University of Oregon; **Dr. Soohee Kim**, Korean language, M.A., Florida International University, Miami, Ph.D., Linguistics, University of Washington; **Dr. Jeffrey Dreyfuss**, Indonesian language, M.A., Ph.D., University of Michigan; **Dr. K. P. Singh**, Hindi language, M.Phil., M.A., Center for the Study of Social Systems, Jawaharlal Nehru University, Ph.D., University of Wisconsin-Madison; **Dr. Nyan-ping Bi**, Chinese language, Ph.D., Indiana University; **Ms. Lauren Divina**, Tagalog language, M.A. Seattle University, and Teaching Associate **Ms. Miyako McDavid**, Japanese language, M.A., University of Pittsburgh. □

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Professors M. Nasim Khan and M. Farooq Swati at the ancient Buddhist monastery of Takht-i-bahi.

ment’s experts in Gandharan art and epigraphy respectively, we had our every need catered to throughout our visit. One of the high points was a day trip to several archaeological sites in the area to the north of Peshawar. We visited, among other places, the village of Shahbazgarhi, where in the 3rd century BC the Indian emperor Ashoka had his thirteen edicts on moral and religious principles carved onto huge boulders; the hilltop Buddhist monasteries of Takht-i-bahi and Jamalgarhi; and the mounds of the ancient cities at Charsadda, which was the capital city of Gandhara in the time of the Indo-Scythian dynasties in the first centuries BC and AD.

From Peshawar, we drove northeastward over the Malakand Pass to the Swat Valley, the legendary paradise of later Buddhist lore. Despite modern ravages of overpopulation, poverty, and deforestation, it is still easy to see how Swat got its reputation as a

sort of heaven on earth. One senses this especially when visiting any of the Buddhist stupas (stone domes built over sacred relics of the Buddha’s body) that were built in vast numbers in Swat, beginning about the 3rd century BC and continuing for many centuries. The Buddhists favored sites with scenic vistas, often deep in the side valleys to the east of the Swat River. One such site we visited, the Malam Jabba stupa, was high up in the snow-capped mountains, in an exquisitely beautiful mountain meadow, cut through by meandering crystal streams. It was in remote places like this, according to some archaeologists, that Buddhism breathed its last gasp in Swat, as it retreated higher and higher into the mountains to escape the hostility of the new religion, Islam. But even in these dire straits, the few remaining Buddhists apparently managed to find scenic locations for their last homes. Unfortunately, little more than piles of rubble remain of the monastic and ritual structures at this site; but with a little imagination one can still picture the survivors of Buddhist Swat living out their last days, pondering the imminent fulfillment of the Buddha’s prophecy that the dharma would disappear after a thousand years.

In Swat, Andrew and I were the guest of the Italian Archaeological Mission in Saidu Sharif, a venerable institution that has been operating since the 1950’s, and which has carried out numerous excavations which have proved to be of critical importance for the study of Buddhist art and culture in Gandhara. Here we were treated by the director, Professor Pierfrancesco Callieri, and his students and colleagues, to five days of Italian hospitality that was fully a match for its Pathan counterpart (and which we were happy to reciprocate when Callieri visited the University

of Washington in January 2001). In the Italian manner, spirits always seemed to be high at the mission, especially at mealtime, which featured Italian dishes, expertly adapted to local available items by an ancient Pathan cook who had perfected this unique culinary art over many decades of service to the mission. The excellent meals were rendered all the more enjoyable by a steady stream of cheerful banter and jokes in Italian; the spirit was infectious, and it was easy to share in the laughter, even when we didn’t understand a word.

This is not to say that nothing got done at the mission. Quite to the contrary, the rule seemed to be “work hard, play hard,” and everyone was expected to rise promptly at 4:30 each morning, to be ready to depart at 5 o’clock for the excavation site at Barikot. Barikot is a large hill on the left bank of the lower Swat River,



The Hindu temple atop Barikot hill, with the Swat River in the background

extraordinarily rich in relics of diverse periods, from the 2nd century BC Indo-Greek city site at the base of the hill to the 8th century AD Hindu temple at the crest, which is currently being excavated. Indeed, the Barikot hill encapsulates the entire ancient history of Swat, from the time when it was seized by Alexander the Great in

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327 BC, opening the door to the Hellenistic culture of the Indo-Greek period, up to the destruction of the aforementioned Hindu temple around the eleventh century AD after the arrival of Islam in the region.

Later, Prof. Callieri took Andrew and me for a personal guided tour of an important stupa site located on the outskirts of the modern town of Saidu Sharif. Here, he pointed out to us the fine details of the stratigraphy and construction techniques that enabled the excavators to date the most important phase of construction to the first half of the first century AD, and which led them to postulate a major expansion of Buddhism in the region at this time. This was a most interesting and welcome conclusion for us, as it corresponds perfectly with the conclusions that we had independently reached from our studies of the recently discovered Gandharan Buddhist scrolls, which seem to date from the same period.

During our stay at the mission, Prof. Callieri put at our disposal a trusted and highly experienced guide, Duwar Khan, who—as he liked to point out with great pride—had been working for the mission for thirty-five years. He spent three full days with us, tramping over the hills and footpaths of the Swat Valley in search of stupas and inscriptions. Though he looked to be well in his sixties, at least, he clambered over the steep hillsides like a young man. It seemed to be all that Andrew (himself a mountain climber!) could do to keep up with him; as for me, I gave up trying early on, and Duwar Khan spent much of his time sitting on rocks, waiting patiently for me to crawl my way up to him, puffing and sweating all the way. He brought us to many interesting

places which we would have found only with great difficulty, if at all, without his help. Among them were the stupas at Arab Khan China, set in a pleasant hillside glade with a fine view of the Jambil Valley below. Here we met some rather ragged looking local farmers who, despite their evidently limited means, insisted in good Pathan fashion that we have tea and biscuits with them. Some minutes later, our host returned from the nearby village with a battered thermos full of steaming tea, which we drank while seated on our impromptu seats of honor, flat stone slabs he picked up from an adjacent field. Like every Pathan we met, our host provided the best that he could for his honored guests.

Because there was so much to see in Swat, and because our situation there was so enjoyable, we remained several days longer than planned. But finally we tore ourselves away and went on to our next destination, the town of Chilas on the upper Indus River. From Swat, we drove eastward over a rutted, winding road over the Shangla Pass to Besham, where we met the Karakorum Highway. This road, stretching from the Grand Trunk Road to the 16,000 foot high Khunjerab Pass at the border with the Xinjiang region of China, was completed in 1973 under a joint Pakistani-Chinese project. With the completion of the highway, the journey along the upper Indus River and onward to the Chinese border, which had hitherto been an extremely arduous and dangerous trip, became relatively safe and fast. One should not, however, envision anything like an American freeway; the Karakorum Highway is a winding two-lane road clinging to the steep cliffs along the gorges of the river, hundreds of feet below. Though an impressive feat of engineering in exceedingly difficult terrain, the highway gives the im-

pression of having been built in haste, and many sections are periodically washed out by torrents from the cliffs above or torn up by rockslides. Twice we had to stop to wait while workers standing on narrow ledges high on the cliffs—with no helmets or safety equipment—broke off loose boulders with jack hammers, which then came tumbling down on the road below, to be pushed over the edge by bulldozers.

Our goal in visiting the Chilas area was to see some of the dozens of sites along the upper Indus River where in ancient times merchants, pilgrims, and hunters carved thousands of inscriptions and petroglyphs into the huge boulders along the riverside. These artifacts (which are being comprehensively studied by Jason Neelis in his doctoral dissertation) present the modern scholar or visitor with a vast gallery of graffiti left by travelers from India, China, and Iran from the 2nd to the 8th centuries AD. The diversity of scripts and languages is an epigraphist’s delight, which kept Andrew and me busy for many happy hours: hundreds of inscriptions in the Gandhari language written in Kharoshthi script, in Sanskrit in Brahmi script, in Iranian languages such as Sogdian and Parthian, and even a few stray graffiti in Chinese and Hebrew. The inscriptions are by turns informative, as in the one by a Sogdian merchant who prays “May I quickly reach Tashkurgan and see my brothers there,” and poignant, as in the lament of one Bhotalamka-Radijiya, who sadly informs us “I have lost my money, and lost myself.”

Many other inscriptions contain pious Buddhist sentiments, and these often accompany carvings, often casual or rude, but

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success depended not only on the enthusiastic support of the participants (not a few of whom have been taught by Li Fang-kuei or his students or are acquainted with him), generous funding from various units of the University and the Chiang Ching-Kuo Foundation, but also on help in preparation by various individuals, including Virginia Lore, Jeff Crosland, Li Xiaofan, Yan Sen, and Ken-ichi Takashima.. Special thanks to Keith Dede, who served as jack-of-all-trades, Youngie Yoon, who took care of air fares and budget matters, and Robert Orndorff, who reproduced through high-tech Li Fang-kuei’s personal letter for the cover-page background and his portrait for the collection of conference proceedings.

Let us all hope that the fine tradition in Chinese linguistics established here by Professor Li Fang-kuei half a century ago will continue to flourish after the retirement of his eminent successor, Professor Jerry Norman.

A volume of selected papers presented at the symposium in memory of Li Fang-kuei was published in December, 2000, by the Academia Sinica of Taiwan, with Ting Pang-Hsin and Anne Yue as co-editors, and supported by a publication grant by the Chiang Ching-Kuo Foundation. □

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Stupas, Kharoshthi inscriptions, and petroglyphs carved on a rock at Chilas.

sometimes quite magnificent, of stupas or other Buddhist symbols and images. These carvings thus visually document, on the one

hand, the trade in silk, spices, jewels, and other luxury goods between the Indian subcontinent and Chinese Central Asia, and, on the other hand, the spread of Buddhism, hand in hand with trade, from its Indian homeland into East Asia. While searching out these remarkable carvings, one is literally following in the footsteps of the Buddhist merchants, and perhaps of their monastic companions, who helped to make Buddhism into a world religion.

One should keep in mind, though, that this was a two-way street, for it was also through the same route along the Indus that Xuanzang and other Chinese monks journeyed to India in search of Buddhist manuscripts, which they brought back China to be translated into Chinese. Reading the Chinese pilgrims’ accounts of the terrible hardships they underwent in this passage, one can hardly fail to marvel at what risks and labors people undertook in ancient times, for the sake of both spiritual and

material motives; for the traffic in worldly trinkets and in the quest for enlightenment went hand in hand along this perilous route.

After two happy days of clambering among the rocks of the inscription sites at Shatial, Oshibat, Chilas, and Thalpan, the time had come for me to return to Islamabad. Now the extra days we spent in Swat came back to haunt me, as we had only begun to see all of the points of interest at these sites, let alone the many others further up the Karakorum Highway. While Andrew was able to stay on another week and travel as far north as Gilgit and Skardu, in the high Karakorum Mountains, my trip was almost over, except for quick stops on the way back at Mansehra, to see another set of Ashokan rock inscriptions, and at the magnificent archaeological remains of Taxila, one of the great cities of the ancient world. Then it was on to London for a quick visit to the British Library, and home to Seattle, and back to work again. □