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Seventy Years of Studies in Chinese Culture

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Léon Vandermeersch was born in 1928 in France. He received a Diploma in Chinese (1948) and Vietnamese (1950) from the l'École Nationale des Langues Orientales (National School of Oriental Languages), and a National Ph.D. in Law (1951) and in Literature (1975) from the University of Paris. His rich academic experiences include: Research Fellow at Kyoto University (1959–1961 and 1964–1965), and at The University of Hong Kong (1961–1964); teacher at Vietnamese middle schools (in Saigon, 1951–1954, and in Hanoi, 1955–1958); Research Member of the French Institute for Far Eastern Studies (École française d'Extrême-Orient, EFEO) (1956–1966); Lecturer at Aix-Marseille Université (1966–1973), and at the Université Paris Diderot – Paris 7 (1973–1978); Professor at the Université Paris Diderot – Paris 7 (1973–1979); Director of Research-Work at Paris École Pratique des Hautes Études (EPHE) (1979–1993, Professorship in History of Confucianism); French Director in Tokyo French–Japanese House (1981–1984); Director of the EFEO (1989–1993); and Correspondent Member of the Académie des Inscriptions et Belles-Lettres. His most important books are *Wangdao ou la Voie Royale* (*Wangdao or the Royal Way*) and *Le Nouveau Monde Sinisé* (*The New Chinese World*). He was awarded the Prix Stanislas Julien prize, the Nobel Prize equivalent in sinology studies, in 1980.

In this article, Professor Vandermeersch recalls his 70 years of studying Chinese culture. He shares with us how he developed a strong interest in Chinese culture, his education experience and his research approaches. He also comments on sinology in France in the past and present, expressing his hopes for the further development of Chinese Studies.

My interest in Chinese culture did not develop because I was influenced by others, but was due to a fortuitous event. When I was 17 years old, I came across a book on Chinese grammar, written by the German linguist Georg von der Gabelentz (1840–1893). This language appeared to me to be incredibly different not only from my mother tongue, but also from all of the other languages I had studied at school, including Ancient Greek, Latin and German.

Therefore my first interest in China was related to the Chinese language, and more broadly to the Chinese culture embedded in it. As soon as I finished reading this book, I asked a friend of mine to introduce me to a Chinese friend of his named Chen Rongsheng 陳榮升, and he became my first teacher of Chinese, in June 1945. During the war in Europe, Chen Rongsheng had joined the French Resistance against Nazis troops, but as soon as passenger transport between France and China resumed in 1945 he went back to China to join the Chinese Communist Revolution. However, before leaving France, he presented me to his friend Li Zhihua 李志華 (translator of *Honglou meng* into French), who became my second Chinese teacher and the one who gave me my Chinese name, Wang Demai 汪德邁. Then, in October of the same year, I entered the Paris School for Oriental Languages and started studying Chinese with Professor Demiéville.

My main focus was not Chinese though: I was studying philosophy and law at the Université de Paris (and was much more interested in the philosophy of law than in legal practice). At the Sorbonne, one of my professors was Jean Wahl, a specialist in phenomenology.

During one of his exams, I remember answering a question he asked me by referring to some remarks of Marcel Granet on Chinese thinking, and he stopped me abruptly, saying that he was not interested in Chinese philosophy. That struck me as an unexpectedly narrow side to a great thinker's mind.

I got married in 1950 and had to find a job, but I still wanted to go to the Far East. At that time it was not possible to go to China, but the French government was looking for people willing to go to Vietnam, the culture of which was deeply sinicised. Moreover, my wife was a *huaqiao* born in Saigon: going there seemed to me the best choice. I worked for three years in Saigon, from 1951 to 1954, and for two and a half years in Hanoi, from 1955 to 1958. In between, from 1954 to 1955, I studied philosophy for one more term at the Sorbonne, after which I was to go back to Saigon. In the meantime, though, the Geneva Agreement had been signed and the situation had changed. Since the main centre of the French Institute for Far Eastern Studies (EFEO) was in Hanoi, I decided that, instead of returning to Saigon, I would volunteer to teach at the Hanoi French Secondary School, where nobody wanted to go. It was the right choice: very soon I got the opportunity to take up a position at the EFEO. Three months after my arrival, the newly established communist government abolished the teaching of French, which meant I had nothing more to do, while at the same time the EFEO needed a museum curator. Hence, I started to work in the museum, and later on for the EFEO programme in Chinese Studies.

In 1957, while I was in Vietnam, my friend Jiang Xin asked me to go to the Beijing Diplomatic Institute to teach French with him. I accepted, and was offered a contract from the Foreign Languages Institute for a professorship. However, when I asked the EFEO Director to be sent to Beijing, he at first refused, saying that France had no diplomatic relationship with the People's Republic of China. I insisted and finally received the approval of the French foreign affairs representative in Hanoi, but on the condition that I did not leave Hanoi before somebody else had come to replace me. Unfortunately, it took some months before the replacement, André Lévy, arrived, and by the time of my



departure to Beijing, in February 1958, the political situation in China had totally changed. And so, the day before I was due to leave, the Chinese embassy in Hanoi advised me that my contract was cancelled. Therefore, instead of going to Beijing, in May I returned to Paris, from where I was sent first to Kyoto and later to Hong Kong.

In the 1960s, I started my journeying between Japan and Hong Kong, but my academic life started later. Back in France in 1966, I first worked in Paris, still for the EFEO but commissioned as assistant to Jao Tsung-I, who had been invited in France to help Professor Demiéville on Dunhuang studies. In 1967, I obtained a lectureship at Aix-Marseille Université in southern France, where I was in charge of the newly created Chinese Department.

I moved from Aix-Marseille Université to Université Paris Diderot – Paris 7 in 1973, and from Paris 7 to the Paris Practical School for Higher Studies (École Pratique des Hautes Études; EPHE) in 1979. I also served as Director of the French–Japanese House in Tokyo (1981–1984), and as Director of the EFEO (1989–1993), but kept my professorship at the EPHE. When I retired in 1993, my chair was vacant, and I presented it to Jao Tsung-I. He agreed to occupy it for three months, during which time he was again living at my home.

When I was a student in France I did not study linguistics. It is only because the Chinese language interested me that I familiarised myself with linguistic studies, and only as a tool to study the nature of the Chinese language, whereas most linguist-sinologists study Chinese in order to apply linguistics to it. That is why many linguists make linguistic assumptions that prevent them from recognising the true nature of Chinese ideography through *jiaguwen*. They are interested only in spoken languages, and deny the possibility that true ideography can exist other than in logographic form. The best Chinese linguist I know is Wang Li, but even he is a victim of this influence, because he studied linguistics with the great French linguist Antoine Meillet (1866–1936), who was extraordinarily erudite in Indo-European languages but knew nothing of Chinese. Later, Wang Li himself exercised the same influence on other Chinese linguists. I did not receive this influence because my approach is more semiotic and philosophical than linguistic. It is different also to Jao Tsung-I's approach, which is purely philological. I try to see everything from a global perspective, while philologists focus on precise, particular data.

When I was a young researcher, I wanted to come to Hong Kong because I wanted to speak Chinese with living Chinese people. It seemed to me that it was not possible to understand the Chinese way of thinking without first exchanging ideas with Chinese people. When Jacques Gernet and I were attending the same course of Chinese at the language school during the second half of the 1940s, he never tried to speak Chinese. He was interested only in reading texts. I respect him very much as great philologist, but I disagree with his argument that “only parrots speak”. Demiéville liked to speak Chinese, but when I asked to go to Hong Kong to practise spoken Chinese he disagreed, arguing that Hong Kong was only a commercial place and that to study Chinese culture it would be better to go to Japan. And so he sent me to Kyoto, where, yes indeed, I had the opportunity to attend to lectures of great sinologists like Yoshikawa Kōjirō 吉川 辛次郎, Ôgawa Tamaki 小川 環樹, and Uchida Tomoo 内田 智雄. All of them were fluent in Chinese, a fact that confirmed my resolution to go to Hong Kong, where I could finally go after Demiéville had become a friend of Jao Tsung-I.

As I said earlier, my first interest was in philosophy during my university education. However, all along I remained curious about the Chinese way of thinking, which is so much different from the Western way, which posed a philosophical problem for me. To solve it, I delved deeper and deeper into the roots of Chinese culture. As I had a background in law, my first academic research was about the Legalist school, *fajia* 法家. I realised that Hanfeizi philosophy was rooted in the *zhuzi* 諸子 context, of which the core was Confucius's thought; then, I realised that to understand Confucius it was necessary to study the foundations of Confucianism, until I arrived at the very beginning of Chinese speculative thinking, located in the divinations recorded in *jiaguwen*. Fortunately, I discovered their importance thanks to Demiéville, who asked me to study them together with Jao Tsung-I in Hong Kong. There, I also

attended Jao's lectures on the *Wenxin diaolong*, delivered at the University of Hong Kong. The *Wenxin diaolong* is a major work not only in Chinese rhetoric and poetry, but still more in Chinese philosophy. In addition to the university lectures, I attended private lessons with Jao Tsung-I at his home, on the *Shuowen jiezi*, my first training in *guwen zixue*. After two years, I finally managed to write a summary of Jao Tsung-I's *Yindai zhenbu renwu tongkao* 殷代貞卜人物通考, published in the *BEFEO* (*Bulletin of the French School for Far Eastern Studies*) of 1965.

I did not specialise in *jiaguwen* studies, though, as I believe such studies can be made only by Chinese scholars. Generally speaking, in Chinese Studies, philological fields must be opened by Chinese scholars before being worked on by Western scholars. I remember when I questioned Jao Tsung-I about a problematic French translation of *Guoyu*, and he answered that it was too early for Western scholars to translate such a text, which had not yet been completely broken down by Chinese scholars themselves. This is why I have studied Chinese specialists' research works on *jiaguwen* more than *jiaguwen* itself. My focus was the etymology of Chinese ideograms, as the bedrock of Chinese concepts.

When I studied *Shuowen jiezi* with Jao Tsung-I, I went to his home for two or three hours every week. He used to show me passages from the text, explain them and provide detailed explanations for each word. That is how I started being interested in etymology. The *Shuowen jiezi* contains many mistakes, but only due to a lack of appropriate sources. At that time (the second century CE), no comparable research existed in Europe.

Studying with Jao Tsung-I, I was very impressed by his encyclopaedic knowledge and by his research. What I respected most, though, was his way of life, the one of a real scholar, concerned only with his research work. At that time, at the University of Hong Kong, and more widely in Western sinology circles, nobody recognised his genius, except Demiéville, who taught me how to appreciate it, too. Finally, Jao Tsung-I received due recognition of his genius at The Chinese University of Hong Kong. Within the political context, he was not recognised by mainland Chinese because his father was a representative of the capitalist class of Chaozhou, but that did not bother him. He never cared about any kind of judgment of himself. He was all the time focused only on his work. Nothing else mattered to him. That is also why his lifestyle is so frugal.

When I started to teach Chinese in France towards the end of the 1960s, it was in a very dynamic environment. In the 1940s, only three courses on Chinese Studies were taught in the whole country: one at the National School of Oriental Languages, one at the EPHE, one at Collège de France, and none at the universities. Chinese language courses were introduced at universities as late as the 1960s. In the 1970s, there were only three French sinologists with doctoral degrees: Yves Hervouet first, Jacques Gernet second, and me third. Over this period, however, the number of doctoral students in Chinese Studies rapidly increased, due to the increasing number of universities offering courses in Chinese Studies. However, students of the new generation speak very good Chinese, but only a few of them read *wenyan*.

Chinese Studies have a long tradition in France, starting with the Jesuit missionaries. Before the Jesuits, in the Middle Ages, no scholar was interested in studying languages other than Latin, Greek and Hebrew. In the Renaissance, King Francis I founded the Collège de France, where scholars could study the Arabic language, which had become very important since the development of France's close relationship with the Ottoman Empire. A few years later, in 1541, the Jesuit order, the Society of Jesus, was founded. The order's foundation took place in Paris, where the founder Ignatius de Loyola and his friends were studying at Université de Paris. There, they were influenced by the spirit of openness towards non-European cultures, and resolved to start the evangelisation of peoples outside Europe, with cultures free of the Protestantism heresy which the Society of Jesus was founded to eradicate. The beginning of Jesuit history being French history, the beginning of Western sinology, started by the Jesuits, also is French. Afterwards, other Western countries developed Chinese Studies, but not before the nineteenth century.

In the past, classical Chinese culture was the main focus of academic studies, while today contemporary China is the dominant subject. I agree that it is necessary to understand contemporary China: as I have said, I wanted to

speak Chinese to avoid an exclusively “doctrinaire” sinology, and I disagree with an emphasis only on classical Chinese. This is why I am grateful to Jao Tsung-I for having introduced me to the living Hong Kong culture. Even so, I regret that classical Chinese culture is now not studied enough: I think this is why today’s Western scholars, while politically and economically interested in China’s development, completely ignore Chinese culture. Moreover, I am surprised that many Chinese students coming to study in France know so little about their own culture.

The most striking change, I think, is the completely opposite official Chinese attitude towards Confucian studies since the demise of the Cultural Revolution. Today Confucianism is celebrated. Of course, such political celebration is not free of rigging, more or less hypocritical, but I prefer much more this kind of hypocrisy than the vandalism of the Cultural Revolution. To quote a famous maxim of the well-known seventeenth-century French moralist François de La Rochefoucauld: “*L’hypocrisie est un hommage que le vice rend à la vertu.*”

During my month-long visit to The Chinese University of Hong Kong as the Jao Tsung-I Visiting Professor, I have been very glad to have met people interested in my interpretation of Chinese culture. For Chinese people it may be difficult to accept, being that of a foreigner, but I prefer to discuss this with them rather than with Western people arguing a priori from a Eurocentric point of view. Anyway, I like critiques. The debates with linguists who reject my interpretation of Chinese ideography enable me to go deeper and deeper into an understanding of Chinese culture. I have also been very impressed by the new Center of Jao Tsung-I Studies (*Xueshuguan* of Hong Kong University). In earlier days it was small, but now it is very impressive! I am in awe that in Hong Kong you have such a marvellous library dedicated to Jao Tsung-I. In France we have nothing comparable for intellectuals and artists as important as Jao Tsung-I. That is a sign of the great respect shown by Chinese people for culture.

Although the Hong Kong economy occupies a prominent position, there is still room for culture! The first time I came to Hong Kong, when it was under British rule, only one (English) university existed; now, Hong Kong has nine universities, among which there is the Chinese University, whose very big Department of Chinese Studies can compete with the national culture departments of the best European and American universities.

Having spent seventy years in close contact with Far Eastern cultures, my hope is that China may not only retain its treasured legacy, but also innovate it, to contribute to a new humanism. The period between the 1920s and the 1940s was a very rich one for Chinese intellectuals anxious to find the way to modernise China, from Lu Xun to Hu Shi, from Gu Jiegang to Guo Moruo, from Xiong Shi to Liang Shuming. I hope that China, now a successful workshop of the world for merchandise, will become a workshop of the world for successful new ideas too, thanks to open dialogue between faithful believers of Chinese culture, like Jao Tsung-I, and their Western counterparts.

Jao Tsung-I Visiting Professor Public Lectures 2015 by Professor Léon Vandermeersch

Professor Léon Vandermeersch was invited to CUHK as a visiting professor under the Jao Tsung-I Visiting Professor Scheme. His cycle of lectures included four public talks, each one dealing with a different topic. These lectures share two essential concepts: Chinese and Western cultures are characterised by different origins, developments, problems and inner workings; and the differences between these two cultures can be traced back to their earliest developments. Below, we provide a brief synopsis of each lecture.



Lecture I: Chinese Manticology versus Western Culture Theology

The first lecture, “Chinese Manticology versus Western Culture Theology”, focused on the fundamental role of language in the early development of Chinese culture. Professor Vandermeersch started from the analysis of the two dimensions of language: communication (words) and knowledge (concepts). He defined the “knowledge” dimension as the original feature of the early Chinese writing system, generated in the context of divination as a “really ideographic system” (“ideography” etymologically meaning *idea*, concept, and *graphein*, to write) independently from oral language. Therefore, Professor Vandermeersch argued that the maturation of the Chinese thought process as dominated by correlation, in opposition to the Western reliance on causality, depended on the separation of written and oral language and on the ideographic nature of Chinese characters. This is evident in the development of “Chinese scapulomancy” through five stages, characterised by a refinement of the mantic techniques that favour relations of correlation: for example, the choice

of turtle shells for divinatory purposes had a symbolic function (the correlation of the shell's shape with the cosmos) and not a practical use; the later substitution of numbers to crack shapes was also based on similarities between the shape of the numbers themselves and the cracks on the mantic implements, instead of the former's mathematical value.

Conversely, Western writing had its *raison d'être* in being a representation of the oral language, and was gradually rationalised from a logographic into the alphabetical system still in use. The use of verbal communication as a creative force in Biblical traditions is just one example of the close relationship between spoken word and aetiology in early Western cultures. In this way, and comparing the origins of Chinese culture with those of Western (i.e., early European) culture, Professor Vandermeersch concluded that, while the latter was dominated by the concept of causality (expressed in the development of aetiological thought), in Chinese culture events were linked to omens (leading to a morphologic process of enquiry).

Lecture II: Characteristics of Chinese Scientific Thought

Having demonstrated that Chinese thought relies on a correlative methodology generated from manticology, Professor Vandermeersch determined how this perspective on reality influenced Chinese epistemology and scientific thought. According to his paradigm, Chinese thinkers' attempts to understand reality passed through an understanding of the similarities between entities, in particular the latter's "*yinyang wuxing* structure": in this sense, Chinese correlative thinking was anchored to manticology.

Professor Vandermeersch stated that "correlativity does not exclude causality": this means that while Chinese thinkers did rely on the principle of causality, this was only to explain simple phenomena, whereas they adopted correlativity to solve complex problems (among which we find politics and medicine) that could not be otherwise analysed with a causal technique, which was considered too crude and simplistic. The case of medicine, "the queen of Chinese sciences", serves to clarify this traditional approach. Chinese doctors focused on developing physiology much more than anatomy, because they were interested in the function and interaction of the organs, more than their position. Again, the emphasis was on the correspondence "not only between the organs of the body, but between body and mind, and between the body and the mind and the cosmos", making Chinese medicine fundamentally "cosmo-psycho-somatic".

Chinese science was probably even more advanced than European science until the Enlightenment, when the latter managed to achieve a technical predominance. Professor Vandermeersch noticed that this rapid development of Western science was due to the purging of mistaken principles inherited from theology: his wish is that Chinese correlative thinking, which can surely bring richness to contemporary science (especially in such fields as probability, statistics, quantum physics and computer science), will also experience an "Enlightenment" that will purge from it misleading principles related to its manticological origins, such as *yinyang*, *wuxing* and the Yijing hexagrams.

Lecture III: Memories of My Relations with My *Laoshi* Jao Tsung-I

The third lecture, "Memories of My Relations with My *Laoshi* Jao Tsung-I", was a fascinating account of Professor Vandermeersch's fondest memories of his relationship with Jao Tsung-I. Dr Charles





Yeung, chairman of Glorious Sun Holdings Limited and GS Charity Foundation Limited, inaugurated this event by donating HK\$10 million to the Jao Tsung-I Visiting Professorship Scheme. The lecture was attended by many other notable guests, including Professor Jao Tsung-I himself, Professor Joseph Sung (Vice-Chancellor of CUHK), Professor Leung Yuen-Sang (Director of the Institute of Chinese Studies of CUHK), Ms Yiu Ching-Fun (Director of the Jao Tsung-I Foundation), and representatives of the patrons of the Jao Tsung-I Visiting Professorship Scheme. Professor Vandermeersch shared with the audience stories about his experience as Jao Tsung-I's

student and friend, and his memories of many famous scholars of Chinese Studies. The full text of his lecture can be found [here](#).

Lecture IV: Characteristics of Chinese Literature and Arts

The fourth lecture was a comparative study of Western and Chinese art and literature. These two areas of human knowledge have developed differently in the two civilisations, and Professor Vandermeersch argued that this difference can be attributed to the diverse origin and development of the writing systems used in Europe and China since ancient times.

In both Western and Chinese cultures, language was a means to define and understand the universe, but the development of this concept has been different in the two civilisations, being specifically related to two distinct speculative processes: theology and manticology. In the West, the oral word was traditionally attributed with *creative* power, marking the paramount importance of oral language. In China, instead, it was the *wen*, the written mark, that was characterised by transcendent power and sacredness, and was peculiarly endowed with a revealing function: this was inherited from the revealing function of scapulomantic cracks and, through their later development, Chinese ideography. In this way, Professor Vandermeersch has explained why the concept of Creation did not make sense within the Chinese speculative framework.

Therefore, language in the West was assimilated to the creative power of Nature (or God), which meant that the author himself, by the use of language, was driven to imitate the workings of Nature: in so doing, though, he separated himself from Nature by creating something *other*. In Chinese literature, instead, the author attempted to describe Nature from within, and to enter into contact with it, just as the shaman employed techniques to establish a connection with Nature during divinatory practices. As a consequence, according to Professor Vandermeersch, it is possible to understand why in China there is a genetic relationship between literature and shamanism: precisely because there is a radical filiation between writing and divination. The difference between Western literature and Chinese literature is evident also in the different status that “originality” plays in them: a necessary characteristic in the first case, but not in the latter.

2015 Institute of Chinese Studies Luncheon III

Local Temples in Guangzhou from the Qing Dynasty to Modern China: Inscription, Space and Deity Belief

Lai Chi Tim

Director of the Centre for Studies of Daoist Culture, Associate Director of the Institute of Chinese Studies, and Professor at the Department of Cultural and Religious Studies, CUHK

Lai Chi Tim is Professor of Daoist Studies at the Department of Cultural and Religious Studies, The Chinese University of Hong Kong, where he is now serving as Director of the Centre for Studies of Daoist Culture and Associate Director of the Institute of Chinese Studies. He received his MA and PhD from the University of Chicago's Divinity School, specialising in Daoism, the history of religions, and social scientific theories of religion. He is currently working on Daoist ritual tradition, *Daozang Jiyao of the Qing*, and the history of Daoism in Guangdong and Hong Kong. He is the author of *Daoist Temple Inscription in Guangzhou* (2013); *Guangdong Local Daoism: Daoist Temple, Master, and Ritual* (2007); *Religious Studies and Hermeneutics* (2003); *Hong Kong Daoism* (co-author, 2009); and *History and Transmission of Daoist Temple Ritual in Hong Kong* (co-author, 2007). He has also edited *Changes of Local Daoism in China since the 19th Century* (2014), *Conflict and Peace in Religions* (2007), *Daoism in Hong Kong and South China* (2005), *Daoist Studies and Chinese Religious Culture* (2003), *Interpretation of Hope in Chinese Religions and Christianity* (2002), and *Daoism and Popular Religions* (1999). His major articles cover the Six Dynasties Daoism, Daoist ritual studies, and the history of Daoism in Guangdong, Hong Kong and Macau, and have been published in international refereed journals.

At the ICS Luncheon on 10 April 2015, Professor Lai Chi Tim, Director of the Centre for Studies of Daoist Culture and Associate Director of the Institute of Chinese Studies, presented a talk on “Local Temples in Guangzhou from the Qing Dynasty to Modern China: Inscription, Space and Deity Belief”.

Professor Lai Chi Tim first pointed out the importance of local temples in China. They not only enriched people's religious belief, but also had a close relation with the economy and politics in Chinese society. Different from the sacred space as defined in Western concepts, local temples in China reflected a subtle combination of sacredness and secularity. Professor Lai stated that, “although local officials and middle-class gentlemen in traditional Chinese society considered local primary schools, academies and ancestral temples as fundamental institutions for the Confucius doctrine, they did not necessarily abolish local temples for folk belief. Instead, Confucius education institutions and folk temples in China coexisted in local society with mutual growth and sharing among them, forming a rich and diverse picture that demonstrated the social order, management policy and public life shaped by the complex interaction and combination of the secular and sacred world.”

Professor Lai went on to introduce the development of Daoist temples in Guangzhou since the Ming and Qing dynasties through materials collected while compiling the book *Daoist Temple Inscription in Guangzhou* and preparing for the establishment of the Daoist Digital Museum. When inspecting the ancient Daoist temples in Guangzhou, Professor Lai often found temple inscriptions which contained important records of temple history. In addition to

Guangzhou city and its suburbs, Professor Lai also explored village temples in Xiqiao (Nanhai), Huadu, Shunde, Dongguan and other areas. He discovered 121 Daoist temples in Guangzhou city and its nearby towns, together with 282 documents of temple inscriptions dated from the Song and Ming dynasties to the late Qing era. The inscriptions, among which 104 were original inscriptions discovered in field work, reflected a cultural history of Guangzhou city and its nearby towns and villages, as well as a rich history of Guangzhou temples.



Professor Lai has been studying Daoism for a long time, during which time he has switched his focus from history of Daoism to local Daoist temples. One of the reasons for this is that he wanted to understand the way Daoism exists, develops and appears in a specific region. In his opinion, “it is not accurate for some scholars today to consider the temples of the Quanzhen School (Longmen School) with their masters as the whole picture of Daoism. Studies that focus on Daoist temples and masters cannot fully explore how Daoism influences people’s social life and customs broadly and permeably.” He also wanted to study how Daoism was spread effectively to different regions through the large number of local temples, and the complex relations and interactions between local temples and people’s Daoist beliefs. Professor Lai pointed out that, when studying the relation between Chinese village lineage and temple institutions, some scholars have regarded the development of Confucianism and local deity temples as opposed to each other, with the latter defined as heresies. The dichotomy of orthodoxy and heterodox temples served as a framework in which scholars could analyse and understand the development of Confucianism, lineages, and gentrification in the villages of Southern Guangdong during the Ming and Qing dynasties. However, Professor Lai stated that early in the mid-Ming dynasty some local officials were supporting “temples for deity worship”, which implies that worship of deity and worship of people were not contradictory. Education through belief in a deity played a very important role in building a safe and harmonious environment for people. Both ancestral halls and deity temples served to provide support for harmony among people.

Professor Lai proceeded to illustrate the distribution of temples in Guangzhou using maps. He explained that in official local chronicles, maps of Guangzhou were highly political in orientation, with the government office and its affiliated institutions marked in detail for political and military purposes. Few marks of temples can be found on these maps, except those temples approved by officials for formal ceremonies. But changes took place during the reign of Daoguang. The Complete Map of Guangzhou City produced in this period was no longer drawn using the traditional Chinese map-marking method. Instead, the traffic network and the names of streets were clearly marked on the map. On another map (〈縣治附省全圖〉) — in *Nanhai Xianzhi (Gazetteer of Nanhai County)*, edited by Pan Shangji, Deng Shixian and others in 1835 — not only were the government office and official schools of local authorities marked, but also a good number of deity temples, Daoist temples and Buddhist temples. On the Complete Map of Guangzhou City, 36 temples were marked clearly, with specific temple names, including official temples as well as the so-called “unorthodox” temples.

Besides the 36 temples marked on the Complete Map of Guangzhou City, Professor Lai also searched local chronicles and other documents, and discovered another 42 temples in Guangzhou with names and specific locations during the Daoguang reign, which means that at least 78 temples existed in Guangzhou at the time. Of these 78 temples, 36% were located in the Old Town of Guangzhou, and 32% in Xiguan. During the Qing dynasty, many

important official institutions were located in the Old Town of Guangzhou, while clan associations and banks gathered at the New Town. Accordingly, most of the 28 temples in the Old Town were official temples, and a large proportion of these official temples were Guandi temples. Among the 11 Guandi temples in Guangzhou city, seven were located in the Old Town. Adding the temples that worshiped Guandi along with other deities, 11 temples in the Old Town worshiped Guandi, making up 40% of all the temples in the Old Town. Professor Lai suggested that this gathering of Guandi temples in the Old Town should be of interest to scholars, as it might provide clues to the popularity of Guandi worshipping in the Pearl River Delta since the Qing dynasty.

On the other hand, at least eight Tianhou temples and seven Beidi temples existed in Guangzhou during the Daoguang reign, making a total number of 15, which exceeds the number of 11 Guandi temples. This indicates that the worshipping of Tianhou and Beidi in Guangzhou during the Qing dynasty was very popular. Among the 15 temples that worshiped gods of water (sea), only one was located in the Old Town, at the North Gate Street, while most of the remaining temples gathered in the New Town and Lower Xiguan, where commerce and manufacturing industries had prospered since the Ming and Qing dynasties.

Beside the orthodox temples, many other folk temples for the worship of different gods existed in Guangzhou city and its suburbs. As recorded in documents, these temples were prosperous, and, especially during the days of the gods' birthday and of thanksgiving rituals, the temples were bustling with great celebration. Official chronicles often described the "unorthodox temples" that people in Guangdong worshipped as "absurd gods in Cantonese custom", but in fact a good number of temples existed in Guangzhou during the Qing dynasty, and folk belief has always been popular among people. Moreover, Professor Lai pointed out that orthodox belief was not necessarily always in conflict, contrast or opposition with folk belief. Instead, by looking carefully into each folk belief, we can understand the important religious, cultural and social roles that the large number of local temples played in the region. However, this tradition of folk belief in ancient Chinese society was forgotten later. During his research, Professor Lai discovered that in 1923, Sun Ke, the mayor of Guangzhou at the time, announced an auction of 631 temples to raise funds for the development of the new Guangzhou city. Eleven auctions were held from 29 May to 20 June 1923, which indicates again the large number of temples in Guangzhou and the important part they played in people's daily lives. At least 64 traditional temples still existed in Guangzhou in 1931, but most disappeared quickly within the next few decades, reflecting the radical change brought about by China's modernisation, and its profound impact on traditional belief.

Professor Lai concluded that local temples played a major role in spreading Daoist belief in Guangzhou from the Ming and Qing dynasties up to the nineteenth century. Through local temples, Daoism was localised and popularised, and permeated people's lives. These roles and functions of local temples should not be ignored in studies of local Daoism. Some anthropologists and historians have considered local temples simply as "folk temples", resulting in an ignorance of the close relationship between local temples and the history of Daoism and Daoist belief. In fact, deity temples and beliefs have been prevalent and broadly supported in Guangzhou from the Ming and Qing dynasties through to modern China.

Young Scholars' Forum in Chinese Studies 2015, Institute of Chinese Studies (ICS), The Chinese University of Hong Kong, May 7-9, 2015

To nurture young scholars in Chinese Studies and strengthen the network among young scholars in the field, The Institute of Chinese Studies started to organize the Young Scholars' Forum in Chinese Studies from 2014. The 2015 Young Scholars' Forum in Chinese Studies was co-organized by The Institute of Chinese Studies and The Chinese University of Hong Kong-Chiang Ching Kuo Foundation Asia-Pacific Centre for Chinese Studies (APC). The forum received 305 proposal applications from around the world. After rigorous selection by the organizing committee, 28 applicants were invited to present their papers. The final applicants came from Mainland China, Hong Kong, Taiwan and other regions in Asia, Europe and America. Two-thirds of them came from overseas, reflecting the forum's effort to enhance international communication in Chinese studies. Participants presented and discussed their researches on various topics on disciplines of history, literature, religion, art and thought. Papers on cross regional and comparative studies were especially impressive.



第二屆中國文化研究青年學者論壇
Young Scholars' Forum in Chinese Studies 2015
 7 - 9 May 2015



Two participants shared their forum experiences as follow.

Mandy Chan, Ph.D candidate in the Department of East Asian Languages and Civilizations, University of Pennsylvania

The forum provides participants with an open platform for engaging in cross-cultural dialogue about issues that are pertinent to Chinese Studies. As a participant whose focus is the archaeology of pre-modern China, I benefited immensely from the variety of papers that offers an encompassing approach to the study of ancient and modern China. However, the larger ramification of the conference can be seen in how it imparts new ways of thinking about the sociocultural dynamics of past societies. Not to mention the forum has provided an excellent opportunity to network within the community and to get updated in field research!

Jiang Linjing, Ph.D from the University of Heidelberg, Lecturer at the Department of German, Fudan University

This Young Scholars' Forum was a very important step in my academic career. As a Germanist, I always want to do comparative literature research from an overall perspective. The paper I contributed this time was a first attempt through a comparison between Carl Schmitt and Lu Xun, although its elaboration was to some extent still quite weak. But the moderator of my panel gave very accurate and penetrative comments, and even a moderator from another panel provided me very meaningful suggestions. After the Forum, I read a lot of recommended literature and made some modifications to the previous paper within a month. The corrected version will be a preliminary research result for my further and deeper investigation of this theme.

Lingnan Cities Culture Lecture Series II

The Salvation of Cities: Migrants, Classes and Charitable Activities in Shantou in Late Ming and Early Qing Dynasties

On 27 April 2015, Professor Choi Chi Cheung, Vice Chairman and Professor of the Department of History, CUHK, was invited by the Institute of Chinese Studies to give a talk for the Lingnan Cities Culture Lecture Series on the topic of “Migrants, Classes and Charitable Activities in Shantou in Late Ming and Early Qing Dynasties”. Through the study of religious charitable activities, Professor Choi “attempts to investigate how traditional rural rituals and networks operate and plant roots in a newly arising coastal city which is closely connected with overseas, and at the same time discusses whether the Chinese overseas experience inspires hometown modernisation or, with the bulk remittances, strengthens traditional belief and ways of living”.

Sharing Meeting with Professor Wang Fan-sen: Current Research Trends in Chinese Studies

On 12 May 2015, Professor Wang Fan-sen, Chief Editor of *ICS Journal* and Vice President of Academia Sinica, Taiwan, was invited by the Institute of Chinese Studies (ICS) and the CUHK–Chiang Ching Kuo Foundation Asia-Pacific Centre for Chinese Studies (APC) to hold a sharing session with postgraduate students in Chinese Studies on “Current Research Trends in Chinese Studies”. The sharing session provided a valuable opportunity for young researchers to share their research interests with Professor Wang.



2015 Museum Professionals Training Workshop

Exhibition Curating and Museum Education,
Art Museum

Sponsored by the Bei Shan Tang Foundation, the first Museum Professionals Training Workshop was successfully held jointly by the Art Museum and the Fine Arts Department in 2013. Through a series of lectures, presentations, discussions and field visits, the workshop provided a unique development opportunity for more than 10 museum professionals from mainland China and Hong Kong.

Given the success of the 2013 workshop, the Art Museum hosted its second Museum Professionals Training Workshop on 10–22 May 2015. In addition to Bei Shan Tang’s generous sponsorship, the 2015 workshop was co-organised by the Graduate School of Art-Culture Policy and Management, National Taiwan University of Arts. The workshop brought together 18 participants hailing from the Capital Museum, Anhui Provincial Museum, Emperor Qinshihuang’s Mausoleum Site Museum, Hunan Provincial Museum, the Hong Kong Art Promotion Office, the Conservation Office, the Museum of Taipei and Coloane History, and many more.

This year’s workshop theme was “Exhibition Curating and Museum Education”. The Art Museum was able to assemble a team of 20 local and overseas museum experts to share their experience and insight through a series of keynote lectures. Participants also engaged in discussions and group presentations to enhance their learning. Moreover, the group visited the Hong Kong Museum of History, the Heritage Museum, the Museum of Art, Taipei’s National Palace Museum, the Museum of Contemporary Art, and the Museum of the Institute of History and Philology, Academia Sinica, among others, to exchange ideas with various museum professionals.

All of the participants greatly enjoyed the two-week intensive workshop. As well as sharing an enriched learning experience, they were particularly grateful to have met many talented peers. With continuous support from the Bei Shan Tang Foundation and museums locally and abroad, the Art Museum looks forward to hosting the next training workshop and to equipping more young museum professionals for a brighter career.



“The Art and Culture of Yixing Zisha Stoneware” Opening Ceremony and Public Lecture Series, Art Museum

The Art Museum of The Chinese University of Hong Kong (CUHK) and the Leisure and Cultural Services Department (LCSD) jointly present the exhibition “The Art and Culture of Yixing Zisha Stoneware”. The opening ceremony of the exhibition was held on Friday, 10 April 2015. The officiating guests included: Mr Winston Lo, Executive Chairman, Vitasoy International Holdings Ltd; Mr Chien Lee, Chairman, Bei Shan Tang Foundation; Dr Louis Ng, Deputy Director, Leisure and Cultural Services Department; Professor Joseph JY Sung, Vice-Chancellor and President, CUHK; Miss Eve Tam Mei-yee, Museum Director, Hong Kong Museum of Art; Professor Jenny F So, Director, Art Museum, CUHK; Mr Christopher Mok, Chairman, Advisory Committee, Art Museum, CUHK; and Professor Leung Yuen Sang, Director, Institute of Chinese Studies, CUHK.

After speeches by Professor Sung and Dr Ng, the co-curators of the exhibition, Ms Terese Tse Bartholomew and Ms Lai Suk Yee, introduced highlights from the exhibition, and Professor Choi Po-king sang the song “Love Song of Tea Mountain”, accompanied by Mr Sou Si-tai on the flute. The well-attended opening was a great success.



Officiating guests cutting the ribbon to open the exhibition “The Art and Culture of Yixing Zisha Stoneware”.

Professor Joseph Sung delivering a welcoming speech at the ceremony. He hailed the treasures from the two collections, comparing them to the supreme Yitian sword and Tulong blade put together (referring to the well-known wuxia novel by Jin Yong [Louis Cha]).





Professor Choi Po-king of the Department of Educational Administration and Policy, CUHK, singing a song, with flute accompaniment by Mr Sou Si-tai, Chairman of the Deyin Qin Society.

In conjunction with the exhibition “The Art and Culture of Yixing *Zisha* Stoneware”, the Art Museum successfully organised a one-day public lecture series on 11 April, drawing a large audience of 300 and generating keen interest among the public.

Speakers at the lecture series included Mr Xu Xiutang, Mr Xu Li and Mr Gao Zhenyu from mainland China, Mr Huang Chien Liang from Taiwan, as well as two local scholars, Dr Raymond Tang and Ms Lai Suk Yee. The Art Museum would like to thank all of the participants for their enthusiastic support.



Mr Xu Xiutang, Master Craftsman of Chinese Handicraft, and renowned Yixing master potter, giving his lecture.



Dr Raymond Tang

“Splendid Images” Lecture Series, Art Museum

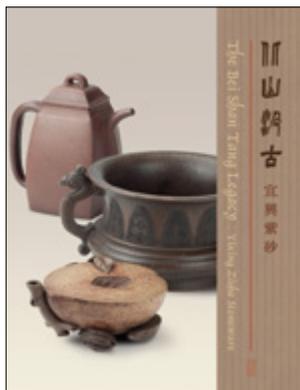
In association with the exhibition “Splendid Images: Chinese Paintings from the Eryi Caotang Collection”, the “Splendid Images” lecture series invited scholars, collectors and artists to share with the audience their thoughts on various topics regarding Chinese paintings. Professor Koon Wai Bong (Assistant Professor, Academy of Visual Arts, Hong Kong Baptist University) shared his views on “Tradition and Innovation of Chinese paintings” on 28 March, while Dr Motoyuki Kure (Associate Curator of Chinese Paintings, Kyoto National Museum) and Professor Chi Jo Hsin (Visiting Scholar, Art Museum, CUHK) gave a talk on 9 May.



“Splendid Images” Lunchtime Gallery Talks with Live Music, Art Museum



The Art Museum and the Department of Music co-organised a series of lunchtime gallery talks with live music between January and May. The gallery talks were led by Dr Phil Chan, Research-Assistant Curator of the Art Museum. With amazing performances by students from the Department of Music, the events attracted numerous CUHK staff members and students.



The Bei Shan Tang Legacy: Yixing Zisha Stoneware

The Bei Shan Tang Legacy: Yixing Zisha Stoneware (in Chinese and English) is edited by Lai Suk Yee and Terese Tse Bartholomew.

This catalogue showcases the Yixing *zisha* stoneware collection donated by the Bei Shan Tang Foundation to the Art Museum, The Chinese University of Hong Kong. The 168 items of *zisha* stoneware include various types of teapots, archaic vessels, scholar’s studio objects and naturalistic sculpture, dating from the eighteenth to the twentieth centuries. The majority are antique-style *zisha* from the early twentieth century. The catalogue features full-colour illustrations with detailed bilingual entries. Each of the authors has also contributed a thematic article. The first article introduces the significance of the collection in demonstrating the signature characteristics of the “literati artistic approach” to, and the “uncertainty of authentication” of, *zisha* stoneware from the Ming dynasty to the present day. The other article explores the cultural significance of, and the various art dealers, collectors and potters participating in, the Shanghai antique-style *zisha* industry during the early twentieth century.

Please [click](#) here for order details.

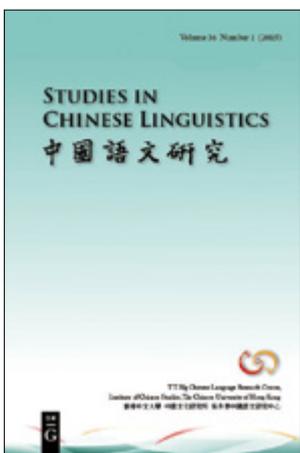


The Art and Culture of Yixing Zisha Stoneware

The Art and Culture of Yixing Zisha Stoneware (in Chinese and English) is edited by Lai Suk Yee and Terese Tse Bartholomew

This booklet is published to accompany the exhibition “The Art and Culture of Yixing *Zisha* Stoneware” co-organised by the Flagstaff House Museum of Tea Ware and the Art Museum of The Chinese University of Hong Kong. Combining the treasures of these two museums, the exhibition demonstrates and explores the artistic achievements and development of Yixing *zisha* stoneware, as well as its cultural significance and social impact. The exhibits include 168 items from the Bei Shan Tang Collection of the Art Museum of The Chinese University of Hong Kong, and 50 items from the K.S. Lo Collection of the Flagstaff House Museum of Tea Ware, totalling 218 items. The booklet, with 26 selected exhibits printed in full colour, presents the two main themes. The first — The Culture and Connoisseurship of the Yixing Teapot — is divided into seven parts: The Story of the Gongchun Teapot; Yixing Ware Dominates the Collecting Scene; Significance and Influence of Mansheng Teapots; Mengchen Teapots and Gongfu Tea; Elegant Works from the Late Qing Dynasty to Early Republican Era; The Modern Tradition; and Export Yixing Stoneware and Its Influence. The second theme centres on the uses of Yixing stoneware beyond tea culture, with a special focus on archaic vessels, elegant objects and naturalistic sculptures for the scholar’s studio.

Please [click](#) here for order details.



Studies in Chinese Linguistics, T.T. Ng Chinese Language Research Centre

Studies in Chinese Linguistics (Volume 36 Number 1) has been released. There are three articles in this issue:

1. Richard S Kayne: “Once and Twice”
2. Wei-Wen Roger Liao: “Once Upon an Invisible TIME: On Frequentative Phrases in Chinese”
3. Pei-Jung Kuo: “The Components of Sideward Movement in the Verb Copying Construction in Mandarin Chinese”

This issue is the first open-access issue distributed by De Gruyter Open. PDF copies of these articles can be downloaded for free from <http://www.degruyter.com/view/j/scl>.



Twenty-First Century Bimonthly, Research Centre for Contemporary Chinese Culture

21st Century Bimonthly (Issue 148, April 2015): The topic for the current *Twenty-First Century Review* is “Worries on the Rule of Law in China”, in which Professor David Zhou contributes his article “Paradox and Evolution: The Rule of Law in Mainland China since 1949”.

21st Century Bimonthly (Issue 149, June 2015): The Topic for the current *Twenty-First Century Review* is Sociological Thoughts on China’s Great Transformation, in which Professor Guo Yu-hua contributed his article “The Communist Civilization and Its Transformation: The Outline for Sociology of Transformation” that explores the research value of the civilization of communism and its transformation from the perspective of transformative sociology.

For issue content, please visit the *Twenty-First Century Bimonthly* website: <http://www.cuhk.edu.hk/ics/21c/>.



CY Tung and China Ocean Shipping, Research Centre for Contemporary Chinese Culture

CY Tung and China Ocean Shipping, jointly published by the Research Centre for Contemporary Chinese Culture and Chung Wah Book Co., came off the press in May 2015. This book is the second publication of the Centre’s research project Commerce, Culture, and Community: A Biographical Series, and was written by the Centre’s honorary research fellow Professor Cheng Hwei Shing.

Based on his work years ago editing CY Tung’s million-word diary, Professor Cheng set out on this project by sorting out the voluminous documents kept by Tung during his lifetime as supplied by his descendants, and looking at the information on Tung held in the archive libraries of various institutions. On top of that, Professor Cheng conducted personal interviews with Tung’s family, relatives and good friends, to compile this comprehensive and informative biography of CY Tung.

Not only is Tung revealed as a successful businessman in this book, it is also shown how he was associated with China’s national power base and with the development of the modern ocean shipping industry. The book’s title, *CY Tung and China Ocean Shipping*, reflects how, on reading this account of Tung’s legendary life, readers will get an appreciation of how older-generation entrepreneurs like Tung contributed to the development of the modern ocean shipping business and played a role in its remarkable growth from nothing to an industry of economic significance.

Please contact the [Research Centre for Contemporary Chinese Culture](#) for order details.



Studies in Zhuangzi and Xunzi, D.C. Lau Research Centre for Chinese Ancient Texts

The 36th title of *The CHANT Series*, *Studies in Zhuangzi and Xunzi*, authored by Professor Ho Che Wah, was published by the D. C. Lau Research Centre for Chinese Ancient Texts in May 2015. Most of the previous scholars believed that there was a big difference between the philosophies of Xunzi and Zhuangzi as they were the representative of Confucianism and Daoism respectively during the Warring States period. Furthermore, critical comments on Zhuangzi’s ideas were found in the *Xunzi*, which have created a gap between them. In this book, through examining the usage of similar words that appeared in the *Xunzi* and the *Zhuangzi*, the author opines that there is a relationship between the two philosophers. Abundant evidences have proved that Xunzi frequently used Zhuangzi’s ideas. This contrasts with the traditional view that Xunzi disapproved of Zhuangzi.

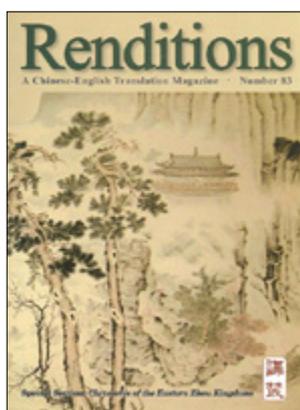
Please contact [D.C. Lau Research Centre for Chinese Ancient Texts](#) for order details.



Collected Exegeses on the Variants in Classical Commentaries, D.C. Lau
Research Centre for Chinese Ancient Texts

The 37th title of *The CHANT Series*, *Collected Exegeses on the Variants in Classical Commentaries*, coauthored by Professor Ho Che Wah and Dr Lam Lai Ling, was published by the D. C. Lau Research Centre for Chinese Ancient Texts in June 2015. The authors have collected comments of scholars including Mao Gong, Zheng Xuan, Gao You, Wang Yi, pseudo-Kong Anguo, Wei Zhao, Wang Su, Wang Bi, Pei Yin, Zhang Zhan, Lu Bian, Guo Xiang, Cheng Xuanying, Yang Liang, Sima Zhen, Zhang Shoujie, Yan Shigu. By examining the collected material, in the light of transmitted and excavated texts, the authors analyze the relationship between annotations and variants in order to have a better understanding of the method employed by commentators since the Han dynasty. In addition, through further analysis, the authors are able to know to what extent the commentators had used variants in their annotations.

Please contact [D.C. Lau Research Centre for Chinese Ancient Texts](#) for order details.



Renditions (Spring 2015), Research Centre for Translation

Renditions no. 83 is a general issue with a special section on Feng Menglong's 馮夢龍 *Chronicles of the Eastern Zhou Kingdoms* 東周列國志. Other features comprise "The Xishan Treatise on the Aesthetics of Qin Music" 谿山琴況 by Xu Shangying 徐上瀛, seven poems of the Qing-dynasty poet Luo Qilan 駱綺蘭, and "The Biography of Zhang Tang, from the *Book of Han*" 漢書·張湯傳 by Ban Gu 班固.

Please contact the [Research Centre for Translation](#) or [online bookstore](#) for order details.

Other articles for publication

Chan Kwun Nam, Art Museum

〈萬象神采的近現代中國畫壇及高奇峰《孔雀》〉，〈典藏·古美術〉，總第272期（2015年5月），頁174–179

Chi Jo-hsin, Art Museum

〈社會生活史與鑑玉：以玉駱駝與哪吒降龍珮為例〉，〈喜聞過齋圖錄〉（書名暫訂）

Liu Yan, Art Museum

"Illuminating Han society, recent archaeological discoveries in the mid-Yangzi region," in *Interdisciplinary in Archaeology*, Oxford: British Archaeological Report, forthcoming, 2015.

Yan Liu and Jing Zhang, Chinese translation, Jessica Rawson. "Ordering the Exotic: Ritual Practices in the Late Western and Early Eastern Zhou", *Early China* vol.2, Beijing: Wenwu Chubanshe, forthcoming, 2015.

Xu Xiaodong, Art Museum

〈扳指的前世今生〉，〈國學新視野〉2015年6月夏季號，總第18期，頁151–155,7。

The Fourth Summer School on Translation History (2015), Research Centre for Translation

The Research Centre for Translation will hold the Fourth Summer School on Chinese Translation History on 29 June – 4 July 2015 in Xiangtan City, Hunan Province, in collaboration with the School of Foreign Studies of Hunan University of Science and Technology.

The Summer School has attracted 79 applicants, 30 of whom will participate in the event from all over the world. During a period of one week, the programme for the Summer School will include five intensive lectures on key topics in the translation discipline delivered by Professor Theodore Hutters (University of California, Los Angeles), Professor Huang Ko-wu (Academia Sinica), Professor Shen Guowei (Kansai University), Professor Lawrence Wang-chi Wong (The Chinese University of Hong Kong), Professor Zou Zhenhuan (Fudan University), which will be followed by workshops and discussions amongst participants.



“The Art and Culture of Yixing Zisha Stoneware” Exhibition, Art Museum

Jointly presented by the Art Museum, Institute of Chinese Studies, The Chinese University of Hong Kong and the Leisure and Cultural Services Department

Jointly organised by the Art Museum, Institute of Chinese Studies, The Chinese University of Hong Kong and the Flagstaff House Museum of Tea Ware.

Combining the treasures of two museums, this exhibition demonstrates and explores the artistic achievements and development of Yixing *zisha* stoneware, as well as its cultural significance and social impact. The exhibits include 168 items from the Bei Shan Tang Foundation gift to the Art Museum of The Chinese University of Hong Kong (CUHK), and 50 items from the K.S. Lo Collection of the Flagstaff House Museum of Tea Ware, totalling 218 items. The exhibition presents two main themes. The first theme – “The Culture and Connoisseurship of the Yixing Teapot” – is divided into seven sections: The Story of the Gong Chun Teapot; Yixing Ware Dominates the Collecting Scene; Significance and Influence of Mansheng Teapots; Mengchen Teapots and Gongfu Tea; Elegant Works from the Late Qing Dynasty to Early Republican Era; The Modern Tradition; and Export Yixing Stoneware and its Influence. The second theme centres on the uses of Yixing pottery beyond tea culture, with a special focus on archaistic vessels, elegant objects and naturalistic sculptures for the scholar’s studio. Selected exhibits are displayed below.



Panelled square teapot
Attributed to Shi Dabin
 Early 20th century
 H:11 cm, L:13.5 cm
 The Bei Shan Tang Gift
 Art Museum, CUHK
 1995.0213



Shipiao teapot
Qu Yingshao and Qiao Zhongxi
 Early 19th century
 H:7 cm, L:15.7 cm
 The Bei Shan Tang Gift
 Art Museum, CUHK
 1983.0022



Pear-shaped teapot with inscription of “Yuxiang zhai”

From the *Geldermalsen* shipwreck
C. 1750

The K.S. Lo Collection
Flagstaff House Museum of Tea Ware
C1986.0054



Square teapot with appliqué floral design made in Holland

Early 18th century

The K.S. Lo Collection
Flagstaff House Museum of Tea Ware
C1981.0481



**Elephant water dropper
Attributed to Xu Youquan**

Early 20th century
H:11.4 cm, L:13 cm
The Bei Shan Tang Gift
Art Museum, CUHK
1995.0314



**Lotus petal scoop
Chen Mingyuan**

Late 17th to early 18th century
L:10 cm
The Bei Shan Tang Gift
Art Museum, CUHK
1995.0238

In conjunction with the exhibition, an exhibition booklet covering 26 exhibit highlights has been published. The Art Museum, CUHK, is also proud to present the catalogue *The Bei Shan Tang Legacy: Yixing Zisha Stoneware*, which features the Bei Shan Tang Collection of Yixing stoneware. This bilingual catalogue with illustrations and essays provides a comprehensive study of Yixing ware.

Details of the “The Art and Culture of Yixing *Zisha* Stoneware” are as follows:

Exhibition Period: 11 April – 4 October 2015

Exhibition Venue: Gallery II & IV, Art Museum, CUHK, Shatin

Opening Hours of Art Museum: Mondays, Tuesdays, Wednesdays, Fridays and Saturdays 10:00 am–5:00 pm
Sundays and Public Holidays 1:00–5:00 pm
Thursdays Closed

ICS Luncheon, Institute of Chinese Studies

The Institute of Chinese Studies aims to provide a setting for exchanges among Chinese Studies scholars at the university. The luncheon is therefore planned as a monthly informal gathering during term time. Scholars will be invited to give presentations on their recent research interests and future directions in the broad area of Chinese studies.

The luncheon will take place from 12:30–2:00 pm in the Activities Room, 2/F Art Museum East Wing, Institute of Chinese Studies. Details are as follows:

Date	Guest	Topic
Monday, 21 September 2015	Dr Ho Pik Ki, Peggy Research Associate, Art Museum	Decoding “Black Tigers”: Uncover the Secrets of Art Museum Rubbing Collection
Monday, 26 October 2015	Professor Josh Yiu Associate Director, Art Museum	To be confirmed
Monday, 30 November 2015	Professor Feng Shengli Department of Chinese Language and Literature	To be confirmed

For further details on the luncheon, please visit the website of the [Institute of Chinese Studies](#).

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