

Organized by The Chinese University of Hong Kong-Chiang Ching-kuo Foundation  
Asia-Pacific Centre for Chinese Studies and the Institute of Chinese Studies



亞太漢學中心

# 中國文化研究青年學者論壇

## Young Scholars' Forum in Chinese Studies 2022

DECEMBER 8 – 9, 2022

# 變動中的中國邊域

歷史、空間與文化

CHINESE BORDERLANDS IN TRANSITION

HISTORY, SPACE, AND CULTURE

香港中文大學中國文化研究所文物館東翼二樓會議室

Conference Room, 2/F Art Museum East Wing Institute of Chinese Studies  
The Chinese University of Hong Kong

8 DECEMBER  
2022 (THUR)

- 9:45 邊域人群的呈現與再現  
(Re)representation of the borderland peoples
- 11:15 邊域的貿易與外交  
Trade and international relations  
on the borderlands
- 14:00 邊域的文化與語言  
Culture and language on the borderlands
- 15:45 邊域的宗教與宗教實踐  
Religion and religious practice  
on the borderlands

9 DECEMBER  
2022 (FRI)

- 9:45 邊域的平民與生活經驗  
Ordinary people and life experience  
on the borderlands
- 11:15 邊域的想像與書寫  
Imagination and writing  
on the borderlands
- 14:00 邊域的衝突、和解與構建  
Conflicts, conciliation, and construction  
of the borderlands

### MODERATORS

Prof. LAI Chi Tim (The Chinese University of Hong Kong)  
Prof. LAI Ming Chiu (The Chinese University of Hong Kong)  
Prof. LI Chen (The Chinese University of Hong Kong)  
Prof. PUK Wing Kin (The Chinese University of Hong Kong)  
Prof. YE Jia (The Chinese University of Hong Kong)  
Prof. YIM Chi Hung (The Chinese University of Hong Kong)  
Prof. TSUI Lik Hang (City University of Hong Kong)

All are welcome!



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Online Registration

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20	YU	Yuming	喻宇明	University of Hong Kong 香港大學

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Chinese Borderlands in Transition: History, Space, and Culture  
第八屆中國文化研究青年學者論壇  
變動中的中國邊域：歷史、空間與文化

Program Schedule

Co-organized by The Chinese University of Hong Kong–Chiang Ching-kuo Foundation Asia-Pacific Centre for Chinese Studies (APC)  
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08 Dec 2022 (Thursday)

Welcome & Introduction (09:15-09:45)

<b>HK, Singapore, Malaysia:</b> 09:45 - 11:00 <b>UK:</b> 02:45 - 04:00 <b>New York:</b> 21:45-23:00 (7 Dec)	<b>Panel 1</b> 邊域人羣的呈現與再現 (主持：黎明釗教授 香港中文大學 歷史系) <b>(Re)representation of the borderland peoples</b>		
	1	XU Yuji 徐雨霽 City University of Hong Kong 香港城市大學	Bring Nanyang Home: Java Aborigines, Rootless Chinese and the Reconfiguration of Racialized Nationalism in Su Manshu's Extraterritorial Writing of Travel 帶南洋回家：蘇曼殊域外遊記中的爪哇土著、無根華人以及種族民族主義的重構
	2	CHENG Fangyi 程方毅 University of Pennsylvania 賓夕凡尼亞大學	From "barbarian rat-eater" to "Chinese rat-eater" ——A "barbaric" narrative of China's borders and the whole China 從「蠻人食鼠」到「華人食鼠」——一種對中國邊疆和中國整體的「野蠻化」敘事
	3	YU Yuming 喻宇明 University of Hong Kong 香港大學	Crossing the Borderlines: The Formation of Huaihai Ci Poets and Their Lifestyle in Taiping Rebellion Era 邊境、代際變遷與時代意識：太平天國時期淮海詞人群體的形成及其生活方式
Discussion Session			

*Break*

<b>HK, Singapore, Malaysia:</b> 11:15 - 12:30 <b>UK:</b> 04:15 - 05:30 <b>New York:</b> 23:15-00:30	<b>Panel 2</b> 邊域的貿易與外交 (主持：黎晨教授 香港中文大學 中國研究中心) <b>Trade and international relations on the borderlands</b>		
	1	YOU Chenxue 尤晨雪 National University of Singapore 新加坡國立大學	Re-interpreting the Myth of Three Princesses in the Qing-Koubaung Reconciliation (1787-1790) and Re-examining the Role of the Frontier Middlemen 重新解讀中國清朝和緬甸貢榜王朝的戰後和解，1769-1791
	2	TIAN Yuan 田源 University of Chicago 芝加哥大學	An Inner Frontier Under Change: Foreign Firms, Empire, and Extraterritoriality in Treaty-Port Chongqing 劇變的內地邊疆：重慶開埠後的洋行、帝國與治外法權
	3	XIN Guangcan 辛光燦 National University of Singapore 新加坡國立大學	Trade Ceramics and 14th Century Port Cities from China to Southeast Asia 陶瓷貿易與14世紀中國和東南亞間的港口城市研究
Discussion Session			

*Lunch*

<b>HK</b> 14:00 - 15:15 <b>UK:</b> 07:00 - 08:30 <b>New York:</b> 02:00 - 03:30	<b>Panel 3</b> 邊域的文化與語言 (主持：嚴志雄教授 香港中文大學 中國語言及文學系) <b>Culture and language on the borderlands</b>		
	1	LIU Yuqing 柳雨青 University of British Columbia 英屬哥倫比亞大學	Translingual Practice on the Street: The Compilation and Circulation of Pidgin English Dictionaries in Canton 街頭巷尾的跨語際實踐：廣東皮欖語詞典的編纂與傳播
	2	KIM Sun Young 金仙映 Tsinghua University 清華大學	The Issue of choosing Written Language as a Political Reform Strategy in Korea and China at the end of the 19th Century: Focusing on the comparison between Yu Gil-jun's <SeoYuGyeonMun> and Yanfu's <Tianyanlun> 19世紀末韓中知識份子政治改革策略中寫作問題試比較——以俞吉濬《西遊見聞》和嚴復《天演論》為例
	3	JIANG Ouyue 蔣歐悅 Changzhou University 常州大學	Rebuilding the Urban Space on Paper after the Taiping Heavenly Kingdom -- Centered on Nanjing Scholar Chen Zuolin's City Maps 重塑太平國之後的紙上城市空間——以南京文人陳作霖的城市地圖為中心
Discussion Session			

*Break*

<b>HK:</b> 15:45 - 17:00 <b>UK:</b> 08:45 - 10:00 <b>New York:</b> 03:45 - 05:00	<b>Panel 4</b> 邊域的宗教與宗教實踐 (主持：黎志添教授 香港中文大學 文化及宗教研究系) <b>Religion and religious practice on the borderlands</b>		
	1	MA Cho Wun Clara 馬楚媛 University of Virginia 維珍尼亞大學	Shaping the visual narratives of Sengqie in the periphery area of Middle Period China 泗州僧伽於中古時期中國邊域地區的意象形塑
	2	MA Nan 馬楠 Shandong University 山東大學	Win People by Virtue: Confucian Rule of Virtue Showed by the Confucianization of Kaifeng Jews 遠人不服，則修文德以來之——從開封猶太人的儒化看儒家德治思想及其現代意義
	3	HAWONG Moon Ho 黃文鎬 Tsinghua University 清華大學	Based on the changes of Buddhist architecture, Discusses about the formation of Chan in Tang and Silla 以寺剎建築的變化來探討唐新羅禪宗的形成
Discussion Session			

*End of Day 1*

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 Program Schedule

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09 Dec 2022 (Friday)

Welcome & Introduction (09:15-09:45)

<b>HK:</b> 09:45 - 11:00 <b>UK:</b> 02:45 - 04:00 <b>New York:</b> 21:45-23:00 (27 May)	<b>Panel 5</b> 邊域的平民與生活經驗 (主持：徐力恆教授 香港城市大學 中文及歷史學系) Ordinary people and life experience on the borderlands			
	1	AGØY Erling Torvid Hagen Cao 敖友華	University of Oslo 奧斯陸大學	Perceptions of borderland climates in Early Qing local gazetteers (1644-1722) 清初方志中邊疆地域氣候的感受 (1644年至1722年)
	2	LIU Junmin 劉隽敏	Australian National University 澳洲國立大學	Ethnicity negotiation of Yi migrants in Shenzhen: through the lens of family life 家庭生活視角下深圳彝族務工者的民族性協商
	3	CHEN Yongming 陳永明	The Chinese University of Hong Kong 香港中文大學	Practicing the Cold War: What Communism Meant for Xiamen Fishermen/women in the 1950s and 1960s 實踐冷戰：共產主義對廈門漁民/漁婦意味著什麼？(1950s-1960s)
Discussion Session				

*Break*

<b>HK:</b> 11:15 - 12:30 <b>UK:</b> 04:15 - 05:30 <b>New York:</b> 23:15(27 May)-00:30	<b>Panel 6</b> 邊域的想像與書寫 (主持：葉嘉教授 前香港中文大學—蔣經國基金會亞太漢學中心副主任) Imagination and writing on the borderlands			
	1	QU Nan 曲楠	Peking University 北京大學	Gazing Taiwan and Hong Kong: Return and Revisit of Eileen Chang's Frontier Writing 張看台灣：張愛玲「邊城」書寫中的「重返」與「重訪」
	2	LI Jinyang 李金洋	University of Leeds 列斯大學	Imagining the Exotic in Late Qing Dynasty Shanghai: The Curation of Hong Kong in the Dianshizhai Pictorial 晚清上海的異域想像：《點石齋畫報》對香港的構建
	3	LI Zigui 李子歸	The Chinese University of Hong Kong 香港中文大學	Robert Little's influence on the Editorial Policy of North-China Daily News and Herald 川江藏哲之間：立德祿對字林言論的影響
Discussion Session				

*Lunch*

<b>HK:</b> 14:00 - 14:50 <b>UK:</b> 07:00 - 08:15 <b>New York:</b> 02:00 - 03:15	<b>Panel 7</b> 邊域的衝突、和解與構建 (主持：卜永堅教授 香港中文大學 歷史系) Conflicts, conciliation, and construction of the borderlands			
	1	NIE Qingfeng 聶清風	Rutgers University 羅格斯大學	Breeding Sorcery in the South 養蠱於南
	2	HA Yiming 哈一鳴	University of California, Los Angeles 洛杉磯加利福尼亞大學	Mutiny, Migration, and Militarization: The Hidden Significance of the 1533 Datong Mutiny 兵變、移民和軍事化：1533年大同兵變的隱藏意義
Discussion Session				

Concluding Remarks (15:00-15:30)

*End of Forum*

## **Bring Nanyang Home: Java Aboriginals, Rootless Chinese and the Reconfiguration of Racialized Nationalism in Su Manshu's Extraterritorial Writing of Travel**

Homing in on Su Manshu 蘇曼殊 (1884-1918), a revolution monk in late Qing China, and his political editorial “On Nanyang” (*Nanyang hua* 南洋話) as well as his “Yanzikan suibi” (Yanzikan’s random notes 燕子龕隨筆), this paper aims to unpack a byzantine picture of late Qing intellectuals’ consciousness of China’s border with Nanyang in the context of global imperialism in the early twentieth century. Instead of depicting and highlighting Java or Nanyang itself in his writing, Su Manshu first stressed the historical role of overseas Chinese played in exploiting and constructing Java. This, however, resulted in a writing of Java *without* Java, which also alludes to a hierarchical power narrative of the China-Java relationship that was somewhat universal in late Qing intellectuals’ vision. Moreover, Su Manshu’s ethnographic writings of “inferior” aboriginals in Solo 梭羅 (or Surakarta, is a major city in Central Java) were extremely problematic with evoking the following questions: (1) how and why did Su Manshu eroticize the tribal chief and aboriginals in Solo; (2) what was the linkage between Su’s denouncement on overseas Chinese (*huaqiao* 華僑) in Java, who relinquished their native citizenship, and the paradoxical identification of Su himself (Su Manshu was a mixed-); (3) how should we re-interpret the uneven racial representation of Java/ Nanyang that was expressed by Su and further utilize it as a typical example to approach late Qing intellectuals’ unconscious acceptance and appropriation of the social Darwinism in a para-imperial sense. Note that what is indubitable is how Su Manshu’s intervention of Nanyang has both ideological and geopolitical significance. This paper, finally, attempts to uncover that for Su himself, the ethnographical description of Java aboriginals and the severe critique of overseas Chinese, who don’t know where is the motherland, were correlative in the time of the late Qing revolution. And they even are two sides of the same coin or the result of the reception of the modern theory of racial differentiation. Combining national demarcation and racial identity inevitably perplexed the pre-modern tributary relationship between China and Nanyang whilst revealing the obligatory “Chinese-ness” to make a modern China in order to fight against the western colonialism.

### **帶南洋回家：蘇曼殊域外遊記中的爪哇土著、無根華人以及種族民族主義的重構**

本文關注晚清革命僧人蘇曼殊的域外書寫，以其《南洋話》和《燕子龕隨筆》為例，欲揭示出在二十世紀初全球帝國主義蔓延的背景下，晚清知識分子對中國與南洋界限的複雜思想圖景。蘇曼殊的南洋寫作中沒有刻畫爪哇或南洋本身，而是首先強調了華僑在開發和建設爪哇中的歷史作用。這無意間導致了一種“沒有爪哇”的爪哇寫作，暗示了中爪關係的等級權力敘事。此外，蘇曼殊對“劣等”爪哇土著的民族誌刻畫是極具“症候性”，並引發了以下問題：(1) 蘇氏如何及為何“動物化”爪哇土著？(2) 蘇氏對放棄了中國國籍的爪哇華僑的責備與蘇曼殊本人的矛盾身份認同（中日混血）之間有何聯繫？(3) 如何重新詮釋蘇氏對爪哇/南洋種族的不平等再現，並進一步來探討晚清知識分子對社會達爾文主義在一種“類帝國”視線中的無意識挪用。本文最後試圖揭示，蘇曼殊對爪哇土著的民族誌描述和對不知祖國在何處的華僑的嚴厲批判，在晚清革命時期是相互關聯的，它們都是對現代種族分化理論接受的結果。將國界和種族認同結合起來，不可避免地使中國與南洋之間的前現代朝貢關係陷入困境，但又強調了建設現代中國以對抗西方殖民所必須的“中國性”。

从“蛮人食鼠”到“华人食鼠”  
——一种对中国边疆和中国整体的“野蛮化”叙事

在新冠疫情爆发之初，中国的野生动物市场又一次成为了全球媒体报导的焦点。每当此时，华人食鼠的故事便又会被重新开始讲述。尽管考古学家和民俗学家都用各种事实告诉我们：老鼠是中国的一种传统食材，检视史料却可以发现中国古代的士人常将食鼠作为岭南“蛮人”之“野蛮”的一个重要特征。其中，有关岭南“蛮人”生食乳鼠的叙事更是从唐代一直延续到清代。这种对岭南的野蛮化叙事也成为了“边疆”地区极力试图摆脱的标签。而因为英人最初在岭南地区的活动，到晚清时期，当中国成为英帝国的“课业”对象时，约从1840年开始，“华人食鼠”的叙事在英国展开以整体地野蛮化中国，也让中国能够合理地成为英国的“文明化”对象。到19世纪末，“华人食鼠”的叙事在美国和澳大利亚的排华运动中被无限放大，影响持续到今日。每当欧美国家出现反华情绪时，有关“华人食鼠”的野蛮化叙事便会重新出现。勾勒从“蛮人食鼠”到“华人食鼠”这两种有关岭南的“野蛮化”叙事的变化，既可以看到岭南地区从帝国的边疆向帝国的窗口的转变，还可以看到两种帝国的野蛮化叙事的内在一致性。

From "barbarian rat-eater" to "Chinese rat-eater"  
——A "barbaric" narrative of China's borders and the whole China

At the beginning of the COVID pandemic, China's wildlife market once again became the focus of global media reports, and the story of Chinese rat-eaters was told every once in a while. Although archaeologists and folklorists have used various facts to tell us that rats are a traditional Chinese food material, examining historical data reveals that ancient Chinese scholars often regarded rats as one important "barbaric" characteristics of the Lingnan "barbarians". Among them, the narrative about the "barbarians" in Lingnan who ate raw suckling rats lasted from the Tang Dynasty to the Qing Dynasty. This barbaric narrative of Lingnan has also become a label that the "frontier" regions are trying to get rid of. And because of the British's initial activities in the Lingnan region, in the late Qing Dynasty, when China became the object of the British Empire's "lesson", starting from about 1840, the narrative of "Chinese rat-eaters" unfolded in Britain to barbarize the whole China, which also made China become a reasonable target to be civilized by the Great Britain. By the end of the 19th century, the narrative of "Chinese rat-eaters" was infinitely amplified in the anti-Chinese movement in the United States and Australia, and its influence continues to this day. Whenever anti-Chinese sentiments appear in Europe and America, the barbaric narrative of "Chinese rat-eaters" will reappear. By outlining the changes in the two "barbaric" narratives regarding Lingnan area from "barbarian rat-eater" to "Chinese rat-eater", we can see the transformation of Lingnan from the border of the empire to the window of the empire, and also the internal consistency of the two empires' strategies of barbaric narrative.

邊境、代際變遷與時代意識：  
太平天國時期淮海詞人群體的形成及其生活方式

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太平天國 1853 年於南京設立政權，淮海地區成爲新的邊境：一面，爲清廷與太平天國激烈交戰的區域；另一面，又因太平軍的北伐西征，而使揚州郡城以東皆成爲避難之所。淮海詞人群體即在此背景下產生。目前學界對此群體之研究尚屬發軔期，且多著眼於交遊考證、詞藝分析，較少借鑒社會理論，以反思群體形成緣由並詞作中的政治社會內涵。本文擬從曼海姆代際理論出發，檢視該群體的形成與互動關係。

文章假定這一群體在太平天國時期的共同人生經歷及文化活動，形塑了其社會意識，並形成了特殊的代際意識。通過採用文史互證、文本分析的方法，論證太平天國戰事爲淮海詞人群體形成的動力性的本質因素。文章採納詩、詞、文等多種文類，展現詞人在淮海地區所遭遇的時代劇變：以癸丑金陵、揚鎮失陷爲開端，庚申（1860）之變爲極點，淮海詞人群體創作了大量「詩史」「詞史」作品；隨著戰事逐步推進，藉由地緣聚合、詩詞倡和及總集出版，內外籍詞人彼此縮合，淮海詞人群體達至成熟。文章尤其關注過往較少被研究的本籍詞人，經由分析其悼念及倡和詞作，認爲戰事導致了淮海地區詞人的代際變遷，這使得他們的詞作，一面繼承崇尚南宋雅詞的詞學宗尚，又因時代之動蕩，而染上了世變的色彩。最終，隨著戰事的結束，淮海詞人群體雖風流雲散，但卻在其日後的追憶中，實現了其共同經驗的「層化」，形成了共同的代位置——即經歷了太平天國時期淮海地區烽煙流離的一代，並確定了其於詞學史上的位置——以「詩史」、「詞史」融入至其原本之南宋雅詞詞學宗尚的淮海詞人群體。

Crossing the Borderlines: The Formation of Huaihai *Ci* Poets and Their Lifestyle in Taiping Rebellion Era

When the Taiping Army established its regime in Nanjing in 1853, Huaihai 淮海 district, located on the northeastern part of Nanjing, became a region marred by fierce military confrontations, such as the ones between the Jiangbei Camp 江北大營 and the Taiping Army. Consequently, Yangzhou Fu 揚州府 became a new borderline emerging in the Taiping Rebellion Era. However, the Taiping army did not march forth into the east northern counties of Yangzhou Fu, which left this region a refuge for the Qing refugees from not only Nanjing, Zhenjiang, but also people from Zhejiang province after 1860, when Li Xiucheng marched to Zhejiang province. Huaihai *Ci* poets, who witnessed and went through Taiping Rebellion era at a close distance, were formed in this geographical and political context. They consciously wrote *Ci* poetry to record this critical age as a group. However, research on formation of Huaihai *Ci* poets are still in an initial phase with inadequate literature collation and textual criticism. Moreover, previous research tended to value more on literature aspects, few reflected this process on a theoretical approach.

Employing Karl Mannheim's generation theory, this paper analyzes Huaihai *Ci* poets' sub-group formation and intra-group dynamics in the approach of cultural memory. The premise of this paper is that shared life experiences and cultural activities in Huaihai district of Taiping Rebellion served as the foundation of those poet's group formation and shaped their distinct social consciousness, thus a distinctive consciousness of their own generation was developed during the Taiping Rebellion Era. It uses textual analysis and mutual evidence of *Ci* and History literature as methods.



## **Re-Interpreting the Post-War Reconciliation between the Qing China and the Koubaung Myanmar, 1769-1791**

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### **Abstract**

After the Sino-Myanmar War between the Qing China and the Koubaung Myanmar from the late 30th Qianlong Year to the late 34th Qianlong Year (1765-1769), a two-decade stalemate followed. Only in the 1787-1791 period did the frequent bilateral missions between the Qing Kingdom and the Konbaung Kingdom help these two countries reconcile and establish a closer relationship. It is beyond the scope of this paper to discuss the Qing China's overall tributary system, but it will discuss the possible scenarios and provide a new interpretation on the post-war reconciliation between the Qing China and the Konbaung Myanmar, from the inconclusive Peace Agreement in the late 34th Qianlong Year (late 1769) to the semi-institutionalisation of the exchange of bilateral missions in the 1770-1771 period.

Many controversies remain on the mutual missions during the 1787-1791 period. Sylvie Pasquet is aware of the importance of frontier middlemen in the China-Myanmar political exchanges: businessmen and chieftains on the Sino-Myanmar frontier were committed to eliminating border trade bans, so local officials in China's Yunnan Province sent missions to please the monarchs on the two sides. She believes in the veracity of the Myanmar account on the visit of the Chinese mission in the Myanmar capital, and she explains the two months' difference in the Chinese and Myanmar accounts as evidence that the official Chinese mission had never reached the Myanmar capital, but that the Chinese officials forged the report on the canonisation ceremony to the emperor, because only "cliches" were acceptable to Emperor Qianlong. But she also dismissed the Myanmar account that these "three princesses" were truly Chinese "princesses": Emperor Qianlong never sent princesses to the King of Myanmar, and perhaps the Myanmar King also had seen through their fakeness.

Taking the accounts on both sides seriously and truthfully, I work out a new interpretation to explain the inconsistencies in the historical records. I find seven "diplomatic" missions from 1787 to 1791 and from 1790 to 1791, there were a total of five missions in a row.

Different from Sylvie Pasquet's view on the faked Chinese reporting on the 1790 mission, I argue that both the Chinese and the Myanmar chronicles took down what they regarded as the truth in the records. After the frontier middlemen sent a mission to the Qing court to request a royal title for the king in the spring of the 55th Qianlong Year (1790), the Qing court happily sent out an official mission to canonise the King of Myanmar. But the official Chinese envoys canonised a fake Myanmar King in a place that they mistook as the capital of Myanmar in August 1790, whereas the real Myanmar King received a fake Chinese mission with gifts and the "three Chinese princesses" in October 1790. All these could possibly be the arrangement of the Bhamo chieftain Thihagyo-Gaung (Meng Gan) and other people in the frontier. I also argue that among the two return missions from Myanmar to China in 1790 and 1791, one was sent from the frontier and one other from the court.

## 摘要

在 1765-1769 的中緬戰爭之後，中國的清王朝與緬甸的貢榜王朝之間進行了近二十年的冷戰。直到 1787-1790 年間，清朝與貢榜王國頻繁的雙邊使團才幫助兩國和解並建立了更密切的關係。討論清朝的整個朝貢體系超出了本文的範圍，但它將討論中國清朝與緬甸貢榜王朝之間戰後，大致從乾隆 34 年（1769 年）的留有爭議的和平協議到乾隆 52-56 年(1787-1791)時兩國間互遣使團半制度化為止所可能的情况，並提供新的解釋。

對於 1787 年至 1791 年期間的使團，學術界仍然存在許多爭議。Sylvie Pasquet（白詩薇）意識到邊境中間人在中緬政治交流中的重要性：中緬邊境的商人和土司致力於消除邊界貿易禁令，故中國雲南省地方官員聯手建立了交叉使團來傳達各自君主的善意。她相信緬甸史料中關於中國使團的到訪的敘述的真實性，而於中緬記敘的中國使緬的使團的記敘的兩個月的時間差，她解釋為中國官方使團未曾到過緬甸首都，而是偽造了他們在緬甸冊封的情形來報道給皇帝，因為唯有「套話」才是乾隆皇帝能接受的。但她認為中國官方不曾贈送「三位公主」給緬王，而緬王自己可能後來也發現了這個真相。

但我認為我們可以認真對待中國和緬甸雙方的文獻，而且本文製定了一個新的解讀來解釋歷史記錄中的不一致之處。我發現 1787 年至 1791 年兩國的歷史記載中記載了 7 次「外交」任務，且在 1790-1791 就有五個使團。

我不同意白詩薇關於中緬材料裏記敘的冊封使團和三個公主使團非此即彼的看法，我認為中國和緬甸的編年史都記下了他們認為真實的記錄，這是兩個不同的使團：在邊陲中間人在乾隆 55 年（1790）的春天給清朝派遣請封使團之後，清朝立馬派出了官方冊封使團到緬甸；在 1790 年 8 月，中國使節在他們誤認為緬甸首都的地方為緬甸國王舉行了冊封儀式，接著在 1790 年 10 月，緬甸國王接見了一個假的中國官方使團，收下了中國的禮物和「三位中國公主」。而這一切很有可能都是八莫（老官屯）官員 Thihagyo-Gaung（孟幹）等邊疆人的安排。另外，1790 年和 1791 年兩次從緬甸來到中國的使團，一個是從邊疆派來的，一個是從宮廷派來的。

# An Inner Frontier Under Change: Foreign Firms, Empire, and Extraterritoriality in Treaty-Port Chongqing

劇變的內地邊疆：重慶開埠後的洋行、帝國與治外法權

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## Abstract

In 1891, Chongqing was opened to foreign trade. While port-opening vitalized the hinterland's economy, it complicated the legal environment for resolving disputes because of foreigners' extraterritorial privileges. Most scholarship on foreign business, extraterritoriality, and Sino-Western interactions focuses on the coastal ports. Turning to Chongqing, this paper seeks to enrich the understanding of these issues through the perspective of the Chinese inland. By examining judicial disputes in Chongqing's foreign-dominated pig bristle trade, this paper argues that, at the turn of the twentieth century, legal culture in Ba County was not only shaped by general trends in commercialization but was particularly impacted by the presence of foreigners with extraterritoriality. After foreign businesses came to Chongqing in the 1890s, the courtroom saw the rise of a patronage network by which foreign merchants granted their Chinese employees the privileges of consular jurisdiction. Although extraterritorial privileges were only supposed to benefit foreign sojourners, Chinese employees of foreign firms often transgressed the intent of treaty language to enjoy extraterritorial protection. While foreign merchants were aware that, by granting Chinese employees unanticipated privileges, they risked damaging the reputation of extraterritoriality, most of them nonetheless passively abetted such violations to preserve their access to essential resources in the Chinese community.

1883年，當英國商人立德樂來到重慶的時候，曾說這個深處內陸的山城有朝一日能成為“西部中國的另一個上海。”1891年，重慶成為了大清帝國內陸邊緣的一個通商口岸。西南邊疆豐富的藥材和山貨迅速吸引了沿海洋行進駐重慶。然而，要實現立德樂所設想的玫瑰色願景卻並非易事。較之發達便利的沿海口岸，重慶在商業、交通和國際化程度等方面是“封閉”和“邊緣”的。對於很多西方人來說，十九世紀下半葉以來重慶及其周邊地區發生的一繫列教案，更令這個城市的名聲蒙上了一層駭人色彩。晚清巴縣檔案記錄了不少洋行和本地商行的糾紛，其中包含中國雇員通過外國雇主的治外法權謀求司法特權的案例。現有關於洋行、中西關繫、治外法權的研究大多討論沿海口岸的情況，本文將關注重慶，從地方社會和“邊城”的視角討論以下問題：洋行如何在一個“排外”的口岸順利開展商業活動？沿海口岸所建立的一繫列商業和法律秩序在外國勢力薄弱的邊城是否適用？基於幾宗發生在晚清重慶豬鬃業的案件，本文將探討華洋關係、地方司法、地區構建以及全球貿易在重慶這個劇變的“邊城”中的複雜關聯。

## Trade Ceramics and 14<sup>th</sup> Century Port Cities from China to Southeast Asia

### 從中國到東南亞的陶瓷貿易和 14 世紀港口城市

XIN Guangcan 辛光燦

During the 14<sup>th</sup> century, the emergence of a series of port cities indicates a remarkable urbanization process along the coastal lines from China to Southeast Asia, which has been verified by many archaeological finds. This process reflects a huge expansion of commercial activities spurred by big-scaled maritime trade. My research is trying to probe into the reasons which give rise to the prosperous urbanization process, by comparing Singapore and Chinese port cities. As the major category of the artefact assemblage, Chinese trade ceramics is used as an important thread material.

For the research, Quanzhou, Ningbo and Taicang are selected for the case study. Quanzhou and Ningbo are essential port cities along the southeast coast of China during the Yuan Dynasty. Quanzhou keeps many architectures and artefacts of Song and Yuan period. Besides, plenty of ancient recordings could help reconstruct its history and city layout. Ningbo has revealed a warehouse site of Yuan Dynasty, which provides important archaeology materials to recover the functional areas of the port city. Taicang is a newly excavated Yuan Dynasty warehouse site not far away from the current Shanghai.

Singapore, Quanzhou, Ningbo and Taicang could be categorized as “port cities”. However, Singapore was an independent entity (although it paid tribute to both Siamese and Javanese polities), while Quanzhou and Taicang are local administrative districts within the territory of an integrated polity under China. In Southeast Asia, it is believed that maritime trade had already thrived and given rise to plenty of highly urbanized port cities, one of which is Singapore. Current archaeological excavations can provide evidence that there were extensive human activities conducted by indigenous residents in the 14<sup>th</sup> century. Early Singapore society could be reconstructed based on mass artefacts analysis yielded by extensive excavations.

The prosperity of the port cities in China much more relied on the central government’s maritime trade policy. The policy inclination could influence the development of a city to a great extent.

So far, it is widely presumed that Taicang and Ningbo aim to supervise the maritime trade between China and Northeast Asia countries, while Quanzhou aims at the trade between China and Southeast Asia. Comparisons between the port cities in different regions could help explain the commodity preferences and shipwrecks’ cargo contents.

This study also tries to compare the structural functions of these port cities, to unveil their similarities. The significance of Singapore as a transshipping emporium will also be unrevealed based on the comparisons.

一系列港口城市在 14 世紀的中國到東南亞沿海地區崛起，標誌着這個區域顯著的城市化進程，這已被許多考古發現所證實。這一過程反映了大規模海上貿易推動的商業活動的巨大擴張。本研究試圖通過比較東南亞和中國的港口城市，來探究繁榮城市化進程的原因，以及不同區域族羣的互動。中國貿易陶瓷作為器物組合的主要類別，是極為重要的材料。

本研究選取泉州、寧波、太倉為個案研究對象。泉州和寧波是元代中國東南沿海重要的港口城市。泉州保存着許多宋元時期的建築和文物。此外，大量的古代記錄有助於重建其歷史和城市佈局。寧波出土了一個元代倉庫遺址，為恢復這個港口城市的功能區提供了重要的考古資料。太倉是一處新出土的元代倉庫遺址，距離上海很近。新加坡、泉州、寧波、太倉都可歸類為「港口城市」。然而，新加坡是一個獨立的政治實體(儘管它向暹羅和爪哇稱臣)，而泉州和太倉是中國統一政治領土內的地方行政區域。東南亞繁榮的海上貿易催生了大量高度城市化的港口城市，新加坡就是其中之一。目前的考古發掘可以提供證據，證明 14 世紀土著居民進行了大量活動。大量文物可以用來構建早期的新加坡社會。

中國港口城市的繁榮在很大程度上依賴於中央政府的海上貿易政策。比如，泉州的興盛與太倉的衰落幾乎是同時發生的，這種現象表現出極強的政治導向。政策也在很大程度上影響着一個城市的發展。目前，人們普遍認為太倉和寧波面向中國與東北亞國家之間的海上貿易，而泉州面向中國與東南亞之間的貿易。通過對不同地區港口城市的比較，可以解釋船舶的商品偏好和沉船貨物內容。本研究還試圖對這些港口城市的結構功能進行比較，揭示其相似性。新加坡作為轉運中心的重要性也將在比較的基礎上被揭示出來。

# **Translingual Practice on the Street: The Compilation and Circulation of Pidgin English Dictionaries in Canton**

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**Abstract:** This article reconsiders the social, economic, and literary significance of Chinese Pidgin English (CPE) in Chinese society by exploring lexicographical and literary practices of pidgin in nineteenth-century Canton. Resituating the history of CPE in Chinese language history, this article problematizes the concept of “pidgin” and pursues three arguments. First, I maintain that CPE arose from the marginalized status of the Euro-American traders who were restricted from learning the Chinese language in Canton. Second, by exploring foreign-language glossaries, I foreground the key role of sinographs and Chinese topolects in mediating and remoulding foreign languages. Lastly, by examining the appropriation of foreign sounds in Cantonese folk songs and Pan Youdu’s poetry, this article demonstrates the flow of these sounds among different languages and the power of pidgin in transgressing linguistic boundaries.

**Keywords:** Chinese Pidgin English, Sino-Western trade, Canton, Pan Youdu

## 19 世紀末韓中知識份子政治改革策略中寫作問題試比較

——以俞吉濬《西遊見聞》和嚴復《天演論》為例

(提要)

金仙暎

19 世紀末開始東亞地區各國之間的政治和文化秩序發生了激烈變化。有些韓中知識份子開始敏銳地注意到“寫作”這一問題對國家政治改革能夠起到的影響力。本論文關注到這種現象，同時認為 19 世紀末在朝鮮和中國幾乎同時出現的兩部介紹西方文物的作品也是該現象的具體例子之一。即朝鮮開化派俞吉濬的《西遊見聞》和中國維新派嚴復的《天演論》。這兩本著作基本上在出版時期、寫作目標、內容和普及對象（設定讀者）等多方面相當一致，同時這些因素直接影響到作者撰寫時所採用的寫作語言和形式，這也是這兩本著作的獨特性之一。本文認為產生這些特殊性的原因在於：第一，東亞地區包括中國和朝鮮都屬於漢文文化圈；第二，出版前後時期的特殊性，第三，作者在社會內部佔有特殊的社會身份，以這三種因素為中心，對兩部著作進行具體比較分析，考察了這兩部著作和 19 世紀末改良派的政治改革策略和寫作問題之間的關係。

關鍵字：俞吉濬；《西遊見聞》；嚴復；《天演論》；開化派；維新派

The Issue of Writing as a Political Reform Strategy in Korea and China at the end of  
the 19th Century:  
Focusing on the comparison between Yu Gil-jun's <SeoYuGyeonMun> and Yanfu's  
<Tianyanlun>

(Abstract)

KIM SUN YOUNG

Beginning at the end of the 19<sup>th</sup> century, the political and cultural order of East Asian countries underwent drastic changes. During this political crisis, some Korean and Chinese intellectuals began to pay attention to the impact of “writing“ on national political reform. This paper focuses on this phenomenon, by particularly comparing Yu Gil-Joon's <SeoYuGyeonMun> in Korea and Yan Fu's <Tianyanlun> in China. The two works introduced foreign cultures, politics, and ideas at a similar period in Korea and China, which can be considered concrete examples of this phenomenon. Yu Gil-jun, a member of the Radical Reformist Faction of Chosun, published <SeoYuGyeonMun> in 1895, which introduced Western culture and institutions for the national prosperity of Chosun. This was written in a combination of Korean and Chinese characters. Yan Fu, a member of the Qing WeiXin group, translated Huxley's <Evolution and Ethics> and published <Tianyanlun> in 1898, which mainly introduced the theory of evolution. This was written in Classical Chinese(WenYanWen). Although there is a difference that the former is a work written by the author himself and the latter is considered a translation, it is difficult to treat the latter as a simple translation in that there were some additions and changes by the author according to his views. The two works have similarities in various aspects, such as the publication time, purpose and content of the writing, and the target audience. Particularly, these factors directly affected their choice of written language, which can be regarded as a remarkable specificity. The fundamental causes of this specificity are as follows: first, Chosun and Qing were included in the “Sinographic Text Cultural Area”; second, the period of the text publication; third, the author's social status and identity. Therefore, this paper focuses on these three factors, by comparing and analyzing the two works, and refining the relationship between the political reform strategy and writing, it discerned their significance as cultural phenomena which happened during the late 19th century in East Asia.

Keywords: Yu Gil-Joon; SeoYuGyeonMun; Yan Fu ; Tianyanlun; Chosun the Radical Reformist ; Qing WeiXin group

重塑太平天國之後的紙上城市空間——以南京文人陳作霖的城市地圖為中心  
Rebuilding the Urban Space on Paper after the Taiping Heavenly Kingdom --  
Centered on Nanjing Scholar Chen Zuolin's City Maps

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摘要：太平天國之後，中國城市如何恢復，並且向現代化的城市轉變，是中國史研究長久以來的關注點。本文以南京文人陳作霖（1837-1920）在他的《運瀆橋道小志》、《鳳麓小志》、《東城志略》三部志書中描繪的南京城市空間為中心，以書中地圖為材料，探索了戰爭之後，文人如何用地圖，結合文字，來重建紙上城市空間。陳作霖將城市空間轉譯到了紙上的二維空間中。在轉譯過程中，陳作霖根據自己的目的，選取了特定區域，排除了一些新地景，突出了南京城市悠久的歷史。這樣人為的對城市空間的扭曲，背後反映的是以陳作霖為代表的文人，在 19 世紀末的城市現代化進程中，強調和傳承城市記憶。本文從一個新的視角來審視地圖，將它看做城市文化的載體，探索地圖如何詮釋城市空間，以及這種詮釋背後蘊含的目的。

關鍵詞：晚清；中国古代地图；陈作霖；太平天國

Abstract: After the Taiping Heavenly Kingdom, how people rebuilt Chinese cities and transformed them into modern cities has been the focus of Chinese history research. This paper centers on the Nanjing urban space described by the local scholar Chen Zuolin (1837-1920) in his three chronicles, *Yunduqiaodao Xiaozhi*, *Fenglu Xiaozhi* and *Dongcheng Zhilve*. Taking the maps in the books as materials, this paper explores how the literati used maps and words to reconstruct the urban space on paper after the war. Chen Zuolin translated the urban space into a two-dimensional space on paper. In the process of translation, Chen Zuolin selected specific areas and excluded some new landscapes according to his own purpose. As a result, he highlighted the long history of Nanjing. Such artificial distortion of urban space reflects the literati represented by Chen Zuolin wanted to emphasize and inherit urban memory in the process of modernization at the end of the 19th century. This paper examines maps from a new perspective, regarding them as the carriers of urban culture, and exploring how the map interprets urban space and the purpose behind the interpretations.

Key Words: late Qing Dynasty, ancient Chinese maps, Chen Zuolin, Taiping Heavenly Kingdom



# Reshaping and Localizing Hagiographic Traditions: Imagery of Sengqie in the Periphery Area of Middle Period China

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## Abstract

As mediators of mundane and sacred realms, divine monks (*shenyi*) like Sengqie (617–710) and their stories became well-known across China from the ninth to the thirteenth centuries. This paper examines the ways imagery can be used to sanctify a historical monk and to bring out a particular genealogy that transcends spatial and temporal limits in the periphery areas of China. Focusing on the Sengqie figure in Dunhuang Cave 72, this essay investigates the figure against the medieval visual tradition of monastic figures, its relationship to other murals in the cave, as well as the compilation of the monks' hagiographies in Dunhuang manuscripts. It argues that the location and visual characteristics of the Sengqie figure expand his identities beyond written sources. In turn, the mural incorporates Sengqie within a local lineage of Buddhist teachings and affirms devotees' perception of Dunhuang as a new sacred center of Buddhism.

在佛教的語境中，表現神通被視為僧人已否開悟得道的其中一項指標。在晚唐五代時期，初唐僧人僧伽和尚及他的神異事蹟在中國各地廣為流傳並發展出具地區特色的圖像。本文主要探討圖像把神異僧神格化的過程，以及神異僧圖像對位處邊陲的佛教團體建立跨時空和跨地區性的傳法譜系的重要性。本文以敦煌莫高窟72窟為例，分析敦煌當地神僧圖像傳統，洞窟整體設計，敦煌遺書。通過把僧伽圖像與敦煌本地瑞像，僧人圖像傳統結合，72窟呈現一個以敦煌為中心，在地化的佛法東傳譜系。

**Keywords:** Sengqie, Dunhuang, Lineage, Buddhist Cave

# 遠人不服，則修文德以來之 -從開封猶太人的儒化看儒家德治思想及其現代意義

馬楠

**摘要** 人們對開封猶太人的同化、漢化或者說是儒化問題討論頗多。大多數學者都是從猶太人的角度出發，主要討論開封猶太群體內部的變化如何導致其最終儒化，外部因素僅作為誘因。鮮有人從中國古代社會的大環境，即以儒家佔統治地位的社會背景為出發點，以儒家德治思想為立足點，分析其與開封猶太人儒化的關繫。實際上，無論是在猶太人初入開封的宋朝，隨後的元朝，還是最終被儒化的明清時期，儒家思想都在社會中佔有絕對主導地位，開封猶太群體從“開封的猶太人-開封猶太人-開封人”這一轉變是儒家德治“以仁愛人-以禮教人-以賢舉人”的極好體現，這一思想通過“容異族於己國”、“立異族為己民”和“納異族為己用”成功地實現了中國古代社會主流文化與異族文化間的平等互動和融合，對現代中國社會的內部治理與對外關繫具有積極的作用與意義。

**關鍵詞** 開封猶太人 儒化 德治

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# Win People by Virtue: Confucian Rule of Virtue Showed by the Confucianization of Kaifeng Jews

Ma Nan

**Abstract** The Jewish nation is one of the most unique nations in the world. Judaism is a widely dispersed religion that remains largely unchanged in its ancestral belief, the Jewish nation is a nation with people living in different countries that cultural tradition is basically same as before. There was, however, one exception: Jews who had lived in Kaifeng, China. Instead of forming a separate group distinct from their native culture, as their compatriots in other parts of the world did, they gradually integrated into local society and culture. As a result, Kaifeng Jews gradually disappeared from people's sight. There were a lot of discussions on the assimilation, sinicization or more precisely, Confucianisation of the Jews in Kaifeng. However, most scholars started from the Jewish point of view and mainly discussed the changes within the Jewish community in Kaifeng. Few people analyzed what aspects of Confucianism led to the Jewish Confucianisation. The Confucian thought of Ruling by Virtue, namely "to convince people by virtue-to love people by humanity-to teach people by etiquette", is perfectly showed by the transformation process of "Jews in Kaifeng-Kaifeng Jews-Kaifeng people".

**Keywords:** Kaifeng Jews; Confucianization; Rule of Virtue

## 以寺刹建築的變化來探討唐新羅禪宗的形成

(提要)

武周以後密和禪之發展,對朝鮮半島影響不少。至安祿山之亂,禪成為中國佛教界的主流,對新羅國亦帶來了新的思想和禪寺建築的新特徵。首先,在寺刹裡面佛殿和佛塔的關係開始有變化。按照禪宗的內在原理,寺院中只有一師「佛」足夠,此使寺院內不再需要建立高高的佛塔,甚至佛殿也被退居。但是,修道空間的法堂是必須先建成。另外,因宗法思想受到重視而僧塔發展起來的,在寺院外面的空間(不是佛寺裡面)建立僧塔立碑,而這形成了墓葬空間的「塔林」,此跟「方丈」及「祖師堂」共成為禪宗寺院的主要建築特徵。

關於僧的墓塔,荷澤神會的南宗正統化時期,在湘贛地域的僧塔與北禪僧塔確實不同。嵩山會善寺淨藏禪師塔跟楊岐山廣利禪寺乘廣禪師相比,雖然它們都具有八角平面形態,但後者又體積變小又帶舍利含。9世紀中葉在韓半島突然出現了同形制的僧塔。從迦智山寶林寺廉居和尚塔開始,留有30多個羅末麗初期的僧塔,以八角平面造,具有相同的主題裝飾。由形制一致,可推測它們以同樣範本而製造。

從祖堂集等禪史中可以看出,在河南和山西地區發現的唐後期僧塔,像中國的傳統葬禮沒有茶毗做,而是塔里安置肉身舍利擁有一定大小的內部空間。與此相反,在湘贛地方和韓國發現的僧塔的規模,讓人推測茶毗後塔中安置真身舍利,同時將與之相關的儀式所記錄的清規的出現。在江西地區和韓國發現了跟神會墓址中出土同樣的圓錐形舍利函亦說明了當時物質文化的變化現象。另外,留在韓國的各僧塔碑文中具體記錄,具體說明了當時傳燈的新羅祖師大部分與石門和馬祖系密切相關。

**關鍵詞：**禪宗伽藍 禪宗物質文化 八角亭形塔 乘廣禪師塔 廉巨和尚塔

**Based on the changes of Buddhist architecture, Discusses about the formation of Chan in Tang and Silla**

(Abstract)

After Wuzhou, as the growth of Vajrayana and Chan had immense effect to Silla's Buddhist culture, and the result of Chan became the main stream after the Rebellion of *Anlushan*, it also brought the revolutionary changes to the Buddhist temples and Seon monastery in the Korean peninsula. The relation of the Buddhist sanctum and pagoda had changed. The intrinsic principles of Chan prevent them from building high-storied pagoda and the statue of Buddha. Except their mentor, there was no need to have another master in the temple. Instead, it was the 「FaTang」 building that were necessarily built for the monastery for the ascetic practice; by the importance of lineage, the 「Sengta」, the monk's stupa was built and became the essential component of the temple. Then later numbers of Sengta, locating out of temple court, formed the stupa forest 「Talin」. This cemeterial space with 「Fangzhang」 and 「Zushitang」 buildings became the architectural characteristic of the chan material culture.

About the stupa, when *HeZheShenHui*'s southern school was established, the difference reveals materially between northern temple's and that of XiangGan province's, Comparing with *Jingzangchanshi*'s in Mt. *Song* and *Chengguangchanshi*'s in *Yangqi* mountain, both had octagonal plan but the latter lessened its size and possibly carried the śarīra casket. Unprecedentedly, this style of the stupa suddenly emerged in Korea in the middle of 9th century. Beginning with the *YeomGeo*'s, remains more than 30 of them built from end of Silla to early Kyoryu period, have correspondences of octagonal plan and the exact same motif at the ornamentation, reveals they were made by the canon.

As it can be noticed in Jodangjip and other Chan history, monk's stupa located in Henan and Shanxi has the inner space for the corpse. They didn't cremate the body, still followed their traditional way of funeral. On the contrary, the size of stupa remains in Xianggan and Korean peninsula suggest the usage of Dabi, and the appearance of 「Qinggui」; Further, conical casket discovered in *ShenHui*'s tomb and similar relics also found in Jiangxi and Korea are also the explanation of this. And the inscription on the stele at each masters' stupa in Korean peninsula verifies that they are germane to *Shitou* and *Mazu* lineage.

**Keywords:** Chan monastery Material culture of Chan Octagonal Tempietto shaped Stupa Stupa of Master *ChengGuang* Stupa of Monk *YeomGeo*

## **Perceptions of borderland climates in Early Qing local gazetteers (1644-1722)<sup>1</sup>**

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By the 17<sup>th</sup> century, the Chinese state had expanded into areas far removed and much different from the old Han Chinese heartlands. Centuries of effort had by then been put into not only subjugating and developing border areas, but also in conceptualising and understanding the ways in which they differed from the empire's central regions. This paper looks closer at how different Chinese borderland climates were presented by local scholars, as this is expressed in a broad selection of local gazetteers. Relevant information on local climates was found in sources covering localities in Guangxi, Guizhou, Hainan, Taiwan and Yunnan. I argue that when compared to more "central" Chinese regions, more attention was given to climatic conditions in these borderland regions (and in general in South China). This was likely due to a perceived difference from the North Chinese climate in which China's classical literature originated. Emphasis was given to temperatures, often extreme heat, and humidity, and in coastal areas to wind and tide conditions. (Detailed theories were worked out to explain these meteorological phenomena.) Likely, more negative aspects of local climates, like tropical diseases, were downplayed by local scholars to give a more positive impression of their local regions. (They were still present in several cases, however.) Southwestern climates were thereby often described as "harmonious" and amenable. The main explanations given for these climates were geographical features like altitude, rivers and mountains. *Qi* also appears as an important factor in influencing local climates, but in most cases as a specific "air" influencing some aspect of a locality's climate.

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## 清初方志中關於邊疆地區氣候的認知（1644年至1722年）

敖友華（Erling Agoey）博士

到十七世紀，中國已經從中央黃河流域的漢族中心地區擴張到距離大、情況不同的地方。到那時候，邊疆地區已過了數百年的先征服後發展的過程，而且漢人也逐漸了解了這些地區與中部地區的差別之處。本文深入研究當地文人如何呈現不同的邊疆氣候，這在不同地區的地方志中有所表達。其中廣西、貴州、海南、台灣、雲南的方志都有說明當地氣候的文章。本文的辯論點為，因為邊疆地區（一般是中國南部）氣候與中國古典文學所起源的北方氣候有所差異的概念，所以與「中心」的地方相比，該地區的氣候情況在文人的書籍中接受了更多關注。這說明當地氣候的方志關注溫度（如酷熱）、濕度等方面，以及沿海地區的風信與潮汐條件。（有詳細的理論來解釋這些氣候現象。）邊疆地區的文人常淡化當地氣候的負面影響，如瘴癘這類，反而，他們關注當地氣候的積極面，如西南氣候的「穩定」性或者「和平」性。（不過，瘴癘等疾病在不同的方志中偶爾也有記載。）清朝西南部方志氣候篇主要說明當地氣候的成分，有海拔、山水等地理特點。「氣」也是影響於氣候的一個重要因素，但在大多數情況下，它被理解為一種特定的「空氣」（air）用於解釋當地氣候些點特。

**Ethnicity negotiation of Yi migrants in Shenzhen: through the lens of family life** 家庭生活視角下深圳彝族务工者的民族性協商

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**Abstract:** Taking the family life of Yi migrant workers in Shenzhen as a case study, this study examines the multilayered roles of ethnicity in the everyday practice of marginalised groups in a global city. Following the theoretical approach which sees ethnicity as a process, it shows the interplay between agency and structure in negotiating ethnicity in the context of China's internal migration. For young Yi girls, ethnicity means the tradition of child betrothal in their hometown, imposing upon them economic and emotional burden. For Yi middle-class workers who have settled in the city and established cross-ethnic families, ethnicity implies conflicts and frustration within the household. On the other hand, individuals consciously negotiate their ethnic positions: Yi girls' choice of running away from their marriage, middle-class workers' use of interethnic marriage as social capital, and their compromise in dealing with domestic friction all manifest their agency. It further argues that the efficacy of such negotiation is contingent upon various factors including gender, class, and age. It aims to deconstruct the reified community identities of 'Yi migrants' and discuss the variations at the individual level.

**摘要:** 本文以深圳彝族务工者的家庭生活為出發點，考察了民族性在都市邊緣群體日常生活中的多重角色。依據將民族性視為一個過程的理論方法，本文展示了在中國內部人口遷移的背景下，結構和能動性在協商民族性時的相互作用。對於年輕的彝族女孩來說，民族性意味着家鄉給她們帶來了經濟和情感負擔的娃娃亲傳統。對於已經在城市定居並建立了跨民族家庭的彝族中產階級者來說，民族性意味着家庭內部的衝突和矛盾。另一方面，個體有意識地協商自己的民族立場：彝族女孩選擇逃離婚姻，中產階級者利用族際婚姻作為社會資本，並在處理家庭內部矛盾時進行妥協，這些都體現了他們的個體能動性。本文進一步指出，這種協商的有效性取決於性別、階級和年齡等多種因素，旨在解構「彝族移民」被固化的群體身份，並討論個體層面的多樣性。

**Keywords:** Yi people; migrant workers; Shenzhen; ethnicity negotiation; family



## *Practicing the Cold War: What Communism Meant for Xiamen Fishermen/Women in the 1950s and 1960s\**

Yongming Chen and Zhiyu Zhang

### *Abstract*

This article challenges the dualistic perspective of power politics in traditional Cold War studies. It focuses on the reshaping of maritime boundaries of contemporary China and the subsequent changes in fishermen/women's everyday lives in the process of the localization of the Cold War. In Xiamen, the geospatial politicization of the Taiwan Strait led to the birth of a distinguished Cold War front, which was both a fishing ground and a battlefield. Using a combination of traditional textual sources and ethnographic-style fieldwork, this research refers to what communism meant to fishing people by focusing on how they strategically constructed and transformed their livelihood, cultural, military, and political identities in the Cold War. This article discovers that the reasons why fishermen/women could cross multiple boundaries stemmed from the control and utilization of their mobility by the socialist state. Meanwhile, fishermen/women were also flexibly using their maritime mobility, ocean experience, and survival logic to adapt

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to the socialist transformation, internalizing their adherence to the communist camp in daily life. For both the CPC government and ordinary fishermen/women, they not only participated and practiced the Cold War but also redefined the Cold War due to their actual actions, representing rich and diverse meanings of the Cold War across the boundaries of contemporary China.

# 张看台港：张爱玲“边城”书写中的“重返”与“重访”

Gazing Taiwan and Hong Kong: Return and Revisit of Eileen Chang's Frontier Writing

曲楠

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**摘要：**1960年代初，张爱玲以当时出访台港的旅行经历为蓝本，创作了英文游记 *A Return to the Frontier*，而近年出土的《重访边城》，则是1980年代初对其“差异极大”的中文重写（而非翻译）。台港何以被命名为“边城”？“重写”基于何种方式和隐衷？本文旨在对“边城”书写所容纳的现象和问题展开细读和讨论：通过对“福尔摩沙”“罗湖桥”两个文本符码加以提炼和考察，*A Return to the Frontier* 实际是在殖民历史语境、读者阅读期待、冷战意识形态等西方认知框架下，策略性地将台港对峙为“政治边城”；《重访边城》在笔记、游记的文体互动模式中完成“重写”，并通过借鉴《易经》等方式，将台港重塑为“文化边城”。张爱玲以不同的立场、角度与方法，对台港形象的“边城”身份作出定位和调整，这不仅为考察其海外书写和晚期风格提供了一个全新而细腻的典例，还得以在作家形象层面上，建构出一个与1940年代上海创作“轴心期”对话的“边城张爱玲”。

**关键词：**张爱玲；*A Return to the Frontier*；《重访边城》；“边城”书写

Imagining the Exotic in Late Qing Dynasty Shanghai: The Curation of Hong Kong in  
the *Dianshizhai Pictorial*

晚清上海的異域想像：《點石齋畫報》對香港的構建

Jinyang Li

University of Leeds

Abstract

In November 1843, Shanghai was officially opened as a port. Amidst the cultural exchanges and the trades between the East and the West, Shanghai gave birth to the embryonic form of the modern cultural publishing market. As one of the earliest modern Chinese pictorials, the *Dianshizhai Pictorial* was published with the Shanghai newspaper *Shenbao* from 1884 to 1898. Regarding painting as its primary focus, the pictorial integrates Chinese and Western painting techniques, albeit supplemented by narratives in classical Chinese. The mutual interpretation of illustrations and embedded texts reflects the social transformations and the ideological changes in Late Qing Dynasty Shanghai. As a widely circulated graphic medium, the pictorial has many depictions of foreign social scenes. Among them, Hong Kong, as a British colony in the Late Qing Dynasty, bears a distinct Western imprint in the pictorial. This article uses interdisciplinary research methods to examine the ways in which the *Dianshizhai Pictorial* curates the image of Hong Kong, and explores the relationship between the cultural context of the Late Qing Dynasty and the exotic imagination. The article suggests that the pictorial curates Hong Kong by the methods of “illustration/text interaction,” “self/other reference,” “knowledge production” and “cultural translation.” And the curation of Hong Kong reflects the cultural values during the period of “Western learning spreading to the East” and “the coexistence of the old and the new” in Late Qing Dynasty Shanghai.

Keywords: Late Qing Dynasty Shanghai; curation; the *Dianshizhai Pictorial*; Hong Kong

## 摘要

1843 年 11 月，上海正式開埠。在東西方文化交流與貿易往來之中，上海孕育了現代文化出版市場的雛形。作為中國近代最早的旬刊畫報之一，1884 年至 1898 年《點石齋畫報》隨上海《申報》附送出版。畫報融合中西繪畫技法，以畫為主，以文言文敘事為輔，以圖文互釋的方式反映了晚清上海的社會轉型與思想變遷。作為流傳一份甚廣的圖文媒體，畫報不乏對異域社會圖景的描繪。其中，香港作為晚清時期的英屬殖民地，在畫報中帶有鮮明的西方印記。本文借助跨學科研究方法考察《點石齋畫報》對香港的建構方式，探討晚清上海的文化語境與異域想像之間的關聯。本文指出，畫報以“圖文互動”“自/他參照”“知識生產”“文化翻譯”的方式建構香港，反映了晚清上海在“西學東漸”“新舊並存”時期的文化價值觀。

關鍵詞：晚清上海；構建；《點石齋畫報》；香港

# 川江藏哲之間：立德祿對字林言論的影響\*

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## 摘要

本文研究字林主編立德祿任期內，《北華捷報》和《字林西報》對 1888 年前後中英交涉的兩件重要事件，即固陵號試航長江上游失敗，和西藏屬邦哲孟雄邊界危機的報道與評論。立德家書中記載的有關報社編輯部的運營情況為我們提供了難得的視角，來管窺 19 世紀口岸英文報紙上中國時事的評論文章是在何種條件下產生的，又帶有何種局限性。本文指出，該報報道更加偏重固陵號一側，是受到主編個人關切影響。議題取捨中展現出的個人偏好和局限，正是 19 世紀末期，口岸英文報刊尚未被整合進利益遊說團體或外交宣傳體系中的體現。本文希望以個案深入分析近代報業這種外來機構在中國落地的實際情況，並嘗試探索將口岸英文報刊報道合理應用於近代史研究之中的方法。

**關鍵詞：**立德祿、北華捷報、字林西報、固陵號、錫金

## Abstract

Robert William Little was the editor of *North-China Daily News* and *North-China Herald* from 1887-1906. Little's family letters shed important light on the daily operation of the editorial department of the *NCH* office and revealed how leading articles were composed. While Bob Little was penning for the *NCH&NCDN*, his brother Archibald was pushing for an ambitious project of Upper Yangtze navigation with his steamer the "*Kuling*". Personal ties and common ideological stance of the Littles led to unusually substantial coverage of the *Kuling* project in the *NCH&NCDN*. The newspapers had however overlooked another event taking place almost concurrently with *Kuling* project and was more important to Sino-British relationship; that was the Sikkim difficulty. This personal preference on topic choosing was a vivid example of how treaty port English newspapers had not been integrated into a systematic organ of public opinion in late 19<sup>th</sup> century.

**Keywords:** Robert William Little, *North-China Herald*, *North-China Daily News*, *Kuling*, Sikkim

# Breeding the Sorcery *Gu* in the South

## 養蠱於南

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### Abstract

It is a challenging task to determine the border between the so-called Central Kingdom and its southern neighbors. The Jin dynasty originally founded in the central area of China moved south, followed by a huge population formerly living in the Central Kingdom who would eventually claim the ownership of the newly occupied southern land together with the powerful local clans. Accordingly, their concept of the south somehow began to point at even more remote southern locales. With the continuous coming of people from central China, the legendary profession of breeding the sorcery *gu* also moved toward the deeper reaches of mountainous regions in the south. The constantly negotiated border between China and its southern neighbors rendered the murky and dangerous appearances of breeding sorcery even more darkened, frightening, and somehow more imminent. This paper examines historical records and extant geographical information, medical records as well as legendary anecdotes produced in early and medieval China to investigate the historical evolution of the breeding and practices of sorcery, its retreat to the further south, and its invasion of the Central Kingdom. This multi-dimensional process contributed to the establishment of the border while simultaneously challenging its foundations. Furthermore, it reveals some of the deepest geographical, medical, and cultural biases people in early and medieval China unconsciously harbored.

### 摘要

中國與其南境的界線不易劃定。隨著建立於中原的晉朝南下，大量人口也隨之遷往江左，與當地大姓分享南方土地的所有權，對南方的概念所指也不斷南移。接踵而至的中原人士對於養蠱區域的想定也往南方山區轉移。南北雙方互動下邊界的不間斷移動性讓本就面貌模糊和危險的養蠱事件更加陰暗、更加恐怖、更加緊迫。本論文爬梳歷史記載、地理信息、醫療記錄、志怪逸事等不同資料，討論有關蠱的內涵和施蠱行為的歷史變動、蠱的不斷南遷、以及蠱的北侵等現象。這一多向度的過程參與了南北界線的建立，同時也不斷挑戰這一界線。反映出上古和中古時期中國文化蘊藏在深處的、無意識的地理、醫療和文化偏見。

## Mutiny, Migration, and Militarization: The Hidden Significance of the 1533 Datong Mutiny

### 兵變、移民和軍事化：1533年大同兵變的隱藏意義

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#### Abstract:

In 1533, soldiers in the strategic Ming border garrison of Datong mutinied and seized control of the city. To the court back in Beijing, this mutiny was especially serious, as the mutineers not only resisted the imperial army but also invited the Mongols to join their cause. In studying mutinies such as the events in Datong, scholars have in the past parroted the views of Ming officials, who decried the lenient treatment the court used to pacify the mutineers. According to traditional historiography, mutinies were indicative of the Ming's military decline, and the court's leniency in dealing with mutineers essentially gave soldiers a free pass at mutinying. This paper, however, argues that the impact of the Datong mutiny was far more wide-reaching than previously thought, as it led to a fundamental change in the northern frontier region, in Ming-Mongol relations, and in Ming border policy. In the aftermath of the mutiny, many of the mutineers fled to the steppes, where they found welcome employment under Mongol leaders, who were quick to make use of the mutineer's geographical knowledge and technological know-how to train their armies and to act as guides in raiding the Ming. This opened the floodgates of migration, and thousands of Han Chinese peasants, soldiers, criminals, and even intellectuals, for a variety of reasons, fled to the steppes. Many of these migrants were employed by Altan Khan in his steppe state-building project, where they built and resided in Altan's Chinese-style capital city. The result was an increase in Mongol raids and the growth of Altan's power, and this growth of Mongol power reverberated across the entire Ming frontier. To guard against further Mongol incursions, the Ming court began to entice deserters and migrants to return, abandoning its previous policy of leaving them be. More importantly, the court ordered the construction of an extensive system of fortifications and defenses in Datong that would eventually form the Great Wall of China we know of today, revitalizing border defenses in the region after decades of neglect. Thus, the Datong mutiny presents to us a case study from which we can simultaneously gleam the changing frontier dynamic, changing frontier policy, and the changing frontier landscape that was brought about by human migration and the construction of defensive fortifications in the aftermath of the mutiny.

#### 摘要：

1533年，明朝重要邊塞大同鎮發生了一起嚴重的兵變。大同叛軍不僅抵抗政府軍，還邀請蒙古人加入叛亂。過去的學者在討論大同兵變等兵變事件的影響時，經常附和明朝官員的觀點，認為兵變加劇了軍隊積弱，而明廷為了平息兵變對叛軍所採取的寬容政策實際上給予了士兵們更多兵變的理由。本文認為這種觀點僅看到了兵變的短期影響。事實上，大同兵變的影響遠比以前想像的要廣泛而深刻，因為它導致了北部邊境地區、明蒙關係和明朝邊政的根本性變化。大同兵變平息後，許多叛兵投靠了蒙古人，為他們訓練軍隊並引導其襲擊明朝邊境。這為成千上萬的漢族農民、逃兵、罪犯，甚至士人出於各種原因逃往草原打開了通道。這些移民被俺答汗所利用，為俺答的草原國家的建立做出了巨大貢獻。俺答的勢力進而不斷增長，成為了明廷最大的邊患。相應的，明廷在幾十年的忽視後重振大同邊防，不僅積極引導流民歸國，更重要的是開始建設廣泛的防禦系統，最終形成了我們今天所知的萬里長城。