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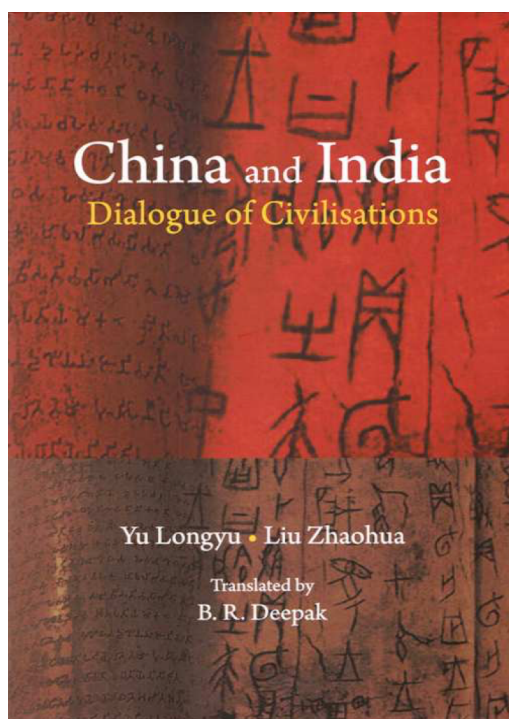
***China and India: Dialogue of Civilisations* an English Translation of Yu Longyu and Liu Zhaohua's 《中外文学交流史：中印卷》 published into English by Pentagon Press, New Delhi (2021)**

India-China relation are at the lowest ebb since the Galwan bloodshed in June 2020. The deepening of the mutual distrust is likely to deteriorate the security, trade and investment, and people to people exchange environment further. In the backdrop of such a situation, professor B R Deepak's translated volume titled *China and India: Dialogue of Civilizations* will be instrumental in understanding the civilisational dialogue between India and China for the last two millennia.

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Editor:
Prof. B.R.
Deepak

China and India: Dialogue of the Civilisations is one of the volumes in the *History of the Sino-Foreign Literary Exchange* series (total 17 volumes) written by Professor Yu Longyu and Liu Zhaohua in Chinese.

The 700 pages plus volume carries out unpretendingly in-depth study of the literary dialogue between the two Asian giants right from the dissemination of Buddhism to China and the present day. The book has one preface, an introduction, 16 chapters, a postscript, and a long chronology of India-China interaction that incorporates the reference books too.

The first three chapters focuses on the literary exchanges under the umbrella of Buddhism, and cover issues such as the Sutra translation, influence of Buddhist literature on Chinese language and literature, the birth of China's translation studies etc. the study says that in a span of 734 years starting from 10th year of the Yongping Era in Han Dynasty (67 A.D.) to the 16th year of Zhenyuan Era in Tang Dynasty (800 A.D.), in all 185 prominent translators translated 2412 sutras running into 7352 fascicles. It was in the process of sutra translation in China that more than 35,000 entries of Sanskrit were incorporated into Chinese language, and the language itself got transformed into a tonal and multisyllabic language since then. Various facets of Chinese literature, art, music, theatre and astronomy were influenced by the Indian culture, the imprints of which have been discussed in the study in quite detail.

Next three chapters (4-6) focus on the transmission of Indian fables, myths and theatre into China, dissemination of the *Ramayana* and *Mahabharata* and the adaptation of certain contents from these into Chinese and Buddhist literature is quite interesting.

Three Jataka stories – *King Dasharatha*, *Monkey King*, and *Shambuka* the earliest and most conclusive texts of dissemination of the *Ramayana* to China are discussed. All narrate *Ramayana* but in Buddhist setting; tweaking with the characters, and time and place has certain digressions, which is a phenomenon that can be traced to the Indian subcontinent as well as Southeast Asia.

The focus of next five chapters (7-11) is on the leading Indologists of China and their research on India's classical and modern literary works. It starts from the translation of Tagore in China, and then discusses the contribution of Padma Bhushan Ji Xianlin, Xu Fancheng, Jin Kemu, Huang Baosheng and Liu Anwu to the India-China literary dialogue and cultural exchange of contemporary times. Some of the names may be known in India, however, the contribution of Xu Fancheng who spent 27 years in Sri Aurobindo Ashram and happens to be the first Chinese to translate the *Upanishads* remains buried not only in India but also in China for a long time. At the end of these chapters the research of contemporary Chinese scholars on India is also given as an appendix. These are the scholars who continued the fine tradition of sutra translation in China; the translation and publication of *Bhagavad-Gita* in the 1940s, *Upanishads* in the 1950s, Kalidasa's *Abhijnanashakuntala* and *Meghaduta* in the 1950s and 1960s, the *Ramayana* from Sanskrit in the 1980s, *Ramcharitmans* in 1988, Rabindranath Tagore's works in 24 volumes in 2000, the complete *Mahabharata* from Sanskrit in 2005, various editions of *Manusmriti*; *Sursagar* and *Kabir Granthavali* in 2018-19 testifies this. Apart from the scattered translation of the Vedas, it could be said that China has translated almost the entire repository of mainstream Indian literature and philosophy including the *Panchtantra*, *Kathasagar*, *Six philosophical Schools of India*, and *Shankracharya* into Chinese.

Chapters 12 and 13 makes a good case study of the Chinese studies in India and the contribution of Tan Yunshan and P. C Bagchi towards the same. Chapter 14 expounds Osho's contribution towards

popularizing Laozi and Zhuangzi or say Taoism in India and beyond. It also talks about the once Osho phenomenon in China. Chapter 15 is on China in Raja Rao's writings, and the last chapter discusses the kind of work being done in India and China by the present generation of Indian Sinologists and Chinese Indologists.

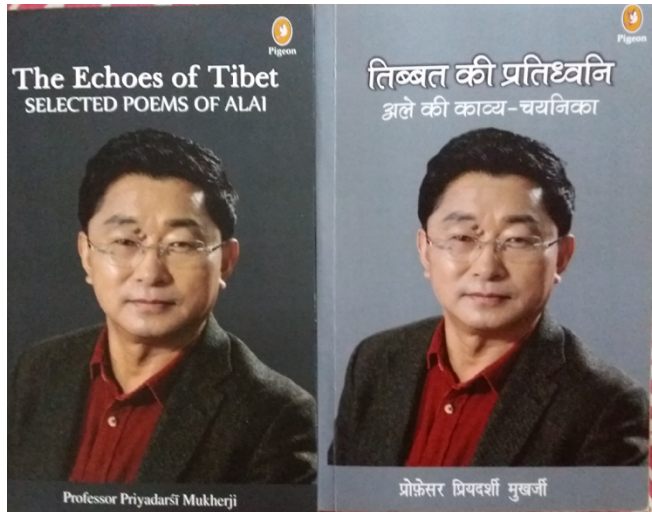
The chapters also delve into the kind of Indian literary works that have been rendered and researched by the Chinese scholarship. These include writers such as Bharatendu Harishchandra, Premchand, Yashpal, Mirza Ghalib, Mohamed Iqbal, Krishan Chander, Jai Shankar Prasad, Jainedra Kumar, Phanishwar Nath Renu, Bankimchandra Chatterjee, Aurobindo, Osho, and it may not be possible to list them all here. What is interesting is that Chinese scholars have also studied and rendered in Chinese the Indian writings in Tamil and English. The works of Chinna Swami Subramania *Bharathi*, Mulk Raj Anand, R. K. Narayan, Raja Rao, Bhabani Bhattacharya, Manohar Malgonkar, Arun Joshi, Khushwant Singh, Vikram Seth and Anita Desai have been extensively translated and studied. Even though the import of Indian films in China is limited, but the translation and dubbing right from Raj Kapoor's *Awaara* to Amir Khan's *Dangal* has gone unstopped that could be discerned from a bulky chronology of India-China relations given at the end of the book.

It could be discerned that Chinese scholarship has picked up works written not only in Sanskrit and Hindi, but also in Bengali, Tamil, Urdu and English. No wonder many universities across China are offering Hindi, Tamil, Bengali and Punjabi etc. languages at undergraduate and postgraduate level. The fine tradition laid down by stalwarts like Ji Xianlin, Xu Fancheng, Jin Kemu, Huang Baosheng and Liu Anwu has been kept alive by their students such as Wang Shuying, Jin Dinghan, Xue Keqiao, Wang Bangwei, Yu Longyu and Jiang Jingkui who in turn have trained a formidable team of young Indologists spread across China. Obviously, such capacity building is not possible without policy formulation, funding and support from the top. Conversely, in India we have to do a lot in term of building capacities in Chinese language and studies.

Translator in his preface to the volume believes that through this translation, people on both sides of the Himalayas will have a better understanding of the cultural, literary and people to people relations between India and China. It will open new enquires for research, and prove beneficial for the researchers and students of India-China relations, literary studies, Buddhist studies, translation studies, comparative literature, oriental studies, and even studies on individuals such as Tagore, Ji Xianlin, Jin Kemu, Xu fancheng, P. C. Bagchi, Tan Yunshan, Raja Rao, Osho and many more.

The Echoes of Tibet: Selected Poems of Alai T-translated by Prof. Priyadarśī Mukherji published by Pigeon Books New Delhi (2021)

Alai, born in 1959, is a poet and a novelist of the Gyarong Tibetan descent from the Barkham County, Ngawa Prefecture, Sichuan, China. Music and poetry have been his first love. His literary achievements commenced with his poetic compositions since the 1980s. All his writings have been in Chinese. This book contains a selection of 58 poems composed by Alai.



Besides the translation from original Chinese into English, Hindi, and Bengali, annotations and an extensive introduction to Alai's literary journey have also been appended in all the three versions of the book. Many of the annotations have been based on the interviews that the author held with Alai in 2018 and 2019.

Alai's poems are often concerned about intriguing questions of ethno-cultural identity, inter-ethnic conflict, marginalization, ecological imbalance, and his quest for harmony between man and Nature. The vast landscape of Tibet finds a unique poetic depiction, with the poet's subtle trajectories of communicating resentment. The book also presents a number of photographs of Alai and the author during the latter's visit to Alai's village in 2018.

The objective of the handbook is to educate people in India how to correctly read and write the Chinese sounds and syllables. Cross-cultural communication and interactions between the people of India and China have greatly increased in recent years. Yet errors in transliteration and misrepresentations of various types have been noticed in newspaper reports as well as in academic and business circles. Therefore, a proper guideline is being offered so as to assist the Indian readers in pronouncing the Chinese syllables correctly.

Faculty Publications

Books

1. Deepak, B. R. 2021. (Tr.) *China and India: Dialogue of Civilizations*. New Delhi: Pentagon English translation of Yu, Longyu and Liu Zhaohua. 2015 《中外文学交流史：中印卷》 Jinan: Shandong Education Press.
2. Deepak, B. R. 2020. *India and China: Beyond the binary of friendship and enmity*. Springer

Articles/ Chapters

1. Deepak, B. R. "The Belt and Road Initiative and India-China cooperation and competition." Sanjay Bhardwaj Ed. 2021. *The Chinese Shadow on India's Eastward Engagement*. Routledge, pp. 248-261
2. Deepak, B. R. "India and China: Perceptions of images and the lost equilibrium." *China and the World*, Singapore: World Scientific, June 2021, pp. 1-19

Media

1. Deepak, B. R. "Quad 2.0 will not 'dissipate like sea foam'" Sunday Guardian, 20 March 2021.

<https://www.sundayguardianlive.com/opinion/quad-2-0-will-not-dissipate-like-sea-foam>

2. Deepak, B. R. “The Two Sessions further consolidate Xi Jinping’s power.” Sunday Guardian, 13 March 2021. <https://www.sundayguardianlive.com/opinion/two-sessions-consolidate-xi-jinpings-power>
3. Deepak, B. R. “China debates India-China disengagement.” Sunday Guardian 23 February 2021. <https://www.sundayguardianlive.com/opinion/china-debates-india-china-disengagement>
4. Deepak, B. R. “India needs to find a new equilibrium with China.” Sunday Guardian, 16 February 2021. <https://www.sundayguardianlive.com/opinion/india-needs-find-new-equilibrium-china>

CCSEAS

Phone: 91 11 26704240;

Telfax: 91 11 26704243

Mail: ccseassllcs@gmail.com

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Centre for Chinese and Southeast Asian Studies, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi- 110067

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Participation in conferences

Prof. B R Deepak

1. “Sinology in India: Retrospect and prospects” lecture delivered at a webinar organised by the Department of Foreign Languages, Aligarh Muslim University on 27 April 2021.
2. “India and China: Images, perceptions and choices.” lecture delivered at a webinar organized by Central University of Gujraat on 11 February 2021
3. “India-China and Nepal” invited online lecture delivered at the Nepal Institute for International Cooperation and Engagement (NIICE) on June 6 2020
4. “Post Covid -19 India-China relations.” Lecture delivered during a one day Webinar titled “Perspectives on India-China developmental dynamics (1949-2019)” organized by Institute of South Asian Studies, Sichuan University China on 29 May 2020