

香港中文大學中國文化研究所嶺南文化研究計劃

「嶺南文化研究論文獎 2022」得獎名單

Lingnan Culture Studies Research Paper Competition 2022 Award Winners

Organized by the Research Programme for Lingnan Culture, Institute of Chinese Studies, The Chinese University of Hong Kong

一等獎 First Place

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| 姓名 Name | 周穎菁 Chou Ying-Ching |
| 畢業院校 University/ Institution | 牛津大學 University of Oxford |
| 論文題目 Paper Title | 被衝撞的廣州體制？－重估清代中法貿易的濫觴 |
| 論文摘要 Abstract | 清代廣州貿易是中外交流研究的一大議題，其中多以東印度公司主導性強的中英或中荷貿易為討論的焦點。然中國商品在西方市場所受到的歡迎，許多得益於十八世紀法國藝文、學術、宗教界所吹起的「中國風」。中法貿易基於其低落的貿易量而較少被論及，此與中國物品在法國市場所受到的追捧形成耐人尋味的對比。筆者以為這種情況或與法國宮廷、西洋傳教士、和清廷的「廣州體制」（the Canton system）等各方勢力的複雜角力有關，其尤其反映在中法貿易的首航海后號（L'Amphitrite），該趟商貿活動可說是成就於法國耶穌會傳教士白晉（Joachim Bouvet, 1656-1730）所操作出的一場康熙皇帝與法王路易十四的禮物交換大戲。 |

二等獎 Second Place

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| 姓名 Name | 李依卓 Li Yizhuo |
| 在讀院校 University/ Institution | 劍橋大學 University of Cambridge |
| 論文題目 Paper Title | 從南到北：明清時期金花夫人的信仰與表演 From South to North: Reverence and Performance of Lady Jinhua in Late-Imperial China |
| 論文摘要 Abstract | The vernacular cult of Lady Jinhua was alleged to arise from the Guangdong region, functioning to propel son birth and expel the illness. Listed as an “illicit cult” and banned by the official, the reverence of Jinhua nevertheless managed to remain and further prosper throughout the Lingnan area as well as east-coastal places from south to north in late-imperial China. In this paper, I examine the ways of Jinhua’s survival from the perspectives of the religious recognition with Daoism, the northward transmission through waterways and the dramatic representation in The Mixed-Essence Box (Hunyuanhe). I argue that the dramatic demonization of Jinhua and her struggle with Heavenly Master Zhang symbolize the combat between the institutionalized state-approved Daoism and vernacular cultic traditions in the shadow. However, the celestial acquiescence of Jinhua’s demonic actions complicates the moral vision and elucidates the religious discussion of ambivalent boundaries between the demonic and the divine. |

三等獎 Third Place

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| 姓名 Name | 柳雨青 Liu Yuqing |
| 在讀院校 University/ Institution | 英屬哥倫比亞大學 University of British Columbia |
| 論文題目 Paper Title | 不可譯的國族身份:吳趼人小說中的洋涇浜語、財富與現代性 Untranslatable Nationality: The Secret Code to Wealth and Modernity in Wu Jianren's Novels |
| 論文摘要 Abstract | This paper examines the representation of pidgin English in two novels, <i>A Secret Code to Wealth</i> (1908) and <i>The New Story of the Stone</i> (1905), written by Wu Jianren 吳趼人 (1866-1910), a highly regarded Cantonese novelists in late nineteenth and early twentieth century. Set respectively in mid-nineteenth and early-twentieth century China, these two novels show a critical awareness of Western influence on Chinese languages. Through an examination of the ironic portrayal of foreign language dictionaries as both symbols of modernity and problematic vehicles for the spread of pidgin English, this paper pursues two-folded argument: First, I contend that Wu's novels demonstrate a significant transformation in the meaning of "pidgin" from denoting a non-standard form of English spoken by Chinese in the Canton trade system to one that implies English spoken so proficiently that it poses a threat to the speakers' national identity, due to growing nationalism sentiment. Second, Wu's critique of the oral focus of pidgin English highlights the historical hierarchical relationship between speaking and writing and serves as an attempt to restore the boundary between traditional scholar-officials (shi) and merchants (shang). |

優異獎 Honorable mentions (排名不分先後 in no particular order)

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| 姓名 Name | 陳思行 Chen Sixing |
| 在讀院校 University/ Institution | 香港大學 The University of Hong Kong |
| 論文題目 Paper Title | 從聲音到文字: 重識方言和傳教士粵語學習手冊在晚清 From Voice to Text: Renavigation of Dialect and Missionaries' Cantonese Language Books in Late Qing China |
| 論文摘要 Abstract | The close Sino-West contact in Canton ignited a massive demand for foreigners to learn Cantonese and thus Cantonese language books became popular in the late Qing. New words flooded into Cantonese, which became a distinct feature of missionary Cantonese language books. This article attempts to renavigate the cultural status of dialects (Cantonese in particular) in the late Qing context. It first examines the frequent language contact in Canton. Its political, economic, and religious advantages fueled the prosperity of Cantonese language books. Then, it analyses a representative work, E. C. Bridgeman's <i>A Chinese Chrestomathy in the Canton Dialect</i> to explore how Cantonese colloquial words were reduced to written form, and how the new words reflected modernity in local settings. Rendering the unwritten sounds of dialects into the written form is the first step to nurturing vernacular writing, gathering momentum for the Vernacular Language Movement. Besides, missionaries' highlight on Romanization led to the turn of Chinese linguistics and Chinese literature from character-oriented to sound-oriented. The final section argues that Cantonese is a dialect with openness, which plays a critical role in constructing regional identity during a critical historical moment of cultural collision between South China and the modern Western world. |

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| 姓名 Name | 江曉輝 Kong Hiu Fai |
| 畢業院校 University/ Institution | 臺灣清華大學 National Tsing Hua University |
| 論文題目 Paper Title | 江逢辰詩的鄉邦意識與蘇軾情懷——兼論近代嶺南宋詩風尚的本土因素 The Local Consciousness and Su Shi Feelings of Jiang Fengchen's Poems : On the Local Factors of the Modern Lingnan Song Poetry Style |
| 論文摘要 Abstract | 在「標舉唐音」的強大傳統及受同光體詩人影響的主流論述下，近代嶺南詩宗宋風尚的本土因素常被忽略。本文以近代惠州詩人江逢辰的遺集為考察對象，從「人文地理學」和「互文性」的角度，研究他如何運用蘇軾寓居嶺南所留下的豐富文化／文學資源，展現嶺南風物的獨特之處，並透過對東坡寓惠詩歌的追和，繼承東坡精神，頌揚鄉邦之美。最後以江逢辰受東坡文化的影響為例證，說明東坡留下的文化資源，可以成為嶺南詩壇風氣轉移的本土因素。 |

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| 姓名 Name | 馬碩 Maxim Korolkov |
| 畢業院校 University/ Institution | 哥倫比亞大學 Columbia University |
| 論文題目 Paper Title | 漢帝國的南方海港——西元前 300 至西元 300 海邊嶺南的城市化與貿易 Southern Sea Ports of the Han Empire: Urbanization and Trade in Coastal Lingnan, 300 BCE - 300 CE |
| 論文摘要 Abstract | An oft-quoted passage from the official history of the Western Han Empire (202 BCE – 9 CE), the Hanshu, describes the sea trade route between China and the distant lands of the South China Sea and Indian Ocean basins. The text names three coastal towns, Rinan, Hepu, and Xuwen, as the ports of departure. The location of Rinan remains unknown, but the archaeological remains of Hepu and Xuwen have recently been identified in Guangxi and Guangdong. Were these trade ports the product of Chinese imperial expansion, or did their developed as part of an indigenous urbanization processes? What were their economic, social, and cultural profiles? How were they integrated into the imperial economy, if at all? What role did they play in the political and economic changes that accompanied empire's decline from the late second century CE onwards? How did the Lingnan urbanization contribute to the expansion of Afro-Eurasian connectivity networks in late antiquity? The present paper addresses these questions and offers a new interpretation of the emergence of early urban economies in the sea-oriented southern East Asia. |

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| 姓名 Name | 伍展楓 NG Chin Fung |
| 在讀院校 University/ Institution | 法蘭克福大學 Goethe University Frankfurt |
| 論文題目 Paper Title | Sinophone Classicism in Hong Kong Cantopop |
| 論文摘要 Abstract | <p>The research of Sinophone studies on Sinitic-language individuals and communities enters into different academic fields, including popular music. Particularly, for Hong Kong Cantopop, relevant scholarly works mainly focus on its Chineseness and local consciousness. Yiu Fai Chow and Jeroen de Kloet once argued that Hong Kong's Zhongguofeng 中國風 ("China Wind") pop music of the 2000s evokes Chineseness as it engages with Chinese traditions, values, and cultures through classical-style representations. In response to this argument, this study concerns how and why do Hong Kong Cantopop works from different eras employ classicist elements. This essay seeks to show that the term "China Wind" is still inaccurate to describe the pop music which deals with Chinese traditions, values, and cultures, because of the term's restrictive nature in limiting the meaning of the related elements to that of the mainland China. Actually, some Cantopop songs feature classicist elements that belong to local traditions or those that are of marginal influences in Chinese culture. It would be more precise to associate the relevant Cantopop music with the concept of "Sinophone classicism" under the framework of Sinophone studies, or refer them as "Sinophone classicist" Cantopop music, if China Wind is also described as classicist.</p> |

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| 姓名 Name | 張釗 Zhang Zhao |
| 在讀院校 University/ Institution | 香港中文大學 The Chinese University of Hong Kong |
| 論文題目 Paper Title | 從南越國高等級群體的喪葬實踐看南越國內外部的政治格局 Internal and External Political Patterns of Southern Yue from the Perspective of Funeral Practices of the High-Rankings in Southern Yue |
| 論文摘要 Abstract | <p>自秦朝覆滅後，南越國一直維持著獨立統治的政權地位。這種表現不僅見於文獻記載，更重要的是反映在該國高等級群體的喪葬實踐中。通過梳理該國、長沙國和閩越地區政權高等級群體的喪葬實踐特征，清楚表明這三處政權實行了不同的喪葬制度。一方面，南越國的喪葬制度反映了其統治集團內部的政治格局；另一方面，也是該國與漢朝政治關係的真實寫照。在此基礎上，我們可以重新解讀漢朝對嶺南地區的政治構想和戰略計劃。</p> |