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authors to minimize jargon, or to offer simple explanation of this jargon, to allow for a more reader-friendly product.

In spite of this criticism, the conference is to be commended for making the effort to cross borders and concentrate on both Korean and Japanese research. It is hoped that in the future it will move towards not only creating a greater balance of research regarding the two countries, but also consider interactions between the Korean and Japanese peoples.

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Graham E. Johnson and Glen D. Peterson, *Historical Dictionary of Guangzhou (Canton) and Guangdong*. Lanham, MD, and London: Scarecrow Press, 1999. 320 pp. ISBN 0-8108-3516-9.

The city of Guangzhou and the surrounding province of Guangdong have a recorded history that goes back more than two thousand years. The Chinese first established a presence here in the Qin dynasty, and they fully incorporated the region into the Chinese empire during Tang times. For much of its history, Guangzhou – whose Western name, Canton, was probably a corruption of the name of the province – was a centre of China's foreign trade. It was home to large numbers of Arab traders in the Tang, from which period dates the Huaisheng Mosque and the nearby minaret known locally as the Bald Pagoda. Later on, in the mid Qing, Guangzhou was the only Chinese port open to Western maritime trade. Most recently, in the last two decades, it has been at the forefront of the policy of 'opening out' to the outside world initiated by Deng Xiaoping. The authors of this book are two leading specialists on the city and region under the Communists. Johnson, a sociologist, has published on rural development; Peterson, a historian, on literacy.

The book – which is part of a series, *Historical Dictionaries of Cities of the World* – begins with a 20-page chronology and concludes with a 60-page bibliography. In between are two

dictionaries, one for Guangzhou and one for Guangdong, each roughly equal in length and each preceded by a 15-page introduction. (Such an organization leads, unavoidably, to a certain amount of repetition and overlap.) The focus of the book is on Guangzhou and Guangdong, narrowly defined. Specifically excluded are the former British colony of Hong Kong and the former Portuguese settlement of Macao as well as the island of Hainan, which was detached from Guangdong and became a separate province in 1988. Hong Kong and Macao, nonetheless, make brief appearances as entries in the Guangdong dictionary as 'special administrative regions', and there are also three entries dealing with Hainan, including the Hainan car importation scandal of 1984-1985.

The introductions to the two dictionaries are informative and succinct. The bibliography, which is arranged by classifications, is comprehensive, even though it includes only Western-language sources. The dictionary entries pay particular attention to administrative divisions. The eight districts of the urban core and the four outlying counties that together constitute present-day Guangzhou as well as the other 20 prefectural-level municipalities within the province each merits an entry. The book's three maps, too, all highlight the administrative divisions of the city and the province. (There is, unfortunately, no map of Guangzhou's urban core.) All major institutions of higher learning in both the city and the province are also accorded entries. The dictionary on Guangzhou – with entries, for example, on architecture, Canto-pop, cuisine, dogmeat and teahouses and on various seasonal festivals – does a good job of emphasizing what is distinctive about Cantonese culture. The dictionary on Guangdong, at the same time, is often careful to distinguish among the different major sub-ethnicities within the province, notably Cantonese, Chaozhou, Hakka and northern Chinese.

The major shortcoming of the book, if one takes its title seriously, is its preoccupation with current events. Almost the only history in this 'historical dictionary' is contemporary, particularly political, history. Of the 20 pages in the chronology, 14 are devoted to the last 200 years, 11 to the last 100 years, and

8 to the last 50 years. Such an imbalance is even more pronounced in the body of the text. For example, in the dictionary on Guangzhou, there are 15 biographical sketches. The two earliest date from the first half of the nineteenth century (Howqua and Lin Zexu). Another two – Chiang Kai-shek and Sun Fo – date from the Republican era. The remaining 11 are all associated in one way or another with the Communists. (The period of the Japanese occupation is mentioned only in passing.) The chronological distribution of the biographies in the dictionary on Guangdong is roughly the same. Furthermore, with the exception of the merchant Howqua, all of the biographees are political figures. The absence of writers and artists is particularly striking. Similarly, with the exception of He Xiangning, all are men.

Otherwise, the information in the book is generally accurate though, for reasons of space, not very detailed. Nevertheless, there are occasional errors of fact. Qishan (p. xxix), for example, was not a 'prince'. And the White Cloud Mountain Incident (p. 84), which took place in September 1974, could not have been linked to the Qingming festival, which occurs in April. There are also occasional omissions. Lingnan University (p. 59), unlike St John's in Shanghai to which it is compared, registered with the new Nationalist government and was thus secularized in 1928. And Zhaoqing was the major political centre in the province in the late Ming and early Qing (1564-1746), when it, rather than Guangzhou, was the headquarters of the governor-general of Guangdong and Guangxi. Finally, there are some mistakes in romanization: Leizhou, not Luzhou (p. 165), for the peninsula opposite Hainan island. And Qu Yuan, not Zhu Yuan (p. 35), for the ancient poet whose death allegedly inspired the Dragon Boat festival. Perhaps most annoying are the numerous romanized words improperly syllabified at the end of a line, e.g., Fuj-ian rather than Fu-jian.

In short, this is more a handbook for the inquisitive tourist and the general reader interested in contemporary politics than a scholarly reference work. For the serious student, it pales in comparison to the two encyclopedias published recently in

Beijing, the *Guangzhou baike quanshu* (1994) and the *Guangdong baike quanshu* (1995).

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Marie H. Roesgaard, *Moving Mountains: Japanese Education Reform*. Aarhus: Aarhus University Press, 1998. 264 pp..ISBN 87-7288-477-0

One of the most pervasive characteristics of modern Japan has been that society's eagerness to learn from the experiences of others. This tradition is deeply embedded in Japan's history, dating at least to the introduction of Buddhism from India, by way of the Korean peninsula, in the middle of the sixth century AD. At about the same time, Chinese and Korean monks, craftsmen, artists and scholars brought a superior civilization to Japan, and their lessons were quickly accepted and integrated into Japan's national fabric. Later in the seventh century Prince Shotoku not only played an important role in the promotion of Buddhism, but was also responsible for the importation of a variety of ideas and objects from China that served to strengthen and enrich Japanese life. Indeed, Edwin O. Reischauer and John King Fairbank have argued, in *East Asia: The Great Tradition* (Boston: Houghton-Mifflin, 1960: 486), that 'on the whole, the Japanese government of the eighth century presented an amazingly faithful reproduction of the T'ang system.' In addition, the Japanese writing system is heavily indebted to Chinese ideographs which, although pronounced differently by the Japanese, share the same basic meanings in both languages. In the sixteenth century, Portuguese missionaries and traders were welcomed into Japan, and to some extent, both their trade and their faith were successful in penetrating the country. Soon, however, fear of Western expansionism (including that of Christianity) threatened political stability and the relatively tolerant atmosphere changed. Native Christians were persecuted and the missionaries expelled. The former were forced by