

### **Statement:**

When getting familiar with the site and the various texts that are featured it was hard to narrow it down to pieces that I wanted to choose– so most of the pieces that I chose have Asian descent and I tried to choose as many women that peaked my interest, mostly because my heritage stems from the Philippines and what interests me the most, as well is, women often do not get the credit they deserve so I wanted to know more about them and their stories. A lot of the texts had religious aspects, westernization, modernism, and colonialism in common. Chronologically, these pieces also have some similarities. I personally would call this the turn of the century, most of the works came at a period in time based on experiences to help form our society and societal beliefs that we have today. One of the biggest themes however is the spread of Christianity throughout the world. We briefly spoke about World Literatures last week and their topographical singularity and transcultural entanglement in which these authors from around the world work together to create our current perceptions. Most of these authors from these texts came from different cultures and all conveyed their stories differently, but with the same sole purpose that Christianity and westernization has saved them and created a better life for them. To which, I feel Western people often hear people from overseas talking about, they want to live the American dream– because it seems to showcase a lot of glamour and prosperity– but to our eyes today when one goes back and reads these stories and how colonials treated people of varying cultures, one can interpret their actions in a different light. For instance, one can learn from Native stories and the dirty, awful, power-games they did in order to prove their dominance. In my response last week, I mentioned the story of Pocahontas– now the Disney version of the story of Pocahontas and the real version of Pocahontas aka Amonute or Matoaka are very different in their portrayal of colonialism and religious influence and the outcomes were different. I feel this gives us a sense of the influences that Christianity had on other cultures– for better or for worse.

### **Recovered Texts:**

#### ***Sui Sin Far***

- An author that wrote about Chinese people and their Chinese American experiences. Her pen name was Edith Maude Eaton. “A Chinese Boy Girl” is the main focus in this piece & getting the work published.

Manuscripts and Archives Division, The New York Public Library. (1903 - 1907). *Eaton, Edith*  
Retrieved from

<https://digitalcollections.nypl.org/items/b75b4c40-d1ec-0134-a1a2-00505686d14e>

#### ***Tause***

- Nosutu’s letter uses Christianity symbolism to push the narrative forward and creative connections with the Christian religion.

Anonymous; John F. Cumming; Anonymous; Tause; NoSuthu Soga Jotelo. “‘Nosutu, the Mother of Soga’ (Excerpt)” (October 1873; 2 March 1874). Joanne Ruth Davis, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, [https://onemorevoice.org/html/transcriptions/liv\\_020043\\_TEI.html](https://onemorevoice.org/html/transcriptions/liv_020043_TEI.html)

### ***Semane Setlhoko Khama***

- Letter to A.M. Chirgwin, thanked a reverend for the religious guidance and how it had a positive impact on the women.

Khama, Semane Setlhoko. “Letter to A.M. Chirgwin” (5 December 1934). Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, [https://onemorevoice.org/html/transcriptions/liv\\_020024\\_TEI.html](https://onemorevoice.org/html/transcriptions/liv_020024_TEI.html)

### ***Ranavalona II***

- The Late Mr. James Cameron of Madagascar, honoring Mr. Cameron for all the good done to the kingdom and the people including the westernization and religious assembly.

Moss, Charles Frederick Arrowsmith; Ranavalona II. “‘The Late Mr. James Cameron of Madagascar’ (Excerpt)” (1875; 1 March 1876). Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, [https://onemorevoice.org/html/transcriptions/liv\\_020044\\_TEI.html](https://onemorevoice.org/html/transcriptions/liv_020044_TEI.html)

### ***Menelik II***

- Treaties Between Great Britain and Ethiopia, and Between Great Britain, Italy, and Ethiopia, Relative to the Frontiers Between the Soudan, Ethiopia, and Eritrea, forming of boundaries and territorial expansion which helped modernize the economy.

Edward VII; Menelik II; John Lane Harrington; Federico Ciccodicola; Victor Emmanuel III. “‘Treaties Between Great Britain and Ethiopia, and Between Great Britain, Italy, and Ethiopia, Relative to the Frontiers Between the Soudan, Ethiopia, and Eritrea. Signed at Adis Ababa, May 15, 1902’” (15 May 1902; 28 October 1902; 1905). Phillip H. Howells, Adrian S. Wisnicki, eds. *One More Voice*, new dawn edition, 2021, [https://onemorevoice.org/html/transcriptions/liv\\_020056\\_TEI.html](https://onemorevoice.org/html/transcriptions/liv_020056_TEI.html)

### **Book-Length Published Works:**

***Yoshio Markino***

- A Japanese Artist in London, bridges a gap between two varying cultures by speaking of his experiences in London while studying art, but being born in Japan.

“☕.” *YouTube*, 10 August 2022,  
<https://archive.org/details/japaneseartistin00markuoft/page/n13/mode/2up>. Accessed 19 February 2023.

### ***Rokeya Sakhawat Hossain***

- Sultana’s Dream, this story touches on gender equality and women’s roles in modern India. A story written by a feminist, depicting and feminist utopia challenging current misogynistic views.

“☕.” *YouTube*, 10 August 2022,  
<https://github.com/amardeepmsingh/Colonial-South-Asian-Literature/blob/master/Rokeya-Sakhawat-Hossain-Sultanas-Dream-1905-fiction.txt>. Accessed 19 February 2023.

### ***Dhan Gopal Mukerji***

- A hindu fable with the message teaching everyday morals and transcendental morality.

“☕.” *YouTube*, 10 August 2022,  
<https://archive.org/details/BunnyHoundAndClown-DhanGopalMukherji/page/n1/mode/2up>. Accessed 19 February 2023.

### **Periodical Pieces:**

#### ***The Outcast from China Brought Safely Home***

- A lonely boy with a hard childhood made kind friends in Yorkshire who converted him, God saved him and could save the other countrymen in China by preaching.

Anonymous, and John Dennis Blonde. (1851) 2022. “The Outcast from China Brought Safely Home.” Edited by Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE).  
[https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\\_026011\\_HTML.html](https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026011_HTML.html)

#### ***Japan***

- Nee Sima’s life turned around after friends introduced him to God and God saved him and he preached the new religion– Christianity.

Anonymous, and Nee Sima. (1876) 2022. “Japan.” Edited by Trevor Bleick, Kenneth C. Crowell, and Kasey Peters. In “BIPOC Voices,” *One More Voice*, solidarity edition;

Collaborative Organization for Virtual Education (COVE).

[https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv\\_025052\\_HTML.html](https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025052_HTML.html).

### ***Praying for Rain in China***

- A poem that has directions for whom they should pray to when they are in need.

A.E. Moule, and Dziao. (1874) 2022. "Praying for Rain in China." Translated by A.E. Moule. Edited by Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. In "BIPOC Voices," *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE).

[https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\\_026029\\_HTML.html](https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026029_HTML.html).

### ***South Seas. – Mangaia***

- Speaks of the Island's civilization and christianity.

Anonymous, and Sadaraka. (1870) 2022. "South Seas.—Mangaia." Translated by George Gill. Edited by Trevor Bleick, Kenneth C. Crowell, Kayla Morgan, and Kasey Peters. In "BIPOC Voices," *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE).

[https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv\\_025038\\_HTML.html](https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025038_HTML.html).

Japan: NEE SIMA, a young man from America, writes to the secretary of the society with which he is connected, expressing his gratitude for the kindness shown to him by his American friends. He explains that these friends are true worshippers of God and followers of Christ, who came to this sinful world to save the poor and lost. He also expresses his desire to become a teacher of the glad tidings of salvation to the benighted people. My father has discontinued worshipping Japanese gods and ancestors, and I have taken down all the paper, wooden, earthen, and brass gods from shelves and burned them up. I have preached several times in the school-house in this town, and preached to small audiences in different families.

I have also preached to a large audience in a Buddhist temple, consisting of priests, laymen, and women and children. Thirty men in Annaka have taken up a collection for purchasing Christian books, and the amount of contributions is nearly 17.35 dollars in gold. I will buy some Christian books when I go to Tokio or Yokohama. The field is white for the harvest.

**The Outcast from China Brought Home Safely:** BELOW is the portrait of a Chinese youth, John Dennis Blonde, who died at Ashcroft, near Wentworth in Yorkshire, in the beginning of last year.

His history is very affecting and interesting, manifesting as it does the tender mercy of God towards this poor youth, "When my father and my mother forsake me, then the Lord will take me up." Of this history, which was published at large in the well-known "little green book," the "Church Missionary Juvenile Instructor,"\* we can introduce only a brief summary.

The following extract, chiefly in Dennis's own words, gives an account of his early life in China, and how it happened that he came to England—

He would go a-fishing, and stay away a great length of time without providing for his family; and when he returned he was very angry with his wife for getting into debt, and would often beat her. They then resided in the country; but after the death of his mother, in consequence of his father being so much from home, Dennis was left under the care of an uncle and aunt at Shanghai. This uncle "was a wicked man:" he used to rob the poor boy of his clothes, and to steal the money which was given to pay for his schooling.

"The house had been broken into, and all Dennis's clothes and money had been taken.

Mandarin come and examine great hole cut in the wall of house, where thief get in.

But I then not I not like to go to School, because I got into bad ways when I live with uncle, and had no clothes to go in; so I run about, and nobody know I not go to School.

At length his father married again; and he, in consequence, went home.

She used to take the poor boy's part, and not allow his father to beat him; and, being much stronger than her husband, he was afraid of her, and dared not use her so cruelly as he had done his former wife, for "she was master of him."

When his father was at home from his fishing excursions, Dennis would frequently run away for days and nights together, that he might escape the chastisement of his cruel and passionate parent.

During some of the Chinese festivals, it is customary among them to make presents to all their friends; and whatever Dennis got in this way, he used to lay by, that he might have something to fly to when his cruel father returned.

Once, after a severe beating, he ran away, and went to an uncle of his, who lived at Chusan, where he was kindly treated; but he was taken back again to his father, who had become uneasy about his long absence, and his uncle begged that he might not be beaten any more.

On another occasion, after his father had been very severe with him, he was so afraid to go home, that, instead of doing so, he went to the fishing-vessel, where he found his brother, and there he passed the night.

Early the next morning, when his father came, the brother interceded for the boy before he entered the boat, and obtained a promise that he would not hurt him.

Having made this promise, he kept his word; but, as Dennis related it, "He look very cross, and he very angry with me for running away, but no more: he not beat me that time.

At night, when we go home, as we go through the streets, when we get near home, he take me up wrong street: he want to do so, but I say, 'No, I not go: I know what you want; you want to take me up there and throw me into deep river from high wall, and I get drowned: I not go that way.' So I run away: I afraid of him; and I not go home till he gone to sea again."

**Praying for Rain in China:** Mr. Dziao, a Chinese teacher, wrote a poem about the drought in Ningpo, telling the people who sends it, why it is sent, to whom they should pray, and in whose name alone they can pray. He made the lines rhyme as they do in

the Chinese copy, and the poem has been printed on yellow paper as a handbill and pasted up all over Ningpo and in the country. Many copies have been torn down, but many, I hope, have been read.

South Seas - Mangaia: The Island of MANGAIA is one of the HERVEY GROUP, lying in about 22° south latitude and 158° west longitude, and is about twenty miles in circumference. It was discovered by Captain Cook in 1777 and its population in 1867 amounted to 2,237 persons. In 1823 the Rev. JOHN WILLIAMS visited the island and two native teachers were stationed there. In 1834 a little church was formed and the Rev. W. W. GILL is the present missionary. Sadaraka, a native teacher in MANGAIA, has recently written to his late pastor, the Rev. George GILL, of Burnley, who for fifteen years laboured in the service of the Society in that island.

Mr. Gill has kindly provided a translation of Sadaraka's letter. Sadaraka writes to her father to thank him for feeding him with the good word of God. She expresses her affection for him and his wife and family, and expresses her desire to spend what strength she has left in the service of God, even unto death. She also expresses her gratitude for the state of the land from the time she left to the present, noting that no serious matter or trouble has grown, and that the majority are living by the word of God and the deacons are diligent and zealous. The king and governors also show great diligence in maintaining the laws and restricting evils, so that troubles may not grow. The great concern of the old generation is to instruct the new generation to hold fast to the true word of God, as it may be a blessing to themselves and to the generation that may follow them. Few of the fathers of the generation have gone the way of death, but few are left. The father entreats the people to remember the land in their prayers and pray for God to guard His own people, His rich blessing, and the glory of His Gospel. The text expresses the joy of knowing that the word of the kingdom and the love of Jesus are established in the land, and that God forbid that the tares of the enemy should ever be cast into our hearts. It also expresses the hope that evil will not grow unless men forget and forsake the word of God, and asks that God may keep us, that His kingdom may grow in this land and all other lands, that the power of the devil may be broken, that all evil may be conquered, and that the kingdoms of this world may all become the kingdom of our Lord, even of Jesus Christ, for ever and for ever.

Yoshio Markino:

Rokeya Sakhawat Hossain:

Sui Sin Far:

Semane Sethoko Khama: to know, as I have always known, that we out here are constantly in your minds and prayers. I am glad also to know that you are the women's work to which Mrs. McIntosh has so generously given her untiring services. We Native women derive very etc., and I think it is because of the services of these Native women and the tribe as a whole. minds. During Tshekedi's troubles we observed keenly your untiring assistance to his cause, because we had made our service and influence may be felt, not only in the Bamangwato/ Bamangwato country but all over the world where the up-and with the good wishes of the Season from both Tshekedi

Menelik II: Signed at Adis Ababa, May 15, 1902.

His Majesty Edward VII, by the Grace of God, King of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, Emperor of India, and His Majesty Menelek II, by the Grace of God, King of Kings of Ethiopia, being animated with the desire to confirm the friendly relations between the two Powers, and to settle the frontier between the Soudan and Ethiopia, and His Majesty King Edward, having appointed as his Plenipotentiary Lieutenant-Colonel John Lane Harrington, a Commander of the Royal Victorian Order, His Majesty's Agent at the Court of His Majesty Menelek II, King of Kings of Ethiopia, whose full powers have been found in due and proper form, and His Majesty the Emperor Menelek, negotiating in his own name as King of Kings of Ethiopia, they have agreed upon and do conclude the following Articles, which shall be binding on themselves, their heirs, and successors:—

The frontier between the Soudan and Ethiopia agreed on between the two Governments shall be: the line which is marked in red on the map annexed to this Treaty in duplicate, and traced from Khor Um Hagar to Gallabat, to the Blue Nile, Baro, Pibor, and Akobo Rivers to Melile, thence to the intersection of the 6th degree of north latitude with the 35th degree longitude east of Greenwich. His Majesty the Emperor Menelek II, King of Kings of Ethiopia, engages himself towards the Government of His Britannic Majesty not to construct, or allow to be constructed, His Majesty the Emperor Menelek, King of Kings of Ethiopia, engages himself to allow His Britannic Majesty's Government and the Government of the Soudan to select in the neighbourhood of Itang, on the Baro River, a block of territory having a river frontage of not more than 2,000 metres, in area not exceeding 400 hectares, which shall be leased to the Government of the Soudan, to be administered and occupied as a commercial station, so long as the Soudan is under the Anglo-Egyptian Government. It is agreed between the two High Contracting Parties that the territory so leased shall not be used for any political or military purpose. V. His Majesty the Emperor Menelek, King of Kings of Ethiopia, grants His Britannic Majesty's Government and the Government of the Soudan the right to construct a railway through Abyssinian territory to connect the Soudan with Uganda. The present Treaty shall come into force as soon as its ratification by His Britannic Majesty shall have been notified to the Emperor of Ethiopia. In faith of which His

Majesty Menelek II, King of Kings of Ethiopia, in his own name, and Lieutenant-Colonel John Lane Harrington, on behalf of His Majesty King Edward VII, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, have signed the present Treaty, in duplicate, written in the English and Amharic languages, identically, both texts being official, and have thereto affixed their seals. (L.S.) John Lane Harrington, Lieutenant-Colonel. His Majesty the Emperor of Ethiopia, Menelek II, Major Ciccodicola, Italian Minister in Ethiopia, and Lieutenant-Colonel Harrington, His Britannic Majesty's Agent in Ethiopia, have mutually agreed that: I. The frontier Treaty between Ethiopia and Eritrea, previously determined by the line Tomat-Todluc, is mutually modified in the following manner:— Commencing from the junction of the Khor Um Hagar with the Setit, the new frontier follows this river to its junction with the Maïeteb, following the latter's course so as to leave Mount Ala Tacura to Eritrea, and joins the Mareb at its junction with the Mai Ambessa. The line from the junction of the Setit and Maïeteb to the junction of the Mareb and Mai Ambessa shall be delimited by Italian and Ethiopian delegates, so that the Canama tribe belong to Eritrea. The frontier between the Soudan and Eritrea, instead of that delimited by the English and Italian delegates by the Convention of 16th April, 1901, shall be the line which, from Sabderat, is traced via Abu Jamal to the junction of the Khor Um Hagar with the Setit. The present Agreement shall come into force as soon as its ratification by the British and Italian Governments shall have been notified to the Emperor of Ethiopia. In faith of which His Majesty the Emperor of Ethiopia, Menelek II, in his own name and that of his successors; Major Ciccodicola, in the name of His Majesty Victor Emmanuel III, King of Italy, and his successors; and Lieutenant-Colonel Harrington, in the name of His Majesty Edward VII, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, and his successors, have signed the present Note in

"A Japanese Artist in London" by Yoshio Markino is an autobiographical account of his experiences as an artist in London in the early 20th century. Some of the themes explored in the book include:

Cultural differences: Markino explores the differences between Japanese and Western culture, and how these differences affected his experiences in London. He discusses the challenges he faced in adapting to a new culture and the misunderstandings that arose as a result.

Artistic expression: Markino discusses his artistic process and the ways in which he expressed himself through his art. He also explores the differences between Japanese and Western art and how his art was received in London.



Identity: As a Japanese artist in London, Markino grapples with questions of identity and belonging. He discusses his struggles to reconcile his Japanese identity with his experiences in London and how he ultimately found a sense of belonging through his art.

The immigrant experience: Markino's book provides insights into the experiences of immigrants in London in the early 20th century. He discusses the challenges of navigating a new culture, making a living, and establishing a sense of community in a foreign land.

Travel and adventure: "A Japanese Artist in London" is also a travelogue, chronicling Markino's experiences as he explores London and other parts of the UK. He describes his encounters with people from different walks of life and the sights, sounds, and smells of the city.

"Sultana's Dream" by Rokeya Sakhawat Hossain is a feminist utopian short story that was first published in 1905. Some of the themes explored in the story include:

1. Women's empowerment: The central theme of the story is the empowerment of women. Hossain creates a utopian world where women have taken control of society and all aspects of life. The story explores the ways in which women are able to thrive when they are given the opportunity to do so.
2. Patriarchy and gender roles: Hossain critiques the traditional gender roles and patriarchal society that existed in early 20th century India. She imagines a world where women are in charge and men are relegated to the domestic sphere.
3. Science and technology: Hossain's story features a utopia where science and technology are used to solve social problems and improve people's lives. The story highlights the potential for technology to be used for good and to benefit society as a whole.
4. Colonialism and imperialism: While not a major theme in the story, "Sultana's Dream" does touch on the issue of colonialism and imperialism. Hossain was writing during a time when India was under British colonial rule, and her story reflects the desire for liberation from colonial oppression.
5. Religion and spirituality: The story also explores the role of religion and spirituality in society. While religion is not abolished in Hossain's utopia, it is portrayed as a personal choice rather than something that is imposed on people. The story suggests that spirituality can be a source of personal strength and fulfillment.