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The bibliography introduces and lists 900 articles, chapters and books connected with social and educational responses to disability, deafness and mental disorders in China, Korea and Japan, from antiquity to 2007, some with annotation.

DISABILITY AND DEAFNESS IN EAST ASIA: SOCIAL AND EDUCATIONAL RESPONSES, FROM ANTIQUITY TO RECENT TIMES. A bibliography of European-language materials with introduction and some annotation. Revised Version 4.0, August 2007.

M. Miles, compiler and annotator
(West Midlands, UK)

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1.0 INTRODUCTION

Some **900** items are listed, in four main sections, by period and by type as shown in the Contents List.

1.1 Provenance

An earlier version of this bibliography listing 400 items was kindly hosted at a social science faculty website of the Catholic University of Nijmegen (KUN) from 1999 to 2006, and it was not feasible to update it during the 2000s. The KUN was recently reorganised to become the Radboud University, and the old site ceased to function. The bibliography originally listed only material concerned with history (up to 1950). It has now been revised and updated with about 500 further items and some fresh annotation, taking account of disability-related developments up to 2007. Some older material that concerned ordinary childhood has been omitted, yet a little is retained for its intrinsic interest.

1.2 Respectful Bow to History

A bibliography on disability and social responses in East Asia may appropriately start with a respectful bow to *Hokiichi Hanawa* (1746-1821), son of a humble farmer, who lost his eyesight in early childhood. He acquired some education, became a notable professor of literature, and was one of the founders of modern bibliographical work in Japan. He spent many years compiling the *Gunsho Ruiju* (Classified Collection of Japanese Classics) in 530 volumes containing over 1,200 books and documents, for the benefit of his sighted compatriots.

Composition of some of the great Chinese classics has also been associated with disability, whether physical, social or emotional, according to Szuma Ch'ien, imperial Grand Historian at the start of the first century BC: "Where the Earl of the West was imprisoned at Yu-li, he expanded the *Changes*; Confucius was in distress and he made the *Spring and Autumn Annals*; Ch'ü Yüan was banished and he composed his poem "Encountering Sorrow"; after Tso Ch'iu lost his sight he composed the *Narrative of the States*; when Sun Tzu had his feet amputated he set forth the *Art of War*; [etc]". (Quoted in de Bary et al, 1960, I: 234) When he wrote this Ssu-ma Ch'ien himself faced a mutilating punishment.

1.3 Limitations

With humble apologies, it is admitted that the present bibliography lists merely European-language (mostly English) references. Many have been written by foreigners, often with cultural and conceptual limitations, misunderstandings, and urban / coastal / missionary biases. The compiler's feeble excuse is that, for most people outside East Asia who wish to learn something about the socio-historical and educational background to disability in China, Japan and Korea, materials in European languages will be most readily accessible. Those whose appetite is sharpened by such materials may then progress to learning to read materials in the major regional languages, where they will no doubt gain much enlightenment.

Magazine and newspaper items are mostly excluded from the bibliography, as are purely biomedical papers. Some *medical and psychiatric* materials do appear where they have some *social* content or discussion or historical implication. '*Educational and social*' concern with disability is understood to include a wide range of items suggesting public or private attitudes towards disabled persons, and also the background of childhood, child-rearing, play and early education, deprivation and abuse, poverty and philanthropy, so far as it can be discovered.

1.4 Materials by Period & Type

1.4.1 Concerning 1949 to 2007. Out of a considerable and growing modern literature arising within a population amounting to a quarter of the world (1.5 billion people), the 350 items now listed in this new 'modern' section are merely a sample across a range of fields that happened to attract the compiler's notice and interest. The original bibliography ended in 1950, and could now perhaps begin to claim some 'perspective of history'. Since that time there have of course been colossal changes in China, and in Chinese contacts with the western world. Vast changes have occurred in Japan and Korea, the latter also being divided into North and South. (In this 1949-2007 section, listed items almost entirely refer to South Korea). These countries now occupy a more substantial place in the knowledge and imagination of the rest of the world. While updating the historical parts of the bibliography, it became impossible to ignore more recent work that is both interesting in itself and builds on and illuminates the historical roots. If it is true that one can hardly understand the present without studying the past, it is also true that the past tends to be understood mainly through the lenses of the present. Artificial divisions can hardly be maintained. Most of the comments below, concerning earlier periods, apply equally well to this section.

Periodisation? The period divisions are purely pragmatic. When one contemplates the (mostly unwritten) history of disabled and deaf people, and of social responses to disability in whatever region of the world, it is clear that history divided according to the dates of dynasties, kings and wars has had little or no effect on the lives of people with disabilities or deafness. The roar of battle, the destruction of cities, the pomp and show of monarchs, the erection of palaces or pyramids, have added some fresh dead or damaged bodies and minds to the toll exacted by famine, flood, disease or natural disaster; but the dates of those events are practically meaningless in the slow accumulation of milestones and significant events in disability history.

This 'modern' period of 1949 to 2007 obviously starts with the change of regime in China -- but it is also nearly 60 years, which represents perhaps a kind of average time span that remains alive and important in individual human memory, i.e. from about the age of 10, when children begin to notice, beyond their immediate family, some events and ways of living which later they will understand in an adult way, through to the age of 70, when some of their generation have already died, mental powers may be declining (with, of course, some exceptions), and interest in what is supposedly 'new' may increasingly be replaced by reflections on the past and what their lives have meant.

Items written in the modern period, relating to an earlier period, are mostly listed in the earlier period to which they refer. Of course, some of them overlap more than one period; but they are listed once only, in what seems to be their most relevant period. (So a given author's work does not necessarily all appear together in one section).

1.4.2 Concerning 1750 to 1948. The date 1750 corresponds with nothing of great significance within East Asia, but may serve as a kind of watershed between the times when the western world had little contact with, or knowledge of, East Asia (and vice versa), and the period when a slowly growing mutual attention was beginning to develop. As suggested above, the rise and fall of dynasties has seldom if ever signalled any change in the fortunes of people with disabilities. Pragmatically, 1750-1948 also embraces the 200 years before the postulated first 60 years of 'live human memory'. The earlier 200 year period is here considered a kind of 'active heritage', in which stories may have been handed down within families, told by a great-grandparent to a child who is now the oldest surviving member; and in which relics of the past are still meaningful to people who grew up using much earlier ways of living. (Of course, some features of life may embody a heritage many centuries longer; but the popular knowledge of such earlier times may be rather dim).

These items (as well as those in the section reaching back to antiquity) come from a wide range of sources, and some are merely token representatives of a genre that needs to be exploited much more

thoroughly by historians of disability. Broadly speaking, there are materials from historical literature and legend, mythology and folklore, religion and law, travellers' accounts, biographies, studies in sociology and social welfare, government documents, and the histories of education, psychology, medicine, pediatrics. Some items are fully 'on target'; many are 'useful background'; some contain perhaps only one paragraph, sentence or date that is relevant. A few items are listed that describe 'ordinary' childhood or family life in earlier times, as this feature must be taken into account when considering earlier views of 'impairment and disability'.

Users should keep in mind that some of the statements of 'historical fact', reported in the annotations, may lack adequate corroborative evidence. Responses to disability, especially when they are in the nature of philanthropic provisions, or of serious abuse, or of disabled people 'heroically overcoming' their disabilities, seem to be peculiarly liable to political massaging, exaggeration, fabrication, or other bias.

In Everyday Life? There are very few reports of disability in *ordinary, everyday life* in earlier periods -- that is one feature which more recent studies have begun to remedy. Yet it is probable that the great majority of disabled people lived fairly 'ordinary' lives in their families, in their villages and towns, experiencing some limitations, facing some prejudice, receiving some help, making some adaptation to their situation, and playing some part in the common life of their families and neighbourhood. The efficacy of indigenous therapies in relieving bodily or mental impairments is also hard to gauge; but one should not underestimate the ingenuity with which at least some people, in early history, adapted themselves and their environment so that they could get a more tolerable life.

The *average balance* of daily help or hindrance, of heroics or humiliations, is still little understood and hard to measure in the 21st century, even in countries with vast resources and trained social scientists. It was certainly no easier for observers in the past to measure and describe these phenomena. The different balances experienced by people with different kinds of impairment, or by disabled men and disabled women, or by elderly people as against children and youths, may also be guessed at but are very seldom known with any reliability.

Nevertheless, some tentative pictures can be made by gathering the available evidence of social and educational responses in various times and places. For example, Susan Matisoff (1978) uses literary evidence to trace the complex evolution of the legend of Semimaru, involving mendicant musicians, princes of India and Japan, and public reactions to blindness in different eras. The background to that study includes a large sweep of data and legend from Asian religious histories, development of musical instruments, traditions of acting in drama productions, concepts of mental illness, local customs of saying goodbye to travellers starting a journey, remnants of shamanistic practices, and many more diverse factors. Many of these factors have no direct bearing on blindness - yet all are needed in the reconstruction. At the end, the pictures produced by Matisoff are far from straightforward - they have depths and shades, and different viewers will see different meanings in them, accurately reflecting the complexity and ambiguity of any serious historical account.

Early 'Special Education'. As is common in historical studies on minority topics, the jigsaw often fits together slowly from many parts that do not initially seem to be connected. For example, almost all the educational references listed below assert that schooling for Japanese blind children grew from a start in the 1870s. Yet Yoshimoto (1908) stated that Hokiichi Hanawa, in his 15th year, went to Edo (now Tokyo) and joined a private school for the blind. There he should have learnt skills of music and acupuncture. Failing to gain proficiency in those skills, he succeeded only in learning classical literature. Basic facts about Hanawa are confirmed by many sources, e.g. 'Kodansha Encyclopedia' (1983) and 'Japan Biographical' (1960); but the former says Hanawa was aged 13 when he went to Edo. The latter adds the name of the blind teacher, Ametomi Kengyo, but contradicts other sources

by suggesting that Hanawa did learn acupuncture skills. Hanawa's literature teacher was the famous Kamo no Mabuchi. (Sources in Japanese must by now have produced a much fuller picture).

The point passes almost unremarked, that a school must already have existed at Edo *in 1760*, where a blind youth of poor background could attempt the standard vocational skills curriculum without much success, and then be allowed a second chance of his own choice, committing to memory the classics of literature. Getting a 'second chance' like this was not the norm. Sugiyama Waichi (1610-1694) lost his sight some 140 years earlier. He too “went to Edo and studied acupuncture under Kengyo Yamase. Because he was too slow to learn he was expelled by his master.” (Japan Biographical, 1960). In fact, Sugiyama later overcame his difficulties, and ended up as a famous senior acupuncturist, founding his own school and writing books on the field.

These private schools for the blind in 17th and 18th century Japan provided some blind youths with an education by recognised teachers with high professional standards, according to a known and broad curriculum that would prepare them to earn their living independently. 'Music' on the curriculum was not restricted to learning a stringed instrument - the blind musician was expected to have a repertoire of stirring songs, so parts of the traditional cultural heritage were memorised by the students. The therapy skills of acupuncture and massage naturally extended to coverage of the body parts and functions, together with some understanding of client psychology. There were guild exams to pass before a licence to practice was gained (Casal, 1962).

These well established educational provisions in Japan (and systems having some common points in China and Korea) seem to compare rather favourably with the situation in 18th century Europe. Hokiichi Hanawa was already launched on his career as a bibliographer by the time Valentin Haüy, at Paris in 1771, was shocked to see a mock orchestra of blind people pretending to read and play music, a foolish spectacle set up to attract passers-by to a café. Eventually in 1784 Haüy founded a school to provide more dignified work for blind people, and the chance genuinely to learn to read and play music. He was a pioneer in Europe -- it is only a pity that he could not first have visited Japan and China to learn how blind men had managed their own education and professions.

1.4.3 Missionaries, 1830s to 1950s Most of the missionaries' writings listed are from Protestant sources. They are grouped together because they do often contain some practical, first-hand experience of special education and/or personal contact with disabled people as individuals and occasionally as co-workers. The tone varies among these reports. A majority were addressed to supporters in Europe or North America, which may have involved some 'spin' in what was written, or in what the editors back home selected for presentation in mission journals. Some writers aimed to show that in their work, 'real Christian care' was being demonstrated to a non-Christian nation; sometimes they underlined what they thought to be a lack of care shown by the host nation to its disabled members.

Other missionaries were more thoughtful, showing a respect for disabled people's own abilities, and an awareness of the cultural strengths of their Asian hosts, both nationally and at the family and community level. For example, the genial and learned minister Edward Syle (1817-1890), who started a workshop for blind adults at Shanghai in 1856, was also a founder member of a Literary and Scientific Society, which later became the North China Branch of the Royal Asiatic Society. (Syle invited one European merchant to join the Literary and Scientific Society. Probably terrified at the prospect of boring scholarly lectures, the man refused point blank; but to save face, he promptly offered to assist the blind workshop, and collected a large sum of money for it).

Many of the writers were conscious that their own work must be a preparatory stage towards the development by government of nationwide services with more adequate resources. Modern writing

(1970s-1990s) about special education in East Asia, usually by academics with a merely theoretical knowledge of service development in the disability field, has tended to give, at most, a few dismissive paragraphs to the earlier century of service development efforts, with little apparent awareness of what the missionary pioneers achieved with their local colleagues, or what they actually wrote or thought about their work. Some items by missionaries appear in the 'general' section, where they were written for a general or academic readership, and eschewed the usual evangelical discourse. Syle's reports, which include excellent ethnographic observations, appear in the missionary section because they are impossible to separate from his mission interests, and it would be discourteous to him to try to do so.

Obviously, much Buddhist missionary and Catholic Christian charitable work also took place in China and Japan over a far longer period; but reports of either are not readily accessible to the present compiler. Entries below, e.g. for Boxer, Ebisawa, Fujikawa (transl. 1934), Mora & Soares, Ruiz-de-Medina, Sweeny, Wiest, give a bare glimpse of some Catholic work. However, Catholic and other mission work is documented exhaustively in 30 volumes by R. Streit et al (1916-1974) *Bibliotheca Missionum*, Muenster, Freiburg, and the periodical *Bibliographia Missionaria* (Rome, 1936-).

1.4.4 From, or on, Antiquity to 1750. These items were originally listed with the more recent ones, without any classification by period. However, as the total number has increased, it seems useful to introduce some partition, while bearing in mind that some of the materials continue to be found useful in the modern period, while others are isolated relics of distant times.

In this section will also be found some (very meagre) representation of the earlier Buddhist missionary work with some disability connection, by listing of the *Jataka*, the *Dhammapada*, and the *Dhammapada Commentary* with a few notes. Homiletic tales of the former lives of the Buddha, mingling with oral traditions of the teachings of Gotama, spread slowly across East Asia during the first millennium CE, with translations of some central documents and by oral preaching. Some degree of adaptation took place toward East Asian cultures, and some intermingling with existing folklore. A significant number of the stories in these works refer to disabled people, and probably had long-term influences on social attitudes towards disability.

Respect toward disabled people. Part of the fascination is in the regular occurrence of features that seem to be recognisable even from far distant times and places. Thus, the respect accorded by governor Huang Po to the deaf servant Hsü Ch'eng, in the 1st century BC, might seem like a trivial anecdote ("this man can kneel down and get up; he can show visitors in and escort them to the door; besides, a little deafness is rather an advantage" [Giles, 1898]); yet it embodies an Asia-wide wisdom, that each person has some role to play, and what is problematic in one way (he cannot hear what you say to him) can be beneficial in another (he cannot disclose a state secret that he overheard). A similar reversal can be found in some East Asian folk stories where a person with an embarrassing weakness or physical deformity is first of all laughed at, and then turns out to be strong in unexpected ways (Chang et al, 1970; Grayson, 2001).

Again, the helpful and respectful behaviour towards blind music-master Mien, recorded briefly in the *Analecets of Confucius*, looks like a simple and acceptable model for almost any society, of how to welcome a blind person entering an unfamiliar room full of people. Whether the incident took place exactly as recorded, and whether it was Confucius himself who acted thus, is less important than the fact that such behaviour was recorded and transmitted down the centuries as a graceful Chinese way of including and locating an educated blind person in a social gathering.

Of Lü K'un (1536-1618) it was reported that, beyond his formal administrative duties, he worked for the "establishment of institutions for the relief of the poor, aged, and disabled. For those among the

last who were not too young nor too old he prescribed training in skills like basketry or the braiding of mats.” (Goodrich & Chaoying Fang, eds, 1976, I: 1007). This is interesting; yet the sceptical historian would wish to know whether it gives an entirely impartial evaluation of this senior civil servant's activities in northern Chinese provinces.

The report on Lü K'un continues, “Especially compassionate towards the blind, since his mother suffered for years from the loss of sight, Lü ordered the officials of each city to train the blind in a profession such as music, singing, storytelling, and fortune telling. Although he did not believe in the last himself he compiled a simple textbook from which the younger people among the blind might be orally taught.” (Ibid.) The addition of some motivation, and the curious personal involvement, make Lü K'un a more credible and recognisable person - a man who had seen his own mother in difficulties from blindness; a man who not only gave orders but applied his intellect to writing a training manual. Of course, the further details do not prove the case. The sceptic might continue to ask whether there was any benefit to the biographer in giving a flattering portrayal; yet the fact remains that the conduct attributed to Lü K'un was seen as both unusual and praiseworthy in the late Ming era. The ethical question, whether he should have encouraged blind young people to take up the traditional profession of fortune telling, in which he himself disbelieved, also remains valid for debate by philosophers of most countries.

Using blind people. Ways in which the 'sighted' world has made use of blind people's skills at different periods also requires much more study. Ruiz-de-Medina (2003) has drawn attention to the 16th century Jesuit missionaries' use of itinerant blind minstrels. Some of them were attracted by the Christian message, and these blind men continued their wandering profession with new lyrics constructed from the Jesuit teaching. Four hundred years later, the Chinese Communist Party engaged in a strikingly similar manoeuvre, using traditional blind storytellers to disseminate Communist doctrine to the masses (Hung, 1993)

1.5 Cultural Interpretation

Ways in which disability-related themes are treated or interpreted by Europeans, and are written about in European languages, may be peculiarly liable to differences from the ways in which they are conceptualised and communicated in East Asia. There is often some uneasiness or ambivalence in responses, and these are dealt with in many different manners. Of course, some experiences seem to be universal. Somebody's eyes do not work, he cannot see, he has trouble finding his way along an unfamiliar street. Somebody's hearing is impaired, she hears only half the message, confusion results, and other people get annoyed. A child grows up very slowly, his parents try to conceal that he is far behind other children's development. A grandmother walks very slowly in the park, but her daughter shows the grandchildren many small flowers and insects as they go along, so they never notice that Granny is disabled. Yet the individual, family or social responses can vary greatly within one locality, and much more so between nations and major civilisations.

Some East Asian responses may appear subtle and refined when viewed by Europeans, or may be so delicate that they are not perceived at all. Other responses may seem gross, or even callous. (The converse perceptions, by East Asians of European responses, can similarly be very varied). Where a feature of East Asian life is described in English, its meaning has already changed a little because of the different structures of language and thought forms. These cautions should be borne in mind when reading any of the material listed. There are great possibilities for authors and readers (and translators and bibliographers) getting hold of the wrong end of the stick...

1.6 Some Dates for Blind People

Many of the examples mentioned above concern services for and activities by blind people -- more material seems to be available on blindness than on all the other disabilities together. Some listed items provide approximate or definite dates, through about 700 years, that have primary source documentation. The following short chronology is offered for this one disability category over a few centuries. It should of course be expanded, and joined by notable dates in other categories.

- 13th C. Organised groups of blind Koreans taking part in national ceremonies.
- 14th C. Care provided for blind people at Buddhist temple, Canton.
- [1371] Kengyo Kakuichi standardises major text used by Japanese blind religious reciters
- 1407 Record of a General Director of the Blind Guild at Kyoto.
- 1555 Ryosai Lourenço, blind musician, begins new career as lay brother, teacher, Advisor to the Jesuit missionaries in Japan, and preacher.
- [1570s] Travellers describe various sources of help, or self-support by blind people in coastal China.
- 1589 Detailed account of Damiao of Yamaguchi, pugnacious blind man who joined the Christians and battled on their side.
- [1590s] Lü K'un orders city officials in Northern China to provide training for blind people in music, storytelling, fortune-telling.
- [1680s] Sugiyama Waichi (1610-1694), senior blind acupuncture specialist, opens school at Edo (Tokyo, Japan).
- 1692 Sugiyama Waichi appointed General Director of Kyoto blind guild.
- 1760 Hokiichi Hanawa (1746-1821), aged 13 or 14, reaches Edo. Enters private blind school under Ametomi Kengyo. Makes poor progress in music and acupuncture.
- c.1762 Hanawa is allowed to study Japanese and Chinese classics by memorisation, under Mabuchi Kamo. Makes rapid progress.
- 1779 Hanawa begins compilation of 530-volume Gunsho Ruiju, classified collection of Japanese classics, completed in 1819.
- 1823 Population census shows 7,000 blind people at Edo (Tokyo).
- 1828 Dr Colledge begins 'western' ophthalmic work at Macau.
- 1835 Ophthalmic Hospital founded at Canton (Guangzhou), S. China, by Dr Peter Parker.
- 1836 Adopted blind Chinese orphan 'Mary' is integrated in Mrs Mary Gutzlaff's ordinary school at Macau.
- 1837 Three more young blind girls are adopted by Mrs Gutzlaff and join her school.
- 1837 Embossed books are received by Mrs Gutzlaff from Philadelphia.
- 1838 Yung Wing (or Jung Hung), a sighted Chinese boy aged 9, teaches reading to three blind Chinese girls ('Laura', 'Lucy', 'Jessie') using embossed Bible and Pilgrim's Progress, at Mrs Gutzlaff's school.
- 1842 Four blind Chinese girls (including 'Agnes') are sent by Mrs Gutzlaff to the London Blind School for training. Three more accompany her to USA.
- 1847 Set of Lucas's embossed materials for blind readers reaches Mary Ann Aldersey's school at Ningpo (Ningbo, China) carried by new assistant teacher, Miss Selmer, who had training in the system.

- c.1850 Blind Japanese musician Kuzuhara Koto (1813-1882) begins a diary which lasts until his final year, using home-made printing blocks.
- 1850s Asylum and school for blind girls opens at Hong Kong, run by German mission.
- 1851-2 Rev. Thomas McClatchie teaches regular class of blind men two or three times per week at Shanghai, East China.
- 1855 Agnes Gutzlaff graduates from London Blind School and is commended for work in China with the Chinese Evangelisation Society.
- 1856 Agnes, the first blind Chinese trained teacher of reading for blind people and first blind missionary to China, reaches Ningpo. Begins teaching some blind girls integrated in ordinary school run by Miss Aldersey. Lucas's script is used first, then Moon's embossed type.
- 1856 Rev. Edward Syle opens 'Industrial School for the Blind' at Shanghai, teaching handicrafts and later some reading using Moon's materials.
- 1858 School of Industry for the Blind opens at Ningpo under Miss Aldersey, with various handicrafts. Agnes Gutzlaff teaches reading.
- 1862 Agnes Gutzlaff moves to Shanghai and earns her living independently as an English teacher.
- 1870 Two blind girls integrated among 30 sighted students in mission school at Amoy (Xiamen), under Miss HM Van Doren.
- 1871 The small "Gutzlaff Eye Hospital" was in operation at Shanghai, founded with funds left for the purpose by Agnes Gutzlaff, on her death. (Later it became part of St Luke's Hospital).
- [1873?] Samuel Robbins Brown, a missionary educator (with experience of deaf education in the US) assisted in opening a school for the blind and deaf in Tsukiji, Tokyo.
- [1875?] First meeting of Rakuzenkai, small group of Japanese and European men at Tokyo, planning services for disabled children.
- 1878-9 William Hill Murray devises his numerical adaptation of Braille for the Pekinese syllabary, and begins teaching a few blind boys and men at Peking (Beijing).
- 1878 School for Blind & Dumb at Kyoto, Japan, is founded by Dembei Kumagai and Tashiro Furukawa.
- 1879 Model School for Blind & Dumb opens at Osaka, Japan.
- 1880 Tokyo Blind and Dumb School opens.
- 1884 William Campbell teaching blind people in Formosa (Taiwan), using his adaptation of Moon's embossed script.
- 1888 David Hill School for the Blind, Hankow (Hangzhou), China, opens with Pastor JF Crossette and Mr Yu teaching blind boys.
- 1890 Adaptation of Braille to Japanese kana syllabary by Mr Kuriiji Ishikawa.
- 1890 Elementary School Ordinance establishes criteria for special schools in Japan.
- 1891 Ming Sam School for Blind opens at Canton, managed by Dr Mary Niles.
- 1892 Mrs Charlotte Draper founds Blind School at Yokohama, Japan.
- 1893 Mission school for the blind opens at Gifu, Japan.

- 1894 Dr Rosetta Sherwood Hall adapts Braille to Korean script and teaches a few blind girls at Pyongyang, Korea.
- 1898 Braille is adapted to Foochow dialect by Mrs Wilkinson and Mr Cook (a blind missionary). A school for blind boys opens at Foochow (Fuzhou), China.
- 1902 Work begins with blind girls at Moukden (Shenyang), China.
- 1903 Training course begins for teachers of blind and deaf at Tokyo Blind and Dumb School.
- 1903 Mrs Alice Moffett begins teaching blind boys at Pyongyang.
- 1903 School for Blind Girls opens at Foochow under Miss Stevens.
- 1904 School for the blind opens at Pyongyang, under Rosetta Hall.
- 1907 School for the Deaf and the Blind opens at Manila, Philippines.
- 1909 School for Blind Girls opens at Macau.
- 1913 Conference toward a Union System of Braille for Chinese Blind, to unify seven local variants.
- 1913 Special institution 'Jesangwon' founded in Korea by Japanese occupiers, training blind students in traditional therapy skills.
- 1914 Education of a deaf and blind girl, Teng Ying, is shared between Blindenheim School, Kowloon and Chefoo School for the Deaf.
- 1914 "First Annual Convention on the Education of the Blind and Deaf of the Far East" takes place, August 11-14, at Pyongyang, Korea.
- 1916 School for Blind and Deaf established by Chinese industrialist Zhang Jian at Nantong, Jiangsu Province.
- 1917 Edward Hillier (blind in middle-age) opens a Blind School at Peking.
- 1919 Mailed questionnaire survey of users of Mandarin Union Braille for home teaching of blind people in China.
- 1923 Japanese Imperial Edict requires each prefecture to make preparations for opening schools for blind children.
- 1926 Doosung Park revises Hall's system of Braille for Korea.
- 1926 Home and school for blind and other disabled children opens at Malacca, Federation of Malaya, under the Anglican Church.
- 1941 Japanese government lists 72 schools for blind children, with 5,485 students.
- 1942 Committee established, which later became China's National Blind Welfare Association.

1.7 Technical Notes on the Bibliography

1.7.1 Further Materials

Some further materials relating to China are listed in: GW Skinner with DB Honig & EA Winckler (1973) *Modern Chinese Society. An Analytical Bibliography. 1. Publications in Western Languages 1644-1972*. Stanford University Press. The second volume of that publication contains Chinese works, and gives both transliterated and translated titles. Scrutiny of the headings such as Infancy & Childhood; Elementary & Vocational Education; Adolescence & Youth; Socialization; Local Welfare; Organized Philanthropy and Mutual-Aid Societies, suggests that not very much was

published in Chinese on these topics in the specified period. Much useful material for the region may be found among the 17 volumes of the *Dictionary Catalogue of the Missionary Research Library*, New York (1968), Boston, Mass.: GK Hall. See also the substantial resource guide by Crouch et al. (1989).

1.7.2 Access to Documents

The compiler/annotator lists the items as well as he can; but having no organisation or affiliation, and working without salary or funding, regrets that it is not possible to supply or give access to copies. Some items were seen in libraries, but could not be copied. Other items were copied with the restriction that no further copy would be made; or were obtained through Inter-Library Loan with a signed undertaking not to supply them elsewhere. It is the task of librarians, archivists, documentalists, inter-library loan services, publishers, booksellers, or perhaps the original authors or translators, or even google, to assist the world to find any items they may wish to read.

1.7.3 Websites

The sites shown below were checked and found active in August 2007. (When a website ceases to be active, it is sometimes possible to find old items in 'google cache', or from organisations that try to store archives of internet material at intervals).

1.7.4 Annotations, and Caution in Using Them

Skill in annotating venerable literature was evidently appreciated at many periods of Chinese history. It was said of Shen Ch'in-han (1775-1832) that he was a prolific critic and editor, "handicapped by a difficulty in speech and by a very ungainly appearance ... But his mind was very penetrating and his annotations are thoroughly critical, consistent and dependable." (Hummel, 1964). No doubt the present compiler is equally ugly, but the annotative efforts in this bibliography can hardly bear comparison with those of Shen Ch'in-han! Most of the early historical East Asian texts, and many of the later historical ones, were not intentionally focused on disability. One has to search through a vast amount to find disability-relevant odds and ends and occasional insights. So the historical annotations below serve partly to indicate relevant pages (often omitted or only partially shown in indexes) and may also give some taste of the material. Annotations were made for various purposes over fifteen years, and then revised at different times, so they are not uniform in nature or style.

The annotations are focused on matters of disability, deafness, or abnormality, appearing in any shape or form within the given region, broadly understood. In some cases the major contents and thrust of a work may be given a few words only, or are understood to be sufficiently indicated by the title, while the small part pertinent to disability is given more description. No disrespect is intended toward the omitted contents, which are often of great value but are not the immediate present concern, though they are useful in providing some context to the mention of disability or deafness. Within the annotations, square brackets [] around a comment usually indicate some kind of alert, i.e. that the enclosed remark is an explanation or interpolation by the annotator, where this might not otherwise be obvious.

The annotations given here must not be regarded as a substitute for reading the actual works listed! The views of textual commentators cannot substitute for the original texts on which they are commenting! All translations should be regarded with caution!

1.7.5 Names and Dates (with apologies)

Various transliteration systems and name conventions have been used at different times, so it is highly likely that some Asian names are given in what is now considered an irregular, misspelt, reversed, outdated or otherwise mistaken fashion - with further apologies. A few names such as 'Confucius' are given in the traditional European form for easier recognition by the barbarians. Words such as

'cripple', 'blind' etc are used as common international currency, rather than the latest 'politically correct' terms that may not have reached dictionaries (and are not always preferred by people having the impairments). Dates shown are 'BC' and 'CE', i.e. Before Christ, and Christian (or Common) Era.

Baffling the Barbarian. The natural order of 'European' names, e.g. 'Jane Smith', is usually reversed in a bibliography, with an intermediate comma, so becoming 'Smith, Jane', or in the style sometimes used here, without comma where only an initial is shown: 'Smith J'. By this means, all the surnames are listed in alphabetical order, appearing next to the left-hand margin, and may rapidly be scanned by the reader. The present compiler's normal practice (in various earlier bibliographies) has been to give the surname of the article's first author entirely in capitals, merely for further visual emphasis (with no disrespect to the worthy second, third or further authors, who have only one capital letter at the start of their surname!) Yet East Asian names have traditionally been presented with the family name first and then the 'given' name. Thus, if 'Jane Smith' were Chinese, she might already be known as 'Smith Jane' (with no comma between the surname and given name), or to make the distinction clearer, 'SMITH Jane'. Over several decades, some Asians who work with European languages, or who have experience of getting their material published in western media, have adopted the European custom, and now present themselves in the form 'Jane Smith', and are accustomed to appearing in lists in the form 'Smith, Jane'. This is not a problem where the given names and family names are familiar to westerners, as 'Smith' is almost always a surname, and 'Jane' usually a given name. Yet when the names are Asian, and the compiler is an ignorant Western barbarian, there are great opportunities to end up mistakenly listing someone as the equivalent of 'JANE S', rather than 'SMITH J', especially where some earlier cataloguer or bibliographer has already made this mistake. One alternative is to list both names, fully capitalised, in the order found on the original paper, (e.g. 'JANE SMITH') and leave to the intelligent reader the task of knowing which is the family name and which the given name. (The intelligent Asian author, seeking to find out whether her paper has been listed in some foreigner's bibliography, has of course long been accustomed to checking through it for any of her names, in any possible order, variant transliteration, superfluous punctuation, etc). Further groans of apology are offered.

1.8 Acknowledgements

Acknowledgement is due in the first place to Dr Henk van Setten, who inspired the original compilation and hosted it on his remarkable History of Education website, which pioneered the genre for several years in the late 1990s and into the new century. Also to Hiroko Furuta and colleagues at Tsukuba University for finding and sending an elusive article, and making another helpful suggestion; to Karen Nakamura at Yale University for some useful items; to Michael Dillon of the University of Durham for useful notes on the earlier bibliography; to Edith Willoughby for primary source data on the blind Chinese girls at Overbrook from the 1840s onward; to Tanya Hart and Chen Guanghua for help with looking into William Hill Murray's reading system and the date when his blind school started. Many libraries catalogues in Britain, and collections on websites, have contributed information; and of course the invaluable Google has slipped through the keyholes of some locked libraries and opened private cupboards and dusty basement stacks, indexing and displaying snippets, 'limited views' and even some 'full texts' of an astonishing variety of documents in which disability and East Asia play some part. Some materials have been copied with much appreciation from the magnificent Hamburg University online bibliography devoted to deafness and sign language, and the DisabilityWorld online database. To these and other sources: many thanks! The greatest of all support has come from Christine Miles, whose earnings provide the computers for cataloguing, the house for all the books and photocopies, the food to sustain the compiler at his work, and comfort and companionship through 37 years.

1.9 Main Abbreviations & Symbols

CE	Christian Era. (Years are all CE, unless given BC, Before Christ)
c.	<i>circa</i> , around, approximately
ed. eds	editor(s), edited by,
e.g.	for example
i.e.	that is,
no.	number
p., pp.	page, pages
SBE	Sacred Books of the East (ed. Max Müller), in 50 vols.
transl.	translation, translated by
vol.	volume (of a book)
[]	Brackets around a date indicate uncertainty. Around a comment in annotation, brackets usually indicate an explanation or comment by the compiler, which is not necessarily in the work annotated.

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2.0 MATERIALS CONCERNING 1949 TO 2007 [c. 355 items]

NB For many items listed in this modern section, an abstract of contents may be found open online at the website of the journal concerned, via Google or other search engine. For most of the journal items having some medical connection, an open online abstract can be found by search at 'Pub Med' or via the 'NLM Gateway'. (These databases may also sometimes give a link to open full text of the article, as slowly increasing numbers of medical publishers are placing full text online a few weeks or months after journal publication). Book abstracts and independent reviewer comments are often available via Amazon and other sites.

ALBAN-METCALFE J; Cheng-Lai A & Ma T (2002) Teacher and student teacher ratings of Attention-Deficit/Hyperactive Disorder in three cultural settings. *International Journal of Disability, Development and Education* 49: 281-299.

Comparative study in which teachers and student teachers in mainland China, Hong Kong, and Britain, watched a video of one white Caucasian nine-year-old boy's AD/HD-type behaviour and rated him on four diagnostic criteria for attention-deficit/hyperactivity disorder, to check predictions about their rating differences proposed on the basis of an extensive literature review. Significant differences appeared in the ratings from the three country groups, and between the experienced and trainee teachers, not all of them easily explicable.

ARAKAWA, Isamu (1987) Japan. In: JV Van Cleve (ed.) *Gallaudet Encyclopedia of Deaf People and Deafness*. 3 vols, New York: McGraw-Hill.

ARIYOSHI, Sawako (1972) *The Twilight Years*, transl. M Tahara (1984) from original Japanese. New York: Kodansha International.

This novel explores issues of caring for elderly and increasingly dependent or senile people in Japan, at a time when women's aspirations were beginning to move (or at least to be thought about) beyond the traditional female obligation to put the care needs of (male) relatives before any thought of having an individual 'life trajectory' of their own.

ASHMAN, Adrian F (1995) The education of students with an intellectual disability in the People's Republic of China: some observations. *European Journal of Special Needs Education* 10: 47-57.

AXELROD, Cyril (2005) *And the Journey Begins*. Coleford, UK: Douglas McLean. iv + 228 pp. Father Cyril Axelrod was born profoundly deaf in 1942 in South Africa. With some difficulty, he was ordained as a Catholic priest in 1970, and worked with young black deaf people. In 1980 his eyesight became impaired. He moved to Hong Kong in 1988, and then to Macau. In chapter 22 (pp. 169-178, and photos pp. 179-186) Axelrod tells of twelve years' work in Macau, building the Macau Deaf Association into a self-governing organisation run by capable local deaf people. By the time he retired to England he was both deaf and blind, and continued a ministry that seems to have been enhanced, rather than diminished, by his disabilities.

BAK, Sunhi (1999) The influence of American cultural values on the education of individuals with visual impairments in South Korea, *Journal of Visual Impairment and Blindness* 93: 312-315.

Attributes the start of education for blind Koreans to Sejung of the Cho-Sun Dynasty, in 1445, who gave training in fortune-telling. (Cites a modern government source).

BIGGS, Cassie (2004) *A Bilingual and Bicultural Approach to Teaching Deaf Children in China*. UNICEF. 31 pp.

http://www.unicef.org/china/Bi_Bi_Book_by_Cassie_04_ENG.pdf

Campaigning report, advocating the bilingual-bicultural approach to deaf education, on the basis of a

pilot project at Tianjin Number One School for the Deaf, from 2001 to 2004, with educational advisors from UK and some Chinese teachers benefiting from “bi-bi” training and experience in Denmark. After initial scepticism or opposition from parents and teachers, the apparent success of profoundly deaf children in learning and communicating with sign language has brought some changes in attitude and practice, and deaf teachers are now reported to be accepted on an equal basis by hearing teachers. Further schools are now expressing an interest in the approach. The author admits that there are considerable obstacles to overcome, in that the Government policy and practice has long encouraged an oral approach, reflecting the views of parents, teachers and society at large. Passing reference is made to similar work in Nanjing and Kunming (p. 10), without mention of published reports from those two projects.

BREUER, Joseph M (1976) Comments on some facets of functional restoration in the Far East. In: *The Disabled in Developing Countries. Proceedings of a symposium on appropriate technology and delivery of health and welfare services for the disabled in developing countries held at Oriel College, Oxford, September 26-30, 1976*, pp. 9-15. London: The Commonwealth Foundation.

Referring mainly to Japan and Korea, Dr Breuer underlined that “American (and European) concepts of rehabilitation predominate in the Far East”, but yet “the problems encountered in the area of functional rehabilitation in the East are distinctly different from those in the West”, as a result of cultural and economic differences in many of the actual activities of daily living.

CALLAWAY, Alison (1999) Translating theory into practice in a different cultural context: a bilingual approach to deaf children in China. In: E Stone (ed.) *Disability and Development*, 110-129. Leeds: The Disability Press.

Describes the background of education for deaf children in China with a strong aural/oral emphasis, the recent government policy of extending services to preschool deaf children, and the official 'standardisation' of sign language. In this situation, an experimental bilingual (Sign Language and spoken Chinese) class was started in a nursery for deaf children in Nanjing, the activities of which the author observed and recorded, as well as having a facilitative role in bridging between a range of Chinese perceptions in this field and recent British developments and research in deaf language and culture.

CALLAWAY A (1999) Considering sign bilingual education in cultural context: a survey of deaf schools in Jiangsu Province, China. *Deafness & Education International* 1 (1) 34-46.

CALLAWAY A (2001) Constructing deafness in a different culture: perspectives from China. In: A Callaway (ed.) *Deafness and Development. Learning from Projects with Deaf Children and Deaf Adults in Developing Countries*, 68-73. University of Bristol, Centre for Deaf Studies.

CALLAWAY A (2002) *Deaf Children in China*. Washington DC: Gallaudet University Press. x + 320 pp.

Based on several years' work in China, and a doctoral thesis at Bristol University Centre for Deaf Studies, Callaway reports in great detail on the background of deafness in China, the anguished responses of parents of deaf children (evidenced by interviews, and a series of letters written in the early 1990s to Zhou Hong, principal of the pre-school for deaf children in Nanjing, and parent of a deaf daughter) and their efforts to acquire information and help, the very modest educational services available for such children, and the government policy emphasis on speech training (following the now discredited policies of most Western deaf education from the 1890s to 1970s). Callaway took part in the experimental bilingual bicultural approach, pioneered at Nanjing Deaf School since 1995 with a deaf teacher, and advocates its extension in a culturally-sensitive way, while recognising the many obstacles and complexities.

CAMPBELL, Lawrence; Zambone AM, Anderson J, & Horton K (1990) Education of the visually

- impaired children in China. *Journal of Visual Impairment and Blindness* 84: 228-231.
- CHAN CCH, Lee TMC, Yuen HK & Chan F (2002) Attitudes toward people with disabilities between Chinese rehabilitation and business students. *Rehabilitation Psychology* 47: 324-338.
- CHAN, Grace (1996) *Hong Kong: Employment of People with Disabilities: from traditional concept of sheltered employment to creating new employment initiatives for people with disabilities*. Hong Kong Council of Social Service.
- CHAN, Ka-po (2000) Cognitive profiles and subtypes of epilepsy. M.Phil. thesis, University of Hong Kong. 81 pp.
- CHAN, Lik-man Peter; & Tsang, Nai-ming (1980) *A Study of the Opportunities for Post-Secondary Education of Blind Youths in Hong Kong*. Hong Kong: School of Social Work, Hong Kong Polytechnic. v + 100 pp.
- CHAN, Stephen SY (1992) Development of services for adults with severe mental handicap in Hong Kong. M.Phil. thesis, University of Nottingham.
- CHAU, Mabel (2002) Vocational rehabilitation, re-training and employment of persons with acquired disabilities in adult lives due to injuries and illnesses. Hong Kong Society for Rehabilitation.
- CHEN, Jianhua & Simeonsson, Rune J (1993) Prevention of childhood disabilities in the People's Republic of China. *Child: Care, Health and Development* 19: 71-88.
- CHEN J & Simeonsson RJ (1994) Child disability and family needs in the People's Republic of China. *International Journal of Rehabilitation Research* 17 (1) 25-37.
- CHEN, Shumin; Liu, Diangchang; Liu, Bing; Zhang, Lin; & Yu, Xioulu (2003) Assessment of disability, social and economic situations of people affected by leprosy in Shandong Province, People's Republic of China. *Leprosy Review* 74: 215-221.
Questionnaire responses from 4,240 leprosy-affected people were analysed, to gain a clearer idea of their self-perceived needs for help and rehabilitation.
- CHEN, Shumin; Liu, Diangchang; Liu, Bing; Zhang, Lin; & Yu, Xioulu (2003) Role of leprosy villages and leprosaria in Shandong Province, People's Republic of China: past, present and future. *Leprosy Review* 74: 222-228.
Traces the rise of leprosy villages and leprosaria from the first one founded in 1918 in Tongzhou county, through the 20th century, to the present situation where “a few old and disabled ex-patients”, totalling 643 people, are living in 54 leprosy villages or leprosaria. Such facilities are uneconomical to run, but could be sustained by developing new roles as resource and training centres.
- CHEN, Yung-Hwa, Seitz MR, & Cheng, Li-Rong Lilly (1991) Special Education. In: DC Smith (ed.) *The Confucian Continuum. Educational Modernization in Taiwan*, 317-365. New York: Praeger. (pp. 317-327 concern historical influences on the development of special education, quoting the works of Confucius and other ancient writings; mostly within mainland China).
- CHENG, Lie Yueh (1988) The influence of cultural factors and economic change on special education development and policy in Taiwan, the Republic of China, 1945-1985. Doctoral dissertation, University of Missouri. 290 pp.
- CHENG YH (1997) Explaining disablement in modern times: hand-injured workers' accounts of their

injuries in Hong Kong. *Social Science & Medicine* 45 (5) 739-750.

CHIN, Chang-Sik (2004) Mental health policy making in South Korea: structural and cultural influences. PhD thesis, University of Nottingham.

CHIN, Robert & CHIN, Ai-li S (1969) *Psychological Research in Communist China: 1949-1966*. Cambridge, Mass.: MIT Press. xii + 274 pp.
(The Introduction outlines some pre-1949 influences on Chinese psychology, pp. 5-9, e.g. Dewey's impact on educational thinking).

CHIN THACK SOH (1980) *Korea. A Geomedical Monograph of the Republic of Korea*. Heidelberg: Springer. xv + 146 + maps.
Includes geographical, environmental and traditional health information pertinent to histories of disabilities, e.g. pp. 3, 26-29, 35-41, 45-51, 53, 95-100, 113-121; specific data on e.g. leprosy (63-64), polio (67), trachoma (73), syphilis (77-78) nutritional deficiency and mental disorders (92-93); and bibliography (123-127).

CHINA, People's Republic of (1988). *China's five-year work program for people with disabilities (1988-1992)*. Beijing: State Council.

CHINA, People's Republic of (1992). *China's five-year work program for people with disabilities (1992-1996)*. Beijing: State Council.

CHINA, People's Republic of (1994) *Regulations on the education of persons with disabilities*. Beijing: State Council.

CHINA, People's Republic of (1996). *China's five-year work program for people with disabilities (1996-2000)*. Beijing: State Council.

CHINA, People's Republic of. *Law of the People's Republic of China on the Protection of Disabled Persons (Adopted at the 17th Meeting of the Standing Committee of the Seventh National Peoples Congress on December 28, 1990)*. [Seen on the China Disabled Persons' Federation website.] http://www.cdpf.org.cn/english/info_01.htm

CHINA, People's Republic of. Ministry of Education, Department of Planning (1985) *Achievement of Education in China. Statistics 1949-1983*.
Special education data, pp. 235-236.

CHINA, People's Republic of. Ministry of Education, Department of Planning (1985) *Achievement of Education in China. Statistics 1980-1985*.
Special education data, p. 92.

CHINA, People's Republic of. National Bureau of Statistics (2006) Communiqué on Major Statistics of the Second China National Sample Survey on Disability. [Seen on the China Disabled Persons' Federation website.] <http://www.cdpf.org.cn/english/top-7.htm>
Preliminary results from the second major disability sample survey, conducted in April and May 2006, suggest that there are 83 million people with disabilities in China, or 6.34 per cent of the population.

CHING, Lucy (1980) *One of the Lucky Ones*. Hong Kong: Gulliver. 293 pp.
Autobiography of a blind woman, from early childhood in 1940s southern China, to training in Hong Kong and USA, and adult life and work in Hong Kong. Many 'traditional' attitudes and expectations

from earlier centuries were experienced by Miss Ching between 1940 and 1980.

CHO SM, Kim HC, Cho H, & Shin YM (2007) Factors influencing perceptions of need for and decisions to solicit child mental health services by parents of 9-12 year old Korean children. *Child Psychiatry and Human Development* [in electronic version, June 07, ahead of printed publication].

CHOI-KWON S, Chung C, Kim H, Lee S, Yoon S, Kho H, Oh J, Lee S (2003) Factors affecting the quality of life in patients with epilepsy in Seoul, South Korea. *Acta Neurologica Scandinavica* 108: 428-434.

Based on views expressed by 154 people with epilepsy, interviewed at outpatients clinic in Seoul National Hospital.

CHOI-KWON S, Park KA, Lee HJ, Park MS, Lee CH, Cheon SE, Youn MH, Lee SK, Chung CK (2004) Familiarity with, knowledge of, and attitudes toward epilepsy in residents of Seoul, South Korea. *Acta Neurologica Scandinavica* 110: 39-45.

Based on telephone interviews with a random 1000 people living in Seoul.

CLEZY, Gillian; Stokes, Stephanie; Whitehill, Tara; & Zubrick, Ann (1996) *Communication Disorders: an introduction for community-based rehabilitation workers*. Hong Kong University Press. This book developed from teaching a course to physicians in China, as part of a one year program in CBR.

CONDON, Marilyn (1990) *Disability in Kumming: an overview of special education and rehabilitation programs*. Washington DC: World Rehabilitation Fund. 22 pp.

COOPER, John E & Sartorius, Norman (1996) *Mental Disorders in China: results of the national epidemiological survey in 12 areas*. London: Gaskell. xi + 115 pp.

This is an English version of Chinese reports on a major survey of mental disorders in a sample amounting to 38,000 urban and rural people aged 15 years upward, undertaken in 1982 in collaboration with the World Health Organisation.

CRAWFORD N, HEUNG V, YIP E & YUEN C (1999) Integration in Hong Kong: where are we now and what do we need to do? *Hong Kong Special Education Forum* 2 (3) 1-13.

DAI-HUA SHEN (1993) Special education in cross-cultural perspective: People's Republic of China. In: SJ Peters (ed.) *Education and Disability in Cross-Cultural Perspective*, pp. 237-258. New York: Garland.

DAVIES DP (1995) *Hong Kong Reflections: health, illness and disability in Hong Kong children*. Hong Kong: Chinese University Press. viii + 210 pp.

DEVELOPING Resources for Mentally Retarded Persons. Proceedings of the 5th Asian Conference on Mental Retardation, Hong Kong 1981, edited by K Bayes (1982).

DIXON JE (1981) *The Chinese Welfare System 1949-1979*. New York: Praeger.

DIXON J (1981) The welfare of the handicapped in the People's Republic of China. *Journal of Rehabilitation in Asia* 22 (Oct.) 5-13.

DIXON J (1983) The welfare of People's Liberation Army veterans and dependants in China, 1949-1979. *Armed Forces & Society* 9 (3) 483-94.

DPI-JAPAN (2004) *Country Reports of DPI-Japan (Japan National Assembly of Disabled Peoples' International*, transl. Taisuke Miyamoto. <http://homepage2.nifty.com/ADI/DPIJ04.html>
Archive of several years' reports on DPI-Japan's activities, officers, and plans.

EDITORIAL Board (2004) *Repair, Reconstruct and Rehabilitate: half a century of orthopaedics in Hong Kong*. Hong Kong Academy of Medicine Press. iii + 236 pp.
With contributions from about 60 people involved in different aspects of orthopaedic services. (Full list appears in the University of Hong Kong Libraries online catalogue).

ENDO, Shusaku (1959) *Wonderful Fool*, transl. and introduction by Francis Mathy (1974). London: Penguin.

The major Japanese novelist Endo created a clumsy fool of a foreigner as the leading character of this book. Gaston, a stupid-looking Frenchman, is physically huge but timorous and afflicted with the disability of loving and trusting people. He ambles ludicrously through the neat and superficial lives of an ordinary Japanese family, then wanders off through the backstreets and low life of Yokohama. With the simpleton manners of a large, friendly dog, or a holy fool, Gaston astonishes, infuriates, attracts or disgusts people he meets. Beaten by some, cared for by others, he becomes a mirror in which people notice the moral emptiness of their souls. The author Endo is also darkly reflected here, a Japanese convert to Roman Catholicism, depicting the radical strangeness of the Christ figure amidst the 'moral swamp' of Japan in the 1950s.

EPSTEIN, Irving (1988) Special educational provision in the People's Republic of China. *Comparative Education* 24: 365-75.

FANG, Harry [Harry Fang Sinyang] (2002) *Rehabilitation: a Life's Work*. Hong Kong University Press.

[Not seen. Autobiography of a prominent Hong Kong orthopedic surgeon and activist in the Asian rehabilitation world. Warmly reviewed by Barbara Duncan at http://disabilityworld.org/04-05_03/resources/fang.shtml]

FONG CYG & Hung A (2002) Public awareness, attitude, and understanding of epilepsy in Hong Kong Special Administrative Region, China. *Epilepsia* 43: 311-316.

FU GENG YAO (1995) Development of teacher training for special education in China. *International Journal of Special Education* 10 (1) 66-71.

FUKURAI, Shiro (2003) *The Blind Can Mould: a record of my 30 years blind education on moulding*. Kobe-shi, Japan: S. Fukurai. 96 pp.

GAINES, Rossalyn & PIAO YONGXIN (1985) Chinese deaf children's reading skills and signing styles. In: WC Stokoe & V Volterra (eds) *Proceedings of the Third International Symposium on Sign Language Research, Rome, June 1983*, pp. 91-100. Silver Spring: Linstock.

GOODMAN, Roger (1998) The 'Japanese-style welfare state' and the delivery of personal social services. In: G White & R Goodman (eds) *The East Asian Welfare Model. Welfare Orientalism and the state*, 139-158. London: Routledge.
(Brief, useful, historical background, pp. 139-142).

GOODSTADT, Rose Yin-Chee (1970) *Speaking with Signs: a sign language manual for Hong Kong's deaf*. Hong Kong: Government Printer.

GOTTLEIB, Nanette (1998) Discriminatory language in Japan: Burakumin, the disabled and women.

Asian Studies Review 22 (2) 157-174.

GOTTLEIB N (2001) Language and disability in Japan. *Disability & Society* 16: 981-995.
Describes some debates and trends in public awareness and attitudes toward disabled people in Japan, some changes that have occurred in the use of discriminatory terminology, and influences apparently causing changes. The mass media have played a part, and there has been some revision of terms used in laws and statutes. Discussion has taken place of political correctness in the field of literature. Increased use of the internet has added weight to campaigns by disabled people.

GREEN, Ronald M (1999) The *Mizuko Kuyo* debate: an ethical assessment. *Journal of the American Academy of Religion* 67 (4) 809-823.
As a rationalist and professor of ethics, Green reviews the positions of some principal contributors in the ongoing debate on abortion in Japan, and Buddhist responses, with some broader consideration of the status of the fetus in various religious teachings.

GROTZ, Jürgen (1991) Bericht über des Blindenwesen in der Volksrepublik China. *Horus. Marburger Beiträge zur Integration Blinder und Sehbehinderter* 53 (1) 11-15.
Brief sketch of many aspects of the lives of blind people, based on two years' work in China.

GROTZ, Jürgen L (1996) Chinese writing systems for visually impaired persons: analysis and assessment. PhD thesis, University of London (SOAS). 395 pp.
Detailed study on the methods that have been used in the past 120 years for representing Chinese language in systems for blind users, and difficulties in doing so with current adaptations of Braille. The existing system serves a relatively small number of users, with fairly simple texts, at considerable cost. New approaches are needed to provide a broader and less expensive service for much greater numbers of modern Chinese people with visual impairments. [The key place of Chinese language in the historical culture, the history of difficulties in its adequate representation even in roman script for European use, and the low priority of blind people's needs in the national agenda, suggest that progress will not easily be achieved.]

HAH KEUN-CHAN (1957), transl. WS Choi, 'Ill-Fated Father and Son'. *Korea Journal* (1 August 1972), pp. 7-12.
Story of a Korean father disabled during one period of war and a son disabled during a later war.

HAIDE, Ma (1981) Leprosy control in China. *Eastern Horizon* 20 (9) 18-21.
Focuses on the campaign against leprosy 1949-1981.

HARDING TW, Schneider J, Visotsky HM & Graves CL [1985] *Human Rights and Mental Patients in Japan: a report of a mission*. Geneva: for International Commission of Jurists. 94 pp.

HATASE, Minoru (1958) Current trends of play therapy in Japan, *Psychologia* 1: 242-246.
Gives useful indications of the post-1950 growth of interest and publications by Japanese psychologists and psychiatrists in child and adult psychotherapy; and the use of play therapy, mainly of a non-directive nature.

HAYASHI R & Okuhira M (2001) The disability rights movement in Japan: past, present and future. *Disability & Society* 16 (6) 855-870.

HENDERSON, Norman K (1964) *The Education of Handicapped Children: recent trends and research, with implications for Hong Kong*. Hong Kong University Press, for Hong Kong Council for Educational Research. 46 pp.

HEYER, Katharina (1999) Integration von Behinderten ins Arbeitsleben. In: J Legewie & H Meyer-Ohle (eds) *Japans Wirtschaft im Umbruch*. München: Iudicium Verlag.

HEYER K (2000) From special needs to equal rights: Japanese disability law. *Asia-Pacific Law and Policy Journal* 1 (7): 1-21
<http://www.hawaii.edu/aplpj/pdfs/07-heyer.pdf>

HIJIKATA, Yasuyo; YASHUARA, Akihiro; YOSHIDA, Yuka; & SENTO, Seishiro (2006) Traditional Chinese Medicine treatment of epilepsy. *Journal of Alternative and Complementary Medicine* 12 (7) 673-677.
Based on responses in three adult patients, to the addition of a traditional herbal remedy to conventional medical treatment.

HOFFMANN, Karl-H (1983) Das Leben der Blinden in China. *Horus Marburger Beiträge zur Integration Sehgeschädigter* 1/1983, pp. 15-16.

HOLDSWORTH, Janet [1994] Integrated education project, Anhui Province. In: *Making It Happen. Examples of Good Practice in Special Needs Education and Community-Based Programmes*, 9-15. Paris: UNESCO.

HONDA, Hideo & Shimizu, Yasuo (2002) Early intervention system for preschool children in the community. The DISCOVERY approach in Yokohama, Japan. *Autism* 6 (3) 239-257.

HONG, Sung-Eun (2001) Empirische Erhebung zu Klassifikatoren in Koreanischer Gebärdensprache. Diploma thesis, University of Hamburg.

HONG S-E (2002) Empirische Erhebung zu Tier-Klassifikatoren in Koreanischer Gebärdensprache. *Das Zeichen* 16 (60) 236-245.

HONG S-E (2003) Empirical survey of animal classifiers in Korean Sign Language (KSL). *Sign Language and Linguistics* 6: 77-99.

HONG KONG. Central Coordinating Committee for the International Year of Disabled Persons [1982] *Report*. Hong Kong: Government Printer. 128 pp.

HONG KONG (China). Child Assessment Service, Department of Health (2006) *A Primer in Common Developmental Disabilities Experience at Child Assessment Service, Hong Kong*. Edited by Rose Hai-ling Mak *et al.* Hong Kong. xvi + 477 pp.

HONG KONG. Committee on Vocational Training, Industrial Training Advisory Committee [1970]. *Report of the Working Party on Vocational Training for the Disabled*. Hong Kong: Government Printer. iii + 36 pp.

HONG KONG Council of Social Service, Rehabilitation Division (1984) *The Adult Education Needs of the Visually Disabled*. Report by the Coordinating Committee on the Blind. Hong Kong. vi + 68 pp.

HONG KONG Government (1976) *Report on the Further Development of Rehabilitation Services in Hong Kong*. Government Printers.

HONG KONG Red Cross Special Education & Rehabilitation Service (2005) *The Challenge of Diversity: meeting special educational needs in the era of accountability. Proceedings of Hong Kong*

Red Cross Special Education & Rehabilitation Service 50th Anniversary International Conference 2004. Hong Kong: Hong Kong Red Cross. 163 pp.

HONG KONG (China), Social Welfare Department, Rehabilitation and Medical Social Services Branch [2000] *Handbook on Rehabilitation Services*. Hong Kong. 83 pp.

HONG KONG Society for the Deaf (1993) *Hong Kong Society for the Deaf: silver jubilee commemorative issue* (edited by Lai, Boon Lap et al. Hong Kong. 69 pp. (In English and Chinese).

HONG KONG. Working Party on Rehabilitation Policies and Services (1992) *Green Paper on Equal Opportunities and Full Participation*. Hong Kong: Government Printer. 160 pp.

HONG KONG (China) Health and Welfare Bureau, Rehabilitation Division (1999) *Hong Kong Rehabilitation Programme Plan (1998-99 to 2002-03)*. Hong Kong. iv + 174 pp.

HONG KONG (China), Education Department (2002) *Integrated Education: helping students with autism*. Hong Kong.

HONG KONG (China), Education and Manpower Bureau, Office for Integrated Education (2003) *Instructional Strategies*. Hong Kong: EMB.

HONG KONG (China), Education and Manpower Bureau (2004) *Inclusive Education: helping students with physical disabilities*. Hong Kong: EMB.

HONG KONG (China), Labour Department [2004]. *Practical Guide to Employing People with a Disability*. Hong Kong. 34 pp.

HONNA, Nobuyuki & Kato, Mihoko (1991) The sign language situation in Japan -- problems and solutions. In: *Equality and Self-reliance. Proceedings of the XI World Congress of the World Federation of the Deaf, Tokyo, Japan, July 1991*. pp. 716-732.

HORNER-JOHNSON W, Keys C, Henry D, Yamaki K, Oi F, Watanabe K, Shimada H & Fujimura I (2002) Attitudes of Japanese students toward people with intellectual disability. *Intellectual Disability Research* 46: 365-378.

HSIAO-YU Sun (2006) Experience of disability: Taiwan. In: G Albrecht *et al* (eds) *Encyclopedia of Disability*, II: 697-699. Thousand Oaks, Ca.: Sage.

Tells mainly of a problematic side of Chinese culture in Taiwan, the historical prejudice, neglect and devaluing of disabled people, with a few outstanding modern disabled people setting examples of achievement despite the alleged continuing stigmatisation.

HSU J (1975) Counselling in the Chinese temple: psychological study of divination by *ch'ien* drawing. In: WP Lebra (ed.) *Culture-Bound Syndromes, Ethnopsychiatry, and Alternative Therapy*, Vol. IV of *Mental Health Research in Asia and the Pacific*. Honolulu: University Press of Hawaii.

HUANG HONGXU & TIAN GUISEN (1990) A sociolinguistic view of linguistic taboo in Chinese. *International Journal of Sociology of Language* 81: 63-85.
Euphemistic terms for disabilities are noted on p. 79.

HUNG, Chang-tai (1993) Reeducating a blind storyteller: Han Qixiang and the Chinese Communist storytelling campaign. *Modern China* 19: 395-426.
Some traditional media were employed by the Chinese Communist Party for disseminating politically

correct doctrine to the masses.

IINUMA, Kazuso (1994) Use of prenatal diagnosis for subsequent pregnancies by parents of children with Down's syndrome. *Eubios Ethics Institute Newsletter* 4: 4-5.
<http://eubios.info/EEIN/EEIN41F.HTM>

IKELS, Charlotte (1991) Ageing and disability in China. Cultural issues in measurement and interpretation. *Social Science and Medicine* 32: 649-665.

INDEPENDENT Living Institute [2006] Study and Work in Japan for People with Disabilities.
<http://www.independentliving.org/studyworkabroad/JP/>
Compilation of useful, recent information and sources.

INDEPENDENT Living Institute [2006] Study and Work in Korea for People with Disabilities.
<http://www.independentliving.org/studyworkabroad/KR/>
Compilation of useful, recent information and sources.

INTERNATIONAL Labour Office (2003) *China Country Profile. Employment of People with Disabilities: the Impact of Legislation (Asia and Pacific)*. Geneva: ILO.
<http://digitalcommons.ilr.cornell.edu/gladnetcollect/195/>
A series of ILO studies examined the background of legislation and implementation, concerned with the employment of disabled people in some parts of the Asia/Pacific region, to assist countries to improve their practice and outcomes.

INTERNATIONAL Labour Office (2003) *Japan Country Profile. Employment of People with Disabilities: the Impact of Legislation (Asia and Pacific)*. Geneva: ILO.
<http://digitalcommons.ilr.cornell.edu/gladnetcollect/198/>
(See previous annotation).

ISON, Terence G (1992) Employment quotas for disabled people: the Japanese experience. *Kobe University Law Review* 26: 1-32.

ITAGAKI, Yoko, & Toki, Kunihiko (1993) Current developments and the problems of culture and special education in Japan. In: SJ Peters (ed.) *Education and Disability in Cross-Cultural Perspective*, 127-65. New York: Garland.
Discusses 'cultural norms and attitudes to disability' (pp. 138-144), referring also to other stigmatised minorities in Japan.

IWAKUMA, Miho (2001) Ageing with disability in Japan. In: M Priestley (ed.) *Disability and the Life Course. Global perspectives*, 219-230. Cambridge University Press.
Reports interviews with "more than thirty" older Japanese people with disabilities, mostly men with spinal cord injuries, discussing a variety of topics, with some analysis. Their reflections on ageing with disability often reflect 'life stance'. A common theme was that interviewees felt they were better prepared for the problems of ageing than the non-disabled population. They had already had plenty of experience of coping with physical difficulties, of dependency on others (especially wives), and of facing uncertainty about the future. A number of interviewees had been close to death and had survived against pessimistic prediction; they no longer feared death or the future.

IWAMA, Michael K (2005) Situated meaning. An issue of culture, inclusion, and occupational therapy. In: F Kronenberg, SS Algado & N Pollard (eds) *Occupational Therapy without borders. Learning from the spirit of survivors*, pp. 127-139. Edinburgh: Elsevier, Churchill Livingstone.
The Asian author, now working in Canada, examines the "individualistic, autonomous, analytic,

monotheistic, materialistic, and rationalistic tendencies” deeply embedded in [male] Western assumptions, training, practice and measurement in Occupational Therapy, and notes a sharp conflict with the cultural and conceptual foundations of the East Asian societies, with Japan as a particular example. He shows diagrammatically the “East Asian version of the cosmological myth”, in which the animal, vegetational, human and spiritual entities are a co-existent, inter-active unity. By contrast, the “Western variation of the cosmological myth”, is portrayed as an hierarchy with one radically transcendent deity, separated from the individual human self, which is in turn set apart from the other humans, who collectively attempt to have dominion over the animals and natural environment. The Western version underpins a notion of 'occupation', as the activity of an independent self, busily doing, mastering, controlling, gaining victory (...over the others, the environment, the world, the universe). Such notions may appear meaningless, mad, or seriously destructive, when viewed by societies that value social dependence and interdependence, and are “oriented toward a harmonious existence with nature and its circumstances.”

IZUTSU, Satoru, & Powell, Marvin E (1961) Special education of handicapped children in Japan, *Exceptional Children* 27: 252-59.

Report of six week tour around 20 special schools on three of the major islands. Shows some outcomes of various legal provisions for disabled children instituted during the American military occupation.

JAPAN. Ministry of Welfare. *Collection of Laws Under the Jurisdiction of the Ministry of Welfare, Japanese Government December 1, 1951*. Tokyo. 383 pp.

Eugenic Protection Law (No. 156 of 13 July 1948), meant to prevent the increase of “inferior descendants” by removing certain people's reproductive capacity (pp. 21-25). Mental Hygiene Law (No. 123 of 1 May 1950), for management of “psychopaths” and “feeble-minded persons” (pp. 25-34). Law for the Masseurs, Acupuncturists, Moxa-Cauterists and Judo-Orthopaedists (No. 217 of 20 Dec. 1947), for licensing and control of these professions. Law for Welfare of Disabled Persons (Law No. 283 of 26 Dec. 1949), establishing definitions (pp. 129-32). Council for Welfare of Disabled Persons, measures for relief, welfare and rehabilitation, and some amendments (pp. 220-29). Establishment of national institutions for blind and disabled people (pp. 230-31). Child Welfare Law (No. 164 of 12 Dec. 1947) including some provisions for welfare of disabled children (pp. 260-73).

JAPAN. Prime Minister's Office, Headquarters for Promoting the Welfare of Disabled Persons. (1995) *The Government Action Plan for Persons with Disabilities. A Seven Year Normalization Strategy. (Tentative edition in English)*. Tokyo.

<http://www.dinf.ne.jp/doc/english/law/index.html> [scroll down]

Detailed and extensive plan for the period 1995-2002.

JAPAN Church World Service (1958) *Welfare Work for the Physically Handicapped in Japan*. Tokyo. v + 98 pp.

JAPANESE Society for Rehabilitation of the Disabled (1989) *Realistic Approaches - Looking Ahead Towards Comprehensive Rehabilitation. 16th World Congress of Rehabilitation International, Tokyo, Japan*. Tokyo: JSRD.

http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000701.htm

Online proceedings, giving a great range of papers and abstracts, with participation from East Asian countries. A few items are individually listed (see e.g. Kiyoharu; Kojima; Lam; Shouhachi)

JAPANESE Society for Rehabilitation of Persons with Disabilities (2004) *Laws on Disabilities. “The 38 selected Japanese laws related to persons with disabilities.”*

<http://www.dinf.ne.jp/doc/english/law/japan/selected38/index.html>

JEON, Chang-Hoon; Kim, Dong-Jae; Kim, Se-Kang; Kim, Dong-Jun; Lee, Hwan-Mo; & Park, Heui-Jeon (2006) Validation in the cross-cultural adaptation of the Oswestry Disability Index. *Journal of Korean Medical Science* 21: 1092-97.

Efforts were made to obtain semantic, idiomatic, experimental, and conceptual equivalences for adaptation between the England-originating disability index and Korean cultural understanding. Testing was carried out in 116 Korean patients with chronic low back pain, and the Korean ODI was found internally consistent and reliable.

JIN D & Li G (1994) The role of human rights and dignity in the rehabilitation of chronic psychiatric patients. A rural therapeutic community in Yanblan, Jilin. *British Journal of Psychiatry* 165 (supplement 24) 121-127.

JOHNSON, Kathryn E (2004) Deaf education in China: 2002 to 2020. Doctoral dissertation, University of Minnesota, St. Paul.

JUN ISHIKAWA (2004) Japan: the Dawning of a Society for Disability Studies. *DisabilityWorld* No. 23, April-may 2004.

http://www.disabilityworld.org/04-05_04/news/japansds.shtml

JUNG YOUNG LEE (1981) *Korean Shamanistic Rituals*. The Hague: Mouton. xvi + 249 pp. The *P'ansu* or male shaman, while peripheral compared with the shamaness (*Mudang*), is mentioned regularly (pp. 2-4, 9-12, 17, 26, 39, 102, 105-106, 110-111, 120, 130, 144, 153, 155, 175, 180, 211); however, "in a strict sense he is a blind man who specializes in divination and exorcism. He is also called *Kyong jaengi*" (p. 155). The further name *Ch'ambong* is given: "There is no clear distinction between *P'ansu* and *Ch'ambong*. However, the former does not have to be blind, while the latter is a blind shaman" (p. 105). Blindness appears on pp. 10, 39, 102, 114-116, 188 (ritual for combatting blind spirits, or contagious eye disease), 144, 155, 218 (plate showing the 'pole for the blind spirit'). Hogu, northern deity of smallpox [often a cause of blindness], and treatment of smallpox, are mentioned on pp. xiii, 35, 43, 67, 112, 114, 197. Insanity, psychic trauma, psychoses and neuroses, and treatment efforts, appear on pp. 8, 116-120, 181, 189.

KAIYA, Hisanobu, and Macer, Darryl (1996) Japanese muscular dystrophy families are more accepting of fetal diagnosis than patients. *Eubios Journal of Asian and International Bioethics* 6: 103-104. <http://eubios.info/EJ64/EJ64G.htm>

KANG, Kyung-Sook & Kim, Yong-Wook (2005) Collaborative system to implement inclusive education in Korean schools. In: *Proceedings of Hong Kong Red Cross Special Education & Rehabilitation Service 50th Anniversary International Conference 2004*, pp. 43-50. Hong Kong.

KANG, Min-Hui (2006) The Politicisation of Disabled Women in South Korea: a case study investigation. PhD thesis, University of Leeds. vii + 288 pp.

KATO, Daisuke (1996) Education at the Japan Oral School for the Deaf (Nippon Rowa Gakko), *Early Child Development and Care* 122: 51-62.

Begins with a brief history of the school from its foundation in 1920 at Tokyo (pp. 51-52), as a result of a teacher of the deaf, Lois F Kramer, meeting Dr and Mrs Reischauer, missionaries to Japan whose daughter Felicia had lost her hearing in infancy.

KAWANO-JONES, Akiko & Jones, Eric D (1986) Japanese special education. *School Psychology International* 7 (3) 133-140.

KAY, Helen (1978) Education of Blind Children in China. *Journal of Visual Impairment and*

Blindness 1/1978, pp. 99-102.

KEGEL, Thomas (1991) *Das Behindertenwesen in der Volksrepublik China. Strukturaspekte und Entwicklungen*. Frankfurt: Verlag für Interkulturelle Kommunikation.

KENJI ITAYAMA (2002) "Two Decades" for people with disabilities: achievements, future tasks and recommendation for government's policies in Japan. *DisabilityWorld* No. 14, June-August 2002. http://www.disabilityworld.org/06-08_02/il/2decades.shtml

KIM, Bok-Lim C & Ryu, Eunjung (2005) Korean families. In: M McGoldrick, J Giordano & N Garcia-Preto (eds) *Ethnicity & Family Therapy* 349-362. New York: Guilford Press.

KIM, Chin (1975) Parental power under the civil code of the Republic of Korea. *Recueils de la Société Jean Bodin* 35 (Part I): 623-639.

KIM, Jong In (1999) Social rehabilitation: issues and trends in Korea. *International Rehabilitation Review* 49 (1/2) 19-21.

KIM, Joung-Kwon & Kim, Byung-ha (2002) *The History of Special Education in Korea with photographs: 1894-2002*. [English and Korean text in parallel columns]. Seoul; Special Education Publishing Company. 209 pp.

KIM JM, Stewart R, Glozier N, Prince M, Kim SW, Yang SJ, Shin IS, Yoon JS (2005) Physical health, depression and cognitive function as correlates of disability in an older Korean population. *International Journal of Geriatric Psychiatry* 20: 160-167.

KIM SJ & KANG KA (2003) Meaning of life for adolescents with a physical disability in Korea. *Journal of Advanced Nursing* 43: 145-157.

Interviews were conducted with 88 physically disabled adolescents, to learn their views, against a background of some negative public attitudes towards disability. They find their lives more meaningful when they have the space to live fairly normally.

KIM YH & Jo NK (1999) Community-based rehabilitation in South Korea. *Disability & Rehabilitation* 21: 484-489.

KIM-RUPNOW, Weol Soon (2005) *An Introduction to Korean Culture for Rehabilitation Service Providers*. In: JH Stone (ed) *Culture and Disability. Providing culturally competent services*, pp. 115-138. Thousand Oaks, Ca.: Sage.

Designed to inform North American service providers, this chapter includes brief, relevant notes on the "sophisticated mixture of Buddhism, Confucianism, Shamanism and other religions" reflected in traditional Korean cultures and having some impact on beliefs about disability and attitudes toward disabled people.

KIMURA, Rihito (1985) Health care for the elderly in Japan. In: Z Bankowski & JH Bryant (eds) *Health Policy, Ethics and Human Values, an international dialogue. Proceedings of the XVIIIth CIOMS Round Table Conference*, 184-193. Geneva: Council for International Organizations of Medical Sciences.

Useful description and analysis of changing paradigms of health care for elderly people in Japan, in four decades after 1945, starting from a baseline of traditional filial piety and respect. In summary, "The emphasis of the policy for the elderly in Japan has shifted from family care to societal care, to free care, to individual self-care, and now finally to mixed care" (p. 191).

KITAHARA, Hitoshi (1971) *Current Status and Problems of Special Education in Japan*. Tokyo: Ministry of Education.

KIYOHARU SHIRAIISHI (1988) Independent Living movements in Japan. (Presented at the 16th World Congress of Rehabilitation International, Tokyo, September 1988).
http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000705.htm#A-5-1

KLEINMAN A & Lin T-Y (eds) (1980) *Normal and Abnormal Behaviour in Chinese Culture*. Dordrecht: Reidel.

KLEINMAN A; Wen-Zhi Wang; Shi-Chuo Li; Xue-Ming Cheng; Xiu-Ying Dai; Kun-Tun Li & Kleinman J (1995) The social course of epilepsy: chronic illness as social experience in interior China. *Social Science & Medicine* 40 (10) 1319-30.
Detailed study of 80 people's lives with epilepsy, by experienced medical anthropologists, neurologists and other health personnel in Shanxi and Ningxia Provinces, PR China, in 1988. (The sample of 40 in Ningxia included 17 Muslims). The financial costs entailed by epilepsy often weighed heavily on families, especially in the poorer regions. "The social welfare net of communalized life is no longer available to prevent the poorest in China from falling into extreme poverty ... The economic constraints on the social course of epilepsy and other chronic illnesses often means the difference between receiving treatment and not, between remission and relapse." Families are forced into "humiliating and often unavailing negotiations with creditors, who are themselves under financial pressure." Persisting traditional notions of epilepsy may cause the family as a whole to suffer stigma and loss of status. "Ideas that attribute the cause of epilepsy to bad fate, heredity, negative geomantic forces, and the malign influences of gods, ghosts or ancestors -- all are accusations against the moral status of the family ... Over the long-term delegitimation is routinized, so that patient and family are regarded as morally bankrupt, and capable of bankrupting others."

KOBAYASHI I (2007) Web-based disability information resource in Japan. *Journal of Technology in Human Services* 25 (1/2) 199-200.

KOHRMAN, Matthew (1999) Bodies of difference: experiences of disability and institutional advocacy in modern China. Doctoral dissertation, Dept Anthropology, Harvard University.

KOHRMAN M (1999) Motorcycles for the disabled: mobility, modernity, and the transformation of experience in urban China. *Culture, Medicine and Psychiatry* 23: 133-155.

KOHRMAN M (1999) Grooming *Que zi*: marriage exclusion and identity formation among disabled men in contemporary China. *American Ethnologist* 26: 890-909.

People with perceived disability in China are considerably more likely than average to find themselves in the 4% of adult Chinese who never get married; and disabled men are less likely to get married than disabled women. Kehrman discusses the effects of this form of social exclusion, based on field work in the mid-1990s.

KOHRMAN M (2003) Authorizing a disability agency in post-Mao China: Deng Pufang's story as biomythography. *Cultural Anthropology* 18: 99-131.

KOHRMAN M (2005) *Bodies of Difference: experiences of disability and institutional advocacy in the making of modern China*. Berkeley, Ca.: University of California Press. xvii + 285 pp.
Based on anthropological fieldwork in the 1990s, Kehrman examines the changing meanings, concepts and experiences of disability in the recent history of People's Republic of China. Some evolution of moral and ethical parameters can be seen in the practical details of who notices disabled people and gives help, and who ceases to notice. Kehrman notes the production of disability

hagiographies (or “biomythography”, p. 36; see previous listed item), and of “speaking bitterness” narratives of suffering. In a period of rapid, almost chaotic modernisation the focus is largely urban, but Kohrman provides some ethnographic observation of disabled people living in great poverty in rural areas. Under Chairman Mao, the old kin-based mutual support system had been replaced by communal production teams, basic health clinics that provided practically free services to local populations, and official encouragement of an ethos of voluntary neighbourly service. As national economic policies changed, the free health services crumbled and the communal ethos was increasingly replaced by competitive individualism, while the old kinship obligations had practically disappeared. Urban disabled people had begun to develop 'identity' groupings to campaign for formal assistance and to benefit from informal mutual support; but this was hardly feasible for the relatively isolated rural disabled, who could find themselves stranded in serious poverty, benefitting from neither the traditional family or communal resources, nor their (temporary) ideological replacement. Kohrman perceives an uneasiness about the perceived “growing field of unmet moral responsibility”, much beyond the needs of disabled people (pp. 211-212). However, he emphasises the huge complexity and variety of practice across the vast nation.

KOHRMAN M (2007) Why am I not disabled? Making state subjects, making statistics in post-Mao China. In: B Ingstad & SR Whyte (eds) *Disability in Local and Global Worlds*, 212-236. Berkeley: University of California Press. (Republished with permission, from *Medical Anthropology Quarterly* (2003) 17: 5-24).

Describes some of the background pressures and politics behind China's 1987 National Sample Survey of Disabled People, including the consternation of officials on learning that 'only' 4.9% of the sample qualified as 'disabled'. (They had been hoping for something more like the artificial figure of '10%' which some United Nations agencies had been circulating, even though it was known to be quite meaningless in practice, and merely caused a lot of countries to distort the data they reported).

KOJIMA, Yoko (1976) Discrimination of the disabled and seeking ways out. *Japan Christian Quarterly* 42: 162-168.

Points out various ways in which traditional religious teaching in Japan has underpinned negative, superstitious and discriminatory beliefs about people with disabilities, and reinforced conformity to social norms that tended to exclude those whose body or mind was made on a different design. Some possible solutions are stated briefly, such as mutual support organisations for disabled people and their family members, use of the mass media, and educating children toward a different point of view.

KOJIMA Y (1988) *Analytic Report on Socio-Vocational Integration of Disabled Women in Japan: a national research project for the ILO*. Office of Social Rehabilitation Research. 153 pp.

KOJIMA Y (1988) Strategies to improve socio-vocational integration of disabled women in Japan. http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000713.htm#A-13-1
(Paper derived from the previous item).

KOLUCKI, Barbara (1989) Developing Strategies for Communications about Disability: experiences in the U.S., Hong Kong, India and Pakistan. New York: World Rehabilitation Fund. viii + 67 pp. In the Hong Kong section (pp. 9-21), Kolucki describes activities in which she engaged between 1982 and 1989, using a wide variety of media and working with children, disabled people, rehabilitation and social service professionals, artists and media people, towards better communications about disability.

KOREA. Child Welfare Committee - Children's Survey Sub-Committee (1961-) *Handicapped Children's Survey Report*, Korea. Seoul.

KUGOH T (1998) Quality of life research in adults with epilepsy in Japan. *Clinical Therapeutics* 20

(supplement A) A48-A57.

KUO, Wei-Fan and Fering, Jia-Junn (1971) *Country Report: Special Education Programme in Taiwan*. Taipei: Research Institute of Education, National Taiwan Normal University.

KWOK, Joseph KF (1992) Community based rehabilitation and people with mental retardation and their families and communities in Hong Kong. PhD thesis, University of Nottingham. xiv + 431 pp.

KWOK, Joseph (ed.) [1996] *Proceedings of the Japan-Hong Kong Conference on Employment of Persons with a Disability, December 1995*. Hong Kong: Joint Council for the Physically and Mentally Disabled. 116 pp.

KWOK JKF; Chan, Raymond KH & Chan WT (2002) *Self-Help Organizations of People With Disabilities in Asia*. Westport, CT, and London: Auburn House. xii + 191 pp.
Reports and discusses a survey of the views of 300 people in leadership positions in national or provincial organisations in China, Hong Kong, Japan, the Philippines, Taiwan, Thailand and Vietnam, concerning the development, functioning, activities, policies and ambitions of those organisations, and the issues that concern them.

KWON JI-YOUNG (2005) Korea: Disabled hope for infrastructure for support. *The Korea Herald*, 2005-05-19. <http://www.independentliving.org/docs7/ji-young2005019.html>

LAM, Hou-hueng (1986) Planning for welfare under uncertainty: future development strategy of the Hong Kong Association for the Blind facing 1997. MSc thesis, London School of Economics and Political Science.

LAM SF (1988) Urban Community Based Rehabilitation. (Presented at the 16th World Congress of Rehabilitation International).
http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000704.htm#A-4-3

LAU, Wai-yue, Theresa (1987) The integration of blind students in Hong Kong secondary schools. MEd thesis, University of Hong Kong. xiv + 257 pp.

LEE, Evelyn & Mock, Matthew R (2005, 3rd edition) Chinese families. In: M McGoldrick, J Giordano & N Garcia-Preto (eds) *Ethnicity & Family Therapy* 302-318. New York: Guilford Press.
Briefly runs through some major cultural features of Chinese immigrant families in the USA, relevant to social and psychological pressures, and appropriate responses by the therapist.

LEE S, Yoo S & Bak S (2003) Characteristics of friendships between children with and without mild disabilities. *Education and Training in Developmental Disabilities* 38 (2) 157-166.
Reports and discusses a study of formally observed play and social behaviours in friendships between children with and without disabilities in regular classes of ordinary elementary schools of Seoul and Inchon, Korea. Fifteen children with mild intellectual disabilities engaged in specified activities with friends of normal ability, and a comparison group was observed comprising children in one-to-one friendships in which both parties were of normal ability. Differences were observed between the children's mutual interactions in the two groups. Among peers of normal ability there was a balance of reciprocal interaction. The interaction with disabled children involved more of a helping or tutoring role on the part of the children of normal ability, which made it harder to maintain friendship.

LEE S-A (2002) What we confront with employment of people with epilepsy in Korea. *Epilepsia* 46 (supplement 1) 57-58.

- LEE, Seong-Gyu (1997) Disability and employment in South Korea. PhD Thesis, University of London.
- LEE, Tatia MC; Yang, Serena HC; & Ng, Philip KK (2001) Epilepsy in Chinese culture. *American Journal of Chinese Medicine* 29: 181-184. [Letter to the Editor]
- LEE Y & SHINKAI S (2003) A comparison of correlates of self-rated health and functional disability in the Far East: Japan and Korea. *Archives of Gerontology and Geriatrics* 37: 63-76.
- LEE, Ye-ja (2000) Korean women with disabilities and human rights. DisabilityWorld No. 4, August-September 2000.
<http://www.disabilityworld.org/Aug-Sept2000/Women/korea.html>
- LETENDRE, Gerald K & Shimizu, Hidetada (1999) Towards a healing society: perspectives from Japanese special education. In: H Daniels & P Garner (eds) *Inclusive Education. Supporting inclusion in education systems. World Yearbook of Education 1999*, 115-129. London: Kogan Page.
 The authors visited special education classes in ordinary Japanese schools, and reflect critically on their own responses to what they saw and how it sometimes differed from what the teachers were aiming to do. They entered a new plane of awareness of the moral and sociological currents in Japanese society, where the 'group-centred' and homogenizing cultural traditions are in tension with some strongly individual-needs-oriented practice. Citing the work of Kenzaburo Oë, they recognise the complexities in trying to describe various trends towards opening up some traditionally 'closed' and 'excluding' aspects of Japanese society so as to provide appropriate educational opportunities, while also accommodating parental wishes which may favour different routes for disabled people to live in society. Also mentioned is the remarkable educator Kobayashi Sosaku, whose school was established in 1937, welcoming "a range of differently abled students ... because of his strong belief in the goodness of *all* children".
- LEUNG, Mon-on, Simon (1988) A job club in Hong Kong for persons with visual impairment: a study of the process and outcome of a client-centered approach in placement. PhD thesis, Michigan State University. vi + 145 pp.
- LEW J (1960) Leprosy in Korea. *Yonsei Medical Journal* 1: 77-93.
- LEW, Joon (1992) Leprosy in Korea, past and present: a model for the healing of leprosy in Korea. *Korea Observer* 23 (2) 197-213.
- LEWIS, John; Chong-Lau, Stella & LO, Julianne YC (1997) Disability, curriculum and integration in China. *European Journal of Special Needs Education* 12 (2) 95-106.
- LI, EP (2000) The school-to-work transition of people with mental handicap in Hong Kong. *Work* 14 (3) 217-227.
 Detailed interviews were conducted with young people in Hong Kong having mental retardation.
- LI Hongtai & Shen Jiayin (1981) Sounds from silence. China's deaf children find a voice. *UNESCO Courier* (June 1981) p. 26.
- LIAN, Ming-Gon John (2004) Inclusive education: theory and practice. *Hong Kong Special Education Forum* 7 (1) 57-74.
- LIN KEH-MING (1981) Traditional Chinese medical beliefs and their relevance for mental illness and psychiatry. In: A Kleinman & TY Lin (eds) *Normal and Abnormal Behaviour in Chinese Culture*,

95-111. Dordrecht: Reidel.

LIN T & Lin M (1981) Love, denial and rejection. Responses of Chinese families to mental illness. In: A Kleinman & T Lin (eds) *Normal and Abnormal Behavior in Chinese Culture*, 387-401. Dordrecht: Reidel.

LIN YAN (2006) Overview of preventing visual impairment by fighting against avoidable blindness in China. *Asia Pacific Disability Rehabilitation Journal* 17 (2) 34-42.
<http://www.aifo.it/english/resources/online/apdrj/journal.htm>

A senior advisor at the China Rehabilitation Research Centre gives data on the development of resources for eye surgery, and particularly the major drive to prevent cataract, which blinds up to 400,000 Chinese people every year, particularly in the rural areas. Preventive measures have developed slowly, often with poor results. Most rural workers must pay their own medical and surgical costs. For cataract removal, "the surgical cost alone equals two to four years of their annual income. Not surprisingly they cannot afford to access the service." The government is trying to address the situation, and needs to find low-cost strategies that are affordable to the rural people. [See annotation to Kohrman (above) and Qiu Renzong (below), for background debate on cost, access, ethical and moral responsibility.]

LIU, Gloria Zhang (2005) *Chinese Culture and Disability: information for U.S. service providers*. In: JH Stone (ed.) *Culture and Disability. Providing culturally competent services*, pp. 65-85. Thousand Oaks, Ca.: Sage.

Amidst other cultural information, the author suggests the ongoing influences of religions in mainland China, noting that Chinese people "value their own culture and religion, but they are open and pragmatic towards the religions and cultures of others" (p. 66) and detailing the "Role of Religion" (pp. 76-78) in this "multi-religious country", where Buddhism, Christianity and Taoism are practised. The continuing widespread influence of Confucianism is noted (p. 74, 77), while acknowledging that "Confucian thought and religion were banned" (p. 71) after the Communist party took power in 1949. Discussing Chinese concepts of disability (pp. 68-70), mention is made of "punishment for the disabled person's sins in a past life or the sins of the person's parents", and seeking religious rituals as a solution to disease or disability. Mental illness may, in some cases, also be attributed to "evil spirits or punishment from god(s)". No data is given for the prevalence of such views.

LU Y & Zhou D (1991) A survey of quality of life for the disabled in Guangzhou. In: *Proceedings of the Pacific Regional Leadership Seminar on Community Based Rehabilitation*, 39-44. Hong Kong: Rehabilitation International Regional Committee for Asia and the Pacific.

LU Yi-Chuang (1978) The collective approach to psychiatric practice in the People's Republic of China. *Social Problems* 26: 2-14.

LU, Yiyi (2003) *The Limitations of NGOs: a preliminary study of non-governmental social welfare organisations in China*. CCS International Working Paper no. 13, London School of Economics. 23 pp.

<http://www.lse.ac.uk/collections/CCS/publications/iwp/Default.htm>

The paper is mainly based on non-governmental organisations in Guangzhou, Beijing and Shanghai, that provide services to disabled children and their families. The functioning of these local NGOs tends to be hampered by the universal problems of factionalism. A major problem is that they cannot officially do anything without being registered, and the government is unwilling to register any new organisation dealing with disability, because the China Disabled Persons' Federation already exists, and supposedly caters for all non-government concerns with disability.

LYTLE, Richard R; Johnson, Kathryn E & Yang Jun Hui (2005/2006) Deaf education in China:

history, current issues, and emerging deaf voices. *American Annals of the Deaf* 150 (5) 457-469. Useful overview of the topics listed in the title, mostly from English-language sources. [On the historical side, the authors mention early references to sign language in China in connection with a French Catholic school for the deaf at Shanghai, begun in 1897. An earlier reference appears in Syle, 1852b, below.]

MACDONALD, Laurence (2006) Curriculum Reform as a Reflection of Tradition and Change: Japanese Teachers Approaches to Dimensions of Difference via the Integrated Curriculum. PhD dissertation, University of Maryland.

<https://drum.umd.edu/dspace/handle/1903/3447/>

Based on 17 months' field work in Japan, with observations of integrated curriculum activities in 60 public schools, monitoring ways in which students were confronted with dimensions of human difference. Disability is one of the topics treated (pp. 56-58), with deaf or disabled people speaking to students about their lives and activities in pursuit of rights and universal design.

MARG E (1977) Sight and society in the People's Republic of China. *Social Science and Medicine* 11 (3) 145-155.

MASAO TAJIMA (1988) The present state and issues of the hard of hearing movement in Japan. (Presented at the 16th World Congress of Rehabilitation International).

http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000713.htm#A-13-2

Describes some of the ongoing public confusion about deafness and hearing impairment, and the need to differentiate the diverse membership of the 'hard of hearing' group, so that various appropriate measures can be taken.

MATSUI, Ryosuke (1994) Employment measures for persons with disabilities in Japan: recent developments. *International Journal of Rehabilitation Research* 17: 368-372.

McCABE, Helen (2001) Early intervention for children with autism in the People's Republic of China: a focus on parent training. *Journal of International Special Needs Education* 4: 39-43.

McCABE H (2003) The beginnings of inclusion in the People's Republic of China. *Research and Practice for Persons with Severe Disabilities* 28 (1) 16-22.

McCURRY, Justin (2004) Japanese leprosy patients continue to fight social stigma. *Lancet* 363: 544.

MING, Guo (1993) Demographic features of people with disabilities in China. *Disability, Handicap and Society* 8: 211-214.

MITCHELL RA; Zhuo, Dahong & Watts GH (1989) Emerging patterns of disability distribution in developing countries. *International Disability Studies* 11: 145-48.

Epidemiological study based at Jin Hua Street CBR project, Guangzhou City.

MORIOKA, Masahiro (1995) Bioethics and Japanese culture: brain death, patients' rights, and cultural factors. *Eubios Journal of Asian and International Bioethics* 5: 87-90.

<http://eubios.info/EJ54/EJ54E.htm>

While having little specific concern with disability, Morioka argues strongly for the importance of Japanese cultural factors being understood and to some extent taken into account in bioethical decisions within Japan.

MORIOKA M (2002) Disability movement and inner eugenic thought: a philosophical aspect of Independent Living and bioethics. *Eubios Journal of Asian and International Bioethics* 12: 94-97.

<http://eubios.info/EJ123/ej123e.htm>

MORISHIMA, Akira (1974) "Another Van Gogh of Japan": the superior artwork of a retarded boy. *Exceptional Children* 41: 92-96.

Discusses the creativity of a widely known Japanese artist, Yoshihiko Yamamoto, whose childhood education was delayed by severe hearing impairment and speech impairment, and was reported to have an IQ of 40.

MORISHIMA A (1977) Weaknesses, strengths, or a dual approach? A case for capitalizing on talent. *Education and Training of the Mentally Retarded* 12: 36-41.

(See previous item). Morishima presents Shyoichiro Yamamura, another "Japanese individual famous for his artwork who was labelled mentally retarded", and shows how skilled educators built on his aptitudes as a means of developing other areas of learning.

NAGAI, Akiko (2002, February) A lesson on "seeing" from a blind priest. *Toyota Foundation Occasional Report*, No. 32, pp. 7-9.

<http://www.toyotafound.or.jp/docs/docsors/OR-32.pdf>

As part of her historical studies on blind people employed in religious activities in Kyushu, Japan and South Korea, Nagai arranged to interview a blind priest R___, from the Korean Society of Divination Art of the Blind, Chonju city, Cholla Pukdo Province, during his morning walk. The 'interview' became instead a lesson in seeing and living, from dawn until late night, as Nagai was permitted to follow him through the day, the blind man striding confidently ahead along the mental map he had built during 25 years, with pauses to allow Nagai and her research assistant to catch up. The employment of all the senses to navigate and read the world has been described by people blind from birth or losing sight in infancy; but R___ was 21, working in civil engineering, when he lost his sight through being beaten by a gang. He learnt to reconstruct his life and cognitive faculties as an adult. At Seongbul Temple, near Chonju, R___ learnt the traditional religious practices in which blind people used to engage, recitation of scripture, Zhou divination, and fortune-telling, from another blind priest. He also learnt Braille, and pursued his studies of Buddhist scriptures by this means. (See also NAGAI below, pre-1750 section).

NAGASE, Osamu (2006) Experience of disability: Japan. In: G Albrecht *et al* (eds) *Encyclopedia of Disability*, II: 671-674. Thousand Oaks, Ca.: Sage.

Describes some modern 'resistance movements' of disabled or deaf people, protesting against the 'normal' belief in Japanese society that their lives are worthless.

NAKAMURA, Karen (2003) U-turns, deaf shock, and the hard of hearing: Japanese deaf identities at the borderlands. In: LF Monaghan, C Schmaling, K Nakamura & GH Turner (eds) *Many Ways to be Deaf: International Variation in Deaf Communities*, 211-229. Washington DC: Gallaudet University Press.

NAKAMURA K (2006) *Deaf in Japan: signing and politics of identity*. Ithaca, NY: Cornell University Press.

NAKAMURA K (2006) Creating and contesting signs in contemporary Japan: language ideologies, identity and community in flux. *Sign Language Studies* 7: 11-29.

NAKANISHI, Yukiko Oka (1992) Independence from spoiling parents: the struggle of women with disabilities in Japan. In: DL Driedger and S Gray (eds) *Imprinting Our Image: an international anthology by women with disabilities*, pp. 25-30. Canada: Gynergy Books.

NAKANISHI, Yukiko (1999) IL movement spreads in Asia. *Disability International; Asia-Pacific*

Region 11 (2)

<http://www.independentliving.org/docs1/dpidi299.html>

Brief report of some developments in the Independent Living movement in Korea, Japan, Malaysia, Thailand.

NAUMANN, Nelly (1992) The *itako* of North-Eastern Japan and their chants. *Nachrichten der Gesellschaft für Natur- und Voelkerkunde ostasiens*, No. 152: 21-37.

Reviews the legends and relevant historical evidence on the religious background to the roles and activities of blind Japanese women working as spirit mediums in the North East of Japan.

NEGAL, Karen (1999) Survey on women with disabilities in Hong Kong. *International Rehabilitation Review* 49 (1/2) 26.

NGAN R & KWOK J (1992) Informal caring networks among Chinese elderly with disabilities in Hong Kong. *International Journal of Rehabilitation Research* 15: 199-208.

The traditional assumption of the 'caring Chinese family network' around elderly people with disabilities in Hong Kong was found to be flawed: many elderly disabled people lived alone with little support.

NISHIDA, Yoshiaki (1991) 'Reassessment of welfare services' and the trend of welfare policy for the disabled. Tokyo: Institute of Social Science, University of Tokyo. 40 pp.

OCHIAI, Toshiro (1994) History, issues and trends of Japanese special education. *International Journal of Special Education* 9 (2/3) 155-161.

Brief section (pp. 156-157) noting guilds of blind workers from 14th century, and the traditional *Terakoya* (Temple schools) in perhaps 10% of which some disabled pupils studied. Mentions survey at Edo (Tokyo) in 1823 which found 7,000 blind persons among 560,000 population. In modern Japan, the descendants of the *Terakoya* may be the *Juku*, "a large and diverse group of private, profit making, tutorial, enrichment or remedial preparatory, and cram schools throughout the country and which operate mostly after school hours." (p. 160) There, hundreds of thousands of children with or without special educational needs try to catch up, or to add polish. Professor Ochiai also shows that there was a sharp fall in the number of children in "special classes in ordinary schools" between 1972 and 1992, accompanied by a sharp rise in the number who were enrolled in ordinary schools but were actually attending for less than 50 days per year. One of the main reasons for the absences was "unmet educational needs". This appears to have been an outcome of the trend toward integrating children with special needs into ordinary schools, without providing any special resources or teacher training, during a period of increasing pressure on schools to raise the attainment levels of their students.

OË, Kenzaburo (1969) *A Personal Matter*, transl. J Nathan. New York: Grove: Weidenfeld.

This novel describes the moral and ethical dilemmas confronting an immature young Japanese man who learns that his newborn son has a severe impairment. The fictional experiences parallel those of the Nobel prize recipient Oë, as told in later works (see next, p. 107). The 'tragedy' of the baby is also viewed against the ongoing disaster for survivors of the Hiroshima bombing.

OË, Kenzaburo (2001) *A Healing Family*, transl. S Snyder. Tokyo: Kodansha International.

See previous item. The writer makes clear that he is "not someone who believes in any faith" (p.11); yet in the same sentence, and at intervals through the book, refers to aspects of spirituality in the world's faiths and relates them with his observations and experiences of his disabled son Hikari. For example, he sees how, in the difficult moment of making the morally right decision about the brain operation that allowed Hikari to live, he himself had been reborn as a moral being (p.18). He relates the common question, when a series of life's coincidences seem perfectly engineered to change one's life, whether these are really coincidences (which he believes), or evidence of a cosmic designer

smiling behind the curtain (p.26). He compares Hikari's unexpected ability to focus intensively on the act of composing music, with Simone Weil's description of prayer as "the directing of all the attention of which the soul is capable toward god" (p.142).

OKA, Yukiko (1988) Self-reliance in interdependent communities: independent living of disabled persons in the Asia-Pacific region.

<http://www.independentliving.org/docs4/oka.html>

Reviews emergence of the Independent Living movement in Japan, Australia and New Zealand, and the comparative difficulties of disabled people in Asia-Pacific countries with less developed economies.

OKUBO, Akinori (1961) On the treatment for the feeble-minded people in Japan. *Tenri Journal of Religion*, June 1961 No.3: 75-87. [Oyasato Research Institute, Tenri University, Tenri.]

Background detail of educational services and Parents Associations. Activities at Omigakuen, a prominent research and service centre for mentally retarded persons at Otsu-city, since its start in 1946. Some detail of studies on neonatal causation, early detection, effects of medicines, and social adjustment, etc. (No historical material before 1946).

OSGUTHORPE, Russel T; Birch J, Cochran M, Harrison D, Zhou Lian, Maddux M, & Marrin Y (1988) Introducing computers in special education programs in the People's Republic of China.

International Journal of Special Education 3 (2) 177-184.

Technical assistance project in 1986-1987, introducing American computers and software to special education projects in Beijing. (Three of the six team members spoke fluent Chinese).

OTHELIA LEE, Eun-Kyoung; & Oh H (2005) A wise wife and good mother: reproductive health and maternity among women with disability in South Korea. *Sexuality and Disability* 23: 121-144.

OZAWA A & Yaeda J (2007) Employer attitudes toward employing persons with psychiatric disability in Japan. *Journal of Vocational Rehabilitation* 26: 105-113.

PAO, Kuo-yi (1966) Child birth and child training in a Khorchin Mongol village. *Monumenta Serica* 25: 406-439.

PARK SK, Yoon JY & Henderson T (2007) Factors affecting employment among people with mobility disabilities in South Korea. *International Journal of Rehabilitation Research* 30: 19-25.

PARKER, Franklin (1986) Special education: gifted handicapped (blind) in the People's Republic of China: annotated bibliography. *Disability, Handicap and Society* 1: 301-302.

PARSONS, Frances M, with DL Chitwood (1988) *I Didn't Hear The Dragon Roar*. Washington DC: Gallaudet University Press. xv + 259 pp.

Parsons, deaf from infancy, became a teacher of English and later of Art History, and travelled widely. The book is based on a lengthy trip across China in 1986, visiting many schools for the deaf between Guangzhou and Urumqi, and discovering the ordinary life of Chinese people.

PEARSON, Veronica (1992) Community and culture: a Chinese model of community care for the mentally ill. *International Journal of Social Psychiatry* 38: 163-178.

PEARSON V (1992) Law, rights and psychiatry in the People's Republic of China. *International Journal of Law and Psychiatry* 15: 409-423.

PEARSON V (1993) Families in China: an undervalued resource in mental health. *Journal of Family*

Therapy 15: 163-168.

PEARSON V (1995) *Mental Health Care in China: state policies, professional services and family responsibilities*. London: Gaskell.

PEARSON V (1996) The Chinese equation in mental health policy and practice: order plus control equal stability. *International Journal of Law and Psychiatry* 19: 437-458.

PEARSON V & Chan, Tim WL (1993) The relationship between parenting stress and social support in mothers of children with learning disabilities: a Chinese experience. *Social Science & Medicine* 37: 267-74.

PEARSON V & Phillips MR (1994) The social context of psychiatric rehabilitation in China. *British Journal of Psychiatry* 165 (supplement 24) 11-18.

PEARSON V, Wong YC, & Pierini, Jane (2000) The structure and content of social inclusion: voices of young adults with a learning disability in Guangzhou. *Disability & Society* 17: 365-382. Interview study with ten young people having learning difficulties, and ten parents or family carers, in Guangzhou, China. The young people expressed their views and feelings about work and other situations of social contact. Some were being paid for 'phantom employment', which enabled the employer to gain tax concessions. Several had little actual work to do. Others had no formal employment, and stayed at home. Social contacts outside the home were not common. The authors, in Hong Kong, interpret the findings according to their beliefs about what community attitudes should be, and the evident gap between official policy and actual practice.

PENG FCC (1974) Kinship signs in Japanese Sign Language. *Sign Language Studies* 5: 31-47.

PHILLIPS, Michael R (1993) Strategies used by Chinese families coping with schizophrenia. In: D Davis & S Harrell (eds) *Chinese Families in the Post-Mao Era*, 277-306. Berkeley: University of California Press.

PHILLIPS MR (1998) The transformation of China's mental health services. *The China Journal* 39: 1-36.

Substantial overview of the psychiatric needs in modern China and how the mental health services worked in the 1980s, along with the many ways in which policies and services were changing in the 1990s, by a psychiatrist and clinical researcher having twelve years' practical experience in China. The period of economic reforms saw a reduction in government support for health and welfare services, the rise of non-government provisions on a fee paying basis, and increasing disparities of service accessibility. Serious psychiatric illnesses continue to be highly stigmatised. Families, who are the major national care resource, use various strategies to manage stigma and to sample a variety of treatments (traditional, modern, hybrid) at affordable cost or involving heavy indebtedness. When the China Disabled Persons Federation was established in 1988, senior psychiatrists successfully lobbied to situate chronic mental illnesses among the main categories of 'disability', calculating that the CDPF would become an influential player in policy formation and development activities. [Cf Kohrman, 2005, p. 77. Strong persuasion was required, as the CDPF leadership was in no hurry to embrace a group that was both stigmatised among the general public and regarded by the state as a threat to public order.] However, the prospects for psychiatric care in the future, as foreseen by Phillips in 1997, were unpromising. It was already clear that the "headlong rush towards a market economy [was] resulting in the destruction of the social welfare net which China had painstakingly constructed during its socialist era" (p. 35); yet there was little sign that national or provincial government would find ways to make up the deficit. The burden and the costs of care were likely to rise, the demands for treatment would diversify, while the availability and deployment of skills, and of skill training, would

fall behind. Model programs did exist, plus some depth of human and cultural resources in the community for accommodating psychiatric disabilities; yet there was little evidence of administrative ability to harness the resources in viable and effective ways.

PHILLIPS MR & Pearson V (1994) Future opportunities and challenges for the development of psychiatric rehabilitation in China. *British Journal of Psychiatry* 165 (supplement 24) 128-142.

PHILLIPS MR, Pearson V & Wang, Ruiwen (eds) (1994) Psychiatric Rehabilitation in China. *British Journal of Psychiatry* 165 (supplement 24).

PIAO YONG-XIN (1987) China, People's Republic of. In: JV Van Cleve (ed.) *Gallaudet Encyclopedia of Deaf People and Deafness*, 3 vols, New York: McGraw-Hill.
Very brief historical notes precede an article on deaf children and adults from 1949 onward.

PIAO YONGXIN, Gargiulo RM & Xu Yun (1995) Special education in the People's Republic of China: characteristics and practices. *International Journal of Special Education* 10 (1) 52-65.

POON-McBRAYER, Kim Fong (2004) To integrate or not to integrate: systemic dilemmas. *Journal of Special Education* 37; 249-256.

POON-McBRAYER KF (2005) Full inclusion for children with severe learning difficulties: ideology and reality. *Journal of International Special Needs Education* 8: 19-26.

POON-McBRAYER K & Lian M-GJ (2002) *Special Needs Education: Children with Exceptionalities*. Hong Kong: The Chinese University Press.

POSNER, Bernard (1983) By wheelchair through mainland China. *Disabled U.S.A.*, 1983/3, pp. 17-22.

POTTS, Patricia (1999) Human rights and inclusive education in China: a Western perspective. In: F Armstrong & L Barton (eds) *Disability, Human Rights and Education. Cross-Cultural Perspectives*, 54-66. Buckingham: Open University Press.

PURVES, Sheila (2000) Community based rehabilitation in China: a commentary. *Asia Pacific Disability Rehabilitation Journal. Selected Readings in Community Based Rehabilitation. Series 1. CBR in Transition*. 136-148. Bangalore: APDRJ.

Overview of disabled people and disability services in China, and development of community based rehabilitation during 15 years. Central features of CBR philosophy and strategy have fitted well with China's earlier political movements and ideologies. However, there has also been a tendency for top-down development, control by rehabilitation professionals, and heavy expenditures on institutional services, which conflict with the development of CBR.

PYON, Bo-Ki (1994) Rehabilitation in Südkorea und in der Bundesrepublik Deutschland. Eine vergleichende Betrachtung und eine zukünftige Perspektive der Rehabilitation. Dissertation, University of Köln.

QIU F & Lu S (1994) Guardianship networks for rural psychiatric patients: a non-professional support system in Jinshan Country, Shanghai. *British Journal of Psychiatry* 165 (supplement 24) 114-120.

QIU RENZONG (1985) The intersection of human values and public policy -- a Chinese view. In: Z Bankowski & JH Bryant (eds) *Health Policy, Ethics and Human Values, an international dialogue. Proceedings of the XVIIIth CIOMS Round Table Conference, Athens, Greece, 29 October - 2*

November 1984, pp. 296-300. Geneva: Council for International Organizations of Medical Sciences. (See annotation of next item).

QIU RENZONG (1985) Low birth weight and the one-child family in China. In: Z Bankowski & JH Bryant (eds) *Health Policy, Ethics and Human Values*, 173-177. Geneva: CIOMS.

In this and the previous item, Qiu Renzong analyses different approaches to therapeutic medicine ("the art of benevolence", in Confucian thought) giving a lucid overview of the human values and moral philosophy underpinning health care policies over long periods of Chinese history, and some of the conflicts within or between policies, e.g. privileging particular economic groups, or having an 'equal treatment' policy (which might disadvantage those with greater needs). He notes some contrast of values between the "non-invasive therapy" of traditional, holistic, Chinese medicine, and the recent "mechanistic or reductionistic" Western approach, which "regards the patient as a machine to be mended and has successfully applied modern science and technology to developing many effective therapies" (p. 298). The philosophy behind Chinese government health policy in the 1980s, a curious amalgam of Marxism and traditional notions of human value, was pressurised by economic forces, as efforts to provide free medical and rehabilitative care on a state-run basis, or on a local cooperative basis, had run into difficulties. A new economic policy was being implemented, which should find a way between individual and state responsibilities. However, in the actual situation of economic constraints, and of the one-child family policy, the traditional impulse to have a healthy male heir was greatly enhanced, and the perceived value of low-birth weight infants, those with some impairment, or females, was significantly reduced. The author mentions the perception of an infant growing up "useless to society or a severely handicapped person, a burden to family and society, but this is not the infant's fault" (p. 175). Rather than blaming the infant, society should make better efforts for prevention of impairment. Nevertheless, Qiu Renzong notes that the apparent increase in the number of people surviving with severe disabilities "will become an intolerable burden" to a society lacking resources to provide adequate health care even to many people of normal capacity.

RACE DG (1981) Normalisation in an abnormal city: problems of applying western concepts to Hong Kong. *Proceedings of the 6th Asian Conference on Mental Retardation*.

RAN, Chen; Wen, Shen; Yonghe, Wang & Honglu, Ma (1992) Rehabilitation in practice: a glimpse of community based rehabilitation in China. *Disability and Rehabilitation* 14 (2) 103-107.

RHEE, Tae Yung (1987) Special Education and Welfare Activities for the Handicapped in Korea Spearheaded by Taegu University and its Affiliated Institutions. ERIC microfiche ED291212. 32 pp. Conference paper. Includes some historical background to the special education and special teacher training activities of the Young Kwang Educational Foundation.

RHEE TY & An Tae Lun (1971) *Special Education in the Republic of Korea*. Taeger: Hankuk Social Work College.

RHIE, Suk-Jeong (2001) Behinderung im Licht fernöstlicher Kultur-Lebensrealität von Menschen mit geistiger Behinderung in Süd-Korea. *Zeitschrift Behinderung und Dritte Welt*, 12: 44-48.

ROBERTS, Elvire (2001) Sign language interpreting services in China. In: A Callaway (ed.) *Deafness and Development*, 55-64. University of Bristol, Centre for Deaf Studies.

Based on interpreting work in China in 1995 and 1999, the paper gives a detailed background on government and social responses and attitudes towards deaf people, Chinese Sign Language and Sign Supported Chinese. Sign language interpreting took place in a variety of ways by people with varying levels of competence and with differing concepts of their function. The interpreters were either teachers of the deaf, relatives of deaf people or individuals who work with deaf people. No formally trained or full-time sign language interpreters were known. The author recommends measures for

improving the extent and quality of services.

ROBINSON, Nancy M (1978) Mild mental retardation: does it exist in the People's Republic of China? *Mental Retardation* 16: 295-98.

ROEDER, Maike (2001) *Behinderte Menschen in Japan: eine Studie zur schulischen Bildung und beruflichen Integration*. Bonn: Bier'sche Verl.-Anst. xii + 296 pp.

ROWE, Elizabeth (1971) Report on Hongkong at the First Pan-Pacific Conference on Exceptional Children and Youth. Honolulu.

SALILI F (1999) Special education in Hong Kong. In: NA Pryde & MM Tsoi (eds) *Hong Kong's Children: our past, their future*, 369-412. University of Hong Kong.

SASE, Eriko (2005) Illness experiences of Korean former leprosy patients in Japan's leprosarium: a comparative qualitative study with South Korea. PhD dissertation, University of Tokyo, Graduate School of Medicine.

SASE E, Jimbe M & Wakai S (2004) Scar of Japan's leprosy isolation policy in Korea. *Lancet* 363: 1396-97.

SCHARPF, Cordelia (1996) Education of the blind in the People's Republic of China: attending classes in seven schools for the blind and meeting Chinese women. *The Educator* 9 (2) 24-26.

SCHOENI RF, Liang J, Bennett J, Sugisawa H, Fukaya T & Kobayashi E (2006) Trends in old-age functioning and disability in Japan, 1993-2002. *Population Studies* 60 (1) 39-53.

SCHULZE, Hans-Eugen (1989) Educational and professional opportunities for blind persons in China: a European perspective. *Journal of Visual Impairment and Blindness* 83: 60-63.

SEINO M & Yeh EA (1997) Patterns of epilepsy care in Japan. *Neurology* 48 (6) (Supplement 8. Patterns in Epilepsy care: worldwide perspectives) S8-S15.

SEO, Gyeong-hee; Oakland, Thomas; Han, Hong-Seok, & Hu, Sherman (1992) Special education in South Korea, *Exceptional Children* 58: 213-218.
Modern paper, includes brief reference to missionaries teaching blind children from the 1880s onward, and a school for the deaf in 1909 (p. 213).

SEMMEL, Melvyn I & Gao, Xiaohong (1992) Teacher perceptions of the classroom behaviors of nominated handicapped and nonhandicapped students in China. *Journal of Special Education* 25: 415-30.

SHANG XY (2000) Bridging the gap between planned and market economics: employment policies for people with disabilities in two Chinese cities. *Disability and Society* 15: 135-156.

SHANG YINGCHUN (2005) Policies and initiatives for poverty alleviation for persons with disability in China. A country paper, for the Workshop on Community-Based Rehabilitation (CBR) and Poverty Alleviation of Persons with Disabilities, UNESCAP, Bangkok July 2005. At: <http://www.worldenable.net/cbr2005/paperchina.htm> [Nov. 05]
China is said to have "60 million persons with disabilities" (a little below 5% of the population), "80% of whom live in the rural areas"; and 10 million "now can provide for their own basic necessities". This brief paper states that poverty alleviation for PWD has been targetted since 1992

when 20 million were “under the poverty line”. That number had been reduced to 10.65 million by the end of 2004. A nationwide household survey in 1997 had tried to make the data more accurate, and the planning more specific. Government funds were distributed for employment skills training, loans to disabled people's associations, housing improvements, and other services. Much remains to be done.

SHEN Y-C, Wang Y-F & Yang XL (1985) An epidemiological investigation of minimal brain dysfunction in six elementary schools in Beijing. *Journal of Child Psychology and Psychiatry* 26: 777-788.

SHENGXIAN, Li & Phillips MR (1990) Witchdoctors and mental illness in mainland China. *American Journal of Psychiatry* 147, pp. 221-224.

SHIBUSAWA, Tazuko (2005) Japanese families. In: M McGoldrick, J Giordano & N Garcia-Preto (eds) *Ethnicity & Family Therapy* 339-348. New York: Guilford Press.
Brief description of historical emigration from Japan to America, and features of Japanese families, highlighting some significant differences in the assumptions Japanese families may make about problems and how they may be managed, as compared with typical American therapy approaches.

SHIH CHUNG (1979) Helping mentally handicapped children to learn. *International Child Welfare Review* 42: 31-4.

SHOUHACHI TANZAWA (1988) Oriental medicine has a definite significance in rehabilitation medicine. (Presented at the 16th World Congress of Rehabilitation International).
http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000706.htm#A-6-4

SHUE, Vivienne (1998) State power and the philanthropic impulse in China today. In: WF Ilchman, SN Katz & EL Queen (eds) *Philanthropy in the World's Traditions*, 332-354. Bloomington: Indiana University Press.

Between 1993 and 1995, Shue interviewed nearly 200 people, mainly in six Chinese coastal cities of large or moderate size, who were involved in charity and welfare work. One aim was to find the balance between earlier notions of comradely service, and “colourful reports confirming the postsocialist transfigurations of social values” (p. 332). Amid many kinds of work reviewed, some served disabled people. The 'deserving poor' or 'honest poor' (pp. 335, 337) clearly embrace various categories of needy people who lack family members able and willing to care for them, including “mentally and physically disabled people, many of whom may be expected never to succeed in finding a mate, and whose impaired earning abilities and afflictions place an unsustainable burden on their families” (337-38). Activities of the All-China Association of Handicapped People are noted (339). Other voices name “the elderly, orphaned children, sick children, the disabled...” (340), or “the poor, the disabled, and so on” (341), for whom China's new, competitive, market economy may find little room or compassion; or who might receive a handout merely to create a better image for a business company or kudos-seeking individual. Some sceptical views are described (346-48), but also a few exceptional people, with little access to funds, who take the difficult path of personally setting up a service, usually for “mentally handicapped children, orphans, or the elderly on a non-profit basis”, and succeed against the odds (p. 349). Shue finds some continuities of concept, motivation and action, between China's historical heritage of philanthropy and the current reported activities, whether by the state, non-governmental organisations or individuals.

SIN KF & To SW (eds) (2001) *Making Integration Successful*. Hong kong Institute of Education.

SONG SANG-YONG (1996) Bioethics in Korea. *Eubios Journal of Asian and International Bioethics* 6: 131. <http://eubios.info/EJ65/EJ65G.htm>

Brief history of the development of studies in bioethics in Korea, since the 1970s.

SONNANDER K & Claeson M (1997) Classification, prevalence, prevention and rehabilitation of intellectual disability: an overview of research in the suburbs of Beijing, China. *Journal of Intellectual Disability Research* 14: 29-34.

SORIANO, Liceria Brillantes (1973) Integrated education of school-going blind children in Asia -- different patterns of development and targets for the Seventies. (Edited by DR Bridges). In: *Fourth Asian Conference on Work for the Blind, Bombay, December 1973*, pp. 60-94. [Proceedings] [Committee on Asian Affairs, World Council for the Welfare of the Blind] Compilation, introducing and reviewing in some detail papers from Japan, Taiwan, Korea, Hong Kong, Thailand, Singapore, Indonesia, Malaysia, Sri Lanka, India, The Philippines; and noting some emergent patterns, and proposed actions.

STEVENS, Renee; Bowen, Jean; Dila, Kay; & O'Shaughnessy, Rosemary (1990) Chinese priorities in special education. *International Journal of Special Education* 5 (3) 324-34. Report of a visit by Canadian educational psychologists, with a particular interest in how 'problem learners' are managed by classroom teachers.

STIBBE, Arran (2004) Disability, gender and power in Japanese television drama. *Japan Forum* 16: 21-36.

The 1990s saw a significant increase in popular prime-time television portrayal of disabled people. Some issues are discussed of the kinds of image and their possible effects on viewers.

STONE, Emma (1996) A law to protect, a law to prevent: contextualising disability legislation in China. *Disability & Society* 11: 469-484.

STONE E (1997) From the research notes of a foreign devil: disability research in China. In: C Barnes & G Mercer (eds) *Doing Disability Research*, 207-227. Leeds: Disability Press. Description of doing research on disability in the 1990s, adjusting western research theories to the realities of fieldwork in China as a young single foreign woman having the handicap of a British passport (at a time when Sino-British relations were quite uneasy) and the more useful qualification of a distant Chinese blood relative.

STONE EV (1998) Reforming disability in China: a study in disability and development. Unpublished PhD thesis, University of Leeds.

STONE E (1999) Making connections: using stories from China as an example. In: E Stone (ed.) *Disability and Development. Learning from action and research on disability in the majority world*, 171-192. Leeds: Disability Press.

Tells some disability-focused stories and significant moments during research fieldwork in rural China, and some newspaper items from the mid-1990s, to illustrate larger trends and issues in the changing perceptions and attitudes toward disability in the vast nation.

STONE E (1999) Modern slogan, ancient script: impairment and disability in the Chinese language. In: M Corker & S French (eds) *Disability Discourse*, 136-147. Buckingham: Open University Press. Discusses the historical development of pejorative terms customarily used for Chinese disabled people, and modern efforts to replace them with politically less incorrect words.

STONE E (2001) Disability, sport and the body in China. *Sociology of Sport Journal* 18: 51-68.

STONE E (2006) (a) Disability in Contemporary China; (b) Experience of disability: China. In: G

- Albrecht *et al* (eds) *Encyclopedia of Disability*, I: 433-437; II: 657-660. Thousand Oaks, Ca.: Sage.
- STONE E & Priestley M (1996) Parasites, pawns and partners: disability research and the role of non-disabled partners. *British Journal of Sociology* 47: 699-716.
- STRATFORD, Brian & Ng, Hannah (2000) People with disabilities in China: changing outlook - new solutions - growing problems. *International Journal of Disability, Development and Education*, 47: 7-14.
Gives some estimates of the number of people with disabilities in China, the nature, severity and distribution of impairment categories, education and employment of disabled children and adults, and prospects for development.
- SUGAI, Katsuo & Takuma [S] (1990) The current state of computer assisted education for the handicapped children in Japan. *International Journal of Special Education* 5 (2) 132-144.
- SUGINO, Akihiro (1997) Work and the blind identity in Japan with reference to the British experience. PhD thesis, London School of Economics and Political Science. 308 pp.
- SUN, Bao-chen (1989) A study of regular education for low vision children in a Chinese blind school. *Journal of Visual Impairment and Blindness* 83: 66-68.
- TAKADA E (2001) Solidarity and movements of the deaf and hard of hearing in Asia. *Asia and Pacific Journal on Disability*, 4 (2) 6-19.
Relates how the Japanese Federation of the Deaf (JFD) gathered strength from the 1970s onward and provided training opportunities and encouragement to deaf organisations in other Asian countries, in particular Thailand and Nepal, with financial aid from the Japan International Cooperation Agency. The JFD emphasises the need for deaf Asian people to make use of their cultural solidarity and common use of sign language, in developing strong, autonomous national organisations.
- TAM, Pui-ying & Tsui, Ingrid [2000] *Hearing disabilities: much more should be done: a review of the status of the deaf and hearing-impaired in Hong Kong*. Hong Kong: Civic Exchange. 18 pp.
- TAN AIQING & Yang Hengsheng (1984) New Welfare Fund for the Handicapped. *China Reconstructs*, November 1984, pp. 58-61.
Early interview with Deng Pufang.
- TANAKA, Mitsuo (1958) Historic Japanese attitudes toward blindness. *New Outlook for the Blind* 52: 191-192.
Edited speech by the Japanese Consul General in New York, when accepting a literary award from the Jewish Braille Institute of America, on behalf of Ryuhei Kimura, a blinded Japanese war veteran. Mr Tanaka touched briefly on notable blind people in Japanese history, such as Ganjin, Hokiichi Hanawa, Michio Miyagi, and Kuriiji Ishikawa (who adapted the Braille system to the Japanese language).
- TANG, Gladys (2007) *Hong Kong Sign Language*. The Chinese University Press.
Introduction to Hong Kong Sign Language, its nature, research and analysis, followed by a dictionary of the signs in common use, with an English and Chinese equivalent, and further appended material
- TANG G; Lam, Scholastica; Lee, Jafi; & Chan, Denise (2005) Effective learning: a Deaf Sign Language perspective. In: *Proceedings of Hong Kong Red Cross Special Education & Rehabilitation Service 50th Anniversary International Conference 2004*, pp. 81-92. Hong Kong.
- TANIGUCHI A (1997) Actual condition and problem on independent living of persons with

disability in Japan. In: S Ueda, R Nakamura & S Ishigami (eds) *Across the Bridge Toward 21st Century. Proceedings of the 8th World Congress of the International Rehabilitation Medicine Association* vol. I: 25-32. Monduzzi.

TAO KUO-TAI (1988) Mentally retarded persons in the People's Republic of China: review of epidemiological studies and services. *American Journal of Mental Retardation* 93: 193-199.

TAO KT (1992) Hyperactivity and attention deficit disorder syndromes in China. *Journal of the American Academy of Child and Adolescent Psychiatry* 31: 165-166.

TAZAKI M & Nakane Y (2001) Japan. [Culture-specific findings from the CAR study.] In: TB Ustun, S Chatterji, JE Bickenbach *et al* (eds) *Disability and Culture. Universalism and Diversity*, pp. 141-156. Bern: Hogrefe & Huber.

Report on the conduct and findings in Japan of the Cross-cultural Applicability Research study for revision and development of the ICIDH-2 (the International Classification of Impairments, Disabilities and Handicaps, revised). This involved gathering data in 1997, mainly in Nagasaki and Tokyo, mostly with focus groups, linguistic analysis, and key informant interviews, concerned with concepts and understanding of disability among Japanese people, and comparative levels of social stigma toward disabling conditions and associated behaviours. Background information on disability services and attitudes in Japan is presented.

THORNTON P (2000) Disability employment policies and practices in other countries (Part I). *Employment in the Mainstream* 25 (1) 15-24.

Reviews and compares disability employment policies and practices in Japan and Germany.

THORNTON P (2000) Disability employment policies and practices in other countries (Part II). *Employment in the Mainstream* 25 (2) 14-27.

Surveys and discusses disability employment and vocational rehabilitation legislation, funding and obligations in Austria, China, Hungary and Poland.

TRAPHAGAN, John W (2007) Moral discourse and old age disability in Japan. In: B Ingstad & SR Whyte (eds) (2007) *Disability in Local and Global Worlds*, 259-286. Berkeley: University of California Press.

The increase of elderly and very old people in Japan, as in many other countries, has generated a growing need for care related to disabilities, ageing and senility, while concurrent social trends have altered traditional assumptions about women's roles in such care, and state participation in care funding. Based on fieldwork in the 1990s, Traphagan analyses and discusses this complex and evolving field, the concepts of disability, moral discourses, and discontinuities of thought and practice, in modern Japan.

TSAI DF-C (2005) Human embryonic stem cell research debates: a Confucian argument. *J Medical Ethics* 31: 635-640.

Suggests that, between two sharply opposed Western positions on the moral status of human embryos, a middle contribution can be made from Confucian moral principles, acknowledging the 'gradualist nature' of ethical decision during the course of the growing embryonic life.

TSANG, Chiu-chun, Leo (1997) Urban planning for equal opportunity for the blind in Hong Kong: a case study of transportation facilities planning in public mass transits. MSc thesis, University of Hong Kong. xii + 202.

TSE, John WL (1995) Community-based social services for people with learning difficulties in the People's Republic of China. *British Journal of Learning Disabilities* 23: 28-32.

TSIEN Tche-hao (1975) L'enfant et la famille en Chine. *Recueils de la Société Jean Bodin* 35 (Part I): 601-622.

TSUCHIYA, Michiko (1999) Education of the deaf in Japan: its development and current issues. In: HW Brelje (ed.) *Global Perspectives on the Education of the Deaf in Selected Countries*, 205-217. Hillsboro, Oregon: Butte. Includes brief historical review, pp. 206-207.

TSUNG-YI LIN & L Eisenberg (1986) *Mental Health Care for a Billion Chinese*. Vancouver: University of British Columbia Press.

TSUNG-YI LIN; Wen-Shing Tseng & Eng-Kung Yeh (eds) (1995) *Chinese Societies and Mental Health*. Hong Kong: Oxford University Press. xxiii + 379 pp.

VALENTINE, James (2001) Disabled discourse: hearing accounts of deafness constructed through Japanese television and film. *Disability & Society* 61: 707-721.

VAUGHN E (1992) Educational achievement of disabled individuals in the People's Republic of China. *Journal of Visual Impairment and Blindness* 86: 189-190.

UNESCO (1996) *Legislation Pertaining to Special Needs Education*. ED-96/WS.3. Paris. 183 pp. Summarised information from 52 countries is presented, including China (pp. 77-78), and Japan (122-123), with an overall analytical review (pp. 11-45).

UNESCO (1995) *Review of the Present Situation in Special Needs Education*. ED-95/WS-7. Paris. 249 pp. Summarised information was provided by 63 countries, including China (pp. 75-77) and the Republic of Korea (183-185). An introductory global review is given (pp. 9-30).

WAKAMOTO H, Nagao H, Hayashi M & Morimoto T (2000) Long-term medical, educational, and social prognoses of childhood onset epilepsy: a population-based study in a rural district of Japan. *Brain and Development - International edition* 22 (4) 246-255.

WANG, Hong Bo & Rule, Sarah (1992 [1994]) Mainstreaming: increasing services in China to young children with disabilities. *International Journal of Special Education* 7 (2/3) 219-227. [Published in 1992, this paper was again printed in the same journal, 1994, vol. 9 (2/3) 287-295.]

WANG, Jie; Harris, Mary; Amos, Bernard; Li, Mu; Wang, Xin; Zhang, Jinglin; and Chen, Jixiang (1997) A ten year review of the Iodine Deficiency Disorders Program of the People's Republic of China. *Journal of Public Health Policy* 18: 219-241. Over 700 million people live in iodine deficient regions of China, and there are serious disability implications of Iodine Deficiency Disorders. The efforts to prevent and eliminate IDD are reviewed, with reference to the international IDD program.

WANG Q, Gong Y & Niu K (1994) The Yantai model of community care for rural psychiatric patients. *British Journal of Psychiatry* 165 (supplement 24) 107-113.

WANG WZ; Wu DS; Dai XY; Yang B *et al* (2003) The prevalence and treatment gap in epilepsy in China: an ILAE / IBE / WHO study. *Neurology* 60: 1544-1545

WANG X (1994) An integrated system of community service for the rehabilitation of chronic

psychiatric patients in Shenyang. *British Journal of Psychiatry* 165 (supplement 24) 80-88.

WANG Y; Shen Y; Gu B; Jia M-X & Zhang AL (1989) An epidemiological study of behaviour problems in school children in urban areas of Beijing. *Journal of Child Psychology and Psychiatry* 30: 907-912.

WANG, Zhendong (1995) The exploration of curriculum: contents of courses and teaching methods for Grade 1-3 students with mental retardation. *International Journal of Special Education* 10 (1) 42-51.

Results of a year's study developing more appropriate curriculum and pedagogy for a group of children with moderate mental retardation, at Sha Wan Primary School, measured against a control group in special classes in Le Shan City, in Sichuan, China.

WATSON, Jean (2003) Rehabilitation of leprosy-affected persons. *Indian Journal of Leprosy* 75 (2) 169-182.

Discusses rehabilitation and changing service strategies for people disabled with leprosy in the People's Republic of China, responding to symposium questions posed in this journal issue. The author favours steady progress towards integrated, community based rehabilitation (CBR). Vertical leprosy schemes should not be dismantled too hastily in areas where CBR is weak. The passing of skills and resources from one structure to the other needs careful planning, as many people with leprosy continue to be dependent on the availability of these assets.

WEI WI, Wong R, Hui Y, Au DK, Wong BY, Ho WK, Tsang A, Kung P, Chung E (2000) Chinese tonal language rehabilitation following cochlear implant in children. *Acta Otolaryngologica* 120 (2) 218-221.

WEN-SHING TSENG & David YH Wu (eds) (1985) *Chinese Culture and Mental Health*. Orlando, Florida: Academic Press. xxiii + 412 pp.

Collected chapters almost entirely by highly knowledgeable Chinese professionals, across a wide range of mental health topics.

WENZEL, Hermann (1989) Soziale Versorgung und Behindertenarbeit in der Volksrepublik China. *Zeitschrift für Heilpädagogik* 40 (3) 193-216.

WINFIELD, Pamela D (2005) Curing with *Kaji*. Healing and esoteric empowerment in Japan. *Japanese Journal of Religious Studies* 32 (1) 107-130.

<http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/pdf/709.pdf>

Reviews the history and practice of a healing technique that is claimed to apply the Buddha's universal energy, to "heal everything from nearsightedness to terminal cancer". A modern Shingon master is quoted, who includes epilepsy, and polio "in its early state", among conditions that he believes have been greatly benefited during his own practice. Winfield "makes no attempt to substantiate the medical validity of such claims", but aims to retrieve the neglected history of this hands-on technique.

WONG D, Pearson V, Ip F & Lo E (1999) A slippery road to equality: Hong Kong's experience of unplanned integrated education. *Disability & Society* 14: 771-789.

Gives educational and social background to the efforts by some parents to enrol their disabled children in ordinary schools, against some practical and attitudinal difficulties and a strong prevailing emphasis on traditional pedagogy, a competitive ethos, an academic curriculum, and exam success as the main criterion of a good school. The official 'integration policy' apparently requires disabled children to fit into the existing patterns, with some resources being made available but little training or attempt to modify the standard practices. Interviews with active parents, and with some teachers,

tended to confirm the difficulties of promoting locational 'integration' without a strong commitment to change the social philosophy underlying educational practice.

WONG DKP (2002) Struggling in the mainstream: the case of Hong Kong. *International Journal of Disability, Development and Education* 49: 79-94.

Outlines some international trends in inclusive education, and the actual situation in Hong Kong's highly competitive schools where academic achievement is emphasized and the ambience is hardly conducive to the spirit of integration. Data was collected by structured questionnaire, from parents of children with special needs (51% 'slow learners', 25% 'learning disabilities', 11% 'hearing impairments', 10% 'intellectually impaired or autistic'). A detailed and critical discussion of the results appears.

WOO, Sik-yang (1978) *Social Survey on the Blind; a small scale pilot study with special interest in leisure needs*. Hong Kong: School of Social Work, Hong Kong Polytechnic. 36 pp.

WU A, Callaway A & Makey P (1999) *Developing Bilingual Education for Deaf Children in China*. Nanjing: Save the Children.

WU S-M (1999) *Handbook for Teaching in the Preschool Inclusive Classroom*. Taipei: Psychological Publishing Co.

WU L-Y (1993) Suggestions for reforming the Chinese Braille system. *Journal of Visual Impairment and Blindness* 87: 289-294.

YAEDA J (1998) Vocational rehabilitation services in Japan: trends and future perspectives. *Journal of Vocational Rehabilitation* 11 (1) 39-51.

YANG H & WANG H (1994) Special education in China. *The Journal of Special Education* 28: 93-105.

YANG, Jun Hui (2002) An introduction to CSL/Chinese bilingual education for deaf children in China. *Chinese Journal of Special Education* 2 (1) 33-37.

YANG JH (2006) *Deaf Teachers in China: their perceptions regarding their roles and the barriers they face*. PhD Thesis, Gallaudet University. 180 pp.

YANG JH & Fisher SD (2002) Expressing negation in Chinese Sign Language. *Sign Language and Linguistics* 5: 167-202.

YAU SHUN-CHIU (1977) *The Chinese Signs: lexicon of the standard sign language for the deaf in China*. 122 pp. Hong Kong: Chiu Ming Publishing Co.

YAU SHUN-CHIU (1991) La langue des signes chinoise. *Cahiers de linguistique Asie orientale* 20 (1) 138-142.

YAU SHUN-CHIU (1994) Sign languages in Asia. In: RE Asher & JMY Simpson (eds) *The Encyclopedia of Language and Linguistics*, 7: 3921-3922.

YAU SHUN-CHIU (1996) The weight of tradition in the formation of the name signs of the deaf in China. *Diogenes* 44 (175) 55-65.

YAU SHUN-CHIU & Jinxian HE (1989) How deaf children in a Chinese school get their name signs.

Sign Language Studies 65: 305-322.

YI DING, Gerken KC, VanDyke DC, & Fei Xiao (2006) Parents' and special education teachers' perspectives of implementing individualized instruction in P.R. China - an empirical and sociocultural approach. *International Journal of Special Education* 21 (3) 138-150.

YONG L, Chengye J & Jiong Q (2006) Factors affecting the quality of life in childhood epilepsy in China. *Acta Neurologica Scandinavica* 113: 167-173.

YOSUKE KAWAI (1988) Welfare of hearing impaired persons in Japan. (Presented at the 16th World Congress of Rehabilitation International).

http://www.dinf.ne.jp/doc/english/Us_Eu/conf/z00007/z0000713.htm#A-13-2

The paper gives a brief history of slowly developing services for deaf people in Japan from 1878, and also the development of deaf people's organisations, from the Japanese Society for the Deaf in 1915, through the Union of the Deaf in 1948, the League of the Deaf, and now the Japanese Federation of the Deaf, to which the author belongs. Official recognition of Sign Language was delayed; but in 1970, after pressure from deaf organisations, the government inaugurated a Training Program for Sign Interpreters.

YOUNGHAK, Hyun (1985) The cripple's dance and Minjung theology. *Ching Feng* 28 (1) 30-35. The Korean Christian theologian Younghak notes his changing perception of crippled beggars. He first saw them as a boy, and enjoyed watching their begging song and dance, which was also an event for mimicking and teasing. He tells the story of a talented dancer, Ms Kong Ok-Jin, who performed a 'cripple's dance'. She grew up in a very poor family, her brother was deaf, and she had learnt to communicate with gesture and mime. She worked as a maid for a Korean dancer, and later worked in a troupe of singers and dancers. Her speciality was to depict "both the pain and the joy of the poor, powerless, estranged and uneducated people as she experienced in her personal life and observed in others." Once, going home after a performance, she was beaten by a group of crippled beggars, who felt that her art made fun of their plight. Later, she ran a small restaurant, and used to invite crippled beggars, give them food and drink, and "dance with them in order to learn the minutest details of their body movements." By close attention, entering into the beggars' world, Ok-Jin finally learnt how to make an audience feel the reality of pain and misery in the dance of the crippled beggars or lepers, and also the spark of joy with which they claimed their common humanity and challenged 'normal' people. Her performance finally became acceptable to the beggars.

YU JIAN (1995) Education of deaf children in regular class in China: achievements, problems, and measures. *International Journal of Special Education* 10 (1) 1-6.

YUEN, Mantak & Westwood, Peter (2001) Integrating students with special needs in Hong Kong secondary schools: teachers' attitudes and their possible relationship to guidance training. *International Journal of Special Education* 16 (2) 69-83.

YUHUA BI; Card, Jaclyn A & Cole, Shu T (2007) Accessibility and attitudinal barriers encountered by Chinese travellers with physical disabilities. *International Journal of Tourism Research* 9: 205-216.

Studies four sectors of China's tourism industry: transport, accommodation, food and drink, attractions, in terms of accessibility and ambient attitudes; and also various features of sector users having different levels of functioning and disability.

YUN, Xu (1992) Current status of special education in China. *International Journal of Special Education* 7 (2) 115-122.

YUN, Xu (1994) China. In: K Mazurek & M Winzer (eds) *Comparative Studies in Special Education*, 163-178. Washington DC: Gallaudet University Press.

ZHANG, Everett (2006) Disability and biogovernance in modern China. *Radical History Review* 94: 249-52.

Review of M Kohrman, 2005, *Bodies of Difference* (see above).

ZHANG, Jinming (2007) A survey of needs and services for persons with physical disability in China. *Asia Pacific Disability Rehabilitation Journal* 18 (2) 49-85.

ZHANG MINGUAN, Yan Heqing & Phillips MR (1994) Community-based psychiatric rehabilitation in Shanghai: facilities, services, outcome and culture-specific characteristics. *British Journal of Psychiatry* 165 (supplement 24) 70-79.

ZHANG Ning-Shen, Ma Jun, & Yu Jian (1995) Overview of vocational education experiments in an urban school for the deaf in China. *International Journal of Special Education* 10 (1) 7-11.

Describes efforts to develop an appropriate curriculum at Haicheng School for the Deaf, in Liaoning Province, so that deaf young people will leave with useful knowledge and skills for their life and productive work.

ZHANG Ning-Sheng, Zhou Ren Lai and Xu Bai Lun (1995) The implementation of mainstreaming education for blind children in China: achievements, problems and counter measures. *International Journal of Special Education* 10 (1) 12-20.

Describes the "Golden Key Blind Children Education Project", which began in 1987 with distribution of some Brailled textbooks for blind children and their teachers. Some general background is given of education for blind children in China.

ZHAO TIZUN (1998) Socio-economic status of women with disabilities in an urban community in China. *Asia Pacific Disability Rehabilitation Journal* 9 (2) 60-62.

ZHU YANHUI (1995) Teacher education for the disabled at Nanjing Normal School for Special Education in China. *International Journal of Special Education* 10 (1) 37-41.

Brief sketch of special education provision, and of the first institution, set up in 1982, for the training of special education teachers, at Nanjing.

ZHUO, Dahong (1986) Acupuncture and other Chinese traditional methods of treatment in rehabilitation. *Western Pacific Rehabilitation Bulletin* 1 (1) 11-12.

ZHUO D (1988) Traditional Chinese rehabilitative therapy in the process of modernization. *International Disability Studies* 10: 140-2.

ZHUO D (1989) An urban model of community-based rehabilitation in China. *African Rehabilitation Journal* 2 (12) 11-13.

ZHOU D (1993) Rehabilitation manpower development: the Chinese approach. In: *Proceedings of the Seoul Conference on Rehabilitation Manpower Development and Networking in the Asia and Pacific Decade of Disabled Persons*, 69-74. Seoul: Korean Society for Rehabilitation of Persons with Disabilities.

ZHOU XUN (2002) The discourse of disability in modern China. *Patterns of Prejudice* 36 (1) 104-112.

The paper mentions a few disability moments in antiquity, with Confucian reference, then broadly

sketches movements in public thinking in 20th century China. After 1911, “Confucian knowledge rapidly lost its authority”, and Republican China (or at least, some educated elements in that period) was “characterized by an intense faith in the power of 'science', regarded as a holistic, unified, ultimate and universal truth” (p. 106). Eugenic thinking increasingly appealed to politicians and intellectuals from the 1920s onward, with condemnation of the poorer classes who supposedly were weakening the nation by generating defective, deviant and inferior children. This “class-biased eugenics” was formally rejected under Chairman Mao. By the late 1970s, the government was making some efforts to address “the issue of scarce economic resources for families with disabled individuals”, and to improve conditions for disabled people. Nevertheless, in 1995 “a eugenics law was officially adopted in China”, apparently with the aim of controlling impairments attributable to genetic defects. The rhetoric of “financial burden on the nation” is also current. [Other sources, e.g. Kohrman, above, suggest that a much wider range and balance of viewpoints can be found across the vast nation.]

3.0 MATERIALS CONCERNING 1750 TO 1948 (non-missionary)

[c. 250 items]

ADAMS, Edward B (1981) *Blindman's Daughter*. Seoul: International Publishing House. 32 pp. Popular Korean legend of Shim Chung, devoted daughter who sacrifices herself so that her blind father may regain his sight.

AKIBA, Umaji (1931) Work for the blind in Japan. *Proceedings of the World Conference on Work for the Blind, New York, April 1931*, 254-263.

Director of the Tokyo School for the Blind provides more detail than usual (pp. 254-258) on historical practices of welfare and employment of blind people before 1870, as well as the subsequent 50 years.

AN YT (1969) A study of traditional Korean thought toward the handicapped. Unpublished master's thesis. Taegu: Korean Social Work College.

[Not seen. Unclear whether it is in Korean or in English]

ANDERSON, Adelaide M (1925) The recommendations of the Shanghai Child Labour Commission. *International Labour Review* 11: 665-81.

ANDERSON, Ronald S (1959) *Japan. Three epochs of modern education*, Bulletin 1959, No.11, U.S. Department of Health, Education & Welfare.

Brief review (pp. 179-184) of special educational provision from 1878 to 1950s, with tabulated data from 1941 onward.

ASYLUM for the Blind. *Chinese Repository* (1832) I (No. 7): 295.

Notes on a government asylum. "The Pwanyu magistrate has issued a proclamation ... requiring all the blind to appear in person, and show their tickets, and be examined. According to his account, there are 2394 blind people, both men and women, who receive a monthly allowance ... insufficient for food, and they are allowed to beg, to sing, &c., for the additional means of subsistence. There is no useful work, such as basket-making ... The magistrate suspects that tickets are handed to those to whom they were not originally given, and that people only 'half-blind' impose on the government."

AVISON OR (1897) Disease in Korea. *Korean Repository* 4: 90-94, 207-211.

Includes notes on harelip, and diseases producing blindness or deafness.

AYRTON, M Chaplin (1879) *Child Life in Japan, and Japanese Child-stories*. London: Griffith & Farran. xiv + 215 pp.

Written for "young folks who in England see and handle so often Japanese objects", to give them some ideas and many pictures of Japanese children and their activities and games.

BIOT, Edouard C (1838) Détails sur l'état de l'instruction primaire en Chine. *Journal des Savants* 2 (May) 273-87.

BIOT EC (1849) Memoir on the condition of slaves and hired servants in China. *Chinese Repository* 18: 347-63.

Legal background, description and some social comment.

BLACKER, Carmen (1975) *The Catalpa Bow. A study of shamanistic practices in Japan*. London: Allen & Unwin.

Includes an account of blind Japanese female mediums known as *itako*, and their painful initiation, training and practice, from earlier 20th century up to 1960s (pp. 140-163; + 337-339 + plate 7).

Blacker considered that what she witnessed was far from the original shamanistic practice: "A girl is

impelled to become an *itako* purely and simply because she is blind. ... By becoming a medium she will become a viable member of her community rather than a burden.” (p. 141) What these mediums performed for their clients seemed all too clearly a stilted act rather than a genuine trance. Yet the aura of 'otherness' attached to their blindness seemed sufficient for rural participants to suspend any disbelief and to be greatly moved by what they took to be evidence of communication with the dead.

THE BOOK on Korean Studies (1986). Seoul: Yekyong. 429 pp.

Annotated bibliography of modern books (mostly 1970s and 1980s) on many aspects of Korean life, in both English and Korean languages (but all titles are shown in English). Lists collections of folk stories, some involving disabilities, pp. 398-401. Educational history is represented by 20 books in Korean, pp. 134-142.

BROWN, Colin C (1909) *Children of China*. Edinburgh: Oliphant. 96 pp.

BURGESS, John Stewart (1928) *The Guilds of Peking*. New York: Columbia University Press. Extended study in which the Guild of the Blind appears on pp. 66, 117-18, 124, 131, 137, 159-60, 164, 193, 201-202. Members worked as singers and fortune-tellers, and boys were apprenticed to learn the skills. Mutual help was given, and discipline exercised by the blind guild court.

BURTON WK (1893) Hot and medicinal baths and the treatment of leprosy in Japan. *China Medical Missionary Journal* 7: 166-171.

CADBURY, William W (1935) *At the Point of a Lancet. One Hundred Years of the Canton Hospital 1835-1935*. Shanghai: Kelly and Walsh.

Includes brief description of start of Ming Sam School for blind by Dr Niles, 1889, (pp. 149-150). A blind teacher “educated at the Berlin foundling house” taught Braille and knitting.

CAMPBELL, Cameron & Lee, James (2003) *Disability, Disease and Mortality in Northeast China, 1749-1909*. California Center for Population Research On-line Working Paper Series, CCPR-038-03. 35 pp.

http://www.ccpr.ucla.edu/ccprwps/series/ccpr_038_03.pdf

Study of 84,973 adult men who lived in North East China, based on detailed household and population registers from the Qing Dynasty. The records give continuing information, over time, on adolescent and adult disease and disability for several million males, mainly by individual in household and village, so it is possible to track particular features, and family or community characteristics, contributions and correlations to health or disability status. Adult males were registered for disease or disability status, in the attempt by the state to assess the population liable (or not) for military or other service. The data analysed is taken from four hundred largely rural communities in what is now Liaoning Province, over 150 years. Among 19,722 males aged 21-60 with disabilities reported, from 1749 to 1786, the categories in diminishing order of frequency were: Respiratory, Eye/vision, Brain, Leg, Arm, Lameness, Deformity, Back, Paralysis, Sores, Internal, Deaf, Mute, Dwarf, Injury. (Percentage of total are given, and examples of the Chinese term used, e.g. Lameness: Que2 zi5, 1.4%; Deformity: Can2 ji2, 1.3%; Deaf: Er3 long2, 0.3%). Tabulation is shown of various possible correlations, and there is discussion of the analysis of different features and possible effects on, or of, disability, in an admittedly highly complex, moving picture.

CARPENTER, Frances (1947) *Tales of a Korean Grandmother*. Seoul: Royal Asiatic Society Korea Branch. Reprint 1977, Tokyo: Tuttle, 287 pp.

The Blind Man's Daughter, self-sacrifice of daughter Chung to save the sight of her blind beggar father Sim (pp. 79-86). The Beggars' Friend, a story of benevolence rewarded (163-172). The King's Seventh Daughter: involved the dreaded Great Spirit of Smallpox, who visited families and blinded their children (pp. 203-210).

CHANDLER AR (1949) The traditional Chinese attitude towards old age. *Journal of Gerontology* 4: 239-44.

Somewhat idealised picture, quoting traditional literature and anecdote.

CHANG, Duk-Soon; Suh, Dai-suk, & Cho, Heui-Woong (1970) *The Folk Treasury of Korea. Sources in Myth, Legend and Folktale*. Transl. Tae-sung Kim. Seoul: Society of Korean Oral Literature (Seoul National University).

Folk tales suggest traditional attitudes towards people with disabilities or differences. 'The Old Man with a Wen' had a goitre which "swung like a gourd on its vine", so that people mocked him. He tricked some goblins into buying it (pp. 254-257). 'The Half Man' was "born deformed. He was only half in all the parts of his body, except in his two legs", and his brother and father thought he should die. Nevertheless he grew up very strong, and won a wife from a wealthy family (258-65).

CHANG, Teh-Shiu (1948, Aug.21) Child Guidance in China. *School and Society* 68 (No. 1756): 124-126.

Observations at the Chialin Home, an asylum of the Ministry of Social Affairs, where many disabled children lived. Describes play therapy with mentally and emotionally disturbed children.

CHEN YH (1981) Special education. In: WF Kuo (ed.) *Seventy Years' Education Since the Beginning of the Republic of China*. Taipei: Kuang-Wen Book Co.

CHENG, Jay CC (1970) Psychiatry in traditional Chinese medicine. *Canadian Psychiatric Association Journal* 15: 399-401.

CHIANG, Yee (1940) *A Chinese Childhood*. London: Methuen. xii + 304 pp.

CHILD Relief and Welfare in China. *International Labour Review* 52 (1945): 91-92.

Brief report. Some organisational data, and notes on emergency relief, orphanages and a school health service.

CHINA Welfare Institute [1953] *Children's Tears*. Shanghai. 76 pp.

Government publication on orphanages, abuse of children etc

CLARK, Paul Franklin (1959) Hideyo Noguchi, 1876-1928. *Bulletin of the History of Medicine* 33: 1-20.

The story of one of Japan's best known earlier scientists, told by one of many American colleagues who became fond of the little man with the penetrating scientific mind. Noguchi overcame a childhood of extreme poverty in a tiny Japanese village, where his badly crippled hand was a cause of lifelong shame. Against the odds, he joined the western scientific world, worked internationally, and made his contribution to research on health and disabling diseases.

COHEN, Paul A (1978) Christian missions and their impact to 1900. In: JK Fairbank (ed.) *The Cambridge History of China*. Vol. 10, *Late Ch'ing, 1800-1911*, Part I pp. 543-590, 611-614. Cambridge University Press.

Special education appears fleetingly in a list of missionary 'good works', the impact of which is largely dismissed by the author.

CONFERENCE on Child Welfare in China. *International Labour Review* 51 (1945): 74-75.

Brief report. Minister of Education Mr Chen Li-fu urged that promotion of child welfare was not a form of philanthropy but a priority for nation-building.

DE FERRANTI, Hugh (1996) Text and Music in *Biwa* narrative: the *Zato Biwa* tradition of Kyushu. PhD dissertation, University of Sydney.

De Ferranti made great efforts to obtain the views and detailed histories of surviving blind performers and views of elderly people who could remember the traditional musicians performing. From both sides the low, or decidedly ambivalent, social status of the musicians became apparent, as many respondents viewed them practically as 'blind beggars', and the men themselves knew this and had ways of coping with it.

DE FERRANTI, H (1996) Licence to laugh: humour in the practice of *biwa* recitation in rural Kyushu. *Musicology Australia* 19: 3-15.

As a student performer, the author had some privileged access to the few surviving traditional practitioners; yet the rough humour and repartee used in their 'warm-up' talk (which had practical reasons, such as clearing their throat, and assessing the acoustics) was an aspect the old men were reluctant to talk about. While piecing together the story, many other aspects of *biwa* recitation are detailed.

DE SOUZA-ARAÚJO, HC (1929) *Leprosy Survey Made in Fourty Countries (1924-1927)*. Rio de Janeiro: Oswald Cruz institute. 400 pp. ('Fourty' sic)

Extensive report of a voyage around the leprosy world, with observations and references from most of the countries visited. See Japan (pp. 100-118); Korea (118-124); China (125-133); Philippines (134-210); Federated Malay States (211-214); Malacca Straits Settlement (214-218); Siam (218-219); Dutch East Indies (219-227). Most of the material is medical, but some useful social and historical data appears, dating back to the 16th century (e.g. 139-140).

DIAMANT, Niel (1993) China's "Great Confinement"? Missionaries, municipal elites and police in the establishment of Chinese mental hospitals. *Republican China* 19: 3-50.

DIKÖTTER, Frank (1992) The limits of benevolence: Wang Shiduo (1802-1889) and population control, *Bulletin of the School of Oriental & African Studies* 55: 110-115.

Official alarm at population growth in the first half of the 19th century generated many individual responses. Leading scholar Wang Shiduo proposed draconian controls, among which "All female children born to poor parents should be drowned; sons that were physically abnormal, or did not have handsome features, should also be drowned."

DIKÖTTER F (1992) *The Discourse of Race in Modern China*. London: Hurst.

Chapter on the growth of Eugenics thinking 1915-1949 (pp. 164-190), quotes many sources with highly prejudicial views about people with mental retardation, and other disabilities, especially pp. 185-188.

DIKÖTTER F (1998) *Imperfect Conceptions. Medical knowledge, birth defects and eugenics in China*. London: Hurst.

Tracks various strands of belief, attitude, thought and practice concerned with conception and birth defects in China since about 1500, leading to eugenics as constructed by Chinese writers in the 20th century. Views on people with disabilities or deformities seem predominantly negative (e.g. pp. 33, 54, 59, 62, 66-69, 82, 107-108, 112-13). The author notes parallels in Europe and elsewhere. [The negative attitudes must be seen against a continuous background of moral teaching about the social duty to relief suffering, and family duty to care for disabled members].

DIXON JM (1891) The habits of the blind in Japan. *Transactions of the Asiatic Society of Japan* 19 (iii) 578-582.

Recounts the tradition of prince Amago-no-mikoto, blind son of emperor Kokan Tenno (regn. 885-). Blind men became his companions and accompanied the prince when he became ruler of three

provinces. The custom of blind governors continued for two centuries in those places. By the late 13th century all privileges were lost and blind people returned to a wretched state, from which a slight uplift was given in the Tokugawa era. Details appear of the status and training of blind musicians and therapists. (No references given).

DJANG TK (1945) Social policy in China. *International Labour Review* 52: 465-78.
Major trends in government social policy from 1923-1945. Disability hardly appears.

DOHI, Keizo (1919/1920) The lepers of Japan. *The Japan Magazine* 10: 335-338.

DOLS, Joseph (1908) L'enfance chez les Chinois de la province de Kan-Sou. *Anthropos* 3: 761-770.
Brief, rather naive description of some aspects of birth and education.

DOOLITTLE, Justus (1868) *Social Life of the Chinese*, edited by P Hood. London: Sampson Low, Son & Marston. xxxii + 633 pp.
Detailed descriptions of everyday life, mostly at Fuhchau, with many illustrations. Note on blind beggars (pp. 11-12). Official dole for destitute disabled people (40-41). Children and youths (81-103). Tü Kék Sai, the deaf god of swine (213-14). I Kuang Tai Uong, partially deaf god of surgery (216). Information on education (303-362); Ugly and deformed scholar Sang Wi Hang (Sung dynasty) (362). Care of foundlings, widows 472-78. Empress Tak-ki with club-feet[?] (489). Leprosy camps in Tientsin, and other beggars (524-29). Popular farce about priest deceiving blind man (548). Vignette of the blind fortune-teller, with picture (574-75).

DUDGEON J (1877) On leprosy in China. *Glasgow Medical Journal* (4th series) 9: 451-466.

DUNLAP AM (1930) The field of otolaryngology in China. *National Medical Journal of China* 16: 387-394.
Dates modern otolaryngology in China from 1911, when a special clinic opened in Shanghai.

EBENEZER School and Home for the Visually Impaired [1998] *Ebenezer 100 Anniversary Book*. Hong Kong. 88 pp. [English & Chinese].

EBERHARD, Wolfram (1968) On some Chinese terms of abuse. *Asian Folklore Studies* 27 (1) 25-40.
Among unwanted traits, stupidity is most frequently the object of verbal abuse (pp. 36-37). (Compare number of pages with disability terms in MacGillivray's lexicon, below).

ENCYCLOPEDIA of Disability ed. G Albrecht *et al* (2006). Thousand Oaks: Sage. 5 vols.
Some entries concern disability, deafness, religion and belief directly or indirectly, in East Asia, e.g. Cosmologies of Morality and Origin (KB Selim); Disability in Contemporary China (Emma Stone); Experience of disability: China (E Stone); Experience of disability: Japan (Osamu Nagase); Experience of disability: Taiwan (Hsiao-yu Sun); History of disability: Korea (Eunjung Kim); and some biographies, e.g. Confucius; Agnes Gutzlaff; Edward Syle. Volume 5 comprises source texts (in English translation), some being from historical literature and the scriptures of the major religions. See e.g. Zeami, *Semimaru*, vol. 5, pp. 130-134; Stories from the 'Ebisu Mandara', 5: 160-168; 'Sim Chung Jeon' (The Dutiful Daughter), Korean folktale, 5: 291-293; a version of 'The Bride Who Would Not Speak', 5: 384; Kye Yong Muk, from "Adada the Idiot", 5: 404-406; Japanese schools for the physically and mentally handicapped, 5: 408-409; Hah Keun-Chan, excerpt from 'Ill-fated Father and Son', 5: 426-428; Sherwood Hall, based on Rosetta S Hall's diary, on work with blind children in Pyong Yang, 5: 452-453.

FAIRBANK, John K (1992) *China: a new history*, paperback edition 1994, Harvard University Press.
Illustration no. 15, after p.76, is a picture of two ragged, woeful, blind beggars holding long staves, by

16th century artist Zhou Chen. One has a dog on a leash, the other a goat. The animals might be further guidance aids (though Fairbank does not suggest it).

FARRELL, Gabriel (1958) *The Blind in Asia*. New York: American Foundation for Overseas Blind. 35 pp.

Farrell had access to library resources at the Perkins School, Watertown, Mass., and also travelled widely in Asia. He tells some interesting tales of the earlier days of formal services for blind people in Japan (pp. 1-12), China (12-14), Formosa/Taiwan (15-16), India (16-19), Burma (19-22), and briefer notes on Thailand, Ceylon (Sri Lanka), the Philippines, Korea, Vietnam, Singapore, Hong Kong, Malaya (Malaysia), Indonesia, Pakistan (23-35)). [Historically it is not reliable, being based almost entirely on secondary sources (and even these are not shown), yet some points may be gleaned to support stronger historical sources.]

FRANCIS, Sing-Chen Lydia (2002) "What Confucius wouldn't talk about:" The grotesque body and literati identities in Yuan Mei's *Zi buyu*. *Chinese Literature: Essays, Articles, Reviews* 24: 129-160. Late in life, Yuan Mei (1716-1798), wrote this work and a sequel, about 'shocking' and censor-displeasing topics that Confucius (and Philosophically Correct people ever since) avoided, though the disability side had been fair game for the Daoist Zhuangzi. Prominent among the transgressive 'anomalies' were physically grotesque or deformed people. Fictive examples given are a beggar with elephantiasis of the scrotum, crawling along the side of the road, inadvertently dividing passers-by into those who felt disgust, and those who had learnt to be (or to simulate being) dispassionate observers; also of "Professor Crooked Mouth", a village teacher who (supposedly) acquired his nickname after officiously arguing with a foul-mouthed ghost who had not read the right legal tomes; and further, a moral tale (or early magical realism) of a younger scholar assuming the burden of getting an elderly scholar's unpublished work into print and settling his debts, which deteriorates into another creepy ghost story. A final ghost tale is more amusing than scary. [The second half of the article wallows in the "sexed body as grotesque", soft porn and literary responses on such topics, of which Confucius would also have taken a dim view.]

FRITSCH, Ingrid (1992) Blind female musicians on the road. The social organisation of 'Goze' in Japan. *CHIME* No.5, 58-64.

FUESS, Harald (1997) A golden age of fatherhood? Parent-child relations in Japanese historiography. *Monumenta Nipponica* 52: 381-397.

Notes the growth of fatherhood studies and reviews in detail some Japanese-language historical work on parent-child relations, child-rearing, division of labour within families etc. Suggests that some recent studies are biased by "the desire to influence the attitudes and practices of today's fathers".

FUJIKAWA, Yu (1899) Die massage in Japan im Anschluss an die Geschichte der Massage. *Centralblatt für die Grenzgebiete der Medizin und Chirurgie* 2: 601-605; 651-654.

GAMBLE, Sidney D & Burgess, John S (1921) *Peking. A social survey*. London: Oxford University Press. 538 pp.

Includes comment on the 'Insane Asylum' (pp. 125-127); the first public blind school was begun in 1917 by E.G. Hillier, a blind bank manager, with Chinese and foreign friends (p. 146); the guilds, including that of blind musicians, story-tellers etc (pp. 166-174), with activities of the Blind Guild in more detail (171-174; a Christian home for crippled children, begun in 1918 (p. 294). No efforts seemed to be made to label people with mild to moderate mental retardation, though they are frequently seen in the street. In a rather sweeping judgement, the authors considered that in some villages "largely because of close inter-marriage, as many as 75 per cent of the population are low grade morons or worse" (p. 126).

GAMBLE SD (1933) *How Chinese Families Live in Peiping*. New York: Funk & Wagnalls. xvii + 348 pp.

GAMEWELL, Mary N (1916) *The Gateway to China. Pictures of Shanghai*. New York: Revell. 252 pp.

On 'Foreign Philanthropies' and 'Chinese Successes in Social Service' (pp. 185-216), both chapters including work with disabled people.

GIFFORD, Daniel L (1896) Education in the capital of Korea. *Korean Repository* 3: 281-287. Review of various schools and activities at Seoul.

GIFFORD DL (1898) *Every-day Life in Korea: a collection of studies and stories*. Chicago: Revell. 229 pp.

GILES, Herbert (1898) *A Chinese Biographical Dictionary*. London: Quaritch. xii + 1022 pp. Some of the listed people in this dictionary had disabilities or abnormalities. Speech impairment is mentioned in entries for Chiao Sui (8th century CE), Han Fei (died 233 BC), Ko Hung (4th century CE), and Yang Hsiung (53 BC - 18 CE). Chu Ju was a "dwarf of the Chou dynasty"; Huang K'ang (10th century CE) was a poet, of dwarfish stature and blunt manners. Hsü Chi (11th century CE), was Superintendent of Education at Shanyang in Kiangsu, very deaf and also eccentric in his behaviour. Under Huang Pa, Governor of Ying-ch'uan, Anhui (1st century BC), there was a deaf servant, Hsü Ch'eng, in danger of being dismissed from service; but Huang Pa found him sufficiently useful: "this man can kneel down and get up; he can show visitors in and escort them to the door; besides, a little deafness is rather an advantage." Huang Yüeh (18th and 19th centuries CE) was a famous artist who became blind in his old age but continued to draw. K'ung Meng-p'i is listed as the half-brother of Confucius, and was "a cripple, and could not enter upon an official career."

GOH, Daigoro (1895) The family relations in Japan. *Transactions & Proceedings of the Japan Society, London* 2: 117-155.

With some discussion of parent-child relations.

HARICH-SCHNEIDER, Eta (1958) Die letzten Goze. *Sociologus* 8 (1) 57-72.

HARICH-SCHNEIDER, E (1959) The last remnants of a mendicant musicians' guild: the *Goze* in Northern Honshu (Japan). *International Folk Music Journal* 11: 56-59.

Based on interviews in 1954 with the "last three members of the guild in Takada", this paper sketches the conjectural history of the blind singing women, and something of the lives they have led.

HASLEWOOD, Hugh L (1930) *Child Slavery in Hong Kong: the mui tsai system*. London: Sheldon. ix + 130 pp.

HEADLAND, Isaac T (1901) *The Chinese Boy and Girl*. New York: Revell. 176 pp.

HEADLAND IT (1906) Chinese children's games. *Journal of the Royal Asiatic Society (North China Branch)* 37: 150-84.

The games mostly sound universal, including Blind Man's Buff, and a Lame Man game where one player's feet are hobbled.

HEADLAND IT (1914) *Home Life in China*. New York: MacMillan. xii + 319 pp.

Describes childhood, schooling, humour, games, with some historical material (pp. 9-68, 269-275 et passim), with illustrations. Brief note on disabilities (238-239).

- HENDERSON, Edward (1876-77) Notes on surgical practice among the natives in Shanghai. *Edinburgh Medical Journal* 22: 405-414, 679-689; & 23: 118-127. Includes much background material, and useful comments on impairments of hearing and eyesight, drawn from Henderson's own extensive practice and that of his colleagues.
- HINDER, Eleanor M (1942) *Social and Industrial Problems of Shanghai*. New York: Institute of Pacific Relations. See 'Child Protection' (particularly of 'girl slaves'), and 'Special Social Problems' including those of disabled beggars, pp. 60-70.
- HIRUTA, Genshiro [1982] Folk concepts of mental illness in early modern Japan. In: *History of Psychiatry: mental illness and its treatment. Proceedings of the 4th International Symposium on the Comparative History of Medicine - East and West, October 21-27, 1979, Susono-shi, shizuoka, Japan Tokyo, Japan*, pp. 93-107. Taniguchi Foundation. Saikon.
- HIRUTA G [1997] The recognition of madness and its classification in early modern Japan. In: Yosio Kawakita, Shizu Sakai & Yasuo Otsuka (eds) *History of psychiatric diagnoses: proceedings of the 16th International Symposium on the Comparative History of Medicine - East and West, September 1-8, 1991, Susono-shi, Shiuoka, Japan*, pp. 253-274. Tokyo: Ishiyaku EuroAmerica.
- HIRUTA G (2002) Japanese psychiatry in the Edo period (1600-1868). *History of Psychiatry* 13 (2) 131-151.
- HOBSON, Benjamin (1858) *A Medical Vocabulary in English and Chinese*. Shanghai Mission Press. Includes terms for disability and deformity. See also MacGillivray.
- HOE, Susanna (1991) *The Private Life of Old Hong Kong. Western women in the British Colony 1841-1941*. Hong Kong: Oxford University Press. Includes mention of some early work with blind and needy children (e.g. pp. 27-29, 108-110, 169-177, 289). [Shows some tendency to dramatise events, beyond the historical evidence].
- HRDLICKOVA, Vena (1965) The professional training and Chinese storytellers and the storytellers' guilds. *Archiv Orientalni* 33: 225-248. Detailed paper, with brief mention of blind reciters (p. 229), who, along with those who were non-literate, learnt large amounts of literature by oral transmission and memorisation.
- HSU KL & CHU FT (1930) Statistics concerning births and deaths in the children of 2,168 Chinese families. *National Medical Journal of China* 16: 744-55. Totals data from 903 families reported in a previous study (1927) and a fresh 1265 families seen at Peiping Union Med. College Hospital, recording miscarriages, births and deaths, infant mortality, and causes of death, with discussion. Death cause was categorised as "Congenital debility, malformation, and injuries at birth (including undiagnosed deaths under 1 month)" in 155 cases, i.e. 11.9% among 1733 deaths.
- HULBERT, Homer B (1903) The Korean Mudang and P'ansu. *Korea Review*, vol. 3, (serialised, April-September) pp. 145-149; 203-208; 257-260; 301-305; 342-346; 385-389. [Not seen. See Grayson, above; Jung Young Lee.]
- HSU, Kang-Liang & LIANG, I-Wen (1930) A study of the growth development of school children in Peiping. *National Medical Journal of China* 16: 195-214. Study of height, weight and teeth in 972 schoolchildren. Some comparison with American standards. Cites earlier Chinese growth studies back to 1910.

HUARD, Pierre and WONG, Ming (1968) *Chinese Medicine*, transl. by Bernard Fielding. London: Weidenfeld & Nicolson. 256 pp.
Therapeutic massage (pp. 52-53, 221-223). Relations between Chinese, Japanese and Korean medical practice (pp. 72-88).

HUIISH, Marcus B (1906) A collection of toys. *Transactions and Proceedings of the Japan Society, London* 6: 90-96.
Describes Japanese children's toys, used at the Girls Festival, collected by Mrs Chalmers, c. 1870.

HUIZENGA, Lee S (1927) *Unclean! Unclean! or, Glimpses of the land where leprosy thrives*. Grand Rapids: Smitter. 172 pp.
Huizenga was a missionary doctor who arrived in Shanghai in 1920, and became interested in the medical cultures and histories of China, as well as those of leprosy. He believed that China contained about half of all the people with leprosy in the world.

HUIZENGA LS (1934) History of leprosy in China. *Reports of the National Quarantine Service* (series 5) 89-108.

HUIZENGA LS (1934) *Leprosy in Legend and History*. Shanghai.

HUIZENGA LS (1936) Development of leprosy clinics in the control of leprosy. *American Journal of Public Health* 26: 883-887.
Historical glimpses of the development of leprosy clinics across the world, and in China and Japan in the 1930s.

HUME, Edward H (1940) *The Chinese Way in Medicine*. Baltimore: John Hopkins.
Includes therapeutic massage (pp. 168-172).

HUMMEL, Arthur (ed.) (1943-1944) *Eminent Chinese of the Ch'ing Period (1644-1912)*. Washington: US Government Printing Office, reprinted (1964), Taipei: Literature House.
The index shows a few eminent people with physical or sensory impairments. For example, the calligrapher CH' IEN Tien (1735-1790), paralysed after a stroke, learnt to write with his left hand. SHEN Ch'in-han (1775-1832) was a prolific critic and editor of classical literature, "handicapped by a difficulty in speech and by a very ungainly appearance ... But his mind was very penetrating and his annotations are thoroughly critical, consistent and dependable." The classical scholar YÜ Hsaio-k'o (1729-1777) ruined his eyes with excessive reading. On becoming blind he retired to Soochow as a teacher. He was known as the Blind Master, as he lectured from memory.

Some men became disabled in later life and were obliged to retire from their posts: CHAO I (1727-1814), education official, in old age called himself "The Old Man with Three Halves", i.e. only half seeing, half hearing, half audible voice. CHIANG Shih-ch'üan (1725-1785), a literary expert who had begun work in 1781 at the National Historiographic Bureau, "was afflicted with paralysis and retired"; CH' IEN Tsai (1708-1793) became vice-president of the Board of Ceremonies in 1780, but in 1783 "was ordered to retire on account of old age and deafness". The senior military governor CH'UNG Ch'i (1829-1900) retired following a paralytic stroke, and later his request was granted that "his dukedom and other posts should be taken from him". Others were not allowed to leave their duties on grounds of disability. TING Pao-chên (1820-1886) was a reforming governor, who in 1885 "was stricken with paralysis, but despite his repeated requests, was not allowed to retire." Finally he got some sick leave, but died soon afterwards. Similar miseries afflicted LI Hsing-yüan (1797-1851), an administrator and military commander, whose son Li Huan (1827-1891) also suffered paralysis in 1863 and retired. Li Huan then developed a literary career and edited a large collection of classified biographies, but lost his eyesight shortly before this work was printed. Undaunted, he continued

“making alterations and additions while the printing was going on, and finally brought the work to completion in 1890”. Finally, a man to inspire later historical bibliographers was WANG Hui-tsu (1731-1807), an administrator who took up scholarly pursuits. He was “a practical historian -- one of the first to realise the importance of indexes and other tools to facilitate historical research.” Becoming paralysed in 1795, Wang Hui-tsu began to write his autobiography, and continued updating this until 1806.

IMANISHI T (1985) Origin and growth. In: IG Taylor (ed.) *The Education of the Deaf. Current Perspectives*, vol. 4, pp. 2018-2019.

Brief notes on development of deaf education in Japan since 1900.

IRITANI, Toshio (1967) A note on Piagetian studies in Japan. *Psychologia* 10: 93-96.

Piaget's early work began to be studied in Japan in the 1920s, and influenced child development research.

ISAWA, Shinji [1902 ?] *Visible Speech, the first attempt in Japan to adopt Professor A. Melville Bell's system in teaching the Japanese language*. Tokyo.

[This work by a distinguished Japanese educationist is reviewed in *Association Review* 5 (1903): 395-397.]

JAPAN. Bureau of Social Affairs (1922) *An Outline of Social Work in Japan*. Tokyo. 105 pp.

JAPAN. Bureau of Social Affairs (1925-26) *Review of Social Work in Japan*. Tokyo.

JAPAN. Bureau of Social Affairs (1930) *Laws Relating to Social Work in Japan*. Tokyo. 74 pp.

JAPAN. Bureau of Social Affairs (1934) *Social Work in Japan*. Tokyo. iv + 139 pp.

JAPAN. Department of Education (1881) *Japanese Code of Education*. Tokyo.

JAPAN. Department of Education (1887) *Description of the Various Schools in Japan*. Tokyo. 31 pp.

JAPAN. Department of Education (1930) *A General Survey of Education in Japan*. Tokyo. 65 pp.

JAPAN. Department of Education. Annual Reports of the Minister of State for Education. Tokyo.

JAPAN. Home Department, Bureau for Social Work (1920) *Present Conditions of the Child Welfare Work*. Tokyo. 34 pp.

JAPAN. Ministry of Health & Welfare [1954] *Social Work in Japan*. Tokyo. 76 pp.

JAPAN: An Illustrated Encyclopedia (1993) 2 vols. Tokyo: Kodansha.

See also *Kodansha Encyclopedia of Japan* (1983) 9 vols, which gives a little more detail on many items. Glimpses of educational, social and disability history, especially of blind people, appear in some articles. See in both encyclopedias (indexed by first word) e.g. acupuncture; amma; biwa, biwa hoshi; daruma; Ebisu; Ganjin; goze; gunki monogatari; Gunsho ruiju, Hanawa Hokiichi; heikyoku; hidden'in; koto; medicine, medicine traditional; miko; Miyagi Michio; Physically Handicapped Welfare; physiognomy; Semimaru; seyakuin; shamanism; shamisen; shiatsu; social problems; social welfare; special education; terakoya; Yashiro Hirokata; zato; (and many more).

JAPAN Biographical Encyclopedia & Who's Who (1960, 2nd edition). Tokyo: Rengo.

Biographical notes. Some mention or imply disability or serious illness, or service to disabled people,

e.g. (indexed by first word) Akashi Kengyo; Domo-no-Matahei; Hanawa Hokiichi; Hojo Tamio, Ikuta Kengyo, Ishihara Masaaki; Ishii Juji; Ishimura Kengyo; Iwahashi Takeo; Kitajima Kengyo; Kuzuhara Koto; Maeda Kengyo; Masaoka Shiki; Miki Yasumasa; Mitsusaki Kengyo; Murakami Kijo; Ninsho; Semimaru; Shiraki Shizuko; Sugiyama Waichi; Takayama Kengyo; Takizawa Bakin; Tomita Moppo; Yamada Kengyo; Yamamoto Kansuke; Yatsunashi Kengyo; (and many more).

JEFFERYS, William H & Maxwell JL (1910) *The Diseases of China, Including Formosa and Korea*. Philadelphia: Blakiston.

Has one chapter on “freaks” and deformities (pp. 303-315).

KADONO, Chokuru (1906) The bringing-up of Japanese girls. *Transactions and Proceedings of the Japan Society, London* 6: 308-322.

KANAYAGA T (1950) *Outline of the Education for the Blind in Japan*. Tokyo: National School for Education of the Blind. 24 pp.

KANG, Younghill (1933) *The Happy Grove*. New York: Scribner. vii + 326 pp.

The author's rural early childhood in Korea c. 1905-1910; and under Japanese occupation, his lone trek across country to Seoul, selling his poems to feed himself. Mentions the difficulty for a match-maker of arranging a marriage for a village boy who was almost blind (pp. 130-131).

KAWAMOTO, Unosuke (1933) The development of education for the deaf in Japan. *Proceedings of the International Congress on the Education of the Deaf, New Jersey School for the Deaf, June 18 to 23, 1933*, 594-600.

Begins in 1876 when Mr Tashiro Furukawa started teaching deaf children in the municipal school in Kyoto of which he was head. By the 1930s there were 60 schools and about 5,000 deaf pupils. The oral method, strongly advocated by the author, had replaced the earlier signing approach.

KECK, David (2001) Leprosy work. In: SW Sunquist (ed.) *A Dictionary of Asian Christianity*, 482-484. Grand Rapids, Mich.: Eerdmans.

Brief description of many types of Christian leprosy work in Asian countries, from the 16th century onward.

KEENE, Donald (1984) *Dawn to the West. Japanese literature of the modern era*. New York: Henry Holt.

Gives some detail (pp. 765-767) of a novel in Japanese (*Momoku Monogatari = The Blind Man's Tale*) by Tanizaki Jun'ichiro, concerning a blind masseur and musician, set in the late 16th century.

KELLY FC & Sneddon WW (1960) Prevalence and geographical distribution of endemic goitre. In: *Endemic Goitre*, 27-233. Geneva: World Health Organisation.

Amidst their global, country-by-country survey, Kelly & Sneddon review the evidence over the previous 60 years (but mostly from the 1950s) for goitre and iodine deficiency disorders in China (by major regions), Korea, Taiwan and Japan (pp. 174-184, map on p. 149, references No.s 1176-1292 on pp. 229-231), with implications for mental disabilities and deafness. In that period, East Asia contained regions with some of the highest goitre rates in the world (e.g. in Yunnan on the borders with Burma, and in mountain villages of Taiwan) and some of the lowest (i.e. coastal Japan), the latter ascribed to the widespread consumption of iodine-rich seaweed. (See Wang *et al*, 1997, above, for a recent China survey of Iodine Deficiency Disorders and preventive measures).

KIANG, Sally CF (1949) General work for the blind by the National Blind Welfare Association.

Outlook for the Blind 43: 98-101.

Sketch of the origin in 1942, and current activities, of China's National Blind Welfare Association,

and of four blind schools in different locations.

KIKUCHI, Dairoku (1909) *Japanese Education. Lectures delivered in the University of London.* London: John Murray. xvi + 397 pp.

Overview of Japanese education by a former Minister of Education, who admitted that “We have been so busy with providing education for normal children that the education of defectives, physical and mental, has been rather neglected so far.” (p. 373) After a few details of schools for blind and deaf children, Kikuchi noted that “There is at present no special school or asylum for the mentally defective; their education in separate classes is being carried on experimentally by some educationalists in a few schools.” (p. 374) The author comments on childhood and child-rearing (pp. 382-86).

KIM, Eunjung (2007) Cultural rehabilitation: Hansen's disease, gender and disability in Korea. *Wagadu. A journal of transnational women's and gender studies* vol. 4 (Summer 2007).

<http://web.cortland.edu/wagadu/Volume%204/Articles%20Volume%204/Chapter8.htm>

Detailed analysis of the way in which leprosy and its management have been depicted in some Korean non-medical literature from the 1930s onward, and in a recent film, with background of missionary and colonial responses to leprosy (based on secondary sources). Court cases in 21st century Japan and Korea have brought into public focus the human rights of leprosy-disabled people, and their neglect during the past century, with some apparent reconstruction of the earlier medical and management history and policy debates to fit current politically correct sentiments. Kim briefly mentions references from the 15th and 16th centuries, in the *Annals of the Choson Dynasty*, to prejudicial beliefs and practices in those times about Korean people having leprosy.

KIM, Tongni (transl. 1975) The Rock. [transl. K O'Rourke] *Korea Journal* 15 (11) 52-56.

[Not seen. Short story, first published in Korean in 1936, concerned with homeless people such as 'cripples, beggars and lepers', the fears of some that they are liable to be eliminated by the colonial 'hygiene police', the hopes of others that this cannot happen, against a background of discriminatory public attitudes and family efforts to conceal their members having leprosy. Discussed in previous item: Kim, Eunjung, 2007.]

KIM, Young-Key & Sich, Dorothea (1977) A study on traditional healing techniques and illness behavior in a rural Korean township. *Anthropological Study* (Seoul) 3 (June): 75-108.

KITASATO S (1908) Lepra in Japan. *Zeitschrift für Hygiene und Infektions-krankheiten* 63: 507-516.

KNECHT, Peter (1979) Book Reviews. *Asian Folklore Studies* 38 (1) 139-142.

Knecht reviews (in English) two books, by Oyama Mahito, and by Saito Shinichi, in Japanese, on different aspects of the Goze, the itinerant blind women minstrels. Being largely descriptive, the review is very informative.

KODANSHA *Encyclopedia of Japan* (1983) 9 vols, Tokyo: Kodansha.

See above annotation to *Japan: An Illustrated Encyclopedia* (1993).

KONAGAYA T (1951) The education of the blind in Japan. *Outlook for the Blind* 45: 33-38.

Historical section (pp. 33-35) contains useful details, though some early dates may be questioned.

KONISHI, Shimpachi (1910) Education of the blind and dumb. In: *Education in Japan; prepared for the Japan-Britain Exhibition, 1910*, Part 9: 1-13. Tokyo: Department of Education.

Starting with the Kyoto Mo-a-in (Institute for Blind and Dumb) founded in 1878, after 30 years there were 38 special schools in existence. Gives details of the curriculum of studies. Shows K. Ishikawa's adaptation of Braille for the Japanese syllabary. Various tables on aetiology of disabilities,

occupations of blind graduates, etc.

KUNIYA, Yoriko (1969) Development of language in early childhood. *Psychologia* 12: 166-174. Comparison of a current detailed observation study on an infant's language development with that conducted and reported by Ryohei Kubo in 1923/1924.

KURE, Shuzo (1903) Geschichte der Psychiatrie in Japan. *Jahrbuch für Psychiatrie und Neurologie* 23: 1-17.

KYE YONG MUK (1935) transl. ME Clippinger (1975) Adada the Idiot. *Korea Journal* (April) 45-53, 67.

Short, moral tale of the difficult life of a mute woman. Reviled by her own family, Adada's dedicated work as a wife and daughter-in-law regenerated the family into which she had been married. Yet with growing prosperity, her husband turned against her, and finally Adada was replaced by a more 'suitable' wife, and was driven out. The pattern, i.e. of material greed and ambition defeating the humble and devoted efforts of the 'idiot', threatened to repeat itself later.

KYEONG-HEE Choi (2001) Impaired body as colonial trope: Kang Kyong'ae's "Underground Village". *Public Culture* 13 (3) 431-458.

Modern Korean literature is "conspicuously populated by physically anomalous characters", some of which are reviewed briefly (pp. 431-432). The author discusses in greater detail a literary picture of the casual violence and humiliations practised on disabled people, in parallel with the humiliations of the Korean nation under Japanese colonial rule, exploring some of the moral and ethical challenges to humanity.

LAFLEUR, William R (1993) *Liquid Life: abortion and Buddhism in Japan*. Princeton University Press. xviii + 257 pp.

Detailed study of historical and current practices, from infanticide through abortion, and some ways in which these raw events have (to some extent) been domesticated within a context of Japanese Buddhist belief. Disability appears briefly, in the 'origins' story of the 'leech-child' (23-25), and cited remarks on common beliefs associating disability with karma (162). As an American and a professor of Japanese, Lafleur is impressed by the ways in which Japanese society and religious understanding manages to contain and resolve a seriously bitter and divisive issue, and to maintain a strongly cohesive, successful and remarkably healthy society, in contrast to the strongly adversarial American approach of legal battle and campaigns of partisan hatred, with one side winning, the other side losing, and no reconciliation or mutual recognition (pp. 210-217).

LAMSON, Herbert D (1935) *Social Pathology in China. A source book for the study of problems of livelihood, health, and the family*. Shanghai: Commercial Press. xviii + 607 pp.

Professor of sociology, University of Shanghai, discussing leprosy (pp. 297-325); 'mental deficiency' in China with some case histories, but with European / American conceptualisation (pp. 379-397); mental disease, pp. 408-441.

LANHAM, Betty B (1962) Aspects of Child Rearing in Kainan, Japan. Unpublished doctoral dissertation, Syracuse University.

This and the next item were based on field surveys of parents' own childhood and on their children, together with observation of kindergarten children.

LANHAM BB (1966) The psychological orientation of the mother-child relationship in Japan. *Monumenta Nipponica* 21: 322-333.

Ongoing analysis of data gathered for previous item. Several reported conversations and analysis, suggesting ways in which Japanese mothers shape their children's personalities.

LARGENT, [Augustin ?] (1885) *L'infanticide en Chine*. Paris: Société de Sainte-Enfance. 72 pp.

LEAGUE OF NATIONS. Health Organisation (1929) *Report on the Welfare of the Blind in Various Countries based on replies furnished to a questionnaire sent out by the Health Organisation of the League*. No. C.H.818. Geneva.

Japan was one of 26 countries responding. Some data and criteria of blindness in Japan appear, pp. 88, 92, 104. Some Braille printing was undertaken at the CMS Mission school for the blind at Gifu (p. 129). Brief details are given on education, welfare and employment (pp. 154, 189-190). In 1926 some 36,000 blind men and women were qualified to work as acupuncturists, moxa-cauterists and masseurs (sometimes combining these professions), among whom c. 24,000 were masseurs. There were also some 30,000 sighted practitioners of these three professions. Other crafts practised by blind people were straw and bamboo work, and umbrella making (206). Some state and private aid was said to be available for destitute blind people (229).

LEE, Cyrus (1983) Qi Gong (breath exercise) and its major models [= models]. *Chinese Culture* 24 (3) 71-79.

Gives a brief historical background, and some advocacy.

LEE, Yan Phou (1887) *When I Was a Boy in China*. London: Blackie. 111 pp.

Born in 1861, the author competed for a scholarship to be educated in the USA. He describes his childhood, home, games, schooldays in China.

LEUNG AK (1996) Relief institutions for children in Nineteenth-Century China. In: AB Kinney (ed.) *Chinese Views of Childhood*, 251-278. Honolulu: University Hawaii Press.

Following earlier services (see Leung, 1985), the 19th century efforts made greater provision for foundlings' and orphans' health, adoption or sponsorship, education and well-being. "Merely collecting sick or moribund infants for institutional treatment was no longer enough." (p. 264) The needy child began to emerge as "a more complex but real social being", as part of a response to the increasing pressures for change in late Qing society. More thought was given to equipping children for the future, by vocational training, with special consideration for those with greater disadvantage, e.g. female or disabled. "Blind boys would usually be taught fortune-telling. Those who were too handicapped to learn anything or to get married would be transferred to hospices for adults, or to religious institutions, when they came of age." (pp. 265, 267)

LEVY, Howard S (1966) *Chinese Footbinding: the history of a curious erotic custom*. New York: Walton Rawls. 352 pp.

LI, Mirok (1954) *The Yalu Flows: a Korean Childhood*, transl. HA Hammelmann. London: Harvill. 185 pp.

LI CHIU, Martha (1980) Insanity in imperial China: a legal case study. In: A Kleinman & T-Y Lin (eds) *Normal and Abnormal Behaviour in Chinese Culture*, 75-94. Dordrecht: Reidel.

Discusses penalty reductions for idiots, imbeciles etc.

LILJESTRAND SH (1933-34) A survey of endemic goitre with special reference to the Gold Rivers district in the Chino-Tibetan border marches. *Journal of the West China Border Research Society* 6: 197-207.

Some villages had 100% goitrous populations in Shansi Hills, and the goitre belt through to the Himalayas, with implications of cretinism. Various maps and tables of data are shown from the survey area, where standard diets were very poor.

LIN KA (1999) *Confucian Welfare Cluster. A cultural interpretation of social welfare*. Tampere: University of Tampere.

Focuses on the social norms and values within the cultural-historical codes of Confucian welfare ideas and practices, in some contrast with those of the Nordic environment in which the author was living and studying.

LIN T (1953) A study of the incidence of mental disorder in Chinese and other cultures. *Psychiatry* 16: 313-336.

LINCK, Gudula (1989) *Den Körper sein Elend vergessen lassen. Ethische und kulturelle Aspekte von Behinderung in der Volksrepublik China*. Medizinethische Materialien Nr. 38, Bochum (Zentrum für Medizinethische).

LINCK G (1995) *Befähigung anderer Art? Zur Lebenswelt körperlich Behinderten in China*. Pfaffenweiler: Centaurus-Verlagsgesellschaft. (Chapter summaries in English, pp. 190-199)
Historical section discusses patterns of Chinese social responses to disability, with some acceptance and tolerance by the educated classes and rather more aversion and ridicule among the masses. Notes the paucity of Chinese historical materials dedicated to disability topics. Nevertheless, in the second section, on disabled people in China c. 1989, respondents did recall some historical figures with disabilities.

LITTLE, Mrs Archibald [Alicia Helen N] (1899) *Intimate China. The Chinese as I have seen them*. London: Hutchinson. xv + 615 pp + 120 illustrations

Mrs Little described footbinding and consequent deaths, deformities and disabilities, and some psychological effects of young girls being thus tortured by older women, based on personal observation and enquiries among medical and orphanage staff; followed by actions, people and organisations active against footbinding (pp. 134-163).

LUM, Raymond D (1985) *Philanthropy and public welfare in late Imperial China*. Unpublished PhD thesis. Harvard University.

MACCORMACK, Geoffrey (1992) The legal treatment of insane persons in late imperial China. *Journal of Legal History* 13: 251-269.

MACGILLIVRAY, Donald (1930) *A Mandarin-Romanized Dictionary of Chinese*, 8th edition. Shanghai. [First published in 1905.]

A wide range of disability terms is given, some apparently descriptive, some abusive. Page numbers on which one or more appear under the following broad categories are: *Fool, Blockhead, Weak-minded*, etc (1, 22, 83, 103, 117, 127, 130, 163, 193, 201, 233, 235, 277, 320, 365-6, 387, 390, 458, 485, 494, 501, 509, 529, 546, 566, 568, 571, 575, 591, 594, 596, 608, 611, 617, 633, 639, 643, 662-3, 688, 749, 825, 849, 854, 942, 982, 1024, 1026, 1041, 1076); *Epilepsy, Fit, etc* (168, 327, 896, 1036); *Disabled* (96, 234, 259, 916, 1143); *Lame, Crippled etc* (226, 251, 378, 560, 562-3, 638, 710, 860, 898, 934, 1014); *Deaf, Stammer, Dumb* (98, 193, 231, 463, 469, 574, 648, 663, 909, 983, 1035); *Goitre (cretinism?)* (70, 277, 956, 1064); *Dwarf* (3, 950, 1021); *Hunchback* (214, 506, 917, 1003); *Blind* (306, 326, 358, 427, 476, 584, 610, 744, 777, 811, 856). [Though now outdated, the dictionary gives an opportunity in roman script to notice the meanings of the clusters of symbols in which many of these terms occur, which also give some clue to the semantic range and ways in which they may have been used.]

MACGOWAN, Daniel J (1893) The artificial making of wild men in China. *China Medical Missionary Journal* 7 (2) 79-81. [Republished from *The Celestial Empire*.]

Describes various methods of mutilation, artificial deformation and grafting of animal fur, to produce

freaks for begging purposes.

MACKENZIE, Sir Clutha & Flowers WS [1947] *Blindness in China. Report to the Government of China*. [Nanking?]: British Red Cross, for Ministry of Social Affairs. 140 pp.
Extensive review by an experience blind consultant and his colleague. Includes a brief note on antiquity (pp. 11-12). Extensive notes on blind people's jobs, activities and situations (20-35). History of services from c.1850 (pp. 62-65). Lists data of institutions (134-39).

MACKENZIE JN (1936) A note on leprosy work in Korea. *International Journal of Leprosy* 4: 215-218.

MATSUMURA, Janice (2004) Mental health as public peace: Kaneko Junji and the promotion of psychiatry in modern Japan. *Modern Asian Studies* 38: 899-930.
Study of Kaneko Junji (1890-1979) sheds light on the development of psychiatric services, and the reluctance of the government to commit resources or power into the hands of the psychiatrists.

MATSUMURA J (2004) State propaganda and mental disorders: the issue of psychiatric casualties among Japanese soldiers during the Asia-Pacific war. *Bulletin of the History of Medicine* 78: 804-835.

MENPES, Mortimer [1902] *Japan. A record in colour*. London: Black. xiv + 206 pp.
With colour plates, describes children: dress, play, activities (pp. 137-150).

MESERVE, Ruth I (1997) Henry Walter Bellew's medical observations on the Kalmyks in Kashgar. *Mongolian Studies* 20: 65-84.

MIKI, Yasumasa (1961) [Symposium: The Slow Learner - Segregation or Integration? 11. - Special classes in Japan. *International Journal of Disability, Development and Education* 7 (3) 139-141.

MIKI Y (1963) Measures for helping the mentally retarded in Japan. *Psychologia* 6: 165-170.
Informative account of historical development of formal services, from Takinogawa School founded by Ryoichi Ishii in 1891, and subsequent schools opened in 1916, 1919 and 1933; while special classes date from 1890. Various tables show the growth of different services. Some review of family and social attitudes. Notes the start of an institutional staff association in 1934, of the association of teachers of mentally retarded children c.1948, and of the Parents Association in 1952.

MIKI Y (1963) The slow learner -- segregation or integration. *Educational Research* 5 (2) 146-150.

MILES M (1998) *Blind and Sighted Pioneer Teachers in 19th Century China and India*. ERIC ED414701. 43 pp.
Describes how Mary Gutzlaff began the education of blind Chinese girls in 1837 at Macau. Several later went to schools in London and America. One known as 'Agnes Gutzlaff' returned in the 1850s and became a teacher of blind and sighted people at Ningpo and Shanghai. An industrial workshop begun by Edward Syle in 1856 gave employment to some blind adults at Shanghai. Over 30 years of work with and by blind people is documented, before William Murray began teaching blind boys and men in 1878-1879. (Similar developments in India are described).

MILES M (1999) Blindness in South & East Asia: using history to inform development. In: B Holzer, A Vreede & G Weigt (eds) *Local Beliefs and Concepts about Disability in Different Cultures*, 88-101. Bielefeld: Transcript.

MILLER, Alan L (1993) Myth and gender in Japanese shamanism: the *itako* of Tohoku. *History of Religions* 32: 343-367.

Examines in detail how the socially marginal position of blind women in rural Japan has been perceived as fitting them for certain religious functions, as a bridge to the spirit world.

MILNE, William C (1847) Notice of seven month's residence in the city of Ningpo. *Chinese Recorder* 16: 14-30.

Discusses Chinese almshouses and benevolent societies, set up to provide a minimum of care for elderly or incapacitated adults or children (pp. 21-30). (Earlier parts of this paper are in Vol. 13: 14, 74, 127, 337).

MILNE WC (1857) *Life in China*. London: Routledge.

Detailed description and commentary (pp. 47-72) on founding hospitals, leper and blind asylums, almsgiving and benevolent societies, under Chinese government or private auspices. Milne wrote partly to dispel the false notion, common in Britain, that the Chinese people lacked compassionate concern for poor and needy people (pp. 46-47).

MIYAKAWA S (1906) Child life in Japan. *Transaction of the Childhood Society for the scientific study of the mental and physical conditions of children* (London) 3: 74-85.

Carefully drawn traditional picture detailing the roots of cultural practices, with emphasis on women's role as mothers, home-makers and child-trainers within a three-generation household. Strong informal behaviour modification was practised, with all adults presenting a consistent front and suitable modelling of desired behaviour.

MIYASITA, Saburo (1980) An historical analysis of Chinese drugs in the treatment of hormonal diseases, goitre and diabetes mellitus. *American Journal of Chinese Medicine* 8 (1) 17-25.

MIZUNO, Tsunekichi (1917) *The Kindergarten in Japan: its effects upon the physical, mental and moral traits of Japanese school children*. Boston: Stratford. 64 pp.

MONOGRAPHS on the Education of the Blind and Deaf in the Kyoto, Japan, Institution. *Association Review* 5 (1903): 397.

Book review of material by Professors Nakamura and Watanabe.

NARITA, Yoshio [1997] The diagnosis of psychiatric symptoms in Japanese traditional medicine. In: In: Yosio Kawakita, Shizu Sakai & Yasuo Otsuka (eds) *History of psychiatric diagnoses: proceedings of the 16th International Symposium on the Comparative History of Medicine - East and West, September 1-8, 1991, Susono-shi, Shiuoka, Japan*, pp. 275-297. Tokyo: Ishiyaku EuroAmerica.

NEVEU-LEMAIRE M (1900) Notes de tératologie sino-japonaise. *Bulletin de la Société Zoologique de France* pp. 136-153. Paris.

NEW WS (1934) Acute anterior poliomyelitis in China. A brief note on epidemiology. *Chinese Medical Journal* 48: 142-43.

Author traces sporadic cases back to 1882, but notes epidemics from 1926, with an apparently rapid extension.

NG, Vivien W (1980) Ch'ing laws governing the insane: an historical survey. *Ch'ing-shih Wen-t'i* 4 (4) 55-89.

NINOMIYA, Akiie Henry (1986) Japanese attitudes towards disabled people - religious aspect. *Japan Christian Quarterly* 52 (4) 202-206.

Notes myth of the divine but disabled child Hiruko ('Leech'[?]), abandoned to the sea on a small craft (see Nihongi). Mentions 20th century cerebral palsied persons acting as Miko (spirit mediums) at

Mount Osore. Links Buddhist belief in soul transmigration with negative attitudes towards disabled people, i.e. association with sins of ancestors. Admits that Japanese Christian churches have also had negative attitudes and practices.

NITOBE, Inazo (1934) *Reminiscences of Childhood in the Early Days of Modern Japan*. Tokyo: Maruzen. 71 pp.

NOMURA, Akira (1960) Fox possession: the functioning of social prejudice originating from primitive belief. *Psychologia* 3: 234-242.
Discusses historical, anthropological and sociological background to the traditional belief that certain groups have 'powers of bewitchment' associated with the fox.

NORBECK E & Norbeck M (1956) Child training in a Japanese fishing community. In: DG Haring (ed.) *Personal Character and Cultural Milieu*, 651-673. 3rd edition. Syracuse.

OKADA, Yasuo [1982] 110 years of psychiatric care in Japan. In: *History of Psychiatry: mental illness and its treatment. Proceedings of the 4th International Symposium on the Comparative History of Medicine - East and West, October 21-27, 1979, Susono-shi, shizuoka, Japan Tokyo, Japan*, pp. 108-128. Taniguchi Foundation. Saikon.

OKUMA, Shigénobu (ed.) (1909) *Fifty Years of New Japan (Kaikoku Gojunen Shi)*. (English version, ed. MB Huish). London: Smith, Elder. 2 vols.
Vol. II has substantial overviews, with a historical basis, by distinguished writers on Philanthropy (see Miyoshi), National Education in the Meiji Era (see Saionji) and various other educational, cultural and social topics.

OSAKA, Ryoji (1961) Intelligence test in Japan. *Psychologia* 4: 218-234.
Detailed account of the development of mental testing, starting with the introduction to Japan in 1908 of the Binet-Simon test. Lists 93 references from Japanese psychology journals, with titles translated into English, of which 21 precede 1930.

OSGOOD, Cornelius (1963) *Village Life in Old China. A community study of Kao Yao, Yünnan*. New York: Ronald Press. xii + 401 pp.
Late write-up of rural fieldwork from 1938, just before this kind of village life would change significantly. Includes detailed description of village teacher and schooling (pp. 77-96); music and instruments, with a paragraph on an itinerant blind singer (240-245); health notes, birth and childhood (256-268); shamanistic healers (301-317).

PANG, Yanhui & Richey, Dean (2006) The development of special education in China. *International Journal of Special Education* 21 (1) 77-86.
The historical section (pp. 78-80) is unusual (in European-language articles) in having two paragraphs on early Chinese historical mention of disabilities, and exhortations to treat disabled people with benevolence; while noting that superstition and prejudice against disabled people were common. There are also two more detailed paragraphs covering the period from the late 19th century to 1949. [However, those paragraphs are based on late, secondary sources, and omit the special and integrated educational developments from the 1830s to 1870s, as referenced in the present bibliography.]

PASSIN, Herbert (1970) *Japanese Education: a bibliography of materials in the English language*. New York: Teachers College, Columbia University. xii + 135 pp.
Over 1,600 items, including a listing of journals. Historical section lists 248 items, though none directly concern special education.

PEARSON A (1826) Some notices illustrative of Chinese medical opinion and practice in paralysis. *Transactions of the Medical & Physical Society, Calcutta* 2: 137-150.

PEARSON, Veronica (1991) The development of modern psychiatric services in China 1891-1949. *History of Psychiatry* 2: 133-147.

PI, HT (1928) History of spectacles in China. *China Medical Journal* 42: 742-47.

PILLAT, Arnold (1929) Injuries of the eye caused by the operative treatment of Chinese quacks. *National Medical Journal of China* 15: 525-535.

PILLAT A (1929) Some injuries of the eye caused by non-operative and operative treatment of Chinese quacks. *National Medical Journal of China* 15: 536-554.
Pillat strongly recommends Western practitioners to learn something of traditional Chinese medical practice, so as to understand how clients view their own ailments and to improve physician-client relations.

POLICIES for the Mentally Retarded in Japan, Past and Present. Tokyo: Japan League for the Mentally Retarded. iv + 158 pp. (in English); 171 pp. (in Japanese).
Produced for the 2nd Asian Conference on Mental Retardation, and contains historical conference address by Tsujimura (q.v.) Mostly concerns post-1947 policies, but gives some details of services founded earlier (pp. 24-26, 42, 117-118, 142-144, 157-158).

PORKERT, Manfred (1974) *Theoretical Foundations of Chinese Medicine*. MIT East Asian Science Series vol. 3. Massachusetts Institute of Technology. xvi + 368 pp.
Rare example of Western study that takes seriously the conceptual world of Chinese medicine.
Massage: pp. 197-199; 334.

“PREVENTION of infanticide in China.” (1885) *Journal of the North China Branch, Royal Asiatic Society* 20: 25-50.

RAPPORT sommaire sur l'Ecole des Aveugles et des Sourds-Muets de Tokyo (1899) Tokyo.
This report was favourably reviewed in *The Association Review, an educational magazine*, 2 (1900): 189-191, under the heading 'Report on the School for the Blind and Deaf at Tokyo'.

RAWSKI, Evelyn S (1985) Elementary education in the mission enterprise. In: SW Barnett & JK Fairbank (eds) *Christianity in China. Early Protestant missionary writings*, 135-151. Cambridge, Mass.: Harvard University.
The traditional pattern of Chinese elementary schools, and missionaries' efforts to open schools that would attract pupils while serving their own evangelistic aims.

RAYMOND, Joseph (1951) Current Korean proverbs. *Western Folklore* 10: 237-244.
Gives one familiar type of proverb about blind people: “The sight-seeing blind man in the midst of beautiful architecture.” Less familiar, but equally contemptuous, is the proverb “When offered a mat on which to do his fit, the epileptic has no spasm.” (A further note by Raymond in the same journal, 1952, vol. 11: 219-200, adds, “The blind man stole his own hen and ate it.”)

READER, Ian (1993) *Japanese Religions: past and present*. Sandgate, Kent: Japan Library.
Brief mention of blind women acting as diviners and spirit mediums at Mount Osore (p. 57).

“REHABILITATION of Disabled Soldiers in China.” *International Labour Review* 44 (1941): 222-223.

Brief note about cottage industries and self-help activities at a training institute established by the Disabled Soldiers' Vocational Association.

“REHABILITATION of the Disabled in China.” *International Labour Review* 57 (1948): 503.
Note from Social Affairs Ministry on a rehabilitation institute opened at Nanking for disabled men.

RHI, Bou-Yong [1997] Modes of psychiatric diagnosis in historical perspective. In: Yosio Kawakita, Shizu Sakai & Yasuo Otsuka (eds) *History of psychiatric diagnoses: proceedings of the 16th International Symposium on the Comparative History of Medicine - East and West, September 1-8, 1991, Susono-shi, Shizuoka, Japan*, pp. 27-54. Tokyo: Ishiyaku EuroAmerica.

RIKHYE, Catherine Hall (1987) Special education in Japan. In: CR Reynolds & L Mann (eds) *Encyclopedia of Special Education*, II: 871-873. 3 vols. New York: John Wiley.
Gives brief history of formal services from 1878, including notes on education for mentally retarded children, said to have begun in a special class at Matsumoto Elementary School, Nagano Prefecture in 1890. After experiments with special classes, and with mainstreaming, the Shisei Elementary School began at Osaka, “dealing exclusively with mentally retarded youngsters”, c.1940. (Cf Yasumasa MIKI, 1963, above)

ROSNER, Erhard (1991) Zur straffreiheit geistgestorter im Chinesischen recht der Ch'ing-zeit. *Oriens Extremus* 34 (1/2) 37-55.

SAARI, Jon L (1990) *Legacies of Childhood: growing up Chinese in a time of crisis, 1890-1920*. Cambridge, Mass.: Harvard University Press. xix + 379 pp.

SAIONJI, Kimmochi (1909) National education in the Meiji era. In: S Okuma (ed.) *Fifty Years of New Japan (Kaikoku Gojunen Shi)*, 161-174. (English version, ed. MB Huish). London: Smith, Elder.
By the late Prime Minister and Minister of Education. Includes table (p. 172) for 1907 showing 38 “Blind and Dumb” schools, with 4,034 pupils and 208 teachers.

SAUNDERS, Joel R (1929) *China's Children: a close-up view of China's boys and girls, prepared for the boys and girls of the West*. New York: Revell. 93 pp.

SCHULZE, Hans-Eugen (1988) Über Bildungs- und Berufschancen Blinder in der Volksrepublik China. In: *Horus. Marburger Beiträge zur Integration Blinder und Sehbehinderter* 2/1988, pp. 55-62.

SELDEN CC (1905) Work among the Chinese insane and some of its results. *Chinese Medical Missionary Journal* 19: 1-17.
The first six years' work at the asylum founded by Dr. John Kerr, and reflections on the situation of mentally disordered people in China.

SELDEN CC (1937) The story of the John G. Kerr Hospital for the Insane. *Chinese Medical Journal* 52: 707-714.

SHAPIRO, Hugh (1995) The view from a Chinese asylum: defining madness in 1930s Peking. PhD dissertation, Harvard University. 417 pp.

SHEARER, George (1875) Notes in regard to the prevalence of insanity and other nervous diseases in China. *Journal of Mental Science* 21: 31-40.
Compiled from reports of Mission Hospitals and the Chinese Customs' Service Health.

SHIRAKAWA, Yoko (1996) Culture and the Japanese kindergarten curriculum: a historical view.

Early Child Development and Care 123: 183-192.

SHORT account of the Tokyo Blind and Dumb school. (1903) Tokyo: Tokyo Blind and Dumb School [Moa-Gakko]. 71 pp. + illustrations.

SHORT account of the Tokyo Ro-a Gakko. (1915) Tokyo: Tokyo Ro-a Gakko.

SIAO, King-fang (1940) La situation actuelle des enfants réfugiés en Chine. In: *Report of the 1st International Congress for the Education of Exceptional Children, Geneva, 24-26 July 1939*, 133-136. Zurich: Leeman.

SICH, Dorothea & Kim, Young-Key (1978) A study on the childbearing behaviour of rural Korean women and their families. *Transactions of the Korea Branch Royal Asiatic Society* 53: 27-55.

SIMMONS AL (1912) The deaf in Japan. *The Teacher of the Deaf* 10: 79-82.

SIVIN, Nathan (1989) A cornucopia of reference works for the history of Chinese medicine. *Chinese Science* 9: 29-52.

Pre-electronic guidelines to sources for Chinese and Japanese medicine, and suggestions of how the field has developed.

SKINNER GW, with Honig DB & Winckler EA (1973) *Modern Chinese Society. An Analytical Bibliography. 1. Publications in Western Languages 1644-1972.* Stanford University Press. See entries under e.g. Infancy & Childhood; Elementary & Vocational Education; Adolescence & Youth; Socialization; Local Welfare; Organized Philanthropy and Mutual-Aid Societies.

SMITH, Nicol (1940) *Burma Road.* London: Gollancz. 319 pp + photos.

Travel across south western China into Burma. Sentimental account of School for Blind Girls at Kunming, run by German Sisters of Charity (pp. 183-200). Also head-flattening (35); leprosy colony near Pakhoi (52-59); severely abused and disabled children working in mines of Kochiu (158-162); severe goitre (246).

SMITH, Richard J (1991) *Fortune-tellers and Philosophers. Divination in traditional Chinese Society.* Boulder: Westview.

Includes information on involvement of blind people in fortune-telling, divination and shamanistic practices, e.g. pp. 138, 200, 205-206, 230, 317, 331, 347. Underlines influence of physiognomic lore in the Ming and Qing, e.g. pp. 188-200, 213, which reflected adversely on disabled people: "wherever a deformity exists, trouble will strike" (192).

SMITH, Wayne H (1987) China, Republic of. In: JV Van Cleve (ed.) *Gallaudet Encyclopedia of Deaf People and Deafness*, 3 vols, New York: McGraw-Hill.

Some notes on the Chefoo [Yantai] school staff and work (see also Entrican, and Mills, in section below) followed by details of more recent work in Taiwan.

SOFUE, Takao (1965) Childhood ceremonies in Japan: regional and local variation. *Ethnology* 4: 148-164.

Some useful summaries of ceremonies from birth to puberty. Mostly Japanese bibliography (with titles translated).

STREIT, Robert *et al.* (eds) (1916-1974) *Bibliotheca Missionum.* Munster, Aachen, Freiburg. 30 vols.

Exhaustive European-language bibliographical collection with extensive annotation in German, on

Catholic and other mission work and socio-historical background. Vols 5-7, 10, 12-14, 30, concern China, Japan and Korea during 1600-1950.

“STUDY of the treatment of physically handicapped school children in Japan.” *Japanese School Hygiene* 13 (3).

SUZUKI, Daisetz Teitaro (1938) *Zen Buddhism and its Influence on Japanese Culture*. Kyoto: Eastern Buddhist Society, Otani Buddhist College.

Includes the history of Ryokwan (1758-1831) or Ryokan, a monk and poet who was a kind of saint-fool and eternal child (pp. 238-251), or perhaps a profound teacher.

SWAN JM (1902) Treatment of leprosy as conducted by Adolph Razlag, in Canton. *China Medical Missionary Journal* 16: 159-162.

SWEET, Lennig (1943/44) Child Care in China. *Journal of Educational Sociology* 17: 209-215. Notes on changing attitudes towards children from 1916 to 1934 within families, in the apprentice system, and in the slowly developing welfare measures. Mentions apprentices disabled by unhealthy factory conditions.

SZTO, Peter P (2002) The accommodation of insanity in Canton, China: 1857-1935. Doctoral dissertation, University of Pennsylvania.

TAKAHASHI, Chikuzan (1991) *The Autobiography of Takahashi Chikusan: adventures of a tsugara-jamisen musician*. Transl. & edited by G Groemer. Warren, Mich.: Harmonie Park. xxiii + 111 pp.

TAKECHI H (1992) History of prostheses and orthoses in Japan. *Prosthetics & Orthotics International* 16 (2) 98-103.

T'AO HSING-CHIH (1928, transl. 1974/5) How is kindergarten education to be made available to all? (Transl. Lucy Harris). *Chinese Education* 7: 77-80.

Advocating the spread of kindergarten education to the masses, the author was saddened that “kindergartens have been monopolized by the rich and the false intelligentsia”.

“TEACHING the Deaf in China, Japan, and Korea.” (1915) *Volta Review* 17: 314.

Brief review of Report on the First Annual Convention on the Education of the Blind and the Deaf of the Far East, Pyong Yang, 11-14 August, 1914.

TIETZE-CONRAT, Erica (1957) *Dwarfs and Jesters in Art*. London: Phaidon. 111 pp., 90 illustrations.

Includes brief notes and illustration (pp. 10, 86) on dwarfs acting as court jesters at various periods of Chinese history.

TSU YY (1912) *The spirit of Chinese philanthropy: a study in mutual aid*. New York: Columbia University. 122 pp.

TSU YY (1917) Native charities of Shanghai. In: EC Lobenstine (ed.) *The China Mission Year Book 1917*, 503-519. Shanghai: Christian Literature Society of China.

The legal basis, origins, location, funds, administration and functioning of a variety of Chinese charitable organisations, the earliest founded c. 1710.

TSUCHIYA, Michiko (1989) The deaf Japanese and their self-identity. In: CJ Erting, RC Johnson, DL Smith & BD Snider (eds) *The Deaf Way. Perspectives from the International Conference on Deaf*

Culture, 65-68. Washington DC: Gallaudet University Press.

Brief historical sketch of deaf Japanese people since antiquity. Records that a government official, Yozo Yamao, went to Britain in 1863 to study the shipbuilding industry, and noticed deaf workers in a Glasgow ship yard (p. 66). Impressed by the fact that deaf people could carry out such work, Yamao returned to Japan and in 1871 proposed that the government should start education for deaf and blind children. However, he did not succeed. [The Glasgow shipbuilders might have lost their hearing through industrial hazard, rather than growing up deaf and being accepted as ship workers.]

TSUI K (1997) Changes in the situation of blind persons in the colony of Hong Kong, 1842-1997. *Journal of Visual Impairment and Blindness* 91: 410-413.

TSUIN-CHEN, Ou (1983) Dewey's sojourn in China: his lectures and his influence on Chinese thought and education. *Chinese Culture* 24 (2) 41-68.

Suggests that, as a result of John Dewey's two year visit starting in 1919, for several years "Dewey's philosophy represented the mainstream of thought", at least in Chinese educational innovation, instancing the child-centred educational trends of curriculum revision, proliferation of experimental schools, and simplification of textbooks.

TSUJIMURA, Yasuo (1975) The history and present status of services for the mentally retarded in Japan. In: *Report. 2nd Asian Conference on Mental Retardation. Equal Rights for the Retarded. 1975, Tokyo, Japan*, 18-34. Tokyo: Japan League for the Mentally Retarded.

Brief comment on attitudes of earlier centuries. More detailed history of service development from 1890. Published also in: *Policies for the Mentally Retarded in Japan* (q.v.)

UICHOL KIM & Soo-Hyang Choi (1994) Individualism, collectivism, and child development: a Korean perspective. In: PM Greenfield & RR Cocking (eds) *Cross-Cultural Roots of Minority Child Development*, 227-57. Hillsdale NJ: Lawrence Erlbaum.

After outlining some dimensions of socialisation, the authors discuss traditional Korean approaches (pp. 237-40), with emphasis on prenatal care (*t'aekyo*) and "maternal dew: the psychological nutrient" in the mother-infant bond. (The traditional material is based on work published in Korean by AC Yu, EH Lee, KW Lee and others).

UNITED CHINA RELIEF SERIES. (Pamphlet series, 1941- .) Chunking: China Publishing Co. Pamphlets supporting China's welfare and relief efforts in wartime. Some disability and childhood contents, e.g. No.5 (3) Helping the blind soldiers!; No.12 (3) Child welfare work lacks funds; No.18 (4) Anchorage for refugee children.

UNSCHULD, Paul U (1986) Lepra in China. In: *Aussatz, Lepra, Hansen-Krankheit, ein Menschheitsproblem im Wandel*, pp. 163-184; Part 2: Aufsätze, ed. Jörn H Wolf. Würzburg (Deutsches Aussätzigen-Hilfswerk)

UNSCHULD PU (1991) Health and Medicine. In: B Hook, D Twitchett *et al.* (eds) *The Cambridge Encyclopedia of China*, 2nd edition, pp. 120-131. Cambridge University Press.

Short, authoritative tour of the background of the main strands of traditional healing, medicine, body care and therapies in China from antiquity to the late 20th century, and current efforts to blend that heritage with western health care and medical practices.

WALTNER, Ann (1986) The Moral Status of the Child in Late Imperial China: Childhood in Ritual and Law. *Social Research* 53:4 (Winter) 667-687.

Traces from antiquity some family rituals concerned with transition from child to adult status, and some laws making different provisions for children, elderly or disabled people.

- WESTECKER, Matthias (1991) *Sozialpolitik für Behinderte in der VR China in den 80er Jahren*. Hamburg. Unpublished thesis.
- WHYTE, Martin K (1977) Child socialization in the Soviet Union and China. *Studies in Comparative Communism* 10: 235-259.
Concerning China, see pp. 235-237, 245-259. Evidence is discussed of possible conflict between traditional child-rearing practices and values, and the post-1949 values that the Communist authorities wished to inculcate.
- WOLLONS, Roberta (1993) The Black Forest in a bamboo garden: missionary kindergartens in Japan, 1868-1912. *History of Education Quarterly* 33: 1-35.
Identifies and discusses in detail the cultural and conceptual shifts that needed to take place for the successful integration of kindergarten practice into Japanese educational policy and implementation.
- WONG, K Chimin (1950) A short history of psychiatry and mental hygiene in China. *Chinese Medical Journal* 68: 44-48.
Starting with Dr John Kerr's proposal in 1872 to open an asylum, and eventual implementation during the 1890s, from his own resources and patients' fees. Slowly, further work began, and specialised training spread.
- WONG, Linda (1998) *Marginalization and Social Welfare in China*. London: LSE/Routledge.
Chapter 2 (pp. 24-42) discusses "The culture of welfare - the pre-revolutionary legacy", noting traditional values, mutual obligations and institutional provisions, with some mention of disabled people among those needing assistance. Useful bibliography of works in English (pp. 215-230).
- WOODS, Andrew H (1923) A memorandum to Chinese medical students on the medico-legal aspects of insanity. *National Medical Journal*, Sept. 1923, 203-212.
- WOODS AH (1926) Fostering psychoneuroses in infancy. *China Medical Journal* 40: 420-28.
- WOODS AH (1926) The incidence of nervous diseases in China. *China Medical Journal* 40: 1070-82.
- WOODS AH (1929) The nervous diseases of the Chinese. *Archives of Neurology and Psychiatry* 21: 542-70.
Reports that "Mental defectives of all grades" were frequently seen (p. 570). Hypothyroidism, as in other countries. No "mongolian" (Down's syndrome) idiots could be distinguished.
- YEN CHING-YUEH (1929) *A Study of Crime in Peiping*. Yenching University.
pp. 18-20, on mental handicap; cited by Lamson, 1935.
- YIP KS (1998) A historical review of mental health services in Hong Kong (1841-1995). *International Journal of Social Psychiatry* 44: 46-55.
- YONEKAWA A (1982) Silent communication in the middle of the Meiji period. *Proceedings of the Japanese Society of Sign Language Studies* 4: 26-39.
- YONEKAWA A (1984) The history of the Japanese word shuwa (sign language). *Proceedings of the Japanese Society of Sign Language Studies* 6: 11-16.
- YOSHIMOTO, Tadasu (1908) Past, present, and future of the blind in Japan. In: *Report of the Second Triennial International Conference on the Blind and Exhibition, held at the Central Hall, Manchester July 24th - Aug. 1st, 1908*, pp. 174-181. Manchester.

Brief reference (pp. 174-176) to the Emperor's son, Prince Hitoyasu, who became blind in 858 CE, and consequent official attention and welfare activities for blind people; also legal protections at the start of the 17th century. pp. 180-81 summarises the life of Hanawa Hokiichi (c. 1745-1821), blind since early childhood, who became a notable professor of Japanese literature. "In his 15th year" he went to Yedo, and "entered a private school for the blind", where he failed to learn music or acupuncture. Turning to books, he "learned by heart all the Japanese classics", then spent his life making a classification and encyclopedia of some 3,000 works of Japanese literature.

YÜ KY & Taylor HWY (1931) Notes on leprosy in three eastern provinces. *Reports of the National Quarantine Service of China* 45: 855-867.

YUQIN, Liao [1997] The history of psychiatric diagnosis in traditional Chinese medicine. In: Yosio Kawakita, Shizu Sakai & Yasuo Otsuka (eds) *History of psychiatric diagnoses: proceedings of the 16th International Symposium on the Comparative History of Medicine - East and West, September 1-8, 1991, Susono-shi, Shizuoka, Japan*, pp. 239-251. Tokyo: Ishiyaku EuroAmerica.

YUNG WING (1909) *My Life in China and America*. New York: Henry Holt. 286 pp.
Early pages recount Yung Wing's childhood in China in the 1830s, and attendance at Mrs Gutzlaff's school, where he assisted in teaching several small blind girls.

ZIA SH (1930) The occurrence of acute poliomyelitis in North China. *National Medical Journal of China* 16: 135-44.

Polio was still comparatively rare, but would become less so. See New (1934).

4.0 MISSIONARY & ASSOCIATED WRITING (1830s-1950) [c. 150 items]

ALDERSEY, Mary Ann (1857-1860) Extracts from Miss Aldersey's Journal. *Female Missionary Intelligencer*, 4 (1857) 41-42, 102; new series 1 (1858): 108-111, 124-25; 2 (1859) 40, 64-65, 189-90; 3 (1860) 211-12.

Miss Aldersey (1897-1868) reported from Ningpo (Ningbo) the arrival in June 1856 and subsequent teaching work of 'Agnes Gutzlaff', a blind Chinese woman. Agnes was originally adopted as a young child by Karl and Mary Gutzlaff and sent to England in 1841 for education by the London Society for Teaching the Blind to Read. Agnes taught several blind girls in Miss Aldersey's school, then in a workshop for blind people, which was opened in 1858.

AMBLER JC (1912) Kumata Ryotoku, or how a blind man came to see. *Japan Evangelist* 19: 18-, 76-, 129-, 174-, 233-, 271-, 286-, 338-339, 391-392, 455-, 498-500.

Serialised in short parts (not all seen, pagination not certain). Kumata Ryotoku, blind since youth, was a teacher of literature at Nihonmatsu, Japan. Embraced Christianity in 1889 (and thus "came to see"). Died in 1895.

ANDERSON GA (1932) The Braille Literature Association. *Chinese Recorder* 63: 493-97. Brief history and current activities for Braille literature production.

ANDERSON, William HP (1932) Christian missions to lepers. *International Review of Mission* 21: 264-71.

Notes on leprosy care in China, Japan, Korea, pp. 267-268.

ANON (1933) What would you have done? *Korea Mission Field* 29: 131-132.

A blind woman beggar, whose baby son was admitted seriously ill and was nursed back to life, very reluctantly agreed to the hospital manager's suggestion to let the boy be adopted by a Korean family willing to care for him.

BEMIS, Luna May (1915) Yours for the Deaf in China. *Volta Review* 17: 18.

Brief notes on the School for Deaf Children, Chefoo. Mentions Teng Ying, a deaf-blind pupil.

BERG, Alwine (1931) *Das Heim der Ausgestossenen in China*. Hildesheimer China-Blinden-Mission.

The BLIND and their Books: with some account of Laura Gutzlaff, a native of China [1859]. London: Wertheim, Macintosh & Hunt.

It is reported that 'Laura', was brought to the Gutzlaffs by her father, after she had been blinded by her step-mother while he was away from home, with the idea that she should earn her bread by begging. [See annotation below, under E.M.I., 1842.]

BODEN F (1893) Work for the blind in China. *Work & Workers in the Mission Field* 2: 471-475.

Brief, derivative overview. Describes Mr Crossette's simplification, for the Hankow dialect, of Murray's numeral coding of Braille.

BOSANQUET AC (1917) Caring for the children of the very poor. *Japan Evangelist* 24: 454-456.

The work of the Futaba Kindergarten under Miss Noguchi, with some details of children's living conditions in the poorest quarters.

BRIDGMAN, Eliza J (1853) *Daughters of China; or, Sketches of domestic life in the Celestial Empire*. New York: Carter. 234 pp.

Events from Mrs Bridgman's diary of her first years in China. Some children are described. After some time, Mrs Bridgman opened a small school for girls (pp. 178-194; 198-200, 217-218). Mentions

a class of blind men at church in Shanghai (p. 202). [This author seems to have imagined that an experience of local encounters with a few hundred urban Chinese was sufficient to pronounce judgment on the lives of several hundred millions of Chinese people.]

BRUEN, Henry M (1938) Blind Whang and his tin-type, *Korea Mission Field* 34: 148-149 (+ photos in front of issue 34).

Mr Whang, a blind Korean of Taiku, devised his own method of taking embossed notes using a home-made set of printing types fashioned from old kerosene tins. The missionary Rev. Bruen sent Whang to the Government special school at Seoul c. 1914, where he soon learnt to read Braille. On his return, a class was begun in which Mr Whang taught several other blind students to read.

BRYSON, Mary I (1886) *Home Life in China*. N.Y. American Tract Society. 314 pp.

BRYSON MI (1885) *Child Life in Chinese Homes*. London: R.T.S. 208 pp.

CAMPBELL, William (1889) *An Account of Missionary Success in the Island of Formosa*. 2 vols. London: Trübner.

Vol. 2, pp. 651-667, Campbell's work teaching blind people since 1884 in Formosa/Taiwan. Discusses various materials for blind reading.

CAMPBELL W (1897) *The Blind in China: a criticism of Miss Gordon-Cumming's Advocacy of the Murray Method*. London, Sampson, Low, Marston.

Some irritation was aroused among the special education community by Gordon-Cumming's extensive publicity and championing of one method at the expense of others.

CANTLIE, James (1890) *Leprosy in Hong Kong*. Hong Kong: Kelley & Walsh. 99 pp.

CANTLIE J (1897) Report on the conditions under which leprosy occurs in China, Indo-China, Malaya, the Archipelago and Oceania, compiled chiefly during 1894. In: JA Thompson and J Cantlie, *Prize Essays on Leprosy*, 239-413. London: New Sydenham Society, Vol. 162.

Based on 75 replies from 383 western physicians (40/86 in China, 4/23 in Korea) to a questionnaire survey sent from Hong Kong. Where leprosy was familiar, populations mostly did not consider it contagious. "Few Chinese exclude their relatives from their homes unless leprosy has advanced so far that the leper becomes objectionable, either from the smell emanating from his sores, or from the unsightly appearance of his face or limbs." (p. 255). (China, Hong Kong, Macau, Formosa and Korea occupy pp. 239-322).

CANTON. *Light giving school for blind girls. Sketch of the ... school ... opened 1891*. Shanghai: American Presbyterian Mission Press.

CARPENTER, Dudley N (1907) A visit to the Chefoo, China, School for the Deaf, *Association Review* 9: 359-362.

Complimentary report by a visiting physician.

CARTER, Anita E (1912) Origin of the Girls' Department in the School for Chinese Deaf, Chefoo, China, *Volta Review* 14: 199.

Brief notes from the start in 1907 when little Ying Tswen was left at the school by her father Li, to join her deaf brother. The girls' department opened under Anita Carter and Mrs Wang. By 1912 there were 13 girls, from 7 provinces.

CARTER AE (1914) *Letter from Chefoo School for the Deaf*. [No publisher shown]

CARTER AE (1915) Teaching speech to the deaf. *Volta Review* 17: 315-317.

Paper read at the First Annual Convention on Education of the Blind and the Deaf of the Far East, Pyong Yang, August 1914. Expounds current American Oralist methods and asserts that "In nine cases out of ten it is not that the child cannot learn, but that the teacher cannot teach."

CHRISTIE, Dugald (1914) *Thirty Years in Moukden, 1883-1913, being the experiences and recollections of Dugald Christie, C.M.G.* (edited by his wife). London: Constable.

Chapter 14, pp. 116-122, tells "The story of Blind Chang of the Valley of Peace." Chang lost his sight in middle age. He walked 120 miles south to Moukden Hospital, arriving in bad shape. His eyesight could not be restored, but he heard the Christian message, found 'spiritual sight', and wished to be baptised. The missionaries were cautious, telling him first to return to his village and make known his new faith. Six months later, Rev. James Webster went north, and found that Blind Chang had been preaching and teaching throughout the villages of that remote area. Chang was sent to Mr Murray's school at Peking for three months. He learnt to read the embossed script, from which he then memorised large parts of the Bible and continued to preach and teach across a wide area of the north, leaving in many places a group of men, women and children who were keen to learn more. During 14 years, it seems that this highly independent Chinese man, moving from place to place without salary and under no one's orders, laid the foundations of a dispersed church with regular meeting places for worship. He was killed in 1900 during the Boxer rising.

CHRISTIE, Mrs Dugald [Eliza Inglis] [No date shown. Maybe c. 1947] *The Home of Happiness. The story of the St. Nicholas Home for Blind Girls, Moukden.* Glasgow: McCorquodale, for Church of Scotland Foreign Mission Committee. 22 pp.

As missionary literature on work with blind children, this booklet is unusual in focusing substantially on the contribution of Chinese Christians, such as Pastor Chang and Mrs Shih the Biblewoman, in the early period, and later Miss Ch'i who became Principal of the Home at Moukden. From 1941 to 1945, when foreigners were interned, Miss Ch'i carried the heavy responsibility of maintaining the Home intact, politely circumventing many demands for policemen or Japanese officials to occupy rooms (at great risk to the girls' safety). As food became scarce, she had to produce reasons why girls who "can be of no use to anybody" should continue to be fed. An official campaign was under way to recycle waste material, and throw nothing away; so Miss Ch'i made use of the slogans, agreeing that some people were "not of much use unless we know how to make use of them. Is it not our duty to teach these girls to be useful members of the State, and thus prevent the most precious of our human waste from being lost?" Her argument was irrefutable; the blind girls' food supply continued.

CLARK, Allen (1938) The people that sat in darkness. *Korea Mission Field* 34: 128-129.

Visit to the Moffett Memorial school; classroom activities of the blind and deaf children and their teachers.

CLAYTON, George A (1905) Among our blind boys in Hankow. *The Foreign Field of the Wesleyan Methodist Church*, I (5) 178-80.

Gives a personal history of a blind man, Hu Yuan Hsi, who converted to Christianity, and discusses handicraft work by other blind young men. Several photos, e.g. of the Principal, Daniel Entwistle, who took charge of the school in 1897, with the blind music master, the teacher Mr Yu, and an assistant teacher.

COEN, Roscoe C (1934) Go, bring hither the blind. *Korea Mission Field* 30: 216-217.

Regular meeting of 20 blind people at Presbyterian Church, Seoul, and activities of a blind evangelist, with some notes on the education and work of various blind people.

COEN RC (1936) Out of the depths. *Korean Mission Field* 32: 191-192.

Further report of the work of blind evangelist Hyun Sang Oh.

COEN RC (1937) "The blind came to him in the temple". *Korea Mission Field* 33: 58-59.
Stories of blind Koreans and the ministry of blind evangelist Mr Hyun Sang Oh.

COOPER, Luise (1898) *Aus der Deutschen Mission unter dem weiblichen Geschlecht in China*.
Darmstadt. 164 pp.

COULING, Samuel (1917) The Blind in China. *Encyclopedia Sinica*, 51-52. London, Oxford
University Press.

Brief survey of activities and institutions, mostly by missionaries; but mentions Chinese initiatives,
and that "The Chinese, with their strong sense of family obligation, take the support of a blind relative
as a matter of course". (See also Encyclopedia items on pp. 230, 231).

CROUCH AR, Agoratus S, Emerson A, & Soled DE (eds) (1989) *Christianity in China. A scholars'
guide to resources in the libraries and archives of the United States*. Armonk, NY: Sharpe. Ivi + 709
pp.

Subject index entries such as Blind, Children, Deaf, Girls, Hospital, Leprosy, Mental illness, Schools,
together with the personal name index (e.g. of people mentioned in this section of the present
bibliography) indicate a substantial quantity of institutional archives and reports concerned with
disability, children and education in China, as well as a vast amount of personal correspondence of
possible relevance, held in the USA.

DARLEY, Mary (1903) *The Light of the Morning*. London: CEZMS & Marshall Bros.
Various remarks on blind children and adults at Kien-Ning, pp. 55-56, 130, 189-192.

DARLEY M (1917) *Cameos of a Chinese City*. London: CEZMS & Marshall Bros. 210 pp.
Notes on Blind and Leper Villages established from the 10th century CE at Kien-Nang, by ruler Uang
Ing-ceng, for blind and crippled people (pp. 112-113). Missionary work with blind people is
described, and various activities of blind persons, e.g. legend chanting, with prodigious feats of
memory; blind Christian workers (pp. 114-127).

"DEAF-Mutism in China." *American Annals of the Deaf and Dumb* (1876) 21 (4) 256-57.

Brief article correcting the impression, among some missionaries in China, that rather few deaf people
were to be found. Quotes the Rev. J Fisher Crossette, who thought there were many deaf Chinese, and
he had come to know of 17 of them.

"DEAF-mute education in Japan." *American Annals of the Deaf* (1883) 28 (4) 271-72.

Quotes a letter from missionary Carrie Ballagh on attitudes towards, and education of, deaf children.
Complimentary about the Kyoto school, but found the Tokyo school unsatisfactory.

DEAF School News, Chefoo, China.

Occasional newsletter, of which Vol. III, No.5, containing a detailed report by Mrs Annetta Mills, is
reviewed in *The Association Review* 4 (1902): 82-85.

DENNIS, James S (1899) *Christian Missions and Social Progress. A sociological study of foreign
missions*. 3 vols. Edinburgh: Oliphant, Anderson & Ferrier.

Vol. II, pp. 381-383. Written apparently from an assumed position of moral superiority, with
reference to various missionary reports and magazines, on the involvement of Christian institutions in
Japan with charitable and educational work for blind people and orphans.

DENNIS JS (1902) *Centennial Survey of Foreign Missions*. Edinburgh: Oliphant, Anderson & Ferrier.
Supplement to previous item. Mentions Holy Trinity Orphanage for Girls, founded 1891, at Tokyo

(Oji), under the Protestant Episcopal Missionary Society, run by Mr Osuga (p. 219). "Connected with this work there is a department for feeble-minded children, with four inmates." (Many mission orphanages had a few 'feeble-minded' children amidst all the others, but very few in the 19th century suggested that they had a special 'department' catering for such children). Mission work for people with leprosy and blind or deaf people in China and Japan is listed on pp. 222, 225.

DICTIONARY Catalogue of the Missionary Research Library. New York (1968), 17 vols, Boston, Mass.: G.K. Hall.

Indexed by authors and by topics. Some information relevant to childhood disability and special education in East Asia.

[EDITORIAL] (1896) Mr Osuga. *Japan Evangelist* 3 (No. 5, June): 293-294.

Reports departure of Mr Osuga for America in April 1896, "to study the education of feeble-minded children there." He had been trying to educate such a child in his orphanage and wished to learn more about this field. Arrangements were made for him to stay at Seabury Divinity School, Faribault, Minn., and to study at the state institution for education of the feeble-minded in that place.

[EDITORIAL] (1916) [Notes from the Field] Church for the Blind. *Japan Evangelist* 23: 113.

Note of the start of a church "exclusively for blind people" at Kinsuke Cho, Hong, Tokyo, by the Methodist Episcopal Church.

"EDUCATION for the Blind." *Korea Mission Field* (1908) 4 (5) 78-80.

EMBERLEY WH (1896) School for the blind, Hankow, *Work and Workers in the Mission Field* 5: 100-105.

Reviews the first eight years of the school. Discusses Mr Crossette's simplification of Murray's numeral coding of Braille. Notes the aptitudes and activities of various blind boys and young men at the school.

E.M.I. (1842) *The History of Mary Gutzlaff*. London: John Snow. 8 pp.

This children's booklet is not about Mrs Mary Gutzlaff, wife of Karl Gutzlaff. It tells the story of the blind girl adopted by the Gutzlaff family, and named Mary by them. The girl's name was originally Fokien. She had been found in Macau, apparently after being kidnapped, blinded and maimed to make her a more pitiable beggar. [Reports by westerners of 'native barbarity' may always be treated with some caution; yet in the case of Mary, contemporary detail is given of a surgeon, Mr. Hunter, who operated successfully on her limbs, but could not restore her sight.]

ENTRICAN, Sara [1908] *The Story of the Chifu School (for the deaf)*. Trenton NJ: Office of *The Silent Worker*. 46 pp.

Dr & Mrs Charles R. Mills founded a mission in Teng Chow [Dengchow], China. They had a deaf son, who later went to the School for the Deaf, Rochester, New York State. After his first wife's death, in 1884 Dr. Mills married Miss Annetta Thompson, a Rochester teacher with a deaf brother. When she arrived in China, Annetta Mills began teaching two pupils and these grew to eleven. In 1892, during Dr. and Mrs. Mills's home leave, the Chinese teacher, Mr. Li, and his wife, ran the school. In 1894 the Millses returned. Dr. Mills died in 1895. Dr. Westervelt, principal of the Rochester school, found funds for the work to continue. Mrs Mills moved to Chifu, where a house was rented. A young Chinese graduate, of the Mission College at Teng Chow, was engaged to teach, the former teacher being employed canvassing for pupils in nearby villages (pp. 3-7). The pamphlet also gives stories and case histories, with photographs taken by Mr Sen, who ran an industrial department of the school.

ENTWISTLE, David (1907) Work amongst the blind in China. *Records of the China Centenary Missionary Conference, Shanghai, April 25 to May 8, 1907*, Appendix II, pp. 92-96. Shanghai.

General discussion. Also pp. 506-510. Conference passed motion appreciating work for disabled and needy children, but regretting that so little was being done by the Church.

FAY, Lydia (1869) From Miss Fay. *Spirit of Missions* 34: 604-608.

Support and integrated education of a blind girl called A. Ne (pp. 606-607). When first seen she seemed a hopeless case, lying at home all day while her widowed mother went to work. Fay took A. Ne to one of five day-schools she was managing. The girl proved quick to learn by memorisation, and other pupils repeated lessons aloud for her.

FISH MW (1856) Letter of 5 Nov 1855, *The Spirit of Missions* 21: 156-58.

Dr Fish, an American physician newly in Shanghai, visited the dwelling of two Chinese members of a small Christian church: "A man suffering from fever and rheumatism, and totally blind, lay on a little pallet almost incapable of motion; while his wife, also blind, and very much emaciated, seemed to be suffering from disease of the heart. The house was a mere hovel, of the smallest dimensions, and without a floor; and as I cast my eyes around the desolate-looking apartments, it seemed hardly possible that two human beings, both sick and blind, could inhabit such an abode; yet here they have lived for years, and here they most likely will die." [Fish wrote of his astonishment at the cheerfulness of this elderly Chinese couple.]

FRYER, George (1914) Work among the blind in China. In: D MacGillivray (ed.) *The China Mission Year Book, 1914*, 312-330 (see also 'Statistics'). Shanghai, Christian Literature Society for China. Overview of provisions, covering more ground and in greater detail than most surveys, and reaching back to 1840. It has some inaccuracies.

FRYER, George B (1931) The blind in Asiatic countries. In: H Lende, EC McKay & SC Swift (eds) *Proceedings of the World Conference on Work for the Blind*, 264-275. New York.

Work in China, Formosa, Japan, Korea and elsewhere. [Some historical inaccuracies occur in Fryer's remarks about China.] "In Korea, work for the blind was started by Dr Rosetta Hall in 1894", with an adaptation of Braille, by which some blind girls were taught to read.

FRYER GB (1931) The Education of the Blind. *Educational Review* (Shanghai) 23: 206-212.

Describes American progress, as a supposed model for China where the author knows of "over thirty schools where some thousand boys and girls are being taught to read and write and given an elementary education."

FRYER GB [1942] *Work for the Blind in China, 1931-1941*. American Committee of the Institution for the Chinese Blind. 14 pp.

FUKUZAWA, Yukichi (1884, Sept.) The deformed girl, a story from Japan. *Missionary Herald*. [In: Japan and the Japanese. No further details found.]

GARLAND SJ (1919) Home teaching of the blind in China. *Chinese Recorder* 50: 251-56.

Problems and successes of a scheme using Mandarin Union Braille, "formed with the object of reaching not only those persons who could be gathered into schools, but ... that by means of home teaching many might learn to read who could not enter regular schools for the blind." Responses are excerpted, from missionaries in eight provinces, obtained by a postal survey among purchasers of Braille books aiming to discover whether they were successfully used in home teaching.

GEE, Nathaniel Gist (ed) (1905) *The Educational Directory for China: an account of the various schools connected with Protestant missions, and also government and private schools under foreign supervision*. 2nd issue. Educational Association of China. 142 + lxviii pp.

GEE NG (1925) *A Class of Social Outcasts: notes on the beggars of China*. Peking: Leader.

GOFORTH, Rosalind (1930) *Blind Chang: missionary martyr of Manchuria*. Grand Rapids: Zondervan. 31 pp.

Story of a Chinese man who became blind in middle age, embraced Christianity, worked tirelessly in his native Manchuria, and was killed in the Boxer rising in 1900.

GORDON-CUMMING, Constance F [1888] *Work for the Blind in China: showing how blind beggars may be transformed into useful Scripture readers*. London: Nisbet. 39 pp.

GORDON-CUMMING, CF (1899) *The Inventor of the Numeral-Type for China*. London: Downey. 161 pp.

Detailed description (by a traveller/writer) of William Hill Murray's work with blind people, adaptation of Braille to the sounds of Mandarin Chinese, and incidental method for teaching sighted people to read. Various anecdotes and stories of blind Chinese people, and letters from supporters of the work. Murray himself lost an arm in a childhood accident (p. 11).

GORDON-CUMMING, CF (1904) Easy reading for illiterate Chinese. *The East and the West* 2: 249-66.

(See previous annotation). Murray adapted his method of teaching blind people, so that sighted people could learn to read. He tested it on "the poorest, oldest, most ignorant" people to hand. They thought he was crazy; however, within a few weeks they were reading.

GRAY JH (1878) *China. A history of the laws, manners and customs of the people*. 2 vols, London. Reprinted 1972, ed. W Gow Gregor, Shannon: Irish University Press.

Notes on Chinese childhood ceremonies, infanticide, footbinding, severities of parental discipline (I: 229-239). Anecdotal descriptions of beggars, charitable institutions and official care provisions for needy persons, groups of blind people and leprosy sufferers (II: 46-63). [Gray seems to have written from an assumed position of cultural superiority, often using a rather supercilious tone.]

GRIFFITH, ME Hume (1927) *Dust of Gold. An account of the work of the CEZMS among the blind and deaf of India, China and Ceylon etc.*, London: Church of England Zenana Mission Society.

GUTZLAFF, Agnes (1859) Letter from Agnes Gutzlaff, Miss Aldersey's blind Chinese assistant, written in English by herself. *Female Missionary Intelligencer*, new series 2 (June): 96.

(See Aldersey, above). Agnes described how she taught blind girls to read, and gave religious instruction in the Industrial School for the Blind. Also told of public reactions to her (as a blind Chinese woman working with the missionaries). At this date, Agnes was teaching eleven blind adults and four blind girls.

GUTZLAFF, Karl [Charles] Friedrich August (1844) In: *Eleventh Annual Report of the Managers of the Pennsylvania Institution for Instruction of the Blind*. Philadelphia.

Gutzlaff informed the American readers that, in China, "we have been preceded in all our benevolent plans by some thousand years. There have been foundling hospitals and blind asylums since times immemorial. In the latter, the boys are taught by a blind teacher, who knows a good deal by heart, and the principal study is the art of divination." (p. 21)

GUTZLAFF [Charles] (1850) Replies to queries in relation to China, proposed by Sir G.T. Staunton, Bart., M.P., in the year 1846. *Journal of the Royal Asiatic Society* 12: 386-400.

The explorer, linguist and missionary Gutzlaff (1803-1851) suggested that, in China, so far as he knew it, "The provisions for the blind are made with great care, and a due consideration of their wants, evincing much national interest in these unfortunate beings". [In view of his wife's 'rescue' of

blind and abandoned children, it must be supposed that Gutzlaff was taking a 'diplomatically positive' line here. He was well aware that institutional provisions for the welfare of a small number of urban blind people had existed in China for many centuries, and that some blind Chinese men earned a precarious living in various trades. He can hardly have been ignorant of the darker side of the picture, but chose not to present it, presumably because westerners normally focused solely on that side and ignored the positive activities.]

GUTZLAFF, Mary (1838) Eastern-Female-Education Society. State of Mrs Gutzlaff's School at Macao, *Missionary Register for 1838*, 277-78.

This report by Mary Gutzlaff [née Wanstall, 1799-1849] was dated Oct. 14, 1836. It discussed the condition and prospects of a six-year-old blind girl integrated with others in Mrs Gutzlaff's school. (See Yung Wing, below).

HALL, Rosetta S (1906) The Clocke class for blind girls, *Korea Mission Field 2* (No.9, July) 175-76.

HALL, Sherwood (1978) *With Stethoscope in Asia: Korea*. mclean, VA: MCL Associates.

Based on the diary of Rosetta Sherwood Hall, a missionary physician in Korea. She noticed the pitiful state of some disabled children and eventually in 1894 began to teach one blind girl, Pongnai, then more blind children, and established a special class for blind girls at the Pyong Yang Girls School. (Excerpt is given in the Encyclopedia of Disability, 2006, V: 452-453).

HART, Tanya C (1993) Revelation for the blind -- William Hill Murray: inventor of the first Braille system for Chinese. MA thesis, Eastern Michigan University.

In chapter 3 (pp. 27-39, references pp. 287-292), specifically on the invention of the numeral type, Hart provides many useful details on the earliest days of Murray's system, from contemporary correspondence, and other sources, in the archives of the National Bible Society of Scotland (1863-1912), which also provides more individual names and identities of Murray's Chinese assistant and the blind Chinese people who learnt to read, as compared with Gordon-Cumming's reports.

HARTMANN F (1890) Orphanages, asylums for the blind, deaf and dumb, and other charitable institutions in China. In: *Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 7-20, 1890*, 291-302. Shanghai: American Presbyterian Mission Press.

Detailed essay with special attention to activities and reading systems for blind people. The Christian missionaries almost invariably gave religious instruction to abandoned or disabled Chinese children, with the hope that they would eventually commit themselves to the Christian faith. The Reverend Hartmann, as a member of a Lutheran Protestant mission, nevertheless made some appreciative comments on Catholic orphanages (“in some of their institutions there is much well worth seeing, and something well worth imitating”), and also on Chinese charitable work (“The Chinese have asylums for the blind and for the lepers, showing the compassion they have on people thus afflicted”). For deaf children there was no organised provision. Hartmann gave an immediately recognisable description of two 'dumb' (i.e. deaf and mute) Chinese girls casually integrated in mission institutions, who had been “taught to make themselves understood by gestures. They can say most things of an outward nature. Our dumb girl very soon finds some characteristic by which to describe everybody she knows... She was instructed in Bible history, largely by the use of pictures, and is pious in her way. But I am afraid her religious notions are of a very vague kind. Much trouble has been taken to instruct her so far, but there was no trained skill available to do more, and she was not a very young child when she came to the house.” (p. 299)

HILL, Mary R (1937) Lord that I may receive my sight! *Korea Mission Field 33*: 60-61.

On the blind boys institute under Pastor Nee Chang Ho at Pyongyang, “visioned by Mrs Alice Fish Moffett many years ago and resuscitated in 1934”, which had “already branched out to include the deaf and dumb as well as blind.”

HONG NO LEE (1933) The blind man hears something new. *Korea Mission Field* 29: 117-119.
Tale of an old man, blind from birth and “rather dull of sense”, deceived by a boy telling him a foolish tale.

HOWE, Annie L (1922) A tale of the Christian kindergartens of Japan. *Japan Evangelist* 29: 47-51.
Data on the growth and activities of kindergartens, run by church and by government, since 1885.

IN MEMORIAM - Rev. Dr E.W. Syle. [By 'J.R.'] *Chinese Recorder* (1891) 22: 23-25.
[Curiously says nothing of Syle's enduring work with blind adults, but mentions his deaf son.]

IN MEMORIAM - Rev. W.H. Murray, Peking. *Chinese Recorder* (1911) 42: 593-94.

[IN MEMORIAM] Mrs Annetta T Mills. *Chinese Recorder* (1929) 60: 386-87.
Pioneer of education for deaf children in China.

[IN MEMORIAM] Mary W Niles. *Chinese Recorder* (1933) 64: 176-77.
Physician and obstetrician, best known for developing an institution for the blind in Canton.

IWAHASHI, Takeo [1933] *Light from Darkness*. Philadelphia: Winston, for Religious Society of Friends. 103 pp.

IWAHASHI T (1934) Lighthouse for the blind. *Japan Christian Quarterly* (1934, July) 225-233.

KERR, John Glasgow (1873-74) The native benevolent institutions of Canton. *China Review* 2 (2): 88-95; & 3 (2): 108-114.

KERR JG (1889) A Chinese benevolent association. *China Medical Missionary Journal* 3 (4) 152-55.
Data and activities of Oi Yuk Tong, the Native Dispensary of Canton. Kerr, who had great difficulty raising funds to start his mental asylum, was impressed by the financial acumen of the Chinese managers.

KRAMER, Lois F (1921) Making the eyes to hear: the story of the Japan deaf oral school. *Japan Evangelist* (1921, Oct.) 250-52.
Preparations for, and start of, the Japan Deaf Oral School.

KRAMER LF (1925) Five years of speech for deaf children. *Japan Evangelist* (1925, July) 246-47.
Notes on the start and early years of one of the few school to take deaf children from the age of 6 or 7 years. The school was the first to give successful demonstrations of oral approaches to many teachers at other Japanese schools for the deaf.

LIGHTHOUSE, Welfare Centre for the Blind (1957) *Annual Report Year Ended March 31st, 1957*. Osaka.

The report begins with the significant dates in a “History of the Lighthouse”, from 1932, when “Takeo Iwahashi opened his house to the blind as a Braille library and also began to send home-teachers to the homes of the blind”, through the following 25 years (pp. 5-9), before reporting the current situation and activities. (See Iwahashi, above).

LITTLE, Alfred F (1939) *From Serfdom to Culture. The remarkable story of a blind Chinese girl who rose from a waif in Canton to the position of a proof reader in a large American institution*. (No named publisher).

Mrs Mary Gutzlaff brought three blind Chinese girls, Fanny, Eliza and Jessie, to America with the

hope that they could be trained as teachers and would return to China. None of these three did return. This booklet tells the story of Jessie Gutzlaff, who finished her education, became a skilled proofreader of Braille publications, and earned enough money to endow a scholarship for the education of Chinese students in Shanghai.

LOCKHART, William (1861) *The Medical Missionary in China: a narrative of twenty years' experience*. London: Hurst & Blackett. xi + 404 pp.

Some notes on disabilities, begging and deliberate mutilation e.g. pp. 193, 250-253, 260-261. Quotes Dr B Hobson (Macao): "Several young and grown-up persons, idiotic from their birth, have been brought for treatment, some of them with remarkably formed heads, flattened on one side, smaller than natural, or conical;" (Lockhart p. 180).

LOWRIE JW (1891) Mr Murray's method of applying Braille's system for the instruction of the blind. *Chinese Recorder* 22: 256-60.

LUGINSLAND, Helene (1976) *Draussen vor dem Osttor: Gottes Wirken unter Blinden in China*. Bad Liebenzell : Verlag der Liebenzeller Mission. 143 pp. [An earlier edition appeared with title '*Licht im Dunkel*'.

[LUKE, Mrs Chester] (1844) *The History of Lucy Gutzlaff*. London: John Snow.

'Lucy Gutzlaff' was one of the four young blind Chinese girls adopted by the Gutzlaffs, and sent to the London School for the Blind for education. [Lucy and Mary both died within a few years. Laura grew to be an active teenager. Agnes complete her education and returned to China to teach other blind people.]

McCLATCHIE, Thomas (1851-1853) [Extracts from reports, letters or journal of the Rev. T. McClatchie] *Missionary Register*, Jan 1851 p. 48; March 1852 pp. 119-120, 155; March 1853 pp. 118-119.

At Shanghai, McClatchie gathered a class of ten blind men (growing to twelve men and five women) for religious instruction, meeting two or three times per week.

McCLATCHIE T (1877) Brief sketch of the history of the Shanghai station of the Church Missionary Society, London. *Chinese Recorder* 8: 308-310.

Looking back, McClatchie recalls as many as 16 blind people being under instruction at Shanghai (p. 309).

MACGILLIVRAY, Donald (ed.) (1907) *A Century of Protestant Missions in China (1807-1907)*. Shanghai. vii + 677 + appendices.

Under the titles of various missions, much detail of kindergartens, institutions and schools for disabled people appears, e.g. pp. 54-55, 58-59, 91, 263, 430, 438-439, 462-463, 490-491, 529, 541. Several "Missions to the Blind in China" are described (pp. 584-593). Among them the German Mission to Blind Females in China, of Hildesheim, sent out Sister Martha Postler to Hong Kong in 1896, and she commenced to teach blind children, with the aid of a blind teacher, Lin Chau (pp. 591-592. See below, E Postler, 1907).

MACGILLIVRAY D (ed.) (1910) *The China Mission Year Book, 1910*. Shanghai: Christian Literature Society for China.

'Special Philanthropy', pp. 380-393, gives short articles about work with people suffering various disabilities and privations. Writing on the School for the Deaf and Dumb, Chefoo, Anita Carter (p. 384) notes that "A hearing Korean man and his wife received instructions in methods of teaching the deaf during the year, and they now report a school at Pyengyang with several pupils in attendance."

MACGOWAN J (1909) *Lights and Shadows of Chinese Life*. Shanghai: North China Daily News & Herald. 308 pp.

Ch. 14 on “Doctors and Doctoring” gives historical anecdotes and some observation of Chinese physicians. Ch. 22 on “Beggars” is also anecdotal, but records some detailed observations of beggars with disabilities.

MILLER, Alfred Donald (1965) *An Inn Called Welcome. The story of the Mission to Lepers 1874-1917*, London: Mission to Lepers. x + 241 pp.

Development of work with leprosy sufferers in China, Japan and Korea, 1890-1917, by various organisations, pp. 73-82, 146-168, 188-198, 202-211.

MILLS, Annetta T (1893) Our school for deaf mutes in China. *Woman's Work for Woman* 8 (Feb.) 37-39.

How Mrs Mills, whose brother was deaf, and who had taught deaf children in America, started teaching deaf boys in China, with the aid of a Chinese teacher.

MILLS AT (1901) The Chefoo, China, School for the Deaf. *Association Review* 3: 24-27.
Report of very unsettled political background, and financial needs of the work.

MILLS AT (1908) The Chefoo, China, School for the Deaf and its future. *Association Review* 10: 82-88.

Detailed and impassioned appeal for future support, after a first decade of struggle to run the school, with further remarks by members of the Board of Trustees.

MILLS AT (1910) *China Through a Car-Window; observations ... in the course of a four months' journey in behalf of the Chinese deaf, etc.* Washington D.C.: Volta Bureau. 53 pp.

MILLS AT (1922) Training teachers for Chinese deaf children. *Chinese Recorder* 53: 230-232.

MILLS, Charles R (1890) Deaf-mute instruction. *Chinese Recorder* 21: 243-246.

MING Sum School for the Blind, Canton (1939) *Ming Sum, the school of the understanding heart; the fiftieth anniversary, 1889-1939*. Hong Kong. 117 pp.

MORITZ, Sophie (1947) *Ebenezer Home for Blind Girls*. Hong Kong.

MORRISON JR (1837) Letter dated 24 July 1837. Archives of London Missionary Society (Library of SOAS, University of London) CWM South China incoming letters Box No.3, 1830-1839.

Notes on Mrs Mary Gutzlaff's school at Macao, supported by the Morrison Education Society, in which one of the girls was blind (at this time; and more later). Morrison commented on the unhappy situation of Chinese blind people, and saw opportunities for missionaries to undertake their teaching. Mrs Gutzlaff hoped to increase the school intake of blind girls.

MURRAY, William Hill (1890) Teaching the Chinese blind, *Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 7-20, 1890*, 302-306. Shanghai: American Presbyterian Mission Press.

Murray began teaching blind people to read in the late 1870s (probably late 1878, certainly by early 1879). He devised materials by adapting Braille points to a numerical system based on the 408 sounds of the Pekinese syllabary. By June 1878, four blind students were engaged with Murray's method: Mr Wang Ting, Mr Lee, a blind boy named Sheng, and another beggar boy off the street, who “was able to read and write perfectly within two months: that is, he could read as quickly by touch as the Scriptures are usually read at public worship; and he could write from dictation at the rate of 22 words

per minute. It must not be supposed that this is an isolated instance; such results are the rule." Murray briefly described his school, and vocational activities of blind young men.

PAIK, L George (1980) *The History of Protestant Mission in Korea, 1832-1910*. 3rd edition. Seoul: Yonsei University Press. (1st edition, 1929, following doctoral thesis, Yale University.) ix + 438 pp. Start of formal education for blind and for deaf children. Mrs Rosetta Hall taught one blind girl in 1894. After refreshing her skills in New York she returned and began a small class for blind children (pp. 324-325). In 1903 Mrs Alice Moffett began a similar work for blind boys. In 1909, Mrs Hall sent Yi Ik-min to the Chefoo school for the deaf. On his return, a deaf school was begun at Pyengyang (p. 403).

PARKER, Mrs (1882) Chinese charities. *Women's Work in China* 5 (2) 119-122. Visits to an almshouse for c. 200 elderly or disabled women, and a home where 150 widows, with maybe 300 children, were supported by wealthy families, at Soochow. These were in good shape; but the Foundlings Hospital was a damp, depressing place of "little beside misery, poverty and dirt", with twenty children, mostly "blind, deformed or idiotic".

PEKING School for Chinese Blind (n.d.) *Alphabet for Sight: Ten Minutes Study: the Lined Braille-Murray's Numeral Type*. Peking.

PEKING School for Chinese Blind (n.d.) *Chinese Primer in Murray's Numeral Type Mandarin Chinese: Composed by the Blind, for the Blind to Teach the Illiterate Sighted*. Peking.

PHILLIPS CJ (1980) Hall, Rosetta Sherwood. In: B Sicherman, CH Green *et al* (eds) *Notable American Women. The Modern Period. A biographical dictionary*, pp. 299-301. Cambridge, Mass.: Belknap, Harvard University Press. Short biography of Rosetta Sherwood Hall, missionary physician and educator of blind and deaf children.

POSTLER, Elisabeth (1907) *Schwester Martha Postler, ein Frauen Leben im Dienste der deutschen Blinden-mission in China*. Hamburg: Agentur des Rauhen Hauses. 190 pp. [See notes under MacGillivray (1907)]

PRESTON TJ (1907) Chinese benevolent institutions in theory and practice. *Chinese Recorder* 38: 245-53.

'R.A.W.' (1867) The blind Chinese teacher. *Female Missionary Intelligencer*, 10: 33-34. Brief item on the life of 'Agnes Gutzlaff', the blind orphan adopted by Mrs Mary Gutzlaff in the 1830s and educated in London, who returned as a missionary to teach at Ningpo and Shanghai. (See above, Aldersey; and Gutzlaff).

RATTENBURY, Harold B (1949) *David Hill, Friend of China. A modern portrait*. London: Epworth. 214 pp. Notes the beginnings of the Hankow Blind School, founded jointly with Mr Crossett; and of the Hankow adaptation of Braille (pp. 90-91).

REPORT of the First Annual Convention on the Education of the Blind and the Deaf in the Far East. Pyeng Yang. 1914. 51 pp.

RHODES, Harry A (ed.) [1934] *History of the Korea Mission Presbyterian Church U.S.A. 1884-1934*, Seoul: Chosen Mission Presbyterian Church U.S.A. xii + 673 + x pp. Social welfare work is reviewed (pp. 512-518), including school for the blind established at

Pyongyang in 1904 by Mrs Rosetta S Hall MD of the M.E. [Methodist Episcopal?] Mission, with cooperation of some Presbyterian missionaries. Mrs Hall's work with blind people dated from 1894. Later in 1909 she added a school for the deaf. An asylum for leprosy sufferers was established in Fusan in 1910, followed by other leprosy services. Work with orphans, widows and other poor and needy persons is described briefly, and mentioned elsewhere in the book, together with medical and educational work.

SAUNDERS, Alexander R (1928) *Blind and Blessed*. London: China Inland Mission. 21 pp.
Brief tract telling how the author lost his sight in 1916, while serving as a missionary in China. After a year in the USA, he returned to missionary work, adopting some different roles.

“SCHOOL for the Deaf, Teng Chow, Chefoo, China.” *Silent Messenger* (1896, July) No. 9, Vol.II, 46-47.

SCHROEDER, Mrs (1882) An account of the Berlin Foundling Hospital, Bethesda. *Women's Work in China* 5 (2) 138-146.

Residential asylum and school at Hong Kong, run with German missionaries and funding. Founded in 1850, following a visit to Berlin by Dr Karl Gutzlaff. Mentions four blind, one deaf, and one mentally retarded child, among 84 girls in 1882.

'SIGMA' (1895) The Amma. *Japan Evangelist* 2 (No. 6, August): 357-358 (and plate opposite p. 356)
Describes the well-known plaintive whistle signalling the blind amma's approach, his physical appearance, the head to toe massage lasting about an hour, and the systematic organisation of the blind guild (until reforms in 1870), with its 72 different grades of certificated competence. The full page photograph show an amma with shaven head, holding a bamboo stick, blowing his whistle, wearing thong clogs and a loose-fitting gown, with towel tucked at waist.

SMITH, Mrs Arthur H [1913] *Man with ten eyes*. Chicago: Woman's Board of Mission to the Interior. 20 pp.
[Blind people in China]

SMITH, David (ed.) [1885] *Embossed Primer for the Chinese Blind*. Amoy dialect. 11 sheets.
Using an adaptation of the shapes of Roman capitals, apparently in Moon's embossed script.

SMITH, Nellie D (1914) *A Chinese Helen Keller*. Chefoo School for the Deaf.
[Pamphlet concerning Wang Fung-Ying.]

STAUFFER, Milton T (ed.) (1922) *The Christian Occupation of China*. Shanghai.
Includes a brief overview of schools, teachers and activities for blind people in 12 provinces of China (pp. 365-367). Some 800 blind students in 29 schools were being taught by 87 teachers (10 foreign, 77 Chinese). Among the teachers, 39 were sighted, 38 blind. Mentions use of Moon script among women at Ningpo. Standard Braille system for Mandarin was devised.

SWEENEY, Joseph (1934) *Maryknoll among Chinese Lepers*. Maryknoll: Maryknoll Fathers.

SWINEHART, Mrs ML (1933) Some Korean cameos. The story of Yi Pok Dong. *Korea Mission Field* 29: 150-151.

This and next item are brief, sentimentalised stories of beggar boys with substantial physical disabilities who found their way to the Salvation Army Boy's Home, Seoul, where they received care and education.

SWINEHART, Mrs ML (1934) The half footed beggar boy. *Korea Mission Field* 30: 61.

SYLE, Edward W (1847-1858) Extracts from the Journal of the Rev. E.W. Syle. *Spirit of Missions*, 12 (1847): 353; 13 (1848): 186; 14 (1849): 343-345; 15 (1850): 185-86, 357, 426-27; 16 (1851): 22-23, 75, 82, 134-35; 17 (1852): 57, 204, 305-306, 450-51; 18 (1853): 56, 82; 206; 22 (1857): 35, 278; 386-87, 440-41; 23 (1858) 196-97, 338-39, 484.

Rev. Edward Winter Syle was an English priest, who was sent to China by the American Episcopal Church Mission. Syle was both a practical man and a scholar. The journal of his early work at Shanghai, giving much thoughtful description of Chinese life and customs, was serialised in the Episcopalian periodical, *The Spirit of Missions*. He often referred to people with disabilities, and recorded the start (4 Nov. 1856) and early years of his school/workshop for blind people. (Items listed by no means exhaust Syle's journal contributions relevant to disability and to education. A few items are listed separately below, to show particular insights).

SYLE EW (1852a) A blind pupil (24th March 1852). *Spirit of Missions* 17: 305-306.

Syle's assistant, Soodong, "came to the door leading an aged blind man, well dressed, of an intelligent countenance" with whom he had got into conversation at Mr Lockhart's Dispensary. The man related that "Two and forty years have I been engaged as a writer in the Grain Department." Recently his sight had failed. He had tried local remedies and prayers, without effect. Now he had "no way of getting my living. If I had been an old servant in a merchant's house he would have fed me in my blindness and old age; but the mandarins are always changing about, and know nothing more of the men that serve them than that they do their work and get their wages." Much more was said, to the fascination of Syle the Ethnographer. Eventually Syle the Priest offered the man some prospect of 'spiritual' sight, "though I almost wished the words unuttered, when I saw with what startling earnestness his face brightened up", the man believing that his eyesight could be restored. Finally, Syle "led him out into the Church where one of the baptized blind, *Yan-paon* by name, was sitting." He introduced the two blind men, leaving the one to recount his sad story, the other to tell of the religious hope he had found. [Syle administered the Poor Fund of the church, and had a keen interest in local arrangements by which the Chinese population accommodated and relieved the poor, sick and disabled, of whom a considerable number were visible in every corner. He seems to have been meticulous in recording both the merits and flaws in the ways charity was administered, being well aware of the difficulties in this practice, whether in England, the US or China.]

SYLE EW (1852b) The multiplied employments of a Sunday (28th March 1852). *Spirit of Missions* 17: 306-307.

Edward Syle had "a day full of events" at Shanghai. Amidst them, he noted that after the morning church service, "a dumb woman was brought in by a young man who was accustomed to converse with her, and through him I learned that she wanted alms. The manner in which he communicated with her was curious in the highest degree. I observed that he always *spoke* what he wanted her to understand, at the same time using dumb-show of the most wonderfully brief and significant character. I am sure I never saw anything so concise in the instruction of deaf-mutes at home; yet she seemed to understand him perfectly. True, he did not attempt anything abstruse. When he did, at my suggestion, inquire what she worshipped, she said, and repeatedly insisted on it, that she *worshipped nothing at all.*" [At the time, 'dumb' was commonly used for 'deaf and dumb'. (Syle would hardly have been impressed by the event, if the woman had actually been able to hear the words that were spoken as well as signed). Some forms of sign language have undoubtedly been practised in China between deaf people, and with hearing interpreters, for many centuries; but eyewitness descriptions are hard to find. There is some irony in Syle immediate interest in this phenomenon, which he compared with what he must have seen in a deaf school in the US or England. One of his children, Henry Winter Syle, aged 5 at this time, would soon suffer scarlet fever, leaving him deaf. Henry went to school and college in the US, and eventually in 1876 was ordained deacon in the Episcopal Church. In 1884 became the first Deaf priest in America. Much correspondence between father and son, throughout their lives, is located in the Gallaudet University Archives. Henry grew up separated from

his father, who worked for many years in China and Japan.]

SYLE EW (1868) Shanghai Asylum for the Blind. *Chinese Recorder* I: 138-140.
Short article on the history and work of the Asylum, begun by Syle in 1856. (Detailed reports appear in Syle's diary, reproduced in *The Spirit of Missions* journal).

SYLE EW (1869) Minutes of the Committee of the Blind Asylum, - held at Chaou-foong Hong, January 20th, 1869. *North China Herald*, Feb 6, 1869, p. 72.

SYLE EW (1870) The Blind Asylum. Report of the Trustee of the Institution for the Blind, for the year 1869, *North China Herald*, June 9, 1870, pp. 428-429.

TALMAGE ME (1878, Nov.) History of a blind girl. *Women's Work in China* II (1) 49-52.
Miss Lam-Ah was one of two blind Chinese girls integrated with thirty sighted children in a mission school run by Miss HM Van Doren in the early 1870s at Amoy. The school was part of an American Reformed Church mission. "The other children were inclined to laugh at their peculiarities and impose upon them, but they, having the same affliction, could understand one another." Lam-Ah is reported to have made good progress in her education.

TALMAGE ME (n.d.) *The Children's Home at Amoy. "Pity little-children Hall"*. New York: Woman's Board of Foreign Mission.

THOMSON, Elliot H (1873) Report of Institution for Blind Poor. *North China Herald*, Feb. 6, 1873, p. 118.

The Institution was put in Rev. Thomson's charge when Rev. Edward Syle left for Japan.

TURNER HF [1908] *Ring Out the Old, Ring in the New. New Ideas in Old China. CEZMS Schools in Fuhkien Province*. London: Church of England Zenana Missionary Society. Marshall Bros.
Notes missionary schools for blind children and adults (pp. 77-84).

VASEL, Mathilde [1933] *From darkness into light: the works of God manifested in the Blind Girls' School, 1908-1933, Changsha-Hunan China*. Shanghai: Christian Book Room. 88 pp.

WESTLING, Tyra Melvia (1936) The School for the Deaf at Chefoo. *Volta Review* 38: 23-26; 56-57.
Detailed observations and photographs of junior children and staff, in classroom and other activities.

WHERRY, John; Lowry HH; Owen, George; Pritchard, Edward S; Ament, William S; Russell SM, & Blodgett H (1891) Mr Murray's method of applying Braille's system for the instruction of the blind. *Chinese Recorder* 22: 257-260.

Brief description of Murray's method, written by a group of men who felt it had been misunderstood, and wished to testify to its merits.

WHITE, E Aldersey (1932) *A Woman Pioneer in China. The life of Mary Ann Aldersey*. London: Livingstone. viii + 76 pp.

Miss Aldersey opened China's first girls' school, at Ningpo in 1844. In 1856, Agnes Gutzlaff, the young blind Chinese teacher joined her, and soon found opportunities to teach blind children and instruct blind adult in a small workshop. Notes some of the activities briefly (pp. 69-70).

WIEST, Jean-Paul (1988) *Maryknoll in China. A history, 1918-1955*. Armonk, NY: Sharpe. xxiv + 591.

Notes Maryknoll missionaries' "Corporal Works of Mercy" (pp. 131-201), including work with orphan children (some of whom were disabled, pp. 141-142) and colonies for leprosy sufferers.

WILKINSON, Mrs George (1914) School for blind boys, Foochow, China. Lantern address. In: *Report of the International Conference of the Blind... Church House, Westminster... 1914*, pp. 445-449. Bradbury, Agnew.

Tells the origins in 1899 of Mrs Wilkinson's school. She visited Amoy, and "with the aid of Mr. Cook, a blind missionary, set about the work of adapting the Braille system to the Foochow dialect." The school began in rented rooms, to local scepticism. By 1910, some of the blind students were winning prizes for the quality of their handiwork. Personal stories are given. The school day is described.

[WILKINSON, Mrs. G ?] Twenty-one years work among the blind at Foochow. [CMS]. 10 pp.

WILSON RM (1926) Leprosy in Korea. *Journal of the American Medical Association* 87: 1211.

WILSON RM (1930) Industrial therapy in leprosy. *Leprosy Review* 1 (1) 25-28.
[See next item.]

WILSON RM (1936) Leper work. *Korea Mission Field* 32: 145-147.

Short but detailed and factual report by the superintendent of a leper colony near Soonchun, Korea. Among 700 residents with leprosy, 30 were also blind.

5.0 MATERIALS FROM, OR ON, ANTIQUITY TO 1750 [c. 145 items]

ALLEN, Horace Newton (ed.) (1896) A fortune-teller's fate, *Korean Repository* 3: 273-280. Story of a famous blind fortune-teller (pp. 273-274), set in the 17th century, is the first of several folk stories compiled.

ANDERSON, Mary M (1990) *Hidden Power. The palace eunuchs of imperial China*. Prometheus books.

ARAKI James T (1979) Book Review. "The Legend of Semimaru: Blind Musician of Japan", by Susan Matisoff. *Harvard Journal of Asiatic Studies* 39: 177-184. Positive and detailed review, with a sketch of Semimaru studies. (See Matisoff below).

ASHMEAD AS (1894) Traditional treatment of leprosy in Japan and China. *Journal of the American Medical Association* 22: 605-608.

ASTON, William George (1907) *Shinto. The ancient religion of Japan*. London: Constable. Written after Aston's translation of *Nihongi* (q.v.) Brief comments on Hiruko / Ebisu, pp. 22, 38. Also Susanowo, pp. 24-26, 39-40. [Belongs to a period when some Orientalists could still state publicly that their own understanding of a country's legends was greater than that of the people of the country...]

BIOT EC (1845) *Essai sur l'histoire de l'instruction publique en Chine et de la corporation des lettres depuis les anciens temps jusqu'à nos jours: ouvrage entièrement rédigé d'après les documents chinois*. Paris: Duprat. xii + 618 pp. Quotes extensively from Chinese documents to build up a detailed picture of education since antiquity.

BODDE, Derk (1980) Age, youth and infirmity in the law of Ch'ing China. In: JA Cohen, RR Edwards & Fu-mei Chang Chen (eds) *Essays on China's Legal Tradition*. Princeton University Press.

BODDE D (1982) Forensic medicine in pre-Imperial China. *Journal of the American Oriental Society* 102: 1-15. Among the forensic material in bamboo strips (found in 1975) containing legal case material, probably from the 3rd century BC, there is a very early clinical description of leprosy, which Bodde comments on in some detail, with comparison of some early Indian texts mentioning leprosy (pp. 9-14).

BOO-CHAI, Khoo (1966) An ancient Chinese text on a cleft lip. *Plastic & Reconstructive Surgery* 38: 89-91. Translates text on cleft lip surgical repair, and examines its historicity and context, c. 390 CE.

BORMAN NH (1913 / 1966) The history of Ancient Korean Medicine. *Yonsei Medical Journal* 7: 103-118. Detailed paper listing early Chinese and Korean medical and pharmaceutical texts with apparent dating, and examples of acupuncture and other therapies. First presented to Royal Asiatic Society in 1913, reprinted after editing and some additions by Chong-Hwae Kim. (Some printing errors, e.g. on p. 113, date 1963 = 1913).

BOXER, Charles R (ed) (1953) *South China in the Sixteenth Century being the narratives of Galeote Pereira, Fr. Gaspar da Cruz, O.P., Fr. Martín de Rada, O.E.S.A. (1570-1575)*. London: Hakluyt Society. xci + 388 pp.

Pereira, in the 16th century, remarked briefly on disabled and destitute people receiving some government assistance (p. 31); De Rada still more briefly noted blind people begging (p. 294). Gaston Da Cruz described in more detail the treadmill labour of blind men, the prostitution of blind women, and a government dole for physically disabled people (pp. 122-123; see also MENDOZA below).

BOXER CR (1967) *The Christian Century in Japan 1549-1650*. Berkeley: University of California Press. xv + 535 pp.

Padre Luis d'Almeida in 1557 opened a hospital at Oita (Funai) for people with leprosy or syphilis, a pharmacy and an orphanage, attracting many clients (pp. 203-204). (But see Fujikawa, 1934). The Jesuits seem to have decided that work with these sufferers gave them a repellent image to Japanese people, so it was later discouraged. Brief notes on Franciscan work with disabled people. The Franciscans were undaunted by the prospect of acquiring an image of caring for the unattractive (pp. 233-235).

BRAY, Francesca (1999) Chinese health beliefs. In: JR Hinnells & R Porter (eds) *Religion, Health and Suffering*, 187-211. London: Kegan Paul International.

Bray sketches something of the "easygoing eclecticism" characteristic of Chinese beliefs, assembled mostly from the "three schools" of Confucian, Taoist and Buddhist teaching, and applying to health beliefs and practice over long periods of Chinese history, with a particular focus on "qi", breath, vital energy, (sometimes represented as "ch'i" or "chhi"), in the 17th century, bridging the Ming (1368-1644) and Qing (1644-1911) dynasties, and also a glance at some late 20th century interpretations. [The chapter usefully and credibly indicates a conceptual world in which one fifth of the human population lives and thinks, and with which many common western ways of discussing 'disability' seem to have no connection at all.]

BÜNGER, Karl (1950) The punishment of lunatics and negligents according to classical Chinese law. *Studia Serica* 9: 1-16.

Some discussion of the status of idiots or imbeciles.

BUTLER, Kenneth D (1966) The textual evolution of the *Heike Monogatari*. *Harvard Journal of Asian Studies* 26: 5-51.

Detailed study, briefly indicating (pp. 5, 7-9, 16-17, 36-38 and endnotes pp. 40, 44, 51) the parts played by blind lute friars (*biwa hoshi*) and particularly the 14th century blind Kengyo Kakuichi, in development of Japan's epic on power struggles in the 12th century.

CASAL, Ugo Alfonso (1962) Acupuncture, cautery and massage, in Japan. *Folklore Studies* 21: 221-235.

Short history of development of acupuncture. Notes that acupuncturists (some being blind) were organised into a cohesive group by a blind scholar, Sugiyama Kengyo, in the 17th century. From the same period, the profession of masseur became restricted to blind people. Describes masseurs' work in some detail.

CHA HUN KOO (1962) History of welfare services for handicapped children. In: *Handicapped Children's Survey Report, Korea, 1961* (pp. 20-24), prepared by Children's Survey Sub-Committee, Korea Child Welfare Committee. 1962. [Korean / English parallel].

Mentions positive aspects of Korean history e.g. ordinances for the care and protection of needy children under King Yuri (3rd king, Silla dynasty, c.28 CE), King Sungjong (6th king, Koryo dynasty, c.994 CE) and King Chungjo (22nd king, Yi dynasty, c.1783 CE). "In our country the system of Kwanjil (generosity toward and protection of disabled people) existed. According to this system, those who could not support themselves, the blind, the lame, lepers, epileptics, deaf, hunchbacks, eunuchs, etc. had to be taken care of by their close relatives and, if there were no

relatives, then the care and protection should be the responsibility of the government. They were also exempted from draft both for labor and military service.” Modern disability services began early in the 20th century. “There had not been any particular provision for vocational training of handicapped children in pre-modern times except the approved custom of fortune telling by the blind. Traditionally, handicapped people have been neglected, socially.” After Japanese rule ended, “Article number 143 of the Education Act promulgated on October 31, 1949 stipulated: 'Schools for specialized education shall be established to provide education parallel to the primary and secondary school curricula, as well as the knowledge and skills practical to daily living of those who have physical or mental handicaps, such as blindness, deafness, dumbness, feeble-mindedness and others.' This provision put responsibility upon the Ministry of Education for the administration and development of specialized education. Article number 144 of the Act further stipulated: 'The special city of Seoul and each province shall establish one or more schools for specialized education.' Since the Korean War, the government has put emphasis on the normalization of general education, but the development of specialized education has been neglected.”

CHAMBERLAIN, Basil Hall (5th edition, 1905, reprinted 1971) *Japanese Things being notes on various subjects connected with Japan*. Rutland, Vermont: Tuttle. vi + 552 pp. Massage, usually by blind practitioners (pp. 315-316).

CHEN, Yaozhen [Eugene Chan] (1980) The courageous and brilliant blind monk Jianzhen. *Chinese Medical Journal* 93: 130-133.

The Buddhist monk Jianzhen, a medical specialist born in China in 688 CE, in the Tang Dynasty, made several efforts to visit Japan, against many difficulties. He succeeded at the sixth attempt in 753, when he had already lost his eyesight. He remained ten years in Japan, teaching medicine and pharmacology.

CHUANG-TZU. *The Seven Inner Chapters and other writings from the book Chuang-tzu*. Transl. AC Graham, 1981. London: George Allen & Unwin.

Writings edited from 4th to 2nd centuries BC. Disabled people figure in the Seven Inner Chapters pp. 46-47, 64, 73-81; some are portrayed as being 'advanced on the Way'. Disability in 'Other writings' pp. 138, 200-201. Translator's comments pp. 4, 17, 24. Chuang-tzu (Zhuangzi) may have sketched the first 'social model' of disability (pp. 80-81). He pictured water finding its own level, taking the shape or filling the contours of whatever land or vessel it met; then seemed to suggest that a powerful spirit may similarly assume a deformed human shape - the deformities arising from the misshapen and defective society in which the powerful spirit has taken birth.

[CHUANG-TZU]. *The Texts of Taoism. Part I ... The Writings of Kwang [T]ze, books I-XVII*. Transl. J Legge (1891, reprint 1927), SBE vol. 39. Oxford University Press.

(See notes on previous item). Deafness and blindness afflict the body, but may also afflict the intelligence (p. 171). The 'useless, crooked tree' is discussed (pp. 174; 218-219). Multi-impaired Mr Shu, and the madman of Khu (220-221). Wang Thai, with mutilated feet (223).

[CHUANG-TZU]. *The Texts of Taoism. Part II, The Writings of Kwang [T]ze, books XVII-XXXIII*. Transl. J Legge (1891, reprint 1927). Oxford University Press.

Philosophical debate, with failure of ears, eyes or mind used among the examples (pp. 77-78). Fortune telling from physiognomy (106-107). Easier to sell a man with mutilated feet than one who was whole and entire (107). Another man of curious appearance (135).

CLIFFORD, Terry (1984) *Tibetan Buddhist Medicine and Psychiatry. The Diamond Healing*. Wellingborough, UK: Aquarian. xx + 286 pp.

Based on doctoral thesis; various editions and translations have appeared. Detailed introduction to the historical healing arts in Tibetan Buddhism, and other comparable South or East Asian practices. pp.

129-170 concern traditional concepts and treatments of mental illness. Three psychiatric chapters from the “Gyu-Zhi” are translated with introduction (pp. 171-197).

[CONFUCIUS.] *Confucianism: The Analects of Confucius*, transl. A Waley (1992). New York: Quality Paperback Book Club.

Contains hints of attitudes to disabled people in ancient China. Incompetents and simpletons appear, e.g. II: 20 (“Promote those who are worthy, train those who are incompetent”); VII: 8 (Confucius teaches only keen students who can keep up with him); VIII: 9, XI: 17, XVI: 9, XVII: 16 (dismissive comments on the ignorant masses or dull-witted individuals). Confucius's elder brother may have been crippled (Intro, p. 16). Respect shown to skilled blind people, e.g. III: 23, footnote on blind musicians; IX: 9; X: 16; XV: 41. [Translation and interpretation of most of these items may vary widely) As usual with revered texts from antiquity, some later teachers would build a much wider interpretation on an early fragment or hint.]

[CONFUCIUS.] *Texts of Confucianism, Part I, The Shih King*. (1879) transl. James Legge, Sacred Books of the East, Vol. 3. Oxford: Clarendon.
Decade II, Ode 5, (pp. 323-324). Brief text and footnote on blind musicians at the court of Kau.

[CONFUCIUS.] *Texts of Confucianism, part III, The Li Ki (Royal Regulations) I - X* (1885) transl. James Legge, SBE vol. 27. London: Oxford University Press.
Probably collected in 2nd century BC. Bk III, Sect. V, (pp. 243-244), care of disabled people, e.g. “In cases of parties who were disabled or ill, and where the attendance of others was required to wait upon them, one man was discharged for those duties” ... “The dumb, the deaf, the lame, such as had lost a member, pygmies, and mechanics, [?] were all fed according to what work they were able to do.” Bk VII Sect. IV, (p. 385), “blind musicians and their helpers”; Bk VIII, Sect. II, (p. 407), arrangements were made “for assisting and guiding the steps of the (blind) musicians, showing the extreme degree of kindly (provision).”

[CONFUCIUS.] *Texts of Confucianism, part IV, The Li Ki (Royal Regulations) XI - XLVI* (1885) transl. J Legge, SBE vol. 28. London: Oxford University Press.
Bk XII (pp. 36-37), blind musicians: “the school of Yin, in which the blind were honoured”, (apparently referring to a court existing several centuries BC).

CULLEN, Christopher (1993) Patients and healers in late Imperial China: evidence from the *Jinpingmei*. *History of Science* 31: 99-150.
Argues the usefulness of casually imparted health information in Chinese literature such as the *Jinpingmei* (a lengthy, erotic, 16th century novel), with examples of differing viewpoints. Disability is represented by a minor character, blind 'Starmaster Liu', who offers various sorts of therapy (pp. 110, 126-128, 137). His role is subsidiary to that of his wife, 'Old Woman Liu', who has a more substantial healing practice.

DAVIS, Frederick H (1912) *Myths and Legends of Japan*. London: Harrap. 431 pp.
Includes “Jizo, the God of Children” (pp. 104-108). The story is given of a blind priest and musician, “Hoichi-the Earless” (pp. 300-305). Mentions the custom of infanticide resulting from extreme poverty (p. 311).

DE BARY, William T; Chan, Wing-tsit & Watson, Burton (1960) *Sources of Chinese Tradition*, 2 vols, New York: Columbia University Press.
[See quotation in 'Introduction' above; and SHU CHING, below.] Mention of impairment and disability in different historical periods also appears. e.g. walking with the aid of sticks, 3rd century BC (p. 125); self-mutilation of Buddhists is alleged and deplored, early 9th century CE (p. 373); straightness and crookedness in human nature, on the analogy of the physical world, 11th century CE

(pp. 473-474).

DHAMMAPADA. *Buddhism: The Dhammapada*, transl. John R Carter & Mahinda Palihawadana, ed. J Pelikan, New York: Quality Paperback Book Club (originally published by Oxford University Press, 1987). xvii + 416.

One of the central sacred books of the Buddhist teaching that spread across East Asia over many centuries, translated with some explanatory accretions. Indicates the importance, in Buddhism, of the culture and discipline of the mind into a state of awareness, leaving behind the ignorance and folly natural to children and to the ordinary 'childish' adult. See e.g. Dhammapada vv. 26, 29, 36, 59, 60-75, 136-139, 174, 325; Translation with commentary pp. 114-115, 117, 124, 144-160, 206-208, 236, 346. (See next entry, and JATAKA below, as further works listed as a small representation of a vast literature).

DHAMMAPADA COMMENTARY. *Buddhist Legends. Translated from the original Pali text of the Dhammapada Commentary*, transl. Eugene W Burlingame, 1921, 3 vols, Harvard University Press, reprinted 1969, London: Luzac.

Compiled probably in the 5th century CE, related to the DHAMMAPADA (see comments above) and JATAKA (below). Many stories involve people with disabilities; e.g. people with learning difficulties appear in: Vol.I, pp. 40-41, 155, 162, 271-272, 302-311; II: 115-118, 140-144 (folly of teaching a simpleton), 185, 254, 302-303; III: 157-159, 206. Disability results from past-life sin (including mocking a disabled person, I: 292); but disabled people sometimes appear in positive light: I: 156-157, 281-282; 292; 302-304.

DILLON, Michael (ed.) (1998) *China. A cultural and historical dictionary*. London: Curzon. viii + 391 pp.

Scholarly compilation, with entries of 'short encyclopedia' rather than 'dictionary' length. Offers a few notes on disability-linked phenomena. See: Footbinding; Eunuchs; Infanticide. Under "Eight Immortals", appears "Li Tiegua (Iron Crutch Li), an emaciated, deformed figure, leaning on a crutch and carrying a gourd which contains capsules of the elixir of immortality and devours evil demons. [Entries are shown with the modern *Hanyu Pinyin* system of romanisation, usually followed by a traditional long-form Chinese character (*fantizi*). A name such as 'Szuma Chien' (see below) is thus given as 'Sima Qian'.]

EBERHARD, Wolfram (1986) *A Dictionary of Chinese Symbols*, transl. GL Campbell. London: Routledge & Kegan Paul.

Notes (pp. 165-166) that one of the eight Immortals of Chinese mythology, Li Tie-guai, found a lame beggar's body useful as an abode, when his own body was not available. (See note in Dillon, 1998, above).

EBISAWA, Arimichi (1942) Irm_o Lourenço, the first Japanese lay-brother of the Society of Jesus and his letter. *Monumenta Nipponica* 5 (1) 225-233.

The early Japanese convert Lourenço (1526[?] to 1592), described by contemporaries as "a blind man who had lost one eye and saw very little with the other", was baptised by Francisco Xavier at Tamaguchi in 1551, and taught Japanese language to many Jesuit fathers. He furthered their mission both by his shrewd knowledge of local culture and protocol, and by energetic preaching and teaching to people of high and low rank. The Jesuits noted that "men who at first laughed at his poor and strange appearance, stopped jeering in spite of themselves as soon as they heard him speak".

FARRIS, W Wayne (1993) Diseases of the premodern period in Japan. In: KF Kiple (ed.) (1993) *The Cambridge World History of Human Disease*, 376-85. Cambridge University Press.

Brief mention of disabling conditions, amidst discussion of diseases.

FOWLER H (1925) A survey of leprosy in China. *China Medical Journal* 39: 584-590.

FRITSCH, Ingrid (1991) The sociological significance of historically unreliable documents in the case of Japanese musical guilds. In: Y Tokumaru, M Ohmiya, M Kanazawa *et al* (eds) *Tradition and its Future in Music. Report of SIMS 1990 Osaka*, 147-152. Tokyo and Osaka: Mita Press.
Discusses the legends of the blind *biwa*-playing priests, and the blind female shamanesses, and the part they play in sustaining some modern blind Japanese people in the traditional roles.

FRITSCH I (1996) *Japans Blinde Sanger im Schutz der Gottheit Myoon-Benzaiten*. Munich: Iudicium verlag. 311 pp. + plates.

[Not seen. Specialist reviewers praise Ingrid Fritsch for a highly detailed investigation of the social and cultural history blind singers and musicians in Japan, and the goddess MyOon-Benzaiten (originally the Indian goddess Saraswati) believed to be their protector. See e.g. G Groemer, 1996, *Brit. J. Ethnomusicology* 5: 161-63; P Knecht, 1999, *Asian Folklore Studies* 58: 444-445; S Guignard, 2000, *Monumenta Nipponica* 55: 142-144.]

FRITSCH I (2000) Book Review: G Groemer, *The Spirit of Tsugaru: Blind Musicians, Tsugaru-jamisen, and the Folk Music of Northern Japan*. *Monumenta Nipponica* 55: 312-315.

Appreciative, if mainly descriptive, review. (See GROEMER, below)

FUJIKAWA Y (transl. 1934) *Japanese Medicine*. [Clio Medica No. 12], transl. John Ruhrah from German publ. 1911. New York: Hoeber. xiii + 114 pp.

Occasional mention of disability-related developments, e.g. p. 77 “1302. Ninsho dies. In the last half of the 13th century he founded a leper home in Nara.”; “1556. Count Bungo, Otomo Sorin founds a hospital in Funai for the poor and for lepers. Louis Almeida ... takes charge of the patients.” (But see Boxer, 1967). On p. 29, Portuguese missionary hospital in 1569 for poor people and sufferers from leprosy (or “skin eruptions”, p.78); Fig. 3 (after p. 56) “Repair of club foot”; p. 60, specialist in treatment of fractures and dislocations.

FUMINOBU MURAKAMI (1988) Incest and rebirth in *Kojiki*. *Monumenta Nipponica* 43: 455-463. Links the Izanagi-Izanami union and birth of the deformed Hiruko, with brother-sister unions in the mythology of other Asian regions. Suggests that there is a repeated pattern in the *Kojiki* legends, of incestuous unions and offspring with impaired abilities. (Cf Grayson, 2001, 313-315).

GOLAY, Jacqueline (1973) Pathos and farce: Zato plays of the Kyogen repertoire, *Monumenta Nipponica* 28: 139-149.

Examines in detail the tragical-comical portrayal of blind people, and others' reactions to them, in several Kyogen plays, with some remarks on blindness in Japanese history.

GOODRICH LC & Chaoying Fang (eds) (1976) *Dictionary of Ming Biography 1368-1644*. 2 vols, New York: Columbia University Press.

Among rather few people indexed with a disability link was the Chinese Emperor CHU Chien-shen (1447-1487), who had a speech impairment (I: 298). See also discussion of Lu K'un, in Introduction above.

GRAYSON, James (2001) *Myths and Legends from Korea. An annotated compendium of ancient and modern materials*. London: Curzon.

Myths and legends are arranged by type and topic, with some notes, parallel motifs, and short commentary. Physically or socially disabling conditions appear in some tales, e.g. paralysis of Prime Minister Kim Yangdo, cured by the Buddhist monk Milbon (pp. 223-224); brother and sister, sole survivors of a global flood, found their way to preserving the human race (pp. 313-315); the custom of abandoning old people in the mountains at 70 or 80 years of age (326-328); some tales of foolish

people (356-364).

GRAYSON, James H (2002, revised edition) *Korea - A Religious History*. London: RoutledgeCurzon. xvi + 288 pp. (First published in 1989)

Disability is hardly prominent in this detailed account of Korea's variegated religious history, with its Buddhist, Confucian, Christian, and syncretistic strands. Yet from the early 4th century CE, when an independent and characteristic Korean culture is identifiable (p. 19), there are, from 'Korean Primal Religion' onward, themes or *topoi* such as the shaman's, monk's or religious leader's 'professional' crisis, infirmity, or shock-enlightenment (pp. 43-44; 64; 86-87; 98; 185; 187); healing, curing, hypnotism or fortune-telling powers that affirmed the religious mission (pp. 47-48; 64; 65; 72-73; 165) while sometimes leading to low status, a mendicant life or even social disgrace in serving the common people (pp. 122; 130, 137); exorcism, familiarity with the spirit world and amulets, sometimes blind practitioners (p'ansu), and other traditional practices, that recur at intervals and are linked down as far as new religious movements of the past two centuries (pp. 198; 200-201; 207; 208; 210; 212; 217; 218; 219-222 {the p'ansu}; 225; 227). See also Hulbert; Jung Young, above.

GROEMER, Gerald (1999) *The Spirit of Tsugaru. Blind musicians, Tsugaru-jamisen, and the folk music of Northern Japan. With the autobiography of Takahashi Chikuzan*. Warren, Mich.: Harmonie Park Press.

The opening chapter (pp. 3-19) sketches the history of blind musicians in Japan through more than a thousand years. Early legends suggest that blind itinerant musicians had a repertoire of sacred and secular texts for chanting while playing the *biwa* (a kind of lute). They earned their living by transmitting folklore, news, and fragments of Buddhist and Shinto teaching. Over many centuries there were periodic government efforts to control blind people. The religious element of their role seems slowly to have diminished.

GROEMER G (2001) The guild of the blind in Tokugawa Japan. *Monumenta Nipponica* 56: 349-380. Detailed, scholarly paper tracing the development of the Guild of the Blind, the occupations of its members, the changing legal status, and many other aspects and vicissitudes, from the early 15th century, with focus on the early 16th to mid 19th centuries.

LU, Gwei-Djen & Needham, Joseph (1967) Records of diseases in ancient China. In: D Brothwell & AT Sandison (eds) *Diseases in Antiquity. A survey of diseases, injuries and surgery of early populations, 222-237*. Springfield, Illinois: C.C.Thomas.

Some early evidence on various disabilities, including speech defects, lameness, hunchback, rickets, blindness, paralysis, epilepsy, leprosy. For example, "The *Kuliang Chuan*, one of the three great commentaries on the *Chhun Chhiu* (Spring and Autumn Annals) of the State of Lu (722-481 B.C.) defines four forms of handicap which prevented social competency. These were *thu*, some kind of skin disease of the scalp, *miao*, some kind of eye defect, possibly ankyloblepharon or Horner's syndrome but more probably trachoma, thirdly *po*, lameness, often no doubt congenital, and fourth *lu*, a term which means a hunchback or a person with arthritic limbs, the descriptions also covering rickets in advanced form, and osteomalacia." (p. 226). Later version of this article appears in KF Kiple (ed.) (1993) *The Cambridge World History of Human Disease*, 345-354. Cambridge University Press.

LU, Gwei-Djen & Needham J (1988) A history of forensic medicine in China. *Medical History* 32: 357-400. [Full text now open online, via NLM Gateway.]

On pp. 367-368, some discussion of leprosy, and the early leper colonies.

HANADA, Syuncho [1998] *Ebisu Mandara*. 54 pp. (Japanese and English texts). Japan Council on Disability website: <http://www.jdnet.gr.jp/Ebisu/index.en.html>

History of disabled people in Japan, from the mythological Hiruko to the present (and future), with

many graphic illustrations. Brief biographies of notable Japanese disabled people, with some discussion of the occupations traditionally assigned to disabled people. Suggests that the disabled and rejected Hiruko was 'rehabilitated' in popular imagination as the god Ebisu. Text by a well-known writer, himself disabled.

HANDLIN, Joanna F (1983) *Action in Late Ming Thought. The reorientation of Lü K'un and other scholar-officials*. Berkeley: University of California Press. xiv + 256 pp.

In this scholarly study pp. 103-218 focus on Lü K'un (see notes in Introduction above). Refers to his mother's blindness, his efforts for training of disabled people for self-support (pp. 149, 161-163, 181-182), and other humanitarian activities, based on his diaries and other writings.

HANDLIN-SMITH, Joanna F (1987) Benevolent societies: the reshaping of charity during the late Ming and early Ch'ing. *Journal of Asian Studies* 46: 309-337.

Describes changes in "the method and spirit of charitable giving" in China, 1580-1750, with new types of charitable organisations joining the traditional famine relief and local support of poor, widowed, elderly, orphans and disabled people.

HANDLIN SMITH, JF (1998) Chinese philanthropy as seen through a case of famine relief in the 1640s. In: WF Ilchman, SN Katz & EL Queen (eds) (1998) *Philanthropy in the World's Traditions*, 133-168. Bloomington: Indiana University Press.

See note on previous item. In the end-notes to the present chapter (pp. 156-168), Handlin Smith gives useful comments on the rising literature in several languages, concerned with philanthropy in China's history, and notes on the complex relationship between Buddhism and Chinese philanthropy, including e.g. the compassionate activities of Buddhist monasteries in "care for orphans, indigents, the infirm, and the old".

HERBERT, Edward (1950) *A Confucian Notebook*. London: John Murray. xiii + 89 pp.

Notes on 'the old and the blind' in Chinese antiquity, pp. 41-44.

HEROLD, Renate (1993) *Zur Sozialization des Kindes im Japan der Tokugawa- und Meiji- Zeit*.

Tokyo: Deutsche Gesellschaft für Natur- und Volkerkunde Ostasiens. 94 pp.

HSÜ I-T'ANG (1956) Social relief during the Sung dynasty. In: E-tu Zen Sun & John de Francis (eds and transl.) *Chinese Social History*, 207-215. Washington DC: American Council of Learned Societies.

Discusses the normal Sung relief measures (i.e. not those temporarily used after catastrophes), noting the various agencies involved, relief lodging homes, medical relief clinics and public cemeteries.

HULSEWÉ, Anthony FP (1955) *Remnants of Han Law, Volume 1: Introductory studies and an annotated translation of chapters 22 and 23 of the history of the former Han dynasty*. Leiden: Brill.

Mutilating punishments, e.g. amputation of nose, foot; and their eventual replacement by shackling, in the ages BC (pp. 124-126).

IBN BATUTA. *Travels of Ibn Batuta in Bengal, China and the Indian Archipelago*, ed & transl. by Sir Henry Yule (1916) in: *Cathay and the Way Thither*. London: Hakluyt Society, new edition revised by H Cordier. Vol.IV, 120-122.

The African Muslim traveller reported a visit to 'Sin-Kalan' or 'Sin-ul-Sin', identified by the editors as Canton, China, around 1352 CE. In a very large Buddhist temple, Ibn Batuta saw "a place with rooms for occupation by the blind, the infirm or the crippled. These receive food and clothing from pious foundations attached to the temple. Between the other [city] gates there are similar establishments; there were to be seen (for instance) a hospital for the sick, a kitchen for dressing their food, quarters for the physicians, and others for the servants. I was assured that old folk who had not strength to

work for a livelihood were maintained and clothed there; and that a like provision was made for destitute widows and orphans. The temple was built by a King of China, who bequeathed this city and the villages and gardens attached, as a pious endowment for this establishment.”

ILCHMAN, Warren F; Katz, Stanley N; & Queen, Edward L (eds) (1998) *Philanthropy in the World's Traditions*. Bloomington: Indiana University Press.

Collection of well-referenced chapters presenting or suggesting motives and practices of philanthropy in various religious traditions, e.g. JF Handlin Smith on earlier Chinese philanthropy (133-168); ME Tucker on Japanese philanthropy (169-193); V Shue on modern Chinese philanthropy (332-54). Unfortunately, the index does not include disability, nor categories of impairment, though these do appear in the text, e.g. in Shue's chapter (see below)

INAGAKI, Shisei (1983) [Articles on 'Amma' and 'Zato']. In: *Kodansha Encyclopedia of Japan* (see below).

JATAKA. *The Jataka, or stories of the Buddha's former births, translated from the Pali by various hands*, ed. EB Cowell (1895-1907), 6 vols, Cambridge University Press; reprinted as 2 vols, 1993, Delhi: Low Price Publications.

Compiled probably in the 3rd century BC, versions of the Jataka were part of the Buddhist lore that slowly spread across East Asia. Many Jataka stories mention disabilities, and illustrate prevailing social attitudes, e.g. No.s 5, 44, 45, 61, 78, 80, 107, 139, 171, 184, 193, 202, 211, 232, 247, 261, 353, 416, 463, 516, 519, 531, 536, 547. At least two Jataka stories are of interest to special education: Nangalisa-Jataka (No.123. vol. I: 271-72) tells of teaching a slow-learner using activity methods and a practical curriculum. In Muga-Pakkha-Jataka, (No.538, vol. VI: 1-19), the Bodhisatta appears as a baby pretending to be a deaf, dumb and paralysed. Nurses and courtiers carry out various tests based on established norms and audiological principles. A description in the Jataka No. 516, (vol. V: 38-41), seems to draw a very early picture of advanced leprosy, listing whiteness of limbs and head, a marred and bent frame, weakened hand, suppurating sores with a terrible smell, and people driving away this “leper” with sticks and stones.

JONES, William C; Tianquan Cheng & Yongling Jiang (transl.) (1994) *The Great Qing Code*. Oxford: Clarendon.

The legal code of China's Qing dynasty (1644-1911) incorporated some humane modifications in dealing with disabled people or their family members. It lightened the penalties to people who were guilty but “seriously disabled (*such as those who are blind in one eye or who have one limb disabled*)” or who were “critically disabled (*as one who is blind in both eyes or who has two limbs that are disabled*)” (p. 52), or sometimes to their carers. The categories recurred in various situations, e.g. severe beating instead of imprisonment when a convicted person was solely responsible for caring for elderly or disabled relatives (p. 49); reduction of penalty for one who became seriously disabled during imprisonment (53); beating for household head claiming exemption from compulsory service by pretence that a family member was seriously disabled (104); beating for government official failing to provide support for critically or seriously disabled person having no family to provide for them (112). They recurred in laws of injury, including “maiming or serious disability” (276-77), and a variety of other specified injuries. Where critical disability resulted, the convicted person was punished and was also liable to compensate the injured one (285-89). See also pp. 64, 104, 182, 202, 237, 305, 369. Disabled people were often grouped with children or the elderly for lighter penalties or exemption (e.g. being spared the normal torture during an investigation, p. 376).

KATAOKA, Yakichi (1949) Life of Brother Lourenço. *Japanese Missionary Bulletin* 5: 225-233. [Not seen. Cited by Ruiz-de-Medina, see below.]

KATO SHOSHUN (1998) “A lineage of dullards”. Zen master Toju Reiso and his associates.

Japanese Journal of Religious Studies 25 (1/2) 151-165.

<http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/pdf/515.pdf>

A major tradition within Buddhism seems to put emphasis on achieving mastery by mental concentration and training the mind. Such a process might disadvantage those people with weaker intellectual endowment. An alternative practice is shown here in the Rinzai Zen tradition. A slow-witted student persevered to spiritual enlightenment without ever reaching intellectual heights, in the difficult early Meiji period when Buddhist institutions were under attack.

KEIGO SEKI (1966) Types of Japanese Folktales. *Asian Folklore Studies* 25: 1-220.

Some Japanese folk tales include characters with impairments and disabilities, some of a typical kind, others not so. A wife (who is actually a frog) is crippled and wounded while visiting her natural home, when her husband (who has his suspicions) throws stones into the pond (p. 75). Story of a magic mallet with which rice and grain can be obtained; but when a neighbour tries the trick, calling repeatedly for *kome* (rice) and *kura* (granary), all he gets is a lot of little blind men (*ko-mekura*) (pp. 94-95). A woman prays to find a husband and is told to marry a cripple living under a bridge; but fortune smiles and they become rich (pp. 96-97). A stepmother hates her step-daughter, and has the girl's hands cut off (pp. 113-114). A blind man or a sore-eyed man figures in an unlikely series of deceptions involving a straw bag (pp. 136-137). Three men rescue a girl drowning: one shows where she sank; a blind man gets her out of the water; a doctor revives her. Each wishes to marry the girl. The ruler overhears the saying "a man should go through fire or water for his lover"; he awards the girl to the blind man (p. 140). Two blind men walk together. A sighted man hits one blind man's head. That one thinks the other blind man hit him, and they quarrel. The sighted man cries "He took out a knife". Then the blind men stop quarrelling (p. 150). Two stories about three men, having different impairments, who craftily try to conceal their problem (p. 178). An improbable tale about eyes popping out and being replaced back to front, enabling their owner to become a physician (because he can see inside people). A neighbour tries the same trick, with adverse results (p. 182). An old couple avoid giving a delicacy to a blind minstrel (*zato*) staying with them; but the blind man tricks them and gets the delicacy anyway (p. 182). A robber has dull ears and fails to hear what his fellow robber says. The latter makes his voice so loud that he wakes the people in the house they are robbing (p. 187). A blind man and a deaf man, hitting each other in a quarrel, cure each other's disability (p. 187). A range of stories about fools, blunderers and numskulls is given (pp. 173-205).

KENNY, Don (Compiler & translator) (1989) *The Kyogen Book. An anthology of Japanese classical comedies*. Tokyo: The Japan Times.

Translated text of 30 Kyogen comedies, from 257 in the classical repertoire dating back some 700 years. Three of the 30 directly concern disability and attitudes. "The Moon-Viewing Blindman" and "Sight Gained and Lost" depict blind men in ludicrous situations. In "Rubble River" two travellers, each trying to conceal his own physical disability, gleefully expose the other's defect to mockery. Many of the other plays portray universal human follies.

KIM, Eunjung (2006) History of disability: Korea. In: G Albrecht *et al* (eds) *Encyclopedia of Disability*, II: 858-864. Thousand Oaks, Ca.: Sage.

Reviews nearly 2000 years of Korean history, folklore and religious practice, in which disabled people find some mention, with early suggestion of charitable support to those living in poverty, exemptions from onerous tasks, healing activities, or sometimes negative attitudes. Formal service provision in South Korea is described in more detail for the past 50 years.

KINNEY, Anne B (1993) Infant abandonment in Early China. *Early China* 18: 107-138.

KINNEY, Anne B (ed.) (1995) *Chinese Views of Childhood*. Honolulu: University of Hawaii Press. Editor's Introduction (pp. 1-14), and Ch.1 "Dyed silk: Han notions of the moral development of children" (17-56), begin this substantial scholarly overview of childhood in China during 2,200 years.

Early calendrical or physiognomical lore could be prejudicial to babies born inauspiciously or with physical abnormalities; the latter could be blamed on the mother, e.g. baby's harelip from mother having eaten hare. There were debates about children's developmental stages, and whether some were born ineradicably wicked. Several contributors mention the stylised treatment of childhood in biographies and graphics.

KITASATO S (1910) Die lepra in Japan. *Lepra* [Leipzig] 10: 144-151.

THE KOJIKI. Records of Ancient Matters, transl. BH Chamberlain (1883), Supplement to *Transactions of the Asiatic Society of Japan*. Reprinted 1981, Rutland, Vermont & Tokyo: Tuttle. Together with *Nihongi* (see below), *Kojiki* is a compilation (completed early in the 8th century CE) of the legends and histories of ancient Japanese origins, the ancestors, emperors, and world of spirits (*kami*), that underpin Shinto, the traditional Japanese religious practice. Most of the disability-related material in *Kojiki* also appears in *Nihongi*, which also provides more items and versions of stories, so they are annotated under that book (below). Chamberlain's profuse annotation of *Kojiki*, and references to Japanese scholarly work, indicate some of the textual and cultural difficulties of translation and interpretation. The translator's diffidence about what he considered "shocking obscenity of word and act" [I: lvi], found occasionally in the *Kojiki*, caused him to translate such moments into Latin. The first such item briefly relates the discovery, by the early progenitors Izanami and Izanagi, of how to proceed with sexual intercourse, with the resulting production of a defective child (vol. I, sect. IV, pp. 20-22 and sect. VII, pp. 33-34), followed by more successful efforts. (See Fuminobu Murakami, above, for possible explanation). See also Vol. I, Sect. XII, pp. 50-51; XV-XVII, pp. 61-63, 66; 70; XXVII, pp. 103-104. Vol. II, sect. LXXI-LXXII, pp. 233-239, 242 (birth and upbringing of a mute prince; lame and blind people at the city gates); LXXXIX, pp. 270-272; CVII, pp. 308-310); CLII, pp. 297-298; CLVII, pp. 416-419; CLVIII, pp. 419-420.

KOMOTO (1908) Die geschichte des blindenwesens in Japan. *Klinische Monatsblätter für Augenheilkunde* 46: 311-317.

KOSTER, Joan C (1956) Physical therapy in ancient China, *Physical Therapy Review* 36: 473-6. Assembles quotations on physical therapy, from standard earlier medical histories e.g. by Hume, Morse, K.C. Wong & Wu Lien-teh.

KUMASAKA Y (1967) Iwakura: early community care of the mentally ill in Japan. *American Journal of Psychotherapy* 21: 666-676.

Describes a tradition of 'convalescent inns' near Daiun Temple, at Iwakura village, dating from the 11th century, when the daughter of Emperor Gosanjo (reigned 1068-107) became mentally ill. The young woman eventually recovered after spending some time at Daiun Temple. As a result, many more people with mental illnesses were brought to Iwakura. To accommodate them, villagers used their own houses. The village also had a tradition of 'foster care' for children of noble families at nearby Kyoto. These traditions continued, with shifting trends, over centuries. A change occurred late in the 19th century, when an increasing number of violent and excitable people could not well be accommodated in the small and lightly constructed rural houses, so a more formal hospital was instituted. A physician, Eikichi Tsuchiya, appointed in 1901 to run the hospital, developed it as an acute referral institution, with the village services as intermediate therapeutic facilities for patients whose conditions was improving and had prospects of eventual return to their own homes. The custom is now said to be extinct, but the author had little trouble in locating one village house where three people with chronic mental illness were still being cared for by the elderly householders.

LAW, Jane M (1992) Religious authority and ritual puppetry. The case of *Dokumbo Denki*. *Monumenta Nipponica* 47 (1) 77-97.

The article begins with the rediscovery of a set of puppets, one being of Ebisu; and 17th century texts,

among which was a scroll titled *Dokumbo Denki*, which “tells the story of the Leech Child [Hiruko], his priest caretaker Dokumbo, and the priest's apprentice Hyakudayu”. These items are set in their context, the ritual performances by itinerant puppeteers based on the Japanese island Awaji, having some affiliation with the major Ebisu Shrine complex in Nishinomiya. An account is given of the Ebisu legend and his portrayal as a deity having “an assortment of liminal attributes - obesity, amorphous blob-shaped body, hermaphroditism, leglessness, drunkenness ... and according to popular belief, he is the adult form of the Leech Child of the creation accounts”. The *Kojiki* and *Nihongi* legends are extended beyond the point where the Leech Child Hiruko was pushed out to sea on his little craft, giving some detail of how he fared, and after some years was picked up by a fisherman. (The article discusses this strand of 'folk religion' and efforts by its practitioners to acquire recognition and religious authority, in some conflict with the shrine authorities.)

LEE, T'ao; Ch'eng, Chih-Fan & Chang, Ch'i-shan (1962) Some early records of nervous and mental diseases in traditional Chinese medicine, *Chinese Medical Journal* 81: 55-59. Symptoms, case histories and terminology, and their probable meanings, from several centuries BC to modern times, by medical historians.

LEE, Thomas Hong-chi (1984) The discovery of childhood: children education in Sung China (960-1279). In: Sigrid Paul (ed) “*Kultur*” *Begriff und Wort in China und Japan. Symposium des Forschungskreises für Symbolik, Salzburg vom 25. - 27. Juni 1982*, 159-189 (see also Discussion, pp. 191-202). Berlin: Reimer. Historical overview through first millennium CE. Shows linguistic evidence (161-162) for the idea from Han times that “a child needed a special kind of cultivation different from that of animals or plants.” (162) From 3rd-6th C., increasing emphasis on rote memorisation of primers, followed by centuries of decline in records pertinent to children, and shift to interest in youth. During Sung and Yuan eras, more paintings took children as their theme. “Toys, games and even school life were increasingly painted ... people appeared to have become aware of the existence of an independent stage of human life: that of the world of children.” (166) Decline in government primary schools, but “rise of private, popular community or clan education.” Curriculum review added 'Moral content' to the achievement of literacy. Gradual move under Neo-Confucian influence, from the “preservation of goodness in nature to manipulating the social milieu to create in the mind of an individual persistent psychological alertness for moral good” (184).

LEE, T'ao (1959) A brief history of pediatrics in China. *Chinese Medical Journal* 79: 184-192. Notes 3rd - 5th century CE attention to early child growth and development.

LEUNG, Angela K (1984) Autour de la naissance: la mère et l'enfant en Chine aux XVI^e et XVII^e siècles. *Cahiers internationaux de Sociologie* 76: 51-69. Based on various pediatric manuals, concerned with pregnancy, influences on the foetus, childbirth and child rearing, at least among the literate classes.

LEUNG AK (1985) L'accueil des enfants abandonnés dans la Chine du bas-Yangzi aux XVII^e et XVIII^e siècles. *Etudes chinoises* 4 (1) 15-54. Substantial treatment of Chinese 17th and 18th century infant abandonment and infanticide based on numerous local sources, starting with welfare measures from the 12th & 13th century. Leung suggests possible reasons for the rise, decline and renewal of welfare efforts, in particular the orphanages, and briefly compares the less competent measures in France at various periods. Many of the later Chinese services were funded by non-government philanthropists. Periodically it occurred to some members of the educated classes not merely to prevent mothers dumping their babies, or to provide a rescue service, but to take measures to avoid the poverty and fear of famine that resulted in abandonment.

LEUNG AK (1993) Diseases of the premodern period in China. In: KF Kiple (ed.) (1993) *The*

Cambridge World History of Human Disease, 354-62. Cambridge University Press.
Includes brief mention of philanthropy and improved child care, organised charitable dispensaries, and leper hospices.

LeVAY, David (1990) *The History of Orthopaedics*. Carnforth, Lancs: Parthenon. xiii + 693 pp.
Half page on Chinese antiquity, with standard Chinese medical history refs, then start of modern orthopaedics (pp. 16, 469-471). Notes on origins of Japanese orthopaedics in the 9th (?) century, and subsequent developments (pp. 16-17, 473-474). Journal of the Japanese Orthopaedic Association seems to date from 1926.

[LIEH-TZU.] *The Book of Lieh-tzu. A classic of Tao*, transl. AC Graham (1960 / 1990). New York: Columbia University Press.

In 1990 Graham updated his introductory remarks (pp. xi-xix, 1-13), with a new generation of scholarly thinking on Daoist philosophy and the Lieh-tzu, from the 3rd or 4th century CE. Some passages directly give instances of disabled people (e.g. 44-45; 72-73; 162-164; 168-169) whose unusual abilities, or experience (e.g. of being castrated or losing their sight) added a new dimension to philosophical discussion and belief. Elsewhere it was an ageing, poor, ragged, drunken or troubled person, or a slave or dreamer (e.g. 27; 32-33; 38; 39-43; 68-71; 162) that was despised, ridiculed or endangered like the cripples or blind, and who then turned out to have embraced 'The Way' that produced startling capacities which their despisers envied but could hardly emulate; or who underwent some other turn of their life suggesting that we do not know if the dream is in our own head, or we are a character in someone else's dream. [Thus (p. 3), 'bodily impairment' in oneself or another is an incidental construction, a superficial circumstance, part of the ebb and flow of life, of no ultimate significance.]

LIU, Xiehe (1981) Psychiatry in traditional Chinese medicine. *British Journal of Psychiatry* 138: 429-33.

Mentions that Xunzi (313-238 BC) referred to mental handicap, differentiated from mental illness. (Ref: Xunzi with Annotations - Wangba the 11th. In: *The Complete Works of Ten Persons* (1804). Juwentang, Gusu). [This may well be so. It was not found in Xunzi transl. Knoblock, see below.]

MAGNER, Lois N (1993) [1] Diseases of antiquity in Korea. [2] Diseases of the premodern period in Korea. [3] Diseases of the modern period in Korea. In: KF Kiple (ed.) (1993) *The Cambridge World History of Human Disease*, 389-408. Cambridge University Press.

[Three separate chapters]. Some mention of disabling conditions among the diseases.

MALM, William P (#) *Japanese Music and Musical Instruments*. Tokyo: Tuttle.
In Chapter 5, on Biwa Music, the blind minstrels make their appearance (pp. 133-139).

MATISOFF, Susan (1973) Semimaru: legendary blind beggar-prince in Japanese literature. Doctoral thesis, Columbia University, New York. iii + 296 pp.

MATISOFF S (1978) *The Legend of Semimaru, blind musician of Japan*. New York: Columbia University Press. xi + 290 pp.

Revised doctoral thesis follows development of the legend over many centuries, giving insights into the history of Asian people's concepts and portrayals of blindness. Main references to historical blindness are on pp. 19-22, 28-31, 39-46, interwoven with the development of musical instruments and heroic literature used by blind mendicant friars (biwa hoshi), and linked with Indian legends of blind prince Kunala. Literature underlying the legends is introduced critically (pp. 55-79). The remainder of the book gives detailed review and translated excerpts from dramatic representations (pp. 79-272). Bibliography (pp. 273-279) is mostly of works in Japanese. Matisoff attributes the ambivalence of social attitudes towards blind people to a combination of early (and still current)

beliefs in the blind person's ability to communicate with the gods, and Buddhist views of disability as retribution for misdeeds (p. 20).

McLEOD, Katrina CD & Yates, Robin DS (1981) Forms of Ch'in law: an annotated translation of *Feng-chen shih*. *Harvard Journal of Asiatic Studies* 41: 111-163.

Amidst translation of legal case documents, apparently from the 3rd century BC, a description appears on p. 153, by a person denounced as a leprosy suspect, describing his own childhood symptoms (“At the age of three I became sick with sores on the head; my eyebrows swelled up; it could not be ascertained what sickness it was”), and by a physician describing the present adult condition: “C has no eyebrows; the bridge of the nose is destroyed; his nasal cavity is collapsed; if you prick his nose, he does not sneeze; elbows and knees --- [3 graphs missing] down to - [1 graph missing] the soles of both feet are defective and suppurating in one place; his hands have no hair; I ordered him to shout and the *ch`i* of his voice was hoarse. It is leprosy [?]” The possible disease identification is discussed in a lengthy footnote (pp. 152-153). [See possible leprosy description in the Jataka (above) from a similar period.] Various mutilating punishments are also noted in legal cases. (See Bodde 1982; Lu & Needham 1988).

MEDVEI, Victor C (1982) *A History of Endocrinology*. Lancaster: MTP Press.

Brief notes on 'The Ancient Chinese' (and Japanese), pp. 15-18. Also pp. 86-87, 189.

[MENCIUS.] *The Works of Mencius*, transl. and annotated by James Legge (1861). (Vol. II of *The Chinese Classics: with a translation, critical and exegetical notes, prolegomena, and copious indexes*). London: Trübner. viii + 126 [Prolegomena] + 378 [Works of Mencius] + 119 [Indexes].

Extant writings of Mencius (Mang-tze, c.371-288 BC) mostly concern government, ceremony and ethics. A few thoughts refer to childhood, education, poverty and disability. Mencius's mother reportedly moved house several times, fearing that her young son was vulnerable to influences from a nearby cemetery, then a bazar (Prolog. pp. 18-19). In lists of poor people (Text 1. ii.V and 2.ii.IV; pp. 38, 93) disability does not appear but may be implied in “old and feeble”. The name “Koo-sow”, each part meaning “blind”, is said to refer to mental obstinacy not visual disability (p. 191). Mencius's saying “The great man is he who does not lose his child's-heart” is discussed (4.ii.XII, p. 198). Remarks appear on environmental influences on children's morality (6.i.VII, p. 280). A man with a deformed finger earnestly seeks a cosmetic remedy though it is not troublesome in itself; yet a deformed mind raises little concern (6.i.XII, pp. 290-291). Mencius bluntly rejected a request to render his teaching more accessible to learners (7.i.XLI, p. 350).

[MENCIUS.] *Mencius Translated with an Introduction* (transl. DC Lau, 1970). London: Penguin.

See annotation above, to Legge's translation. Lau's introduction and translation benefits from a further century of scholarly work. The teaching of decent conduct, the correct, compassionate and benevolent action of the gentleman, is diffused throughout the work. Disability as such appears infrequently. Some uses of 'blind' and 'cripple' are metaphorical (e.g. pp. 68, 83, 93). Appendix 4, on “Ancient history as understood by Mencius”, brings together the incidents in the life of the (legendary) Emperor Shun, and Shun's father known as the Blind (Old) Man [Gu Sou, Ku Sou] (pp. 226-227). See also 'Blind Man' references shown in the glossary (p. 265). [Allegorical interpretations have also been made, in which the 'blindness' of Shun's father was wilful stupidity or perverseness rather than sensory impairment; or, in modern literary criticism, where the attempts of family members to kill Shun are interpreted as some form of creation mythology.]

MENDOZA, Juan Gonzalez de (transl. R Parke, 1588) *The Historie of the Great and Mightie Kingdome of China*. Reprinted London, 1853, Hakluyt Society.

Various welfare provisions, some concerning disabled infants, and disabled veterans (pp. 66-68).

Efforts to suppress begging and to find paid employment for blind people, reported from the 1570s.

For blind women, the 'employment' was prostitution.

MESTLER, Gordon E (1954) A galaxy of old Japanese medical books with miscellaneous notes on early medicine in Japan. *Bulletin of the Medical Library Association* 42 (3) 287-327.
First of five articles (see below) with extensive bibliographical importance for early (and early modern) Japanese medical history books in Japanese. (The five articles are given full text online, via the NLM Gateway or Pub Med Central). Apart from discussing the books, Mestler gives a broad outline of many aspects of medical history in Japan, China, and some comparative developments in western countries. Impairment and therapy-related elements are found particularly under papers II and IV. He also discusses various hazards in trying to confirm dates, names and details of historical works.

MESTLER GE (1954) A galaxy of old Japanese medical books with miscellaneous notes on early medicine in Japan. II. Acupuncture and moxibustion, bathing, balneotherapy and massage, nursing, pediatrics and hygiene, obstetrics and gynecology. *Bulletin of the Medical Library Association* 42 (4) 468-500.

(See previous annotation). Acupuncture and moxa have been used for a wide variety of physical and mental conditions, some of them disabling. Mentions the well-known blind acupuncturist Waichi Sugiyama (1610-1694) (pp. 472, 476). Leprosy is mentioned in the context of balneotherapy (pp. 481-483), and also ophthalmia. Massage (Chinese and Japanese) and physical therapy are given in some detail (pp. 484-488, 498), with blind practitioners also noticed (486). Hydrocephalus appeared in a Japanese textbook of 1817, "a disease of little folk wherein the skull splits and grows large", also illustrated (pp. 487 plate II-c, 489).

MESTLER GE (1956) A galaxy of old Japanese medical books with miscellaneous notes on early medicine in Japan. III. Urology, syphilology and dermatology; surgery and pathology. *Bulletin of the Medical Library Association* 44 (2) 125-159.

MESTLER GE (1956) A galaxy of old Japanese medical books with miscellaneous notes on early medicine in Japan. IV. Ophthalmology, psychiatry, dentistry. *Bulletin of the Medical Library Association* 42 (3) 327-347.

Section on ophthalmology (pp. 327-336) makes modest mention of blindness and visual impairment. Psychiatry is brief (336-339) but refers to a variety of mental disorders including epilepsy, idiocy, depressive disorders, melancholia, psychoses, and psychotherapeutic approaches, in early literature.

MESTLER GE (1957) A galaxy of old Japanese medical books with miscellaneous notes on early medicine in Japan. V. Biblio-historical addenda, corrections, postscript, acknowledgements. *Bulletin of the Medical Library Association* 45 (2) 164-219.

[See previous four items. An index to the whole set was promised, but does not appear in this or any further article found.]

MILES M (2000) Disability on a different model: glimpses of an Asian heritage. *Disability & Society* 15: 603-618. Revised (2002), in: *Journal of Religion, Disability & Health* 6 (2/3) 89-108.

Reviews common uses of models and terminology. Sketches some social responses to disablement in historical Zoroastrian, Jaina and Daoist philosophies. Accompanying a discussion of the 'merits of uselessness', Chuang-tzu's holistic social model is reconstructed. The Buddhist tale of 'hunchback Khujjutara' suggests that *karma* may be educational rather than retributive. Contested histories and portrayals of blind Japanese and Chinese people are examined. Asian meanings of disablement should not be forced into modern European categories.

MISUMI Haruo (1983) Article on 'goze', in *Kodansha Encyclopedia of Japan* (see above).

MIYOSHI, Taizo (1909) Philanthropy in Japan. In: S Okuma (ed.) *Fifty Years of New Japan (Kaikoku*

Gojunen Shi), 101-112. (English version, ed. MB Huish). London: Smith, Elder.
Historical overview, taking in charity granaries, tax exemptions, Buddhist temple asylums, hospitals, orphanages and poorhouses, with some dating. In times of scarcity, “provisions, clothing and medicine were granted to the helpless, sick and disabled”, from the first millennium CE. Special practices arose for blind people (p. 105). Some suggestions are made about the philosophies and strategies of charitable activity and poor laws. More detail appears from the second half of the 19th century, of institutional services for people with leprosy and mental illnesses, and education for blind or deaf children.

MORA, A Damas & Soares JC (1936) Leprosy in Macao. *Chinese Medical Journal* 50: 721-725.
Hospice for leprosy sufferers, established by the Portuguese in 1569, and subsequent developments.

NAGAI, Akiko (2002) *A Social History of Blind Priests in Japan and South Korea*. Fukuoka: Ashi Foundation.

See notice in *Toyota Foundation Occasional Report* No. 33, July 2002, p. 12.

<http://www.toyotafound.or.jp/docs/docsors/OR-33.pdf>

This historical study is unusual in tracing the sometimes similar, sometimes different, paths of those blind people, in Japan and in Korea, who studied religious texts and acquired skills of musical recitation with or without instrumental accompaniment, and also some skills of fortune telling, divination, or healing. See also NAGAI, above, modern section.

NEEDHAM, Joseph (1954) *Science and Civilisation in China. Vol.1. Introductory Orientations*. Cambridge University Press.

Trepanning for blindness, known in China - rare Chinese comment on Western practice (p. 204).
Thwarted attempt to send 20 dwarfs from China to Syria (p. 198). (On the latter, cf. curious notes by S Beal, 1884, *Buddhism in China*, London: SPCK, p. 46, on deformed men sent as presents between rulers in Central Asia).

NEEDHAM J; Wang Ling; Lu Gwei-Djen & Ho Ping-Yü (1970) *Clerks and Craftsmen in China and the West. Lectures and addresses on the history of science and technology*. Cambridge University Press. xix + 470 pp.

Includes a detailed account of “Medicine and Chinese Culture”. First permanent hospice with dispensary, c.491 CE, then first government hospital, 510 CE, “primarily for poor or destitute people suffering disabling diseases” (p. 277). Leprosaria also started in 6th century (p. 279). Thyroid function, proto- endocrinology, seaweed for goitre treatment, differentiation of different neck swellings (pp. 298-302). Details of 7th century medical teaching organisation, with Professor of Physiotherapy and course provisions for Paediatrics, Otology, Ophthalmology (pp. 387-388).

NEEDHAM J & Lu, Gwei-Djen (1986) *Science and Civilisation in China. Vol. 6, Pt.I, Botany*, pp. 328-342. Cambridge University Press.

Notes disabling lathyrism (p. 341), following the 'Esculentist Movement'.

NEW Grove Dictionary of Music and Musicians, ed. S Sadie & J Tyrell (2001). London: MacMillan.
Various articles appear on Japanese music, biwa, heike-biwa, moso-biwa, Kengyo, Koto, describing blind musicians. (see Tokumaru, below, for examples of online articles in *Grove Music Online*, the updated electronic version of this music dictionary).

NG, Vivien (1990) *Madness in Late Imperial China: from illness to deviance*. University of Oklahoma Press.

Some broad background of mental derangement in Chinese history, with focus on the 18th century move to examine and classify madness more closely at the interface between law and medicine.

NIHONGI. Chronicles of Japan from the earliest times to A.D. 697. Transl. WG ASTON (1986) *Transactions and Proceedings of the Japan Society, London, Supplement* (2 Vols). London: Kegan Paul et al. xxii + 407 pp + 443 pp.

Nihongi (often: *Nihon-Shoki*) is one of two main Japanese historical classics, with legends back to the 'Age of the Gods'. Versions appear of how Izanagi and Izanami made their first child, who was somehow defective. After forming the Japanese islands, "Next they produced the leech-child, which even at the age of three years could not stand upright. They therefore placed it in the rock-camphor-wood boat of Heaven, and abandoned it to the winds. Their next child was Sosa no wo no Mikoto." (vol. I: 19). This second child's activities showed severe behavioural abnormality, with continual wailing and cruel actions, leading eventually to banishment. Interpretations are many, yet the significance of these strange offspring remains unclear. Links appear with the deities Ebisu and Sukuna-bikona, the latter supposedly a dwarf (I: 59-63). Other people with physical, mental or social disabilities appear in *Nihongi*. A one-eyed god is mentioned (I: 81). An active pair of conjoined twins caused some trouble (I: 298), while elsewhere separate triplets were celebrated (II: 330). Odd or ugly appearance aroused negative reactions (I: 174; II: 144). Dwarfs appeared as court entertainers (I: 407; II: 296, 326, 362). One prince with a disabling condition declined to become emperor, but eventually agreed, and finally was cured (I: 312-17). Another seems to have suffered severe developmental delay (I: 174-75). Bald or emaciated people were considered unfit to perform rites of worship (I: 152, 177). Arrangements were made for some elderly people who were frail or disabled (I: 386-91; II: 344, 418, 421). In the later period, child-related legislation is noted (II: 202; 331-32). (There are great difficulties of translating and interpreting these ancient texts, especially as there is no substantial body of disability material with which comparison may be made).

NIPON O DAI ITSI RAN ou Annales des Empereurs du Japon transl. M Isaac Titsingh [to French], revised by MJ Klaproth (1834). Paris: Oriental Translation Fund. xxxvi + 460.

Brief court records, supposedly of the 1st to 108th emperors, compiled c. 1652, translation completed 1807, heavily revised and supplemented by Klaproth in the 1830s. Brief mention is made of disability and therapy, care or mutilation (pp. xiii-xv, 9-10, 26, 30, 31, 64, 80, 110, 155, 400). Mentions some diseases of emperors or courtiers, health care and medical practice (e.g. pp. 7, 63, 66, 68, 81, 100, 115, 116, 123-124, 127, 133, 149, 153, 156, 170, 176, 205, 229, 328, 331, 342, 434); some epidemics (e.g. pp. 7, 69, 113, 117, 139, 145, 152, 253); some periods of famine or acute poverty, for which, in the later periods, public distribution of food was made (e.g. pp. 23, 60, 89, 101, 241, 282, 372). Historical accuracy of the earlier portions at least, and of dating, may be questioned.

OUWEHAND, Cornelis (1964) *Namazue and their Themes. An interpretative approach to some aspects of Japanese folk religion.* Leiden: Brill. xvi + 272 + plates.

Inter alia, discusses Japanese folklorist debates on the often puzzling relationships, substitutions, oppositions, among various deities and beings depicted with dwarfish, ugly or deformed appearance (e.g. Ebisu, Sukunhikona, Hiruko, the Kappa, tricksters, monkeys etc), who are considered sometimes destructive, sometimes benevolent. See pp. 82-96, 133-149, 162-171, 203-207, 222-227, and index.

PEI-YI WU (1995) *Childhood remembered: parents and children in China, 800 to 1700.* In: AB Kinney (ed.) *Chinese Views of Childhood*, 129-156. Honolulu: University of Hawaii Press. Traces some growth and increasing realism in Chinese writing depicting children, particularly in memorials to dead children. Suggests (pp. 146-147) a 'cult of the child' growing from the work of Wang Yangming (1472-1529), who emphasized the playful, exploratory nature of childhood learning, and the need for a corresponding pedagogy.

RAESIDE, James (2003) *This death in life: leprosy in Mishima Yukio's Rai0 no terasu and beyond.* *Japan Forum* 15 (1) 99-123.

The drama "Terrace of the Leper King" (1969), by the Japanese writer Mishima Yukio (pen-name of Hiraoka Kimitake, 1925-1970), is loosely based on the life of the Cambodian King Jayavarman VII

(in the late 12th and early 13th century), his construction of a great Buddhist temple at Angkor Wat, and his supposed concurrent development of leprosy. Raeside pursues different strands of significance, e.g. the 'Leper King'; leprosy as a metaphor of varied meaning; the religious background in Jayavarman's time, and religious archetypes in other times; themes of disability, decay and paradoxical hermeneutics in Mishima's major works, and influences on his thinking; uneasy relations between Japan and its Asian neighbours; and some perceived corruption within the 'body politic' of Japan.

RUCH, Barbara (1977) Medieval jongleurs and the making of a national literature. In: JW Hall & Toyoda Takeshi (eds) *Japan in the Muromachi Age*, 279-309. Berkeley: University of California Press.

At various points, blind performers, *biwa hoshi* and *goze*, are woven in and out of this chapter, e.g. pp. 287-289, 294-295, 298, 305.

RUIZ-DE-MEDINA, Juan (2003) The role of the blind *Biwa Hoshi* troubadours in the history of Christian mission in Japan. *Bulletin of Portuguese-Japanese Studies* 6: 107-145.

Detailed paper with extensive quotation and translation of Portuguese primary sources, showing the flourishing of the *Biwa Hoshi*, blind minstrels, in 16th and early 17th century Japan. The first Jesuit missionaries had contact with some contact with blind men and children from 1549 onward. Lives and activities are described from early Jesuit records, of some blind Japanese who embraced Christianity. The lay brother Lourenço was of great assistance to the missionaries (see Ebisawa, 1942, above). A man named Tobias, who was converted as a boy and lived with the Jesuit fathers, later had the ear of the ruler of Tosa (Shikoku). One named Miguel, related to a noble family, obtained the rank of Kengyo soon after his conversion. A blind convert named Jomura, being a poor man, was assisted with alms by some wealthy Christian families, as a result of which he was expelled from the local 'brotherhood of the blind'. Other active blind Christians were "the nobleman Ugosa dono Joaquim"; "Tomás, a preacher" and "Shoichi Joaquim, another blind catechist" both with the Franciscans. The stories appear of blind Christians threatened with death or martyred in the persecutions of the early 17th century, such as Mancio of Arima (pp. 133-134), and Damiao of Yamaguchi (134-139, 141-144). Some of the records are of a hagiographical nature, but Ruiz de Medina points out the considerable incidental detail of everyday life of the blind itinerant minstrels at this period, the environment in which they worked, and the ways in which the Jesuits incorporated indigenous media in their worship and preaching.

SCHIFFELER, John W (1975) Bibliography of the history of Chinese folk medicine. *Chinese Culture* 16 (2) 95-104.

Among 138 items listed, 312 are 20th century. Mainly Chinese (transliterated and translated), English or French; some German, Russian, Japanese. Without annotation.

SCHIFFELER JW (1978) A bibliography of traditional Chinese medicine, *Chinese Culture* 19 (4) 93-100.

(See previous item). 100 items listed, plus 11 journals. Chinese titles transliterated but not translated. Without annotation.

SCHIFFELER, JW (1980) Chinese folk medicine. A study of the Shan-hai Ching. *Asian Folklore Studies* 39 (2) 41-83.

The "Classic of the Mountains and Seas" is a kind of gazetteer compiled from various sources, possibly in the first century BC, of locations and their geographical features and interesting minerals, fauna and flora. A translation is given (pp. 50-62) of the section on the Eastern Mountains, "which provides us with an ethnographical and geographical description of present-day Shan-Tung Province, the Korean Peninsular, Japan, including the Ryukyu Islands, and western Siberia." Some of the minerals, plants and insects are shown in end-notes (pp. 63-78) to have been used in folk medicine for

treating convulsions, epilepsy in children, night blindness, deafness, rheumatic difficulties, sprains, paralysis, leprosy sores, ear and eye problems, goiter. It is also suggested that preventive measures were well represented in this medical compilation.

SCHILLING, D [= Konrad] (1950) *Hospitaler der Franziskaner in Mikayo, 1594-1597*. Neue Zeitschrift fur Missionswissenschaft. Beckenried.

SCHOLZ-CIONCA, Stanca (1992) What happened to the Zato Kyogen? Paradigm shifts in the evolution of Blind Man plays. *Nachrichten der Gesellschaft fur Natur- und Volkerkunde ostasiens*, No. 152: 39-58.

Suggests that the early Japanese Zato plays involved frank ridicule of blind men, upon whom “coarse pranks” and farcical tricks were practised to amuse the sighted audience (as also in comparable European drama). Later interpreters could not face this “uninhibited derision”, so they introduced moralising elements.

SCHURMANN HF (1957) On social themes in Sung tales. *Harvard Journal of Asiatic Studies* 20: 239-61.

The Sung “saw the rise of the realistic tale”, from which useful historical social and familial details may be obtained. Examples are given.

SCOGIN H (1978) Poor relief in Northern Sung China. *Oriens extremus* 25 (1) 30-46.

Outlines background of 11th century relief and growth of poor-houses, with political and social debates, and then cutbacks in the 12th century. (Disabled people must have been represented among those who were poor, sick, aged or 'unable to care for themselves', though disability is not specifically mentioned).

'SEI SHONAGON' [c. 986-1000] *The Pillow Book of Sei Shonagon*, transl. I Morris (1967 / 1971). London: Penguin.

Intimate description of daily life, etiquette, poetry and trivia at the imperial court in Japan's great Heian culture, in the late first millennium CE. Includes some reference to deities, priests and religious practice, with illness being the work of evil spirits, which a skilled Buddhist priest should be able to exorcise by transfer from the afflicted person to a medium [chapters 13; 171; 182] (pp. 26; 41-42; 253-254; 260-261, notes pp. 280; 374). Two Buddhist nuns are mentioned, who come separately to beg from the court ladies [ch. 56] (pp. 99-102, 104, notes pp. 311-313). The first is described with Shonagon's witty contempt for anything not neat and pleasing to her fastidious gaze. This nun, 'Hitachi no Suke', an old woman in filthy clothes, begs vigorously and jokes coarsely until she obtains food, then a robe. For this she performs a ceremonial dance of thanks (which would be the normal response of a person of rank receiving a gift, but by a beggar would be impertinent mimicking, p. 312). To the ladies' disgust, 'Hitachi' returns regularly to beg. The second nun is “a cripple... but with a naturally elegant manner”. For Shonagon, elegance trumps the impairment; the ladies are “truly sorry” for the crippled beggar, and she obtains a fine robe. 'Hitachi' arrives and is annoyed to see this rival leaving. After a sulking absence, Hitachi returns and vents her annoyance in a poem of contempt for the crippled nun. [Cf Younghak, below, with reversed parallels in Korea, a thousand years later.]

SHU CHING: Book of History. In: WT de Bary, Wing-Tsit Chan & B Watson (eds) (1960) *Sources of Chinese Tradition*, Vol. I. New York: Columbia University Press.

In the second of the five great Confucian Classics, *Shu ching* (or *Shujing*, also *Shangshu*) recording legendary times of deep antiquity, the Emperor Yao looked for a man of great wisdom, virtue and humility to take charge of the empire, as his own heir did not come up this standard. Yao was prepared to elevate someone from any station, high or low. A man called Shun of Yu, of lowly background, was recommended. Of Shun it was said that, “He is the son of a blind man. His father is stupid, his mother is deceitful, his half brother Hsiang is arrogant. Yet he has been able to live in

harmony with them and to be splendidly filial. He has controlled himself and has not come to wickedness.” (pp. 8-9) In the Confucian tradition, Shun was held up as a model of 'governing by personal virtue' (pp. 32-33; quoting from the *Analects* 94-103), as well as filial piety (*Hsiao*, or *Xiao*). Apparently he had acquired his virtue amidst a disabled and dysfunctional family. [See notes on Mencius, above, Lau's translation. Allegorical interpretation has sometimes been made of the blindness of Shun's father.]

SMITH, JF Handlin (1987) Benevolent societies: the reshaping of charity during the Late Ming and Early Ch'ing. *Journal of Asian Studies* 46: 309-337.

With a brief review of earlier charitable institutions, Smith discusses documentation showing the emergence of a new type of charitable organisation between 1580 and 1750, some of which benefitted disabled and elderly people, as well as foundlings, orphans and widows.

STUNKARD AJ, LaFleur WR & Wadden TA (1998) Stigmatization of obesity in medieval times: Asia and Europe. *International Journal of Obesity and Related Metabolic Disorders* 22: 1141-1144. The authors suggests that people with obesity experienced stigma in medieval Japan partly through the Buddhist connection of the condition with earlier moral failings; whereas the stigma in Christian Europe arose from connecting it with the gluttony.

SUZUKI, Akihito (1997) History of medicine in Japan, *Society for Social History of Medicine, Gazette* No. 20: 4-6.

Starts with the mythical origins of Japanese people, in the production by Izanagi and Izanami of two malformed babies (see Nihongi). Notes Japan's rich resources of folkstories and population archives, for reconstructing social/medical history, still largely unexploited.

SZUMA CHIEN. [Sima Qian.] *Selections from 'Records of the Historian'*, transl. Yang Hsien-yi & Gladys Yang (1979) Peking: Foreign Languages Press. vi + 461 pp.

Parts of China's first great work of systematic history, written c. 100 BC. Amidst reports of power struggles and treachery are a few striking tales of disabled people. In the middle of the third century BC, a commoner who was lame lived near the nobleman Chao Sheng, Lord Pingyuan. One of Pingyuan's concubines saw this lame [old] man, and “laughed heartily” at him [or at his gait]. The lame man complained of the disgrace, demanding the lady's death. Lord Pingyuan “consented with a smile”; but afterwards ridiculed the idea of killing the lovely lady “because of one laugh!” As a consequence, “within a year or so, more than half of his protégés and retainers had left one after the other.” Pingyuan enquired into the departures, since he did not think he had treated those gentlemen with discourtesy. One of them gave the reason: by failing to satisfy the lame man, Pingyuan had prized female charms and despised worthy men. Lord Pingyuan then had the lady's head cut off, “and himself presented it with apologies to the lame man. After that his protégés gradually returned” (p. 128). [This resolution appears rather stark, but the story is translated without commentary or socio-ethical context. Pingyuan's first reading of the situation might make better sense if he had required his concubine to apologise and offer a gift in compensation. His dismissal of the insult, and false assurance to the lame man, seemed dishonourable to courtiers, and reduced his credibility. Even so, some face-saving diplomacy might have been attempted with the lame man, short of removing the lady's head.] Other disability references include the saying, in the early 2nd century BC, that 'a wise man who keeps silent is less use than a deaf mute who can make gestures' (p. 282); the attempted revenge by a talented musician who was blinded by the King of Chin (pp. 400-401); and the sharp wit of dwarf Chan at court (408-409).

TA TSING LEU LEE; *being The Fundamental Laws and a selection from the supplementary statutes of the penal code of China*. Transl. Sir George Staunton. Orig. edition 1810, London. Reprint 1966. Taipei: Ch'eng-wen.

“Indulgence to Offenders in Consideration of their Age, Youth, or Infirmities” (pp. 23-24). Offenders

already lacking an eye or a limb could pay a fine instead of undergoing severe physical punishment. Those lacking two eyes or limbs could be shown further mercy.

TAE HUNG HA (1970) *Maxims and Proverbs of Old Korea*. Seoul: Yonsei University Press. 315 pp. Among 1,106 maxims and proverbs, at least 25 involve disability, often metaphorically and with a pejorative sense, indexed under e.g. Blind (7), Deformed (2), Dumb (4), Ear (deaf), Epileptic, Eye (dim), Harelip, Limb (cripple), Mad, Nonsense, Spectacles, Stupidity, Thief (dumb), Woman (mad) (2). There are also various mostly pessimistic maxims about begging, babies and children, poverty, ugliness, and mothers-in-law.

TAKUMA Shinpei (1983) Article on 'special education', in *Kodansha Encyclopedia of Japan* (see above).

TATARA, Toshio (1975) 1400 years of Japanese social work from its origins through the Allied occupation, 552-1952. Doctoral thesis, Bryn Mawr College. xi + 666 pp.

TATSUKAWA, Shoji (1993) Diseases of antiquity in Japan. In: KF Kiple (ed.) (1993) *The Cambridge World History of Human Disease*, 373-75. Cambridge University Press. Glimpse of sources and diseases, some of them disabling.

TOKUMARU, Yosihiko [2007] Ikuta Kengyo; Yamada Kengyo; Yatuhasi [Yatsuhashi] Kengyo. *Grove Music Online Articles* (ed. L Macy). <http://www.grovemusic.com> These articles on historical blind musicians in Japan are given as examples. See also *The New Grove Dictionary of Music and Musicians*, ed. S Sadie & J Tyrell (2001). London: MacMillan.

The TSO CHUAN. Selections from China's Oldest Narrative History. Transl. Burton Watson (1989) Columbia University Press.

Watson's Introduction compares a passage in the Tso Chuan with a somewhat similar text in another historical work, the *Kuo yü*, of comparable period (i.e. several centuries BC). Various courtiers and servants are mentioned, including "...the blind musicians to present musical compositions, the historians to present their documents, the teachers to admonish, the pupilless blind to recite, the dim-pupilled blind to chant..." (p. xvii). [The Chinese words apparently differentiating levels of visual impairment are not shown.] Burton remarked that we cannot know what wisdom was presented "by the various kinds of blind musicians mentioned", but thought that "as in so many cultures, their blindness was associated with unusual mnemonic powers and that they commanded a large body of oral lore which they could draw upon to tutor the king."

TWITCHETT D (1970) *Financial Administration under the T'ang Dynasty*. 2nd edition. Cambridge University Press.

Discussing land grants in China in the 8th century CE, pp. 3-4, "Old men of over 60 years of age and disabled persons were entitled to 40 *mou*" (about 5 acres of land). This was less than half the grant to able-bodied men aged 18 to 60, but the elderly or disabled grantees were exempt from taxation. End-note 21 (p. 212) gives the administrative listing that distinguishes "partial", "serious" and "total" degrees of disability. (See also JONES *et al*, 1994; BODDE, 1980)

UNSCHULD, Paul U (1979) *Medical Ethics in Imperial China: a Study in Historical Anthropology*. Berkeley & London: University of California Press.

UNSCHULD PU (1979) The Chinese reception of Indian medicine in the first millennium A.D. *Bulletin of the History of Medicine* 53: 329-45.

Indian Buddhist medical missionaries establishing charitable hospitals or halls of care and dispensaries from 3rd or 4th to 9th centuries CE (pp. 341-342).

UNSCHULD PU (1980) Concepts of illness in ancient China: the case of demonological medicine. *Journal of Medicine and Philosophy* 5: 117-32.

Among paradigms of causal explanation of illness, demonology had some strong points. [Modern westerners are seldom capable of perceiving this.]

VEITH, Ilza (1955) Psychiatric thought in Chinese medicine. *Journal of the History of Medicine and Allied Sciences* 10: 261-268.

VEITH I (transl.) (1966) *Huang Ti Nei Ching Su Wên. The Yellow Emperor's Classic of Internal Medicine*, new edition, chapters 1-34. Berkeley: University of California Press.

Passing mention of disabilities (so far as identifiable) pp. xiii, 49, 50, 56, 107, 109, 121, 128, 143, 148, 156, 164, 167, 204, 208, 211, 230-233, 240, 248. Harking back to earlier 'tranquil and peaceful era' p. 149. [This translation had some poor reviews from Sinologists.]

VEITH I (1980) The history of medicine dolls and foot-binding in China. *Clio Medica* 14: 255-267. Artificial deformation of women's feet, from the 10th Century CE onward

WERNER, Edward TC (1995) *Ancient Tales & Folklore of China*. London: Senate. (First published by Harrap, 1922).

Disability and deformity in Chinese folklore, e.g. the dwarfish Creator (p. 76); the Deaf-Heaven and Dumb-Earth (82, 109-110); dwarfs at court (169-170); the writer rejected for ugliness (250); the Immortal as a lame beggar (289-90); dwarfs, giants, headless and armless people (386-90).

WHALEN LAI (1995) Unmasking the filial sage-king Shun: Oedipus at Anyang. *History of Religions* 35 (2) 163-184.

The author presents some attempted deconstructions of the story of Shun and his father[-in-law], the Blind Man, from the legendary reigns of the three Wise Kings, noting odd points that Mencius and Confucius contributed in the transmission, and the supposed motives of different philosophical schools in changing or promoting the legend. Shun is contrasted with Oedipus, in the received interpretation of the story. He exercised admirable filial piety, despite strong provocation from the Blind Man. However, different accounts appear in the Bamboo Annals. It is suggested that the previous sage-king, Yao, and the Blind Man, were one person, and Shun seized power from this person. Parts of other myths and legends, or geopolitical struggles, may have been involved in the differing accounts. Whalen Lai traces some threads in recent hermeneutics of Chinese legends, but is sceptical of any actual comparison with Oedipus.

WONG, K Chimin (1930) The early history of leprosy in China. *China Medical Journal* 44: 737-743.

WONG K Chimin & Lien-Teh, Wu (1936) *History of Chinese Medicine. Being a chronicle of medical happenings in China from ancient times to the present period*, 2nd edition. Shanghai: National Quarantine Service. xxiii + 906 pp.

Disabilities appear occasionally, e.g. five afflictions - dumb, deaf, lame, deformed, dwarfed (p. 21); rule against consanguinity, and warning against teratogenic 'impressions' on pregnant woman (43); mention of city asylums c.400 BC (?) for deaf, blind, dumb, lame, paralytic, deformed and insane (43-44); massage (44, 45, 75); disabled physicians in the Sung dynasty (90-91); thyroid and seaweed for goitre and cretinism (124); footbinding (189-91). Lists 'workshop for blind adults' at Shanghai in 1845 - probably that of E. Syle in 1856.

XUNZI. *Xunzi. A Translation and Study of the Complete Works*. 3 vols, transl. John Knoblock (1988-1994). Stanford CA: Stanford University Press.

Writings of the Chinese philosopher Xunzi in 3rd century BC included Bk 5 (I: 196-211, notes pp.

293-299). This debunked the practice of physiognomy, the attempt to judge character and fortune from physical appearance, which was popular in his time. Rejecting it, Xunzi gave examples of people of peculiar or deformed appearance who achieved fame by their character and actions (I: 204, 294-296). Elsewhere (Bk 8, sect. 7) he used an example indicating common public attitudes: “An unworthy person who is self-deluded into thinking himself worthy is like a hunchback trying to raise himself up high. Those who point to his deformity will be all the more numerous.” (II: 75; see also III: 139). On the appalling behaviour of King Kang of Song, Xunzi reported that “He split open the hump of a hunchback” (II: 148). Among court entertainers, he mentioned “jesters and buffoons ... dwarfs and fools” (II: 168; III: 45).

YULE, Sir Henry (ed. & transl.) (1916) *Cathay and the Way Thither*. London: Hakluyt Society. Vol. IV. Travels of Ibn Batuta, pp. 121-222. Reserved places at a temple in Canton, for blind, infirm, crippled people around 1352 CE.

ZHUANGZI. *Zhuangzi Speaks. The music of nature*, adapted and illustrated by Tsai Chih Chung, transl. Brian Bruya, afterword by Donald J Munro. Princeton, NJ: Princeton University Press. xi + 143 pp.

See CHUANG TSU (above). This startling presentation of the life and philosophy of Zhuangzi, by Taiwanese cartoonist Tsai Chih Chung, offers a graphic rendering (with lettered storyline in English, and also Chinese text) of many stories, word-pictures and debates recounted by the Daoist philosopher and school, including those with disabled characters. An 'Afterword' by Donald Munro (pp. 127-141) introduces Zhuangzi (369? - 286? BC) and his thought, as “a man who broke a lot of the rules and was irreverent toward all the rest”. [Presumably he would have been much tickled by the idea of his late universalisation in cartoon strip.]

6.0 (HISTORICAL RAGBAG OF SOUTH-EAST ASIAN DISABILITY)

EXPLANATION. The compiler/annotator has neither time, nor expertise, nor any plans, to extend bibliographical work across South East Asia and the Pacific, but has come across a few interesting historical items from that region, which have sat for years neglected in boxes on a shelf. They do not belong to the present 'East Asia' bibliography, being odds and ends from Indonesia, Vietnam, Thailand, Philippines, Papua New Guinea, some Pacific islands, etc. Across the vastness of the web, somebody might find here a useful piece for their own historical jigsaw puzzle. So they are appended here without too much apology, for those who prefer the margins to the mainstream and like rummaging in rag-bags and antique stalls. All-seeing Google might make the links that find a welcoming home for these historical notes.

BERGER, Kenneth W (1969) A history of the education of the deaf in the Philippines. *American Annals of the Deaf* 114: 79-94.

Detailed history from 1907, of the School for the Deaf and Blind, based on primary sources and interviews. Brief reference is made as far back as 1604, when two deaf-mute people in Dulac were instructed in the Catholic faith, using manual signs, by Jesuit Fr Ramon de Prado, and were baptised by Fr Francisco de Otaco. (This was documented by Fr Pedro Chirino SJ, 'Relacion de las Islas Filipinas', Rome: Estevan Paulino, 1604. Original and translation in: EH Blair & JA Robertson (eds) (1907) *The Philippine Islands 1493-1898*, vol. 13, Cleveland: Clark. Reference is also made to publication by the first principal of the School for the Deaf and Blind, Miss Delight Rice (see below).

CROSS AB (1977) The Solomon Islands tragedy -- a tale of epidemic poliomyelitis. *Medical History* 21: 137-155. [Full text now open online, via NLM Gateway.]

[This journal is now open full text, via search for the article at Pub Med the NLM Gateway.] Cross describes, from primary sources and personal experience, the various epidemics of polio that hit the Solomon Islands in the Western Pacific, starting in 1925, and the measures that were taken. Reference is also made to some indigenous customs of treatment, such as a kind of sweating bed, and other means of applying heat to the body suffering paralysis, also massage and exercise (pp. 150-152).

DAVID, PU (ed.) *et al* (1976) *Golden Jubilee 1926-1976 Souvenir Programme*. Penang, Malaysia: St. Nicholas School and Home for the Visually Handicapped. 32 pp.

Provides an account of the history, personnel and development of the work with blind children, from the founding in 1926 and the first superintendent (Miss May C Satchell, who "learned Braille and handwork to fit herself for the new work. Her experience in Foochow, China and elsewhere with blind welfare work made her an asset to the home", and subsequently Miss BE Sherman), to 1976. The first Malaysian headmaster, Mr WG (Bill) Brohier, took office in 1961. A number of talented blind students are named, with their achievements.

GAJDUSEK, D Carleton (1962) Congenital defects of the central nervous system associated with hyperendemic goiter in a neolithic highland society of Netherlands New Guinea. *Pediatrics* 29: 345-363.

Gajdusek visited in 1959 and 1960 and wrote of a "contemporary neolithic agricultural society" in an isolated region of New Guinea "whose inhabitants possessed no contact with the civilized world until 3 years ago". He found that "most, and perhaps all, of the members suffer from varying degrees of congenital central nervous system damage. This damage ranges from subtle degrees of mental subnormality to severe feeble-mindedness often associated with deafness or deaf-mutism", in the context of a high incidence of iodine deficiency. He recognised that criteria of intelligence and mental subnormality were extremely difficult to establish, but noted that the "culturally similar D___ natives from surrounding areas" referred to the M___ goitre region natives as "sub-normal, unintelligent and generally defective people", and the difference between D___ and M___ groups, in speed of

understanding, was “clearly apparent to all Western observers”. [On ethics. This article contains about 70 full-face photos of local men, women and children showing visible goitres and other labelled conditions, e.g. “Fig 10. Three mentally subnormal [M___] youngsters, all of whom suffer from defective speech and hearing”; also photos showing no medical condition, included apparently to demonstrate the 'cultural backwardness' of the people. These, and some of Gajdusek's remarks about the M___ group, would no longer be publishable in a medical journal, on grounds of privacy, consent and medical ethics. However, as a medical observer, Gajdusek went to great lengths to map the region of iodine deficiency disorders, walking through unmapped and difficult terrain at some personal risk, with the prospect of introducing “improved nutrition and iodine therapy”.]

KELLY FC & Sneddon WW (1960) Prevalence and geographical distribution of endemic goitre. in: *Endemic Goitre*, 27-233. Geneva: World Health Organisation.

This global survey includes the goitre and iodine deficiency status of Thailand, Cambodia, Laos, Viet Nam, Malaya, Indonesia, Timor, Borneo, Sarawak (pp. 164-173, and plate p. 149), the Philippines, Oceania and New Guinea (pp. 184-188), with references no.s 1138-1175, 1293-1308 (pp. 228-229, 231) ranging over the previous 70 years.

KENNEDY, Donald Gilbert (1931) Field notes on the culture of Vaitupu, Ellice islands. *Journal of the Polynesian Society, containing the Transactions and Proceedings of the Society*, Vol. 40 (No. 158, June 1931) Memoir Supplement, pp. 247-264. [An earlier part was published in March 1931, pp. 217-246.]

In this section, pp. 247-257 report on “Sickness and its treatment”. Two traditional forms of treatment are particularly noted: cautery (pp. 248-250) and massage (locally known as *puke* (250-255). The main informant on massage was Luao, aged about 46 and reputedly one of the most skilful practitioners on the island, who had learnt the skills from his mother, Maleta. Observation of other masseurs, and their communications, corroborated Luao's account. Kennedy first explains the masseurs' theory of physiology and its disorders, which was probably connected with the high incidence (over 60% in adults) of filariasis. Fifteen distinct kinds of massage are then described (252-254), being applied to different parts of the body by the masseur's palms, fingertips, both hands, point of the elbow, sole or heel of the foot, and involving various kinds of movement such as friction, pressing, kneading, pinching, striking, manipulating, squeezing, pulling, stretching, with different applications for various kinds of disorder.

LEE YK (1973) Lunatics and lunatic asylums in early Singapore (1819-1869). *Medical History* 17: 16-36. [Full text now open online, via NLM Gateway.]

Detailed paper based on archives of government records and correspondence, discussing the contemporary legal and humanitarian perceptions of lunacy or mental derangement, the inadequacy of initial arrangements (merely locking up lunatics in police custody) and attempts to provide some improved provisions.

MALAYA, Federation of. Social Welfare Department, Blind Welfare Office (1954) *Blindness in Malaya*. Kuala Lumpur. 65 pp.

Detailed review of activities and strategies. Short historical section reviews the start of blind work in 1926, when “the Anglican Church opened a small Home for blind and crippled children in Malacca. In 1931 this was moved to Penang, where it still is today and is known as St. Nicholas' Home”; and subsequent developments, including the inauguration of “an independent Malayan Association for the Blind” in 1951 (pp. 19-22).

NAVON, Liora (1998) Beggars, metaphors, and stigma: a missing link in the social history of leprosy. *Social History of Medicine* 11: 89-105.

Study of the range and ambiguity in historical and current public attitudes toward leprosy in Thailand, suggesting that before effective medical treatment was available, Buddhist teaching on karma could

support stigmatising views, since leprosy was believed to result from sins in an earlier life; yet Buddhist belief also supported an actively compassionate response, by which believers would acquire merit. The first reaction caused many people with the earlier stages of leprosy to disguise their condition or to be concealed by their families. Over time, this led to the public seeing only people begging with severe leprosy deformities, profiting from the second response, i.e. the charitable impulse. Some time after modern drug treatment became available, people with severe deformities were a rare sight, yet a strong folk memory of the disgusting and repulsive beggar continued to reinforce negative attitudes in the rising generation.

RICE, Delight (1945) *The School in the Philippines*. *Volta Review* 47: 264-267, 316, 337-338, 374. (See K Berger, above). Notes by the principal of the blind school.

WRIGHT, John Dutton (1926) *Schools for the Deaf in the Orient*. *Volta Review* [28: 49-52] [Subsequent articles on pp. 348-355; 415-417; 593-595; 769-770; report on South Asian schools.] Wright visited schools for the deaf in Philippines, Japan, Burma, India and Ceylon, between 1919 and 1924, and reported on the nature of the work being done, and some of the people involved.

WOODWARD, James, Nguyen Thi Hoa & Nguyen tran Thuy Tien (2004) *Providing higher educational opportunities to deaf adults in Viet Nam through Vietnamese sign languages: 2000-2003*. *Deaf Worlds 20*: 232-263.

Of historical interest is a note on p. 234, that “the first school for Deaf people in Viet Nam” was founded in 1886 “by a French priest, Father Armar” in Lai Thieu, about 23 miles north west of Saigon. At about that time a deaf man named Nguyen Van Truong and some Vietnamese catholic nuns went to France to learn about deaf education, and returned to run the school, which continued as the sole formal educational establishment for deaf students until 1972. No specific reference is given for this information [A note by Yau Shun-chiu (1994, p. 3921, see above) states, also without source, that the first school “was set up by Father Azéma of the French Foreign Missions in 1886”. It is of course possible that two French Catholic priests, Armar and Azéma, both had a hand in founding the school; or that there was only one, and his name suffered some distortion in historical transmission.]

Texts and Notes on the Origins of Education for Blind People in the Netherlands East Indies (now Indonesia), 1890-1940.

NB * *Starred items have not been seen. Deductions are made from their titles, in the context of items actually seen (the latter, as far as the Dutch could be understood).*

FARRELL, Gabriel (1958) *The Blind in Asia*. New York: American Foundation for Overseas Blind. 35 pp.

Brief notes (pp. 31-33) suggest that “some care was given to the blind by missionaries during the late 1800s, but it was not until 1902 that the Institute for the Blind in Bandung was founded by the Society for Improvement of the Fate of the Blind in Indonesia. Under a Dutch board of directors, the Institute during its first forty years offered a basic program of education and training in a compound accommodating both children and adults.” (p. 32)

* LENDERINK, Hendrik Jacob (1902) *Kort overzicht der werkzaamheden van het Internationale congres voor verbetering van het lot der blinden, gehouden te Brussel*. Amsterdam.

HJ Lenderink (b. 1846) apparently engaged in mission work with blind people in Java, probably from the 1890s. (He may have been the recipient of Moon's embossed books in Batta Toba and Batta Mandailing. See items below). Presumably he played a part in the start of the Vereeniging tot Verbetering van het Lot der Blinden in Nederlandsch-Indië (Society for Uplift of the Blind in the Netherlands East Indies), which opened an Institute for the Blind at Bandoeng (Bandung) in 1902.

LENDERINK HJ (1905) *Het Blinden-Instituut en de Werkinrichting voor blinde inlanders te Bandoeng, (Ned. Oost-Indië)*. Amsterdam. 48 pp.

With some preliminary notes on the extent of blindness in different parts of Europe and Asia, Lenderink reports on the work of the Blind Institute at Bandung (now in Indonesia). Ten full page photographs depict the work and the various buildings, one showing 20 named staff members and students. Handicraft work is shown, and also the 'Hall' Braille typewriter.

* LENDERINK HJ (1907) *Blind en doofstom tegelijk : de ontwikkeling der doofstomme blinden in en buiten Europa, benevens eene beschrijving van het doofstommenwezen in Nederland*. Haarlem: Tjeenk Willink. 435 pp.

* LENDERINK HJ & OLOAN, Sutan (1902) *On ma anta sasadia poda taringot toe na parorot danak na pitoeng / na nisoeratkon ni H.J. Lenderink, di hata Mandailingkon Soetan Oloan*. Batavia: Landsdrukkerij. 14 pp.

[This pamphlet apparently concerns education of blind people in Java, using the Batta Mandailing dialect.]

LEYDESDORFF-VAN PRAAG, L. (1942) The blind in the Netherlands East Indies, *Outlook for the Blind* 36: 82-85.

Brief but informative paper on blindness and blind people in Indonesia, particularly Java, around 1939-1940. Details some cottage industry handicrafts taught at the Blind Institute, Bandung, in which there were "584 blind native persons (501 adults and 83 children)" living in 1939. Suggests that "Up to the present moment these people are not taught reading or writing", apparently because such skills were seldom used even by sighted people. However, "A school for the native blind has recently been opened in Mid-Java. It numbers twelve pupils." The European Department of the Blind Institute had 40 pupils in 1939, who apparently followed more of a European curriculum. Those who were successful in their elementary education "then attend one of the Bandoeng secondary schools with the seeing pupils." A monthly magazine, the *Guide for the Blind*, was published by the mission society, which had to send the material for each issue to the Netherlands for printing in Braille.

MOON'S SOCIETY (1891) *Forty-Third Annual Report of Moon's Society for Embossing & Circulating the Holy Scriptures and other useful Books, &c., in Dr. Moon's Type for the Blind (Adapted to 419 languages and Dialects). A brief account of the success of the work from January 1st to December 31st, 1890*. Brighton.

"...new fields are opened up for the circulation of the books in the Batta, Hindi, and Urdu languages." (p. 3) Among the new volumes produced during the year were two in Batta (p. 4). Psalms 23, 103 and 115 were produced in Batta Toba, and the same in Batta Mandailing (p. 21). These were used by missionaries (probably Hendrik J Lenderink and colleagues) for teaching blind people in Java. Presumably they received the books either in 1890 or 1891.

* VEREENIGING tot Verbetering van het Lot der Blinden in Nederlandsch-Indie [1926] *Geschiedenis van de Vereeniging tot Verbetering van het Lot der Blinden in Nederlandsch-Indië gedurende 25 jaar, 1901-1926*. Bandoeng: Druk Vorkink. 13 pp.

Booklet or pamphlet on the first 25 years' work of the Society for Uplift of the Blind in the Netherlands East Indies.