

# ROYAL ASIATIC SOCIETY HONG KONG BRANCH

## NEWSLETTER

**Telephone/fax : 2813 7500**

**e-mail address : [membership@royalasiaticsociety.org.hk](mailto:membership@royalasiaticsociety.org.hk)**

**web address : [www.royalasiaticsociety.org.hk](http://www.royalasiaticsociety.org.hk)**

**20<sup>th</sup> December, 2003**

### **Council members 2003-2004**

Dr. Patrick Hase, President	Mr. Robert Nield, Hon. Treasurer & Vice President
Dr. Elizabeth Sinn, Vice President	Rev. Carl Smith, Hon. Vice President
Mr. Peter Stuckey, Hon. Secretary	Miss Julia Chan, Hon. Librarian
Dr. Janet Lee Scott, Hon. Activities Co-ordinator	Dr. Peter Halliday, Hon. Editor of Journals
Mrs. Valery Garrett, Member	Mrs. May Holdsworth, Member
Mr. Tim Ko, Member	Dr. Joseph Ting, Member
Mr. Jason Wordie, Member	Dr. Dan Waters, Immediate Past President
Mr. Chan Kwok-shing, Co-opted Member	Mr. Geoffrey Emerson, Co-opted Member
Mr. Robert Horsnell, Co-opted Member	Mr. David McKellar, Co-opted Member
Mr. Philip Stockton, Co-opted Member	Dr. Betty Wei, Co-opted Member
Miss Josephine Wong, Co-opted Member	

We are very pleased to welcome Mr. Philip Stockton as a newly co-opted member of the Council. Philip has kindly offered to take over the role of Hon. Treasurer and will stand for election to this position at the AGM on 19th March, 2004. Robert Nield will continue in his role as Vice President. Philip is a banker and an enthusiastic member of the Society.

On 24<sup>th</sup> October 2003, Mr Joop B. M. Litmaath, a Dutch businessman resident in Hong Kong for more than four decades, gave an interesting and highly amusing talk about his life since he arrived here on 30<sup>th</sup> March 1964. Mr Litmaath earlier this year published the first instalment (we hope there will be more!) of his memoirs in a book entitled "Far East of Amsterdam". He told many stories, including an incident at a well-known restaurant next to Fanling Railway Station where he frequently had delicious chicken curry for HK\$5 in the 1960s. The restaurant, called the "Better 'Ole", was frequented by British soldiers. One day when several soldiers, enjoying perhaps too many beers, insisted on playing the same record, "Seven Lonely Days", over and over, the British police officer in charge of the district, objected. When the soldiers continued to play the record, the officer, with his waxed moustache quivering, pulled out his revolver and shot the jukebox and the record! Those were the days when a British police officer's word was law.

Mr Litmaath's Dutch company was going to transfer him out of Hong Kong after 14 years, but having married and started to raise a family here, he was reluctant to leave so he resigned to establish his own company, which he continues to run to this day. His participation in and contributions to life in Hong Kong are extensive. As our Council member, Jason Wordie, wrote in a review of Mr Litmaath's book in the South China Morning Post in June 2003, "books like this manage to document aspects of everyday life in Hong Kong that would otherwise pass unrecorded into history". It is to be hoped that others, including members of our Society, will be inspired by Mr Litmaath to write their own memoirs...and talk to our Society about their fascinating lives.

A splendid day was enjoyed by the 28 participants on a visit to Macao on Sunday, 26<sup>th</sup> October 2003. Organised and led by the very knowledgeable and enthusiastic Council Member Jason Wordie, the purpose of the visit was to see the exhibition of George Smirnoff's watercolours, drawings and oil paintings at the Macao Museum of Art and to explore some of the places shown in the paintings. We were most fortunate to be joined for the day by Smirnoff's younger daughter, Nina Bieger, who remembers well the time her family spent in Macao in 1944 and 1945, when she was a child. Her memories, graciousness, and answers to our many questions added greatly to the pleasures of the day, making it a unique occasion.

George Smirnoff was born in 1903 in Vladivostok. Educated as an engineer and architect, he worked in Harbin and Tsingtao. In 1939, he escaped to Hong Kong from the turmoil of Japanese-occupied northern China. Then, in 1944, with Hong Kong occupied by the Japanese, he and his family found refuge in Macao, where fortunately for posterity he was commissioned by Dr. Pedro José Lobo to paint a series of Macao scenes. These were the works we saw in this exhibition commemorating the centennial of Smirnoff's birth.

Cesar Guillen-Nunez, who curated the first exhibition of Smirnoff's works in Macao almost twenty years ago, gave a brief introduction on the paintings themselves. When we left the Museum, we were each delighted to be presented with a hardcover copy of the exhibition book as a gift from the Museum, showing all of Smirnoff's works of art on display and giving fascinating historical information on his life. The book proved very useful when, after an excellent lunch at the Club Militar, Jason led us on a 3-hour walk through the back streets and parks of Macao to see many of the locations shown in the watercolours. It was amazing that many of the scenes had changed very little in the nearly 60 years that have passed since they were painted. And the time passed very quickly as we listened intently to Jason's explanations and Nina's recollections. Our heartfelt thanks to both of them for such a memorable day.

Nalla Batata Vadas, Sali Boti, Raitoo and Mitthoo Dahi. These were just some of the delicious dishes enjoyed by those who joined the 7<sup>th</sup> November 2003 visit to the Zoroastrian Prayer Hall and Club, the Parsi Cemetery and the Jewish and Colonial Cemeteries. Led by our President, Dr. Patrick Hase, a full bus left from Queen's Pier at 9:30 a.m. and headed to Happy Valley. The first stop was the Jewish cemetery, located up the hill and just below the Hong Kong Jockey Club. The cemetery is an oasis of peace surrounded on three sides by high-rise apartment buildings and on the fourth side by a Chinese school. Here the group was met by Judith Green, wife of the Chairman of the Jewish Association of Hong Kong and a Life-member of our Society, and Rabbi David Zadok. They talked about the Jewish customs of burial and the history of the cemetery. They also pointed out some of the more famous people buried there and we then explored this fascinating spot accompanied by Judith and the Rabbi, who happily answered our many questions.

From there we went to the Parsi Cemetery, located opposite the race course, where we were welcomed by Ervad Jimmy Siddhwa and Mr Rustom Jokhi, Trustee. They talked with us about Parsi funeral customs and traditions and showed us around the cemetery. Next we proceeded to the Zoroastrian Building in Causeway Bay. Here we visited the Prayer Hall and learned about the Zoroastrian religion and the history of the Parsis in Hong Kong. A very interesting display of historical photographs and cultural items was set up for our perusal. A delicious lunch of Parsi food was served, and at each table one or two Parsis sat to answer our questions and tell us more about this community numbering approximately 200 in Hong Kong. (The dishes mentioned above can be translated as: Mini fried potato balls, Lamb with crispy shoe string potatoes, Yoghurt and cucumber mix, and Sweet Yoghurt, only four of the 12 dishes enjoyed by all.) Following the lunch, Mr Jal Shroff, Chairman of the Zoroastrian Association of Hong Kong, spoke about the history of the Zoroastrians in China, Hong Kong and Macau. We also were given an excellent article about Zoroastrians written by Mr Yazdi Viraf Parekh.

After lunch we returned to Happy Valley, to the former Colonial Cemetery now known as Hong Kong Cemetery. Our two excellent guides here were Patricia Lim and Tim Ko, members of our Society. Patricia has spent much time trying to identify and gather information, mainly about the civilians buried there. She read to us from her extensive notes most interesting anecdotes about many of the people buried here. Tim added to this with his own extensive knowledge, including information about the military personnel and

Chinese and Japanese buried here. He also brought old photographs to show us. The more than two hours spent in the cemetery passed very quickly and brought to a finish an extremely fascinating outing.

“Sun Yat-sen, Hong Kong and the Sanzhoutian Rebellion” was the title of a talk given to the Society at City Hall by Dr Louis Ng on 14<sup>th</sup> November 2003. Dr. Ng is Executive Secretary of the Antiquities and Monuments Office, and his talk was a preliminary to the Society’s visit to Shataukok (including Sanzhoutien) on 22<sup>nd</sup>-23<sup>rd</sup> November.

Aided by Powerpoint, Dr. Ng explained how Sun Yat Sen’s education in Hong Kong, with its freedoms of speech and the press, led him to the conclusion that the only answer to the corrupt Qing government was revolution. His political awareness was stimulated by his studies in Hong Kong from 1883 to 1892. Dr. Sun’s first unsuccessful attempts to overthrow the Qing Dynasty were in 1895 and the following years, in Guangzhou. Because of the turmoil in China caused by the Sino-Japanese War and the Boxer Uprising, it was not until 1900 that Dr. Sun was able to make another attempt, at Sanzhoutian. At the time, Dr. Sun was in Taiwan. Two of his supporters, Zheng Shilian, an anti-Qing Hakka and Triad leader, and Shi Jianru, who had been a student in the Guangzhou Medical School, were the leaders. Although this attempt also failed, as did subsequent attempts, success not coming until 1911 in Wuhan, Dr. Sun never gave up or lost hope. Referring to the famous “kidnapping” of Dr Sun in London and his incarceration in the Chinese Embassy there, Dr. Ng felt that this was probably not so much a kidnapping as a ploy by Dr. Sun to gain publicity for the revolution. Dr. Ng likened it to using Falun Gong today to gain publicity for a cause.

Following the talk, the usual question session took place and one question was whether Dr Sun ever practiced medicine and why he did not use his income for the revolution. Dr. Ng replied that Dr. Sun was not actually licensed in Hong Kong so he went to Macau and practiced there. However, he mainly helped the poor and thus was not able to earn money for revolutionary purposes. Instead, he relied on Chinese merchants for funds, both in Hong Kong and overseas. (On the Double Tenth, the date of the final, successful attempt in Wuhan to overthrow the Qing government, Dr Sun was in Denver, Colorado, USA, raising funds from overseas Chinese there.)

A near capacity audience enjoyed the very impressive talk based on years of research and study given by our President, Dr Patrick H. Hase, on 21<sup>st</sup> November 2003, entitled “Sha Tau Kok Market and its Market District”. This was given as a preliminary to the visit to Sha Tau Kok on 22<sup>nd</sup>-23<sup>rd</sup> November. Dr Hase introduced his talk by answering the question, “Why Sha Tau Kok?”, by stating that since coming to Hong Kong in 1971, he had become very interested in this ordinary market town because he is interested in the history of ordinary people. He traced the need for and development of market towns and enlivened his talk with many illustrations of the necessary services required by the local people such as weavers and dyers of hemp cloth for clothes (which could only be woven and dyed in the market town), blacksmiths for iron tools, carpenters for furniture and coffins (no one wanted to be buried like a pauper), Taoist priests for rituals and funerals, jewellery for weddings, tea shops for meeting friends, sweetshops for cakes and sweets, winemakers for distilling broken rice, dealers for handling surplus grain and animals, and firewood-sellers for the people of low-land villages who had no trees to cut for cooking. Using maps, Dr Hase showed the growth of Sha Tau Kok, whose economy was based on four main factors: essential services, such as those mentioned above, the fact that it was the port for Shenzhen to the east, industry such as salt, and ferry services along the coast.

A number of interesting questions were asked. One was about the role of women in the market. Dr Hase explained that while the market was about 80% male-run, some shops were run by widows, there were a few female traders such as seamstresses, and by the early 20th Century, all the coolies were women because most of the young males had left to work in such places as the United States, Peru, Borneo and, of course, Hong Kong. Another question asked why the border between China and Hong Kong ran down the centre of the main street. Dr Hase explained that the Viceroy had refused to use the river as the border because this would have meant all of Sha Tau Kok would have been in Hong Kong. However, once the border was set, smuggling became rampant. Unfortunately time ran out and many questions remained to be answered and undoubtedly were during the following two days.

43 Members of the Society, led by Dr Patrick H. Hase, Dr Anthony Siu Kwok-kin and Dr Louis Ng Chi-wah, paid a memorable and most enjoyable visit to Sha Tau Kok on November 22<sup>nd</sup>-23<sup>rd</sup>. Thanks to the extremely helpful assistance given to us by Mr Chen Feizheng of the Sha Tau Kok District Government and Mr Sun Xiao, Curator of the Zhong-ying Street Historical Museum, all the arrangements went off without a hitch. Arriving at the Sha Tau Kok Crossing Point on Saturday morning, we were met by Mr Chen and Mr Sun and immediately crossed through the Control Point and enjoyed a walk down the length of Chung-Ying Street (the Border Street of Sha Tau Kok), where we inspected the Boundary Stones (many of us being photographed sitting on them, indeed!) After an inspection of the small but well-run and informative Museum, we went on to visit the Ng Clan Ancestral Hall and the Tin Hau Temple in Shalanha, both recently restored.

After lunch we went to Sam Chau Tin, (Sanzhoutian), the scene of the abortive 1900 Kuomintang rebellion on which Dr Ng had spoken to us the week before. A very remote mountain basin, high in the hills and surrounded on all sides by steep hillslopes, where tea was grown, and with no other settlements for miles in any direction, it left all of us amazed that anyone, no matter how optimistic, could ever have thought it a suitable place to start an attempt to overthrow the Government of China. In the evening, after checking in at our excellent and comfortable hotel, we returned to Sam Chau Tin for a hearty meal of village food – with plenty of local specialities to try, including some excellent village-made “Yellow Rice Wine” which several Members liked enough to take bottles away with them!

On the Sunday we visited two sites related to the history of the East River Guerillas (their first Command Headquarters in a commandeered Catholic church and Rectory at To Yeung, Sha Yue Chung, and the Museum of the Guerillas built beside the birthplace of Tsang Sang, their leader, at Shek Fui Pei village). This gave us all an opportunity of learning more about the Guerillas, and their pivotal role in the Anti-Japanese War and the Communist conquest of Kwangtung.

In addition to these interesting places we also visited two very fine Hakka Walled Villages, at Lung Tin San Kui and Hok Wu. These huge villages with their massive walls, tiny courtyards, and little residences opening off them were an excellent introduction to local Hakka life, and well worth a visit. Hok Wu has been restored (in part: further restoration is in progress) as the Museum of Hakka Life – sadly, for such a Museum, none of the staff present were able to speak either Hakka or Cantonese. A long row of portraits of “Eminent Hakka Personages” was put up in one of the courtyards, including Hong Kong’s Lau Wong-fat. A particularly interesting exhibit at Hok Wu was a sugar-press complete and “ready to roll”.

The party returned to Hong Kong tired but happy at about six in the evening on Sunday.

## ***FUTURE ACTIVITIES***

Saturday, 10 <sup>th</sup> January, 2004	Local Visit	<b>Buddhism and Buddhist Religious Institutions</b>
14 <sup>th</sup> – 26 <sup>th</sup> January	Overseas Visit	<b>Arunachal Pradesh</b>
Friday, 16 <sup>th</sup> January	City Hall Lecture	<b>Power and Charity: the Rise of the Chinese Merchant Elite in 19<sup>th</sup> Century Hong Kong</b>
Friday, 30 <sup>th</sup> January	City Hall Lecture	<b>The Jardine Matheson Correspondence 1827 – 1843</b>
Friday, 13 <sup>th</sup> February	Public Lecture at HK Museum of History	<b>A History of Suicides in Hong Kong</b>
Friday, 19 <sup>th</sup> March	AGM	<b>AGM and Annual Dinner</b>

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**Local Visit** **Saturday, 10<sup>th</sup> January**

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## Buddhism and Buddhist Religious Institutions

Tantric, schools of Mahayana Buddhism of Tibet and Mongolia.

Tibetan Buddhism. The tour will end about 5.30 p.m. at Queen

THE STATE OF TEXAS, COUNTY OF DALLAS, ss. I, the undersigned, a Notary Public in and for said County and State, do hereby certify that the foregoing is a true and correct copy of the original of the same as the same appears from the records of said County.

**Meeting Place:** Middle Road, Ts

**Date:** Saturday 10<sup>th</sup> January 2004

**Time of departure:** 08.45 sharp  
**Cost:** \$200 for Members, \$250 for Non Members (includes the cost of lunch)

**Booking:** Applications should be made on the form at the end of this Newsletter. Please return the

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## Chinese New Year Cu



**Speaker:** Dr. Peter Halliday  
**Time:** 7:00 p.m.  
**Venue:** \* Lecture Hall, G/F, Museum of History, 100 Chatham Road South, Tsim Sha Tsui  
**Cost:** The lecture is free and open to the public.  
**Booking:** No booking is required.  
**Parking:** Parking is available. Please pass your car reg. no. to Josephine Wong, tel: 2724 9021 or Email to : jolkwong@lcsd.gov.hk if you wish to park at the museum.

**\* Please note change of venue as City Hall room is not available from February to April.**

Suicides (not the *act of suicide*) are a phenomenon worldwide and Hong Kong is no exception. The Hong Kong suicides rate is neither high nor low. There has been considerable attention by the community and the media recently on the allegedly increasing rate of suicides in Hong Kong. Peter will discuss this tragic but, nevertheless, very real subject, suggesting that the rate of suicides in societies changes little over time, using data from 19<sup>th</sup> century Hong Kong to the present day. There is, however, a distinctly Asian, ergo, Hong Kong, pattern of suicides. Peter will also endeavour to dispel some of the myths around this extreme form of human behaviour.

Dr Peter Halliday has been the Hon Editor of the Journal of the Hong Kong Branch of the Royal Asiatic Society since 1992. His interest in mental health services arose in 1985 when he underwent the Hong Kong Government's Senior Staff Course. Each participant – from across the government - had been requested to come prepared to undertake a personal research project for the duration of the course. On the first day of the course, the Director of Studies announced that six 'volunteers' had been selected to take part in an 'exciting new learning experiment'; they were to exchange their projects so that 'you six will be researching something that you know nothing about.' Dr Halliday – a police officer - "volunteered" to exchange his project with a consultant psychiatrist. His new project was: 'Solving the overcrowding problem at Castle Peak Hospital.' He attests to never having worked so hard in his life to complete the project before the end of the course. After the course, he worked for a further three years expanding his project report into a Master's dissertation. He graduated in 1990.

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## ***RAS BUSINESS***

Following on from the recent seminar and visits concerning the Parsees in China in the 18<sup>th</sup> and 19<sup>th</sup> centuries, Dan Waters has kindly sent in a copy of the following articles which he “picked up” recently.

## A brief history of the Parsis

Rudyard Kipling, who wrote so much of India and the times of the “Raj”, once wrote “. . . for East is East and West is West, and never the twain shall meet . . . “. When writing this immortal refrain, the Parsis were very far from Mr. Kipling’s mind.

The Parsis of today are the last remnants of the once mighty Persian Empire, evoking memories of such heroes as Cyrus the Younger, given the title “Anointed of the Lord”, for delivering the Jews from the Babylonian captivity and rebuilding the temple; Darius the Great, who extended the empire and held sway over the then known world, and whose rule spread from the borders of China to Central Russia and the Sudan;

and Shahpur II, whose famed Parthian archers had frustrated Marc Anthony, now stopped the eastward spread of the Roman Empire.

In the seventh century, the overthrow of the last indigenous Persian (Sassanian) dynasty by the Arabs caused a small band of Persians to take refuge among the islands of the Persian Gulf and, two centuries later, to finally seek refuge and asylum in Western India. Becoming known as the Parsis, a name derived from Parsa (the country) and Parsi (the language), the descendants of this once mighty heritage and ancient culture went about leaving their mark on the land of their adoption.

Spreading out from the west coast of India, the Parsis had gained prominence as commercial entrepreneurs under various native rulers. Akbar, the “Grand Mogul”, was known to have a Parsi general in his army and a Parsi priest as a close advisor. He gave the first charter for establishing a shipyard to a Parsi. Under the British, the Parsis came into their own, branching out into the professions and into politics. As traders, and later as lawyers and doctors in the British Civil Service, the Parsis settled the length and breadth of India; from Delhi in the north to Madras in the south and from Bombay in the west to Calcutta in the east. They also traveled as far afield as China, Japan and Africa. Throughout their history, the Parsis have adapted to their surroundings and this has inevitably influenced their food which, over the centuries, has become a unique blend of East and West.

### **The role of Parsis in India**

History affords no parallel to the role of Parsis in India. There is no record of any other community so infinitesimally small as the Parsis, playing such a significant role in the life of a country so large as India. The highest figure of the Parsi population in India was 114,890 recorded in the census of 1941. Today the total number of Parsis throughout the world is only about 120,000. Of this number, 91,000 live in India.

The Parsis came originally in seven ships from Iran, after their country was conquered by Muslim Arabs. There is a lot of controversy as to whether the Parsi refugees first landed in A.D. 936 or in an earlier year. Tradition has it that they first landed at Sanjan and were given refuge by a Hindu Rajah, named Jadi Rana. Until the eighteenth century, Parsis led a secluded life as a religious minority. But by about the end of the eighteenth century, they had begun to gravitate towards the cities, and today the Parsis are the most urbanized community in India. No less than 64,000 (i.e. 70%) live in Bombay.

The role of the Parsis in India may be considered under four heads – education and profession, social reforms, economic development and politics. This microscopic community has produced world-renowned figures in the last century. It depends entirely on the present generation of Parsis whether they will prosper economically, culturally and socially, and create the conditions in which they can continue to produce great men.

### **History of the Parsis in China**

With the easing of the monopoly enjoyed by the British East India Company, Zoroastrians once again came to China. The Parsis of India began a thriving trade along the China coast. They had the money, built their own ships and, most of all, had the entrepreneurial spirit to engage in risky ventures, having left the shores of Bombay on a sail and a prayer, some only in their teens. They were also well known for their integrity and fair play, and were deeply respected by both the British and the Chinese as associates, and as rivals.

Canton once again was the hub of the China trade in those days. Zoroastrian firms, such as those of Cowasjee Pallanjee & Co., had begun to establish “factories” (which were warehouses/residences of “factors” or agents) there as far back as 1794. Zoroastrians began settling in the Portuguese colony of Macao in the 1820s. Zoroastrian merchants were among the party when the British first claimed Hong Kong in 1841 and began settling there soon afterwards. Zoroastrians began settling in Shanghai in the 1850s after it was opened to foreigners by the Chinese.



In 1822 a piece of land was purchased in Macao for the establishment of a Parsi cemetery. The cemetery opened in 1829 and is still managed by Zoroastrians. The cemetery is located on “Estrada Dos Parses” or “Parsi Road”. The first association of Zoroastrians in this area was formed in Canton in 1834. In 1845, the Zoroastrian community living in this area met in Canton and created a wider anjuman body, covering Hong Kong, Canton and Macao, for the purpose of establishing and maintaining burial grounds, having places of association, and rendering financial assistance to the needy. This body established cemeteries in Hong Kong in 1845 (still managed by Zoroastrians), in Whampoa near Canton in 1847 (still in existence and known to locals as “Parsi Hill” though it is now within a shipyard), and in Shanghai in 1854 (built over by the Chinese Government).

A bungalow was built in Whampoa in 1860 and a house purchased in Macao in 1874. In Hong Kong, association premises were first rented in 1857 and then purchased in 1861. As the resident community in Hong Kong increased and prospered the premises were moved to 101 Leighton Road and a new building built in 1931. Currently the Zoroastrian association completely owns a luxurious 23-story commercial tower, “The Zoroastrian Building”, built on the same site in 1993.

The first remittances of money by the trust to India started as far back as 1848. Charities for the relief of local destitute Chinese first began in 1854. The anjuman body, now officially known as “The Incorporated Trustees of the Zoroastrian Charity Funds of Hong Kong, Canton and Macao”, still exists and continues to carry out its mission. Millions of dollars are donated annually to individuals and institutions in Hong Kong, India, Pakistan and throughout the world. A large number of educational subsidies are also granted to students every year.

Although the number of Zoroastrians in Hong Kong has rarely exceeded 200 at any given time, the contributions of the Zoroastrians to the development of Hong Kong has been considerable. Early 19<sup>th</sup> century “taipans” such as Sir Jamsetjee Jeejeebhoy, the first Indian Knight Bachelor & Baronet, and Pestonjee Cowasjee Sethna, founder of Cowasjee Pallanjee & Co., were often known as the princes of Eastern Merchants. Pestonjee Cowasjee, Rustomjee Dhunjishaw and Framjee Talati were present when the British landed in Hong Kong on 26<sup>th</sup> January, 1841. Pestonjee Cowasjee, Dhunjibhoy Bisney (the Hong Kong Trust’s first President), Framjee Jamsetjee and Dadabhoy Rustomjee also made substantial purchases at the first land auction in Hong Kong held in June of that year. In the first 25 years of Hong Kong’s history, as many as a quarter of all foreign firms in Hong Kong belonged to Parsi Zoroastrians. The latter day Zoroastrians, too, have not only made tremendous contributions to the growth of Hong Kong’s trade and commerce, but have also helped in the formation and development of financial, educational, medical, social and sports organizations here.

Sir Hormusjee Nowrojee Mody, President of the Trust in the 1890s, was one of the principal founders of the University of Hong Kong and the Kowloon Cricket Club. He helped reclaim the Central praya, activate the Hong Kong share and bullion markets and owned and developed large parcels of land in Kowloon. Mody Road and Mody Square are named after this outstanding philanthropist and a true Hong Konger. Bisney Road and Kotewall Road are also named after Parsis.

Dorabjee Naorojee Mithaiwala accelerated Sir Hormusjee Mody’s development of Kowloon by starting in 1888 the first regularly scheduled cross-harbour ferry service known as the “Star Ferry”. Both owned famous racing stables as well, whilst Dorabjee also owned most of Hong Kong’s top luxury hotels of the time. Jehangir Ruttonjee built and donated the Ruttonjee Sanatorium (now hospital), and founded Hong Kong’s first brewery, later sold to San Miguel. His son, Dhun Ruttonjee, another past Trust President, was a Legislative Councillor in the 1960s, one of only two ethnic Indians to have ever become a member. Cowasjee Pallanjee & Co. helped start, and were the star players of, the yarn market in the late 1800s. They, together with the Banaji brothers, Framji & Rustomjee, owned and plyed scores of ships. Their clippers included some of the fastest and best known of their time. Hormusjee Rustomjee started the ball rolling to build a seamen’s hospital which opened in 1843. Still other Parsis brought banking and insurance from India to Hong Kong, and were founding committee members of the Hong Kong & Shanghai Bank in 1865, the Hong Kong General Chamber of Commerce in 1861, and the Indian Chamber of Commerce Hong Kong in 1952.

Many of them were also Directors of what are now blue-chip companies, such as HSBC, on the Hong Kong Stock Exchange.

## New Publications

Through the history of a charitable institution, the Tung Wah Hospital, Elizabeth Sinn reshapes and greatly deepens our understanding of the evolving interactions between the Chinese community in Hong Kong and the colonial rulers. She traces the rise to power of the Chinese merchants who organized and operated the Hospital and the complex relationships that the Hospital developed with the colonial regime, Mainland Chinese officials and the Chinese people of Hong Kong.

"Dr. Sinn's book is essential reading for anyone wishing to understand Hong Kong society and politics in the nineteenth century." - Ian Scott, *Journal of the Hong Kong Branch of the Royal Asiatic Society*.

Elizabeth Sinn is Senior Lecturer/Associate Professor and Deputy Director of the Centre of Asian Studies, University of Hong Kong.

## Friends of the RAS Hong Kong Branch in UK

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## ***OF INTEREST TO MEMBERS***

### **The Royal Asiatic Society of Great Britain and Ireland**

The Society, at 60 Queen's Gardens, London W2 3AF, has a busy lecture programme which may interest members visiting London. On January 15<sup>th</sup>, 2004 Dr. Tim Stanley (Victoria & Albert Museum) will give a talk entitled "Triumph or Imitation: Ottoman Art between Asia and Europe". On February 12<sup>th</sup>, Dr. Giles Tillotson (SOAS) will give a talk entitled "George Harris: Forgotten Architect of Gwalior and Madras". For further information Email [info@royalasiaticsociety.org](mailto:info@royalasiaticsociety.org) or go to [www.royalasiaticsociety.org](http://www.royalasiaticsociety.org).

### **New Journal of Asian Studies**

Cambridge University Press announces the launch of a new journal, *International Journal of Asian Studies*, in 2004. It will be an interdisciplinary, English-language forum for research in the social sciences and humanities. It will examine Asia on a regional basis, emphasizing patterns and tendencies that go beyond the borders of individual countries. While the journal will cover all regions of Asia, the primary focus will be on eastern Asia, that is, Korea, China, Taiwan, Vietnam and Japan.

As well as encouraging contributions from western scholars, IJAS will actively seek out and translate groundbreaking papers previously published in Asian languages for the attention of an international readership. Instructions for contributors are available at [www.cambridge.org/journals/asi](http://www.cambridge.org/journals/asi).

IJAS will be available online as part of the Cambridge Journals Online service.

### **The Chinese University of Hong Kong Culture Trail**

Date: Tuesday, 13 January

Time: 9:00 am - Bus returns to Central around 3:00pm

Place: Meet at Queen's Pier for bus to Sir Run Run Shaw Hall, Chinese University

Cost: \$170 for Members of the Friends of the Art Museum, CUHK and \$190 for non-members

Inclusive of coach service and a delightful lunch at the former Vice-Chancellors Home

To celebrate the 40<sup>th</sup> Anniversary of the Chinese University, a cultural tour reflecting the historical development of the university is launched for the public. The Arts Administrator has cordially designed a tour exclusive to the Friends of the Art Museum, CUHK. This tour covers mainly the Hong Kong Internet Exchange, the Herbal Garden, and the Chinese Opera Centre. The tour will also include a fifteen-minute walk along a tranquil trail with old trees, streams and antique bridges. Various monuments and special buildings in the campus will be pointed out to meet our curiosity.

In each of the three major centres we visit, there will be speakers to tell us about their facilities. The Hong Kong Internet Exchange acts as a major internet traffic exchange point in Hong Kong to provide a faster and less expensive access to local sites. The Herbal Gardens preserve and nurture Chinese medicinal herbs. There are Chinese medical consultation and treatment clinics in the University. The Chinese Opera Centre has a collection of various types of items and musical instruments related to Cantonese opera, Peking opera, Kun opera and other regional genres. Please join us for this very special occasion.

**To Book:** Please sign up early to facilitate the booking of a bus. Last minute application is welcome when there is a space. Please send a cheque (payable to Friends of the Art Museum CUHK, Ltd.) to: **Ellen Chan**, Block J, Flat 2, 6<sup>th</sup> floor, Beverly Hill, 6 Broadwood Road, Happy Valley, Hong Kong. Enquiries : 2890 1432 or e-mail [ellelove@ctimail.com](mailto:ellelove@ctimail.com).

**Friends' Day Tour Policy:**

Booking for Day Tours will only be accepted on a first come basis when the booking application and cheque are received. You will be notified if the Day Tour is full. Refunds will be given if cancellations are made seven days in advance.

The Friends of the Art Museum, Chinese University of Hong Kong have a busy and varied programme of lectures, local and overseas visits through the year. The funds they raise from their activities go towards the purchase of artifacts for the museum and also scholarships for students at the Fine Arts Department at the University. Membership enquiries: Call 2813 1375 or e-mail [tdyang@netvigator.com](mailto:tdyang@netvigator.com).

**Exhibitions at the University Museum and Art Gallery, University of Hong Kong****Colours of East and West - Paintings by Lin Fengmian in the collection of Linus Cheung  
29 November 2003 to 11 January 2004**

The University Museum and Art Gallery is pleased to present an exhibition of paintings by Lin Fengmian in the collection of Mr. Linus Cheung. Over sixty works by this important proponent of Modern Chinese painting will be on view. Dating from the 1930s to the 1980s, the paintings are visually evocative of the experimental marriage of East and West that was the life and art of Lin Fengmian. They include still life, landscape paintings, scenes from everyday life, as well as some examples of his paintings of Chinese opera performers. There will also be a diverse selection of his spare and elegant Modigliani-like paintings of Chinese women, for which Lin is perhaps best known.

**Early Hong Kong Brothels  
26 November 2003 to 29 February 2004**

Hong Kong brothels have a long history. In the mid-19th century, the earliest brothels were established in and around Lyndhurst Terrace where western prostitutes concentrated. Chinese brothels, which were known as "Tai Ping Shan Brothels", were found around the Tai Ping Shan area near Po Hing Fong. The brothels gradually moved to Possession Street. In 1903, they relocated to Shek Tong Tsui, which rapidly developed into a prosperous red-light district. In Wan Chai, western and Chinese prostitutes flocked together along Spring Garden Lane, which was known as "Big Number Brothels", since a big numberplate was hung in front of each brothel. The brothels "Ma Tei Fa Kwok" located at Yau Ma Tei were established in the 1880s.

This exhibition features approximately one hundred photographs, all of which are from the collection of Mr. Cheng Po Hung, a renowned expert on Hong Kong history. Viewers can reminisce about the old Hong Kong through these photographs and have a better understanding of the development of Hong Kong brothels from the 1850s to 1960s. The Museum will publish a book with numerous old photographs of the areas described, written by Mr. Cheng Po Hung.

**Nudes and Naked Calligraphy - Works by Jean and Sun-Chang Lo  
10<sup>th</sup> December to 21<sup>st</sup> January, 2004**

The University Museum and Art Gallery is pleased to present an exhibition of the works of two talented members of the University community: Jean and Sun-chang Lo. It is rare to be able to mount an exhibition that represents such a meeting of hearts, minds and artistic purpose. *Nudes and Naked Calligraphy* is just such an exhibition. Deceptively simple in concept, it is the culmination of half a lifetime shared, and a single idea brought to fruition. That idea is a rather classical one; of giving two-dimensions the illusion of three. The exhibition pairs the drawings of Jean Lo with the couple's collaborative experimental work that they call 'naked calligraphy'. Jean Lo's drawings of the human form are spare. Yet despite their strict economy of line they reveal a dense fleshiness. But this formal quality is subordinate to a sense of motion and energy or *qi*, that the lines embody; an energy that is beyond the reach of all but the most experienced or gifted practitioners.

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