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Abstracts

- Lu Xun's Early Essays and Present-Day China 1
Jon Eugene von Kowallis

Rather than trace the evolution of Lu Xun's thought, Takeuchi Yoshimi in his book *Rojin* (Lu Xun; 1944) emphasized the importance of what is unchanging in Lu Xun. Interpreting Lu Xun as a litterateur was his first step in appreciating his genius, but Takeuchi failed to achieve an overarching understanding of Lu Xun because he dismissed his early essays (1907-08) as relics of a formative period. In fact, this paper argues, they function as a blueprint for his entire career as well as his views on China and the West. Critics have been quick to point out shortcomings in Lu Xun and suggest his early demise if he had lived into the present era write under and be judged by the Communist system, but they seldom attempt to project what his verdict on contemporary China might have been. This paper establishes nine points as seminal to Lu Xun's thought and then interpolates an assessment of China today which he might have made.

- From the Province to the Metropolis:
Exotic Hu'nán in the Writings of Shen Congwen and Xiang Kairan..... 17
Hans Kühner

Two writers, Shen Congwen and Xiang Kairan, and some of their works are discussed and compared with each other. Shen Congwen as a proponent of 'pure literature' and Xiang Kairan as a prolific and popular writer of knight errant novels represent opposite types. However, apart from their common origin in Hu'nán province, some textual links between the two can be uncovered. Two of Xiang Kairan's novels (*Unofficial History of the Overseas Students in Japan* and *Tales of Strange Events from the Rivers and Lakes*) and his semi-fictional *Random Notes on Hunters* are read in the context of a number of Shen Congwen's stories, novellas and essays on Hu'nánese topics. It is argued that the boundaries drawn by conventional literary history between popular literature on the one hand, represented here by Xiang Kairan, and 'pure literature' on the other, should be re-examined, and that it may be helpful to see these borderlines as fluid and permeable. By transcending

conventional and sterile dichotomies, the evolution of modern literary writing in Republican China can be seen from a new perspective.

- Atišův »Drahocenný řůženec bódhisattvy« 35
Josef Kolmař

Atišů's »Precious Rosary of the Bodhisattva«

The contribution provides an annotated Czech translation of the text Precious Rosary of the Bodhisattva (Tib. *Byang chub sems dpa'i nor bu'i phreng ba*) written by the famous Bengali Buddhist scholar Atišů Dīpaṅkara Śrījñāna (982–1054) who played a decisive role in the second wave of dissemination of Buddhism in Tibet (Tib. *phyi dar*). In the introductory part, the author discusses biographical data of Atišů and briefly describes the history of Buddhism in Tibet before the arrival of Atišů in Western Tibet (ca 1040) as well as later developments. In the following part the author lists works attributed to Atišů and then provides an annotated Czech translation of the text Precious Rosary of the Bodhisattva (*Bstan 'gyur*, part *dbu ma*, vol 231 [*Kbi*], no 3951, fol 294b⁷–296a¹). The paper is concluded by a glossary of Tibetan terms with Czech equivalents.

- The 'Three-Self Church' Leaders' Thoughts and Deeds
 in the Early Days of the People's Republic of China..... 55
Ye Rong 葉蓉 & Jana Benická

The Three-Self Church is a Chinese denomination of Christianity that emerged in the 1950s. It is the only Christian denomination recognized by the Communist regime of China; because of that, it is accused by many liberals of being an instrument of Communism. Its appearance was accompanied by sophisticated political and historical backgrounds. This article attempts to display these backgrounds and the pressure some Chinese church leaders were under when they founded the Three-Self Church during a struggle for the survival of Christianity in China. During that time, church leaders opened multiple dialogs with the Central government in attempt to seek protection from the government. Contrary to their original intent, those church leaders had to make a declaration of their political attitudes in the aftermath of the event. In fact, Three-Self Church leaders desired to create an indigenized Church that would merge all the truths of Christianity and Chinese culture long before the establishment of the New China. Various factors in the 1950s, including the outbreak of the Korean war, expulsion of foreign missionaries from Chinese soil, freezing of all private and public property China held in the United States by the US government, and end of financial support to Chinese Christian denominations by foreign missionary societies, led to the eventual estab-

lishment of a Self-supporting, Self-propagating, and Self-administrating Chinese Church.

»United We Stand«—

Chinese Voluntary Associations in South Africa..... 75

Katarína Čavojská

This study is devoted to the communal life of Chinese living in the Republic of South Africa (RSA). It is concentrating on associations that aim at representing the whole Chinese community, at being accepted both inside the community and by the host society, as well as the image of the Chinese community they are consciously creating. Chinese migration has arrived in the RSA in several waves which has resulted in a very diverse and colourful community (in terms of generations, social origin, geographical origin and language), although their representatives have always found common interests, thus forming a platform for unfolding social activities.