

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

第七屆中國文化研究青年學者論壇 Young Scholars' Forum in Chinese Studies 2021



Intellectual Networks and Knowledge Production : Remapping Chinese Studies

MAY 27 – 28, 2021

9:15 am- 5:30 pm (HKT)

Mode: Live Broadcasting (ZOOM)

MODERATORS

Prof. LAI Chi Tim (The Chinese University of Hong Kong)
Prof. POON Shuk Wah (The Chinese University of Hong Kong)
Prof. YE Jia (The Chinese University of Hong Kong)
Prof. TSUI Lik Hang (City University of Hong Kong)

SPEAKERS (By Presentation Order)

CHEN Zhinan	BAI Yuzhou
YAO Ling	LEE Chi Shing
CHEN Linlin	YANG Rui
WEI Yi	GUO Bojia
LEE Chung Ta	ZENG Qilin
HUI Kin-yip	MO Wei
CHEN Fei	YU Lingfeng
LIU Rui	NI Jie
HU Xiaobai	XU Kewei
CHEN Fong-fong	LIU Hao
Michal ZAREMBA	MU Yanjie
Hoang-Yen NGUYEN	CAO Ye
Barend NOORDAM	

Program Schedule



ONLINE REGISTRATION

Registration is required, confirmation email with
ZOOM link will be sent to participants.

<https://forms.gle/UGVvUyffzUCLX89w7>

All are welcome!

Enquiry: apc-ckf@cuhk.edu.hk / 3943 0405

Website: www.cuhk.edu.hk/ics/general/forum/

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Administrative Staff	Ms. Lea Lai, Institute of Chinese Studies Miss Wing Lau, Institute of Chinese Studies

Young Scholars' Forum Chinese Studies 2021 - Participant List

No.	Surname	Given Name	Chinese Name	University / Institute
1	BAI	Yuzhou	柏宇洲	Princeton University 普林斯頓大學
2	CAO	Ye	曹曄	Renmin University of China 中國人民大學
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4	CHEN	Fei	陳飛	Shanghai Normal University 上海師範大學
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6	CHEN	Fong-fong	陳芳芳	Hong Kong Baptist University 香港浸會大學
7	GUO	Bojia	郭博嘉	Guangdong University of Finance 廣東財經大學
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9	HUI	Kin-yip	許建業	Hong Kong Shue Yan University 香港樹仁大學
10	LEE	Chung Ta	李忠達	Tunghai University 東海大學
11	LEE	Chi Shing	李志誠	The Chinese University of Hong Kong 香港中文大學
12	LIU	Hao	劉昊	Tsinghua University 清華大學
13	LIU	Rui	劉瑞	Nanjing University of Posts and Telecommunications 南京郵電大學
14	MO	Wei	莫為	Shanghai Maritime University 上海海事大學
15	MU	Yanjie	穆燕潔	The University of Hong Kong 香港大學
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17	NGUYEN	Hoang Yen	阮黃燕	University of Social Sciences and Humanities, VNU-HCM 胡志明市國家大學社會科學與人文大學
18	NI	Jie	倪捷	The University of Tokyo 東京大學
19	NOORDAM	Barend	北富斌	Autonomous University of Barcelona 巴塞隆納自治大學
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21	XU	Kewei	徐克偉	China Agricultural University 中國農業大學
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23	YAO	Ling	姚靈	China University of Political Science and Law 中國政法大學
24	YU	Lingfeng	庾凌峰	Anhui University 安徽大學
25	ZAREMBA	Michał	吳偉豪	University of Łódź 羅茲大學
26	ZENG	Qilin	曾麒霖	Capital University of Economics and Business 首都經濟貿易大學

Young Scholars' Forum in Chinese Studies 2021

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第七屆中國文化研究青年學者論壇

智識網絡與知識生產：再繪中國研究

Program Schedule

*Co-organized by The Chinese University of Hong Kong–Chiang Ching-kuo Foundation Asia-Pacific Centre for Chinese Studies (APC)
and Institute of Chinese Studies (ICS)*

27 May 2021 (Thursday)

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

HK: 09:45 - 11:00 UK: 02:45 - 04:00 New York: 21:45-23:00 (26 May)	Panel 1 Moderator: Prof. YE Jia, Department of Translation, CUHK 主持：葉嘉教授 香港中文大學 翻譯系		
	1	CHEN Zhinan 陳芷南	University of Washington 華盛頓大學
	2	YAO Ling 姚靈	China University of Political Science and Law 中國政法大學
	3	CHEN Linlin 陳琳琳	Peking University 北京大學
	Discussion Session		

Break

HK: 11:15 - 12:30 UK: 04:15 - 05:30 New York: 23:15(26 May)-00:30	Panel 2 Moderator: Prof. YE Jia, Department of Translation, CUHK 主持：葉嘉教授 香港中文大學 翻譯系		
	1	WEI Yi 韋禧	Sun Yat-sen University 中山大學
	2	LEE Chung Ta 李忠達	Tunghai University 東海大學
	3	HUI Kin-yip 許建業	Hong Kong Shue Yan University 香港樹仁大學
	Discussion Session		

Lunch

HK: 14:00 - 15:30 UK: 07:00 - 08:30 New York: 02:00 - 03:30	Panel 3 Moderator: Prof. TSUI Lik Hang, Department of Chinese and History, CityU 主持：徐力恆教授 香港城市大學 中文及歷史學系		
	1	CHEN Fei 陳飛	Shanghai Normal University 上海師範大學
	2	LIU Rui 劉瑞	Nanjing University of Posts and Telecommunications 南京郵電大學
	3	HU Xiaobai 胡簫白	Nanjing University 南京大學
	4	CHEN Fong-fong 陳芳芳	Hong Kong Baptist University 香港浸會大學
	Discussion Session		

Break

HK: 15:45 - 17:15 UK: 08:45 - 10:15 New York: 03:45 - 05:15	Panel 4 Moderator: Prof. TSUI Lik Hang, Department of Chinese and History, CityU 主持：徐力恆教授 香港城市大學 中文及歷史學系		
	1	Michal ZAREMBA 吳偉豪	University of Łódź 羅茲大學
	2	Hoang-Yen NGUYEN 阮黃燕	University of Social Sciences and Humanities, VNU-HCM 胡志明市國家大學人文與社會科學大學
	3	Barend NOORDAM 北富斌	Autonomous University of Barcelona 巴塞隆納自治大學
	4	Rudolph NG 伍漢騏	University of Portsmouth 樸茨茅斯大學
	Discussion Session		

End of Day 1

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Program Schedule

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28 May 2021 (Friday)

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

HK: 09:45 - 11:00 UK: 02:45 - 04:00 New York: 21:45-23:00 (27 May)	Panel 5 Moderator: Prof. LAI Chi Tim, Department of Cultural and Religious Studies, CUHK 主持：黎志添教授 香港中文大學 文化及宗教研究系		
	1	BAI Yuzhou 柏宇洲	Princeton University 普林斯頓大學
	2	LEE Chi Shing 李志誠	The Chinese University of Hong Kong 香港中文大學
	3	YANG Rui 楊瑞	Fudan University 復旦大學
	Discussion Session		

Break

HK: 11:15 - 12:30 UK: 04:15 - 05:30 New York: 23:15(27 May)-00:30	Panel 6 Moderator: Prof. POON Shuk Wah, Department of History, CUHK 主持：潘淑華教授 香港中文大學 歷史系		
	1	NI Jie 倪捷	The University of Tokyo 東京大學
	2	GUO Bojia 郭博嘉	Guangdong University of Finance 廣東金融學院
	3	ZENG Qilin 曾麒霖	Capital University of Economics and Business 首都經濟貿易大學
	Discussion Session		

Lunch

HK: 14:00 - 15:15 UK: 07:00 - 08:15 New York: 02:00 - 03:15	Panel 7 Moderator: Prof. POON Shuk Wah, Department of History, CUHK 主持：潘淑華教授 香港中文大學 歷史系		
	1	MO Wei 莫為	Shanghai Maritime University 上海海事大學
	2	YU Lingfeng 庾凌峰	Anhui University 安徽大學
	3	XU Kewei 徐克偉	China Agricultural University 中國農業大學
	Discussion Session		

Break

HK: 15:45 - 17:00 UK: 08:45 - 10:00 New York: 03:45 - 05:00	Panel 8 Moderator: Prof. LAI Chi Tim, Department of Cultural and Religious Studies, CUHK 主持：黎志添教授 香港中文大學 文化及宗教研究系		
	1	LIU Hao 劉昊	Tsinghua University 清華大學
	2	MU Yanjie 穆燕潔	The University of Hong Kong 香港大學
	3	CAO Ye 曹曄	Renmin University of China 中國人民大學
	Discussion Session		

Concluding Remarks (17:00-17:30)

End of Forum

Knowledge of Things in Early and Early Medieval China and its Implications for Cultural Continuity

中古時期對“物”的認知以及其對文化傳承的影響

Zhinan Chen

University of Washington

ABSTRACT

Classical Chinese culture is often referred to as a model for having maintained itself without any significant interruption in its tradition from its earliest written records. Such cultural continuity is indebted to the availability and intellectual durability of its early literature, as well as a relatively stable classical language that allowed the literature to remain accessible. In view of this perceived cultural continuity, often too readily taken as a given, much of the significant changes taking place under the surface have gone unnoticed. The flexibility and tenacity that this culture had displayed during its long course of transmission, as a result, have largely gone underestimated. In this paper I will bring into focus the notion of *wu* 物 ‘thing(s), object(s), materiality’ as the basic constituent of a perceived physical reality. I will document how the way in which men perceive and engage with *wu* changed over time, and the way in which the impact from these changes in turn give shape to the history of Chinese culture and thought from the Warring States period (5th century–221 BCE) to the years just before the Tang re-unification in the seventh century.

KEYWORDS

wu “external things”/ “physical reality”, cultural continuity, epistemology, early medieval intellectual history

摘要

中國傳統文化通常被看作是一個典範：一個文化，從最早出土的文字紀錄以來，一直穩定地、完整地、脈絡清晰地、代代傳承的典範。這種文化一脈相承的理論當然可以歸結於一個相對穩定的文言語境。但同時這種理論往往也會使我們低估了文化內部的各種縱深交錯的變化以及文化本身在歷史傳承中所表現出來的韌性和適應力。在基本認同中國文化的一脈相承的基礎上，我希望可以通過對中古的知識體系的重新檢視來加深我們對“文化傳承”的認識。在中國文化的認知體系中，物是一個極其重要的概念。甚至可以說中國的本土認知體系（有別於西方的認知論 *epistemology*）是在自我與外物互動和平衡中逐漸形成。本文將從一個最基本的“物”的概念出發，通過對中古文獻中對於物的認識來探尋 1）一個中國式的封閉循環的認知體系是如何形成的； 2）而這種認知體系又是如何在保證文化的穩定地傳承的同時阻斷了人們進一步向外探尋的近代科學之路。

關鍵詞：物，文化傳承，認知論，中古思想史

《詒晉齋法書》摹刻始末
——清中期一部著名書法刻帖的產生與傳播
The Making of *Yijinzhai Fashu*
——the Production and Dissemination of A Famous Set of Model-Calligraphy in the Mid-Qing Period

姚靈

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香港中文大學藝術史博士

摘要：

錢泳是乾嘉道時期碑帖鑄刻行業中的知名人物，作為一位未通過正途科考取得功名的普通文人，他憑借著一系列碑帖鑄刻產品交游於名公巨卿之中，獲得了文人聲望及經濟利益。在這些碑帖鑄刻產品中，錢泳集刻成親王永理書跡而成的叢帖《詒晉齋法書》極為典型，這套叢帖共十六卷，集中了永理的大批書跡，是流傳至今的研究與欣賞永理書法藝術的重要資料。在當世及后世許多官員文人的認知中，這套叢帖是錢泳受永理之托所刻的，這種說法至今仍普遍出現在相關學術研究中。細考一手材料可知，錢泳與永理並無直接交情，永理對於錢泳的刻帖水準也並不滿意，而這套刻帖卻不僅在當時的文化圈中廣受追捧，為錢泳在不同級別的官員中贏得了知名度，營造出了錢泳與永理熟識的假象，其傳播與影響力還遠超過永理奉旨自刻的《詒晉齋書》。本文將詳述《詒晉齋法書》的鑄刻緣起、鑄刻過程和營銷手段，揭示出這部刻帖獲得成功的原因，並展現出當世文化圈中圍繞書法刻帖所呈現出的交往模式，以及在此過程中刻帖人聲望的建立方式。

Abstract:

In the Mid-Qing Period, Qian Yong is a famous figure in making stele and model-calligraphy, as a low-ranking literary man, he achieved fame and wealth in the elite circle through his works. Among Qian Yong's large number of engraving products, the extremely typical one is *Yijinzhai Fashu*, which is a collection of calligraphy works of Aisin Gioro Yongxin formally known as Prince Cheng. The set of model-calligraphy has sixteen volumes and today is still the most important data compilation for appreciating as well as studying the calligraphy achievement of Yongxin. In the elite circle of the Mid-Qing Period and later, *Yijinzhai Fashu* always was regarded as a cultural product which directly commissioned by Yongxin himself, and this kind of assertion still commonly appears in today's academic writings. However, through carefully analyzing the first-hand materials, we can find that there was no direct relationship between Yongxin and Qian Yong, Yongxin even clearly expressed his unsatisfactory with Qian Yong's engraving skills. But regardless of Yongxin's attitude, *Yijinzhai Fashu* was fairly popular in the elite circle, it not only brought reputation for Qian Yong, but also misled people to think that there was a close relationship between Yongxin and Qian Yong. *Yijinzhai Fashu* even had a greater influence more than the *Yijinzhai Shu*—another set of model-calligraphy which was engraved by the commission of Yongxin under the order of Emperor Jiaqing. This paper will provide details of why and how the *Yijinzhai Fashu* was made, its sales approach will also be discussed, thus it could uncover the reason why *Yijinzhai Fashu* was so successful. What's more, the paper will also observe the exchange pattern relating the model-calligraphy making in the elite circle, as well as the reputation building method of the maker of model-calligraphy.

典範的形塑與流傳：東亞文學與繪畫中的“東坡笠屐”

陳琳琳

北京大學藝術學院

內容提要

蘇軾戴笠著屐的形象，最初出自其謫居儋州的生活片斷。從“遇雨借笠”故實到《東坡笠屐圖》，再到《東坡笠屐圖》題詠，經由後人的書寫摹繪、詮釋重塑，“東坡笠屐”被附著上豐富的情感寄託與文化意涵，最終衍化為一種可視化的精神象徵。蘇軾的這一形象不僅流行於中國本土，還很早就傳入近鄰日本，不僅在五山禪林廣為流傳，還倍受日本畫家的青睞，被頻繁圖入畫卷。對比中國本土的形塑歷程，進入日本文學與繪畫的“東坡笠屐”，發生了改寫、變異與誤讀等一繫列現象。對蘇軾戴笠的形象解讀，五山禪僧的題詠具有禪意化的傾向，意在凸顯“坡仙風流”的精神內涵；日本畫家則引入幽玄靜寂的風雪畫境，在戴笠的基礎上交疊“騎驢”等具有象徵性的視覺意象，試圖延宕“東坡笠屐”在地詮釋的空間，借以傳達對中國文人典範的認同。以“東坡笠屐”為例，亦可探索與總結東亞文化意象的生成衍變規律，重新審視蘇軾這一典範在東亞漢文化圈的形成與流播。

關鍵詞：“東坡笠屐”；蘇軾形象；《東坡笠屐圖》；日本五山禪僧；東亞文化意象

The Image of “Dongpo in a Bamboo Hat and Clogs” in the Literature and Painting of East Asia

Linlin Chen

School of Arts, Peking University

Abstract

Su Shi (1037–1101) has served as an inspiration for painters ever since he started writing in the Northern Song. A huge number of paintings based on his works and anecdotes, as well as his portraits were created in pre-modern China. One of the most popular painting subjects to come out of Su Shi is “Dongpo in a bamboo hat and clogs” (Dongpo lijī tu). Originated in association with an anecdote about Su Shi’s Hainan exile, the painting under this theme has been diversified through centuries of transmission, providing a vivid sample to explore how later literati accepted, propagated, and even recreated Su Shi’s image. The paper starts with a close reading of the textual sources to reveal the implications behind the anecdote of “Dongpo in a bamboo hat and clogs”. Then the paper focuses on the formation and evolution of Su Shi’s image within the paintings, which shows how the painters interpreted and misinterpreted the anecdote of Su Shi’s exile. The literary inscriptions on the paintings will also be taken into consideration. After that, the analysis shifts to the distinctive significances of this theme in larger cultural contexts. The image of “Dongpo in a bamboo hat and clogs” was not only widely spreading throughout China, but also introduced into Japan and Korea. The paper mainly examines how Japanese literati accepted and adapted this image of Su Shi in their paintings and poems. The formation and wide circulation of the image of “Dongpo in a bamboo hat and clogs” in East Asia indicates that it is not merely a pictorial representation, but a cultural icon which exemplifies the lofty literati ideals.

Keywords: “Dongpo in a Bamboo Hat and Clogs”, The image of Su Shi, Painting of “Dongpo in a Bamboo Hat and Clogs”, Japanese monk poets of the Five Mountains school, “East Asian cultural image”

「白玉樓」與「古錦囊」：李賀形象的建構與接受

中山大學 韋禕

The “White Jade Palace” and “Old Silk Bag”: A Study on the Construction and Reception of Li He’s Image

Sun Yat-sen University

WEI YI

摘 要

讀者群體對李賀形象的認知來源主要有兩條途徑：一為通過解讀詩人作品及相關傳說、傳記等文本，勾勒出詩人文學思想、藝術風格以及情感世界之概貌，在閱讀中描繪出詩人的「文學形象」；二為通過他人對詩人生平事跡、生活軌跡、知識儲備、軼事趣聞的記述，在閱讀中描繪出詩人的「生活形象」。本文以「白玉樓」與「古錦囊」為代表，討論了李賀形象的建構過程與接受情況，指出李賀的整體形象由其神話傳說中的仙人身份與現實生活中的詩人身份共同構成。同時，李賀詩歌「奇」的美學特質在其作品持續的閱讀與接受活動中被激活，並作為根本動力，推進了李賀形象的經典化。

關鍵詞：李賀、形象、建構、接受、奇

Abstract

There are two main ways for readers to recognize the image of Li He: one is to outline the poet's literary thoughts, artistic styles and emotional world by interpreting the poet's works and related texts such as legends and biographies, that is, to depict the poet's "literary image" in reading; the second is to describe the poet's "life image" in reading through other people's narration of the poet's life stories and trajectories, knowledge reserves, and anecdotes. This article takes the "white jade palace" and "old silk bag" as representatives to discuss the construction processes and reception situations of Li He's image, and points out that Li He's overall image is composed of the immortal identity in his myths and legends and the poetic identity in real life. At the same time, the aesthetics of "novelty" in Li He's poems were activated in the continuous reading and reception process, and acted as the fundamental driving force to promote the canonization of Li He's image.

Key Words : Li He, Image, Construction, Reception, Novelty

《周易時論合編》律學中的象數思維

李忠達

東海大學中文系助理教授

摘要

律學是《周易時論合編》的其中一項核心內容。《周易時論合編》收錄的多篇文章，不只表現出對十二律呂的計算的興趣，也對其中蘊含的哲學意義有所關切。該書的作者方以智正是從律學的推算中獲得靈感，以此發展出一套獨特的《易》學詮釋。本文首先考察《周易時論合編》對律學和數學的看法，再討論漢代以降的象數學如何影響其表達模式。接著，透過對「聲數同原」觀的分析，我們得以描繪出方以智哲學系統的大致輪廓，以及他如何看待律學與哲學之間的關聯。最後，上述的考察成果可以幫助我們去理解方以智和明末清初的思想家們，為何把律學、數學和其他自然科學知識的研究當成是下學而上達、上通《易》理玄奧的一項途徑。

關鍵字：《周易時論合編》、方以智、律學、象數

The image-number system and its philosophical meaning of musical temperament in *Zhouyi Shilun Hebian*

Abstract

The study of musical temperament is one of the major subject of *Zhouyi Shilun Hebian*. Several articles collected in *Zhouyi Shilun Hebian* show an interest in the calculation of twelve pitches and in the metaphysical meaning of it. Fang Yizhi, the author of this book, inspired by the tradition of Chinese chromatic scale, developed a unique philosophical interpretation of it. This paper first studies *Zhouyi Shilun Hebian* and its perspective of musical temperament and mathematics, and then discusses in which way the image-number system derived from Han dynasty influences its expression. Then, by analyzing the notion “one shared origination of sound and number”, this paper outline Fang’s philosophical system and its relationship with musical temperament. Finally, the result helps us to explain why in Fang and contemporary thinkers’ mind the study of sound, mathematics and other discipline of natural science can be viewed as a way of learning the metaphysical truth of *Zhouyi*. Key word: *Zhouyi Shilun Hebian*, Fang Yizhi, musical temperament, image-number system

「文學」與「『文』學」：晚明胡應麟對學術傳統的重省

“Literature” and “Cultural Learning”: On Hu Yinglin’s Re-evaluation thinking of Scholarly Traditions in the Late Ming

許建業

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摘要

胡應麟面對當世廢學輕文之流風，特意標舉「文以闡乎學，學以博乎文」之旨。他重新闡發「學」與「文」不同層次的涵義與相互關係，將儒學之「博文」範圍擴闊到諸種文獻冊籍與詩賦文章，從而將孔門之「『文』學」引申經、史、子、集之四部學問，統攝各種學術知識。這些對「學」與「文」的重新詮釋，正好為明清學術思想史補上以「文」為「學」的重要一筆。

Abstract

As opposed to the contemporaries who downplayed the importance of literary talent, Hu Yinglin, an advocated erudition and evidential scholar, embraced the integration of belles lettres (*wen*) and scholarly learning (*xue*). He reinterpreted the relationship and interplay between the two intellectual branches, and incorporated the four categories of literature – Confucian classics, history, philosophy, and belle lettres – under the Confucian concept *wen-xue* (cultural learning). This reevaluation of the nature and value of the study of belles lettres and erudition, can enhance our understanding of the Ming intellectual history.

關鍵詞 胡應麟 「文學」 「『文』學」

Keyword: Hu Yinglin, “Literature”, “Cultural Learning”

Japanese Knowledge and the Reconceptualisation of Tibet

日本知識與西藏的概念性重構

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Abstract

The Qing Empire maintained a reciprocal relationship with Tibet for more than a century and half after acquiring it in the 1720s. The Manchu court allowed Tibet to enjoy a high degree of autonomy while Tibetan leaders obtained a strong ally to defend them in the face of foreign invasion by compromising part of their authority. The mutually beneficial relationship however came to an end in the 1900s when the Manchu court adopted predatory policies to tighten its control over Tibet to resist British and Russian expansionism. This article explores the often-overlooked role of Meiji Japan in setting the intellectual framework for the Qing Empire's new Tibet policy. I argue that Japanese knowledge promoted an imperialist worldview, which conceptualised Tibet as a colony that needed to be exploited, civilised and assimilated. Through an in-depth discussion of discourses on Tibet produced by Japanese elites and Chinese elites in Japan and China, as well as policy proposals drafted by Chinese officials, I demonstrate that Japanese knowledge shaped Chinese perception of Tibet and was translated into policies in China.

摘要

自十八世紀二十年代起，清帝國開始統治西藏，並在接下來的一個半世紀中與西藏保持著一種互利的關係。一方面，清廷允許西藏享受高度自治；另一方面，西藏領袖通過割捨一部分權威，獲得了一個強大的同盟者來幫助他們抵禦外敵入侵。然而，這種互利關係在二十世紀的第一個十年破裂了。其原因在於，清廷採用了一種新的掠奪性政策來加強對西藏的控制，以抵禦英俄的擴張。本文探索明治日本在清廷政策變化過程中所扮演的鮮為人知的角色——日本精英塑造了清帝國的新西藏政策的知識框架。我認為，日本宣揚一種帝國主義世界觀，將西藏重新建構為一個需要被剝削，被開化，被同化的殖民地。通過深入分析日本精英與中國精英的西藏話語，以及清末官員的政策建議，我希望展現日本知識如何塑造了中國對西藏的認知，以及日本知識如何被轉譯為帝國政策。

與英國人類學對話：哲美森對清代婚姻法中的翻譯

劉瑞

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(會議文稿，未經同意請勿引用及轉發)

摘要：《大清律例》通過斯當東 1810 年的翻譯首次登上西方舞台，半個多世紀後，清律再次被喬治·哲美森重譯。本文聚焦哲美森對“同姓為婚”條款的翻譯和闡釋，探索譯者與英國人類學家的對話以及其背後的智識網絡。哲美森將“同姓為婚”這一條款通過副文本置於“族外婚”的人類學架構中，檢驗了當時盛行的人類學理論。鑑於這些理論均無法解釋中國“族外婚”的起源，哲美森在整合已有人類學資源和重新檢視中國習俗後，提出了自己的看法。哲美森清律英譯的人類學脈絡背後是由他與莊延齡和穆麟德構築的智識網絡，正是在他們的期刊互動和相互影響中，哲美森培養了對人類學的興趣並自覺與所譯清律相結合。

A Dialogue with British Anthropology: Jamieson's Translation of Qing Marriage Law

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Abstract: After the Great Qing Code made its debut in the Western world through George Staunton's rendition in 1810, it was retranslated by George Jamieson in the late nineteenth century. Focusing on Jamieson's translation and interpretation of a Qing clause against marriage between persons of the same family name, this article explores the translator's dialogue with early British anthropologists and the intellectual network behind as the driving force. Situating the clause in an anthropological rubric of "exogamy" through paratexts, Jamieson tested existing anthropological theories with Qing law. While pointing out their failure to account for the origin of Chinese "exogamy," he advanced his own theory by recovering the anthropological element of primitive aversion to marriage with close kin and re-examining Chinese custom of ancestor worship. Behind Jamieson's anthropological contextualization with the Qing clause was an intellectual network among him, Edward H. Parker and Paul Georg von Möllendorff, as major translators and interpreters of Qing family law. Exploring their personal connections and interactions through two sinological journals, this study demonstrates that it was within this interactive network, shot through with pioneer influence and reader interest in anthropology, that a similar interest was fostered in Jamieson and applied in his translation of the Qing marriage law.

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Military Desertion and the Transformation of Ethnic Landscape in 16th century Northwest Sichuan

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Abstract: This paper focused on population movements in the 16th century northwest Sichuan highland. It demonstrates how such movements were initiated, regulated, and negotiated by different parties as their intentions and understanding were oftentimes at odds. In the late 15th century, the highland was a place where indigenes overpowered Ming soldiers. Highland inhabitants, whose stable supply of various resources through the tributary system was terminated, became quite aggressive; Ming soldiers, who had enjoyed decades-long peace and were unable to respond to such aggressions, could only maintain a defensive position and behaved rather feebly. Many Ming soldiers were thus bullied, killed, and captured by the highland inhabitants, making the region a hell to common soldiers and a nuisance to Ming court officials. In the early 16th century, as the Mongols moved southwest to the other side of the highland, the Ming was forced to reposition the highland in its strategic map. Large-scope military reforms were thus carried out with the intention to bring back military morale to prepare for possible attacks by the Mongols. Yet the limits of Ming China's capacity for mounting imperial expansion were also exposed through these reforms. As new fortresses were built and more soldiers dispatched in the highland, military desertion prevailed. But in the process of regulating such unwanted movements, the Ming empire found its taxonomy based on ethnic categorizations outdated and useless. Therefore, many seemingly ethnocultural labels began to adopt new connotations, morphing into jurisdictional concepts and political markers. Tracing the behavior of Ming military deserters, this paper has illustrated how the flow of population played its role in affecting the course of northwest Sichuan history.

逃軍與十六世紀川西北地區族群景觀的嬗變

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本文關注十六世紀川西北高地的人口流動，考察了不同勢力集團開展、管控人口流動並的過程及原因。十五世紀晚期時，川西北本地非漢族群較為強勢，而明代衛所系統相對羸弱。在非漢族群阻截道路、圍攻關堡的過程中，大量明軍兵士因之遭到欺壓、殺害，或擄掠。十六世紀早期，因為蒙古勢力大規模南下，明廷開始調整川西北地區的軍事佈局，系統性的軍事改革因之得以推進。但明軍衛所系統的弊端亦因改革而遭暴露。大量衛所兵士借興建關堡之機，離境逃軍。在管控、追索離境官軍的過程中，明朝自上而下的族群標籤並無法反映在地現實狀態，因而對相關標籤的意涵及適用對象進行調整。通過追蹤明代衛所軍士的跨境流動，本文考察人口遷徙對川西北高原歷史進程的影響。

Beyond Boundaries: Mapping Cultures and Diplomacy in Late Nineteenth-Century Shanghai

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Abstract

This paper investigates an understudied collection of Shanghai maps produced in the 19th and early 20th centuries. In addition to illustrated maps in local gazetteers, a large number of single-sheet painted manuscript maps, as well as maps produced by foreigners, proliferated in the market. Technological innovations, flourishing commercialization, and a thriving modern press further facilitated the replication and circulation of maps, with the first Chinese surveyed map, the 1875 Complete Map of the Shanghai District Town, Its Immediate Surroundings, and the Concessions (Shanghai xian chengxiang zujie quantu) as the most significant example. After 1843, Shanghai had become a treaty port and cosmopolitan city, and people from all walks of life and travelers from China and around the world introduced new fashions and cultures. This paper examines maps that highlight boundaries between cultures and nations to argue that these maps provided residents and tourists alike with contested knowledge of the place, people, and cultural enterprises by translating the modern cityscape in print media. The inclusion of the International Settlement and other foreign concessions has informed our understanding of the geographical boundaries and diplomatic interactions between China and foreign countries.

摘要

本文探討十九和二十世紀初繪製的上海地圖，除了方志內刊載的地圖外，也包括市面流通的單幅手繪地圖和印刷品，及外國人繪製的實測地圖。晚清上海在創新科技、商業發展和現代新聞業的帶動下，大量地圖得以發行和複製。繪製於 1875 年《上海縣城廂租界全圖》是一重要例子，新地圖或以此為母本修訂地圖，或據此繪製新地圖，而這一地圖類型則不斷被複製發行而在市場流傳。上海自 1843 年對外開放成商埠，並發展成國際都市，吸引了來自中國和世界各地的遊客來認識各種文化和時尚新知。本文指出上述上海地圖透過印刷媒體呈現現代都市輪廓，為居民和遊客提供地理知識，揭示人、文化機構和環境的關係。此類上海地圖亦包含法租界和公共租界，這促進讀者明白中國和租界的地理邊界和外交關係。

From a far-away land. Heritage and contribution of Polish monks to Western knowledge of China

來自遙遠的土地。波蘭僧侶對中國西方知識的傳承與貢獻

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Abstract: Even though official relations between Poland and China were established in the late 1920s, mutual contacts can be traced back to Middle Ages and when Polish monks would travel to Asia as members of diplomatic missions. The first known Polish traveler to China is Benedict of Poland (also Benedykt Polak or Benedictus Polonus) who was papal delegate to the Great Khan Güyük of the Mongol Empire.

The best-known Polish travelers to China are Polish Jesuits, who went on a mission in XVII century. The most important is Michał Boym (卜彌各), but also Andrzej Rudomina (盧安德) and Mikołaj Smogulecki (穆尼閣) – all of them had great merits in astronomy, mathematics and botanic.

The purpose of this essay is to show heritage and contribution of Polish monks to Western knowledge of China. The paper presents the specific motives of their trips, their work and contribution to broadening cultural horizons. There is no doubt that their merits are worth emphasizing and discussion.

摘要: 儘管波蘭和中國之間的官方關係是在 1920 年代後期建立的，但相互的聯繫可以追溯到中世紀，當時波蘭僧侶以外交使團的身份前往亞洲。

最早到中國的波蘭旅行者是波蘭的本尼迪克特（或 Benedictus Polonus），他是蒙古帝國大汗·古尤克的教皇代表。他是《亞洲歷史》雜誌的撰稿人（《方濟會修道士前往 Ta 人的旅行》）。這是第一個有關遠東文化和語言的歐洲條約。波蘭的本尼迪克特完全應被稱為第一位東方主義者。

波蘭來中國最著名的旅行者是波蘭耶穌會士，他們在十七世紀執行了任務。最重要的是卜彌各（Michał Boym），還有盧安德（Andrzej Rudomina）和穆尼閣（Mikołaj Smogulecki），他們在天文學，數學和植物學上都有長足的優勢。波蘭耶穌會士成為連接西方和東方不同宗教和文化體系的橋樑。他們建立了文化與國家之間的對話。

這項工作的目的是展示波蘭僧侶對西方中國知識的傳承和貢獻。本文介紹了他們旅行的具體動機，他們的工作以及對拓寬文化視野的貢獻。毫無疑問，他們的優點值得強調和討論。

從阮思僊 1868 年使程作品看越南使節對華意識的嬗變

The Changing Attitude of Vietnam toward China in the Second Half of the 19th Century:

Focus on the Travel Writings of Vietnamese Envoys to China in 1868

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摘要

越中兩國擁有著綿延千年的密切且複雜的關係。特別是進入十九世紀後，西方勢力積極入侵大東亞地區，使得兩國關係發生重大轉變，變得更加錯綜複雜。作為中國藩屬國之一的越南對天朝中國的觀感，以及對中華的意識，也因此受到前所未有的衝擊。然而直至目前為止，學術界對此時期越南對中國意識的演變尚有不足。因此，本文以越南使節阮思僊於 1868 年出使中國的使程作品和相關記載為基礎，結合當時西勢東漸、越中兩國關係等幾個方面，深入探討阮思僊使團的對華觀。經過對其詩文和言行的深入分析，得知阮思僊的對華觀經歷了慕華、平華和親華/聯華的思想演變過程。掌握這看似矛盾而又統一的對華意識，有助於了解西勢東漸背景下，越中兩國關係的實質與變化，亦有助於認識越南士大夫在此特殊時期的民族意識與民族自主性的生成與演變。

關鍵詞：越南、使節、阮思僊、對華觀、中國意識、西勢東漸

Abstract

China and Vietnam have had a long and close relationship over the years. Especially when it came to the 19th century, facing the invasion of Western countries, this relationship underwent tremendous changes and became more complicated than ever. In such circumstances, Vietnam's attitude toward China – the Heavenly Kingdom had had a big difference from the previous period. However, this is not clearly presented in the literature because of the lack of relevant documents. To fill this gap, this paper makes use of Vietnamese envoys' travel writings to China in 1868 for analyzing, to investigate the changing attitude of Vietnamese scholars toward China in the second half of 19th century. It is found that Nguyễn Tư Giản's attitude to China evolves from admiring Chinese, viewing China equally, to cooperating with China. This contradictory, but also unified progress helps to reveal the substantial and changing relationship between Vietnam and China, as well as to illustrate the generation and evolution of Vietnamese national autonomy and national consciousness in the context of the Western threat.

Keyword: Vietnam, Nguyễn Tư Giản, envoys, attitude toward China, view of China, Western power

The Significance of the Wang Yangming-Movement for Qi Jiguang's Military Innovations and their Dissemination into Korea

陽明學派對戚繼光軍事革新的影響和重要性以及它的擴散到朝鮮

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Abstract

Ming general Qi Jiguang's (1528-1588) fame has to a large extent been built on his successful military conduct against the pirate Wokou invasions of the mid-sixteenth century in south-eastern China. Another significant part of his reputation rests on his influential military manuals, which record in a clear and succinct way his various innovative recruitment and training practices, as well as tactics. These manuals circulated widely in China, were diffused into Korea during the Imjin War, and would even find widespread use again in the nineteenth century to train troops against the Taiping rebels. For these reasons, Qi Jiguang has caught the eye of military historians, who compare his ideas favourably with contemporary European developments. Nevertheless, an image persists of Qi Jiguang as a socially and politically hamstrung actor, hemmed in by a domineering civil bureaucracy and capricious emperor, a situation which caused his innovations ultimately to be a spectacular one-off "singleton". In this paper I will argue that the reverse was the case, by revealing Qi Jiguang as a follower of Wang Yangming's philosophy and as a member of a network of Wang's followers, who were involved in suppressing the Wokou disturbances. Membership of this network gave Qi Jiguang access to military knowledge and political resources, allowing him to build his initial career and formulate his influential manuals. Furthermore, my paper will show that these manuals were not a "singleton", but were part of a continuously evolving field of military discourse. To highlight the latter point, the paper will conclude by looking at the diffusion of Qi Jiguang's innovations into Korea during the Imjin War, and the socio-cultural underpinnings of the network that made this diffusion possible.

戚繼光將軍因抗侵略東南中國的倭寇成功而成為有名的一位明人。戚繼光比較有名的另一方面是他有影響的兵書。他兵書簡潔地記錄創新募兵和練兵的辦法以及策略。在中國這本兵書的傳佈比較廣汎以及至於朝鮮。還在十九世紀的太平戰爭中有用了。由於這些原因與歐洲示例相比西方歷史家對這些兵書有很正面的看法。儘管如此，多歷史家還覺得戚繼光是一位被明代文官和皇帝受限制的一位兵人，使他兵書成為一個獨生子。在這張論文中會爭論戚繼光屬於王陽明學派以及抗倭的學派追隨者網絡的成員。為了這個情況戚繼光得到軍兵知識以及政治支持，讓戚繼光建立他的職業生涯和寫完他的兵書。此外這張論文會表示戚繼光的兵書非獨生子的，還是很快發展的文學領域的一部分。這張論文將以看到在壬辰戰爭中戚繼光兵書抵達朝鮮為結論，而且研究剛落使之成為可能傳播兵書的社會文化基本。

一件光榮的小抄：普林斯頓大學藏科舉考試作弊衣的歷史

柏宇洲

普林斯頓大學

提要：本文以普林斯頓大學藏科舉考試作弊衣為主題，討論了這件海外珍貴藏品的歷史。文章首先梳理了這件作弊衣自中國流入美國、最終花落普林斯頓大學的過程，接著分析了在二十世紀中期以降，學界對這件作弊衣性質的不同判斷及其時代背景。最初，童世綱對其作弊功能和珍貴性的強調，是與當時他宣傳葛思德東方圖書館的需要密切相關的；其後，隨著對葛思德東方圖書館館藏價值的挖掘，對作弊衣的研究發生了歷史化和學術化的轉向，也因此，浦安迪等學者開始對其性質和功能進行了更加批判性的分析，並最終否定了它作為小抄的實用性。因此，這件作弊衣的歷史，體現了在不同歷史時期，文物被人所賦予的價值和功能的變化。

Honoring a Cheat Sheet:

A History of the Gest Library Chinese Cribbing Garment

Abstract: This paper focuses on the Gest Library Chinese cribbing garment and offers a history of this rare artifact. I start by reviewing the process of how this cribbing garment was relocated to North America and eventually became a part of Princeton University's collection. Then, I analyze how scholars differed in their judgments with regard to the nature of this object in the second half of the twentieth century and discuss the historical contexts of their judgments. I point out that James Tung's emphasis on its function as an actual cheat sheet and its rareness is coherent with his preoccupation with the promotion of the Gest Oriental Library. However, as the value of the Gest collection furthered in the coming decades, the investigation into this object turned into a historical and academic inquiry, which resulted in the more critical analysis of its nature and function by scholars like Andrew Plaks, who eventually denied its utility as a piece of cheat sheet. Overall, the history of this cribbing garment shows how the value and function of an artifact are subject to change over time.

元代日用類書的佛教與道教知識考察：
以《事林廣記》及《新編事文類要啟劄青錢》為中心

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摘要

本文的主要目的是透過運用屬於教外文獻的日用類書，呈現元代文人知識網絡對佛教與道教的基本認知，藉此考察釋道二教在社會層面的實踐狀況。過去學界對釋道二教的探索，主要依靠教內的經藏資料以及僧人與道士的著作呈現宗教自身的內部觀點。此外，文人撰寫的碑記、筆記小說及文學作品也成為學界描繪中國宗教現象不可或缺的材料。文人這一群體雖然與僧道教職人員在社會身份稍有區別，但在宗教行為實踐及信仰體驗方面兩者則有許多密切交往，甚至在宋代以來文人已經逐漸成為釋道二教發展的重要社群。如果要考察佛教與道教在中國社會的普遍影響，日用類書這一具有社會生活功能意義的民間文獻將能提供另類的視角審視釋道二教如何滲透至民眾的日常。本文將會以宋末元初人陳元靚所編的《事林廣記》及元代成書的《新編事文類要啟劄青錢》兩本通俗類書所收錄的佛道資料為中心，考察佛教與道教如何在知識、修練、文札等層面構成民眾生活的組成部份。

**An Investigation of the Buddhist and Daoist Knowledge of Daily Compendium in the Yuan Dynasty:
Focusing on *Vast Record of Varied Matters* and *Newly Edited Literary Articles to Essence of Documents***

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Abstract

The main purpose of this article is to outline the basic cognition of Buddhism and Daoism by the intellectual networks in the Yuan Dynasty through the utilizing of daily compendium that belong to non-religious literature, so as to investigate the social practices of Buddhism and Daoism. In the past, the academia exploration of the Buddhism and Daoism mainly relied on the materials of the scriptures in the religions and the writings of monks and priests to present the internal views of religion itself. In addition, stele inscriptions, literati jottings, and literary works written by literati have also become indispensable materials for academics to depict Chinese religious phenomena. Although the literati group is slightly different in social status from the clergies, there are many close relations in the religious practices and beliefs. Since the Song Dynasty, the literati have gradually become an important social group for the development of Buddhism and Daoism. If we want to examine the general influence of Buddhism and Daoism in Chinese society, daily compendium, a folk literature with social life significance, will provide an alternative perspective to examine how the two religions have penetrated into people's daily lives. This article will focus on Buddhist and Daoist materials recorded in two popular daily compendia, *Vast Record of Varied Matters* edited by Chen Yuanjing from the late Song and early Yuan dynasties, and Yuan Dynasty's publication *Newly Edited Literary Articles to Essence of Documents*, to investigate how Buddhism and Daoism constitutes as a part of people's life in the perspectives of knowledge, self-cultivation, and social documents.

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《金史·五行志》探源

——兼論中古以降正史《五行志》書寫傳統之轉變

The Original Sources of the *Jinshi Wuxing Zhi* and the Transitions of Traditional Official

Historiography of *Wuxing Zhi* in Medieval and Late Imperial China

楊 瑞

復旦大學歷史系

提要：本文以《金史·五行志》的史源和體例為中心，試揭示其在正史《五行志》書寫傳統中的特殊性。通過分類梳理可見，《金史·五行志》的主要史源應與《金史》本紀部分一致，同出於金朝實錄。除此之外，《金史·五行志》中包含了部分同《金史》其他志、傳互見的條目，亦在金代後期實錄、《國史》不備的情況下徵引了宋、金以降筆記、文集、碑刻和私修史書中所留存的災祥記錄。依此而論，《金史·五行志》並不具備專記祥瑞災異之獨立的史料來源。又其徵應記錄雖然在很大程度上延續了正史《五行志》的書寫傳統，然不按五行、五事而以時間順序排列的編纂體例，以及災祥並書以至於完全穿插散亂的方式則為其所獨有。這種“變”與“常”交疊的狀態，展現了中古以降正史《五行志》書寫傳統的變化。

關鍵字：《金史·五行志》 史源 體例 徵應

Abstract: This paper focuses on the original sources and stylistic rules of the *Jinshi-Wuxing Zhi* and intends to reveal its particularity in the traditional official historiography of *Wuxing Zhi*. It can be seen from the classification that the main sources of the *Jinshi-Wuxing Zhi* should be consistent with the *Jinshi-Benji*, both from the *Shilu* of Jin Dynasty. When the records of *Shilu* and *Guoshi* were not prepared, *Jinshi-Wuxing Zhi* also cited the records of auspicious omens and calamities retained in the notes, anthologies, stone inscriptions and unofficial historical documents of the Song and Jin Dynasties. Therefore, *Jinshi-Wuxing Zhi* does not have an independent source of historical materials. Moreover, though the writing style of *Zheng* and *Ying* inherited that of the traditional official historiography of *Wuxing Zhi* to a large extent, the compilation style of *Jinshi-Wuxing Zhi* which is not arranged in chronological order according to the *Wuxing* and *Wushi* is unique. In addition, the interspersed way of combining the records of auspicious omens and calamities is also different from the other *Wuxing Zhi*. The changes reflect the transitions of the traditional official historiography of *Wuxing Zhi* in medieval and late imperial China.

Key words: *Jinshi-Wuxing Zhi*; Historical sources; Stylistic rules; *Zheng* and *Ying*

1960 年代中後期台灣留美學生中左翼思想的抬頭——以「大風社」為中心

The rise of left-wing ideas among students coming from Taiwan studying in the U.S during the middle and late 1960s.: Focusing on Ta-Feng Club

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摘要：

1970 年代美國的保釣運動由留美台港留學生以及在地華人發起的愛國保土的運動，發展出運動參加群體中出現了左派、右派、中間派等各種立場的分裂和分化。既往研究往往把於這種現象僅僅放在釣運展開的兩三年時間裡探討。本文認為分析釣運時留美台灣學生的思想分裂，需要挖掘釣運史之前史，以及梳理和回顧釣運重要參與者的成長教育經歷和思想脈絡。關於 1960 年代中後期的台灣留美學生群體有部分留學生小說研究以及台獨運動研究的成果，但鮮有探討同時代左翼留學生的活動和思想的成果。本文在分析張系國、劉大任二人的成長教育經歷和思想脈絡的基礎上，探討大風社的成立、宗旨、聯絡網的構建以及分裂的經過。這不僅僅是彌補這一段歷史研究的空白，也通過他們的活動和心態的分析展現出 1960 年代留美台灣學生中區別於被描述為「無根的一代」或者被認為參加台灣獨立運動的另一個側面。

Abstract：

In the 1970s, Baodiao Movement in the U.S. was initiated by Chinese students studying in the United States and local Chinese living there. However, those who participated in this patriotic movement split and divided into various groups such as pro-CCP, pro-KMT and centrist groups. Previous studies focused on this phenomenon only in the context of three years long time of Baodiao movement. This article believes that to analyse the ideological division of Chinese students studying in the United States during the movement, it is necessary to dig out the previous history of the movement, as well as review the growth and education experience and ideological context of important participants. Regarding the group of Chinese students studying in the United States during the middle and late 1960s, there are some achievements in the study of novels by foreign students and the study of the Taiwan independence movement, but there are few works that explore the activities and ideas of left-wing Chinese students at that time. Based on the analysis of Shi-kuo Chang and Da-ren Liu's growth education experience and ideological context, this article discusses the establishment, purpose, network construction and splitting of Ta-Feng Club. This is not only to fill the gap in this period of historical research, but also to show the activities and mentality of Chinese students studying in the United States in the 1960s which differentiated from those who used to be described as the "rootless generation" or considered to be involved in the Taiwan independence movement.

關鍵詞：大風社、留美台灣學生、左翼思想、保釣運動、1960 年代

冷戰後期世界華文文學的本土性與世界性構建
——以北美《中報》副刊「東西風」為例

The Construction of Indigeneity and Cosmopolitanism of Global Chinese Literature in the Late Period of the Cold War: A Case Study of the Supplement “The Wind from East and West” to *Centre Daily News*

廣東金融學院 郭博嘉

Guangdong University of Finance, Dr. GUO Bojia

摘 要：北美《中報》源於香港《中報（月刊）》，創刊於 1982 年 2 月 27 日，停刊於 1989 年 9 月 18 日。其中，「東西風」副刊於 1984 年 12 月 15 日創立。由創刊伊始，「東西風」欄目便網羅了中、港、台、旅美的作家與評論家，企圖在冷戰後期為世界華文文學的「本土性」與「世界性」之建構提供實踐平台。而不惟《中報·東西風》，冷戰背景下港台文壇的交流、副刊的興盛與北美海外文壇的實踐，共同推動了華文文學的發展，並一定程度上發揚了東西兼容的世界主義文藝觀。

Abstract: *The Centre Daily News* (New York Edition) originated from Hong Kong *Chung Pao Monthly*, which was founded on February 27, 1982 and ceased on September 18, 1989. The supplement “The Wind from East and West” to *Centre Daily News* (New York Edition) was founded on December 15, 1984. From the very beginning, this supplement attracted writers and critics from mainland, Hong Kong, Taiwan and the United States, in an attempt to provide a practical platform for the construction of indigeneity and cosmopolitanism of overseas Chinese Literature in the late period of the Cold War. Under the background of the Cold War, the exchange of Hong Kong and Taiwan literary circles, the prosperity of the supplements to newspapers and the raise of overseas literary circles, jointly promoted the development of global Chinese Literature, and to a certain extent, carried forward the view of cosmopolitanism.

關鍵詞：中報；冷戰；世界華文文學；本土性；世界性

Key Words: The Centre Daily News; the Cold War, Overseas Chinese literature; indigeneity, cosmopolitanism

Intellectuals, Expressions, and Transnational Networking: A Case Study on Feng Zikai's Overseas Cultural Practices in the P.R.C.(1949-1975)

跨國文化網路中的知識份子：新中國時期豐子愷海外文化實踐中的“自我”拓展

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Abstract (both English & Chinese):

Feng Zikai and Master Guangqia in Singapore not only fulfilled their teacher---Master Hong Yi's behest---completed the master piece *Protection of Life* and accomplished its publication abroad, also actively promoted the development of religions during the P.R.C. Therefore, this paper will focus on the *Protection of Life*, which was completed secretly in socialist period, and the letters between Feng and intellectuals from abroad, hence to explore the issue of how the overseas cultural practices helped Feng Zikai to expand his ways of cultural expressions. The *Protection of Life* which was created in the P.R.C complicates an interaction among religion, the self and the world, and during this period there emerged waves of literary and artistic practices that sought to identify individual options in the face of the atrocities. Feng's creation of *Protection of Life* and his overseas cultural practices in P.R.C in my paper would be regarded as a set of values or a structure of feeling that registered a social episteme. The years of 1949-1975 was a period when cold war took place and Feng kept close relationships with intellectuals from HK, Singapore and Japan. I would like to examine him in the transnational frame work, study communist cultural and diplomatic policies as well. Through Feng's case, I argue for rethinking intellectuals' living statues and networks critically in the mid-twentieth-century socialist Chinese context. What constituted Feng's overseas cultural practices at that time? How did the overseas cultural practices help Feng construct his sentiments and poetics of selfhood, and maintain his connections abroad during the socialist period? What are his provocations, expressions, and experimentations in reaction to the historical tempos of the Maoist era?

宗教作為豐子愷與新加坡廣洽法師在社會主義時期重要文化實踐與互動之一，他們不僅實現了弘一法師遺志——《護生畫集》出版，並且積極推進宗教事業發展。因此，本論文將以豐子愷在特殊時期潛在創作的《護生畫集》以及他與海外友人的書信作為核心研究材料，探究豐子愷在社會主義文化語境之下的潛在創作、由宗教層面帶出的文本策略以及“自我”文化空間拓展問題。書信這一文體，在此論文中將之視為新中國時期豐子愷個人情感傳遞的文本策略與修辭形式，以探求其中潛在的情感結構和感知體系。由於豐子愷在二十世紀五六十年代國際冷戰時期仍然與中國大陸之外的知識份子保持聯繫，並且圓滿完成《護生畫集》海外出版。本文將打破局限於中國大陸的地理空間壁壘，將研究視角置於國際冷戰背景之下，實現研究的跨國地理空間拓展，進而探討新中國在上世紀中期所推行的文化政策、文化宣傳、出版政策以及豐子愷選擇轉移“潛在寫作”出版地的文化意義，挖掘中國內部和國際大環境下政治意識形態對文化宣傳策略以及出版所產生的影響，並對豐子愷在拓展海外文化空間時所涉及的社會關係、生產關係及其關聯網路做進一步思考。

Jesuit Intellectual Apostolate in the Modern Rise of Shanghai

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Abstract :

The Jesuit endeavors constituted a defining moment in the history of their mission in modern China under the auspices to the *Plan Scientifique du Kiang-Nan* (Scientific Plan for the Jiangnan region). The Jesuit aim to found a scientific capital that would also constitute the base of their East Asian mission, a project that they undertook were located within the framework of Western knowledge, led to a far-reaching engagement in education and sciences. Jesuit intellectual apostolate included research along with the dissemination of technologies and knowledge central to the rise of modernity in China. The entry of well-educated, deeply zealous Jesuit missionaries along with their observations on the social and political changes taking place decisively contributed to the modernization of Shanghai and to the emergence of multi-perspective narratives about the destiny of the city. Overviewing the Jiangnan-based Jesuits' continuous efforts as well as the challenges and contradictions they met with help us to integrate the seemingly conflicting ethos of Christian mission and scientific quest into a re-framed perspective of global history.

Keywords: intellectual apostolate; French Jesuits; Zi-ka-wei; Plan Scientifique du Kiang-Nan

近代上海的耶穌會知識傳教活動研究

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摘要：

耶穌會制定的“江南科學計畫”及落實過程中付出的諸多努力，在近代中國傳教史的圖景中佔據著重要的篇幅。就耶穌會的目標而言，他們希望在東亞傳教區域內建立一處宏大的科學活動中心，同時制定一個基於西方知識譜系的立體專案，此二者相會最終奠定了他們在教育與科學等領域上的深遠影響。耶穌會的知識傳教包括了兩個向度：研究活動和科技傳播，雙向並舉為中國現代性發源帶來了新的契機與可行性。接受過良好教育的耶穌會傳教士滿懷熱忱地進入中國，他們的到來伴隨著親歷和目睹的近代中國社會和政治變革，匯成多維度敘述，並對上海城市的現代性萌發以及命運變化作出影響深遠的貢獻。本文擬對這些來到江南並長期耕耘於此的耶穌會士和他們所付出的努力及所遭遇的挑戰矛盾進行整體性觀察，這將有助於作為今人的我們再次審視一對看似悖反的矛盾共同體：基督教傳教活動與科學探索精神，並試圖將之整合歸入到重新構想的全球歷史視域審視，吐故納新。

關鍵字：知識傳教、法國耶穌會士、徐家匯、江南科學計畫

從《南華早報》看賀川豐彥形象在香港的歷史變遷

庾凌峰*

(提要)

賀川豐彥是日本大正至昭和時代著名的社會活動家、宗教領袖、和平主義者和作家。在日本，關於他的研究專著與論文無數，但多著眼於其宗教思想與社會運動等，並無專著或論文討論他與香港的關係。賀川於 1925 至 1938 年期間曾五次到訪香港。訪港期間，賀川多次受邀做主題講座，香港聖公會主教何明華等香港宗教界領袖高度評價賀川的思想與行動，並主張向賀川學習救濟貧民的經驗。《南華早報》等香港報刊詳細報導了賀川在香港的行程及其形象。本文利用賀川研究中未被使用的香港全新一手史料，結合中文和日文的相關史料，以時間順序梳理《南華早報》對賀川言行的報導。同時，本文考察賀川在香港的足跡與交友情況，探討 1924 年以來賀川形象在香港的歷史變遷。本文運用新史料探究賀川在香港的評價，一定程度上彌補了賀川研究的相關空白。

關鍵字：賀川豐彥 《南華早報》 形象 歷史變遷 香港

The Historical Changes in the Image of Toyohiko Kagawa in Hong Kong with Special Reference to *South China Morning Post*

Yu Lingfeng

(Abstract)

Toyohiko Kagawa was a prominent social activist, religious leader, pacifist and writer from the Taishō period to the Shōwa period in Japan. There are numerous monographs and papers on Kagawa in Japan and most of them focus on his religious thoughts and social movements. However, there are no monographs or papers discussing Kagawa's relation with Hong Kong. Kagawa visited Hong Kong five times from 1925 to 1938. During his visits to Hong Kong, Kagawa was invited to give a number of lectures on certain topics. Religious leaders, such as Bishop Ronald Owen Hall of the Anglican Communion of Hong Kong, spoke highly of Kagawa's thoughts and actions, and advocated learning from his experience in helping the poor. *South China Morning Post* and other Hong Kong newspapers reported Kagawa's visits to Hong Kong in details. This paper uses the unused historical records in the research on Kagawa, combined with relevant historical materials in Chinese and Japanese, to sort out *South China Morning Post*'s reports on Kagawa in chronological order. At the same time, it also investigates Kagawa's footprints and friendships in Hong Kong and discuss the historical changes of the image of Kagawa since 1924. This paper uses new historical records to explore Kagawa's evaluations in Hong Kong and fills in the research gap in the study of Kagawa in some extent.

Keywords: Toyohiko Kagawa *South China Morning Post* Image Historical Change Hong Kong

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The Fusion of Horizons in Arai Hakuseki's Western Studies (新井白石西學中的視域融合)

XU Kewei, China Agricultural University (中國農業大學 徐克偉)

Abstract (摘要)

Arai Hakuseki (1657-1725) was not only a celebrated Confucian scholar but also a most important pioneer of Western studies in Japan during the middle of the Tokugawa period. Thanks to abundant research on Hakuseki, his contribution to Sinology and Western studies is clearly demonstrated. However, we still need to clarify how he, who hardly understands Dutch, Latin or any other western language, was able to obtain and verify Western knowledge.

This paper, based on his two major works of Western Studies, *Sairan Igen*, or *Collection of Strange Words* (1713) and *Seiyō Kibun*, or *Annals of the Western Ocean*, (1715), will discuss how Hakuseki makes use of different sources: his personal contact, including some Westerners who was visiting Edo and their Japanese interpreters, several kinds of material from the West, the world map in Chinese by Matteo Ricci and “history books in the Yuan and Ming dynasties”, in particular, as well as other related geographic and historical works from Ming-Qing China.

By the reconstruction of Hakuseki's process of obtaining modern geographic knowledge, this paper will trace how his sophisticated Sinological literacy influences his absorption of Western knowledge, viz. how he conducts and achieves his “fusion of horizons”. The aim of this paper is to reevaluate the functions and limitations of Sinology in early modern Japan.

新井白石（1657-1725），日本江戶中期的著名儒學者，重要的西學草創者之一。得益於學界成果豐碩的白石研究，其在漢學與西學方面的貢獻業已基本明晰。然而，我們仍需要進一步探明，作為一名幾乎不通荷蘭語、拉丁語抑或其他任何西方語言的白石如何獲取西方知識並確保其準確性。

拙稿擬以現存的《采覽異言》（1713）《西洋紀聞》（1715）兩部西學作品為基礎，探討白石如何利用各方資源：來日西人及其通詞（翻譯），來自西方的各種資料，特別是來自明清中國的利瑪竇漢文世界地圖、“元明史書”等。

通過重構白石近代地理知識的生成過程，本文將探究白石的漢學素養如何影響其西方知識的攝取，即其如何展開並達成怎樣的“視域融合”，以反思漢學在近世日本的作用及其局限。

伊洛、關洛與河東：宋金元明北方理學的地方性與連續性
Yiluo, Guanluo, and Hedong: Locality and Continuity of Northern Neo-Confucianism
from the Song Dynasty to the Ming Dynasty

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【摘要】：自道學南傳後，宋金元明時代的北方理學發生“中原文獻之傳”的斷裂，南方成為理學的中心。然而北方理學卻存在一條延續脈絡，它基於以關中、洛陽、河東為中心的黃河金三角地域共同體展開，在這一區域內部形成較為密切的理學網絡。元代許衡接受北上的程朱理學後，在元明兩代逐漸被塑造為北方理學傳承的重要中介，上承北宋以關中、洛陽一帶形成的關洛之學，下接曹端、薛瑄及其弟子以河東、洛陽、關中為核心的明初理學，奠定了北方理學傳承的基本結構，成為北方理學學統建構的線索之一。這一學術網絡具有深厚的歷史地理根源，通過“地域共同體”這一視角，可以突破目前以行政單元、地域學術派別為主的地方思想史觀，進而構建宋金元明時代以來的北方理學傳承脈絡。

[Abstract]: Since the spread of Neo-Confucianism to the south after the collapse of the Northern Song, it is believed by many scholars that the transmission of Neo-Confucianism in the north and central part of China suffered a break due to the reign of Jurchens and Mongols. However, from the approach of local history and intellectual history, we can find an intellectual lineage of Neo-Confucianism in northern China. It took place in adjacent areas that constitute a regional community among Guanzhong, Hedong and Luoyang, the story began from early Neo-Confucians in Luoyang and Guanzhong called Guanluo School. In Yuan, Xu Heng, who was born in the Huaiqin prefecture which is not far from Luoyang became an important figure of Neo-Confucianism in north China, he also served as a lecturer in Guanzhong where he cultivated disciples with Chen-Zhu's doctrines. This is described by scholars in Yuan as he inherited Guanluo School and carry on the Neo-Confucianism in the north. In the early Ming Dynasty, the forerunners of Neo-Confucians of Ming, such as Cao Duan from Mianchi in Luoyang prefecture and Xue Xuan from Hedong area inherited the legacy of Xu Heng's teachings, and thus they are considered to be the successor of Yiluo School and Xu Heng. After that, what we found interesting is that most of Cao Duan and Xue Xuan's followers are from nearby areas such as Hedong, Guanzhong and Luoyang. Another point I want to state is when Wang Yangming School enter into northern China, the discourses are also held in these areas which attract scholars from Shanluo, Qinjin and Hedong. It is clear that the places where Neo-Confucianism of the Ming Dynasty shared are the same places as those since Song and Yuan, thus we can conclude that the Neo-Confucianism in these shared areas has a lineage since North Song. It can be justified from the case that the "local" is not limited to a single administrative unit, but can be understood as a regional community that is constituted by several adjacent units.

【關鍵詞】：許衡，河東，關中，北方理學，地方史

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The Rise of Buddhism in Suzhou during the Yuan Dynasty: Transference of Cultures and Establishment of New Social Network

元代蘇州佛教的興盛：外域文化的傳入與新社會網絡的形成

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Abstract

During the Yuan dynasty, the city of Suzhou enjoyed a flourish of Buddhist culture and temple: both the number of Buddhists and temples peaked among its urban history. Instead of an inheritance of its local Buddhism culture cultivated in the Song dynasty of the 11th to 13th century, the city's local rise of Buddhism was more due to the transference of cultures and capitals from other regions. Migrant local and non-local monks transplanted diverse Buddhist ideas to Suzhou; patrons, especially Uyghur officials and the wealthy benefited from transporting business of the great canal, lavishly funded the temple estates and their properties. The diverse Buddhist culture and the expansion of temple estates intertwined and contributed to each other.

Combining geo-humanity methods, the research first maps out the temple estates in Suzhou during the 14th century and inventories their active monks and patrons. By tracing these agents' migrating roots between Suzhou and other regions, it attempts to reveal other regions' influences on a local society; by outlining the social network of different classes constructed by those temples' activities and cultural exchanges, it tries to investigate how a local network supporting the Buddhist culture was established. It argues that the Buddhist culture of Suzhou was heavily influenced by the transference of cultures and capitals, and through the interaction between people from different regions and social classes, a new social network was established supporting the rise of local Buddhism.

水澄劉氏與明末清初紹興的書院復興 ——兼論講會與文會的起落

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(提要)

本文主要探討明末清初由水澄劉氏先後參與興建的證人書院和龍山書院的過程，試圖將這一波書院復興的現象置於一個較大的歷史脈絡中加以觀察，指出這樣的書院教育的走向和發展既符合明清兩代政權對社會秩序的考量下的文教政策，也是理學家思考社會亂向與弊病後所作出的一種選擇。本文分三個部分進行討論。第一部分以明代理學家劉宗周為討論對象，聚焦他對於宗族組織的觀念與實踐。第二部分以明代證人書院為討論對象，將之置於明末清初的學術思想流變中加以考量，並觀察清初證人書院的重開對於學術思想的分流和地方科舉的恢復所扮演的角色。第三部分以清代龍山書院為討論對象，從龍山書院的創建、規置和管理等方面著手，結合文會的在地化發展與宗族組織建設浪潮，探討惜字會產生的背景、結構和功能，展現新政權下的龍山書院的生存境遇和發展趨向。

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The Lius of Shuicheng and the Revival of Academies in Late Ming and Early Qing Shaoxing: A Comparative Study of Jianghui and Wenhui

Ye Cao

(Abstract)

This article above all discusses the course whereby the Lius of Shuicheng constructed and participated in the Zhengren and Longshan academies during the late Ming and early Qing dynasties. Putting the wave of academy revival in a broad historical context, this article shows that the trend toward academy education and the development of such education not only conformed to the Ming and Qing emperors' cultural and educational policies that had social order in mind; it was also the choice made by a Neo-Confucian scholar after considering social disorder and maladies.

This article is divided into three parts. Part One focuses on the Ming Neo-Confucian Liu Zongzhou. This part examines his concept and practice of clan organization. Part Two takes the Zhengren Academy as its subject and discusses it in terms of the evolution of scholarly thoughts in late Ming and early Qing. By exploring Liu Zongzhou's thinking about education, this part observes the role of the reopening of the Zhengren Academy in the early Qing dynasty while the Neo-Confucian scholarship was being bypassed and the district imperial examination was being restored. Part Three takes the Longshan Academy in the Qing dynasty as its subject. By exploring the establishment, organization, and management of the Longshan Academy, as well as the local development of literary societies (*wenhui*) and the surge in forming clan organizations, this part discusses the background, structure, and function of the Society for Cherishing Written Characters. It also examines the circumstances under which the Longshan Academy survived and developed under the new regime and the development of the Longshan Academy under the new regime.

Keywords: Liu Zongzhou Lius of Shuicheng Zhengren Academy Longshan Academy Society for Cherishing Written Characters

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