

中國文化研究所通訊

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Interview with Professor John Lagerwey

My Teaching and Research in Chinese Studies at CUHK

The Institute of Chinese Studies Bulletin was honoured to interview Professor John Lagerwey on 19 January 2017. Professor Lagerwey recalled his teaching and research at CUHK and shared with us his comments and expectations for Chinese studies at CUHK.

Date: January 19, 2017

Location: Room 124, the Institute of Chinese Studies (ICS)

Interviewee: Professor John Lagerwey, Professor of Chinese Studies, Centre of China Studies

Interviewer: Professor Lai Chi Tim, Associate Director of the Institute of Chinese Studies

Recorded by: Xu Yanlian, Research Associate, Institute of Chinese Studies



John Lagerwey

Professor of Chinese Studies, Centre of China Studies, CUHK

In 1975, after graduating with a PhD from Harvard University, Professor Lagerwey worked as a post-doctoral fellow at the Ecole Pratique des Hautes Etudes (EPHE) with Professor Max Kaltenmark and Professor Kristofer Schipper. In 1976, he was named Secretary of the Daozang Project piloted by Professor Kristofer Schipper, and in 1977, he became a member of the École française d'Extrême-Orient (EFEO). Over the next 23 years, he carried out historical and ethnographical research on Daoist rituals. His many publications include the 30-volume *Traditional Hakka Society Series*. In 2000, he was elected the Chair of History of Daoism and Chinese Religions at EPHE. Since 2008, he has been the Professor of Chinese Studies at the Centre of China Studies at CUHK, and he has served as the chief editor of an eight-volume series on the history of paradigm shifts in Chinese religion.

1. My Years at CUHK

In 1990, I was working in Paris with Professor Jacques Lemoine who had a close relationship with the Department of Anthropology at CUHK. He asked me to replace him teaching in the Department of Anthropology at CUHK. In the same year, Professor Jean-Pierre Drège, who was later elected Director of the EFEO, also asked me to visit Hong Kong as he could not come for some reason. I was very happy to take the chance to come to Hong Kong. I started my fieldwork in 1980 in Taiwan and discovered the origins of Taiwan Zhengyi Daoism in Zhao'an County, Fujian, and its relationship to the Hakka. I decided to shift my fieldwork from Taiwan to mainland China in 1987. I considered Hong Kong as the perfect place for me to carry out my fieldwork in mainland China, because it is a cosmopolitan city that has all the convenience of proximity. I started my journey to Hong Kong in 1990.

My first course at CUHK was given at the Department of Anthropology. I found very soon that because the ideas of anthropology were deeply rooted in a very specific western and European cultural tradition, I needed to explain all the historical and cultural background to the Chinese students before I could really discuss anthropology with them. Most of the time, I ended up teaching western cultural concepts instead of anthropology. The teaching experience was very remarkable for me. I had a good lesson in the importance of indigenization. At the time I also met Professor Archie Lee from the Department of Religion, who was also very interested in indigenization and cross-cultural adaptation. I got to know Professor Lee very well. As we had a lot of staff involved in religious studies at EFEO, we decided that it was a great idea to establish a long-term relationship between the EFEO and the Department of Religion at CUHK. Professor Archie Lee was the key person to introduce me to the Department of Religion at CUHK, and our friendship also led to a fruitful relationship between the EFEO and the Department of Religion later on.

All through the 1990s, I traveled between Paris and Hong Kong and stayed at CUHK for around five years. I alternated with Professor Marc Kalinowski and later Franciscus Verellen, who also came and taught in the Department of Religion during the 1990s. At around 1993, we were given an office at the Institute of Chinese Studies (ICS). During that year I got to know Dr. Chen Fong Ching, and we often discussed the idea of establishing cooperation between the EFEO and the ICS. As the representative of the EFEO, I signed a long-term relationship memorandum with the ICS and a permanent EFEO Centre was established at the ICS in 1994. At the ICS, I had the chance to meet and talk with Professor Jao Tsung-I frequently at the time. I met Professor Jao when he visited Paris back in the 1980s and I was very lucky to have the chance to visit the caves of Lascaux in Southern France with Professor Jao. I still remember how Professor Jao used the fingers of his right hand to reproduce in his left hand the outlines of the paintings on the cave walls, and I was very impressed by his knowledge of calligraphy and painting. I also joined his series of

lectures on oracle bones in Léon Vandermeersch's class. When I came to Hong Kong and found that Professor Jao was also here, I often visited him after I returned from fieldwork in mainland China and shared with him my latest discoveries and new materials I found in China. One time I came back with some pictures of ancestor portraits that I had found in my fieldwork in Liancheng County in southwestern Fujian Province. When I showed Professor Jao the pictures, he commented that the quality of the paintings was comparable to that of royal court paintings. He also approved the importance of my study.



(From right) Professor John Lagerwey and Professor Lai Chi Tim

The constant affirmations that I received from Professor Jao encouraged and motivated me to carry on my fieldwork research.

In 1996, I carried out my fieldwork in Shouning with Yang Yanjie and Professor Daniel Overmyer, to watch puppet plays done by a puppeteer who was also a daoshi 道士. For all of us, it was an eye-opening experience, and led to Prof. Overmyer, who at the time was Acting Chairperson of the Religion Department, promoting fieldwork at CUHK. This led to my developing a long-term collaborative relationship with Professor Tam Wai Lun of the Department of Religion. We went for a field trip on July 2, the day after the Hong Kong handover ceremony in 1997, and that was the beginning of our more than twenty years of collaboration on The Hakka Traditional Society Series.

In the year 2000 I was elected to the Chair of History of Daoism and Chinese Religions at the EPHE, so I left the EFEO Centre here and went back to teach in France. I came back to the ICS in 2004 as a visiting scholar. In 2007, I was invited by the Department of History as a visiting scholar and came back to CUHK again. During that semester, I gave four lectures at CUHK and based on these lectures, I published my book *China: a Religious State*. In the spring of 2007, Professor Billy Kee Long So, Director of the Center for East Asian Studies at CUHK, invited me to come and teach fulltime at CUHK. After consulting with the EPHE, I decided to take a two-year leave to have a try. After I came and taught at CUHK in 2008, I discovered almost immediately that teaching at CUHK was something I had been waiting for all my life, because the opportunity to teach Chinese students their own culture was a revelation to me. Religion has been an almost forgotten subject since 1949 in China, and now the students came to CUHK to learn the truth about their own culture. It has been very rewarding for me to supply the missing piece of Chinese history for Chinese students. I myself did not learn the missing history when I was studying Chinese literature at Harvard University. When I attended Professor Kristofer Schipper's classes later in Paris, I realized what I had thought of Chinese history was seriously biased, and that was a revelation to me. From then on I threw myself into Daoist study passionately. My Chinese collaborators over the years have also felt the same way as I did. At the end of their fieldwork and research, they often felt they had rediscovered their own culture.

I have been teaching at CUHK for nine years since 2008. It is rewarding for me to see some of the Chinese mainland students who come to CUHK for their MA program continue to carry on study in Daoism for their PhD program in great universities abroad such as Harvard, Princeton and so on. Students become excited when they learn a new aspect of their own culture and they go on to sign up for MPhil and PhD programs to discover more. It is exciting for me to see these students explore features of their own culture and go on to deepen their own understanding. I think one of the primary functions of CUHK is precisely to take the students from China and transform them. It is a mission for CUHK.

2. My Views on Chinese Studies at CUHK

The original mission of CUHK is to provide knowledge of Chinese culture and history, and this emphasis makes CUHK particularly attractive to overseas students; however, I think Chinese studies at CUHK could be much stronger if the University could integrate all the forces involved in Chinese studies on the campus in a better way. In American universities, teachers from different departments can teach the same students because students are free to choose different courses from different departments. I think the financial policy at CUHK is a main factor in preventing the University from developing a good community for Chinese studies on campus. For instance, students from one department such as the History Department will often not choose courses in the Department of Chinese Language and Literature or any other department. If this policy problem is not solved, CUHK will not fulfill its potential.

Compared to other universities in Hong Kong, CUHK should stick to its contribution of Chinese culture to humanity studies and keep its uniqueness. Combining all the departments of Chinese studies, such as the departments of Religion, Philosophy, Archeology, Chinese Language and Literature, History and so on, CUHK contains a depth of knowledge of Chinese culture that cannot be reached at even the best universities in the United States. The unique combination of teachers of Chinese studies and international scholars at CUHK is very important for cross-cultural dialogue. The great challenge for CUHK is still how to integrate different departments to establish a real community for Chinese studies.

As a new Asia is built with new vigor and determination, the location of CUHK and its original mission to promote cultural China are the most important elements for the University to carry on its specialties in the world. It makes such a difference to students coming from abroad that they are in a Chinese society and a Chinese speaking environment. From here, they can easily go to Taiwan or Beijing for their language studies. Students of cultural studies need to experience the culture directly, because culture is not just written in books, it is above all carried by people.

I enjoyed my experience at the ICS during the 1990s. At that time, it was a very vital intellectual center, with active scholars such as Jin Guantao, Liu Qingfeng, Professor D. C. Lau, Professor Jao Tsung-I and so on. The prestigious project of digitalization of the entire corpus of traditional and excavated ancient Chinese texts was very valuable and a great contribution to Chinese studies. ICS is basically a research institute with long-standing programs. It has a very specific role to play. I think ICS should make the best of its resources of existing programs and the well-established art museum, keeping up as a research institute for advanced studies. Inviting more visiting scholars to stay for a longer time and starting post-doctoral projects could be really helpful in promoting advanced Chinese studies.

Compared with the ICS, the Centre for China Studies has a completely different function and mission. It is firstly a teaching unit that aims to internationalize Chinese studies and uses English as the primary language. I think we should include Mandarin as the language of instruction at the Centre for China Studies, but a lot of preparations need to be done beforehand. For the moment, it is very important to solidify the international dimension by attracting more international students from different majors to study at the Centre for China Studies. Currently the focus of teaching of the Centre for China Studies is primarily studies of contemporary China, but I hope it will become a centre that covers Chinese studies from ancient China to contemporary times in different aspects including history, philosophy, literature and anthropology in addition to modern Chinese economy and political policies. In this way, international students can have a better understanding of cultural China.

3. My Research at CUHK

In 2006, I organized two conferences in Paris on early Chinese religion, which resulted in publication of *Early Chinese Religion: Part One: Shang through Han (1250 BC-220 AD)* (2 vols) and *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)* (2 vols). At the end of 2010, Billy So and I were discussing a new course in Chinese history, and I came up with the idea for my present course of Critical Cultural History of China. In 2012, I again organized two conferences on modern Chinese religion, which resulted in *Modern Chinese Religion I: Song-Liao-Jin-Yuan (960-1368 AD)* (2 vols) and *Modern Chinese Religion II: 1850 - 2015* (2 vols). Altogether we have eight large volumes of Chinese religious history that cover four major paradigm shifts in Chinese cultural and religious history. These valuable research outcomes were stimulated by my research and teaching at CUHK. When I was teaching in Paris, it was much more difficult to go to China for fieldwork. Staying in Hong Kong makes it possible for me to carry out my fieldwork again. So being at CUHK has been extremely helpful for both my ethnographic and my historical research.

In 2014, we received a three-year grant from the United Board that supported us for a leadership training program for graduate students from CUHK and Fujian Normal, Xiamen, Wenzhou and Zhejiang universities. We designed a program to introduce Chinese graduate students to the rigor and rewards of fieldwork. The program is carried out in August each year and lasts for about twelve days with two days of lectures, six days in the field and one day for students' reporting. The most experienced professors in fieldwork including Yang Yanjie, Tam Wai Lun, Ye Mingsheng and other professors give preparatory lectures before the students go into the field. Students are all very excited about the program, and more students are applying for the program now. I hope we can find other funding support to keep the programme running in the future. We are also planning to include MA students or even undergraduate students so that they will get ideas for their further studies. I find the programme really meaningful and exciting and would like to continue to promote it. The students' passionate responses to our work and programme are the most rewarding results for me.

The most fruitful result during my years of teaching and research in Chinese studies is that I am deeply influenced by Chinese culture. When I was studying at Harvard, Chinese pre-Qin philosophy completely transformed my understanding of philosophy. In Paris, I was shocked a second time by a different aspect of Chinese culture: its incredibly rich religious tradition. Going into the field—into villages but also climbing sacred mountains—was a third shock to my system. These shocks made me realize the richness of Chinese culture and have deeply influenced not just my teaching and research, but also the way I understand what it is to be human in a globalizing world.



ICS 50th Anniversary Celebration Activities

To celebrate the 50th Anniversary of The Institute of Chinese Studies, the Institute and its research centers will organize a series of activities in 2017. Details of the activities are listed below:

Jan 4–7	The 13 th Graduate Seminar on China, organised by the Universities Service Centre for China Studies
Jan 5	Academic Lecture: Professor Helen F. SIU, <i>Tracing China: A Forty Year Ethnographic Journey</i> , co-organised by the Institute of Chinese Studies and the Research Centre for Contemporary Chinese Culture
Jan 8	The Cultural Revolution 50 th Anniversary International Conference, co-organised by the Universities Service Centre for China Studies and the Research Centre for Contemporary Chinese Culture
Jan 17 & 20	Chen Kai-wen Lectureship in Modern Chinese History, co-organised by the Institute of Chinese Studies and the Research Centre for Contemporary Chinese Culture
Jan–Mar	Exhibition on Origin of Huaxia Civilization, organised by the Centre for Chinese Archaeology and Art
Mar 24	Ancient Cultures in China Talk Series I, organised by the Centre for Chinese Archaeology and Art
Mar	Jao Tsung-i Visiting Professor Public Lecture 2017, organised by the Institute of Chinese Studies
Apr 7–8	International Symposium on Chinese in the Maritime Silk Road, organised by the T.T. Ng Chinese Language Research Centre
Apr 21	Ancient Cultures in China Talk Series II, organised by the Centre for Chinese Archaeology and Art
May 12–14	International Symposium, “The Republic of China and its Eyewitness Accounts”, co-organised by the Institute of Chinese Studies and the Research Centre for Contemporary Chinese Culture
May 24–27	2017 Young Scholars’ Forum in Chinese Studies, organised by the Institute of Chinese Studies
Jun 24	Conference on Ancient Chinese Goldsmithing Techniques and Their Contemporary Application, organised by the Art Museum
Jul	<i>Journal of Chinese Studies</i> , Special Issue
Aug 4 – Oct 3	Art Museum Exhibition: “Universe within Inches: Bronze Mirrors donated by Prof. Mark Kai-keung”
Aug	<i>Twenty-First Century Bimonthly</i> , Special Issue
Oct	Book Donation and Sale Campaign, organised by the Institute of Chinese Studies
Dec 12–13	New Interpretations of Ancient Texts: International Conference on Han and Pre-Han Chinese Texts, organised by the D.C. Lau Research Centre for Chinese Ancient Texts
Dec 14–16	Conference: Patronage as a Shaping Force in Chinese Translation History: The Second International Conference on Chinese Translation History, organised by the Research Centre for Translation
Dec 18–20	<i>Twenty-First Century Bimonthly</i> Forum, “China and Revolution: the Past Century”, organised by the Research Centre for Contemporary Chinese Culture

Stephen C. Soong Translation Studies Memorial Awards 2016

Special Mention: Chen Hung-shu (Department of English Instruction, University of Taipei), “Translating ‘Teacher’: The Role Model in the Education Novel under the Influence of Dual Cultures,” *Bulletin of the Institute of Chinese Literature and Philosophy*, No. 46 (March 2015), pp. 31–62.

Lee Hysan Visiting Scholar Scheme, USC

The USC has admitted the following scholars to the Lee Hysan Visiting Scholar Scheme and provided grants for them to conduct research. All incoming visiting scholars have been invited to give seminars or talks during their stay. For the latest information, please visit the USC website.

	Name	Institution	Period of Stay
1	Deborah DAVIS	Yale University	From 1-Jan-2017 to 10-Jan-2017
2	宋永毅	California State University, LA, USA	From 3-Jan-2017 to 9-Jan-2017
3	徐友漁	中國社會科學院	From 3-Jan-2017 to 11-Jan-2017
4	陳意新	University of North Carolina Wilmington	From 4-Jan-2017 to 9-Jan-2017
5	丁東	中國社會科學院	From 4-Jan-2017 to 9-Jan-2017
6	李遜	中國獨立研究學者	From 4-Jan-2017 to 9-Jan-2017
7	謝泳	廈門大學中國語言文學系	From 4-Jan-2017 to 9-Jan-2017
8	楊繼繩	中國獨立研究學者	From 4-Jan-2017 to 9-Jan-2017
9	周孜仁	中國作家	From 4-Jan-2017 to 9-Jan-2017
10	Andrew George WALDER	Stanford University	From 5-Jan-2017 to 9-Jan-2017
11	印紅標	北京大學國際關係學院，比較政治學系	From 7-Jan-2017 to 11-Jan-2017
12	賈愷	Documentary Director	From 14-Jan-2017 to 19-Jan-2017
13	金荻翔	Documentary Director	From 15-Jan-2017 to 20-Jan-2017
14	施建偉	同濟大學	From 1-Mar-2017 to 31-Mar-2017
15	胡潔人	同濟大學法學院 / 智慧財產權學院	From 10-Mar-2017 to 10-Apr-2017
16	肖唐鏢	南京大學政府管理學院、公共事務與地方治理研究中心	From 16-Mar-2017 to 16-Apr-2017
17	李洪濤	中華女子學院	From 10-Apr-2017 to 10-May-2017
18	任曉	復旦大學	From 15-Jun-2017 to 15-Jul-2017

2017 ICS Luncheon I

Life Cultivation with the Notion of Harmony between Nature and Human

Lin Zhi Xiu

Acting Director, School of Chinese Medicine, CUHK



Professor Lin graduated from the Guangzhou University of Chinese Medicine in 1987 with a BSc in Chinese Medicine. After graduation, he worked as a Chinese medicine doctor at the Affiliated Hospital of Guangdong Provincial Research Institute of Chinese Medicine. In 1991, he moved to England to study English language. Subsequently, he studied at the Department of Pharmacy, King's College London, where he obtained his PhD in Pharmacognosy in 1999. From 1998 to 2002, he was employed as a Senior Lecturer in the Chinese Medicine Programme at Middlesex University in London, where he was involved in the basic and clinical teaching of Chinese medicine. Professor Lin joined CUHK in 2003 and is now an Associate Professor at the School of Chinese Medicine, where he is responsible for teaching Chinese medicine and supervising postgraduate students' research projects. His current research focuses on (1) the pharmacological studies of Chinese medicine in psoriasis, eczema, pancreatic cancer and neuroprotection; (2) systematic reviews on the effectiveness and safety of Chinese medicine treatment of some major diseases; and (3) the effectiveness of acupuncture for the treatment of post-stroke dysphagia and overactive bladder syndrome. He has published over 140 Chinese medicine-related articles in local and international journals, including around 110 SCI articles.

At the ICS Luncheon on 26 September 2016, Professor Lim Song Hwee from the Department of Cultural and Religious Studies presented his recent research on Taiwan new cinema as soft power.

Professor Lin first introduced the notion of harmony between nature and human. According to Chinese medicine, nature and human are closely related with each other, and it is essential for humans to live in harmony with the changes in nature. Harmony between nature and human is the foundation of Chinese philosophy and the essence of Chinese medicine theory and clinical practice. The master of Chinese culture, Mr Qian Mu, pointed out in his article "The Contribution of Chinese Culture to Human's Future" that unity between nature and humanity entails a unique understanding of the relationship in Chinese culture, and it is China's greatest contribution to the world. One of the most important texts of Chinese medicine, the *Huangdi Neijing*, also describes the harmony between nature and human, such as "man responds to heaven and earth" and "man is born of the *qi* of heaven and earth and completed through the laws of the four seasons". Basically, the notion of harmony between nature and human in Chinese medicine refers to two disciplines. First, people should adjust their life activities according to the changes in the yin and yang of nature. People are healthy when they adjust and become sick when they do not. Second, the physiological activities and pathological changes in the human body are similar to the changes in nature. Thus, studies of the changes in nature can be applied to understand physiological activities and pathological changes

of human body. Chinese medicine emphasises the influence of nature, such as the seasons and geographical environment, on people's physiological activities and pathological changes, and different treatments are prescribed accordingly.

Professor Lin went on to explain how the notion of harmony between nature and human deeply influences the principles of life cultivation in Chinese medicine, the most important principle of which is that people should take care of their bodies by maintaining harmony with nature, meaning that they need to adjust to changes in nature and maintain a balance between their bodies and the environment. To maintain health and extend longevity, Chinese medicine suggests various methods for people to respond to the natural rhythms of the four seasons and yin and yang, such as “nourishing yang in spring and summer and nourishing yin in autumn and winter” and “pathogenic evils and villainous winds are to be avoided”.

Professor Lin talked in detail about how Chinese medicine recommends different foods and lifestyles for people to maintain good health in the changing rhythm of the four seasons. In spring, people can eat more foods that nourish the yang in the body, such as leeks, garlic, chives, crown daisies and caraway. However, foods that can strongly enhance yang, such as ginseng, young pilose antler and monkshood, are not suitable for spring. As the days become longer in spring, people should go to bed later and wake up earlier to respond to the ascending qi in nature. In summer, it is suitable to eat more foods that clear heat and promote diuresis in the body, such as watermelon, bitter melon, tomatoes, green beans and cucumbers. Summer is also the best time for people to take the Tian Jiu treatment to help strengthen their yang qi. The Tian Jiu treatment, a traditional Chinese medicine therapy mainly done during the hottest days of summer, involves the application of a paste made from powdered Chinese medicine herbs onto designated acupuncture points to stimulate and regulate the meridian and collateral system to prevent diseases that are more likely to occur in winter when the yang qi is weak. People should go to bed late in response to a lack of yin in summer and wake up early because of the abundance of yang. In autumn, people should eat more foods that nourish yin to hydrate the body because the dryness of autumn can hurt the yin qi. Foods such as sesame, honey, pears, white fungus and cubilose are very suitable for autumn. As the days become shorter, it is better to sleep early to prevent the loss of yin and to wake up early to strengthen yang. In winter, people should nourish yin and sustain yang. They should avoid the cold and keep warm, smooth yang and protect yin to maintain a balance between yin and yang. High-calorie foods that nourish yin and suppressing hyperactive yang are suitable for winter, such as lamb, duck, goose, daikon and chestnuts. As it becomes extremely cold in winter, people can consume hot pot dishes to keep warm and sustain yang qi. People should go to sleep early to keep warm and maintain yang qi and wake up after sunrise to avoid cold to nourish yin qi. Professor Lin pointed out that life cultivation in Chinese medicine also takes the geographical environment into consideration, such as regions, climates and people's life customs and habits. For instance, people in northern China usually face severe cold weather, so they need to consume more foods that can help them maintain a high level of heat, such as beef, lamb, ginseng and pilose antler. In contrast, the weather in southern China is wet and humid, so people should consume foods that help to eliminate dampness in the body, such as pigeon, chicken, shashen, coixseed and green beans.



Professor Lin concluded by saying that the philosophical idea of harmony between nature and human is the foundation for life cultivation in Chinese medicine and that following the disciplines can help people maintain good health.

ICS 50th Anniversary Celebration Activities Highlights

The Thirteenth Graduate Seminar on China (GSOC 2017) (4–8 January)

To encourage academic exchange among young scholars and broaden their horizons, the Universities Service Centre for China Studies and CUHK-Chiang Ching Kuo Foundation Asia-Pacific Centre for Chinese Studies co-organised the Thirteenth Graduate Seminar on China (GSOC) from 4 to 8 January 2017. Forty-one PhD candidates were selected to participate in the conference and present their research papers. Keynote lectures were given by Professor Deborah Davis, Dr Lin Ying (林穎) and Professor Andrew Walder. Please find more details at <http://www.usc.cuhk.edu.hk/activities/gsoc-2017>.



Academic Lecture: Professor Helen F. SIU, “Tracing China: A Forty Year Ethnographic Journey” (5 January)



On 5 January, Professor Helen F. SIU of the Department of Anthropology at Yale University presented the talk “Tracing China: A Forty-Year Ethnographic Journey”, which was followed by a discussion with guest speaker Professor CHING May Bo, Professor of History at the Department of Chinese and History at the City University of Hong Kong. The talk was hosted by Professor LEUNG Yuen Sang, Director of the Institute of Chinese Studies. The lecture room was full, with more than 100 people attending.

The Cultural Revolution 50th Anniversary International Conference (8 January)



The international forum on the Cultural Revolution “Learn from History: Discussions on Cultural Revolution by Scholars from China and Abroad” was held on 8 January, the last day of The Graduate Seminar on China 2017. Twelve scholars were invited to speak at the conference. All of the activities, including the keynote lectures, presentations and discussions, were open to the public to foster a better understanding of developments in contemporary China and to encourage the exchange of ideas.

50th Chen Kai-wen Lectureship in Modern Chinese History (17 January)

The First Chen Kai-wen Lectureship in Modern Chinese History was held in mid-January. Participants included Professor ZHANG Kaiyuan, a renowned historian and the former principal of Central China Normal University, and Professor ZHU Ying, Director of the Institute of Chinese Modern History at Central China Normal University, in addition to Vice-Chancellor Professor Joseph J. Y. SUNG, who presented his welcome notes. The role the Research Centre for Contemporary Chinese Culture played in the studies of modern



Chinese history at ICS was greatly appreciated. In addition to ICS Director Professor LEUNG Yuen Sang, Associate Professor LAI Chi Tim and Assistant Director Dr YU Kwok Leung, other participants in the event included Professor KING Yeo Chi Ambrose, Dr CHEN Fong Ching, Professor LAI Ming Chiu and Professor David FAURE from CUHK, Professor Angela KC LEUNG from HKU, Professor HUANG Ko Wu and CHEN Yung Fa from Academia Sinica, Taiwan and Professor LAM Kai Yin from HK Baptist University.

Professor ZHANG spoke on the topic of “Idealism and Reality – SUN Yat-Sen’s Dream of Asia” in Cho Yiu Hall, and Professor ZHANG and Professor ZHU participated in a dialogue on “Cultural Crisis and Humanity Recovery” and “Professor ZHANG Kaiyuan and His Study of Modern Chinese History”. The dialogue was hosted by Professor LEUNG Yuen Sang, Director of the Institute of Chinese Studies.

The Chen Kai-wen Lectureship in Modern Chinese History was supported by the Chen Kai-wen Memorial Fund, which was established by Dr CHEN Fong Ching, the former director of the Institute of Chinese Studies, to memorialise his father, Mr CHEN Kai-wen. The aim of the fund is to promote research and education on modern Chinese history.

50th Opening Ceremony and Exhibition Details of of Yazhang and Early China: Exhibition of the Origin of Chinese Civilisation (7 February – 30 March)

The Centre for Chinese Archaeology and Art, the Department of History, Huaituhui and the CASS-CUHK Chinese Archaeology Joint Research Base conducted the exhibition “Yazhang and Early China: Exhibition of the Origin of Chinese Civilisation” at G/F, Lobby of the Art Museum East Wing, CUHK to celebrate the 50th anniversary of the Institute of Chinese Studies at CUHK and the 110th anniversary of the birth of Professor Cheng Te-k’un. The opening ceremony was held on Tuesday, 7 February 2017. The officiating guests included Vice-Chancellor Professor Joseph J. Y. Sung, Mr and Mrs Graham Cheng, Director of ICS Professor Leung Yuen-sang and Chairperson of the Department of History Professor Lai Ming Chiu.

The exhibition was held at the G/F Lobby, Art Museum East Wing, Institute of Chinese Studies, CUHK from February 7th to March 30th. China provides a significant case study for the development of nation states and political systems in human history. The distribution map presented illustrates an incipient stage of the political world order of early China in the 2nd millennium BC. The regions in which *yazhangs* have been found shared an ideology similar to state politics, including a political language manifested in their shared material culture.



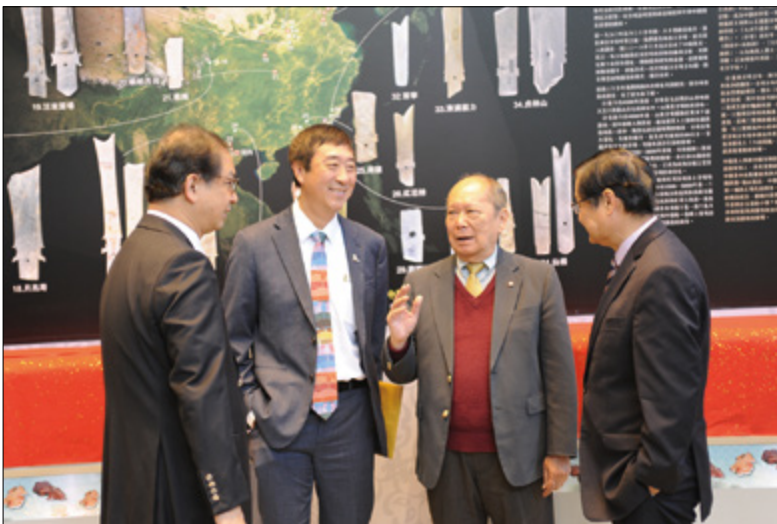
Group photo of the officiating guests



ICS Director Leung Yuen Sang delivers a speech.



Chairperson of the Department of History Professor Lai Ming Chiu delivers a speech.



Mr. Cheng Cheng Hsun (second from the right) talks with other guests.



Director of The Centre for Chinese Archaeology and Art Professor Tang Chung delivers a speech.

CUHK–Chiang Ching-kuo Foundation Asia-Pacific Centre for Chinese Studies (APC)
Public Lecture by APC Visiting Scholar 2017

Mutual Rescue?

Republican China's Visual Fascination and Ethnic Images of the Northwest in the 1930s

Professor Kwai-cheung Lo



CCK–APC launched the APC Visiting Scholar Scheme in 2015 to bring renowned scholars in East Asian studies to visit CUHK and give public lectures on Chinese Studies in Southeast Asia. This year, Professor Kwai-cheung Lo of Hong Kong Baptist University was invited to be the APC Visiting Scholar. On 16 February 2017, Professor Lo gave a public lecture called “Mutual Rescue? Republican China’s Visual Fascination and Ethnic Images of the Northwest in the 1930s” in which he shared his recent research findings with staff and students of CUHK.



Lo Kwai-cheung is a Professor at the Department of Humanities and Creative Writing and the Director of the Creative and Professional Writing Program at Hong Kong Baptist University. He is the author of *Excess and Masculinity in Asian Cultural*

Productions (State University of New York Press, 2010) and *Chinese Face / Off: The Transnational Popular Culture of Hong Kong* (University of Illinois Press, 2005) and the editor of a Chinese-language anthology entitled *Re-Sighting Asia: Deconstruction and Reinvention in the Global Era* (Chinese University Press, 2014). A creative writer in Chinese language, he is currently working on a book on ethnic minority cinema in China and a research project on Asianism.



(From left) Professor Kwai-cheung Lo and Professor Lai Chi Tim

Opening Ceremony and Public Lectures of “Her Distinguished Brushwork: An Exhibition Featuring Paintings by the Seventeenth Century Artist Li Yin”, Art Museum

The opening ceremony of the exhibition “Her Distinguished Brushwork: An Exhibition Featuring Paintings by the Seventeenth Century Artist Li Yin” was held on 13 January 2017 (Friday). The officiating guests included Professor Wong Suk-ying, Associate Vice-President of CUHK; Ms Qi Yaolan, Director of Retirement Services, the Palace Museum; Mr Christopher Mok, Chairman, Advisory Committee of the Art Museum; Professor Leung Yuen-sang, Director of the Institute of Chinese Studies; Professor Harold Mok, Chairman of the Department of Fine Arts; Professor Josh Yiu, Director of the Art Museum; and Dr Sylvia W. S. Lee, Curator.



Professor Josh Yiu, Director of the Art Museum, CUHK, delivers a speech.

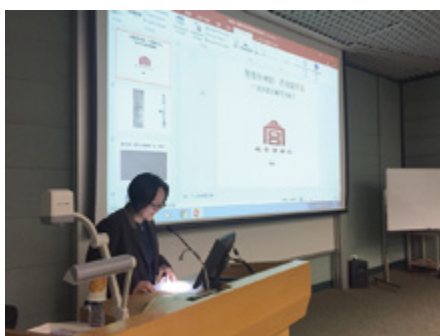


(From left) Professor Josh Yiu, Director of the Art Museum, CUHK; Mr Christopher Mok, Chairman, Advisory Committee, Art Museum, CUHK; Ms Qi Yaolan, Director of Retirement Services, the Palace Museum; Professor Wong Suk Ying, Associate Vice-President, CUHK; Professor Leung Yuen-sang, Director of the Institute of Chinese Studies, CUHK; Professor Harold Mok, Chairman, Department of Fine Arts, CUHK; and Dr Sylvia W. S. Lee, Curator of the Exhibition, officiate at the ribbon-cutting ceremony for the exhibition.



Dr Sylvia W. S. Lee, Curator of the Exhibition, introduces the exhibition highlights.

To complement the exhibition “Her Distinguished Brushwork: An Exhibition Featuring Paintings by the Seventeenth Century Artist Li Yin”, the Art Museum organised two public lectures on 14 January 2017. Guest speakers included Ms Li Shi from Palace Museum and Ms Huang Peng from Shanghai Museum. Their lectures attracted about 100 attendees.



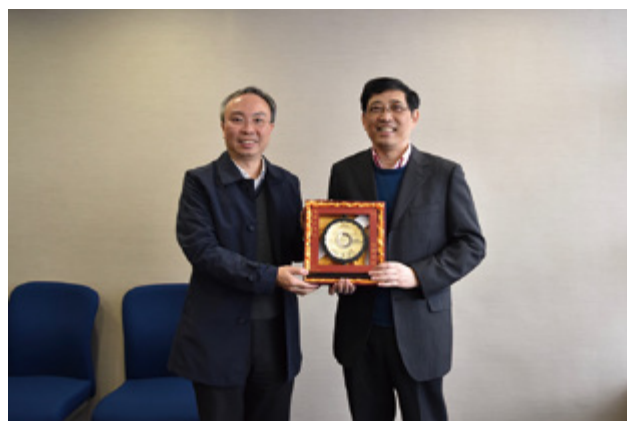
Documentary Film Series co-organised by the Research Centre for Contemporary Chinese Culture and the Universities Service Centre for China Studies

The Research Centre for Contemporary Chinese Culture collaborated with the Universities Service Centre for China Studies to conduct four documentary film shows and directors' seminars from January to March, including *The Shoeshiner's Journey* by LI Xiaofeng and JIA Kai, *Hua Shan Cross* by JIN Dixiang, *Wang Shiwei: The Buried Writer* by S. Louisa WEI and a documentary on HU Shizhi by GAO Xiaolong. These films covered the themes of people adopting the spirit of LEI Feng, the families of miners and the stories of two writers, WANG Shiwei and HU Shizhi. The Centre also hosted the showing of a documentary film on Chinese human rights lawyers, *709 Fellows*. Director LO King Wa was joined by Ms KONG King Chu, the author of a book on Chinese human rights lawyers, to meet with the audience after the show.

Linguistics Seminars Organised by the T. T. Ng Chinese Language Research Centre of the Institute of Chinese Studies

Three linguistics seminars organized by the T.T. Ng Chinese Language Research Centre of the Institute of Chinese Studies were held at The Chinese University of Hong Kong in January and February. Professor Zhongmin Chen from Fudan University gave two talks on January 16 and January 17, 2017. Dr. Nishimura Hideki from Japan Society for the Promotion of Science and T.T. Ng Chinese Language Research Centre gave a talk on February 16, 2017.

For details of the linguistics seminars, please visit the CLRC's website: <http://www.cuhk.edu.hk/ics/clrc/>.





Journal of Chinese Studies, Institute of Chinese Studies

Number 64 (January 2017) of the *Journal of Chinese Studies* is published. It contains 8 articles and 10 contributions in the Book Review section.

Articles (articles in chinese with summary in english)	
Expression of Judgement, Historiography, Narration, Ancient Chinese Prose, and Comparing Events and Categorizing Phrases: The Theoretical Foundation of Traditional Chinese Narratology	Chang Kao Ping
Monetary Policy as Key to State Authority and Income in Tang China	Tan Mei Ah
Liu Yuanqing's Alternative between Official Life and Eremitism, and the Compilation of <i>Daxue xinbian</i> in the Wanli Period of the Ming Dynasty	Lin Zhan
A Reinterpretation of the Significance of the Prefaces to <i>Jin ciyuan</i> by Chen Weisong and Others	Hou Ya-wen
High Evaluation to Xu Shen and Zheng Xuan on the Basis of Sima Qian and Ban Gu: Wang Qisun's Criticism of the Qian-Jia School and Its Meanings	Tsai Chang-lin
A Study on the Aim of the Worldly Concerns in <i>Zhengdaoju ji</i> of Duan Qirui	Nicholas L. Chan
<i>The Theatrical World</i> Published by the <i>Kaixi shiye</i> : Re-examining the Cantonese Operatic Culture of the 1920s	Yung Sai-shing
Images of a Free World Made in Hong Kong: The Case of the <i>Four Seas Pictorial</i> (1951–1956)	Wang Meihsiang
Book Reviews	
<i>Buried Ideas: Legends of Abdication and Ideal Government in Early Chinese Bamboo-Slip Manuscripts.</i> By Sarah Allan	Scott Cook
<i>Traces of Grand Peace: Classics and State Activism in Imperial China.</i> By Jaeyoon Song	Anthony DeBlasi
<i>Daoism, Meditation, and the Wonders of Serenity: From the Latter Han Dynasty (25–220) to the Tang Dynasty (618–907).</i> By Stephen Eskildsen	Paul van Enckevort
<i>The Rise and Fall of a Public Debt Market in 16th-Century China: The Story of the Ming Salt Certificate.</i> By Wing-kin Puk	Ulrich Theobald
<i>The Shenzi Fragments: A Philosophical Analysis and Translation.</i> By Eirik Lang Harris	Paul R. Goldin
<i>Luxuriant Gems of the Spring and Autumn. Attributed to Dong Zhongshu.</i> Edited and translated by Sarah A. Queen and John S. Major	Michael Loewe
<i>Patrons and Patriarchs: Regional Rulers and Chan Monks during the Five Dynasties and Ten Kingdoms.</i> By Benjamin Brose	Albert Welter
<i>Quest for Power: European Imperialism and the Making of Chinese Statecraft.</i> By Stephen R. Halsey	Ho Hon Wai
<i>Demonic Warfare: Daoism, Territorial Networks, and the History of a Ming Novel.</i> By Mark R. E. Meulenbeld	Lai Chi Tim
<i>After the Prosperous Age: State and Elites in Early Nineteenth-Century Suzhou.</i> By Seunghyun Han	Michael Marmé



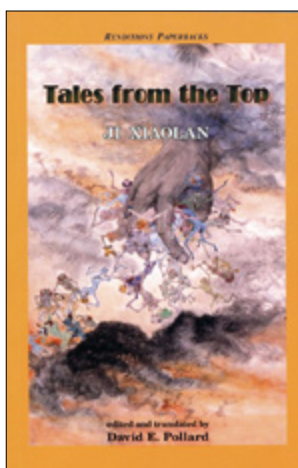
Twenty-First Century Bimonthly (Issue 159, February 2017),
Research Centre for Contemporary Chinese Culture

The theme of the current *Twenty-First Century Review* is The Seventieth Anniversary of the “2.28 Incident”. Two essays, “Was the 2.28 Incident Avoidable? : Re-examining the Historical Complexity of the Taiwan Restoration” by ZHENG Hong-sheng and “The Vicissitudes of Transitional Justice as Political Discourse and Practice in Taiwan” by YEH Hao were published.

There were altogether four research articles in this issue:

1. “Awakening Women: The Women’s Self-descriptions in *The Ladies’ Monthly* during the 1930s” by HUANG Jiang-jun
2. “The Fear of Identity: The Phenomenon of Suicide in Fuyang District of Anhui Province during China’s Land Reform” by MAN Yong
3. “Public Health and Social Management during the Period of China’s Transformation: A Case Study of Tuberculosis Control in the Coal Mining Industry” by XIA Lin
4. “Predicaments of Formalization: Twenty Years’ Social Changes in China as Seen through “Zhejiangcun” in Beijing” by XIANG Biao

A new column “Scholar’s Reminiscences” was introduced. Memoirs of Yu Ying-shih (I): The Village Life in Qianshan of Anhui Province written by Professor YU Ying-shih was published. In the article, he also discussed his view on the May Fourth Movement.

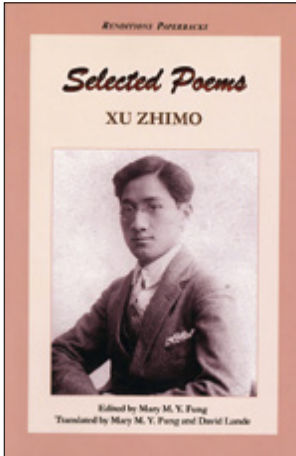


Renditions Paperbacks *Tales from the Top*, Research Centre for Translation

Tales from the Top, Edited and Translated by David E. Pollard. Ji Xiaolan, the teller of these tales, was arguably the best read mandarin in the Chinese empire of the late eighteenth century, having edited the *Descriptive Catalogue* to the imperial library of the Chinese written heritage, a task that took him eight years. Since in later life he held high office and was close to the Qianlong emperor, his tales really were from the top. They conform to a well-established type of literature called *biji xiaoshuo*, short sketches that record remarkable episodes or events, in his case mostly to do with the supernatural. The tales were gathered from a multiplicity of informants, so reflect a wide variety of views and outlooks. Together they weave a tapestry of daily life in a semi-feudal society, with some high drama as embroidery.

Ji Xiaolan’s own take on the supernatural element ranges from healthily sceptical to disarmingly credulous, depending on the point he wants to make or moral position to uphold. But throughout there is ample evidence of his legendary wit.

This Renditions Paperback is a companion volume to David Pollard’s *Real Life in China at the Height of Empire: Revealed by the Ghosts of Ji Xiaolan*, Chinese University Press, 2014.



Renditions Paperbacks Xu Zhimo: Selected Poems, Research Centre for Translation

Xu Zhimo: Selected Poems, edited by Mary M. Y. Fung; translated by Mary M. Y. Fung and David Lunde. Xu Zhimo (1897–1931) was the best-known poet of the early period of the New Poetry in China, not only for his beautiful, melodious poetry but also his tempestuous love affairs and tragic death. He championed English Romanticism and the cultivation of the Romantic self. His introducing poems by Thomas Hardy, Keats, and Shelley and their various metrical forms, experimenting with verse forms and fusing them with his expert control of the vernacular language, combining elements of English and classical Chinese, broadening the subject matter and treatment of themes, are lasting contributions to modern Chinese poetry. The fifty poems selected here are characteristic of Xu’s style, displaying his efforts at innovation. This anthology of English translations of Xu’s poems, the first of its kind, published on the one hundred and twentieth anniversary of his birth, is a tribute to the poet and celebrates his important and pioneering position in the development of modern Chinese poetry.



《盱古衡今——鄭德坤教授百十誕辰紀念》, Centre for Chinese Archaeology and Art

See Chinese version.



Her Distinguished Brushwork – An Exhibition Featuring Paintings by the Seventeenth-Century Artist Li Yin, Art Museum

This bilingual catalogue with full colour illustrations is published in conjunction with the exhibition “Her Distinguished Brushwork – An exhibition featuring paintings by the seventeenth-century artist Li Yin”, which features a selection of paintings by the woman painters, such as Li Yin, Wen Chu and Cai Han, collected at the Art Museum, CUHK, the Shanghai Museum and the Palace Museum at Beijing. The catalogue interrogates issues faced by seventeenth-century Chinese women painters: how did they construct their artistic personae and how did their works bring benefits to them and their families?

Amazing Clay: The Ceramic Collection of the Art Museum (1 April 2016 – 28 May 2017)

The history of Chinese Ceramics is a long one. As an indispensable part of the nation's excellent cultural heritage, ceramics have witnessed the development of China's science, technology and culture and its cultural-economic exchanges with other civilisations.

The exhibition features a fine selection of ceramics dating from the Neolithic to the late Qing period from the Art Museum's collection. Thanks to the support of generous donors over the years, the Art Museum has been able to acquire a comprehensive collection of ceramics, and over 200 pieces will be on display in phases at the exhibition. It is our hope that the exhibition will facilitate further teaching and research through actual objects and provide our visitors with a better understanding of the development of Chinese culture through ceramics.

Highlighted exhibits are listed as follows.



Large vase with painted wave design
Majiyao Phase, Majiyao Culture,
Neolithic
Acquisition of Development Fund
1993.0266



Painted pottery tripod
with cover
Western Han dynasty
Gift of Mr Kai-yuen Ng
2003.0839



Beaker in greyish green glaze
Zhou dynasty
Acquisition of Art Museum
Acquisition Fund
1996.0570



Bluish-white (*qingbai*) glazed bowl and stand
Jingdezhen ware, Jiangxi province
Song dynasty
Gift of The Kwan Family
2006.0325



Large plate with design of lotus
pond and blue underglaze
Jingdezhen ware, Jiangxi province
Late Yuan dynasty
Gift of Friends of the Art Museum
1985.0121



Large vase with ten thousand "shou"
characters
52nd year of the Kangxi reign (1713),
Qing dynasty
Gift of Sir Quo-wei Lee
1999.0611

Exhibition Period: 1 April 2016 – 28 May 2017

Venue: Gallery II, Art Museum, Institute of Chinese Studies, CUHK

Young Scholars' Forum in Chinese Studies 2017, jointly organised by CUHK–Chiang Ching-kuo Foundation Asia-Pacific Centre for Chinese Studies and ICS (25–27 May)

The Chinese University of Hong Kong-Chiang Ching Kuo Foundation Asia-Pacific Centre for Chinese Studies and the Institute of Chinese Studies are co-organising the Fourth Young Scholars' Forum in Chinese Studies to be held on 25-27 May 2017. The forum aims to nurture young scholars in Chinese Studies and strengthen the network of young scholars in the field. The theme of the 2017 forum is Cultural Exchange between China and Inter-Asia. The three day conference consists of nine panels: Cultural Exchange between China, Southeast Asia and India; Cultural Exchange between China and Korea; Cultural Exchange between China and Vietnam; Cultural Exchange in Arts; Cultural Exchange and Translation; Cultural Exchange between China and Japan; Dynastic China and Borderlands; Cultural Exchange between China, Northeast and Central Asia; and Cultural Exchange in Religions. Please visit the website for detailed information: <http://www.cuhk.edu.hk/ics/general/forum/>.



Maritime Silk Road Suite, jointly organised by the T. T. Ng Chinese Language Research Centre, the Institute of Chinese Studies and the Department of Chinese Language and Literature (27 March–30 April)

The “Maritime Silk Road Suite” is a series of academic activities to be held at CUHK that is jointly organised by the T. T. Ng Chinese Language Research Centre, the Institute of Chinese Studies and the Department of Chinese Language and Literature, co-organized by the Global China Research Programme, The Chinese University of Hong Kong Library and The Commercial Press (H.K.) Ltd., and sponsored by the Faculty of Arts, the United College, the New Asia College, and The Chinese Manufacturers' Association of Hong Kong. The suite focuses on the linguistic properties of Chinese spoken in the countries and areas along the twenty-first century Maritime Silk Road. Events include Voices of the Maritime Silk Road, Book Exhibitions on the Maritime Silk Road, an International Symposium on Chinese in the Maritime Silk Road and a Workshop on Chinese Teaching and Learning for Non-Chinese Speaking Students in Hong Kong. Please visit the website for detailed information: <http://www.cuhk.edu.hk/ics/clrc/msr-chinese/index.html>.

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