August 23–28, 2016
St. Petersburg, Russia

EACS 2016

21st Biennial Conference

of the European Association for Chinese Studies

BOOK OF ABSTRACTS

The European Association for Chinese Studies

The European Association for Chinese Studies (EACS) is an international organization representing China scholars from all over Europe. Currently it has more than 700 members. It was founded in 1975 and is registered in Paris. It is a non-profit organization not engaging in any political activity.

The purpose of the Association is to promote and foster, by every possible means, scholarly activities related to Chinese Studies in Europe. The EACS serves not only as the scholarly representative of Chinese Studies in Europe but also as contact organization for academic matters in this field.

One of the Association's major activities are the biennial conferences hosted by various centres of Chinese Studies in different European countries. The papers presented at these conferences comprise all fields from traditional Sinology to studies of modern China. In addition, summer schools and workshops are organized under the auspices of the EACS. The Association carries out scholarly projects on an irregular basis.

Since 1995 the EACS has provided Library Travel Grants to support short visits for research in major sinological libraries in Western Europe. The scheme is funded by the Chiang Ching-Kuo Foundation and destined for PhD students and young scholars, primarily from Eastern European countries. The EACS furthers the careers of young scholars by awarding a Young Scholar Award for outstanding research. A jury selects the best three of the submitted papers, which are then presented at the next bi-annual conference. This scheme is also supported by the Chiang Ching-Kuo Foundation.

The EACS issues a Newsletter. It publishes, among other items such as internal EACS affairs or conference announcements, surveys of Chinese Studies in various European countries as well as the results of scholarly projects and conference proceedings.

The EACS is governed by a Board consisting of 24 members. These are elected by the members at the General Assembly held during the bi-annual conferences. The day-to-day administration is done by an Executive Committee made up of the President, the Secretary General, and the Treasurer.

Officers of the EACS for 2014–2016:

- President — Roger Greatrex (University of Lund);
- Vice-President — Alexey Rodionov (St. Petersburg State University);
- Secretary General — Tian Yuan Tan (SOAS, University of London);
- Treasurer — Michael Schimmelpfennig (ANU);
- Newsletter editor — Yulia Dreyzis (Moscow State University);
- Webmaster — Holger Schneider (University of Erlangen).

Find more at **www.chinesestudies.eu.**

St. Petersburg State University

Founded in 1724, St. Petersburg University (SPbU) is the oldest institution of higher education in Russia. During the 285 years of its existence, the University secured the right to be acknowledged as one of the best institutions of higher education in Russia. Its rich history, modern research, large-scale development and innovations make the University ahead of the curve in Russia's science.

The University has over 32 000 students specializing in more than 320 areas in 24 faculties. The University's staff is almost 14 000 people, including nearly 6 000 teachers. Among the teaching staff, 1 000 have a post-doctoral degree, and over 2 000, a doctoral degree. Altogether, there are 289 academic departments.

St. Petersburg University has long-standing partnership traditions with 350 leading universities worldwide, providing the academic staff and students with access to numerous research and study opportunities. The international cooperation allows researchers and students to share experience and keep abreast of the latest advancements in global science. The ties between scientific communities are the strongest, and SPbU takes pride in being a part of that.

The scientific discoveries and achievements of the University contributed to the global and Russia's science and technology. Its professors and alumni include seven Nobel Prize winners: I. P. Pavlov (1904) and I. I. Mechnikov (1908) in Physiology and Medicine; N. N. Semenov (1956) in Chemistry; L. D. Landau (1962) and A. M. Prokhorov (1964) in Physics; V. V. Leontyev (1973) and L. V. Kantorovich (1975) in Economics. Many of the alumni became famous all over the globe in various fields. Those are world-known scientists, teachers, statesmen and public figures such as K. N. Bestuzhev-Ryumin, A. F. Koni, P. A. Stolypin, D. I. Mendeleev, V. I. Vernadsky, D. S. Likhachev and dozens of others. The University has given to the world such renowned people of art as I. S. Turgenev, P. A. Bryullov, A. A. Blok, A. N. Benois, V. D. Polenov, S. P. Diaghilev, M. A. Vrubel, L. N. Andreev, I. Ya. Bilibin, N. K. Roerich, I. F. Stravinsky, and many others. Four heads of Russia's government were graduates of St. Petersburg University: B. V. Stürmer, A. F. Kerensky, V. I. Lenin, and V. V. Putin. Two graduates were Russia's Presidents: V. V. Putin and D. A. Medvedev.

In November 2009, Dmitry Medvedev, President of the Russian Federation, signed a law granting St. Petersburg State University the special status of "a unique scientific and education complex, the oldest institution of higher education in Russia that is of a great importance to the development of the Russia's society". SPbU was granted the privilege to set its own education standards and award its own degree certificates.

Today St. Petersburg University is headed by Prof. Nikolay Kropachev, the Rector.

Asian and African Studies at SPbSU

The tradition of Asian and African studies at St. Petersburg University can be traced back to 1818, when the Persian and Arabic languages started off to be taught here. The Faculty of Oriental Languages was established in 1854 by an imperial edict of Nicholas I. At present, Asian and African studies at St. Petersburg University are mainly concentrated at the Faculty of Asian and African Studies, the Institute of Philosophy and the School of International Relations. St. Petersburg University of is one of the major global centres for studying and teaching the languages, cultures, international relations, economics, religions and history of Asian and African countries. The number of Asian and African languages taught here is unparalleled anywhere in the world. Almost 200 highly qualified specialists including 2 academicians, 35 professors and 60 associate professors are engaged in the Asian and African studies at St. Petersburg University.

The Oriental Department of the University Library is one of the oldest of its kind in Russia. It was established in 1819, when several manuscripts in Persian, Turkish and Tartar as well as a number of books on Oriental studies were donated to the Imperial University of St. Petersburg by the Kunstkamera and by the Asian Museum. The library is now well-stocked with books and materials totaling 285 000 items, including 50 000 manuscripts and xylographs.

St. Petersburg University is hosting the Centre for Chinese Studies, the Confucius Institute, the Ho Chi Minh Institute, the Institute for Interdisciplinary Research on Korea, the African Studies Centre, the Thai Cabinet, the Nusantara Centre, and the Indian Information Centre.

St. Petersburg University publishes "Vestnik of St. Petersburg University: Asian and African Studies", an academic quarterly. It is one of Russia's leading journals in this sphere of learning. "Vestnik" welcomes contributions in Russian or English from international scholars in all areas of Asian and African studies.

Chinese Studies at SPbSU

The Chinese studies commenced at St. Petersburg University in 1855. Acad. V. P. Vasiliev, S. M. Georgievsky, Acad. V. M. Alexeev, G. V. Yefimov, Ye. A. Serebryakov, S. Ye. Yakhontov, Ye. A. Torchinov were the key figures for the development of sinology at St. Petersburg University in the 19th and 20th centuries. Currently, more than 40 scholars are researching and teaching the Chinese language, literature, culture, religion, history, politics and economics. Among them, there are 5 full professors, 10 associate professors, and over 25 lecturers. The number of students studying Chinese as their major exceeds 200 people, while 300 students study Chinese as a second foreign language. Our alumni include such outstanding sinologists as Acad. B. L. Riftin, N.A.Speshnev, L. N. Menshikov, V. V. Petrov and many others. B. G. Doronin, M. E. Kravtsova, B. M. Novikov, I. F. Popova, A. A. Rodionov, N. A. Samoylov and A. G. Storozhuk are the leaders of the University's sinology today.

St. Petersburg University regularly holds international conferences "Issues of Far Eastern Literatures", "History and Historiography of Asian and African Countries", "Languages of the Far East, South East Asian and Western Africa", and "Way of the East", which are important platforms for scholarly discussions in Chinese studies.

ЭРМИТАЖ

The State Hermitage Museum

The State Hermitage is one of the greatest art museums in the world. Its collections numbering about 3 000 000 items feature the art and culture of Antiquity, Western Europe, Oriental countries and Russia.

The history of the Hermitage as a museum collection is traditionally held to have begun in 1764 when Catherine II bought a large number of Western European paintings. For more than two centuries the collection kept growing. The Hermitage is a home to 17 000 paintings and about 620 000 drawings and prints, 12 000 sculptures and 350 000 works of applied art, 760 000 archaeological exhibits and more than 1 000 000 coins and medals.

© State Hermitage Museum, St.Petersburg, 2016

Collection of Chinese Art

The collection of Chinese art in the State Hermitage Museum was assembled during 18th–20th centuries. It can be divided in two main parts.

One group is the collection of Chinese traditional art like ancient and later bronzes, scroll paintings on silk and paper, ceramics and porcelain, lacquer and wood carvings, cloisonné and painted enamels, and others.

In the 18th c. the first items were acquired at the time of Peter the Great. Later at the reign of Catherine II the collection was broaden with the precious gold, silver and carved stones items. In the 18th– 19th c. the interiors of the palaces of the tsars as well as the houses of the nobility in St. Petersburg were decorated with porcelain, lacquer and textiles and Chinese export art. Many objects of applied art were transferred to the Hermitage in 1926 from the Museum of School for Applied arts named after Baron Stieglitz.

The large number of *nianhua* popular prints gathered by academician V. M. Alexeev was bequested in 1950s. The last big addition to the collections was presented in 1950s by the Government of the Peoples Republic of China. Some monuments are continued to be acquired.

The Hermitage collection of Chinese art now is considered the largest in Russia.

The second part of the collection — is the bulk of the materials brought to St. Petersburg from Central Asia and East Turkestan by the Russian explorers and researches in the 19th–20th cc. Successful expeditions was undertaken by P. Kozlov (1863–1935) in the Noin-Ula mountains (1908–1909 and later) — thanks to these discoveries we possess the big collection of early, around the break of the era, Chinese silks and Central Asian textiles and carpets.

Several rooms of the galleries are dedicated to the vast collection of precious and rare monuments of the 5th–14th cc. from the areas that now are incorporated in the political borders of the Peoples Republic of China. These are the murals and sculptures from the Buddhist monasteries located in the oases along the Silk Route (now Xingjiang Uigur Autonomous Region). The first exploration organized by the Russian Committee of Central Asian Studies was led there by M. Beresovsky (1848–1920). Two others Russian-Turkestan expeditions were organized by the prominent buddhologist-indologist S. Oldenburg (1863–1934). In 909–1910 he explored Karashar and Kucha oases; in 1914–1915 — the Buddhist cave monastery of Mogao near Dunhuang in the Gansu province.

The discovery of the Khara-Khoto (*ch*. Heishuicheng, now Ningxia-Hui Autonomous Region) under P. Kozlov guidence revealed to the world the forgotten culture of the Tangut Western Xia State. The Buddhist icons of Chinese and Tibetan style and sculptures of the 12th–14th cc. comprise the famous collection in the Hermitage.

The important collections of Buddhist paintings and bronze sculptures from Tibet and Mongolia mainly assembled by P. Kozlov and prince E. Ukhtomsky are also on display in the galleries.

The monuments from Central Asia and East Turkestan gathered by Russian expeditions are exhibited in the museum; the manuscripts are kept in the Institute of Oriental Manuscripts of the Russian Academy of Science.

These collections of the State Hermitage are among the most important in the world.

Institute
of Oriental Manuscripts, Russian Academy of Sciences

The Institute of Oriental Manuscripts of the Russian Academy of Sciences is one of the oldest centers of Oriental Studies both in Russia and in Europe. It was established on November 11 (23) 1818 as the Asiatic Museum of the St. Petersburg Imperial Academy of Sciences with the main purpose to collect and to study the Oriental manuscripts and early printed books. In 1930 the Museum was reorganized into the Institute of Oriental Studies of the Academy of Sciences of the USSR, and after the IOS moved to Moscow in 1951, it existed as the Leningrad (then St. Petersburg) Branch of the Institute of Oriental Studies. On June 19, 2007, the Presidium of the Academy of Sciences ordered to reorganize the St. Petersburg Branch of the Institute of Oriental Studies into the Institute of Oriental Manuscripts of the RAS.

The collection of the Asiatic Museum now kept by the IOM includes 115,000 items in 65 living and dead languages and is a real treasury of cultures of the peoples of Asia. The Chinese collection at the IOM contains unique documents of the 1st–13th centuries from Turfan, Dunhuang and Khara-Khoto, as well as rare manuscripts and prints from the 18th and 19th centuries, beautifully decorated manuscripts and albums of the Qing Imperial Library in Shenyang, rare historical and literary works, maps, popular prints and dictionaries.

The research fields of the Institute's Sinologists include literature, law, religion, political ideology, as well as other aspects of history and culture of pre-modern China, though processing and study of manuscripts collections remains the core of the academic activities and research projects of the Institute's scholars. The researchers of the IOM contributed with their monographs and translations into the study of Chinese classics (V. M. Alekseev, Yu. K. Shchutsky, B. A. Vassiliev), Dunhuang studies (L. N. Menshikov, L. I. Chuguevsky), Tangut studies (N. A. Nevsky, E. I. Kychanov, V. S. Kolokolov, K. B. Kepping), Chinese history and ideology (A. S. Martynov, Yu. L. Kroll).

www.orientalstudies.ru

The Chiang Ching-kuo Foundation for International Scholarly Exchange was established in January 1989 (http://www.cckf.org.tw/). During the past three decades, the Foundation has funded more than 3,800 research projects involving over 800 academic institutions and 2,900 scholars in over 60 countries. In addition. the Foundation has assisted 115 academic institutions in the United States and Europe in establishing 140 positions in Sinology, Chinese Studies, and Taiwanese Studies, clearly demonstrating its leading role in providing necessary resources for the development of these fields.

The Foundation is deeply committed to the perpetuation of Europe's outstanding sinological traditions, as can be seen in its support of the Chiang Ching-kuo International Sinological Centre at Charles University in Prague (CCK-ISC), the European Association of Taiwan Studies (EATS), Summer Institutes of Sinology in Eastern Europe, the European Research Center on Contemporary Taiwan -- A CCK Foundation Overseas Center (CCKF-ERCCT) located at the University of Tübingen, and the European Association of Chinese Studies (EACS), including its Biannual Conference, Young Scholar Awards, and Library Travel Grants. The Foundation has been active in its support of Russian Sinology, including a total of 59 research grants for prestigious academic institutions such as the Russian Academy of Sciences and the State Hermitage Museum. In addition, it has worked to promote international scholarly exchange between Russia and other countries, one notable example being cooperative research grants and conferences with The International Dunhuang Project.

The Foundation takes great pride in its close and fruitful relationship with European scholars in the field of Sinology, and looks forward to cultivating further friendships in the future.

TANG PRIZE 唐奖

THE 2016 TANG PRIZE WEEK
9.22~9.28

The 2016 Tang Prize Laureate in Sinology

Теодор де Бари стал лауреатом Танской премии в области синологии в 2016 г.

William Theodore de Bary (USA)

for his pioneering contributions in Confucian studies. In his remarkable academic career spanning over seven decades, he has written and edited over 30 books with many of them making ground-breaking contributions that provide both enlightening insight and honest critique into Confucianism. Recognized for establishing the field of Neo-Confucianism in the West, Professor de Bary is indeed a leading authority in the field of Sinology.

Founding

Encouraging contribution to humanity

Dr. Samuel Yin, chairman of Ruentex Group, founded the Tang Prize in December of 2012 as an extension of the supreme value his family placed on education. Harkening back to the golden age of the Tang Dynasty in Chinese history, the Tang Prize seeks to be an inspiring force for people working in all corners of the world.

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Sustainable Development Awards extraordinary contributions to the sustainable development of human societies, especially through ground-breaking innovations in science and technology.

Biopharmaceutical Science Awards improvements in quality of life gained through research in the medical biotechnology and pharmaceutical fields.

Sinology Awards outstanding study of Chinese culture and its contributions to the whole of civilization.

Rule of Law Awards contributions to due process of law and substantive justice resulting from rule of law rather than rule by law.

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The Tang Prize

European Association for Chinese Studies
St. Petersburg State University
Institute of Oriental Manuscipts RAS
State Hermitage Museum

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В сборнике представлены тексты докладов и тезисов участников Двадцать первой конференции Европейской ассоциации китаеведения, прошедшей в Санкт-Петербурге 23-28 августа 2016 г. Материалы охватывают широкий спектр вопросов, связанных с изучением современного и традиционного Китая.

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KEYNOTE SPEECH

Academician Vladimir S. Myasnikov (Moscow, Russian Academy of Sciences)

THE ST. PETERSBURG SCHOOL OF CHINESE STUDIES

Presentation at the EACS Congress
Saint Petersburg, St. Petersburg State University, August 24, 2016

Distinguished colleagues, ladies and gentlemen!

I feel greatly honored and happy to greet the congress of the European Association for Chinese Studies on behalf of the Department of History and Philology of the Russian Academy of Sciences and to do it here, on the banks of the Neva River, in Petersburg — one of the most beautiful cities in the world!

Anton Pavlovitch Chekhov, in 1900 elected as Academician Emeritus of the Russian Imperial Academy of Sciences in the belles-lettres category, once made a remark in his note-book: "There is no national science, as there is no national multiplication table, and whatever is national has nothing to do with science". Fully sharing Chekhov's view, I nevertheless believe that we may and must discuss the national academic schools and their role in the world science. Moreover, national schools generated the formation of disciplinary schools named after their founders and leaders. Enrico Fermi, for example, founded schools of science in Italy and US, and it is not without a reason that in the University of Chicago we can see his monument — the huge head of the one, who built the first nuclear reactor in the world and realized the first nuclear chain reaction.

In the development of the world sinology, the great role has been played by: the school of John K. Fairbank in the US, school of Joseph Needham in Britain, school of Vassily M. Alexeev in our country, and, of course, research schools of our Chinese colleagues and teachers — for instance, such as the school of Professor Dai Yi in the studies of the Qing dynasty rule period of China's history.

So, the Oriental Studies and Chinese Studies as its branch both are the world disciplines. Both manifested themselves as the world-level disciplines of knowledge by the end of the 19th century, when orientalist scholars started to hold their world congresses. Humanist activities of of orientalist scholars required to pool efforts, to know one another and to exchange the results of their research. In 1872 they gathered for their first congress in Paris and in 1874 for the second one in London. The third congress of 1876 was held in Petersburg, and selection of that venue was not unreasonable.

Since the very first days of the Russian Academy of Sciences, our oriental studies address various aspects of such problem as "The East and Russia". Being a comprehensive problem, it requires the synthesis of the results obtained in such disciplines as history, philology, philosophy, psychology, economics, international relations, cultural studies, demography, anthropology and genetics. In the Russian state, the first sources of information on China were served by reports of the

embassies and missions that were sent to Beijing for establishment of diplomatic and trade relations with China. Among those, the most interesting for researchers were the "*Rospis*" ("Catalogue") by Ivan Petlin (1618–1619), "by-article lists" by F. I. Baikov (1654–1657) and N. G. Spafaria (1675–1677), as well as diaries by Ysbrants Ides and Adam Brand (1692–1695)[1]. Having become the true monuments of diplomatic history, these documents contained all sorts of information on China and the neighbor countries, as well as on the political position of the Qing Empire. The world geographical science was enriched by discoveries of paramount importance — that is, the routes were laid from Europe to China through Siberia, Mongolia and Manchuria[2]. Those initial Russian descriptions of China and thereto laid routes arouse the exceptionally great interest. As early as in the 17th century they were repeatedly published and republished in many European capitals in English, German, French, Dutch and Latin languages[3].

The Petersburg scholarly Chinese studies originated as a part of the European sinology. The first publications were issued in Latin or German. The first sinologist, who was conferred with membership in the Russian Academy, was Theophil Siegfried Bayer (1694–1738) — specialist in the Chinese philology and the author of the first grammar of the Chinese language in Europe, invited in 1725 from Germany. In Petersburg, Bayer issued a number of compilation works on China, but he, "living among Russians, did not even attempt to study the Russian language and to train his successor, although the Statute of the Academy obliged all Academicians to do so"[4]. When the first Chinese embassy visited Petersburg in 1732, Bayer met the Qing diplomats invited to the Academy. He kept up the conversation with the Beijing envoys, but what was the language of the talks — whether the Chinese, Manchurian or Latin — is not known. Among the gifts, each of the Chinese ambassadors received Bayer's book of "Museum Sinicum"[5].

The Russian school of Chinese studies developed under the great influence of the Russian Orthodox Mission in Beijing that operated there under Article 5 of the Kyakhta Treatise of 1727, which enabled Russia to send to Beijing, apart from clergymen, "four young boy pupils and two more boys of older age being proficient in Russian and Latin" "for the languages-learning purposes"[6]. For about 120 years, until 1860, the Russian Orthodox Mission in Beijing served at the same time as Russia's diplomatic outpost and a sort of the educational center for practical learning of Chinese, Manchurian and other languages of China and the neighbor countries. In the course of that period it hosted over 60 students, physicians, artists and about 100 clergymen[7].

Notwithstanding different difficulties, exactly the Orthodox Mission in Beijing produced the first Russian sinologists, and among those, the special note should be made of I. K. Rossokhin

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[1] See: Demidova N. F. Myasnikov V. S. *Pervye russkie diplomaty v Kitae*. [The first Russian diplomats in China]. M., 1966; *Russko-kitaiskiye otnosheniya v XVII v. Materialy yi dokumenty*. [Russian-Chinese relations in the 17th century. Materials and documents.]. 1608–1683. M., Vol. I, 1969; Izbrant Edes and Adam Brand. *Zapiski o russkom posoltve v Kitai*. [Notes on a Russian Embassy to China] (1692–1695). Introduction, translation and commentary by M. I. Kazanin. M., 1967.

[2] Bartold V. V. *Istoriya izucheniya Vostoka v Evrope i Rossii. [*History of Oriental studies in Europe and Russia]. Leningrad, 1925, pp. 184–196; Lebedev D. M., Yesakov V. A. *Russkiye geograficheskiye otkrytiya yi issledovaniya s drevnikh vremyon do 1917 goda*. [Russian geographic discoveries and studies from the ancient times through to 1917]. M., 1971.

[3] On foreign publications of these reports, see the respective sections of the works as cited above in foot-notes 1 and 2.

[4] Skachkov P. E. *Istoriya izucheniya Kitaya v Rossii v XVII i XVIII vv. (kratkii ocherk)* [History of Chinese studies in Russia in the 17th and 18th centuries (an essay)] // *Mezhdunarodnye svyazi Rossii v XVII i XVIII vv*. [Russia's international ties in the 17th and 18th centuries]. M., 1966, p. 163.

[5] Skachkov P. E. *Ocherki istorii russkogo kitaevedeniya.* [Essays on the history of Russian sinology]. M., Nauka Publishers, 1977, p. 36.

[6] *Russko-kitaiiskiye dogovorno-pravovye akty*. 1689–1916. [Russian-Chinese compacts and legal acts. 1689–1916.]. General editor: Acad. V. S. Myasnikov. M., 2004, p. 44.

[7] Skachkov P. E. *Istoriya izucheniya Kitaya v Rossii v XVII i XVIII vv. (kratkii ocherk)* [History of Chinese studies in Russia in the 17th and 18th centuries (an essay)] // *Mezhdunarodnye svyazi Rossii v XVII i XVIII vv*. [Russia's international ties in the 17th and 18th centuries]. M., 1966, p. 163.

and A. L. Leontiev. Having returned from Beijing in 1740, I. K. Rossokhin by the order of the Collegium of Foreign Affairs was placed at the Academy of Sciences and was enrolled thereby on March 22, 1741 "for translation from, and teaching the Chinese and Manchurian languages". The name of I. K. Rossokhin is as well connected with the foundation of the Chinese collection at the Library of the Academy of Sciences, which acquired over 100 books from his personal library[1]. In 1757, another sinologist joined I. K. Rossokhin at the Academy. It was A. L. Leontiev, the author of the first Russian translations of two books from the ''*Sishu*'' (''Four Books'') — the ''*Daxue*'' and ''*Zhongyung*''[2], as well as several works on history. The main work done together by I. K. Rossokhin and A. L. Leontiev was their translation of a capital 16-volume ''*Baqi tongzhi*'' [''Detailed Description of the Origin and Condition of the Manchurian People and the Army Arranged under Eight Banners''], published by the Russian Academy of Sciences in 1784.

The Petersburg sinology took the leading positions exactly because the capital city of Russia was the location of such institutions as: the Collegium (Ministry) of Foreign Affairs which needed specialists on China; the Academy of Sciences which conducted the Chinese studies; and, finally, the Holy Synod that used to send missionaries to Beijing. And, the Academy of Sciences set such research tasks for the missionaries as, for example, to conduct astronomical observations. The school of the Chinese and Manchurian languages, headed by I. K. Rossokhin, was opened under the Academy of Sciences in Petersburg and lasted for ten years (1741–1751). In 1762, a new effort was taken to develop the teaching of the two languages, and that time the governance of the school was laid on A. L. Leontiev. The great interest of the Russian public in China is evidenced by 120 China-related books and articles published in Russia in the 18th century[3].

A new phase in development of Petersburg sinology started in the first decades of the 19th century. Among the events that later on generated the activation of Oriental studies, we should note adoption of the new ''Regulations" of the Russian Academy in 1803 and the first statute of Russian universities (1804), under which the Oriental studies were included in the category of classroom disciplines.

Nikita Ya. Bichurin, the head of the Peking Orthodox Mission, devoted his 14-year stay in Beijing (1807–1821) entirely to the study of China, its language, history, geography, as well as the national traditions and habits. In that period, he wrote all of his major works, published later in Petersburg, or prepared comprehensive materials for such works. Bichurin saw the central objective of his research activities as depicting the most precise and fullest possible picture of thereto contemporary China and the adjacent countries of the Far East and Central Asia. "I am used to writing what makes sense, as well as to express myself candidly and briefly", said Buchirin describing his approach to the study of China[4]. His very first work evidenced the advent of the qualitatively new phase in the history of Chinese studies in Russia, as it was based on the sources of

[1] Menshikov L. N., Chuguevskiy L. I. *Kitaevedenie.* [Chinese Studies], in: *Aziatskiy muzey — Leningradskoye otdelenie Instituta vostokovedeniya AN SSSR*. [The Asian Museum: the Leningrad Branch of the Institute of Oriental Studies under the USSR Academy of Sciences]. M., 1972, pp. 81–82

[2] "*'Sishu geyi', to est chetyre knigi s tolkovaniyami. Kniga pervaya filosofa Confuciusa. Perevel s kitaiskogo i manzhurskogo na russkiy yazyk nadvornyi sovetnik Alexey Leontiev*". ['Sishu geyi' — that is, four books with commentaries. Book One by Confucius the philosopher. Translated from Chinese and Manchurian into the Russian language by palace-court counselor Alexey Leontiev]. SPb, 1780; "*'Dzhung Yung', to est zakon neprelozhnyi. Iz predaniy kitaiskogo filosofa Kun Dzy. Perevel s kitaiskogo i manzhurskogo na rossiskiy yazyk Kolleegii inostrannykh del kantselyarii sovetnik Alexey Leontiev*". [*Zhong Yung* — that is, the immutable law. Translated from Chinese and Manchurian into the Russian language by Alexey Leontiev, Office Counselor of the Collegium of Foreign Affairs". SPb., 1784.

[3] Skachkov P. E. *Istoriya izucheniya Kitaya v Rossii v XVII i XVIII vv. (kratkii ocherk)* [History of Chinese studies in Russia in the 17th and 18th centuries (an essay)] // *Mezhdunarodnye svyazi Rossii v XVII i XVIII vv*. [Russia's international ties in the 17th and 18th centuries]. M., 1966, p. 173.

[4] "Moskovityanin", 1848, No. 9, p. 4.

Chinese origin. Nikita Buchirin — like his contemporary sinologist, Robert Morrison from Britain, became a founding father of methodology for the world academic studies of China[1].

Those who studied in the mission in mid-19th century were destined to multiply the glory of the Russian sinology and develop therein all the best foundations laid down by works of N. Ya. Bichurin. The list of those includes A. Chestnoy, V. V. Gorsky, K. A. Skachkov, E. V. Bretshneider, P.Kafarov, I. I. Zakharov, and V. P. Vassiliev — probably, such a brilliant constellation of scholars working in one and the same time in various fields of Chinese studies[2], could not be found in any other national school of sinology in the world.

However, despite the attained successes, by mid-19th century, the Peking Orthodox Mission exhausted its potentials for improvement of training the experts in Oriental studies. The Government was receiving multiple projects for reorganization in the university teaching of disciplines in Oriental studies. Finally, in October 1854, the edict was issued to found the Department of Oriental Studies at the Petersburg University, and the new department was headed by Vassily Pavlovich Vassiliev — a prominent expert in China, its history, social thought, language and customs[3].

In 1818, opening of the Asian Museum — a major depository of invaluable Oriental manuscripts in Petersburg — was a cornerstone event in development of Russian sinology[4].

A prominent sinologist, Academician V. P. Vassiliev opened many new avenues of research in Sinology and more generally — in our Oriental studies. On the one part, his works somehow filled the lacunas that were present in the Russian Sinology, and on the other part, they laid the solid foundation for the Russian studies of Buddhism, history of Chinese literature and studies of sources on China's history. The scholarly heritage of V. P. Vassiliev is immeasurably vast. His exceptionally profound knowledge of the Chinese, Manchurian, Mongol, Tibetan Sanskrit languages predetermined the wide diapason of research and the uniqueness of the source basis of his writings.

V. P. Vassiliev's creative work was featured by the critical attitude to primary sources as well we by the willingness to reconsider their data in order to establish the truthfulness of facts. As noted by V. P. Vassiliev in his ''Autobiography'', while being a student at the Kazan University, the words by Professor O. M. Kovalevsky "not to bow before authority in the search of the truth, to treat critically *sine ira et studio* (without irritation, working zealously) the accomplished or relayed facts, without seeing any issue as resolved forever — those words sank deep into my mind and led all my sympathies and antipathies"[5].

Published by V. P. Vassiliev, the series of fundamental studies on the history of China and the adjacent countries includes "History and antiquities of the Eastern part of Central Asia in the 10th–13th centuries" (1859), "Data on Manchurians in the period of Yuan and Ming dynasties" (1863), "On Mohammedanism movement in China" (1867), and "Subjugation of Mongols under the early Daiqing dynasty" (1868)[6]. The Book "Religions of the Orient: Confucianism,

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[1] Myasnikov V. S. «Robert Morrison and Nikita Y. Bichurin: Founders of Science-Based Sinology in the West» in Challenging Narratives: Blind Spots of Sinology. Ed. By Mechthild Leutner and Hauke Neddermann. Wien, Zurich. 2015. Pp. 9–18

[2] For the studies by Russian sinologists in the fringe areas of Oriental studies, see: M. P. Volkova. *Manchzhorovedenie* [Manchurian studies]; M. I. Vorobyova-Desyatovskaya, L. S. Savitsky. Tibetovedenie. [Tibetian studies] // *Aziatskiy muzey — Leningradskoye otdelenie Instituta vostokovedeniya AN SSSR*. [The Asian Museum: the Leningrad Branch of the Institute of Oriental Studies under the USSR Academy of Sciences]. M., 1972.

[3] Kulikova A. M. *Stanovlenie universitetskogo vostokovedeniya v Peterburge*. [Formation of university-level Oriental studies in Petersburg]. Main Publishers of Oriental Literature. M., 1982.

[4] See: *Aziatskiy muzey — Leningradskoye otdelenie Instituta vostokovedeniya AN SSSR*. [The Asian Museum: the Leningrad Branch of the Institute of Oriental Studies under the USSR Academy of Sciences]. M., 1972;

[5] Vengerov S. A. *Kritiko-biograficheskiy slovar russkikh pisatelei i uchenykh* [Critical and biographical dictionary of Russian writers and scholars], Vol. IV, section II, p. 150.

[6] On the importance of V. P. Vassiliev's works on history in the Russian historiography of China, see: Nikiforov V. N. *Sovetskie istoriki o problemakh Kitaya*. [Soviet historians on the problems of China]. M., 1970, pp. 11–14.

Buddhism and Taoism" generalized the multiple early studies, started by the author, when he had been a student at the Russian Orthodox Mission in Beijing. The next generalizing work by V. P. Vassiliev — the "Essays on Chinese Literature" was out of print in 1880. This book was largely based on V. P. Vassiliev's lecture course on the history of the Chinese and Manchurian literature, which, being the first in Europe, was delivered by him at the Oriental Department of the Petersburg University[1].

In late 1870s V. P. Vassiliev set forth a proposal to sign a treaty with China and submitted the draft thereof to the government. The treaty was to begin with the preamble saying: "The two great neighboring states present to the whole world their unprecedented example of the most friendly relations never breached in the course of over 230 years". Clause 1 (of 16) stated: "A friend of one state will be a friend of the other state, too, and an enemy of one state will be an enemy of the other one". Vassiliev expressed the general meaning of the treaty by a Chinese saying "*Yi de, yi xin*" (Shared thoughts, shared heart)[2].

V. P. Vassiliev issued the "Sino-Russian Dictionary", in which the search of words was set by the graphic system of Chinese characters[3]. A point of special note is that this dictionary, published in Petersburg in 1867, was issued again in 2010 as a new reprint edition prepared by the Confucius Institute and the Oriental Department of Saint Petersburg State University. This is a brilliant evidence of the fact that continuity is not gone from the Petersburg Sinology.

When the 3rd International Congress of Oriental Studies opened in Petersburg on August 20, 1876, Academician Vasily Vassiliev was elected as chairman of Section 1, while his presentations at the Congress attracted big attention[4]. At the 5th International Congress of Orientalists held in Berlin in 1881 V. P. Vassiliev, who attended it as a member of the Russian delegation, was elected as vice-president of the Far Eastern section.

Among the prominent Russian sinologists of the second half of the 19th century, a special place was taken by V. P. Vassiliev's two contemporaries — P.Kafarof and I. I. Zakharov. Each of them, having made innovative contributions to some or another cluster of Sinology, at the same time was a peak of the whole complex of knowledge on China attained by the world Oriental studies. Exactly their works gave the start to differentiation of Chinese studies in Russia and appearance of such disciplines as China's socio-economic history, ideology, and generalizing philology.

P. Kafarov was stationed in Beijing with three missions and headed two of those. The range of his research interests was exceptionally broad. Even now, each sinologist is aware of the Sino-Russian dictionary by P. Kafarov and P. S. Popov, which has become a classical sample of work on the Chinese philology in the second half of the 19th century. This dictionary, too, was published anew in 2010 in Petersburg owing to the good service and efforts by the Confucius Institute and Oriental Department of the University. The no less important are archimandrite Palladius' research works based on the thorough study of Chinese sources as well as on his personal observations made during his trips via Mongolia in 1847 and 1859[5]. Kafarov was the first sinologist who visited the Ussuri Territory and explained the history of its antiquities[6].

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[1] Eidlin L. Z. K 90-letiyu vykhoda v svet pervogo ocherka istorii kitaiskoy literatury. [To the 90th anniversary of publication of the first essay on the history of Chinese literature] // Strany yi narody Vostoka [Countries and nations of the Orient], Iss. II. Moscow, 1970.

[2] Skachkov P. E. *Ocherki istorii russkogo kitaevedeniya.* [Essays on the history of Russian sinology]. M., Nauka Publishers, 1977, p..228.

[3] Many other dictionaries — including the Sino-Russian Dictionary in 4 volumes, ed. by *I. M. Oshanin*, were issued in our country by the same system.

[4] *Trudy III syezda orientalistov*. [Proceedings of the 3rd Congress of Orientalists]. SPb., 1879–1880, vol. I, pp. XXIV–XXXV.

[5] *Dorozhnye zametki na puti v Mongoliyu v 1847 yi 1859 gg, archimandrita Palladiy*…. [Travel notes en route to Mongolia in 1847 and 1859 by archimandrite Palladius…]. SPb., 1892.

[6] Larichev V. E. *Puteshestviye v stranu vostochnykh inozemtsev*. [Travelling to the eastern foreigners' country]. Novosibirsk, 1973.

I. I. Zakharov is known mainly as the author of the unrivaled "Full Manchurian-Russian Dictionary" and the Manchurian grammar[1]. He, however, as well was the first sinologist in Russia and Europe who did research on the land ownership in China[2] and published a no less interesting work on China's historical demography[3]. Zakharov dedicated many years of his life to diplomatic service in China as well as to professorship and teaching the Manchurian language at the Petersburg University.

In the first decade of the 20th century the list of those who worked successfully at the Oriental Department of the Petersburg University included P. S. Popov, A. I. Ivanov, V. L. Kotvich, and A. E. Lyubimov, and at that very time V. M. Alexeev started his scholarly career there. In the same period the Russian science made an enormous contribution to research of China's geography ethnography and archeology as well as the peripheral territories of the Qing Empire. Expeditions of N. M. Przhevalsky, G. N. Potanin, N. M. Yadrintsev, P. K. Kozlov, V. I. Robrobsky and D. A. Klements introduced the vast Central Asian world with all the grandeur of its history and tragedy of its current condition in the world of science.

A noteworthy point is that the absolute majority of older Orientalists, being the patriots of their country, were loyal to the Soviet government[4]. There awareness of all shortcomings that featured the Oriental studies certainly played a role in their search of pathways to the new Oriental studies. In 1918, Academician S. F. Oldenburg, while assessing the condition of Oriental studies in pre-revolution Russia, wrote: "The one who is to address the history of science in Russia would feel terrible: the bold endeavors, profound thoughts, rare talents, brilliant minds, even the meticulous and zealous work — all these are available abundantly, and at the same time you cannot help noting how everything is ended off: long rows of "first" volumes and "first" issues, which never were followed by the next ones; broad plans somehow frozen at half-word; heaps of unprinted or half-finished manuscripts — the vast cemetery of unaccomplished undertakings and unrealized dreams"[5].

The whole development experience of the Russian science dictated the need to take the active part in **developing the new school of Oriental studies**. In did not take too much time for the results of organizing activities in the sphere of Oriental studies to become obvious. The sphere of specialized periodicals was activated by the started publication of such journals as "Vostok" [Orient] in Leningrad, "Novyi Vostok" [New Orient] in Moscow, and "Novyi Dalniy Vostok" [New Far East] in Vladivostok. The "China and the Soviet Russia" as well as some other works were the first China-related studies based on the Marxist methodology.

In 1930, the Institute of Oriental Studies was founded under the USSR Academy of Sciences in Leningrad. Its China Department was headed by V. M. Alexeev, who right then celebrated the 25th anniversary of his academic activities and was elected as a member of the USSR Academy of Sciences[6]. That time was featured by appearance of many monograph studies — mostly on China's contemporary history[7]. Certainly, after the revolution the classical Oriental studies in Russia stepped

[1] Zakharov I. *Polnyi manzhursko-russkiy slovar*. [Full Manchurian — Russian Dictionary]. SPb., 1875; 2nd edition, Beijing, 1939; and, *Grammatika manzhurskogo yazyka*. [Grammar of the Manchurian language]. SPb., 1875

[2] Zakharov I. *Pozemelnaya sobstvennost v Kitae.* [Land ownership in China] // *Trudy chlenov Rossiiskoi duhovnoi missii* [Case studies by members of the Russian Orthodox Mission], 1853, vol. II, pp. 1–96.

[3] Zakharov I. *Istoricheskoe obozrenie narodonaseleniya Kitaya.* [Historical Review of China's Population] // *Trudy chlenov Rossiiskoi duhovnoi missii* [Case studies by members of the Russian Orthodox Mission], 1852, vol. I, pp. 247–360.

[4] Nikiforov V. N. Op. cit., pp. 76–77.

[5] Oldenburg S. F. *Pamyati Vasiliya Pavlovicha Vasilieva yi o ego trudakh po buddizmu. 1818–1918* [Sacred to the memory of Vassily Pavlovich Vassiliev and regarding his works on Buddhism 1818–1918]. IRAN, 1918, p. 531.

[6] *Nekotorye daty zhizni i deyatelnosti V. M. Alexeeva, otmechennye im samim.* [Some dates in the life and work of V. M. Alexeev as marked by himself] // *Literatura i kultura Kitaya. Sbornik statei k 90-letiyu akademika Vasiliya Mikhailovicha Alexeeva*. [Literature and Culture of China. Collected articles for the 90th birthday of Academician Vassily M. Alexeev]. M., 1972, p. 156.

[7] See the respective sections in P. E. Skachkov's "*Bibliografiya Kitaya*" [Bibliography of China] (M., 1960), the first edition of which was also prepared in early 1930s and published in 1932.

back on the secondary positions and yielded priority to modern studies. In organizational terms, this was fixed in 1959, when the Institute of Oriental Studies (the head research institution in the given field) was relocated from Leningrad to Moscow.

In the pre-war period, the Oriental studies in Leningrad were manifesting the appeared trend for comprehensive studies of China, India, Turkey, Iran and Japan — i.e., their multi-century history, culture, foreign relations and philology. Works by V. M. Alexeev, N. I. Konrad, I. A. Orbeli, I. Yu. Krachkovsky, V. V. Bartold, S. A. Kozin, O. K. Schutsky, N. A. Nevsky, A. A. Petrov, K. K. Floug, P. E. Skachkov and many others formed the "golden portfolio" of Soviet Oriental studies and consolidated its positions in the world Oriental studies. For example, the fundamental studies by Nickolai Nickolaevich Nevsky in the field of Thongho philology, for which the author was awarded posthumously by the Lenin Prize in 1962, are regarded to be of the global value.

After the World War 2, the crucial changes in Asia — such as the collapse of the colonial system and foundation of the Republic of India, Pakistan, the People's Republic of China, DPRK and ROK, immeasurably expanded the scope of sinologists' activities and set the entirely new tasks for the Oriental studies. Having mobilized all of its forces, the Soviet Orientalistic took the challenge successfully. For example, while about 100 various books on China were published in 1917–1949, then in 1950–1957, just within eight years, the number grew to 447 books with total circulation of 23 million copies, and in the next two years 242 more books on China were published[1]. Many major books of Chinese literature were translated into Russian, and then published in 28 national languages of the USSR peoples, with total circulation of over 20 million copies[2].

The published books by the Soviet authors included: "The reform movement in China and Kang Yuwei" by S. L. Tikhvinsky, a graduate of the Oriental Department (1959); "Sino-Russian Dictionary" edited by I. M. Oshanin (1952, 1955) — a follow-up on the work in this sphere, organized by V. M. Alexeev as early as in the 1940s, the second edition of "Bibliography of China" by P. E. Skachkov — V. M. Alexeev's disciple and colleague (1960), and the magnificent new edition of N. Ya. Bichurin's "Collection of data on the peoples inhabiting Central Asia in ancient times", vols. I, II (1950), and vol. III (1953).

Enrollment of students was increased at the Moscow Institute of Oriental Studies as well as at the respective departments of Moscow and Leningrad Universities, while disciplines of Oriental studies were included in the curricula of the Tashkent University and in some ministerial institutes.

In 1954, however, Khruschev chose to close one of the oldest educational centers — the Moscow Institute of Oriental Studies[3]. At that time, the research work was gaining momentum at the Leningrad branch of the research Institute of Oriental Studies and its head counterpart in Moscow, as well as at the Institute of Chinese Studies in Moscow. Chairs, groups, departments and sections of Oriental studies were set up at academies of sciences in many union republics. But in 1960, the same Nikita Khruschev ordered to close the Institute of Chinese Studies, quite recently established under the USSR Academy of Sciences.

In the last years our sinology is developing rapidly. This has been predetermined by the level of RF-PRC relations, which is described by leaders of the two countries as the best in the whole history of Russia-China contacts. Another factor playing an important role is the Russian public's growing interest in China, its language, history, culture as well as economic and scientific achievements. The number of the higher education institutes, which offer the learning programs in China studies has grown, but the number of applicants considerably exceeds the enrollment limits. In the M. V. Lomonosov Moscow State University, for instance, the Chinese language classes are

[1] Vyatkin R. V. *Sinologiya* [Sinology], p. 20 (manuscript).

[2] Vyatkin R. V., Duman L. I. *Sinologiya* [Sinology], CIE Press, M., 1969, Vol. 12, p. 890.

[3] See: Glavy iz istorii moskovskogo vostokovedeniya. Lazarevskiy institut. Moskovskiy institut vostokovedeniya. [Chapters from the history of Chinese Studies in Moscow: The Lazarev Institute. The Moscow Institute of Oriental Studies]. MGIMO, Aspent Press, 2015.

being delivered at seven departments already. There are 18 Confucius Institutes in Russia, and the one stationed at the Petersburg University ranks among the three best in the world.

The Chinese Studies have been expanded as well at the institutes of the Russian Academy of Sciences. The former Petersburg branch of the RAS Institute of Oriental Studies has been transformed into the independent RAS Institute of Oriental Manuscripts. Today universities and academic institutions interoperate closely both in the learning process and in resolution of major research tasks, and such integration would bring tangible results.

The Center of Chinese Studies has been established at the Petersburg University. As results use to be appraised on the basis of the printed product quality and quantity, let me draw some examples.

About 15 years ago, all works on the Chinese literature, written by the founder of the Petersburg sinology, Academician Vassily M. Alexeev, were published within the series of "Classics of National Oriental Studies" (Vol. 1, 2002; Vol. 2, 2003), and more recently, in 2008 — his classical work "Chinese Poem on the Poet. Stanzas by Sikong Tu (837– 908)". Another monograph by V. M. Alexeev, published in Petersburg in 2010, is the "Sinologists' working bibliography. A guidance book for students of Chinese language and culture]. Besides, the readers were happy to see the published *"*Masterpieces of Chinese classical prose" as translated by V. M. Alexeev (M., Oriental Literature Publishers, Book 1, 2006).

Owing to the efforts of V. M. Alexeev's student, Academician B.L. Riftin, the "Oriental Literature" Publishers in 2010 published the book by V. M. Alexeev's daughter — "Vassily M. Alexeev and China: The book on my father".

A good deal of work was done to translate and publish China's criminal laws of the Tang period[1]. This painstaking work by Dr. V. M. Rybakov resulted in his 2-volume monograph on the Tang Bureaucracy[2]. Inter alia, Prof. Dr. Irina F. Popova, Director of the RAS Institute of Oriental Manuscripts (IOM), is working on the respective volumes on the medieval China for the 10-volume "History of China" (the project of Academician S. L. Tikhvinsky). Readers would also find a number of interesting articles in the IOM journal of "Written monuments of the Orient".

Publication of sources on the history of Russia's relations with China is a priority vector of our Sinology. Forty years ago we started publication of such documentary series as *"*Russia–China relations: Materials and documents. The 17th–20th centuries". Now, the research staff of the Oriental Department at the Petersburg University prepares the scheduled volumes on the 19th century to continue publication of this series.

As for the Chinese culture studies, we may refer to the accomplished publication of the encyclopedia of "China's Spiritual Culture" prepared with participation of the big teams of scholars from the RAS Institute of Oriental Manuscripts and Petersburg University. Other publications to be noted here include Prof. M. E. Kravtsova's "History of Chinese Art" (2004), Prof. Dr. A. G. Storozhuk's *"*Three teachings and China's culture" (SPb, 2010) and *"*Introduction in the Chinese hieroglyphics" (SPb, 2005), as well as Dr. I. T. Zograf's *"*Official Wenyan" (LCI, 2010).

And, certainly, we have to pronounce such names as B. I. Pankratov, V. S. Kolokolov, L. N. Menshikov, E. I. Kychanov, and A. S. Martynov, whose works served a weighty contribution to Russian and European sinology.

As far as China's history studies are concerned, the work on the issue of the 10-volume "History of China" proceeds successfully under the lead by Academician Sergey L. Tikhvinsky, a graduate from the Oriental Department of the Leningrad University. Five volumes are already published and four ones are in print at the publishing house. In 2008, publication of Academician S. L. Tikhvinsky's 6-volume collected works plus his book *"Vospriyatie v Kitae obraza Rossii"* [Perception of Russia's image in China] were regarded as outstanding events in the given field.

[1] Tang lv shu yi. Translated by V. M. Rybakov. Chapters 1–8. SPb., 1999; Chapters 9–16. SPb., 2001; Chapters 17–25. SPb., 2005.

[2] Rybakov V. M. The Tang Bureaucracy. Part 1. Genesis and Structure, SPb., 2009; Part 2. Lefal Self-Regulation. Vol. 1. Spb., 2013; Vol. 2. SPb., 2015.

The prospects for development of Russian sinology depend on the general condition of science in the country. Today, funding is provided on the project basis.

We still have to unleash work for exploring the condition of the world sinology and its most important part — the works by our Chinese colleagues. Another big task is to undertake translations of contemporary Chinese literature, both the prose and poetry. In this context, we should mention the successfully proceeding Russian-Chinese project, under which 100 contemporary Chinese novels will be translated and published in Russia, while 100 novels by Russian authors will be translated and published in the PRC.

Our main task is to improve understanding between our two nations. Today, when hundreds thousand citizens of Russia and the PRC contact one another, Russian people must know the history, economy, laws, as well as traditional and modern culture as well as its folk customs and etiquette specifics. To offer such knowledge to our people is a professional duty of Russian sinologists.

In 2018, we, together with the Chinese party, will celebrate the two important dates: September 1, the 400th anniversary of establishment of Russia-China diplomatic ties, and October 1–40 years of the reforms which made the PRC a leader of the contemporary world.

Before I conclude, I would briefly address one phenomenon which raised concerns among our public. All of us are Internet users and over there, we saw an article by Alexander Gabuev — *"Gosudarstvo ushlo iz kitaistiki: Chto ostalos ot rossiiskoi shkoly kitaevedeniya"* [The state has withdrawn from sinology: What is left of the Russian school of Chinese studies]. As a matter of response, it was followed by another article, written by a Chinese expert on Russia Yan Guodong: "*Eluosi hanxue di weiji"* [The crisis of Russian sinology], published in Waiguo shehui kexue [Social sciences abroad], 2015, No. 6, pp. 68–73.

Yan Guodong participated in re-publication of Academician V. P. Vassiliev's "Essays on the history of Chinese literatures" realized by the Petersburg sinologists in 2013 and including the full translation of the given book into Chinese, performed by Yan Guodong (St. Petersburg: the Confucius Institute at the Saint Petersburg State University, 2013, 334 p.).

As evidenced by the said articles, both authors see the main sign of the "crisis" in our sinology in its insufficient funding. They, however, do not refer to the number of major works on China financed by the Russian Humanities Fund, or to the joint Russian-Chinese projects that are organized and financed by the Fund, which receives impressive amounts of money allocated by the state for these purposes. In Russian, we have a term "moaners" — that is, the people always complaining about something. In his "Unknown Man's Story" Anton Chekhov wrote: "Our generation is comprised entirely of neurotics and moaners". As for the contemporary moaners, I would respond to them by a quotation from a famous Petersburger and writer Daniel Granin, who wrote: "Since you put hand to the plough, be so kind to serve honestly, drudge to the finish, and, please, do not moan and do not complain" ("The Homonym").

That the afore-mentioned moaning is absolutely groundless is evidenced by the profound analytical collective monograph under the editorship by Dr. N. L. Mamaeva on *"Osnovnye napravleniya yi problem rossiiskogo kitaevedeniya"* [The major vectors and problems of the Russian sinology] (M., "Pamyatniki istoricheskoy mysli", 2014. 380 c.) and the work by V. Zhouravleva, P. E. Skachkov's disciple, who published the continuation of her tutor work: "Bibliography of China" — Philosophy and socio-political thought. Ethics. Esthetics. Military Thought. Mythology. Religion. 1958–2008. (M., "Forum", 2015).

So, the Petersburg school of sinology is the basis of the Chinese studies in Russia. It stands on the solid platform of Bichurin's attitude to Chinese sources, Vassiliev's approach to Russia's relations with China, and Alexeev's view of Chinese culture in the context of other world cultures. Let us wish all colleagues from this school, whose guests we are today, further success for the benefit of Russian and European sinology. And, of course, let me wish full success to our Congress and good health, well-being and creative uprising to all its participants!

SECTION 1

LINGUISTICS

Adamski Susanne (University of Bonn)

Looking for "Slaves": A Preliminary Analysis of Selected Nouns in Western Zhou Bronze Inscriptions

Key words: slaves, pu 僕, renli 人鬲, bronze inscriptions, Western Zhou society

As Robert Gassmann (2000) has criticized, "many basic terms" which designate social groups in ancient Chinese society "are still imperfectly understood" and "have seldom been questioned". This still holds true for some words in Western Zhou bronze inscriptions that have more or less often been interpreted from the viewpoint of later texts and therefore different societal circumstances. Both in China and the West, scholars generally assume the existence of slaves during the earliest stages of Chinese history. Whereas for the Shang period, slavery as an economically significant institution has been recently questioned by David Keightley (2012), several words in Western Zhou bronze inscriptions have been identified as referring to a class of "slaves" (e.g. pu 僕; renli 人鬲). Nonetheless, there is no real consensus on the meaning of these particular terms. According to the inscriptions, people have been given as a "present", sold, dislocated and/or placed under the authority of others; their designations, statuses and/or functions, however, seem to differ to a considerable degree, including nobility. Within this context, the present paper intends to systematically examine the semantic scope of selected nouns designating certain groups of people, exploring the question whether they may or may not be classified as "slaves" in recent definitions of the term. The aim is to hopefully achieve a better understanding of these designations, thus shedding some more light on certain aspects of Western Zhou society.

Alexiev Alexander (Sofia University)

Popular Puns in Chinese Folk Rhymes

Key words: Pun, punning, Chinese folk rhymes

China's traditional folk rhymes (民谣) abound in puns (谐音双关语). The latter are among the most widespread figures of rhetoric in this genre. Ability to decode such expressions is essential for understanding and appreciation of Chinese folk songs, which are full of sentiment and demonstrate strong national temperament and vivid colors. The article takes a look at some of the puns in popular folk rhymes, many of which have become fixed and symbolic in character.

Antonyan Ksenia (Institute of Linguistics RAS)

The Semantic Field 'Calm' (安) in Chinese

Key words: emotional states, semantic field 'calm'

The paper discusses the principles of reconstruction of semantic fields of emotional states in Chinese and reconstructs the semantic field 安 [an] 'calm' in Chinese. Lexical units belonging to this field play an important role in Chinese philosophy and Chinese culture in general.

The typological characteristics of Modern Chinese imply the fact that the paradigmatic relations of the elements of the field are represented in their syntagmatic relations, namely, in compounds and phraseological units (成语 [chengyu]).

The field consists of 6 basic morphemes: 安 [an] ‘calm’, 定 [ding] ‘stable’, 静 [jing] ‘motionless, quiet’, 宁 [ning] ‘tranquil’, 平 [ping] ‘even, smooth’, 稳 [wen] ‘steady’, and 10 compounds built of these morphemes. Most of the morphemes and compounds can be reduplicated.

Grammatically, the meaning `calm down’ in Chinese is expressed by collocations of the predicatives denoting ‘calm’ with complements of direction denoting moving down, namely, 下 [xia], 下来 [xialai], 下去 [xiaqu] (cf. ‘calm down’ in English).

The paper also studies the predicative 安 [an] ‘calm’ and its relationship to the semantic field of emotions in general by means of analyzing the definitions of emotions given in “现代汉语词典” (“The Contemporary Chinese Dictionary”). The list of emotions is taken from the dictionary “同义词词林”, which is built as a thesaurus. The paper claims that calmness is opposed not to emotions in general, but to certain groups of emotions such as distress, rage, shame, anxiety, and fear. It is proved by the fact that 不安 [bu an] and its synonym 不平 [bu ping] are used in the definitions of these emotions only. Therefore, being calm does not mean the absence of emotions. This implies that it is an emotional state and should be included in the system of emotions. The state of being calm easily combines with the state of being glad (乐 [le]), cf. 安乐 [anle] ‘carefree’, 安居乐业 [an ju le ye] `live and work in peace and contentment’.

Arcodia Giorgio Francesco (University of Milano-Bicocca)

Sinitic Relative Clauses: Headedness and Relativisation Strategies

Key words: Sinitic, relative clause, relativiser, word order, grammaticalisation

In this paper we will discuss relative clause (RC) constructions in the Sinitic language family. Basing on data from a convenience sample of forty Sinitic languages, we will sketch a typology of Sinitic RCs according to two parameters:

a. Position of the head. Despite the widely held belief that Chinese has only head-final RCs, head-initial relatives have been reported e.g. for Kaiping (Yue 1995), Hui’an Southern Min (Chen 2008) and Mandarin, and head-internal RCs have been reported for Wenzhou:

(1) ŋa33-bo21 ɦo342 na42-ŋ̍44 keʔ0 (Hu, Cecchetto & Guasti 2015)
grandma draw child REL
‘The child who the grandma draws / the grandma who draws the child’

Moreover, a head-internal analysis has been proposed also for Cantonese object RCs.

b. Relativization strategy. Apart from the familiar 的 de-marked relative clause, we will discuss relativisation patterns based on demonstratives, classifiers and other markers. We will higlight the correlations both between the choice of relativiser and other features of the language (as the use of determiners in NPs; see e.g. Liu 2005), and between relativisation strategies and semantic/pragmatic features of the RC construction (e.g. specific vs. non-specific RCs).

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Basciano Bianca (Ca' Foscari University of Venice)

Mandarin Verbal Reduplication in Diachronic Perspective

Key words: reduplication, verbs, diachrony, cognate objects, syntax

This paper aims at investigating Mandarin delimitative verb reduplication (e.g. 看（一）看 kàn (yi) kan 'look (one) look, have a look') from a diachronic perpective. Through the analysis of the diachronic development of verbal reduplication in Chinese, we aim at providing evidence for: 1) the substantial identity of the AA and A yi A patterns; 2) the syntactic nature of verbal reduplication; 3) the noun-like features of the reduplicant. To this aim we will present a diachronic overview of the different patterns of reduplication, through the analysis of data from representative works from different historical periods, as e. g. 朱子语类 Zhuzi yulei, 元曲 Yuan Qu, 西游记 Xi You Ji, 红楼梦 Hongloumeng. First of all, we will argue that the appearance of the delimitative A yi A pattern first (Song dynasty) and of the AA pattern later (Yuan dynasty; Ōta T. 1987 [1958]:176) can be explained in functional terms, i.e. in order to avoid overlap and, thus, ambiguity with the AA pattern expressing repetition or continuation, which declined in the Song dynasty (Ōta 1987[1958]:176). Secondly, through the analysis of different patterns of delimitative verb reduplication, we will provide evidence for an analysis of the AA and the A yi A patterns as two instances of the same phenomenon. Moreover, we will argue that the possibility to have an object appearing between the base and the reduplicant, such as 救他救 jiù tā jiù 'save he save', no longer possible in modern Chinese, supports the hypothesis that verbal reduplication is a syntactic rather than a lexical/morphological phenomenon (cfr. also the position of the perfective aspect marker 了 between the base and the reduplicant).

Finally, on the basis of diachronic evidence, we will argue in favor of the nominal/classifier-like features of the reduplicant, which in many respects resembles cognate objects; above all, the fact that the reduplicant could be followed by the suffix 儿 -er, as e. g. 等等兒 děng děng-r 'wait wait-SUFF' (Ōta 1987 [1958]:176–177).

Crone Thomas (University of Bonn)

"Fault" or "Disaster"? "Regret" or "Sorrow"? The Noun you 尤 in Epigraphic Texts of the Shang and Zhou Dynasty

Key words: you 尤, disaster, fault, lin 吝, divination

The word you 尤, which is found in more than 3000 charges of Shang Dynasty oracle bone inscriptions, remains a controversal issue. Not only has the traditional identification of the relevant character with the word you lead to many different translations ranging from "disaster" and "problems", to "fault" and "blame", but also has the entire approach been recently challenged by Chen Jian (2004), who argues that the character should instead be treated as a written form of the words lin 吝 ("regret") and min 愍 ("sorrow"). It goes without saying that these different semantic options have a profound impact on the reading of the divination charges that they are found in. As a part of the research for my doctoral dissertation I have conducted a comparative semantic analysis of the term used in epigraphic texts of the Shang and Zhou Period. While an examination of the relevant oracle bone inscriptions did not lead to any satisfying results, as most of the inscriptions follow a very similar and monotonous pattern, records of the same term in the bronze inscriptions of the Western Zhou Period, however, turned out to yield a surprisingly unambiguous answer to these questions. The primary purpose of my presentation is going to be to share and discuss the newly obtained evidence and thereby hopefully establish a more secure reading of the word you. In addition, I am also going to argue that a comparison of the particular social context in which the term you is used according to the bronze inscriptions with that of the Shang Dynasty divination records, can also be used to shed new light on the relationship between religious practices and political culture of the early Zhou Period.

Grundmann Joern Peter (The University of Edinburgh)

The Late Western Zhou Guoji zhong 虢季鐘 Inscription Read as a Literary Text

Key words: Guoji zhong, bell inscriptions, literariness, rhyme patterns, parallelism

Chimes of suspended yong bells (yongzhong 甬鐘) played a crucial role in the politico-religious context of aristocratic ancestral ritual in mid to late Western Zhou China (ca. 950–771 BC). Used for musical accompaniment during sacrifices and feasts, these tokens of power and prestige have been excavated mostly from richly furnished aristocratic tombs. Texts inscribed on a number of excavated yong bells have startled scholars with their metrical regularity and the appearance of rhyme patterns. So far, however, these features have not been studied from a literary perspective. Instead, the trend goes to relate rhyme and tetrameter in texts from bell inscriptions to their presumed role in musical performance.

In this paper I endeavour to show that a literary analysis of yong bell inscriptions may yield fruitful insides into the texts' relation to their material carriers as well. Among the available corpus I have chosen a text inscribed on the late Western Zhou Guoji zhong 虢季鐘 assemblage for closer analysis. Here we find the same text repeated verbatim, four times fully and four times partly, over a set of eight bells that, taken together, form a full chime. This text, I argue, presents a conscious attempt to conjoin the bells' materiality and acoustic properties with their main politico-religious functions by means of verbal patterning. In two parallel strands, the bells' materiality and sound are related to their private and public functions through rhyme series and other means of verbal parallelism.

Thus I hope to show how literariness, i.e. the internal organization of a text in a way that it foregrounds its linguistic manner, works here to textually reproduce an image of the bells embedded in their politico-religious context.

Gurian Natalia (Far Eastern Federal University)

Some Notes on the Early Chinese Dictionary "Guangya" ("Extended [Er]ya")

Key words: early history of Chinese lexicography, "Guangya", Zhang Yi, "Erya", "Explaining Kinship", ideographic groupe

The "Guangya" ("Extended [Er]ya") written by Zhang Yi in the beginning of the third century A. D. is considered to be an extended version of the "Erya" ("Approaching the correct [language]», late third century B. C.).

The conducted analysis of both dictionaries let us list the following features of "Guangya". The "Guangya" clearly followed the "Erya's" organization into semantically arranged chapters. Zhan Yi made no changes in the category sets as the new material he added was met the standards of "Erya"'s ideographic outline. In other words, "Guangya" can be seen as a new edition of "Erya" compiled in the third century A. D.

In general, the volume of the first two chapters defining abstract words increased significantly by adding new lexical units and new glosses (entries).

The fourth chapter of the "Guangya" entitled "Explaining Kinship" for instance is notable for the fact that in addition to kinship terms indicated by the title, it introduces completely new lexical groups, which have nothing to do with kinship itself (e.g. parts of the body and internal organs of a human being). Moreover, unlike the corresponding chapter in the "Erya", the text of the section in the "Guangya" does not indicate smaller ideographic groups although they are implicitly defined by gloss order.

Thus, the major macro-level changes can be seen in the "Guangya", are the reduction of some former groups of words and introduction of new lexical groups. The major micro-level changes are in the contents of the glosses. In fact, some chapters defining concrete words turned from linguistic dictionary into encyclopedia.

However, keeping the old ideographic groups of the "Erya", Zhang Yi eventually refused precision in reflecting actual classes and groups of words defined in the dictionary, which is especially noticeable in the chapter "Explaining Kinship".

Kolpachkova Elena (Saint Petersburg State University)

Verb Grammatical Categories Interaction in Mandarin Chinese

Key words: Mandarin Chinese, grammar, grammatical category, aspect, tense, mood

The article provides our research findings from the recent large-scale typological study of the interaction between grammatical categories and/or with lexical-semantic features of verbs.

Only a few verbal categories in Mandarin Chinese can be expressed autonomously, regularly they are conflated with another grammatical category, including aspect, tense, or mood. Some of them are frequently not expressed grammatically, but using lexical means.

Aspect in Mandarin Chinese is neither prescriptive nor obligatory and the concept of tense is usually expressed by temporal adverbials or a clause to indicate time reference. Verbal suffuxes 了 — le, 过 —guo, 着 — zhe not only contribute to an aspectual meaning of the sentence but also can behave like a relative tense marker, but the usage of them is irregular and optional, as well as the usage of serial verb constructions that can be functionally equivalent to the aspect markers. The meaning of the sentence depends on the speaker's intent and can only be understood in context.

Through the analyses of the formation, meaning and distribution (both typical and marginal) we argue that grammatical categories in Mandarin Chinese can only be expressed on a clausal level, an effect of temporal adverbials on a meaning of the whole sentence should be taken into consideration.

A number of semantically diverse particles and auxiliaries that serve to express verbal aspect, tense and to some extent mood shows no paradigmatic uniformity.

Kravchuk Alexandr (FEFU)

The Instant Primer (“急就篇”). Analysis of the Chapter of Music (乐器部)

Key words: The Instant Primer; traditional Chinese lexicography, Old Chinese lists of hieroglyphs, Old Chinese samples of writing; ancient chinese textbooks

“The Instant Primer” in the general sense do not fall into the same category as wordbooks and dictionaries, but character primer in the history of Chinese civilization shares quite a number of the features of a wordbook or a dictionary.

“The Instant Primer” is a textbook for primary education, which was composed by high official Shi Yu 史游 in the 1st century BC at the end of the Western Han Dynasty, during the reign of the Emperor Yuan Di (48–33 BC.). It occupies an important place in the history of education and traditional Chinese lexicography and had a great influence on following form of textbooks.

Compilation of such primers was difficult undertaking. There are a number of textbooks for primary education, relating to different periods, that were used in China, the most important ones are: “Historian Zhou’s Primer”», “The Cangjie Primer” before appearance “The Instant Primer” and “The Three-Character Primer”, “One Thousand words primer”, “The Book of Family Names”, “Primary education” after “The Instant Primer”. Primers comprise many linguistic elements and the number of characters of texts ranges from hundreds to thousands.

Corresponding to the requirements of epoch, the character primer should satisfy three conditions: the first is the sphere of ideals and thoughts. Textbook should reflect the political course and ethical concept of the ruling class of the time. Secondly, from the material side, it should include the basic lexical formation of society of the time, and, at the same time, should not exceed the generally accepted level of intellectual capacity of the child. Thirdly, the style of writing should be lofty and understood generally at the same time and the rhyme should be natural for quick learning.

“The Instant Primer” is a list of 2016 characters without interpretation of meanings, distributed by subject. It consists of a trisyllabic, septisyllabic and quadrisyllabic rhyming lines.The lexical material is divided into classes (“The Ready Guide”).

Kremnyov Evgeni (Irkutsk Euro-Asian Linguistic Institute (Branch of Moscow State Linguistic University))

Analysis of Structural Development of Chinese Characters by Y.V. Bunakov

Key words: Russian sinology, ideographic writing, grammatology of Chinese writing system, omophonograms, kinegrams, syntegrams

The paper summarizes some results of the research "National works in the field of Chinese writing system during the period from the second half of the 19th century to the first half of 20th century" made with the grant support of Russian Humanitarian Science Foundation. In particular, the paper deals with the analysis of the evolutional development of the Chinese writing system by the Russian sinologist of the first half of 20th century Y. V. Bunakov. His view to the structural development of Chinese characters are presented in the article "The Chinese writing system" in 1940. This system is not well known at the present time, but it retains its relevance and may be useful for modern grammatology.

Mu Yezi (Ghent University)

The Development of Adverb QIE 且 in Medieval Chinese

Key words: QIE, Expressions of Tense and Modality, Medieval Chinese, Diachronic Analysis, Language Contact

In the history of ancient Chinese language, the adverb QIE had multiple functions in various genres of text of different time periods. Unlike many other adverbs of tense, aspect and modality in world languages, QIE did not follow the generally accepted paths of development from deontic modality to epistemic modality and from obligation to a future tense (see Bybee et al. 1994). Instead it developed in a very different way. From having diverse functions in Archaic Chinese, QIE changed into a marker solely of deontic modality in Old Mandarin.

This paper aims to offer a detailed analysis on the semantic and syntactic features of the adverb "QIE" in various genres of texts in Medieval Chinese (e.g. historical records, Chinese Buddhist translations, and narratives) in order to reveal how QIE gradually lost some of its functions while strengthening the use as a marker of deontic modality.

The comparison between QIE and other words of a similar function such as JIANG (將) and the investigation on the possible Sanskrit counterparts of sentences with QIE in Chinese Buddhist texts indicate that many factors such as the competition with other markers, and the language contact with Indic languages through the translation of Buddhist texts may be influential to the diachronic development of the adverb QIE.

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Paris Marie-Claude (Paris Diderot Universty)

On Hypothetical Subordinate Clauses in Mandarin Chinese

Key words: hypothetical clauses, subordinator, connector, distribution

In this paper I will describe and explain the distribution (i) of (some) hypothetical subordinate clauses in Mandarin, (ii) of the grammatical markers contained in them. I will try to explain why the jiu/cai alternation is not allowed in all hypothetical clauses.

The correlative relationship between the subordinator ruguo and its correlator jiu in the main clause is present in (1), but absent in (2) below. As a result, though the syntax of (1) and (2) is (almost) identical, their semantics is not: (1) is not ambiguous, but (2) is.

(01) wo ruguo mingtian you kong de hua, jiu daying pei ni qu kan dianying.

(02) ni bu lai, wo bu zou.

As illustrated in (3) and (4), the position of the subordinator 'yaoshi' can vary.

(03) ni yaoshi e le ne, jiu ziji zuo dian chi.

(04) ni dangshi yaoshi ti-chulai, ta hui gei ni qianzi de.

After explaining why such different positions of the subordinator exist, I will first look at the different forms hypothetical markers can take, cf. 'yao(shi)' in (5)-(6).

(05) yao/yaoshi tamen yao/yaoshi dou qu Faguo ...

(06) *tamen dou yaoshi qu Faguo ...

Then I will compare the behaviour of 'ruguo' clauses, cf. (7)–(8), with hypothetical clauses introduced by other subordinators, such as 'wanyi' and 'zhiyao', cf. (9)-(10).

(07) ruguo Lisi zuo fan, Zhangsan jiu hui lai.

(08) ruguo Lisi zuo fan, Zhangsan cai (hui) lai.

(09) wanyi you ren zhao Mali, jiu /*cai qing ta liu ge tiaozi.

(10) zhiyao xuxin, jiu/*cai hui jinbu.

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Shaughnessy Edward (University of Chicago)

The Casting of the Shi Wang Ding and Its Significance for the Presentation of Writing in Ancient China

Key words: Shi Wang ding 師望鼎, bronze inscriptions, bronze casting, Western Zhou, presentation of writing

In 2005 the Art Institute of Chicago purchased the important inscribed Western Zhou bronze vessel Shi Wang ding 師望鼎 from a private collector in Hong Kong. In this paper, I present some considerations of the vessel and its inscription. I begin with a brief reconsideration of the date of the Shi Wang ding, proposing that it was made in the late Western Zhou dynasty, c. 800 B. C. Next, I consider how the Shi Wang ding was cast. Before buying the vessel, the Art Institute subjected it to an extensive series of X-rays, which showed that the wall of the vessel bearing the inscription is the only part of the vessel that does not contain gas bubbles. I suggest that the vessel was intentionally cast in such a way as to reduce to a minimum these casting flaws in the area of the inscription. Finally, I discuss the significance of this casting technique for the presentation of writing in ancient China.

Skrabal Ondrej (Charles University)

Pragmatic Taxonomy of Final Formulaic Phrases in Western Zhou Bronze Inscriptions and Some Implications for the Study of Social Aspect of Early Chinese Epigraphy

Key words: structure of bronze inscription, Western Zhou, formulaic phrases, epigraphy, textual pragmatic

Formulaic phrases ubiquitous in final portions of Zhou dynasty bronze inscriptions have been repeatedly subject of close semantic scrutiny, however, the basis for treating them as a single unit of identical nature has been more a formal analysis rather than a structural one. While the tripartite structure is basically acceptable (von Falkenhausen 1993), I argue that more important than the change in perspective or theme is the change in pragmatic nature of the inscriptional text, which can be, following J. L. Austin (1962),

divided to constative and performative part, with "final" formulaic phrases belonging to the latter. I first offer division of these inscriptional "performances" on medium-dependent and medium-independent, and proceed with a more detailed taxonomy. Finally, I use inscriptions referring to the ancestors by riming and shihao as a sample to demonstrate how the proposed taxonomy can contribute to the diachronic study of the development of the conception of bronze inscriptions as media of communication, and discuss some further implications for the study of Western Zhou history.

Song Na (INALCO/CRLAO)

Preposition 'thou22 投' in Temporal Relation of Two Events in Baoding Dialect and Its Etymology

Key words: thou22 投, preposition, temporal relation, semantic change, aspect,etymology, Baoding dialect, Standard Mandarin

This paper set out to examine a prepositional structure 'thou22+V' meaning 'previously to the time when' in Baoding dialect (a Mandarin dialect of the Jilu subgroup, spoken 140 km south of Beijing). Prepositions, postpositions and circumposition are all the types of adpositions (Greenberg 1995,1980) to express the spatial or temporal relations. While Standard Mandarin usually use the postpositional structure with a localizer qián 前 which is originally nominal: 'V+ qián 前 / zhiqián 之前' or a circumposition 'zài 在…zhiqián 之前' to express the same meaning. This study focuses on the distribution of thou22 in Baoding dialect. The aspectual features of the verb in 'thou22+V' will be also examined. Our analysis is based on the comparison with Standard Mandarin to show that the use of thou22 is more restrictive in Baoding dialect than qián 前 or zhiqián 之前 in standard mandarin. Contrary to standard mandarin, in 'thou22+V', V cannot take any aspect marker or negative elements. Moreover, only controllable events can be accepted.In the end, as far as the etymology of thou22 is concerned, we try to give a preliminary explanation to the related issue: we think that the orignal character of 'thou22' in Baoding dialect could be 投 meaning 'to throw, to cast', but not 头 'head' as claimed by Wu Jizhang (2012) in the description of dialects in Hebei province, in which Baoding is located. 'thou22' in Baoding dialect confirms that the semantic changes of 投 from the original verbal meaning 'to throw, to cast' to the spatial meaning 'to have a short stay after a travel', and then a projection from spatial to the temporal meaning. The temporal use of 投 can be traced back to Han dyansty (25–220AD). (Jiang Shaoyu 2006)

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Tsankova Antonia (Sofia University)

Correlational Analysis of the Factors Influencing the Explication of Aspect-tense Markers in Modern Chinese

Key words: aspect-tense markers, variation, correlational analysis

The study presents a statistical account of the influence of basic linguistic factors for the usage of the markers 了, 过, 着 in Modern Chinese. The set of relevant factors include semantic and syntactic properties of predicate and argument, sentence type, speech mode, discourse position, and the aspect-tense meaning expressed by the phrase. An experimental text with 1062 potential positions of aspect-tense marking was surveyed among 20 native speakers in order to assess the degree of variability in the intuitive choice of the markers. The analysis through multiple regression (SPSS) on correlation models, combining values of the factors under study proved that:

The explication of post-verbal 了 1 correlates with the semantic type of predicate — telic, and the type of argument — specified. The usage of sentence-final 了 2 differs depending on the type of predicate. When applied to dynamic predicates, 了 2 has a positive and significant correlation with dialogical speech mode and a negative correlation with the variables specified argument and narrative mode. The usage of 了 2 with static predicates correlates with dialogical mode and the position end of discourse. The appearance of 过 shows a correlation with the telic type of predicate and experiential event, while the other factors are not significant. The usage of 着 is determined by the expression of progressive, simultaneous or background event. Other factors considered are not statistically significant.

The results of the analysis prove that the overall correlation coefficient (R) even in the most productive factor models vary in the range of 0.3–0.53. The degree of determination (R2) of the tested models shows that only about 25 to 42% of the usage of the markers can be explained by the impact of factors on semantic, syntactic and text-forming level. This proves that the functioning of the aspect-tense forms in speech is to a greater degree dependent on extra-linguistic and pragmatic factors.

SECTION 2

TEACHING CHINESE AS A FOREIGN LANGUAGE

Gabbianelli Gloria (University of Urbino)

Approaching CFL Learning Through Cultural Content-video

Key words: Chinese teaching, foreign language, video, beginners, language learning

For Italian students Learning Chinese as Foreign Language (CFL) is perceived more challenging than learning European languages (Formica, Gabbianelli 2015; Yang, Medwell 2015 — for British students —). This difficulty seems to be due mainly to the characteristics of the Chinese language and to the perceived distance between the two cultures. Connecting Italian learners to a different cultural context, as the Chinese one, is fundamental for their language learning process, in particular at the beginner level. This is important not only because of the significant role of cultural background in L2 education (Halliday, 1978, Hammerly 1982; Seelye 1993) but also to prevent the learning frustration due to students' perception of language distance and learning difficulty. This research aims at investigating the potential of using video as a tool to introduce cultural contents in the CFL classroom in Italy, in order to facilitate the approach to the Chinese background and to support the learning process. The use of video has been widely recognised as an effective tool in second language acquisition; since it can create context situation, it is considered a fundamental issue to facilitate beginner learners approach to the foreign language cultural background. The study involves 70 high school CFL students, in Italy. Students were part of two groups, which differed as to the use of teaching method. Group 1 was introduced to cultural contents through video material, Group 2 through text material. Data were, then, collected through a survey on their beliefs about cultural distance and language learning difficulty. The contribution will focus on the role of the use of video material, in particular, on the perception of cultural distance and the implication in CFL learning. Findings suggest that employing video to present Chinese cultural contents can help beginner learners to explore the Chinese cultural contents, to reduce the perceived and to facilitate the learning process.

Gong Junji (INALCO)

Teaching Chinese Kinship Terms to French Students

Key words: teaching of Chinese, kinship terms, asymmetry, didactic analysis, social and cultural implications

Chinese kinship terms belong to the Sudanese kinship system, while French kinship terms belong to the Eskimo kinship system. In Chinese, there is a rich vocabulary reflecting the kinship system, whereas in French, the equivalent vocabulary is much more limited.

In China, the use of the kinship terms reflects the requirement of Confucianism that everyone should be in their own place according to their place in the family hierarchy. To make the usage even more complicated, Chinese kinship terms are extensively used to address non-relatives to show politeness, respect and familiarity.

The difficulty to master Chinese terms of kinship by French learners also lies in the situation of dichotomy: on the one hand, kinship terms belong to the most elementary level of communication, level A; on the other hand, they have a strong cultural implication belonging to a higher level, level C.

Our major objective in this research is to help students lighten the load of learning kinship terms and determine how to teach Chinese kinship terms effectively.

To accomplish this objective, we have chosen several television series about Chinese families to show how kinship terms are used in various contexts. We have also conducted a survey in Beijing to understand both the use of these terms in Chinese society today and the implied social and cultural meanings. Such analyses from sociolinguistic and pragmatic perspectives enable us to better identify the subtle differences in the usage of kinship terms, and to establish usage rules, by comparing the French language with the Chinese language in a didactical way.

And to measure the precise difficulties usually encountered by French students, we have interviewed French students and had them answer questionnaires. The results have allowed us to offer didactic recommendations according to different levels of learning. Based on the frequency of occurrence of kinship terms, we will implement these recommendations in didactic sequences.

Guder Andreas (Freie Universität Berlin)

How to Define an "A2 Level Reader"? On Impacts of the Chinese Writing System on Designing TCFL Competence Descriptors for the "European Benchmarks for the Chinese Language" (EBCL) Project

Key words: TCFL, Chinese as a Foreign Language, EBCL, CEFR, Framework, Language competence, A2 level

The "Common European Framework of Reference for Languages (CEFR 2001)" is a tool that is widely used as an instructional basis for any foreign language education all over Europe. From 2010 to 2012, the European Commission funded the project "European benchmarks for Learning Chinese (EBCL)" in order to develop benchmarks and competence descriptors for Chinese as a Foreign Language on the basis of the CEFR.

After a short introduction of the project that mainly dealt with competence descriptors and task examples for the basic levels A1 and A2 (freely accessible on the web and published as book in 2015), I will discuss several aspects and biases that occurred during the adaptation of CEFR competence descriptors for EBCL reading competence in Chinese on different levels, like a) Proper names, b) Hanyu Pinyin, Zhengti and Fanti as Writing systems, c) shumianyu vs. koutouyu as well as d) text-typological problems, and give some examples in the context of CFL teaching. Additionally, the entirely new designed EBCL descriptors for "Graphemic and Orthographic Control" for Chinese Reading and Writing competence and "Hanyu Pinyin Competence" for CFL learning will be introduced in detail.

He Lucy (Huron College, Western University)

Chinese Phonetic Acquisition of Multilingual Students in Canada

Key words: multilingual, second language acquisition, Chinese phonetics, language transfer, learning strategies

Generally, second language (L2) acquisition refers to the acquisition of a foreign language that is not the mother tongue. However, there could be multiple languages besides the mother tongue. "Second Language" is not necessarily the second language an individual learns. Based on the order of acquisition, it could refer to the third, or even the fourth language. Canadian students studying Chinese may have already learned another foreign language, such as French, Spanish, etc. In fact, most of the time Chinese is usually the third or fourth language being learned.

The L3 study which begin within the last decade or two, concentrates mostly on grammar structure and vocabulary. The study of phonetics is still a fairly new area being explored, and is limited by the small number of different languages available to be studied. What makes Canadian students studying Chinese phonetics so special? This study aims to further discuss this question, focus on two areas: language transfer (including mother tongue and previously acquired languages) and learning strategies.

The Study found that learners with a multilingual background have a stronger learning foundation and learning ability than those with a unilingual background (only knowing their mother tongue). Moreover, enriched learning strategies and techniques and higher level of enthusiasm are evident when compared to unilingual learners.

Hu Guohua (Lund University)

Swedish Students' Perception of the Tones in Chinese Disyllabic Words

Key words: word prosody, perception, Chinese tone, Swedish accent, Chinese disyllabic words

Segmental categories of native language (L1) influence the perception and production of segmental categories of non-native language (L2). The L2-perception suprasegmental assimilation model has been established recently. However, the model lacks an account for cross-language perception of how segments and suprasegments influence each other. Unfortunately, the word prosodic structure between L1 and L2 is not considered. The present study investigated how L1-Swedes (with tone accent properties) perceive 25 L2-Chinese disyllabic (σ1σ2) words. 71 true Swedish learners without any previous exposure of Chinese participated in the dictation. 1035 misidentified tone responses (T') were statistically analyzed.The main results are 1) some initial categories cause the misidentified tone responses (T'), which occur only in σ1. For instance, voiced sounds often cause that T2 is misidentified as T3 (T2→T'3) whereas aspirated sounds often results in T3→T'2. This implies that Swedish listeners might unconsciously assimilate their segmental features [±voiced] as perceptual cue to identify Chinese tonal categories. 2) The incorrect responses of the Chinese disyllabic tone patterns are only categorized into two types regardless of the stimulus of disyllabic tone. This indicates that Chinese disyllabic word tones are interpreted either as Swedish tone accents 1 (acute) or 2 (grave). However, it is still unclear whether the tone confusion patterns are caused by the L2-Chinese tonal rules or by the L1-Swedish tone-accent system. These findings suggest that there seems not to exist a simple one-to-one linear relationship, which the previous perception model can not predict. Extended cross-languages speech perception research regarding transfers from segment to suprasegment and word prosody is needed. Consequently, Chinese sounds and word prosody are suggested to receive more attention in teaching practice than training merely monosyllabic words.

Kholkina Liliya (The Russian Presidential Academy of National Economy and Public Administration under the President of the Russian Federation)

New Approaches to Teaching Chinese in Secondary School

Key words: Chinese textbooks, secondary school, methodology, language environment, Unified State Exam

This paper is based on a series of Chinese textbooks for Fifth to Ninth Grade Secondary School pupils that we have developed and focuses on the main features for a school textbook of Chinese for usage outside of China. While working on this project, the main goal was developing effective methodology and materials for teaching Chinese in a Russian environment. The key features of the textbook which make it suitable for a Russian secondary school are that it:

1. Introduces many facts about Russia and China in Chinese (geography, history, literature, music, cinema, national holidays etc.) and makes comparisons between Russian and Chinese culture and traditions.
2. Effectively uses Chinese and Russian in tasks and explanations, including:
   - An introduction of grammar and lexicon in Russian with the use of grammatical terms known to a school student, which can be read in case of absence or for preparation.
   - Tasks for the exercises in Russian and in Chinese starting from the 8th grade
   - Introductory texts for each lesson (in 9th grade — in Chinese).
   - Additional texts introducing Chinese culture (in 9th grade — in Chinese).
   - Classroom expressions in Chinese in the Teacher's Book.
3. Develops communicative skills through special projects, surveys, discussions and descriptions of charts and graphs with the data suitable and interesting for the secondary school pupils.
4. Contains lots of reference data (dictionaries of basic and supplementary vocabulary and proper names, lists of graphemes with the number of strokes, lists of phonetic components for each grade).
5. Complies with Russian Federal educational standard and helps to prepare for the General State Exam (OGE) and Unified State Exam (EGE) type tasks (writing a letter, working with diagrams etc.)

We hope that the demonstration and discussion of this series of Chinese textbooks, with a view of its further improvement, will contribute to the enhancement of the situation with teaching Chinese at school.

Li Linda Mingfang (Regent's University London)

Business Chinese

Key words: business Chinese, textbooks, syllabus, teaching methodologies, assessment methods

With the fast growing amount of business trade between China and the rest of the world including the EU, China is attracting more and more attention from the international business world. It is not surprising therefore that Business Chinese is nowadays becoming an increasingly popular course. Businessmen, students of business studies, and business minded parents all know only too well the importance of being able to speak Chinese in order to do business with the Chinese. As a result, Business Chinese language courses are being offered in an increasing number of higher education institutions (HEIs) in various forms and levels throughout Europe. These courses and their accompanying textbooks range from ab initio to advanced level with contents that cover from everyday life to case studies of very specific business environments such as finance and trade.

However, what should be included in business Chinese teaching and how can business Chinese be taught more effectively? While these questions have been raised to some extent before, they are well worth revisiting as answering them would provide much needed guidelines on how to design course and materials, teaching approaches and assessment methods. This is what this paper intends to explore. The author has taught business Chinese at different levels at a business school for more than 15 years and has developed a number of Chinese textbooks, including those on business Chinese. During this period the author has also explored teaching methodologies and it is the author's intention to share her views and experience with colleagues. Through shared perceptions and understanding, revisiting the subject will further help the advancement of the teaching and learning of Business Chinese in European universities.

Li Tao (University of International Business and Economics)

Interesting Chinese Textbooks for the Post 2000's

Key words: Chinese textbooks, secondary school, text compilation, the post 2000's, language environment

The post 2000's, or 零零后 in Chinese, are now children born after the Year 2000. They are regarded as more confident, cleverer, but having a short attention span and difficulties with concentration. Therefore: we need to develop new books to teach them more effectively. This paper is based on our series of textbooks focusing on text selection and compilation, with the main features as the following:

1. Attracts the post 2000's students with careful selection of texts and stories, which are:
   a) authentic (proofread or written by a native speaker);
   b) based on Russian (local) environment;
   c) use distinctive characters that help the students build a personal bond with Chinese study;
   d) an exciting storyline that links all the stories and texts to meet the interests of 10–15 year old children and that covers a broad range of topics as far ranging as from "the Internet", "Peter the Great" and "Environment Protection".

2. Suitable for a non-Chinese language environment: a) A large amount of exercises for different language skills. b) It includes an appropriate number of new Chinese characters and words in each lesson. There are up to 10 new words in every text. Fifth to Sixth Grades have 10 lessons with two texts each (not all the characters are introduced from the very beginning in the Fifth Grade) and Seventh to Ninth Grades have 12 lessons with three texts each. At the beginning, in the middle and at the end of each Grade there are refresher lessons with no new grammar and few lexicon. c) New words are introduced through ascending spirals. For example: the new word first appears in supplementary vocabulary and then later in basic vocabulary.

3. Compiles with YCT and HSK requirements to provide further motivation: Fifth Grade: YCT-2 more than 75% of lexicon is covered Sixth Grade: YCT-3 lexicon is covered 98% Ninth Grade: HSK 3 vocabulary is fully covered, some part of HSK 4 is introduced. 4. Provides flexible pacing options that allow for varied courses and schedules

Li Yan (University of Vienna), Kliem Elisabeth (University of Vienna)

Guidance and Motivation: Key Points for Organizing E-tandem Programms Successfully

Key words: Chinese as foreign/third language, e-tandem organization, guidance, motivation, intercultural communicative competence

The e-tandem method, in which two native speakers of different languages communicate together by using online tools with the aim of learning the other's language, has proven to be of great value for L3 Chinese learning.

Engaging students in online exchange programmes does not only help to increase the under-standing of language learning as being 'intercultural communicative competence', but also helps to increase the level of authenticity in classroom practices as well as strengthen the connection between classroom teaching and fieldwork in foreign language education (o'Dowd, 2011). Despite these advantages, e-tandem language learning often still remains a supplemen-tary activity instead of being an integrated part of classroom language learning.

In this paper we argue against the common belief and practice of e-tandems being an 'add-on' activity for L3 language education. With the example of a Chinese-German e-tandem project between the University of Vienna, Austria and Xiangtan University, China, we outline the challenges of e-tandem organization and propose key points and guidelines for organizing e-tandem projects. Our practice and data suggest that guidance and motivation are the main factors for successfully realizing e-tandems: Thus, in this paper we display key factors like the importance of well-prepared kick-off meetings, ongoing support and interaction via online platforms for students as well as the role and organization of feedback and tutoring classes. Hence, we conclude, guidance and motivation are the main driving forces to successfully organize e-tandems as well as to finally shift online exchange activities from the outskirts to the core of L3 language learning programmes.

Rukodelnikova Mariia (Russian State University for the Humanities)

The Problem of Motivating Secondary School Pupils to Learn Chinese: Some Constructive Ideas on How to Resolve This in a New Series of Chinese Textbooks

Key words: Chinese as a Foreign Language, secondary school, Chinese textbooks, motivation, class activities

Chinese is one of the six languages which are currently being studied in Russian schools as a second or third language. While teaching Chinese, we have noticed that for many children interest in learning Chinese diminishes over time. This may be due to the cognitive impenetrability of language perception, indeed, or perceived impenetrability of the language. Moreover, there are problems with our traditional methods of teaching. For whatever reason, many students drift away from Chinese. The indifferent student cannot learn the language well, especially if he or she doesn't understand the reason why they are studying a certain topic, and how it might benefit them now or in future life. To increase interest in the subject, we have used both the cognitive and social incentives. Social motivation to achieve success in learning Chinese is supported by passing the YCT and HSK tests. We also sought to strengthen the cognitive motivation. In addition to sections on lingua-cultural studies, arts and crafts, we have included linguistic tasks and language games for the first time in a Chinese textbook for Fifth to Sixth grades. By solving linguistic tasks, pupils enjoy learning about the correct structure of Chinese, and are stimulated by a desire to learn more about characters, grammar, lexicon. Sections "Let's play" and "Chinese puzzle", to be used in almost every lesson also stimulate the learning activity in class. Furthermore, students motivated on their success and achievements

are generally more ready for more challenging, more time consuming exercises in the future and may go on to choose a profession associated with the received skills and abilities. The demonstration and discussion of our methods for increasing motivation will be interesting and helpful for teaching Chinese at school.

Vlasova Natalia (Saint Petersburg State University)

Actual Problems and Prospects in the Field of Teaching of the Chinese Language in Secondary School through the Eyes of a University Lecturer

Key words: teaching, Chinese language, secondary school, Unified National Exam, Chinese textbooks

In recent years the world has been experiencing so-called "Chinese language fever", many countries introduce Chinese as a foreign language in school curricula. We expect the number of schools with Chinese language to increase in Russia as well, because compulsory study of a second foreign language was introduced in September, 2015, and the Chinese language seems to be the obvious and promising choice. Moreover the students can take Unified National Exam in the Chinese language and may enroll in higher education establishments upon the examination results, including the field-oriented universities. However, the innovation process faces a number of difficulties due to the lack of quality Chinese textbooks that could help students in their unsupervised activities and during the preparation for the unified national exam, the lack of uniform method of teaching Chinese in secondary school and uniform standards, the shortage of qualified teachers, the lack of state regulation in the field of the Chinese language teaching. In addition, it seems to us that common educational web-portal is necessary, as currently there are many amateur sites, as well as YouTube channels, which often present false data that people without professional training can not evaluate adequately. The report summarizes the observations made in the course of nearly a decade of working as a lecturer in the university with first-year students, some of whom studied Chinese as a foreign language in secondary schools in different regions of the Russian Federation, and presents some options for solutions of the problems described above.

Zhang George Xinsheng (Richmond University London)

CEFR, EBCL and Teaching Chinese as a Foreign Language in Europe

Key words: CEFR, EBCL, teaching Chinese as a foreign language (TCAFL), framework of standards international Chinese

An increasing number of higher education institutions in Europe now offer courses in Mandarin Chinese language. However, it is not uncommon that most of the universities would find it difficult to describe adequately how their Chinese language courses can be mapped on to the Common European Framework of References (CEFR) just as other major European languages, as it is a requirement that all the language courses are expected to do so.

There was a European effort to get the Chinese learning and teaching in Europe in line with the CEFR — the European Benchmarks for Chinese Language project (EBCL 2010–2012). It was the first EU funded project to benchmark a non-European language based upon the CEFR by the joint effort of a number of universities across Europe involving France, Germany, Italy and the UK. It is a project that is not yet completed but necessary to continue.

This paper will introduce the project and the rationale behind it. It is also the intention of the proposer of this paper who coordinated the project between 2011and 12 to encourage all the professional Chinese language teaching practitioners to get involved and to further develop the benchmarks so that there is a full framework based upon CEFR to the learning and teaching of Chinese in Europe. The paper will also look at the EBCL in comparison to a number of other frameworks of standard for Chinese and examine how and why they differ from one another, particularly the two versions of HSK in China and Chinese as foreign language test (TOCFL) in Taiwan, both of which claim to be referenced to the CEFR. The paper will finally discuss some of the main implications of the EBCL for the teaching of Chinese in Europe, especially in institutions of higher education.

SECTION 3

PREMODERN LITERATURE

Andreini Attilio (Ca' Foscari University)

"Some Kinda Love"… Love, Affection, and Appreciation as Seen through the Guodian Corpus of Bamboo Manuscripts

Key words: bamboo slips, ethics, Guodian, hermeneutics, passions

The excavated texts on bamboo slips unearthed in 1993 at Guodian 郭店, Hubei 湖北, offer rich insights about the complexity of the hermeneutics of the experience of love. They touch on several dimensions such as the predilection towards certain material goods, the appreciation of learning via traditional models of exemplary conduct, and the sense of abandoning oneself to one's deep emotions and passions. These texts, transcribed around 300 B.C.E., were found in a tomb in the ancient Chu 楚 area, but it is unclear to what extent they reflect theoretical issues and practices typical of Chu. However, their relevance allows us to delve into some central issues of the debate on the affective-emotional element of human action, helping to clarify the scope of the philosophical debate of the pre-Qin era on one crucial point: the relationship between ethics and natural inclinations.

Behr Wolfgang (University of Zurich)

Every Breath You Take: Notes on the Etymology of ài

Key words: ài 愛, lexical gap, Old Chinese, Sino-Tibetan, word-family

The Sino-Tibetan etymon reflected by the Written Tibetan (WT) noun snying 'heart, mind, breast', also used verbally as 'to love, show affection towards', was replaced by xin 心 'heart' as a noun in Old Chinese (OC). As first shown in Baxter (1991), snying is cognate with OC rén 仁 'to show affection for others, love', a semantic layer reflected in the famous gloss 愛人 in Lunyu 12.22 or in the Yucong 語叢 slips (3.35), where we read: 愛,（仁）也. Behr (2015) has argued that concomitant to the Confucian appropriation of rén 仁 (OC *niŋ) as an ethical category and to the semantic narrowing of its exoactive derivation *niŋ-s represented by 佞 'be eloquent', the lexical gap left for the activity of 'loving' was filled by ài 愛 (OC *qˤəp-s). Graphically a corruption of 夂 below ài 悉 'to love', as shown by the Chǔ manuscripts, ài belonged to a word-family meaning 'to draw towards oneself' (Schwermann 2011), whence the at first sight counterintuitive polysemy with 'go easy on someone, be sparing'. But where does this root come from, if it was not, as Xǔ Shèn thought in his gloss on the phonetic 旡, simply onomatopoetic of a choking, sucking sound? Building upon the observation that an OC homophone of ài spelled 僾 means 'to pant, lose breath', the new uvular reconstruction of ài in Baxter & Sagart (2014) opens an interesting link with a fairly distributed breath-related word-family, minimally including xī 歙 < *qhəp 'suck, inhale', xì 翕 < *qhəp 'draw in, inhale', xī 噏 *qh(r)əp 'draw together', hē 欱 < *qhˤəp 'sip', xī 吸 < *qh(r)əp 'inhale', kài 愾 *qhəp-s 'sigh out', and, of course, the notoriously untranslatable qì 氣 < *C.qhəp-s 'odem, pneuma'. 'To love' would thus originally not have been conceptualized as just any 'drawing near' but as a kind of 'sucking in'. Building upon manuscript attestations, the paper will explore this word-family connection within and beyond OC and argue for its crosslinguistic typological plausibility.

Borevskaya Nina (non affiliated)

Specific Aspects of Literary Insertions' Modification (XVIth century novel "Xi Yangji")

Key words: China, premodern novel, prose composition

1. In this paper I develop a conclusion stated in my Ph.D. thesis (1970), that unlike previous novels, Lo Maodeng's adventurous epic (三寶太監西洋記通俗演義) exploited a road of Zheng He maritime voyages as a string for episodes compiled from miscellaneous sources. I analyze why and how these old stories were compounded to create a new unity.

2. I concur that poetical incorporations were "intentionally modified" to apply the novel's context (http://www.happycampus.com/doc/13108262), but highlight that while eluding references, the author afforded not just slight modernization of words or lines from famous poems of Tang, Song and Yuan periods, but shaped new poems by free composition. I delineate the purpose of poetic insertions as an artistic expression and demonstration of author's scholarship.

3. The role of prosaic incorporations was multifunctional. I assume that Lo was the pioneer in using geographic records in the novel. The very fact of Xiyang Ji publication in 1597 — only a century and a half after the voyages and some 50–70 years since its members' main publications — much perplexed the task of structuring the novel. It resulted in a non-organic contamination of mythological fantasies with military, ethnographic and geographic documentary passages. Modification concerns the mode of narration (some data were exposed in the form of dialogs). Legends and novellas were incorporated with dramatic distortions — either as parenthesis or by transforming its actors into expedition participators (while changing their characters). I conclude that the main pathos of modifications lies in glorifying the heroes of a new age of geographic discoveries and the third estate heroes — handworkers (i. e. the modernization of the legend about Ch'in Shi Huang's jade seal) and to parody the traditional generals and monks (by travestying canonic texts etc.).

Cesarino Loredana (South University of Science and Technology of China)

The Tang Courtesan of Pingkang District (平康妓) in Ming and Qing Sources

Key words: Pingkang ji, Pei Siqian, Tang courtesans, Ming anthologies of women poetry, "Shi nüshi"

Before the development of the printing culture, Chinese books were written, circulated and preserved in handwritten copies. Consequently, during their long transmission process, many texts have been altered either by casual mistakes or by intentional corrections and reinterpretation of contents made by copyists and editors of literary collections. As suggested by C. Nugent, "this is nowhere more true than in a manuscript-based literary culture like the Tang (618–907) in which each reproduction had to be done by hand and depended on the unreliable tools of the eyes, ears, mouth, and memory. Textual reproduction resulted in textual change, whether intentional or otherwise, and created a very different kind of text from what we find in later print-based literary cultures" (Nugent, 2010).

Starting from this assumption, this paper will discuss the textual changes that affected the story of the Tang anonymous courtesan of Pingkang district (Pingkang ji 平康妓) and the authorship of the poem "Presented to Pei Siqian" 贈裴思謙 listed under her name in the Quan Tangshi 全唐詩 (1707).

In the first part of this paper, the author will present literary evidence to prove that this poem has been actually written by the Tang scholar Pei Siqian 裴思謙 (jinshi 838). To do so, she will compare some significant passages extracted from primary sources published between the Tang 唐 and the Qing 清 dynasty (1644–1912), such as the "Beilizhi" 北里志 by Sun Qi 孫棨 (late 9th c.), the "Shi Nüshi" 詩女史 by Tian Yiheng 田藝衡 (born 1524), the "Mingyuan Shigui" 名媛詩歸 by Zhong Xing 鍾惺 (1574–1624) and the "Quan Tangshi".

In the second part of this paper, the author will discuss the textual manipulations that over the centuries altered the original anecdote about Pei Siqian and his poem, focusing mainly on the role played by the "Shi Nüshi" in transferring the authorship of these verses from the Tang scholar to the anonymous courtesan of the Pingkang district and, consequently, in the formation of Tang poetical canon.

Cheng Yuyao (National University of Singapore)

Rediscovered and Reformed: Xiao Youxian Poems in Post-Cao Tang Era

Key words: Religious literature,Taoist poetry, Youxian poems, Yuefu, Ming poetry,

Xiao Youxian poem 小游仙诗 is firstly used to name the quatrains written by the Tang poet Cao Tang 曹唐. In Song dynasty, few poets wrote poems under this title. However, during the late Yuan, under the influence of Yang Weizheng 杨维桢, who was a very famous literati as well as a Taoist, Xiao youxian poem regained the interest of literati group in southern China, though it was categorized as Yuefu 乐府 and Cao was totally ignored. The second renaissance began in the late of Ming dynasty, with the publication and distribution of Cao Tang's collection. This time the Taoist poet Cao Tang was re-discovered and re-recognized. However, poets in Ming who wrote Xiao Youxian poems were no longer Taoist priest like Cao and Yang.Though youxian poems in pre-Tang and Tang dynasty have been fully researched, few scholars pay attention to the follow-up in the late imperial China. This article, focusing on the Xiao youxian poems in post-Tang era, argues that this kind of poem still existed after Cao's death. Poets in Yuan and Ming dynasty wrote poems under this title, though they had different opinions on poetry and religious backgrounds. Also, the cultural circumstances which stimulated the revival of this kind of poem are not the same. While, In the late Yuan, literati wrote this kind of poem due to the social network they were involved in, in late Ming, we cannot ignore the roles publishing industry played. Besides, this paper also includes the scrutiny on the poems written by poets in different dynasties. I will also compare their poems with Cao Tang's ones, to investigate to which extent they followed the tradition Cao's works created and to which extent they adapted and innovated according to the cultural circumstance they lived in and their personal background. This article also aims to suggest a rethink of "religious literature" and to discuss why and how the Xiao Youxian, firstly as religious poetry, were integrated into common literature as the traits of Taoism became subordinate.

Giele Enno (University of Heidelberg)

Crow, Dove, Man, Woman: On Birds and Emotions in Early Chinese Sources

Key words: avian apparitions, emotions, excavated manuscripts, Odes, symbolism

The medieval encyclopedia Yiwen leiju likens the wailing of a lonely woman in her chamber to the cries of a crane. In the Odes, it is the melancholic melody of wild geese that conjurs up the longing of lovers. In the most famous early Chinese ballad a pair of peacocks seems to symbolize the roaming spirits of a would-be-couple who had committed suicide in the face of the odds against them. In an even earlier manuscript ballad, it is two crows nesting upon the roof of a governor's house that hints at harmony. In the Odes the bad omen that archetypically destroys this harmony is an owl, hated harbinger of bad luck. During the early empire, doves decorated the staffs of the aged, expressing the filial devotion and love of sons and daughters for their parents. Owls, crows, cranes, magpies, pigeons, chickens, peacocks, geese—in early Chinese sources these and other types of feathered creatures were fraught with symbolisms for the deepest human emotions. The paper introduces to some of these stories, in particular in excavated manuscripts, and tries to find reasons and reasonings for the symbolic power of these avian apparitions.

Guo Jue (Barnard College)

"Nothing Is More than Being Brothers": Familial Relations as Seen in the Warring States Chu Legal Cases from Baoshan Tomb 2

Key words: Baoshan, commoners, familial relations, legal cases, violent deaths

History rarely writes about unprivileged people. It is not surprising that narratives such as those in Zuozhuan or Guoyu recorded struggles and crises between and among the ruling lineages and ministerial families in abundance, but were almost completely silent about the familial relations of the common households. The highly politicized nature and the didactic function of these narratives also render the elite familial

relations monotone, static, and rigid. Even in the expressive ode "Changdi" (Mao #164), the affectionate praise of the relations among brothers, who "are very dear" at the occasions of death and mourning and who "may quarrel within the walls, but outside they defend one another from insult" (Arthur Waley, transl., 1937: 203), lacks concrete contexts in which one can further situate such relations, not to mention that this was probably a highly styled feasting song for elite banquets. Therefore the manuscript documents unearthed from the Baoshan Tomb 2 in Jingzhou, Hubei, in 1987, are invaluable sources. It is not only because they were archival documents and files (dated ca. 323 B.C.E. to 317 B.C.E.) of the Zuo Yin office, the highest authority of legal affairs in the kingdom of Chu, but also because they contain legal cases and procedures in which we find information about ordinary families being involved in law suits, among which a surprising number of cases were initiated by the surviving brothers of murdered victims. This paper will present and analyze these cases, in particular, focusing on one multi-documents file involving a certain Shu family. Although written in legal prose and documented in the administrative context, these cases, with their varied level of details, offer a rare opportunity to look into the familial relations of commoners of Chu and the emotions expressed, implicitly or sometimes explicitly, in the situation of a violent death of a family member.

Handler-Spitz Rivi (Macalester College)

Imitation Reclaimed

Key words: return to antiquity, imitation Gong'an

Adherents to the Gong'an and Jingling schools — the poetic avant-garde at the turn of the seventeenth century, known for their aesthetics of self-expression — lambasted the dominant Return to Antiquity movement for promoting a retrograde literary style that encouraged writers to blindly imitate ancient models. This unfavorable characterization of the Return to Antiquity Movement, first promulgated in the late Ming dynasty, gained currency during the May Fourth movement, as many May Fourth intellectuals identified with the freewheeling, experimental ethos of the Gong'an and Jingling Schools. Consequently, the Return to Antiquity movement was viewed pejoratively during the twentieth century. But members of the Return to Antiquity movement did not agree on the meaning and proper uses of imitation. This paper examines letters exchanged between two of the First Seven Masters the movement, Li Mengyang and He Jingming. The former upbraids the latter for espousing a poetics of self-indulgent self-expression incapable of moving readers. Comparing He's poetry to mud that slips through the reader's fingers, Li admonishes He to return to the study of the classics and hone his technique. In other words, Li suggests that only by internalizing and then adapting the methods of the ancients will He learn to produce poetry powerful enough to move readers. Remarkably, Li's arguments denounce the kind of blind, rote imitation that members of the Gong'an and May Fourth movements later ascribed to the Return to Antiquity movement. Instead, Li proposes that poetry, like calligraphy, must be anchored in time-honored aesthetic principles, and that self-expression alone cannot substitute for — but must rather complement — technical mastery. These arguments, which are far less reactionary than scholars have claimed, provide grounds for reappraising the role and function of imitation both within the Return to Antiquity movement and more broadly in late Ming aesthetic circles.

Hong Jeehee (Syracuse University)

Imitating Animals Imitating Humans: Pictorial Agency of Emotions in Middle-Period China

Key words: animal, imitation, emotion, spirit

Paradoxical as it may seem, the value of "originality" in classical Chinese visual arts was often formulated with reference to imitation. Imitating the visible world—be it nature, humans, animals, or their representations—carried connotations that went well beyond copying, and ranged from visual recording of the heaven's work and revealing the logic of the natural world to transmitting the artist's spirit in material form. Aesthetic theorists wondered how to represent a model in a way that could transcend mere formal resemblance and convey its "spiritual" essence. The ability to capture this essence became a major criterion

used in evaluating art during the middle period (9th-14th centuries). Modern scholarship has analyzed the distinctions between the two types of imitation contrasted in this discourse, i.e., imitations of form and imitations of inner spirit. However, the relationship of these discrepant modes of imitation to actual artistic practice has rarely been examined. This paper analyzes an intriguing visual phenomenon that escapes the dichotomous frame through which imitation has previously been understood. A series of paintings dating from the eleventh to the fourteenth centuries depict animals with humanlike facial expressions. While the paper touches upon the specific social and cultural conditions under which such images were desired and created, the discussion focuses primarily on analyzing the pictorial mode in which the animals' appearances were appropriated and manipulated. Their anthropomorphic features, I argue, at once satisfied viewers' expectations that the images would resemble the animals they depicted and simultaneously broke with those expectations by imitating what cannot be imitated—human emotion. By drawing attention to the ambivalence the images conjure, this paper challenges the canonized dualism between form- and spirit-likeness characteristic of middle-period texts and uncritically maintained in modern scholarship.

Journeau ep. Alexandre Véronique (LANGARTS — CREOPS (Paris-Sorbonne University))

Relation between Text and Music in 詞 ci of 宋 Song Dynasty: the Case of "烏夜啼 Wu yeti"

Key words: 詞 ci, sung poetry, Song dynasty, guqin, 烏夜啼, Wu yeti

The genre of sung poetry (詞 ci) "to the tune of…", appeared under the late Tang and was particularly in vogue under Song dynasty (960–1279). At that time; the balance between text and music is nearly perfect in it. Although poems have been written and passed down from generation to generation through anthologies, the music of such tunes, missing in these books, has been lost, unless being passed down continuously from music master to disciple (oral transmission), and then often only as an instrumental play: number of poems are written to a given tune and, consequently, the choice of the one to be registered in music books is not easy for there is a time-lag between the creation and the written notation of a tune. Now, our aim is to bring closer two fields of studies: the textual analysis of poems on the one hand and the musical analysis of tunes on the other hand. Thanks to the edition of corpus of tablatures for 古琴 guqin, a first step consists in matching tunes in manuals, and sung poems in anthologies, on the title of the tune which is as well the title of the poem. A second step consists, for each selected tune, in checking the concordance between text and music from the metric angle and in studying variations in the course of time. The third step consists in the analysis of the relation between the music of a given tune and texts of poems composed to this tune, in order to understand how poets play differently while composing with the musical charateristics of a given tune. In our paper, we will study some typical cases, then focus on poems of 宋 Song dynasty to the tune of "烏夜啼 Wu yeti" (Evening call of the raven or Crows cry at night), tune which is said to have been written as 琴曲歌 qinqu ge in 441 by Liu Yiqing, mentionned at the end of 幽蘭 Youlan (隋代, VIth century), registered as 琴曲 qinqu under 唐 Tang dynasty, scored in 神奇秘譜 Shenqi mipu (1425) then in more than thirty versions from 1425 to the beginning of the XXth century.

Kraushaar Frank (University of Latvia)

From Love and Slander to Discharged Emotion: Tang Chuanqi 傳奇 Creative Inputs on the Song Manci 慢詞 Tradition

Key words: classical ci-poetry, chuanqi, Liu Yong, landscape-poetry, romance

Romantic stories of the Tang chuanqi tradition like Yingying zhuan 鶯鶯傳, Liu Shi zhuan 柳氏傳, Li Wa zhuan 李娃傳, Wu Shuang zhuan 無雙傳 or Huo Xiao Yu zhuan 霍小玉傳 are usually read as early literary documents of urban culture with their more or less complicated and conflicting emotional worlds at the center of creative interest and efforts. Historic views on Chinese literature stress the influence of the originally marginalized sub-genre (chuanqi) on later works of literary mass-culture originating under Yuan, Ming and Qing. The impact these stories must have had (directly or indirectly) on the rise of the so-called "long song lyric" (manci) has not yet been made the topic of investigation.

This paper offers a comparative approach by first isolating the chuanqi-theme of tragic romance that leads to mostly frustrating, sometimes destructive emotional entanglement, indirectly satirizing conventional social values of the elite built on gender-harmony. This will be followed by an analysis of narrative and performative aspects in Liu Yong's (柳永, 987–1053) manci such as the poetic transformation of the conventional motive of rootless travelling from a narrative of loyality and moral integrity into a narrative of romantic adherence to a loved one lost once and forever. Focusing on the performative aspect it will be shown that the romantic emotion discharged of any expectation leads to a new approach to gender psychology allowing the creation of fresh poetic voices and a new portrayal of humanity.

Kravtsova Marina (Saint Petersburg State University)

On Ideas of Public Poetic Activity in Ancient and Imperial China

Key words: ancient poetry, rituals, songs, views on art of music, public poetic activity, theories of poetry

The ideas of poetry-shi 詩 as creative activity in favor of the State originated in the framework of the Ru's shixue (詩學 "learning of poetry") theory, which seems more than a well-studied in world sinology. Nevertheless, some new details can be traced if bear version of Wen Yiduo (聞一多 1899–1946) who argued originally separate existence of song (ge 歌) and shi traditions. The first of them together with music-yue 樂 and dancing-wu 舞 being an integral part of the so-called ritual and music cultural phenomenon (liyue-wenhua 禮樂文化) was endowed with sacred semantics and functions. The shi tradition aroused from ritual recitations and without musical accompaniment. It probably gave birth to written poetry (bronze epigraphy) and further on transformed according to some narrations (Zuozhuan 左轉, Guoyu 國語, etc.) into court ceremonial component designed to "articulate one's mind intention" (shi yan zhi 詩言志), unlike songs aimed at the expression of human emotions (qing 情). The higher state status engaged shi, the greater was the need to implement it with ge's meanings and functions, what required to combine both traditions. Exactly this was done by complying the Shi (Classics of Poetry) collection, arranged from written poetic texts, but which can then be used for personal singing and collective musical performances. Thus visions of shi absorbed (Daxu 大序, the Great Preface) all views on art of music, including the idea of "dirty" (ran 染) music, capable to undermine the spiritual foundations of the State. The theoretical grounds appeared both for cultivating the official (courtly) poetry and its critics in the case of "immoral" regimes.

Kwong Yim-tze (Lingnan University)

Beginnings of a Poetic Vein in Ci: Zhang Zhihe's 'Fisherman Lyrics'

Key words: Zhang Zhihe, ci poetry, fisherman, Nature, spiritual transcendence

In classical Chinese poetry, the farmer, fisherman and woodcutter stand as emblems of a life in peace and harmony with Nature. Yet even more than the other two, the fisherman has been a symbol of spiritual transcendence since pre-Qin times, whether in the unworldly terms of Zhuangzi or the more engaged terms of Chu ci. This can be seen in the sizable quantity of shi poems and a small but growing number of song lyrics (ci) on the "fisherman theme", even though ci is largely suffused with "feminine" sentiments.

This paper proposes to examine Zhang Zhihe's (c. 741–775) five song lyrics to the ci tune "Yufu/ Yuge zi" ("Fisherman" or "Fisherman's Song") on at least the following grounds. First, they have intrinsic artistic merit, especially one included in virtually all ci anthologies. Second, they offer an early case of cross-fertililisation between shi and ci, later to be celebrated when Su Shi's ci breaks the barrier between the two genres. Third, they mark a cross-fertilisation of folk and literati ci writing; folk pieces on identical and related subjects will also be examined. Fourth, they can be said to have established a distinctive thematic and stylistic vein—more visible in shi—within a poetic genre permeated by feelings of romance, nostalgia, delicacy and melancholy, at least where literati ci is concerned. In retrospect, this group of song lyrics opened up a broader vein of ci poems, later developed by poets like Ouyang Xiu and Su Shi, centring around the beauty of Nature and the spiritual independence of non-official life.

Lau Ulrich (University of Hamburg)

The Statutory Offence of Illicit Sexual Intercourse (jian 奸) as Reflected in the Legal Manuscripts from Qin and Early Han Times

Key words: "Ernian lüling", gender relations, "Wei yu deng zhuang", "Yuelu shuyuan cang Qinjian lüling", "Zouyanshu"

Illicit sexual intercourse figures prominently among the statutory offences which were referred to in the legal texts excavated or looted from ancient tombs. In four exemplary criminal cases from the two Qin and Han time case collections "Wei yu deng zhuang" and "Zouyanshu", the focus is laid on the prosecution of illicit sexual intercourse. Statutes and ordinances compiled in the "Ernian lüling" and in the forthcoming "Yuelu shuyuan cang Qinjian lüling" contain applicable legal regulations concerning the prosecution of this offence. According to these provisions, various types of sexual relations were punishable. Not all forms of extramarital sex within the household were prosecuted. The level of sentence varied depending on status of sexual partners and the degree of relationship. The attempt to explain the etymology of the key word jian 奸 may exemplify the formation of Chinese legal terminology. The present paper will analyse the legal prerequisites under which criminal proceedings against persons suspected of committing illicit sexual intercourse could be initiated. In addition, this paper will examine the reasons as to why at the beginning of the Chinese empire many forms of premarital and extramarital sexual relations were prosecuted more severely than in previous times. The paper will offer new and interesting insights into everyday social life and into the conceptions of gender relations during Qin and early Han times.

Lebedeva Alexandra (Saint Petersburg State University)

Rhythm and Tempo Figures of Tang Poetry: Han Shan and Shi De Verses

Key words: Tang poetry, rhythm, tempo, Han Shan, Shi De, musical figures

This paper is focused on the detection of rhythm figures that could be discovered in the High and Middle Tang poetry. Classic poetry recital was often close to singing, each poetic form beside strict metre rules used to have its own tempo and rhythm, esp. for ci 词 poems. To solve the issue we have chosen verses composed by prominent Buddhist Chan 禪 monks Han Shan 寒山 and Shi De 拾得 who lived circa the 2nd half of the 8th century. Their literary heritage is abundant of various poetic forms, encounters about 600 classical verses, part of them is written on medieval vernacular Chinese close to baihua 白话 such as "three character verses". The rhythm study of monks' poetry gives an opportunity to provide conclusions on typical rhythm figures of that time and will probably shed light on the issue of the popularity of monks' poetry. Achieved data could draw parallel between musical figures and temporythmic structures and in its turn will help to compare it with temporhythmic data of further literature epochs.

Liu Chiung-yun Evelyn (Academia Sinica)

The Power of Falsification:The Fabulous Afterlives of An Obscure Historical Figure

Key words: Ming drama, Ming loyalism, historical fiction, falsification

Throughout the Ming dynasty, the whereabouts of the Jianwen Emperor (1377–1402), who lost the throne to his uncle, the Yongle Emperor (1360–1424), remained unknown. Seeking to solve this mystery, historians collected rumors and scoured written texts, but all to no avail: the sources were too fragmented. The situation changed when Casual Notes Written in Exile (Congwang suibi 從亡隨筆), a falsified historical record, was published in the 1620's. Claimed by its publisher to be a newly emerged account written by Cheng Ji 程濟, a Ming loyalist who had followed Jianwen during his more than twenty year exile, the work was taken to be an eyewitness account, became widely popular at that

time, and significantly influenced later views on the 1402 usurpation. From a quasi-historical record, Cheng Ji's text grew into a major novel, Sequel to the Record of Heroes and Martyrs (Xu yinglie zhuan 續英烈傳), and entered several popular collections of vernacular stories. In different texts, Cheng Ji assumes various guises: he appears as a court official, a Confucian loyalist, a Daoist practitioner, and a military general. By examining the above-mentioned materials in light of late Ming publishing culture, this paper investigates the social and cultural momentum that propelled the transformation of Cheng Ji from a historically obscure figure into a multifarious popular character in the textual world of seventeenth-century China. I argue that studying Cheng Ji's transformation enables us not only to scrutinize the power of falsification, imitation, and literary reconfiguration, but also to reassess the dissemination of stories in this period and to recognize the porousness of the epistemological boundaries separating history, fiction and popular knowledge.

Liu Peng (Columbia University)

Bringing Demons Under Control: Moral Agency in the Ming Novel

Key words: demons, rebellion, fiction, the Mysterious Woman, moral agency

The late Ming writer Feng Menglong's (1574–1646) forty-chapter novel "The Three Sui Quash the Demons' Revolt" (San Sui pingyao zhuan 三遂平妖傳) is based on the twenty-chapter namesake produced in the early Ming dynasty. The namesake novel can be called a folly and consequences story, which features a chain of comic events and lacks moral sense. Feng's rewrite of this novel includes more supernatural beings and features the divine intervention of the Mysterious Woman of the Nine Heavens (Jiutian Xuannü) in human affairs. More importantly, Feng used this Daoist goddess to frame the narrative, portraying her as a divine moral agent who helps subjugate demons and ultimately brings chaos under control. Through comparing Feng's version with its predecessor, this paper argues that Feng's work is not so much a patchwork to improve the previous story-telling as it is a significant rewrite in which the writer created a divine authority to establish a sense of right and wrong. In bringing the demons under her control, the Mysterious Woman, as a divine authority, maintains the advantage of the imperial court. Her appearance in Feng's novel mediates moral tensions in the previous version of the story. I also show that by the time Feng wrote his novel, the Mysterious Woman had officially become a celestial protectress of the state. Feng's appropriation of her story verifies the worship of this Daoist goddess by the Ming court.

Lucas Aude (Research Center of East Asian Civilizations (CRCAO), Paris Diderot University)

Transgressive Yet Tender: How Sons Rebel Against Their Fathers in Pu Songling's "Liaozhai zhiyi"

Key words: disobedience, Oedipus, patriarchy, ambivalence, identification

"Rebellious" is the word that best characterizes sons in two "Liaozhai's Records of the Strange" (Liaozhai zhiyi 聊齋誌異) tales by Pu Songling 蒲松齡 (1640–1715), "Yue Zhong" 樂仲 (Lz 442) and "Egui" 餓鬼 (Lz 240). Both stories involve sons who constantly transgress religious teachings or judiciary rules. This rebellious attitude results from a dissatisfaction they suffer because they cannot enjoy a particular object: one is deprived from his mother because of her Buddhist devotion, the other is prevented by law from giving free rein to his bad habits. Buddhism and the judiciary thus appear as authorities that assume paternal roles. Sons are entangled in what could be deemed a typically "Oedipal" situation, in which they relentlessly keep rebelling against everything that represents the father. Even bodily marks appear, symbolizing their attachment to the passions that go along with youth and the urge to violate laws. On the other hand, their demeanor sometimes tends to be obedient: sons try to please the father by succeeding in the examinations or by fulfilling a Buddhist pilgrimage. Sons' behaviors are thus deeply ambivalent as they construct their identity both by infringing the paternal law and by identifying with it at the same time. Besides, these stories show how rebellious sons become fathers themselves. How then do they shoulder the fatherly responsibili-

ties? Do they abandon all forms of wrongdoing to fully embody the authority? Both stories end by showing how equivocal these characters remain, having one foot in adulthood and the other one still in an endless childhood characterized by transgressive leanings.

Luhn Clara (LMU Munich)

How to Word a Letter in Song Dynasty: Sources and Influence of the Encyclopedia Shuxu zhinan

Key words: encyclopedia, big data, Song dynasty, letters, epistolary literature

The question of how to express yourself adequately in writing is a common concern for scholars, be it in composing a thesis, a paper, or the odd email. What is the case nowadays applied just as much to pre-modern Chinese authors: The otherwise rather unknown Song scholar Ren Guang 任光 (fl. early 12th century) recognized the very problem and thus compiled the encyclopedia Shuxu zhinan 書敘指南 ("Compass for the Writing of Letters" ca. 1126).

The Shuxu zhinan, to date only scarcely covered in sinological research, is one of the few preserved encyclopedias from the Song dynasty concerning epistolary writing. Organized in twenty juan with a total of two-hundred sections covering a variety of topics, it lists allusions to earlier texts. It's subject areas range from the emperor, his family, and the court (juan 1) down to disease, death, and burial (juan 20). For every entry the work also adds the main source of the expression.

My paper will discuss two aspects of this encyclopedia. With a digital approach borrowing from big data analysis, it will first focus on the sources referred to in the encyclopedia. In exploring which pre-Song works the author considered relevant for his readers to use, it will particularly point out the role of previous letters as source material. The second part of the paper will scan letters of important writers of the Southern Song dynasty, namely Zhu Xi 朱熹, Wen Tianxiang 文天祥, Sun Di 孫覿, Chen Liang 陈亮, and Fang Yue 方岳, for the allusions mentioned in the Shuxu zhinan. This will indicate to what extent the reference work served as a guide to letter writing in its time.

Mitkina Evgenia (Saint Petersburg State University)

Poetic Cycles in Pre-Tang Age

Key words: Chinese literature, lyric cycle, Chinese poetry, pre-Tang poetry, Ancient China poetry

Lyrical cycles of poems zushi (組詩) became the subject of study a hundred years ago and continued to be studied until the present time. The characteristics of the lyrical cycles:

1. Author devises the composition.
2. All poems are independent.
3. Composition is centripetal.
4. Poems are connected in lyrical way.
5. The lyric principle of depiction.

Cycles of poems appeared in China in Pre-Qin time, but there are a few works devoted to them. Researches in nowadays also don`t pay attention to them.

Some poems of "Shijing" can be considered as the prototype of poetic cycles. But the real poetic cycles in Ancient China were "Nine songs" (九歌) and "Nine pieces" (九章), although they were still at the stage of formation. At that time the form of cycle has not yet been standardized, the size of the poems, the number of characters — all this was different. Since Pre-Qin time and during Western and Eastern Han, only a small amount (about 20) of poetic cycles was created.

During the reign of the Wei, Jin and Northern and Southern dynasties more than 500 poetic cycles were created, they included more than 3000 poems. New form of collective cyclic poems like "Lianju" (聯句, "connected" lines), another name — "Boliangti" (柏梁體, style Boliang) appeared at that time. Participants of the group wrote one, two or more rows on a given topic. Lines were parallel, had a common rhyme and

were combined into one cycle. During this period the form of poems transformed from four-syllabic into five-syllabic. Main themes: lyrical poetry, chanting of ancient times, travel poems, grief for the dead wife, drinking poems, chanting of immortals and life among the gardens and fields, etc.

The cause of cyclical works was the tradition of imitation of masterpieces of the past, the ability to bring together diverse components (reasoning, description, dedication), the widespread making of poem collections, etc.

Schwermann Christian (University of Bonn)

"The Kinds of Love Are Seven in Number": Semantic Range and Philosophical Significance of ài 愛 in Early Chinese Manuscripts

Key words: affection, asymmetric relationships, ài 愛 (to love, cherish, care for, spare, be stingy with), Chǔ manuscripts, phonetic series

The historical semantics of the exoactive verb ài, OC *qˤəp-s, "to love, cherish, care for, spare, be stingy with", has remained a controversial issue. Whereas Gassmann (2011) held that it refers to an emotion that unduly favours somebody or something and that it is doubtful whether it was ever used in the sense of "to be stingy", the present author argued (Schwermann 2011, 2013) that the common semantic denominator of the phonetic series of ài is "to draw towards oneself", that "to be stingy with" is the root meaning of ài and that "to love" is a derivative meaning referring to an affection towards persons or objects that an agent does not want to share with others. It is in accord with these findings that ài often refers to an affectionate action in asymmetric relationships and that persons to whom this affection is extended are frequently dependents of the agent. In this paper, I would like to explore the scope of ài in excavated manuscripts of the Warring States period in order to review the above hypotheses, which were derived solely from received texts, and to shed further light on the concept of love in early China. I will focus on the Chǔ 楚 manuscripts from Guōdiàn 郭店, which apparently cover the full semantic range of ài and indicate that the term was part and parcel of the philosophy of human nature in the late fourth century B.C.E. This is, for instance, attested in the manuscript Xìng zì mìng chū 性自命出 (Human Nature Derives from Mandate): "The kinds of love are seven in number. Only those people who love by nature count as coming close to human-heartedness." (愛類七，唯性愛為近仁。) This stands in striking contrast to Mèng zǐ 7A45, which keeps the fields of application of ài and rén strictly separate in its critique of the Mohist idea of "omnilateral love/care/sparing" (jiān ài 兼愛), and is therefore indicative of the extent to which the manuscripts diverge from the received tradition and how they furnish new evidence on the history of early Chinese concepts.

Schwermann Christian (University of Bonn)

From Chu with Love. Concepts and Tales of Attachment and Infatuation in Early Chinese Manuscripts

Key words: affection, emotions, historical semantics, love, manuscripts

Previous work on the historical semantics of affection concepts in early Chinese texts suggests that the history of emotions in Early China was more complex than conventionally assumed in the literature. Taking advantage of both the genius loci of the Petropolitan manuscript studies tradition and the unprecedented surge of archaeologically excavated texts in China during recent decades, the panel proposes to focus on reflexes of semantic changes in the word field of love in Warring States and early imperial manuscripts and on the question of how such concepts were put into narrative action in these documents. Since manuscripts, while not necessarily primary texts in every case, tend to be less contaminated by layers of later redactions and more reliably datable than received texts, they are particularly well-suited for the study of the history of semantic change. Some of them even contain delightful tales of personal attachment and infatuation that reflect how early Chinese notions of love were enacted in narrative, argumentative, and legal prose. Any comprehensive history of concepts, in particular the history of love in early China, will profit from an investigation of how affection and fondness were brought to life by contemporary writers. Beyond the

realms of art and material culture, it is especially narrative representations of how people went about the art of life, felt love for each other (or not), or even practised it (or not), which provide us with a glimpse of its social relevance and, in the best case, with the thrill of reexperiencing how such emotions were rooted in everyday life. Part II of this double panel mainly focuses on early imperial manuscripts.

Son Suyoung (Cornell University)

What Makes the Real Author? Falsely Attributed Authorship in Li Yu's Yizhong yan

Key words: Qing drama, print history, intellectual property, authorship

The early modern commercial market in China witnessed a flurry of fakes, forgeries, and counterfeits. My paper focuses on the issue of falsely attributed authorship in the faked books and paintings depicted in the early Qing playwright Li Yu's drama Yizhong yan (The Desired Ideal Matches) in 1653. The main plot of the drama revolves around a fuss in which the most popular writer of the seventeenth century, Chen Jiru (1558–1639) and the most well-respected painter of the period, Dong Qichang (1555–1636), respectively, try to identify the ghost painter who has falsely assumed their names. Although the play has been understood as a typical romantic comedy, it raises important questions about the increasingly contested notion of authorship in the rapidly commercialized book and art markets of the time. It represents the shifting perception of what authorship meant, how authorship was authenticated, and what the basis for distinguishing originals from fakes was. By closely analyzing the play, this paper attempts to situate the issue of falsely attributed authorship in the context of the emergence of notions of intellectual property in the cultural and economic transformations of early modern Chinese society.

Song Lihua (Shanghai Normal University)

A Study on the Christianization of Missionary Translations: Laura M. White's Chinese Translation of Romola

Key words: Romola, translation of Romola, George Eliot, Laura M. White, christianization

In 1917, Laura M. White, a missionary from American Methodist Episcopal Church, translated George Eliot's historical novel Romola into Chinese, entitled 亂世女豪 (literally, A Heroine in the Turbulent Days). By weakening the historical narration of the original work, highlighting its Christian content and moral lessons, the translator adapted the work from a historical novel into a Christian novel, with apparent characteristics of Christianization. On one hand, the translator rewrote the plot and the characters, chiefly displaying the pilgrim's progress of the female protagonist's conversion to Christianity, remolding her into a heroine saving the people from the troubled world by virtue of the grace of God. On the other hand, the translator attempted to provide a Christianized approach to the reform of the Chinese society, so she told "a tale of two cities" by describing Florence as both the City of God and the City of Man, and implicitly compared the city of Florence to the modern Chinese society.

Sturm Johannes (Heidelberg University)

On the Problem of Western Music Notation in the Siku Quanshu

Key words: Musicology, Lülü Zhengyi Xubian 律吕正義续编, Society of Jesus, Siku Quanshu 四庫全書, Chinese Origins of Western Learning

There are many important treatises on music theory in China throughout the long history of China. The one published in the Siku Quanshu 四庫全書 in 1746 is special though, because of its treatise on Western notation and music theory, which was written by two Jesuits, Pereira and Pedrini, whose text for the Lüli Yuanyuan 律曆淵源 (1713) was translated into Chinese. Beginning in the 16th century a controversy over the mathematical and astronomical calculations was raised and western knowledge

became a symbol which had to be opposed. And it was not until 30 years later in the Siku Quanshu when the treaty was finally published. The text was added as an appendix (xubian 续编) to the main publication entitled Lülü Zhengyi 律吕正義. In a preface the editors had to explain why such a Western text should be included into the Chinese Encyclopedia. Johann Mattheson published in the year 1713 one of his later most famous works "The newly-opened orchestra", a very influential writing in western music theory. His writing contained a detailed listing of intervals, chords, dissonances and tones, whereas Pereira and Pedrini merely described the symbols for keys, pitch and rhythm. At least Pedrini, who also composed chamber music, should have been able to explain fundamental principles of western music. Therefore the xubian itself cannot be the complete writing of the Jesuits. The Chinese editors, who also struggled with the western music notation itself, probably censored it and put only the noncritical parts in the encyclopedia. This article tries to explore what could be incorporated into the encyclopedia and what reasons the editors had to deny the article in the first place and alter it afterwards. Why would the editors leave everything out, which would have to be regarded as the major content of the writing and published only basics of the western notation?

Svensson Ekström Martin (University of Gothenburg)

Ekphrastic Poetics in Early China: A Comparative Reading of Homer, Xunzi and Sima Xiangru

Key words: Poetics, Hanfu, literary theory, comparative literature

Ekphrasis, in the Western literary and rhetorical tradition, refers to a detailed literary description of a visual work of art. The three texts under scrutiny — the Shield of Achilles episode of the Iliad, Xunzi's 'ekphrastic' analysis of Zhou Dynasty tombs in his "Discourse on Rituality," and Sima Xiangru's over-elaborate description of the imperial hunting park in "Shanglin fu"— all employ a similar set of rhetorical strategies but with different emphases. A reading of one in the light of the others will reveal new information about Chinese and Western theories of representation.

Ekphrasis, as a representation of a representation, necessarily plays out on two separate but interconnected levels: there is the author's representation of the work of art and the representation of things and events in the work of art itself.

I shall first argue that these two representational levels frequently conflict rhetorically, and that Homer's ekphrasis in this respect bears strong similarities to Xunzi's but differs markedly from Sima Xiangru's quasi-ekphrasis. This is not, I hypothesize, coincidental, since there is a radical break between Xunzi's model of how language works and the comsological and 'mimological' model elaborated in the "Shencha minghao" by Sima Xiangru's contemporary Dong Zhongshu.

Secondly, ekphrasis typically involves an intricate shift of perspectives between that of the addresser and that of the addressee. The classicist Andrew Becker has demonstrated that Homer uses this technique to make his audience alternate between belief and disbelief in the fiction presented by the scenes Hephaestus has engraved on Achilles' shield, and I argue that we find a similar ironical to-and-fro movement in Xunzi's text, but configured very differently, and with different consequences. Again, and unsurprisingly, we find that Sima Xiangru's fu lacks this characteristic altogether.

Vinogrodskaya Veronika (Institute of Far Eastern Studies RAS)

You Meng Ying: an Interactive Project in Premodern Chinese Literature

Key words: interactivity, premodern Chinese literature, aphoristic writings, pingdian, interlinear commentary, microblog, literati

You Meng Ying 幽夢影 (Quiet Dream Shadows) is a collection of miscellaneous sayings of the early Qing writer Zhang Chao 張潮 (b. 1650) with the "critical comments" pingdian 評點 from his friends and fellow writers (125 participants). This unique piece of literature at the intersection of two genres, i. e. "notes" biji xiaopin 筆記小品 and "critical comments" pingdian 評點, is analyzed as an interactive communication

project with the characteristics similar to those of the written communication on the internet, especially, in the microblog format.

As soon as microblogging became widespread in China, that similarity started to attract attention. Both researchers and the general public began to look for more traditional books with interactive features. But You Meng Ying, though not unparalleled, is the most striking and definite example of a successful interactive endeavor in premodern Chinese literature. It is demonstrated how the text can become highly interactive without the internet tools, but with the use of traditional channels of information exchange, such as correspondence, personal meetings, and publishing. In order to highlight specific features of You Meng Ying, it is compared with the traditional interlinear commentary zhushi 註釋 and with modern collaborative writing.

Vitiello Giovanni (University of Naples)

The Rise of Erotic Fiction in Late Imperial China as a Cultural Phenomenon

Key words: Ming-Qing literature, erotic fiction, passion and pleasure, printing industry, book market

My paper deals with a sizable subgenre of pre-modern Chinese narrative, erotic fiction, that sees its moment of greatest development in the seventeenth century, having originated roughly in the middle of the previous century and having virtually exhausted itself by the middle of the following one. In spite of its importance, both in terms of literary history — as a relevant streak of the "novel of manners" that emerges in the late Ming period — and as a source for the history of sexuality in late imperial China, the rise of erotic fiction as a cultural phenomenon still awaits an adequate scholarly evaluation. Providing such an evaluation necessarily implies detailing the genealogy and development of this literary genre, as well as seeing it in relation to other textual traditions involved in articulating and disseminating knowledge on sex. Studying erotic fiction as a cultural phenomenon also requires an exploration of the intellectual as well as the material conditions that allowed for it to emerge and develop in the historical moment it did. My paper will especially explore the link between the production of erotic fiction in the late Ming period and the contemporary discourses on passion (qing 情) and pleasure (qu 趣). In addition, it will also focus on the economic conditions — especially the unprecedented expansion of the printing industry—that guaranteed the circulation of this particular literary product as well as the commercial strategies that helped its diffusion in the late imperial book market. By using both external and internal evidence, I will also touch upon the question of the reception of erotic fiction, that is to say, the reaction to the circulation of such literary product from the part of late imperial critics and general readers, as well as the response to it from the part of political and religious institutions.

Wang Bing (Nanyang Technological University)

Classical Chinese Poetry in Southeast Asia Since 1881

Key words: classical Chinese poetry, Southeast Asia, Sinophone literature, cultural change

Classical Chinese Poetry in Southeast Asia (CCPSA) is a precious heritage of Southeast Asian Chinese. Since the founding of Southeast Asia's first newspaper Lat Pau 叻报 in 1881, Chinese intellectuals from all walks of life have chronicled their emotions and what they saw in Southeast Asia — far away from China — in classical Chinese poems. Later, Southeast Asia went through a wave of anti-colonial and pro-independence movements; it was during this period when CCPSA reached its peak. The creation of CCPSA is an on-going process; officially registered groups such as the International Classical Chinese Poetry Association 全球汉诗总会 in Singapore and poetry associations in other Southeast Asian countries are still writing classical Chinese poems. According to rough statistics by Singaporean scholar Li Qingnian 李庆年, there are up to five thousand classical Chinese poems published in various Singapore and Malaya newspapers before World War II, while almost 120 anthologies were published from post-war to the 1980s. These numbers only represent Singapore and Malaya, so the figure for the entire Southeast Asia region would unquestionably be much higher. Academic of CCPSA is a new focal point filled with urgency and potential. Current research about Overseas Chinese literature in mainland China or in Southeast Asia itself

have mostly focused on modern literature, so CCPSA study is a largely neglected field with ample room for development. In fact, not only has CCPSA inherited the spirit of traditional Chinese poetry, it developed further during the period of localization; thus, CCPSA has the dual attributes of regional/national literature and Sinophone literature. Hence it should be given its due attention in academia.

Witt Barbara (Munich University)

Is Nezha Always a Rebel? Defying the Will of Heaven in "Fengshen yanyi"

Key words: transgression, retribution, patricide

Because he tries to kill his own father, Li Nezha 李哪吒 of the Ming Dynasty novel "Investiture of the Gods" (Fengshen yanyi 封神演義) is normally characterized as a "rebel" and likened to Sun Wukong 孫悟空 of the "Journey to the West" (Xiyou ji 西遊記) and Huaguang 華光 of the "Journey to the South" (Nanyou ji 南遊記). Yet, a reevaluation of chapters 12 to 14 of "Investiture" shows that Nezha is far from being a rebellious character who is challenging the social order. Rather, the true authority in the novel is the Will of Heaven (tianyi 天意) which requires Nezha to join the dynastic wars of the Shang-Zhou transition at some point in the future. Anyone who acts against the Will of Heaven, be it knowingly or by accident, must suffer punishment. This is evident in the fates of the Dragon King's son in chapter 12 and of the Stone Demon in chapter 13. Unlike the aforementioned rebels, who prevail against opponents backed by the established authority, Nezha himself has the backing of the Will of Heaven (as embodied by his Daoist master) throughout all his struggles. The situation is naturally different in the case of the attempted patricide. It is, however, often overlooked that this sequence already begins with the father's refusal to let Nezha be reborn after his suicide, at the end of chapter 13, which is a blatant violation of the Will of Heaven. This paper will show how the violent chase ensuing after Nezha's eventual rebirth is in fact a punishment for the father's transgression rather than an actual act of rebellion against patriarchal authority. Furthermore, I argue that, since Nezha relies so heavily on his master's guidance, it is problematic to characterize him as a rebel and to view him on a level with Sun Wukong or Huaguang.

Zakharova Natalya (Institute of World Literature, RAS)

Diary of Chinese Diplomat Xue Fu-cheng in the Late XIX as a Model of "Short Prose Essays"

Key words: Chinese literature, diary, short prose essays

Since the second half of XIX century the process of diplomatic relations establishment begins between China and Europe countries. Diaries, written by members of diplomatic missions become one of the most popular literary genres. They acquainted China with unknown Western world and were popular among readers.

One of the Chinese "pioneers", who "opened" Europe to Chinese readers, was Xue Fu-Cheng (1838–1894). He successfully proved himself as a diplomat and a reformer, believing that "it is necessary to study European countries laws to change China and win victory". Being one of the leaders of the "Movement for the absorption of overseas affairs" he urged China to develop trade in the image of European countries. During his life, Xue Fu-Cheng has written more than ten books, including "Literary records from the room of simple man", "Literary records from overseas", "Diary of embassies in four States", "Notes from the room of simple man", "Official notes about the Embassy". His "Diary of embassies in four States" was published in the beginning of the last century, and even centuries past it is still in demand by readers.

During his diplomatic service Xue Fu-Cheng visited England, France, Italy and Belgium. His "Diary" represents his talks about the sights, details of everyday Europeans' life, history and admired him landscapes. Great literary style of his "short prose essays" transmits the brightness of experience. We see the top of sophistication in the chapter "I admire the Paris paintings, executed in oil techniques". During many years, this Chapter was included in school textbooks as an example of incomparable literary style. Xue

Fu-Cheng skillfully developed the genre of travel records; he showed elegance of style and the informative presentation. Many writers of the beginning of XX century became successors of the "short prose essays" as travel records.

Zanzottera Lucrezia (Research Center on Asian Studies (ASIEs), INALCO)

Delegitimizing Authority: The Fox-Spirit Woman and Her Rebellious Discourse in a Late-Qing Novel

Key words: fox-woman, gender reversal, comical weapons

The fox-woman is one of the most transgressive figures in Chinese literature. Her infringing of the rules, though, is generally analyzed as remaining limited to the sexual sphere. But is this true? As I will show, there is also a profound social and political dimension linked to the fox-woman against authority. In Zou Tao's 鄒弢 (1850–1931) important but generally overlooked vernacular novel "The Full Story of the Karmic Predestination of the Vixen" (Huliyuan quanzhuan 狐狸緣全傳, 1888), we find a compelling scene: a fox sorceress, chief of a vixen group, unmasks, ridicules and assaults the deceitful Taoist priest called to exorcise her, but whose true motivation is actually money. This memorable scene can be analyzed as a clash between heterodoxy and orthodoxy, the true nature of which is made obvious through this unveiling of the hidden agenda of the representative of authority. This subversive act of questioning and delegitimizing uses comical items as specifically heterodox weapons and produces an uncanny as well as ironic effect, as the female protagonist paradoxically acquires the moral stature of a retributive heroine. Despite her nature of sexual predator, she becomes the true protector of morality. Through her invective, which should not be simply considered a gratuitous, transgressive outbreak, the fox-woman assesses — if only unconsciously — the true nature of power. For a more in-depth analysis, I shall use a theoretical tool that might prove extremely useful to grasp the underlying discursive nature of the scene: Lacan's sophisticated theory of "hysterical speech" when addressing the "master's speech". Through it, one can see the different components at work in this crucial scene: the role played by the instance of a "symbolic father", and the rebellious attitude, but also the paradoxical "split" nature, of the subjectivity in its relation to the source of authority.

SECTION 4

MODERN LITERATURE

Breuer Rüdiger (Ruhr-Universität Bochum)

Theatre, Song and Performance in Three Novels by Mo Yan

Key words: Mo Yan, novel, performative aspects, tradition, modernity

Among the eleven novels of the 2012 Nobel Prize winner, Mo Yan, there are some which bespeak the author's ongoing fascination with traditional and modern theatre, oral storytelling, and storysinging.

While the focus will be on The Sandalwood Punishment (Tanxiang xing, 2001), this paper will also consider Mo Yan's second novel The Garlic Ballads of Tiantang (Tiantang suantai zhi ge, 1988) as well as his most recent, Frogs (Wa, 2009). I hope to demonstrate that performance as a structural, symbolic and semantic principle is of utmost importance for an adequate understanding of Mo Yan's novelistic work. Indeed, in the light of these three works, Mo Yan would appear as a playwright manqué in disguise.

The Garlic Ballads is divided into chapters that function like acts of a play and are in turn divided into "scenes". Each of these acts is introduced with a ballad or song by a blind singer. Untypical for the genre, Frogs concludes with a theatrical play in its own right, which accounts for almost a fifth of the whole. Although dispensable for understanding the story and only loosely tied to the plot, this piece, which was "saved" from an earlier version of the novel, "playfully" demonstrates how a story would have to be adapted in order to come to similar conclusions by way of different techniques.

In Tanxiang xing in particular, life and history are quintessentially shown as a "play", in terms of plot structure, language as well as interaction between characters: chapters are introduced by operatic arias, "characters" resemble role-types, performative behaviour is all-pervasive. Even the passages that come along as written in prose are often characterized by aria-like lyricism and patterned language. Beneath this performative surface level, we will detect a complex system of referential techniques with allusions to contemporary and current discourses by which the story is gradually being revealed to the reader and filled with meaning.

Chan Shelley (Wittenberg University)

The Frog, the Goddess, and the Children: On Mo Yan's Frog and China's Family Planning Policy

Key words: China, Mo Yan, One-Child Policy, political allegory, Tiananmen Incident

Since its implementation in the late 1970s, the controversial One-Child Policy has been enforced as a national strategy of paramount importance in China, while it has been widely discussed and severely criticized abroad. Indeed the policy has effectively controlled the rapid growth of China's population due to Mao Zedong's (1893–1976) encouraging childbirth in the 1950s; yet it has also caused many social problems, such as gender-specific abortion, infanticide of female babies, sex imbalance, and the emergence of a special group of people, the shidu parents who have lost their only child for various reasons after they are past child-bearing age.

Whereas pens do not often write about pills in China, Mo Yan, the winner of the 2012 Nobel Prize in Literature, wrote about this sensitive topic very early on when he started his writing career in the 1980s. Themes such as abandoned children, unplanned births, and forced abortions from his earlier stories

reoccur in Frog, a novel about the family planning policy and "a self-criticism," in Mo Yan's own words, as he had advised his wife to abort their second child. The female protagonist of the novel is portrayed as a half-angel-half-devil woman. A brilliant obstetrician who brings thousands of babies to the world, she is also a committed member of the Communist Party who loyally defends and carries out the party policy and conducts many abortions, and is therefore condemned as a baby-killing demon. Focusing on Frog and analyzing how the novelist utilizes frog, the totemic animal of fertilization, as a metaphor for a legendary female human creator to whom all children, generation after generation, owe their lives, this paper suggests that the novel is a narrative of the novelist's traumatic past and that it eventually evolves into a political allegory in which some subtle details invite a daring interpretation, relating the aborted babies to the young people who lost their lives in Beijing in the summer of 1989.

Chen Shuowin (National Chung Hsing University)

Hymn of Beauty in the Tides: Study on Zhu Weiji's Aesthetic Literary Works and Translations in Shanghai during the 1930s

Key words: aesthetic literature, Zhu Weiji, Green Association, Shanghai during 1930s, cultural translation

During the late 1920s and early 1930s in Shanghai, a number of social groups advocating Aestheticism emerged, one of which was the Green Association. The members of the Green Association included Zhu Weiji (朱維基), Lin Weiyin (林微音), and Xia Laidi (夏萊蒂), among others. They released several publications such as Green (lu, 綠), Sounds and Colors (Shengse, 聲色), and Poetry (Shipian, 詩篇) in different years. Among the members, Zhu was the soul of the association. In addition to editing the aforementioned publications and composing Poetry, Zhu (1904–1971) also devoted himself to creative works. He eventually translated the theory of literature and art by Walter Pater, a British Aesthete (1839–1894), and numerous Western aesthetic literary works. For instance, in collaboration with Fang Xin, he co-translated the poetry collection Narcissus, which included Charles Baudelaire's work(1821–1867), and Collected Shorter Fiction by Ernest Dowson (1867–1900). Zhu's preface to Poetry urged its readers "to fight against the tides of time in order to preserve art," and this influenced the common practice of Aesthetic Literature in the literary circles at that time. However, Zhu's life, his literary achievements, and his contributions through translations seldom arouse interest among researchers. By re-arranging and analyzing Zhu's works and translations, as well as his views on art and literature and his criticism of Aestheticism in foreign countries in Green and Poetry, this article hopes to find out how Zhu's works and translations overcame cultural barriers and transformed the British and French Aesthetic literary elements to interact with the local traditional literature, thereby forming a distinctive Shanghai writing style. The article will also analyze his literary viewpoints and how his translation works showcased the characteristics of Aesthetic Literature in Shanghai during the 1930s.

Cheung Lik-kwan (The Chinese University of Hong Kong)

Philosophy of Life and Buddhism for Human Life: On Qu Qiubai and Taixu's Reception of Bergsonism

Key words: Qu Qiubai, Taixu, Bergsonism, Buddhism for Human Life, Chinese Leftist intellectuals

Henri Bergson was an influential French philosopher from the 1890s to the 1930s. By the WWI, all his major works were translated into most European languages. He was the Nobel Laureate in Literature in 1927. However, his influence dissipated quickly after the Second World War. Bergson was equally famous among intellectuals in early twentieth century China. John Dewey delivered a series of six lectures, titled "Three Contemporary Philosophers," in Beijing, March 1920. Dewey's Lectures started the "Bergson Fever" in Republican China. Bergson's influence in Republican China lasted for about 30 years. Major Western Marxist theoreticians usually categorize Bergson and vitalist philosophers as irrationalists and

conservative thinkers. They criticize his Philosophy of Life as being a variant of bourgeoisie philosophy from the imperialist age. Therefore, it is problematic to associate Bergson with Leftist thought in Western academic circles. This research will seek to correct this ideological bias, since Bergson's philosophy was the common intellectual resource shared by some of the most prominent Chinese Leftist intellectuals in early Republican China. This paper will investigate Qu Qiubai and Taixu's reception of Bergsonism. Qu's appropriations of Bergonism, the Yogacara School and Anarchism exemplary in his early writings. I will try to delineate how the 3 major traditions of thoughts compositely engaged Qu in his approach of Bolshevik political practices and Dialectic Materialism. Taixu also made an important contribution to reinterpret Bergson's Philosophy of Life by his efforts to connect the idea of Creative Evolution with anarchism, socialism and Buddhism. In consequence, Qu and Taixu radically rewrote and transformed the theoretical formation of both Western thought and traditional Chinese thought. Therefore, their reception of Bergson provides an important aspect to examine in the transcultural currents across Europe and Asia in the early twentieth century.

Choy Howard Yuen Fung (Hong Kong Baptist University)

Literature and Medicine: Illness Writings in Modern China

Key words: modern Chinese literature, medical writings, physical sickness accounts, mental illness discourse, narrative therapy

With the therapeutic function of narrative and storytelling at the personal level being overshadowed by political concerns in mainland China, this paper examines literary writings related to both mental illness and physical sickness in contemporary China, including Hong Kong. It explores the ways in which "illness" as both a medical condition of public health and a symptomatic strategy of linguistic interrogation problematizes literary metaphors, scientific language, social disorders, and cultural maladies. As health becomes more of a social as well as an individual issue in China today, writers have finally re-examined the private experience of psychological and physiological problems in their recent works. The importance of individual or private voices in the understanding of disease through literary writings will be stressed in this interdisciplinary study.

Methodologically, within the three areas of medical narrative identified by European social psychologist Lars-Christer Hydén, psychotherapeutic stories reflecting "narrative as a clinical tool" and autobiographical "illness narratives" of sufferings are selected, in particular the latter kind that uses storytelling as a way to reconstitute one's identity from the dominations of both the dreaded disease and the medical system or, in the words of Hydén, to "restore a sense of personal agency lost through the objectifying procedures of clinical care and treatment." In light of the post-Freudian, Foucauldian deconstruction practices of narrative therapy, I argue that these texts have emerged as investigative reports beyond physical pain to "re-story" the fears of the sick person. When speaking of illness, the health problem immediately becomes a socio-literary issue.

Codeluppi Martina (Ca' Foscari University of Venice/Université Sorbonne Nouvelle Paris 3)

"Third-rate Scholars Do Overseas": Mainland China and Research on Chinese Literature in Foreign Languages

Key words: overseas Chinese-language literature, foreign-language literature, Sinophone studies, Ha Jin, Dai Sijie

The concept of the Sinophone, elaborated by Shu-Mei Shih and David Wang in the late 2000s, provided a new perspective from which to analyse contemporary Chinese literature, facing the challenge of globalisation with a transnational and cross-cultural strategy. Nevertheless, while this approach was created outside the borders of P.R.C., Chinese scholars were developing different frameworks, which reflected a more sinocentric approach, being symptomatic of a less welcoming attitude towards authors writing from

overseas, especially in foreign languages. Through nearly forty years of evolution, research on Chinese literature abroad has produced a large number of studies, both at the level of theory and at that of practice. How did Mainland Chinese scholars develop research in the field of overseas Chinese literature? What is the place occupied by Chinese literature written in foreign languages? How does Chinese academia relate to Sinophone Studies? This paper will outline the evolution of research in the field of overseas Chinese-language literature (haiwai huawen wenxue) conducted in Mainland China. Moving from the issues of its definition and methodology, this study will then focus on the categorisation of foreign-language Chinese literature. Given the breadth of the geographical area covered by the discipline, the scope of this study will be narrowed to Chinese authors writing from North America and from Europe, taking Ha Jin (United States) and Dai Sijie (France) as particular cases. Finally, this paper will address the theoretical conflict with the Sinophone approach, examining differences and possible synergies between the two strategies, which are representative of the two main poles of contemporary research on Chinese literature: Mainland China and the United States.

Dreyzis Yulia (Moscow State University)

Problematizing Language in Contemporary Chinese Poetry

Key words: Chinese poetry, Chinese language, poetic language, contemporary poetry

Exploring the possibilities of poetic language and language in general is one of the focal points in contemporary Chinese poetry. Current research aims at identifying how different ways of thinking about language are actualized in the works of Chinese poets — in poetry and essay-manifestos, theoretical and critical works, and interviews that make up the main information media in the controversy about the language of "new poetry". According to the differentiation of strategies for language perception in the works of the 'third generation' (authors of the late 1980s) it is possible to single out two creative paradigms. The first, 'intellectual', is linked to the construction of a complex subject, due to which the independent nature of the language itself is exposed. The second, 'popular' or 'minjian', is based on the idea of maximizing the similarities between the language of poetry and colloquial speech. Both are based on the 'philologism' of the poetic text in XX–XXI centuries. The representatives of the two paradigms share a general perception of poetic language as a measure of language in general, complicated by the 'textocentrism' of Chinese tradition and the late formalization of the literary standard. This conceptualization of poetic language somewhat ignores the ever-present deviant nature of poetic expression, thus creating the paradox of perception of language and text in contemporary Chinese poetry. Analysis of this material in connection with the traditional notions of language present in Chinese philosophy and Western philosophy of 20th century allows to conclude that the quest for a new philosophy of the poetic word in contemporary Chinese poetry goes two ways — through the accommodation of Western ideas about language and through the reinterpretation of the classical tradition. Interaction between the two occurs both in authors gravitating to the direction of 'popular' poetry and in authors belonging to the 'intellectual' camp.The study was supported by RHF (project № 16–24–10001 "Parallel processes in the language of contemporary and modern Russian and Chinese poetry")

Hunt Pamela (SOAS)

Unruly Bodies: Grotesque Masculinity and Transgression in Feng Tang's Beijing Trilogy

Key words: Feng Tang, grotesque realism, postsocialist literature, masculinity, bodies, transgression

Declaring himself an 'audacious writer', Feng Tang is a provocateur in the Chinese literary world, most recently gaining attention for his inflammatory translations of Tagore's poetry. Despite Feng's growing infamy, there has been very little discussion of his work within anglophone Chinese studies. This paper will turn to Feng's earliest work: The Beijing Trilogy, published between 2001 and 2007, which charts the boisterous coming of age of Qiu Shui, a teenage boy in Beijing during the early years of market reform.

Whether he is writing about the growing pains of an adolescent boy, the mysteries of sexual desire, or the organs on display in an anatomy class, Feng Tang's trilogy is marked by a fascination with the body, especially the male body. Feng's descriptions focus on physiological mechanisms, highly graphic and far from idealized. They are flawed, absurd and apparently uncontrollable. This paper delves into Feng's exploration of the body, and considers its implications for Feng's transgressive intentions, his response to postsocialist modernity, and his configuration of masculinity.

Drawing on the Bakhtinian concept of grotesque realism, I will argue that his unruly male bodies stand to serve two, occasionally conflicting, purposes: firstly to illustrate the messy, awkward and seemingly unsatiable desires that have appeared in post-reform China; and secondly, as a means of resisting mainstream authoritarian values, especially state control. I will then consider the effect of Feng's insistence on contrasting unruly male bodies with the highly controlled female bodies they encounter: the transgression that Feng celebrates is ultimately reserved only for men.

As well as providing one of the first detailed discussion of Feng Tang's 'audacious' project, this paper contributes to studies of postsocialist masculinities. It highlights also the need to consider how bodies, writing and power hierarchies continue to intertwine in Chinese cultural production.

Keung Hiu Man (The University of Edinburgh)

'Nora' Missing Home: A Re-examination on the Ethical Restraints in Bai Wei's Drama

Key words: Bai Wei (1894–1987), Ibsen in China, Women Emancipation, Modern Chinese Women Playwright, Single Women

Nora, the female protagonist in Henrik Ibsen's A Doll's House, was well known as an awakening image in modern China and her resolute act of leaving home were repeatedly adapted in May Fourth Literature. Xiao Yuelin 蕭月林 in Bai Wei's 白薇 (1894–1987) Dachu youlingta 打出幽靈塔 (Breaking out of the Ghost Tower) has long been regarded as a significant heroine, as she sacrificed her life to cast off shackles of the family. Readers and critics to date are convinced that her tragedy was solely prompted by the feudal culture, and overlooked the fact that Xiao had deliberately given up chances of self-redemption. To leave or not to leave, was generally being regarded as an indubitable question. Investigations on why Bai Wei depicted hesitations on this issue and its implications are still found wanting.

Bai Wei was a pioneer in women emancipation, as she fled to Japan to fight for her freedom of love in 1918. Being a liberated 'Nora', she developed new insights for women's independence. In the first part of this paper, I will uncover and analyze the agonizing struggles for revolting against traditional ethics embedded in Breaking out of the Ghost Tower and her other plays. By mapping against her life experiences, I argue that despite advocating individualism, she criticized the prevailing way of pursuing freedom and denied personal interests should override one's duties towards her parents, siblings and children. In the second part, I will examine how the dramatic form prompted Bai to conduct ethical interrogations over family ties, as these are not found in other genres of her writings. By reviewing how Bai missed home and created characters eventually missed out opportunities to preserve their treasured home, this paper will not only excite fresh interpretations on Bai's playwriting practices, enhance our understanding on modern women's straddle between traditional values and new culture, but also establishes a new perspective to evaluate the Nora phenomenon in Republican China.

Khuziiatova Nadezhda (Far Eastern Federal University)

Writings of Xu Xiaobin: in Search of the Lost Syncretism

Key words: contemporary Chinese literature, intertextuality, myth, syncretism, Xu Xiaobin

Paradoxically and mysteriousness are characteristics of works of contemporary Chinese writer Xu Xiaobin (1953) which bring the readers out from a framework of habitual perceptions of finite logical texts of "traditional" literature (including vanguard, surrealism, and postmodernism). This research allowed revealing the following features of her writings.

1. Appeal to universal values and mythological prototypes: sacred tree ruomu; gold raven jinwu (sun); plumed serpent yushe and others. Perhaps, thanking to yushe reminding to European readers the Ancient Greek myth about Prometheus, or the Mexican myth about Quetzalcoatl or D. H. Lawrence's "The Plumed Serpent", works of Xu Xiaobin were accepted abroad with interest.

2. Effective form of writing when events of today are built into a mythological context. Fancifulness of the form is combined with clarity and even "childishness" of her language.

3. Intertextuality and innermost internal dialogue with other writers and other cultures. The Latin American magic realists made impact on Xu Xiaobin's writings.

4. Aspiration to change, not to mark time, to be new and unexpected. Xu Xiaobin adheres to two main principles: not to copy others and not to copy herself.

5. Wide range of creative searches which leaves far beyond fiction. Alchemy, heraldry, magic, Yi Jing, tarot cards and many other things represent sources of her inspiration.

6. Visualization of images and all complex of artistic tools. Most evidently, it is shown in illustrations by Xu Xiaobin to her own books. Contemporary fractal fine arts inspire the process of text writing.

7. Aspiration to syncretism of literary writings. Images created by Xu Xiaobin, uniting earthy/human and heavenly/divine, "give birth from two to one" (reversed formula from Dao De Jing). The writer emphasizes that the world, dual by its nature, gives birth to other things and worlds, but keeps ability to come back to initial contours of its form.

Klöter Henning (Humboldt University of Berlin)

Language Lost? A Linguistic Critique of Sinophone Literature

Key words: Sinophone, Ng Kim Chew, language of literature, linguistic expressivity

In the past decade, the term "Sinophone" (huayu yuxi) has been increasingly used in literary and cultural studies to distinguish Chinese/Sinitic language(s) from the ambiguous label "Chinese". Whereas "Chinese literature" implies both literature written in the Chinese language and literature from China, "Sinophone literature" in most cases refers to literature written in a Sinitic language from any place outside mainland China. Despite the broad spatial reach of the term, Sinophone literature has mostly been applied to literature from places whose cultural and linguistic ties with China are obvious and at the same time controversial, notably Malaysia, Singapore, Hong Kong and Taiwan.

One recurrent topic in debates on Sinophone literature is the use of language for literary composition. Authors and critics, for example Ng Kim Chew, have criticized the dominance of Mandarin as a symbol of northern Chinese cultural and linguistic dominance. As a consequence, so the argument goes, Sinophone literature from the aforementioned places lacks expressivity with regard to the linguistic diversity associated with them. From these issues it is evident that the dimensions of Sinophone literature go beyond literature and touch upon various linguistic questions. Until now, however, linguistic terms and concepts have not been applied systematically to Sinophone literature. It is the purpose of this talk to address this lack by discussing the following interrelated questions: To what express can southern Sinitic languages be expressed in writing? Vice versa, is modern written Sinitic by definition northern Sinitic? Does the alleged lack of linguistic expressivity correlate with prevailing language attitudes in the respective language communities?

Korobova Anastasia (IFES RAS)

"Marketplace Fiction": Localization in Vernacular Literature

Key words: Contemporary Chinese literature, "Marketplace Fiction", Feng Jicai, Oral Narrative, Localization

The current paper deals with the most famous writers of "marketplace fiction" 市井小说, a school of literature emerged in 1980-s along with a "fever" for traditional culture in China: Deng Youmei, Feng Jicai and Lu Wenfu. Some of their works talk about late Qing Dynasty and the early Republic of China,

while others are devoted to contemporary society, but none of them are equal to historical novels. "Market place fiction" draws material from local realities of writers, native towns, the common feature of their writing is focusing on the places they live, depicting the life of populace and describing the folk customs, rites, arts, festivals. For example, Feng Jicai in his stories "A visit to the Temple of the Goddess" (1981), "The Miraculous Pigtail" (1984), "Street wizards" (1986), "Three Inch Golden Lotus" (1986) shows a great interest in traditional buildings, scenic spots, folk festivals, describes daily scenarios, clothes and the features of martial arts of different schools and creates the images of vendors, martial arts masters and local bullies. A special focus in my paper is made on the examination of the text structure and the language of "marketplace fiction". As regards the structure, Feng Jicai used a form of chapter novels, a form developed from oral narrative in Song and Yuan dynasties with couplets at the head of each chapter. Concerning the language, there are a lot of linguistic stylization, slang and dialects in the novels of "marketplace fiction" writers. My research aims to demonstrate that "marketplace fiction" has its sources in tradition: in medieval huaben (script for story-telling), adventure and satiric chapter novels of XIX century and in oral narrative.

Kwok Sze Wing (Hang Seng Management College)

Mimicry and Rewriting: Shi Zhecun's Early Work and Translated Modernity

Key words: Shi Zhecun, Translated Modernity, World literature, Mimicry, Shanghai Modernist

Translation, since the Late Qing Dynasty, has been exhibiting great influence on China's road towards modernity. Scholars Lydia Liu and David Wang present "translated modernity" as a way to delve into the relationship between translation, Chinese Late Qing fiction and May Fourth literature. From Late Qing to May Fourth, translation has been highly influential on the period when old literature was superseded by new one. Thus, when radical anti-traditionalism wanes, would translation, among the relatively mature 1930s Shanghai literature, have a new significance? This paper concentrates on the discussion of the relationship between 1930s Chinese modern writer Shi Zhecun and "translated modernity." The basic assumption behind this paper is that the work of fiction by Shi is a kind of translingual practice, which is inextricably bound up with translation. It is through such a broad sense of translational activity that Shi began his pursuit of modernity and finally obtained a kind of modernity different from the Western, the translated modernity. Looking from the perspective of translingual practice, the fictional work by Shi is never an isolated mental work, but the consequence of cultural exchange and vigorous bombardment between Chinese and world literature. On one hand, his fiction fails to stand outside of the progress of modernity in China, while his work is also deeply embedded in the network of Western literature on the other hand. By mean of a series of mimicry, appropriation and rewriting, he translates text from various times, spaces and media into his own work. In his fiction, we may see the process of how world literature and other cultural factors rise, circulate and eventually gain legitimacy in the 1930s China. At the same time, we can also know of how they have changed the observation and conception of modern Chinese writers towards literature and the outer world. Therefore, not only does fiction by Shi comprise the modernity experience of Shanghai.

Kwong Ho Yee Connie (The Chinese University of Hong Kong)

Chinese Modernists and French Leftist Intellectuals in the 1930s and 1940s: On the Translation and Transmission of Benjamin Goriély's *Les Poètes dans la revolution russe*

Key words: Chinese Modernists, French and Francophone Leftists, Transculturality, Marxist Literary Theories, Aesthetics and Politics

In both global and local contexts, the reception and rendition of the Western aesthetic modernism by Chinese modernists have, in the last three decades, aroused great interest among the community of scholars. However, discussions concerning their attachment to the leftist ideologies in China and in Europe have been very limited. A large corpus of Chinese modernists' writings and translations related

to the Leftist intellectuals in Europe, especially in France, has been overlooked, thus making it a missing chapter in the study of Chinese modernist literature. Chinese modernists mainly Shi Zhecun, Dai Wangshu and Ye Lingfeng translated a great number of literary and political writings by French leftist intellectuals, such as Romain Rolland, André Gide, Henri Barbusse, Paul Vaillant-Couturier, Louis Aragon and André Malraux, in order to introduce diverse perspectives on Marxist literary theories and Russian-Soviet literature to the highly politicalized literary community in China in the 1930s and 1940s. They also translated relevant studies conducted by authors from the Francophone intellectual communities of Geneva and Brussels, including those considered to be unorthodox leftists. It is in this particular historical context that Dai Wangshu's Chinese translation of the Russian émigré critic, Benjamin Goriély's Les Poètes dans la révolution russe, published in various forms in 5 stages between 1934 and 1941, carries its significance. From a transcultural perspective, this paper aims at investigating the discussion on Russian-Soviet literature in Les Poètes dans la révolution russe by putting emphasis on the development of leftist cultural movements in Russia, France, Belgium and China. It will also examine how Dai Wangshu introduced the Russian-Soviet literature and literary theories to China from the point of view of the Francophone leftist intellectuals in the historical context of the period of the League of Left-wing Writers and the Second Sino-Japanese War.

Lee Hoi Lam (The Hong Kong Polytechnic University)

Obsession with China under the Japanese Occupation: The Article of Zhou Zuoren Found in Hong Kong and Its Literary Reaction during the Second World War

Key words: Obsession with China, Zhou Zuoren, Japanese Occupation, Hong Kong, Chinese intellectuals

Starting with the discussion on the newly discovered article, "Worry to the Live and Sympathy for the chaotic: Let's Progress toward the Construction!" (〈憂生憫亂，往建設去〉) by Zhou Zuoren in Hong Kong Nippō (1909–1945) during the Sino-Japanese war, my paper studies the literary responses to Zhou's articles among the Chinese intellectuals in Hong Kong. I stress the importance of Lee Chi Man, who worked for the Japanese-controlled media and applied writing strategies to conceal his resistance to Japanese colonization in his works. Hong Kong Nippō and South China Daily News (1930–1945) were two major newspapers in Hong Kong under Japanese occupation during the period of World War II. Researchers, such as Lo Wai-leun and Chan Chi-tak, review and investigate the above-mentioned newspapers via its journalistic nature. This paper, however, attempts to provide another viewpoint by looking at the individual producers of the text, piecing together the discussions triggered by the article, in order to demonstrate possibilities of self-expression of Chinese intellectuals obsessed with China in wartime Hong Kong.

Liao Hsien-hao Sebastian (National Taiwan University)

Improvised Unknown Anger and Occupied Empty Dreams: Radicalization of Contemporary Poetry in Taiwan

Key words: contemporary poetry, Chinese poetry, Taiwan poetry, Xia Yu, Hong Hong

The poets Hong Hong and Xia Yu are renowned for their postmodernist tendencies, which include among other things a highly playful imagination and bold formal experiments that relentlessly decenter logocentric structures often by means of tapping the radical aesthetic potential of the Chinese language. In their postmodern-inflected poetry, although politics has been part and parcel of their overall concern, it remains on the macro-level and rarely touches upon concrete social issues. But in recent years, one witnesses a tendency in their poetry toward adopting themes related to radical political ideas and even actions while letting go of their previous intense attention to language. Hong Hong, long admired for the mellow ambience of his poetry, published a book entitled Improvised Bombs, which is written in a relatively crude and straightforward language. Xia Yu, almost the epitome of postmodern aleatory writing and macro-politics,

recently wrote poems like "Allied to Occupy Abandoned Buildings" in which she extolls anarchistic acts, using an intentionally unadorned language. What brought about this new trend? The gradual disintegration of governmentality under President Ma Yingjiu was probably one of the main reasons. Under his weak leadership, coupled with a policy of détente with PRC often caricaturized as overzealous, the society seems to have lost its sense of direction and has been trying desperately to rechart its course. The change in the tone and subject matter of contemporary Taiwan poetry seems to have put an end to the persisting postmodern trends and forebode an uncertain future which the poets are yet to map.

Ma Xiaolu (Harvard University)

From Nigilisty to Xuwudang: The Transculturation of Russian Nihilism in East Asia

Key words: Russian Nihilism, China, Japan, Russia, transculturation, translation

Russian Nihilism is recognized as one of the most important literary motifs adopted by Chinese writers in the process of Russo-Chinese literary interactions in the late 19th and early 20th century. However, most of the analysis on this motif focuses on the depiction of female assassins and the awakening of the female in China in the late Qing dynasty; yet to date no scholar has examined the distortions and transformations in the use of this Russian motif in Chinese literature. Drawing on historical factors of the transculturation of Russian nihilism in East Asia, my presentation reveals how under the influence of Japanese media and literature the depiction of Russian nihilism in Chinese literature deviated from that in Russian literature. The Chinese intellectuals not only directly adopted the Japanese translation of nihilism, they also embraced the Japanese interpretation about the historical events associated with Russian nihilism. As a result, the motif of nihilism in China was assimilated into the motif of assassination. By closely examining the intermediary role of Japan in the process of transculturation of Russian nihilism in China, my presentation attempts to search for the reason behind the passion of the Chinese intellectuals in appropriating the motif of Russian nihilism in the late Qing dynasty.

Nadel Ira (University of British Columbia)

Oriental Bloomsbury

Key words: Bloomsbury Group, the Orient, Virginia Woolf, art, translation

How did Bloomsbury respond to the Orient, and the Orient to Bloomsbury? This essay will explore the reciprocal exchange between the two worlds, the former expressed in cultural and literary style, the latter via the presence of Bloomsbury writers in China. The Orient was in the air in the first two decades of the 20th century and Bloomsbury, as well as the modernists, inhaled: Roger Fry's essays on Chinese art appeared in 1910 soon followed by Pound's Cathay (1915) and then his "translation" of Fenollosa's Chinese Written Character. G.L. Dickinson visited China in 1913/14 and Arthur Waley's translations of The Tale of Genji — reviewed by Virginia Woolf — appeared in 1925. Oriental art also began to be exhibited regularly at the British Museum promoted by Laurence Binyon, Keeper of Oriental Prints and Drawings. By the mid-1930s, Julian Bell, Virginia Woolf's nephew (and Vanessa Bell's son) started to teach Bloomsbury writers at Wuhan University.

The Orient not only surrounded the Bloomsbury Group but infused its art and culture as this presentation will highlight. Conversely, Bloomsbury's presence in China had, itself, an influence on the work of various Chinese artists and writers several of whom subsequently visited England.

Inheriting 18th and 19th century traditions of the Orient, including a the fascination with Japonisme, demonstrated by the Pagoda at Kew Gardens or the craze for Oriental silk, Bloomsbury soon incorporated the Orient into its décor, dress and writing. Figures as diverse as Lytton Strachey, Roger Fry, J.M. Keynes and Virginia Woolf drew on the tradition. The French Orientalism of Proust, admired by Roger Fry, was one line of transmission. The argument of this paper is that an Oriental exchange to and from Bloomsbury permeated the literary, artistic and even decorative style of the Bloomsbury and contributed to the making of modernism.

Nikitina Alexandra (Saint Petersburg State University)

Madonna and Child: the Image of Mother in Mo Yan's Novel "Big Breasts and Wide Hips"

Key words: modern Chinese literature, Mo Yan, Big Breasts and Wide Hips, image of mother, female images

This paper examines the main character of the novel "Big Breasts and Wide Hips" (1995) by Chinese writer, Mo Yan, a 2012 Nobel Laureate in Literature, "who with hallucinatory realism merges folk tales, history and the contemporary". The novel is a fascinating mixture of realistic details and fantasies, brutality and loftiness, Christian and Chinese traditional beliefs, heroic deeds and sinful passions. In the genre of historical epic, covering China's history from late 1930s to early 1990s, Mo Yan tells a life story of Shangguan Lu full of sufferings. She gives birth to nine children whose life tragedies reflect the hardships of Chinese people in the 20th century. Only one child stays alive in the end, her only son Shangguan Jintong (Golden Boy) born from a Christian missionary and who is maniacally obsessed with female breasts. Mo Yan dedicated his novel to the spirit of his mother and stated that it had been written for all mothers on earth. Despite her passions, Shangguan Lu is depicted as the Great Mother whose best human virtues — endless love, devotion to her children, kindness, selflessness, dignity, wisdom, self-sacrifice — reminds us of a holy image of Madonna. She not only breast-feeds and brings up her own children, but also raises several children of her adventurous daughters. Mo Yan shows that in a male-oriented traditional Chinese society it is a woman who embodies vital power and survives through hard times to become a symbol of perseverance. In this sense, the novel can be regarded as a hymn to a woman and a mother.

Rampolla Giulia (University of Naples)

From Hedonism to Realistic Representation: Female Characters in Chinese New Urban Fiction

Key words: urban fiction, female characters, subaltern classes, women writers, 21st century fiction

Since the beginning of 21st century, the centre of attention of Chinese writers has shifted to the representation of real life of common people; intellectuals have shown an increasing concern for lower classes conditions and for the effects of the economical transformations on the individual. The new social patterns, which involve a radical change in the traditional roles of women and in the way they perceive their own identity, become a source of literary inspiration. Consequently, characters who reflect Chinese contemporary background come to life into fictional works.This is evident in the literary representation of the fast, steady developing Chinese metropolises, where people naturally find a larger space for self expression. Many fictional authors, especially women, tend now to avoid the frivolous representation of female characters, distinctive of many novels of the 90's, and describe women in search of their identity, workers or migrant girls who move to the city craving for a better future, middle class women who strive to build up a career, and other apparently marginal city dwellers. These characters are endowed with a strong awareness of their female gender identity, of nowadays problems, of the way society influences their choices or become aware of their own condition after a deep crisis or difficult personal experiences. Female body is not depicted as a commercial product, but it appears as an exploited, suffering or at least functional body, sometimes even described as the symbolic place where social contradictions experienced by women take shape. I will discuss the relation between 21st century cultural and social configuration and the emergence of a new kind of female characters in Chinese literature, especially focusing on new urban fiction. I will first discuss the topic from a theoretical perspective and then analyze some novels and short stories from contemporary female writers, born between the end of the 50's and 70's,as a concrete example.

Rodionov Alexey (St. Petersburg State University)

Issue of National Character in the Literary Works of Lao She

Key words: Lao She, national character, psychology of Chinese people, modern literature, May Forth writers

Since the movement for new culture and the literary revolution in 1910–1920s the national character of Chinese people became an important topic in Chinese literature and stayed as such throughout the 20th century. Along with Lu Xun, Lin Yutang, Shen Congwen and many other prominent writers, Lao She made a considerable contribution to the exploration of this issue. His novels "The Two Mas" (1929) , "Divorce" (1933), "Camel Xiangzi" (1936), "Four Generations under One Roof" (1944–1948), "Under the Red Banner" (1962) can be regarded as guidebooks to lifestyle and psychology of Chinese people. In my view, the national character was a deliberate object of portrayal during all stages of Lao She's literary career.

The paper analyses historical, social, literary and biographical factors, which influenced Lao She's treatment of this topic. It also characterizes the four stages of Lao She's exploration of the national character of Chinese people, which are chronologically attributed to 1925–1932, 1933–1937, 1937–1949 and 1949–1966. Following the general trends in the development of modern Chinese literature and its treatment of the above-mentioned issue, Lao She still possessed such unique traits as being more loyal to traditional culture than most of May fourth writers, using comparison between Chinese and foreigners, applying humorist approach, paying special attention to Pekinese culture and such specific phenomena of Chinese psychology as "human feelings", "face", etc.

Shulunova Olga (Baikal State University)

The Conceptosphere of Han Dong's Urban Lyrics

Key words: Chinese literature, modern poetry, urban lyric, conceptosphere, concept

The article covers the concepts in urban lyrics of Han Dong (韩东 born in 1961), one of the leading artistic personalities of contemporary China. The analysis is run on the slice of cultural linguistics and literary criticism and includes proper Han Dong's poem's translation. There is also distinguished few terms, represent-words and poetic devices (metaphor, comparison, and epithet) which help to explicit the concepts. Han Dong's urban lyric includes such different but interdepended concepts as city, time and space, woman, friendship, darkness, loneliness etc. All the concepts are correlated to each other and have a special structure of 3 layers: traditional understanding (which is always included into the concept), additional value (which connect the social understanding and the author's view) and directly author's interpretation (author's individual point of view). The article covers the ways of interpenetration and interconnection of few concepts which Han Dong's urban lyric is explicated by.

The author concludes that poet's creative view was influenced by customizing the creativity and synthesis of traditional Chinese poetic aspects and trends of western literature.

Sidorenko Andrei (Saint Petersburg State University)

The Re-evaluation of Revolutionary History in Contemporary Chinese Fiction

Key words: 1990s, 1990s, historical fiction, subjectivity, epic novel, socialist realism

The so-called revolutionary history 革命歷史 spans from the 1920-s till 1940s. This period of history is very important for the official Chinese historiography and ideology, since its subject matter is the process of the communists' coming to power in China. Due to its importance, this historical period or certain events which are included in it are broadly featured in Chinese socialist fiction of the 1950s. Such novels as 'The sun over the Sanggan river' by Ding Ling, 'Fortunes of the Li Estate' by Zhao Shuli can be taken as characteristic examples of the socialist interpretations of the revolutionary history. Its main element, as it appears in these fictions, is the opposition between the 'old society' and the 'new society', which basically equals 'good' vs. 'bad' and the history is presented as the progression from the former towards the latter.

The late 1980s early 1990s saw the emergence of the so-called New Historical Fiction 新历史小说. The 'revolutionary history' is prominently featured in a number of these fictions (e. g. 'Ancient Ship' by Zhang Wei, 'Life and death are wearing me out' by Mo Yan, 'The family of opium poppy' bu Su Tong, 'To Live' by Yu Hua). The history in these novels is not at all altered, rather, it is perceived from another,

much more subjective viewpoint. The main vehicle of the plot (which in most cases follows history) in these fictions is not the class struggle, but such subjective values as lust for power, sexual desire, the will to live, revenge.

In this article I endeavor to compare the 'revolutionary history' of the 1950s fictions to the 'personal histories of the 1920s-40s' of the NHFs. Special attention will be paid to the substitution of Marxist values with a more personal outlook on the same period of history.

Sorace Christian (Australian National University)

The Dictatorship of Formalism

My paper provides an explication of the Chinese Communist Party's concept of "formalism" 形式主义. A Key words: China, formalism, political aesthetics, post-Communism, comparative theory

ccording to the CCP, formalism is a political disease in which form is exaggerated, distorted or entirely replaces content — a situation in which appearance reigns over reality. Previously, Mao referred to it as a "pernicious wind" that might cost the Party its legitimacy, and currently Xi Jinping has targeted formalism as a "poison" within the Party. If it is a poison, however, what is the antidote? By examining the conceptual roots of formalism in the Confucian "doctrine of proper names" 正名 and Communist theories of propaganda, I argue that the CCP's political authority and power derives, to a large extent, from its ability to "stabilize" the highly porous and slippery relationship between form and content. This ability however is not guaranteed or historically constant. When official campaigns against "formalism" are themselves examples of formalism, and largely derided by society, it signals a crisis in the credibility of the representational scaffolding of political power. In the final section of my paper, I analyze Yan Lianke's 阎连科 novel 受活 Lenin's Kisses as a provocative depiction of a government and economy that entire circulate around the management of forms.

Zaichenko Sofiia (Ankara University)

A "Philological Metaphor" in Contemporary Chinese Poetry

Key words: philological metaphor, language, philosophy, linguocentrism, post-Obscure poetry

The review of linguistic theories (Sapir-Whorf hypothesis); contemporary (American Language Poetry — Charles Bernstein; post-Obscure poetry and Yang Lian) and modern poetic traditions (Russian Acmeism — Osip Mandelstam; Futurism — Velimir Khlebnikov; Formalism — Viktor Shklovsky; Joseph Brodsky; Czeslaw Milosz); relevant trends of Western (Martin Heidegger's "language as the house of Being"; Jacques Derrida's "world as text") and Chinese philosophical thought (Xia Kejun 夏可君 views language as a sort of a "poetic double-gift") has detected the constant recurrence of language-focused patterns throughout these texts, which serves as direct evidence of the interdisciplinary interest in language as a self-sufficient medium in the world today. In modern philosophy, language is crowned with laurels, that is to say, the major schools of modern philosophical thought focus mainly on the phenomenon of language. Language per se has gradually become a spinal cord in the body of global knowledge. The phenomenon of linguo-poetics has recently been rapidly gaining importance on the Chinese literary scene; the "philological metaphor" has been revealing itself in the works of most post-Obscure poets.

This paper aims at revealing the specificities of an unexplored phenomenon of language-centered poetry in China. Research subject — the distinctive features of a linguo-philosophical picture of the world painted by them. For the purpose of this research, the following question is addressed: To what extent is the phenomenon of Chinese linguo-poetry self-sufficient? Hypothesis of research — the peculiar linguocentric ideas in the works of Third Generation poets are devoid of West-imitative pathos and artificialness. Philological awareness runs in their blood; it courses through the veins of contemporary Chinese poets and corresponds to the nation's cultural spirit. Nowhere else but in China can one find literature, philosophy, and linguistics so closely interwoven into the fabric of life.

SECTION 5

CINEMA, THEATER, PERFORMING ARTS

Ceresa Marco (Ca' Foscari University of Venice)

Turandot and her Sisters: China on the Italian Opera Stage

Key words: China, Italian Opera, Turandot

This paper examines the representation of China in Italian opera from the eighteenth to the twentieth century. Beginning in the eighteenth century, works set in China became very fashionable in Italian spoken and musical drama, Antonio Vivaldi's Il Teuzzone (1719) being one of the earliest and the most notable examples. This trend culminated in Giaco mo Puccini's Turandot (1926), a veritable exercise in Orientalism on all levels: textual, visual and musical. This paper focuses specifically on libretti and their intertextual references to other literary works, from both Chinese and other literary traditions. Libretti, such as that to Puccini's Turandot, are analyzed as texts produced in a variety of interrelated cultural contexts: the general European fascination with China; the taste for exotica; the tradition of chinoiserie; Enlightenment ideologies; colonialism, nationalism, Orientalism; in addition to, of course, developments in Italian literary, theatrical, and operatic domains. Italian authors appropriated prevailing notions about China and adapted them to the conventions of a genre already well established and widely popular, at the same time deterritorializing them and often using them for local purposes, far removed from questions of contemporary China vs. the West, and from nationalist or colonialist projects.

Chen Hsiang-Yin (Institute of Chinese Literature and Philosophy, Academia Sinica)

From The Lower Depths to Sunrise: The Performance of Class Consciousness in Cosmopolitan Theaters and Transcultural Practices

Key words: Gorky, The Lower Depths, Sunrise, Cao Yu, Akira Kurosawa

This paper focuses on Gorky's The Lower Depths (1902) and investigates why this drama was so prevailing and adapted for film in not only Soviet Russia, but also Japan, France and particularly China in the first half of the twentieth century. Furthermore, my research shows how this Russian work had been translated into the three above-mentioned foreign languages before its film adaptations, explaining that the ideals of class consciousness of Russian revolution were widely translated and transmitted under the cover of the literary phenomenon of cosmopolitanism and internationalism. Meanwhile, it is noteworthy that the Chinese translation of The Lower Depths stimulated Cao Yu to create his play Sunrise (1936), both of which were often performed on the stage in Yan'an. The first part of this paper will show how Gorky performs himself as a proletariat in his real life and projects his "self" in this play, arguing that class consciousness in fact can be altered via performances. The next section will juxtapose the texts (including translations and film adaptations) and provide a comparative analysis of Gorky, Minoru Murata, Jean Renoir, Ke Ling, Huang Zuolin and Akira Kurosawa, in order to demonstrate how class consciousness is performed in transcultural practices and eventually win over public identification of the leftist ideology. The final part compares The Lower Depths with Sunrise, analysing how Cao Yu learned from Gorky and cultivated his own understanding of class struggle in his play, and showing the cultural difference between Russian and Chinese leftist ideologies.

Chirita Andreea (University Lucian Blaga of Sibiu)

The Aesthetics of Morality in Chinese "New Theatre Wave": the Case of Wang Chong and Li Jianjun

Key words: Chinese New Theatre Wave, aesthetics of morality, eco-theater, Li Jianjun, Wang Chong,

This study investigates, through a hermeneutical approach, the performance aesthetics which characterize the Chinese New Theater Wave, from 2011 until present. It relies on the performance discourses exposed and the plays staged after this year by two young prominent experimental mainland directors: Wang Chong and Li Jianjun. In the context of China's political agenda to "go global" at all costs and the rise of neoliberal values, I argue that the new performance aesthetics, which experiment with social realities in order to awaken the audience to a moral way of life, are not the result of directors' quest for global recognition; theatre's local-global overlapping and its strong ethical social purpose are rather generated by the psychological need of directors and urban youth alike to form a civil society and find a moral cure to the many debilitating aspects of Chinese modernity.

I farther argue that The New Theater Wave's aesthetics of morality call for audience's participation and direct involvement into the plays on stage; this performance practice generate a form of eco-theater concerned not with nature, but with the ecology of the Chinese moral landscape and beautification of everyday life. Such aesthetic concept is legitimized by Berleant's "aesthetics of engagement" and China's latest appraisal of eco-criticism, which goes back to the Chinese tradition, namely to the moral quality of beauty.

Considering the many techniques that Wang and Li borrow from the West in order to expose and redefine the very specific local moral background of contemporary China, this study lastly analyzes the "paradox" of this strategy which manages both to connect Chinese theater to the global trends and to connect the Chinese audience to their own, specific societal issues.

Di Nallo Ileana (Università degli Studi di Urbino)

Huang Zuolin and Italian Commedia dell'Arte: an Experimental Study in the Conception of Xieyi Theatre

Key words: Chinese theatre, intercultural theatre, intercultural studies, modern Chinese theatre, Chinese reception of Italian theatre

Italian Commedia dell'Arte and Carlo Goldoni's theatre played a particular role in Huang Zuolin (1906–1994) articulation of Xieyi (写意) theatre theory (Huang 1990). During the Sixties, when Chinese dramas were performed according to the standards of revolutionary realism and Stanislavskij method, Huang Zuolin made an important effort for the creation of a new method which supports the ideology of socialist China as well as maintains the essence of national culture. Huang merged Western theatre with traditional Chinese theatre, focusing especially on Brecht, Stanislavsky and Beijing Opera of Mei Lanfang (Chen 2002). Huang also made an interesting research on Commedia dell'Arte and Goldoni's theatre (Huang 1990). This contribution aims at illustrating the study of Huang Zuolin on Italian improvised theatre and his comparative work with Chinese traditional theatre in order to create an alternative to Stanislavsky method and make the renovation of Chinese modern theatre possible. This contribution will focus on how Huang traces the history of Commedia dell'Arte, draws attention to Goldoni's reform and its role in worldwide theatre. He highlights the importance of Goldoni's theatre for its reform value and for its ideological meaning, which Chinese scholars have connected to Chinese revolutionary theatre (e.g. Tian Han 1957; Wen Qi 1957; Xu Suling 1962). He identified Goldoni's reform as the origin of modern European theatre and compared him to great names as Gorky and Stanislavsky. These names had a great influence and an important ideological value for Chinese revolutionary theatre. In this way, Huang directly linked Goldoni's theatre and Commedia dell'Arte to Chinese revolutionary theatre and included them among artistic forms which were allowed and supported by Chinese Government. The contribution will lastly illustrate how Huang compared Commedia dell'Arte to the Beijing Opera, and how he suggested to employ this type of theatre to improve Chinese theatre.

Falaschi Isabella (Lille 3 University)

Woman as Suffering Body in Some Plays of the Yuan Theatre

Key words: Woman, suffering body, Yuan theatre, Yuan society, gender

In some plays of the Yuan theatre, as Dou E yuan 竇娥冤 (Injustice to Dou E), Huilan ji 灰闌記 (The Circle of Chalk) or Xiao Xiang yu 瀟湘雨 (Rain on the Xiao and the Xiang), we find the description of the suffering body of the female protagonist. The heroine is always presented as a wholly innocent victim, who is wildly tortured by men, depicted as brutal and depraved. Such an image of the constantly injured feminine body that often precede a sentence to death appears here as a paradigm of the radical evil. In our presentation, we would try to analyse the dramatic reasons of this fascination for female suffering on the scene, where women appear as the scapegoat, both as singular victims and political symbols of the "suffering body" of the entire society.

Fusini Letizia (SOAS, University of London)

Antagonists in a Community: Staging the Death and Rebirth of Tragedy in Gao Xingjian's Play Escape (Taowang 1990)

Key words: tragedy, Gao Xingjian, intercultural studies, modern Chinese drama, comparative literature

Despite the high number of publications discussing Gao Xingjian's theatre, his deliberate engagement with tragedy as a dramatic genre through his 1990 play Escape (Taowang) has not generated a substantial critical inquiry. Scholars dealing with this work have focused mostly on conceptualizing the meaning of "escape" in Gao's personal view of the human condition rather than analyzing the connection (if any) between the latter as a major theme of the play and its intentionally "tragic" structure. The fact that not only was this play conceived as a modern tragedy, but Gao particularly chose the tragic form to address what he regards as modern man's existential tragedy, justifies an in-depth examination of the play's textual and subtextual structure, as well as its aesthetics and dramatic composition, in an attempt to dig out Gao's own contribution to the issue of modern tragedy and to situate his individual work in the wider context of world tragic drama.

This paper will investigate the relationship between Gao's notion of "tragic modernity" and its concrete representation on stage, with the aim of bringing to light what Henry Zhao calls "the true message of this play" (2000, 94). This, I argue, coincides with enacting a dramaturgy of recuperation of certain fragments of an archetypal tragedy in order to use them as signifiers of the fragmentary nature of the present age.

Specifically, by expanding on Gao's remarks on tragedy and his stage directions for performing Escape, through twentieth-century reconceptualizations of tragedy as, respectively, a field of simultaneously cohesive and divisive forces (Storm 1999) and a religious, communitarian experience (Bataille 1937), this paper ultimately seeks to demonstrate, through close textual analysis, that Escape can be recategorized as a "meta-tragedy" in post-classical form.

Hunter Gordon Kim (Royal Holloway, University of London)

Choreographic Precision and the Changing Tradition in Contemporary Kunqu

Key words: xiqu performance; xiqu tradition; kunqu; audience studies; xiqu innovation

Kunqu is said to have developed since the Ming dynasty from a musical style and literary genre into a holistic performance art which combines dance, music and literary merit. One characteristic of its practice is that actors repeatedly perform the same single playlet, or zhezi. Performances are thus not only scripted and scored, but presumed also to have an inherited choreography, in some cases to an extremely high level of detail, with prescribed individual steps and even eye movements. The number of playlets that can actually be performed in this 'traditional' manner is significantly less than the number that can be sung, and currently stands at less than 200. These fixed choreographies are central to Kunqu's promotion on the world stage as the 'classical' or highest expression of Chinese drama. There has been

too little systematic inquiry into the exact nature and formation of this 'classical' tradition as expressed in Kunqu. It has been argued that a process of 'fixing' occurred in Kunqu choreography during the Qianlong and Jiaqing reigns (1735–1820). This paper contends that these analyses (aside from being unsupported by the sources and often contradicted by actual contemporary practice) obscure the process by which actors compete to sculpt a performance drawing on a combination of markers demonstrating both their lineage and personal interventions. To support this argument, I apply microlevel analysis to audiovisual materials of choreographic routines for specific scenes, showing how they diverge from each other despite the official insistence on immutable tradition.

Mitkina Evgenia (Saint Petersburg State University)

Micromovies Weidianying (微电影)

Key words: Chinese movies, chinese cinema, micromovies, weidianying, short films

Short movies were one of the originators of the development of the film industry, the early films rarely exceeded half an hour. This is a very complicated genre in which the director needs to convey the main idea and to captivate an audience during limited screen time. With time short movies gave the palm to full-length film, although many famous filmmakers started their careers with small duration movies (Emir Kusturica, Pedro Almodovar, Takeshi Kitano, G.Danelia, L.Gaidai.). Short films, however, have not disappeared and continue to gain the hearts of the audience.

In China, this genre has gained popularity since 2006 due to the development of the Internet. It is from this time films of short format began to appear, firstly called the Internet-videos or Videoclips, but with time they were able to compete with full-length films, and then the genre got its present name weidianying (micromovie).

Weidianying has got several features: 1) short duration (8–15 minutes); 2) fast process of shooting (1–7 days, (and)in rare cases — several weeks); 3) minimum cost (from a few hundred to a couple thousand dollars); 4) the ability to be both an independent movie and a TV series; 5) dynamism, and 6) intensity of the plot; 7) the possibility of distribution over the Internet; 8) the possibility of viewing through apps on mobile phones in their spare time.

Weidianying filmtypes: 1) humor, "trolling"; 2) youth love stories; 3) character training, encouragement and struggle; 4) the story in the old style; 5) touching stories about relatives; 6) landscape pictures, which give aesthetic pleasure; 7) the story with strong moral element.

The weidianying micromovie genre found in China its new life due to the Internet, because the development of technology, the accelerated rhythm of life, SMS-culture and MTV-culture dictate the choice of this dynamic genre.

Stenberg Josh (University of British Columbia)

Programming Tradition: Repertoire Selection and Transmission at the Lantern Festival

Key words: xiqu economics; xiqu sociology; festival programming; liyuan; Minnan culture

Xiqu is often identified as a "traditional" form of art, meaning that contemporary performance draws heavily on practices of the Chinese stage predating contact with Western theatre. What specifically constitutes that tradition varies radically from genre to genre, troupe to troupe, region to region, and performance to performance. Theatres, critics, and fans alike identify the principal responsibility of theatre practitioners as the safeguarding of an embodied capital. One way of catching hold of the slippery idea of 'tradition' is to examine the relationship between repertoire and technique. Specifically, how do repertoire and technique constitute one another? This article addresses the question of how tradition and creativity are practiced and negotiated in xiqu through a case study: the Lantern Festival in Quanzhou, a coastal city in southern Fujian. The performance genre in question is liyuan, a stage genre that claims descent from nanxi (southern drama). This article argues that xiqu performance is generated from the consensus attrib-

utes of the genre, determined by a technical foundation which is generative of repertoire, which in turn is the vessel and archive of technique. Technique is embodied by actors as well as situated in a corpus of narrative systems, and was historically orally transmitted through disciple-style learning of scenes drawn from these narrative systems. For any given performance, this capital is always subject to the decisions of a creative team which inherits older changes and must make alterations, cuts and additions while negotiating the limits perceived to be imposed by "tradition." The festival program is thus built by mining the capital of the genre for particular iterations of performance tailored to the tastes of the various audiences and the needs of the troupe.

Troester Mirjam (Goethe University Frankfurt)

Demolishing Neighbourhoods, Establishing Communities of Sentiment: Touring Productions from Taiwan and Macau in Mainland China

Key words: Modern theatre; translocality; demolition; community of sentiment; memory

Cityscapes in Taiwan, Hong Kong, Macau, and Mainland China have been changing rapidly in the last few decades. The demolition, preservation, or 'replication' of built heritage and residential areas, as well as the memories that are associated with these places have been broached in a number of recent touring productions by theatre groups of Taiwan, Hong Kong, and Macau in Mainland China. Theatre is a specifically apt medium to deal with rapid topographical transformation because it is able to embody the stories associated with the respective locales, while the ephemerality of performance itself necessarily reminds all participants of the vanishing character of both the performance and the neighbourhoods in question. Based on examples of productions from Taiwan and Macau that toured Mainland China in the 2000s and 2010s, this paper proposes that the staging of this shared experience of the reshaping of cityscapes facilitates the emergence of translocal 'communities of sentiment' (Appadurai). The plays (re-)create, interrogate, and fragment different 'lieux de memoire' (Nora) on stage. These are then set in motion and inserted into different contexts of signification on the productions' tours. The appeal of the plays discussed in this paper to a great extent results from their combination of the familiar with a certain variation in subject matter and, above all, perspective on the part of the touring productions. The plays connect to similar thematic engagements with demolition and relocation in Mainland Chinese drama. Besides, they tie in with feelings of loss and nostalgia shared by many city dwellers of the metropolises in question. Simultaneously, however, their translocal journeys also make differences between the localities — especially with regard to emotions associated with the reshaping of the cityscape — palpable.

Tsai Hsin-hsin (National Chengchi University)

On the Business Struggles of Taiwan gezaixi — Riguang gejutuan's Post-War Stage Performances

Key words: Taiwan xiqu; gezaixi; xiqu economics; xiqu history; xiqu modernisation

As Taiwan has changed socially, economically, and politically over the last century, the indigenous xiqu form gezaixi has developed, matured and grown. Rooted historically in the ritual needs of seasonal temple festivals, and performed on outdoor stages, gezaixi developed into an indoor theatre/mass media/modern stage performance art as consumer society grew. After the Pacific War, gezaixi entered a second, vibrant phase during which more than 300 troupes were engaged in intense competition for an enthusiastic audience. In 1936, a troupe called Riguang gejutuan was established in Kaohsiung. As the colonial period ended, this troupe developed a composite business practice of diversification, performing everything from improvised theatre to fixed-script plays, incorporating variously live vocal performance to tape accompaniment, from gezaixi sung theatre to song-and-dance performance. In the post-war period, they expanded, establishing their own performance empire, impressing themselves on the history of mass entertainment in Taiwan and becoming representative of post-war Taiwanese gezaixi. Through the collection of photographic images, interviews with artists, audio recordings of

theatre, handwritten scripts and historic magazine materials, this paper attempts to reconstruct the strategies of Riguang in the intense commercial struggles of postwar gezaixi theatre. The troupe had to strategize about how to expend resources on hiring scriptwriters to produce new material, making new scenery, costume and prop designs, training rural performers and students, and sound system purchases. The diverse strategies adopted by Riguang to appeal to the sensory experience of its audiences in an atmosphere of intense competition allowed it to generate a distinct brand. Given the difficulty faced by Taiwanese troupes today in attracting audiences, Riguang's strategies of diversification can provide a salutary lesson in innovation.

Xu Meimei (University of Bonn)

Identity, Mobility and Opportunism: Mooser Brothers' Entertainment Businesses in China, 1901–1915

Key words: Mooser, Variety, Anti-American Boycott, Ching Ling Foo, late Qing Reform

Little has been known about variety troupes brought in and out China around the turn of twentieth century and even lesser about variety managers and their careers in this part of world. This paper is a case study on George Mooser and Leon Mooser, the American brothers widely known as "Ching Ling Foo's manager." Mooser brothers travelled to China at the near end of Boxer Rebellion (ca. 1901) and energetically engaged in entertainment business thereafter. They organized two world tours for Ching Ling Foo, took over the management of Shanghai's first amusement park "Chang Su Ho's Gardens", and participated in the first Chinese exposition Nan-yan Industrial Exposition at Nanjing. In this article, I will investigate on the brothers' various enterprises and analyze their relationships with Manchu government, Shanghai International Settlement and Chinese audiences, focusing on strategies they adopted to mobilize social sources as well as to take advantage of their multiple identities to achieve commercial successes. The central argument is that the brothers' venture in late Qing China is a typical but marginal one. Although they are capitalists who heavily invest in insurance and industrial businesses, their main interest remains in entertainment business, which is rare at that time. In the complicated social milieu of late Qing China, their "foreigner" identity is constantly challenged and show business' mobility makes it difficult for them to maintain a stable social status. Their entertainment enterprise in China hence is characterized by opportunism.

Yeh Catherine (Boston University)

Peking Opera and Modern Dance: Mei Lanfang's The Goddess Spreads Flowers and the Inherent Ambiguity of Modernism

Key words: Peking opera, dance, Mei Lanfang, Modernism, Transcultural interaction

This study focuses on the insertion of dance into Peking opera since Mei Lanfang's 梅蘭芳 Tiannü sanhua 天女散花 in 1917. It will explore the inherent contradiction between the desire to create, on the one hand, new performing art forms which were interacting with globally shared efforts to overcome the restrictions imposed by the existing performance routines and the hierarchy among actors they supported and the need on the other hand to authenticate the new by claiming cultural continuity with a recreated past that had been lost. Specifically I will analyze the inspiration and motivation for Peking opera reform by studying the creation of dance for Tiannü sanhua by Qi Rushan 齊如山 and Mei Lanfang, the traditional and transcultural sources they drew on, and the aims they pursued. In the process I will address the specific features in the creation of this opera that were inspired by modern dance performances in Europe and Japan as well as the impact this reformed Peking opera in turn had on modern dance performances, for example by Loie Fuller, the Ballets Russes, and the Denishawn dancers. Ultimately, the hybrid artistic nature of Tiannü sanhua, which accounts for the unease among scholars in situating it within the history of Peking opera, reflects the twin nature of culture: to secure identity and authenticity while at the same time drawing on transcultural exchanges as its lifeline.

SECTION 6

TRANSLATION STUDIES

Chistova Elena (Siberian Federal University)

Optimization of Translation Process from Chinese into Russian by Speech Recognition Technology

Key words: Cognitive Translation Theory, Chinese studies, interpreting, cognitive strategies, Google Speech

The globalization and internationalization processes actively proceed in all areas of modern society. It especially refers to the eastern vector because the Chinese economy has been rapidly developing. The migration streams, academic mobility and business network between Russia and China cause problems of intercultural communication and translation. In recent years the business correspondence, scientific articles and technical documents have grown so much dramatically that there is a great problem of Chinese-Russian language translators' work optimization. The important factor aggravating the situation is Chinese language complexity, for example in the computer-aided translation. The research is devoted to finding ways of optimizing the translator's work by implanting the up-to-date electronic developments in the translation process. The purpose of the paper is to describe the experiment demonstrating the cognitive processes of translating the Chinese text verbally into Russian using speech recognition programme Google Speech. The object is the translations of oral and written texts, made by one person but in different experimental environment. The subject is cognitive strategies of the translator. The material of the research is the audio files scripts of interpretations and translations made by the skilled Chinese-Russian translators.

Dmitrenko Aleksandrs (City University of Hong Kong)

Influence of the Orthodox Theological Tradition on Chinese Bible Translations by Orthodox Missionaries in China (in Comparison to the Roman Catholic and Protestant Translations)

Key words: Orthodox theology, Gospel of John, Chinese Bible translations, Karpov, Figurovsky

In this paper authors attempts to reveal influence of the Orthodox theological tradition on the Chinese translation of the Gospel of John done by Russian Orthodox missionaries — St. Gury Karpov (1814 — 1882) and metropolitan Innokenty Figurovsky (1863 — 1931). In order to make this study more profound author compares these translations to the Chinese Union Version (CUV, 和合本) (1919) and the Studium Biblicum Franciscanum Sinense (SBFS, 思高本) (1968).

There are hundreds of books and articles on the history and issues of translation of the Bible done by the Roman Catholic and Protestant missionaries and almost no one has ever analyzed Bible translations done by Orthodox missionaries. Author hopes that this research will be valuable contribution to the study of the Chinese Bible translations.

Research is based on a PhD thesis on comparative analysis of Four Chinese translations of the Gospel of John and for this paper two verses from this Gospel were chosen as the most representative for revealing influence of the Orthodox theological tradition: John 8:58, dealing with the Greek concept, name of God I AM (THAT I AM) or (ἐγώ εἰμί) ego eimi. It is related to the nature of Deity and it was rendered by Roman Catholic/Protestant missionaries with the help of Chinese concept of 有 yǒu, and Orthodox missionaries applied a concept of 在 zài; another verse is John 16:33. Roman Catholic, Protestant and Orthodox mis-

sionaries had different understanding of how Greek word θαρσεῖτε (θαρσέω) should be rendered, which can literary be translated as "be full of courage", "act boldly", "be confident" and "to take heart".

In order to reveal influence of the Orthodox theological tradition on these renderings author uses Commentaries on the Book of John made by the blessed Theophylact of Bulgaria, commentaries from the Explanatory Bible known as the Lopukhin Bible and Homilies on the Gospel of St. John by St. John Chrysostom.

Guo Weiwei (Université Lumière Lyon 2)

A Chinese Perception of Translation through Metaphors

Key words: translation conception, metaphors, categorization, comparative study, diachronic investigation

The translation of figurative expressions has been widely studied recently, but research on metaphors used to describe translation is still at an early stage. Nevertheless, as George Lakoff and Mark Johnson (Metaphors We Live By, 2003) mentioned, far from being a mere decorative element to serve poetic expression, metaphor is an important instrument for thought and action. It is particularly interesting in the case of translation, because translation tends to resist all conceptualizations, even though translation experience is familiar to all of us (according to Jean-René Ladmiral).

This paper is an attempt to outline a Chinese view of translation through the most famous metaphors in its translation history. The collected metaphors range from the 4th century to the present day. The authors are all translators. Despite differences in historical periods and specialties (Buddhist canons, scientific essays, literature, etc.) and target domains (art, food, life, etc.) some common features emerge from their perception of translation: a translated text can never equal the source text. Translators try to make their work as similar as possible to the original. In this approach, the essence of the work (the feeling that readers experience when reading a novel for example) prevails over linguistic forms. This point of view corresponds to the etymology of the word "translation" in Chinese (翻译): turn over the fabric to show the other side, which is similar but never identical.

Magagnin Paolo (Ca' Foscari University of Venice / IrAsia (CNRS, Aix-Marseille Université))

Translating Chinese Children's Literature: Cao Wenxuan's "Qingtong kuihua" and the Challenges of Internationalisation

Key words: Chinese children's literature, translation, Cao Wenxuan, Qingtong kuihua, editing

This presentation will provide an insight into the factors of specificity of contemporary Chinese children's literature (CCL), as well as an investigation of the possibilities for its translation for foreign readerships, using the Italian translation of Cao Wenxuan's 曹文轩 novel "Qingtong kuihua" 青铜葵花 as a case study.

The novel, an account of the growing pains of two children against the background of the final years of the Cultural Revolution, epitomises the features that are typical of CCL since the 1920s: emotionally-charged descriptions of events that do not refrain from portraying death and pain, idyllic overtones reminiscent of xiangtu wenxue 乡土文学, and a deep-rooted pedagogical intent. Moreover, the novel puts the imagined child in relation to major shifts in Chinese history, culture, and society, contributing to the construction and definition of adult identity in a time of changes.

Such a complexity emerges strikingly when translating "Qingtong kuihua" for a non-Chinese audience. The translation process must necessarily take into account the formal specificity of the original, but also deals with the historical, cultural, political, and ideological connotations that are China-specific and need to be processed in order to be accepted by the target readership. Using Cao's novel as a case study, this paper aims to outline the specificities of the translation process (with special reference to the treatment of thematic, textual, lexical, cultural, and ideological factors), putting it in relation with the editing work carried out by the publishing house. The methodological framework will be offered by Skopostheorie, descriptive translation studies, and the method of translation quality assessment elaborated by House (2015). A comparison

with the existing translations of the novel in other European languages (French, English, German) will be also carried out with reference to specific passages.

Pan Shaw-Yu (National Taiwan University)

Imagining the End: Translated Apocalyptic Stories in Early Twentieth Century East Asia

Key words: translation, East Asian literature, Liang Qichao, apocalyptic imagination, Buddhism

The concept of the "end of the world" that prevails nowadays mainly originates from the Judaeo-Christian tradition. It was introduced to East Asia through a cluster of religious and literary texts during the eighteenth and nineteenth centuries, and was later on fueled by the burgeoning scientific discourse of astronomy and geology. In the twentieth century, with the help of mass media, the "end of the world" has become one of the most intriguing collective imaginations. When one traces the circulation and transformation of the image of the "end of the world" in modern Chinese literature, Liang Qichao's (1873–1929) late Qing translation "Shijie mori ji" (An Account of the End of the World, 1902) stands out as the first translated fiction in China that concerns the subject in question. The original of Liang's translation is the Japanese writer Tokutomi Roka's (1868–1927) translation "Seikai no matsujitsu" (The End of the World, 1891), which is rendered from the French astronomer Camille Flammarion's (1842–1925) "The Last Days of the Earth" (1891), a short story about the extinction of human race and the end of the Earth.

The purpose of this paper is to investigate how the Western concept and image of the "end of the world" interacted with the East Asian culture during the turn of the nineteenth and twentieth century, how the translators appropriated Buddhist images and ideas, and how they consequently inspired literary writings. Taking the France-Japan-China travel of Flammarion's science fiction "The Last Days of the Earth" as my starting point, I will analyze several translations of apocalyptic stories rendered by East Asian writers, such as Kuroiwa Ruikō (1862–1920), Kimura Shoushuu (1881–1955), Bao Tianxiao (1876–1973) and Xu Nianci (1875–1908), and explore how the appropriated idea of the "end of the world" and apocalyptic imagination influenced Japanese and Chinese modern literature.

Pavlovic Mirjana (University of Belgrade)

Serbian Translations of the Modern and Contemporary Chinese Fiction: A Historical Review and Future Perspectives

Key words: Chinese fiction, Serbian translations, 59th International Belgrade Book Fair, reception, future projects

This paper will focus on the history of the Serbian translations of the modern and contemporary Chinese fiction — from the first translation of Lu Xun's selected short stories "The True Story of Ah Q" and Other Stories, translated in 1950 from Russian language by the Serbian renowned poet Desanka Maksimovic, up to the present time. According to the type of the translation, the history of Serbian translations of Chinese literary works could be devided into two stages. In the first stage (1950–1979) the Chinese modern and contemporary fiction was translated exclusively through relay languages such as Russian, English and French. In the second stage (from 1980 till now) the translations have been done both through relay languages and directly from Chinese into Serbian. The special emphasis in our review will be given to the important results of 59th International Belgrade Book Fair held in 2014 when PR China was a guest of honor. This paper aims to examine which modern and contemporary Chinese writers were in the focus of publishers and sinologists' interest in former Yugoslav republics (Serbia, Croatia and Bosnia and Herzegovina) until 1991, and later on in Serbia, as well as the reasons that lie behind this interest. How thoroughly is modern and contemporary Chinese fiction introduced through the Serbian translations? What is the quality of these translations? What kind of reception the translated Chinese authors received in Serbia? Do the publishers/translators have a strategic, long term plan for future translating projects? By examining these questions we also wish to encourage a discussion concerning translational practices in other countries, especially in those ones with a shorter history of Chinese studies.

Rodriguez Carreno Sergio Ivan (Beijing Foreign Studies University)

Constructing the Chinese Strange: the Case of early Spanish Translations of Liaozhai zhiyi

Key words: Liaozhai zhiyi, Spanish translation history

This paper examines how Liaozhai Zhiyi, the Chinese 17TH century short story collection by Pu Songling, was translated into Spanish and specifically analyzes those translations made by Hwang Ma Ce, Juan Tovar, Isabel Cardona and anonymous translators in China's Foreign Language Press (FLP). Hwang Ma Ce (Marcela de Juan), translated and published Cuentos Chinos de Tradición Antigua in 1948, which included four stories from Liaozhai. The selection only includes moralizing stories as she identifies this feature with Chinese classical literature, as was expected in the conservative society of 20th mid-century Spain.

The influential English translation by Herbert A. Giles serves as the source for the indirect translations by Juan Tovar and Isabel Cardona. Tovar's translation of the famous story Huapi as La piel pintada was published in Mexico in 1971 on the magazine Revista de la Universidad de México. The domestication of the encounter with the 'demon' in the story is stressed by the images from the Italian medieval witch hunting manual Compendium Malificarum that accompany the story. Years later, the translation by Isabel Cardona El Invitado Tigre was published in 1985 and was part of the collection of world literature La Biblioteca de Babel edited by Jorge Luis Borges with a preface by himself. I argue that the publication is an attempt of inclusion of the stories of Pu Songling in the genre of the fantastique, generating a connection between his own work and the Liaozhai. In contrast with those translations, the 1984 collection Cuentos Extraños del Pabellón del Ocio, published in Beijing by FLP was intended as children books. I argue that this publication reveals a conflict in the attitude of the Chinese official attitude towards the Chinese literary cannon . These translations helped shape the image of the Chinese fiction in the Spanish speaking world from their own standing points resulting in very different models of what Liazhai should be.

Wu Xiaofang (The Chinese University of Hong Kong)

A Quest for East-West Religious Dialogue: on Helen M. Hayes's Abridged Translation of Xiyouji (1930)

Key words: Xiyouji, The Buddhist Pilgrim's Progress, Helen M. Hayes, Buddhist-Christian Dialogue, Comparative Religion

Xiyouji, a 16th-century Chinese novel, was partially translated into English under the title The Buddhist Pilgrim's Progress in 1930 by Helen M. Hayes, who published it as part of the successful "Wisdom of the East" series edited by L. A. Cranmer-Bying. This translation occupies a key position in promoting the popularization of the fiction in the English-speaking world as it appears between Timothy Richard's missionary rendering (1913) and Arthur Waley's widely acclaimed edition (1942). However, it has received very little attention from translation studies scholars, and nothing is known about the translator or the circumstance under which the translation was produced. By using first-hand archival materials, this paper attempts to reconstruct the personal life of the translator and to argue that her translation is of important value in exemplifying a dialogue and synthesis of Eastern and Western religions — Chinese Buddhism, Shin Buddhism and Christianity.

SECTION 7

ART, ARCHEOLOGY & MATERIAL CULTURE

Amblard Bérangère (IETT Lyon)

Spectacle of the Body and Body on Stage in Chinese Contemporary Art

Key words: China, contemporary art, spectacle, body, theatricalisation

In a country of 1.3 billion people, "bodies are everywhere". This statement, made by Henry Perrier, curator of the exhibition Chine, le corps partout [China, the Body Everywhere], which took place in Marseille, France, in 2004, is particularly relevant. Traditional Chinese art and painting do not focus on humans but are centered on landscapes depiction. Humans only constitute a minute component of the prints and their presence is often justified by practical reasons. Acting as referents, they create a scale in the paintings, their smallness contrasting with the immensity of nature. However, over the past twenty years, the human figure and its representation became predominant in a lot of contemporary Chinese artists work. It revealed a multiplicity of pilled up, deformed, disguised, fragmented, often nude bodies. Omnipresent, the body not only is the piece of art's content but came to be its medium.

Moreover, the body, and quite particularly that of the artist, turned into a place of all the manifestations and questioning. Artists tended to involve their own body in their creations, putting it on stage. Whether paintings, performances or photography, they set up a theatrical atmosphere in the pieces of art. The body is the centre of attention shown, exposed naked to the spectator's eyes. Engaged in Zhang Huan's 張洹 performative experiences it evolves on stage in front of an audience. Yue Minjun 岳敏君 and Zeng Fanzhi 曾梵志 frequently use painted masks to cover their characters' face. Cang Xin 苍鑫 puts on different people's costume becoming an actor, a comedian of the artwork theatre.

In a country that recently took place in the integrated spectacle of society, it is the artistic spectacle of the body that I would like to question.

Anderl Christoph (Ghent University)

Narrative Tableaux in Yulin Cave 33: An Analysis of Structure and Contents

Key words: Yulin caves 榆林窟; Buddhist wall paintings; narrative tableaux; Subjugation of Māra Tableau 降魔變相; Dunhuang art

Yulin 榆林 Cave 33 in Gansu province (the Yulin grottoes site is situated in ca. 250 km distance from the main Buddhist cave site of that region, the Mogao caves 莫高窟) was constructed in the middle of the 10th century, at the height of power of the Cao 曹 family, which quasi-independently ruled over the region of Shazhou 沙洲 (with Dunhuang as its "capital") after the end of the Tibetan rule over that area. This period is also characterized by very close relations between the Chinese in Shazhou and the King of Khotan, as well as the intensification of diplomatic and family relations between the aristocratic families of the two regions along the Silk Road. During that period, Buddhist cave art production was peaking, and the political alliances were directly mirrored in the iconographic program of the grottoes constructed during that time. Whereas the contents of many Yulin caves is similar to those of the Dunhuang Mogao site constructed during the same period, there are also special features which can be observed in the art production of Yulin. In my paper I will give an overview of the structure and iconographic program of Cave 33 which is characterized by containing a variety of specific narratives projected on the murals, most importantly the Oxhead Mountain Tableau and the Subjugation of Māra Tableau, two tableaux facing

each other in the cave structure. The focus will be on the Subjugation theme which is characterized by new iconographic forms emerging during that period. Whereas the tableaux features many continuities as compared to "standardized" depictions of Māra's attack on Śākyamuni, there are also new features, one of them being the unusual side panels on both sides of the Māra theme. The side panels contain allusions to eleven or twelve narratives the identification of which poses difficulties based on the fact that the caption texts are missing from the cartouches. An attempt will be undertaken to identify some of the narratives alluded to in the tableau.

Andreeva Petya (University of Pennsylvania)

Revisiting the Qingming Shanhe Tu Narrative: A Newly Discovered Qing Dynasty River Painting

Key words: river paintings, Qingming festival, Qing copy, Penn Museum

A study of a painting such as Qingming Shanhe tu would all too often rely heavily on visual analysis. Finding fitting textual evidence to enhance or challenge the visual cues in Chinese panoramic paintings can be an arduous task. Furthermore, Ming and Qing versions of Zhang Zeduan's original demonstrate the challenges that art historians and sinologists alike are facing in their analysis of Ming and Qing river panoramic paintings.

All current studies have ignored a version of Qingming shanhe tu even though it is signed and dated to 1825 and the signature likely belongs to the actual painter. My paper will thus focus on this version of Qingming shanhe tu, currently owned by at the University of Pennsylvania Museum of Art and Archeology. Through a meticulous examination of the painting's colophon, and a systematic comparison with earlier versions of panoramic river paintings, I will argue that the text in Qingming shanhe tu, both in the form of a colophon and inscription, is often meant to be a distraction from matters of connoisseurship. A local artist such as the painter of this specific piece would frequently borrow allusions to river festivals from poems or even local gazetteers to include in their colophons. References to specific geographic locations and patrons for the painting can also prove unreliable. Thus, one needs to look closely at matters of syntax, punctuation, and logical and transitional flaws in the text to verify the validity of the statement(s). Visual analysis alone cannot adequately elucidate the visual narrative. My paper will show that references to specific historical events or people may be highly speculative when primary textual sources are missing. In my conclusion I will attempt to prove that there exists a strained relationship between the written word and the purely visual narratives present in Qing copies of Qingming shanhe tu.

Bollo Sofia (University of Zurich)

"Look at that old vase!" — Mapping Contemporary Agency of Neolithic China within Museums Contexts

Key words: museum narratives, neolithic China, objects interpretation, objects display, representation of the past

Ancient Chinese civilization has been described as the oldest continuous civilization in the world, having its heartland in the Central Plain along the Yellow River. Its continuity and unity have been debated across a range of disciplines, as well as celebrated in official cultural heritage discourses. However, an ever-expanding archaeological database is recently providing a different picture of prehistoric China, directly challenging the traditional historical narrative. Today early Chinese artefacts are widely and permanently exhibited in many regions around China, which is currently witnessing an extraordinary growth of museums institutions.

Reconstructing the past in the present involves the use of contemporary values, along with a collective wish for its care and preservation. Museums not only are containers of objects, but they also can be considered as stages and key sites for the production, transformation and dissemination of knowledge. Displays of similar, or even identical, objects can be very different from one occurrence to the other, following distinctive strategies of representation. As the objects are put on display, stories about ancient China and its origins unfold in museums and create multiple narratives on ancient Chinese civilization's.

This research seeks to map combinations of the manifestation of agency of Neolithic China taking place in museums within China, conducting a cross-regional comparison.The research will be conducted around three main key-perspectives: firstly studying archaeological collections and museums' mission, through interviews with curators and museum staff. Secondly, analysing the museum display through content analysis of their permanent Neolithic gallery. Thirdly, investigating visitors perspective through questionnaires administrated after the museum visit. The outcome will provide a comprehensive panorama of multiple acts of re-imaging the origins of ancient Chinese cultures produced in museums by different actors.

Borisov Dmitriy (Novosibirsk State University)

Authenticity of the Mausoleum of Cao Cao:

Key words: Authenticity of Cao Cao Mausoleum in Xigaoxue

In 2008 Chinese archeologists started to excavate an underground mausoleum near Xigaoxue village, Anyang County, Henan province of the PRC. Some of the grave goods indicated the tomb master — Cao Cao. Controversies around this burial are widely discussed among scientists in China and abroad. Arguments "pro" and "contra", logically constructed schemes, supported by quotations from ancient chronicles, are presented by historians and archaeologists of China. There is also an opinion that the burial complex belongs to Cao Huan, the last ruler of Wei kingdom of the Three Kingdoms period. In December 27, 2009 at a press conference in Beijing, it has been announced that the tomb found near Xigaoxue Village of Anyang County, Henan Province belonged to the Eastern Han period. Prof. Pan Weibin declared that its appearance, grave goods, location and historical data correspond to the tomb of Cao Cao. Other scientists confirmed an identity of Wei Cao Cao as the grave master. However, quite a number of scholars still provide arguments, that tomb does not belong to the last chenxiang of Han. This funeral complex is orientated from east to west. Below the surface, it consists of a sloping corridor, front and rear chambers and four side rooms. The total area of the site is about 800 square m. The grave contained remains of three people, including fragments of the skeleton of 60 year old man and two women (presumably, his wife and concubine). Archaeologists discovered grave goods, consisting of 250 items. There are things made of gold, silver, bronze and iron. Scientists found 59 rectangular and rounded stone tags on which the name and number of buried goods were engraved. Nevertheless, the grave had been looted many times, so, a lot of material and historical valuables have been lost. There are several aspects under investigation, including the location of Cao Cao grave, grave goods, their dating, stone tags and characteristics of the tomb master.

Cheng Wen-Huei (National Chengchi University)

Education, Enlightenment and Identity: The Cultural interpretation of Han Painting in Late Qing and Early Republic Period

Key words: Education, Enlightenment, Identity, Han Painting, History of reception

Recently with the development of archeology, , there have been numerous findings of tomb and ancestral shrine across Jiangsu, Shandong, Anhui, Sichuan, Henan, Inner Mongolia...etc., along with plentiful 'Han painting', i.e. the art works found in the tombs and shrines ranging from silk painting, wall painting, pictorial stone and brick. Those Han paintings used in the sacred spaces such as tomb or shrine as decoration were created in the culture of death and worship. Each painted brick is an engraved epic on stone inscribed with the distinct culture, custom and belief about life of Han Dynasty, and demonstrates the cosmology of Han people, as well as their views on life, death and the world. The cultural remnant from the shaman tradition, the ethics and morality cultivated by society, and the depiction of eternal garden, all these are important composing elements of the mysterious Han painting. With the abundant archeological discoveries in Late Qing and Early Republic Period, this paper aims to investigate how the cultural interpretation on Han painting was influenced by the innovation of technology, the modernization of historiography and the establishment of Art History discipline during the time. This issue will be explored in terms of 1) connoisseurship and viewing technology: the modernization of textology and the innovation on media

and lithography technology; 2) education and enlightenment: politics, ethics and the future of nation; 3) renovation and re-creation of culture: the preservation and innovation of history; 4) history and new citizen: evolvement, historiography and national identity; 5) general history of art and history of artefact: Han painting from the perspective of modern art history/archeology. The cultural interpretation of Han painting has become an important topic for academic studies of modern China and this paper would like to focus on the history of reception of Han painting in the Late Qing and Early Republic Period.

Chiang Nicole (Museum of East Asian Art, Bath)

Reconsidering the Qianlong Emperor's Personal Taste and the Imperial Taste

Key words: Qing, Qianlong, tea, ceramics, poetry

It is generally assumed that the Qianlong emperor (r. 1736–1795) was the absolute monarch, and that his personal preferences determined the development of the imperial taste at the Qing court. However, this assumption might need to be re-evaluated. While many objects produced by the imperial workshops during the Qianlong reign were elaborate and extravagant, evidence suggests that the emperor personally preferred a much simpler style. The tea wares he used alone in his private tea houses did not have as many colors and decorations as the ones he used in daily life when he was seen by many people. According to his poems, the emperor also detested the intricately carved jades that filled the court at the time and favored a more frugal style. This paper will suggest that the emperor's personal taste might not be the imperial taste he established. The imperial image the emperor needed to project in public might not necessarily reflect his personally preferred style.

Cura Nixi (University of Glasgow / Christie's Education)

Paintings on/in Boxes

Key words: Qing, Qianlong, painting, landscape, collecting

This paper examines a category largely excluded from the study of Chinese painting--pictures commissioned specifically to adorn the exteriors and interiors of cases and boxes designed to store and display collectibles. These works do not warrant mention in painting treatises and catalogues, but ample documentation of the painters and subject matters appears in the Qing (1644–1911) imperial household records. An orderly collaboration among the workshops specialising in paintings, mountings and boxes, and "miscellaneous things" reveal the extent of the labor and craftsmanship involved. Conceived as supplemental ornament, the existence of these paintings nevertheless predicated an anticipated visual and spatial relationship with the artwork(s) in these bespoke treasure boxes. Drawing upon recent scholarship in material culture and collecting practice during the Qianlong period (1736–1795), this presentation acknowledges that imperial authority accrued via technical excellence and collecting antiques, but focuses primarily on the visual and tactile possibilities in the affective then cognitive perception of these works. Although physically relegated to the margins around the main object(s), these paintings served as fleeting pleasurable ornament, as symbolic or witty commentary, and as a calculated component in the layering of meaning and mood.

De Nigris Ornella (Sapienza University)

The Guangdong Times Museum and the Institutional Critique: a New Curatorial Approach

Key words: Art museum; institutional critique; Guangdong Times Museum; contemporary Chinese art

The museum devoted only to art is a relatively novel concept in China. Nevertheless, in the last few years thousands of contemporary art museums have flourished all over the country. Today, this

sector is facing different challenges and the institution of the museum itself is searching for its own identity. In most cases, contemporary art museums are "for-profit" institutions, managed more like cultural industries than cultural institutions, and most of them collect works without a precise scientific direction or a long-term curatorial plan. Another peculiar characteristic of this new museum system, with a few exceptions, is a general absence of a systematic permanent collection of contemporary art works, making the museum act more as a kunsthalle. These aspects reveal a strong contradiction with the primary mission of the museum, which is to research, collect, display works of art and preserve them for future generations.

Within the context described above, some artists, curators and museum directors are exploring new ways of conceiving the museum, and are attempting to develop new approaches of exhibiting and curating. One such example of this innovative and dynamic approach is the Guangdong Times Museum, inaugurated in 2010. Some of the museum's most interesting exhibitions and initiatives are focused on the institutional critique, conceived as a way of exploring anew the relationship between artists, curators, art works, museums and the public. This approach is challenging the idea itself of the museum not only by staging new kinds of exhibitions, but also because the museum does not have a permanent art collection. This museum does not function as a place where the works of art are exhibited in their final stage, but rather as a place where new ideas take shape. This paper aims to examine this new curatorial approach, and some of the most recent and innovative exhibition projects related to the institutional critique will be described as a case study.

Festa Marcella (Ca' Foscari University of Venice)

Qiemu'erqieke Complex: a New Perspective on Its Cultural Attribution

Key words: cultural attribution, Qiemu'erqieke, Chemurchek culture, Altai Bronze Age, Siberian Prehistory

Cultural attribution of archeological sites in Southern Siberia and the Altai region remains a problematic issue and a major topic in Eurasia Prehistory: the complexity of the contexts in the area on one side, and the failure in communication between prehistoric scientists on the other, make difficult any reliable cultural assignments of single sites to a recognized tradition, and do not allow a useful debate on the topic. Thus, despite the extraordinary scholarly efforts in studying the area over the past decades, important questions, concerning the distinctive features of each culture, how traditions were distinguished, if at all, and how they interacted, have not been fully answered.

Taking into consideration available material by Chinese, Russian and Western scholarships, this paper aims at examining the question of the cultural attribution of Bronze Age and Iron Age cemeteries in Qiemu'erqieke village (Xinjiang, China). Many scholars consider the context as belonging to the "Qiemu'erqieke (Chemurchek) culture", but detailed study of the burial structures and graves goods of the cemeteries indicates very few unique features and, to different extent, many similarities with several Siberian cultures. Especially clear are the affinities with Okunevo's type sites in the Minusinsk basin and beyond. Thus, according to the material available so far and to the standards used by archaeologists for cultural attribution, it should no be excluded that Qiemu'erqieke cemeteries could originally represent a local variant of the Okunevo culture, which then may have developed independently.

Furth Charlotte (University of Southern California)

Frederich Hirth, Qing Dynasty Painting, and the American Art World

Key words: Frederich Hirth, Qing dynasty, literati painting, Asian art in the west, early 20oth century

Frederich Hirth (1845–1927) is well known as a pioneer German Sinologist and historian. He is less well known as a scholar, connoisseur and collector of Chinese paintings. His interest blossomed in China in the late Qing dynasty---a time when Western interest in "Oriental antiquities" was being shaped by global

power shifts over three continents, and by Western struggles to conceptualize unfamiliar objects according to Renaissance ideals of artistic merit. Hirth became best known as an art historian and collector during his years at Columbia University in New York City (1903–1907), where he was exposed to surging interest in new museum building and a flourishing commercial market. By comparing the fortunes of his collection and supporting scholarship with those of contemporaries Ernest Fenollosa and John Ferguson , this paper engages with early 20th century interface between power politics, museum building, commerce and public taste. By looking at a selection of Hirth's painting collection still in private hands today, we can imagine a story of changing viewership over 150 years.

Guo Qiuzi (Heidelberg University)

Self and Other — Intersection of Identity, Subjectivity and Modernity in Pu Yi's photography

Key words: Photography, identity, modernity, subjectivity, visual culture

What happens when a visual medium of modernity encounters the changeless imperial palace? The surviving photographs taken in the Forbidden City in the early twentieth century provide an interesting context for interpreting the refracted visual modernity in China. The last Chinese Emperor Pu Yi took great amounts of photos in the Forbidden City in his youth. My paper will explore Pu Yi's attempts on photography from three parts: The first part is the Pursuit of a Modern Self. There are many photographs in which Pu Yi performed in distinct costumes: court costumes, western suit, even military uniform in Republican army. These photos showed Pu Yi's attempts to transcend the identity and get rid of the image of feudal imperial emperor, which not only challenged the old pictorial framework based on feudal hierarchy, but also indicated the independence of a modern subject that had the ability to control and shape self-image. The tension between modern and tradition made Pu Yi fall in a dilemma of self-identity. The second part is Escaping from the "Other". For a long time photography had been represented as external gaze, which provided the possibility to shape Chinese's image that fitted in the framework of Chinese "national character". In these early photographs people as the object being viewed were lack of self identity and self consciousness. Chinese as an "other" were being viewed and consumed. But Pu Yi's photographs suggest a new trend: Chinese people gradually used the visual technology to shape the image by themselves. The third part is everyday life in the motion. Some of Pu Yi's photos reflects the everyday life in the Forbidden City with the Kodak folding camera after 1911—the end of Qing Dynasty. The movement and stillness in a historical context formed a tension between old and new, modern and tradition. His photographs indicate the coming of a reproduction era and his exploration could be regarded as the initiation of modern photography in China.

Hein Anke (Oxford University), Kost Catrin (LMU Munich)

Yunnan-Steppe Relations: Old Questions, New Data

Key words: Yunnan-Steppe relations, cultural contacts, material culture, GIS, least-cost-path

Connections between Yunnan and the northern Chinese Steppe have been postulated at least since the 1950s when the Dian-culture Shizhaishan cemetery was discovered in Yunnan. Date from the 5th c. BC to the 2nd c. AD, the objects found there indeed display some technical and stylistic similarities with objects common to the mobile-pastoralist groups of the steppe. The evidence hitherto analysed, however, is rather scarce and has not been used to reflect upon the mechanism of exchange. Recent years have furthermore seen a large number of new discoveries that can help to throw new light on the old questions of Yunnan-steppe exchange. The aim of this paper is thus twofold: On the one hand it will revisit the hypothesis that Yunnan and the Steppe were connected, thereby also drawing upon newer excavated material from the rim of the Tibetan Plateau. In doing so, we will also ask the question whether an exchange between Southwest China and the Northern Chinese Steppe started much earlier than the 5th c. BC. On the other hand, we will intertwine our analysis of excavated materials with newer archaeological theories and methods, such as various types of spatial analysis (e. g., least-cost-path) but also ethnographic examples to reflect upon the mechanism and routes of exchange.

Huang Ying-Ling Michelle (Lingnan University)

Expressing an Alternative Voice: The Role of Chinese Women Painters in Mid-Twentieth Century Britain

Key words: Fang Zhaoling, Chang Chien-Ying, Chinese Painting, Exhibitions, Museums, Galleries

In the 1930s, Chinese artists became active in developing cultural exchange with British scholars, collectors and curators through organizing exhibitions in London. For several decades, the display of Chinese paintings in British museums and galleries was dominated by male artists from mainland China, Hong Kong and those resided in Europe and America. It was not until the 1950s that a few Chinese women painters were able to make their work more accessible to English audiences, offering an alternative voice in the art of modern China from a feminine perspective.

This paper examines the role and contribution of two prominent Chinese-born London-based artists, Chang Chien-Ying (1913–2004) and Fang Zhaoling (1914–2006), in promoting an appreciation of modern Chinese painting in Britain. I will examine their exhibition activities from 1951 to 1980, while analyzing the subject matter, techniques and artistic ideas of their works in British collections. I will also explore Chang's and Fang's connections with local curators and dealers who contributed to providing exhibition opportunities, including their solo and group shows held at the Royal Academy of Arts, Leicester Galleries, Grosvenor Gallery and Huge Moss Gallery in London, as well as the Scottish National Gallery of Modern Art in Edinburgh. While Chang Chien-Ying moved to London in 1946, together with her husband Fei Chengwu (1911–2000) who was also an artist, I argue that Fang Zhaoling, who studied at Oxford in 1956 after becoming a widow, was more successful in promoting her work to public museums and leading galleries across Britain, making herself the most well-known Chinese woman artist to the British audience.

Khayutina Maria (Institute for Sinology, Ludwig-Maximilians-Universität München)

Forms of Regional and Cross-Regional Interactions in Early China during the ca. 11–8 cc. BCE in the Light of Bronze Inscriptions

Key words: Exchange, Bronze Inscriptions, Western Zhou, Complex Interaction

Material objects excavated from tombs, hoards, or settlements often witness that communities separated from each other by various distances were involved into relationships of exchange. Goals and mechanisms of exchange can be studied based on the analysis of the spatial relationships between these communities and of their social organization as it is reflected in the archaeological record. In the case of Early China, archaeologists adjust their observations to the traditional historiography, seldom critically reflecting on the ambiguous reliability of transmitted texts. This applies, in particular, to the so-called "Western Zhou period" (1046–771 BCE), idealized as the Golden Age of the centralized authority by Confucian literati and nationalist historians alike. In the result, phenomena of exchange observable during this period are being often understood within the center-periphery paradigm. Fortunately, the availability of written documents among excavated materials makes it possible to cross-check these historiographically-based assumptions and to reveal forms of exchange that would stay unknown otherwise. The present paper discusses several finds of inscribed bronzes on sites dating from the ca. 11–8 cc. BCE, testifying to the diversity of forms of exchange and the complexity of political and cultural relationships in Early China. For their interpretation, it suggests combining several theoretical frameworks into a "complex interaction" model, as suggested by Dina Barnes for the study of Early Japan.

Komarovskaya Polina (St. Petersburg State University)

"Old Party Secretary" (1973): Origins and Place in the Official Artistic Culture of PRC

Key words: Liu Zhide, "Old Party Secretary", PRC, Chinese peasant painting, nongminhua

In my speech I would like to discuss the history of one of the most significant works of "the Great Proletarian Cultural Revolution" period (1966–1976) — the painting called "Old party secretary ", made by unprofessional peasant artist Liu Zhide. I will examine his biography and answer a series of questions related to the above-mentioned work, which was positioned as an exemplary display of creativity and ideological purity of an ordinary Chinese peasant.

Liu Zhide (b. 1940) works in the genre of nongminhua (peasant painting) — amateur peasant art that emerged and flourished during the political campaigns of 1950–1970s. Nongminhua, which initially had emphasized propaganda content, suffered some substantial changes during the period of "Reform and Opening Up" of the 1980s., and by now turned into a new kind of handicraft.

It is a well known fact among the researchers of the "Cultural Revolution" art that professional instructors introduced some corrections into the works of peasant artists. The author of "Old party secretary" did not escape the suspicion of partial authorship of his main works. By styding the data set forth in Chinese-language biography of Liu Zhide published in 2011 and analyzing the artist's works dated by various periods, the author came to the conclusion that such a hypothesis is practically groungless.

Komissarov Sergey (Novosibirsk State University), Kudinova Maria (Novosibirsk State University)

The Image of Divine Dog in the Ritual and Myths of Ancient China

Key words: Chinese mythology, folklore of South China, Panhu, Celestial Dog, cultural hero

Recent results of paleogenetic researches reveal that the dog was firstly domesticated in East Asia (including the territory of South China) not later than 15000 BP. The most ancient fossils were found there at the Nanzhuangtou site, Hebei Province (10000 BP). Dogs' remains from Neolithic sites (burials in human tombs, sacrificial pits, ash-pits etc.) prove its ritual use. Three main types of this kind — accompanying burials, sacrifices connected with mortuary practices, and building sacrifice — were formed and spread over the territory of historical China. In Bronze Age the use of dogs in sacrificial and funerary rituals became more widespread and standardized. F. e., burials of dogs in yaokeng (waist-pits) of Shang tombs are one of the differentiae of that culture.

The dog as the first domestic animal played an important role in mythology of ancient peoples inhabited the territory of China, especially in the southern region. The image of ancestor Panhu plays a key role in mythology of Yao, Miao and She peoples. Throughout the period of more than 2000 years a large variety of myths about Panhu were fixed in written sources and folklore. The earliest mentions are contained in "Shi ji" by Sima Qian and "Fengsu Tongyi" by Ying Shao. Panhu acts as Yao people's ancestor and culture hero who invented a plough and a loom, taught people to cultivate rice etc. The image of Sky Dog (Tian-gou) was of composite origin; hence the name of Tian-gou has many incarnations (functions). This mythological creature was the most completely represented in solar and lunar myths and presumably connected with Hero of archery (such as Hou Yi) as protector against malign forces. Report was prepared with the help of RSCF, grant No. 14–28–00045.

Koort Jekaterina (Tallinn University)

Nature as Language: Examining the Origins of Xu Bing's Landscape Landscripts

Key words: contemporary art, Xu Bing, landscape studies, the Book of Changes

One of today's most widely recognised contemporary Chinese artists Xu Bing has been focusing on written language and experimenting with the possibilities of interplay with images and words. The objective of Xu's numerous art projects has been defining and shifting the boundaries between visual and verbal ways of expression. Balancing at the intersection of ancient and modern, East and West Xu Bing destroys these classical dichotomies and creates unexpected connections within new semantic contexts.

Current paper focuses on the series of Xu's works produced since 1999 based on traditional Song-Ming dynasties landscape paintings repainted using Chinese characters and titled collectively landscripts shan-shui shihua 山水詩畫. I intend to trace the origins of this concept and try to demonstrate that Xu Bing's landscripts can be linked on the one hand to traditional Chinese landscape theories which in turn are closely connected with the cosmological speculations derived from and influenced by the Book of Changes and on the other with the theories prevalent in contemporary Western cultural geography which emphasize the textual nature of landscape as cultural image.

Kovalev Alexey (Institute of Archaeology, RAS)

Evidence of Chinese Narrative Sources about Xiongnu Before the Creation of their Empire

Key words: Xiongnu, Zhanguo, Qin, Han, Zhanguo ce, Shi ji, Han shu

The author makes an attempt to re-analyze the Chinese written sources containing information about the Xiongnu during the pre-Han period. The author argues in favour of the reliability of the majority of such statements. However, reading theses texts requires taking into account the ideological framework of the Han period. For the interpretation of the text it is necessary to involve a similar construction in similar contexts too. In particular, the author will demonstrate that the phrase "十余年而" ("more than ten years elapsed") should not be read literally. In fact, it carries the meaning of "ended the reign of the Qin Dynasty". Thus, on the basis of this sentence, it is not possible to identify precisely the beginning of Xiongnu's expansion. The author concludes that during the late 4th and early 3rd centuries BCE, the Xiongnu resided to the north of the states of Zhao and Yan. In the times of the Qin dynasty, the administrative center of the Xiongnu was located in the territory of modern Ningxia (conquered by the armies of the Qin Empire as Xinqinzhong 新秦中). From this region, the shanyu Touman moved to the Yinshan Mountains after the defeat by Qin Shihuang's armies in 214 BC.

Kuznetsova-Fetisova Marina (Institute of Oriental Studies, RAS)

Eating Habits of the Population in the Great Settlement Shang (XIV–XI BC)

Key words: Shang dynasty, Yinxu, Anyang, eating habits

Eating habits and diet of the late Shang capital's inhabitants has been under discussion since its discovery in the late 1920s. Not many food items were discovered during archaeological excavations there; thus, bones of domesticated and wild animals from settlement areas and tombs served as an important source.

Many scholars searched for information about food and eating habits in inscriptions on oracle bones (甲骨文).

Recently, a number of new methods are being applied in order to obtain reliable information about food consumption in Ancient China. Human bones from Shang capital near Anyang were also tested a number of times; for example, isotope analysis was performed on 35 samples (张雪莲, 王金霞, 冼自强等. 古人类食物结构研究. 考古, 2003, #2, p. 62–75). Results were not unexpected: reconstructed diet of those humans consisted mainly of C4 plants. As this group includes millet, it can be easily linked with information from the oracle bone inscriptions, where different kinds of millet were mentioned as main crops.

When it comes to food preparation processes, form of the most common cooking vessel at the late Shang capital — a ceramic tripod with hollow legs (鬲) — suggests what grains could be consumed in a liquid or semi-liquid form, like soup or congee. Also, its not rare to find vessels, which could be used as steamers on top of tripods, and it suggests, that steamed food was also quite common at the second half of II mill. BC in this area.

Linduff Katheryn M. (University of Pittsburgh), Rubinson Karen S. (ISAW, New York University)

On the Edge: The Politics of Death at the Ends of the Silk Road, c. 100 CE

Key words: Silk Road, Afghanistan, Xinjiang, borderlands, politics of frontiers

Much has been made of the social and economic exchanges across the 'Silk Road'. Visible evidence of the value of that interaction was captured in elite tombs at the edges of these polities, where material evidence exotic to the local region accompanied the dead. This paper will consider what message the assorted choice of non-local or non-locally inspired grave deposits avowed in the first centuries CE by looking closely at two assemblages, one in Afghanistan and the other in Northwest China. Across Eurasia at this time foreign imagery, technologies, mortuary practices, and uses of artifacts derived from all sectors of that far-flung exchange network; we shall argue that this denotes a cosmopolitan attitude about displaying one's identity at death. No more telling of the eclectic and intercultural character of those expressions were the grave goods deposited in the six excavated tombs at Tillya Tepe, Afghanistan, found in a location that could be characterized as bordering on several powerful groups. Tillya Tepe materials connect imagery from the Near East, Hellenistic Central Asia, southwest Asia and China. Granulation, inlay and lostwax/lost textile technologies were imported into the region from elsewhere. At the far eastern edge of this indirect traffic of goods and technologies, another set of burials, known from the excavations at Guoxi, and particularly in the tomb of Cheshi, at Baileqir, Xinjiang, display a similar mixture of goods and practices. There artifacts included gold appliqués and ornaments with granulation and loops that made clear western Asian connections within more easterly burial practices and items from dynastic China. The comparison of these two settings will document the preference for exotics typical of borderlands, especially in times of expansion, political ambition and unrest; thus the politics of frontiers is an important framework within which to understand these assemblages.

Liu Yan (University of Oxford)

Journey to the West, Chinese Artists from the Ashmolean Collection

Key words: wartime art, Pang Xunqin, Zhang Daqian, Ashmolean Museum

This article examines how Chinese artists respond to the political and social changes in wartime China, with a focus on two leading figures of the 20th century Chinese artists, Pang Xunqin and Zhang Daqian, whose works are currently displayed in the exhibition "Pure Land Images of Immortals in Chinese art" in the Ashmolean Museum. During the Sino-Japanese War (1937–1945), with relocation of art schools and institutions to the wartime capital Chongqing, many artists journeyed to the west of the country and gained artistic inspiration from the historical heritage at Dunhuang and the living resources of the groups. This research takes approach of case study and explores fundamental shift of focus in the practice of Chinese art. This paper first provides historical context for the art creation in the wartime China. Then it discusses how the discovery of Dunhuang and the ethnographic investigation in the southwest regions have influenced the development of Chinese painting. The case study on Pang Xunqin and Chang Dai-chien demonstrates a range of ways in which individual artists looked to the past for inspiration and developed their individual styles. An introduction to the history of collecting Chinese paintings, with a focus on the Khoan and Michael Sullivan Bequest in the Ashmolean Museum will also be given.

Lukicheva Polina (University of Zürich)

Envisioning the World that Originates from One Line: Understanding Shitao's Theory of Painting

Key words: 一畫, pictorial image, phenomenal world, Buddhist epistemology

The proposed paper concerns the theory of 'the one line' ('一畫' 論), the central tenet in Shitao's 石濤 (1642–1707) treatise on painting Hua yulu 畫語錄. Although pertaining to the theory of painting in the strickt sense, the image of one line in Shitao's text takes on a greater function as the basic law that governs all things in the world.

As generally known, Shitao's artistic theory shows a strong influence of the Buddhist thought. By the conceptual analysis of terms and notions in the Hua yulu that are essential in order to explore the epistemological foundation of the text, I further develop the understanding of Shitao's theory in the light of the

Buddhist epistemology, especially that part, which relates to the idea of phenomenal world being produced through the function of human consciousness.

To support my argument I also draw on aesthetic discourse of the late Ming — early Qing period, where the analogy of artistic practice with "creation of worlds" features prominently and is also to a great extent derived from the Buddhist concept of the constructed nature of phenomenal reality. The idea of the equivalence between pictorial and phenomenal realities in the sense that both are constructed — by pictorial means in the case of the former and by means of the consciousness in the latter — seems to apply to Shitao's theory and play essential role in his account of operations of 'the one line'.

Lullo Sheri A. (Union College)

Toilet Sets from Chinese Burials and Regions to the West, 4th c. BCE-3rd c. CE: A Comparative Analysis

Key words: Toiletries, Han Dynasty, Inner Asia, Crimea

This paper takes as its starting point toilet boxes and their contents found in Warring States through Han dynasty burials in China (4th c. BCE-3rd c. CE). These lacquered boxes were placed with both females and males and contain essential tools for an individual's personal beautification rituals, including bronze mirrors, combs, cosmetic powders, and tweezers. Often, these boxes are also repositories for a host of other personal items, such as scholars' tools and sewing supplies. Recent studies have highlighted similar lacquered toilet boxes that have been found at sites reaching as far west as Crimea. This initial study adds to the aforementioned valuable research by considering the purpose of these items in burial and the social dimensions of toiletries, making-up, and other personal rituals. It is argued that these sets are not merely trivial markers of personal beautification, but rather, a fruitful lens through which to understand facets of culturally specific beauty ideals and associated social behaviors. This paper compares the Chinese material to that of the other known toiletry sets to the west in an exploration of the flow of goods and social practices both eastward and westward from the perspective of the enhancement of elite social networks (Schortman 1989). In an effort to unpack these boxes even further, this study also looks into other components of toiletry sets common to both Chinese examples and northern and western iterations, such as cosmetics and the act of making up, the inclusion of precious stones encrusted into the ornamentation of some boxes, and collections of sewing supplies. E. Schortman, "Interregional Interaction in Prehistory: The Need for a New Perspective." American Antiquity, Vol. 54, No. 1 (Jan 1989), 52–65.

Montella Andrea (Università degli Studi di Napoli)

Foreign Burial Practices in China during VI-VII centuries: The Role of Byzantine Coins in Funerary Contexts

Key words: Sogdians, Solidus, Bracteates, burial practices, Zoroastrianism

Since the 1950s numerous solidi and their imitations have been found in heartland China. Except for one Byzantine gold coin unearthed from a seventh century hoard, the other ones all came from tombs. These tombs are dated from the last quarter of VI century to the first half of VIII century and their owners were foreigners. Inside graves, gold coins were usually placed inside the mouth of the deceased or used to covers over his/her eyes. Furthermore, coins in the mouth or over the eyes were found in Xinjiang, in particular at Astana Cemetery, where they were associated with "spectacles" sewn to a sort of mortuary mask, usually made of silk. According to the issues published so far, it is possible to divide gold coins in three broad categories: official solidi minted in Constantinople; imitations whose prototypes can be ascertained; gold bracteates struck on a thin sheet that unlikely had any monetary value. Since the latter group is more conspicuous than the others we can surely assert that they have a purely symbolic purpose. Specie hence were involved in some kind of mortuary ritual, probably acting as the so-called Charon's obol, well-known in Mediterranean World. They seem to have a very close relationship with Central Asia populations, in particular Sogdian ones. The aim of this paper is to point out the importance of Byzantine gold coins unearthed in Chinese area in order to better figure out foreign — in particular Sogdian — funerary customs. It should be noticed

that despite what the vast majority of scholars say, it isn't clear whether Sogdian people dwelling in China during VI and VII century were Zoroastrians. Actually, some elements seem to point to other explanations.

Nebon-Carle Valentine (Institute of Transtextual and Transcultural Studies)

Disneyfication of Russian Material Heritage in Northeast China

Key words: material heritage, Russian Empire, Manchuria

In 1896, Serge Witte, the Russian Minister of Finance, concluded with Li Hongzhang a secret treaty by which the Russians had the right to build the Chinese Eastern Railway. This railway was the continuation of the Trans-Siberian across north-east China. A result of this treaty was that Manchuria, including the Liaodong Peninsula, became a Russian sphere of influence. Harbin was the main station, and Dalian the terminus. This city would become the principal port for Russian troops. The Russians stayed in Northern Manchuria until the 1930s; they left Southern Manchuria to the Japanese in 1905, when they lost the Russo-Japanese War. The Russians occupied Harbin for fifty years and Dalian for ten. Although constituted a brief period of time, we can still see Russian influence today, especially in the neo-classical monuments they built in these cities. Through architecture, they tried to make these territories Russian. The European style of monuments in both these cities, redolent of the architecture in Paris or in Saint Petersburg.

Since the 1980s many local historians have tried to reinvent the past of Harbin. Nowadays local historians disagree over the date of foundation of the city. Some, mainly Europeans historians, state that it was built by Russians in 1898 and others, mainly Chinese, contest that actually there was a Chinese city in the very same place before the Russians' arrival(1). However, Russian monuments attest to the Russian identity or Russians origins of the city, and have thus discredited this hypothesis. For that reason, Russian material heritage and the Russian past of Harbin and Dalian are not "objectively" preserved. Indeed, they disremember this Russian past by neglecting or "disneyfying" Russian material heritage.

(1) Soren Closen and Stig Thogersen compare these hypotheses in The Making of a Chinese City, History and Historiography in Harbin, New York, M. E. Sharpe, 1995.

Panova Olga (Russian State University for the Humanities)

The Itinerant Monk from the Library Cave and Issues of Reproduction

Key words: Dunhuang, Library Cave, Buddhist art, itinerant monk, reproduction

An image showing an itinerant monk with a tiger in the collection of the Hermitage Museum in St.Petersburg, like other ten similar images on paper and silk dispersed through museum collections across Europe and Asia, originally came from the library of Cave 17 in the Dunhuang cave complex. Scholars have dedicated considerable attention to the iconography and interpretation of these images, identifying the main figure either as Xuanzang, as a nameless itinerant monk from Central Asia, or as the personification of Buddha Ratnasapbhava, etc. My paper hopes to shed additional light on this debate by studying the function, production and reduplication of these images.

Although these painting were sealed in the library cave in the first half of the 11th c., they had a long subsequent life outside Dunhuang, and even outside China. The same pictorial pattern of an itinerant monk was reproduced in different media, including murals, silk paintings, stone engravings and ceramic reliefs.

First, I will discuss the format of these paintings and suggest their original function. Then I will address how these similarly-drawn images were reproduced, and will describe how this pictorial pattern traveled across media and time.

My research to date indicates that the main figure represented in all images is the subject of worship. As with many Buddhist deities, he is associated with a specific iconography which preserves the unity of the images and make the image in each case recognizable. Most of the images on paper found in the Library Cave are low-quality executions, and probably served as mass-produced paintings for local worshipers. The high degree of similarity between paintings, including in some cases mirror-image reproductions, raises the question of what techniques were used to produce these images, and whether there is an original master copy.

Piech Xenia (University of Zürich)

Stepping Out: Photographic Portraits of Nobles, Radicals & Educated Elites in China's Earliest Women's Magazines

Key words: Chinese photography, Republican era, visual culture, new woman, Lü Bicheng, Princess Deling, Empress Dowager Cixi

In late nineteenth century China, publicly consumable images of women were shrouded in an air of indecency and mostly restricted to the world of courtesans and other elements of the unseemly entertainment world. But when, in 1903–1905, the ostensibly traditionalist Empress Dowager CiXi [慈禧太后] (1835– 1908) stepped out from behind her yellow gauze curtain and made her photographic portraits publically available, she not only garnered the propagandistic power of photography but also removed the stigma for respectable women to display their photographic likeness in the public domain. Noble ladies such as the concubine Zhen Fei 珍妃 (1876–1900) and Princess Deling 德岭 (1885–1944) spread the practice of photography as a leisure activity among other female courtiers. Some of these portraits, along with those of newly educated elite women and radical emancipators, such as Qiu Jin 秋瑾 (1875–1907) and Lü Bicheng 吕碧城 (1883–1943), found their way into the pages of China's earliest women's magazines. Having one's portrait printed in a literary or lifestyle magazine became an increasingly acceptable form for upper-class women to breach the confines of the inner chambers, the guixiu 闺秀, thus participating in a kind of visual emancipation. Starting from the assumption that the illustrated magazine played a key role in defining the visual knowledge of the society within which it was viewed, this paper will analyze the way in which these photographs constructed, enabled, defined and queried the changing female gendered identity during the late Qing period and consequently revealed the highly nuanced, intricate and multidimensional construct that was to be the "new Chinese woman".

Selbitschka Armin (New York University (NYU) Shanghai)

Earliest and Early Tomb Figurines and Models in Received Literature and the Archaeological Record: A Re-appraisal

Key words: Chinese archaeology, continuity Chinese culture, Zhanguo-Han dynasty, mingqi, tomb figurines

Numerous Zhanguo through Han period tombs yield miniature figurines and models. They are believed to be part of one single phenomenon that is known as the mingqi 明器 concept. This basically means that objects without practical function were substituting real artifacts. Such finds were vital for turning tombs into 'underground homes'. The common understanding of tomb miniatures is mainly based on isolated passages from received literature. My talk is going to illustrate that figurines and models initially were, in fact, manifestations of two different phenomena that were later merged in new funerary practices. Thus, relying primarily on transmitted sources distorts the complexities of the archaeological record. Instead, a comprehensive analysis of the latter shows that burials did not simply symbolize 'underground homes,' but rather the entire estates of the landowning deceased. Early Chinese tomb miniatures were essential for the creation of personalized underground microcosm or 'private little empires'.

Tang Hui (University of Warwick)

Selling Porcelain in Eighteenth-century China

Key words: Qing, porcelain, painting, trade, export

What porcelain shops looked like in eighteenth-century China is an area which has received very little attention to date. Moreover, due to the lack of material, investigation has been hindered by fragmented textual records. Albums depicting porcelain manufacture and trade were usually examined and studied as a type of export art, which were usually neglected by historians, who criticized the reliability of visual images as evidence. However, this research draws attention to these album paintings and combines historical textual

records to explore porcelain shops of the eighteenth-century China. By considering them as a dynamic place, this research attempts to interpret how the changes of porcelain shops related to the trade and what they can offer to help us have a better understanding of the circulation of porcelain.

Vampelj Suhadolnik Natasa (University of Ljubljana)

Castiglione`s Art in Hallerstein's Letters

Key words: Ferdinand Augustin Hallerstein, Giuseppe Castiglione, Jesuit missionaries, art, letters

Ferdinand Augustin Hallerstein (1703–1774) (Chinese name Liu Songling 劉松齡) was a Slovenian Jesuit who made an important contribution to the development of science and astronomy in 18th century China. He was an active member of the Qianlong (1711–1799) court and was appointed Head of the Imperial Board of Astronomy in 1747, a position he would maintain until his death nearly 30 years later. Throughout his four decades in China, he maintained a rich correspondence with family members, other Jesuits in Europe, and even with the Queen of Portugal, Maria Anna. He was also a corresponding member of the Royal Societies of London, Paris and St. Petersburg. His letters have only recently been collected and edited.

The present paper will focus on Hallerstein`s letters and his references to Giuseppe Castiglione's art. The paper will explore a) Hallerstein`s attitudes towards Castiglione and his art; b) Chinese court painting and Castiglione`s position at the court and c) it will conclude with some new evidence concerning Castiglione`s artistic achievements.

van Noord Willemijn (University of Amsterdam)

"One of the Greatest Antiquities that We Have Here from Those Lands": Interpreting Inscribed Han Dynasty Mirrors in Early Eighteenth-century Europe

Key words: inscribed Han dynasty mirrors, European antiquarianism, logistics of translation, Siberian burials, circulation of objects and knowledge

Interpretations of Chinese artifacts abroad are closely linked to contemporary perceptions of and contact with the East. At the turn of the eighteenth century, inscribed Western Han dynasty mirrors (1st century BCE — 1st century AD) were being excavated in Siberia, where they had ended up as burial gifts centuries earlier through exchange across the Eurasian steppe. Tsar Peter the Great (1672–1725) owned a few in his Kunstkamera and arranged for one to be sent to his friend Nicolaes Witsen (1641–1717) in Amsterdam, who was a prominent Dutch statesman. Close reading of Witsen's correspondence with fellow antiquarians around the world about this ancient bronze mirror has revealed interesting insights into European perceptions of China. The fact that the seal-script qingbai 清白 inscription was the oldest form of Chinese language they had ever laid eyes on led to an obsession with trying to obtain a translation. Witsen's influential position as mayor of Amsterdam and governor of the Dutch East India Company (VOC) proved crucial to tackling this difficult task, for which he depended on Jesuit missionaries and Hokkien merchants. What followed was dedicated philological endeavour which involved 1) transcription the script; 2) phonetics of the spoken language; 3) interpretation of its meaning, resulting in one of the earliest known European translations of a Han dynasty inscription. Even though this translation is incorrect — reading as a monotheistic paean — it is invaluable for showing us the networks and interpretations at work and the logistics involved in the translation process. In European hands, this Chinese tool for beautification was turned into an object of linguistic analysis involving seal-script, Old Chinese language, and the Hokkien dialect at a time when Europe was trying to fit China's antiquity into its chronology through a Biblical frame of reference.

Vinogradova Tatiana (Russian Academy of Sciences Library)

He-He Two Saints: Twins, Doubles or Chinese Trinity?

Key words: He-He erxian, Ac. V. Alekseev, origin, hieroglyphic rebus, popular prints

Images of the He-He two Saints (He-He erxian) "Harmony-Unity" are easily recognizable. These deities are usually depicted as two happy glad young men or boys, one of them with lotus flower in hand and other with jewelry box.

The problem of genesis of these deities is difficult. Almost a hundred years ago two Russian scientists — Sinologue, Academician V. Alekseev (1881–1951) and Ethnographer L. Sternberg (1861–1927) discussed about the essence of He-He. The main question was: whether He-He two saints were twins (L. Sternberg) or doubles (V. Alekseev)? B. Alekseev insisted that their cult and iconography came from hieroglyphic rebus; L. Sternberg thought that this theory is completely wrong, because the basis for persons like He-He two saints should be built on a myth of twins like Dioscuri and Ashwins. According popular legend He-He' prototypes were two Tang dynasty Suzhou monks and poets Hanshan-zi and Hede-zi (IX c.). Yong Zheng Emperor canonizes them as Saints in 1733.

Ac. V. Alekseev also describes famous folk pictures composition "Yituan heqi" ("Full Harmony") as a derivative of the same hieroglyphic rebus gives birth to He-He images. New Year popular prints nianhua "Yituan heqi" represented very fat happy man with the "Maitreya face" and absolutely round body. But now we can suppose that the origin of this composition is another picture entitled also "Yituan heqi". The first who depicted He-He as circle was eighth Ming emperor Cheng-hua (1465–1487) in 1465. His round trinity was a symbol of religious syncretism, harmony of Confucianism, Buddhism and Taoism. The central person of the composition looks like Maitreya: very fat men with blessed smile sitting cross-legged, but really his rounded body is three-in-one: the circle compound from the bodies of Confucian scholar and Tao monk.

Wang Yizhou (Heidelberg University)

Visualising a Shift in Images of Courtesans from Middle to Late Ming

Key words: courtesans, gender, paintings, woodblock illustrations, text-image

During the middle Ming period, paintings depicting courtesans already appeared in a relatively considerable number appreciated mainly by the elite, while the general scholarly interest has centered on the late Ming period in terms of the research into the fashion of courtesan culture and art in the Ming literati circle. This paper will focus on the theme of courtesans that has been neglected in Chinese visual art probably due to the difficulty in its recognition, and it will examine the 'overlooked' middle Ming period in comparison with the 'popular' late Ming era. What makes the middle Ming period unique is that the courtesans in paintings are often recognizable: some of them are real figures, and some refer to literary works or text in history. I argue that the middle Ming paintings depicting courtesans who ofter encounter with literati in images, show a more authentic emotion and attitude from the artists e.g. Wu Wei (1459–1508) and Tang Yin (1470–1523), compared with the gradually stereotyped images of courtesans in the late Ming and early Qing period. Courtesans depicted in these paintings are visually arranged in an important position almost equal to male figures, and artists are trying to recall the individual experiences or stories of courtesans, and to arouse viewers' feelings like sympathy. This paper will discuss the following issues: How did the images depicting courtesans suddenly come into being in paintings under the middle Ming social context? How did they differentiate from and shift to the late Ming paintings? How did paintings visually interact with woodblock illustrations to fictions or dramas in this theme for a wider range of classes of audience? How can we perceive these images in gendered views?

Wang Lianming (University of Heidelberg)

Ten Noble Hounds: Animal Portraiture in the Qianlong Court

Key words: Qing, Qianlong, painting, animal, Jesuits

As one of the first domesticated animals, the dog played an inextricable role in the daily life of Chinese society, and its emergence in visual art enjoyed a long tradition from marginal depictions in prehistoric art via funerary objects, to an increasingly prominent role in the paintings of pre-modern courts. Nevertheless, dogs in art have never been treated in the same way as horses, since the latter were mostly considered

as tributes from countries in Central Asia, and their artistic representation was hence highly embedded with political statements. In the Qing dynasty, dogs increasingly gained an equal status to that of tributary horses. In addition to exotic animals displayed in tribute paintings and naturalistic images that reproduced the Renaissance knowledge of domesticated animals, Qianlong's court favored a special type of "animal portrait." Similar to falcons and steeds, the emperor's beloved hounds are depicted with subtle emotional changes like those of humans, which distinguishes them significantly from dog paintings of the previous dynasties. Relying on the album painted by the Bohemian Jesuit painter Ignaz Sichelbarth (1706–1780), this paper investigates the interconnectedness of various animal portraits that co-existed in Qianlong's court, the division of labor in the making of these paintings, as well as the compositional features that relate to early modern animal paintings in Europe.

Yi Lidu (Joy) (Florida International University)

Karmic Narratives Can Tell — Redefining Cave 12 in Yungang

Key words: Buddhist cave sanctuary, liturgical ritual, changdao, jiangjing, sujiang, Sutra of Trapusa and Bhallika

Buddhism not only brought images and temples to China, it also brought the ways of worshipping and performing. However, what kind of ritual or performance could have been conducted in a Buddhist rock-cut sanctuary? The question is seldom raised. The study of Buddhist art often centers on identification of visual images and iconographic styles, and therefore largely neglects the practical function of the religious space. This study shifts the attention to the function of a cave sanctuary case-studying cave 12 in Yungang. The enquiry focuses on how architecture, a literary text (the Tiwei Boli Jing, Sutra of Trapusa and Bhallika), image-making and oral ritual practices (changdao, jiangjing and sujiang) compliment each other, and ultimately function as an interrelated entity in a religious cave space. We cannot emphasize enough the function of a cave sanctuary.

Yu Yusen (University of Heidelberg)

Sino-Buddhist Iconography in "Islamic" Paintings of Century Asia and Iran: from Late-14th to Early — 16th Century

Key words: Sino-Islmaic interactions, Sino-Buddhist iconography, Iran and Central Asia, Chinese influence on Islamic painting, Yuan-Ming painting

To what extent Islam and Buddhism, the two most universal religions of pre-modern period, were culturally and visually interacted is a question yet to be answered. This paper seeks to shed new light on the reception and integration of Chinese Buddhist iconography in the visual culture of Central Asia and Iran from the disintegration of Mongol dominance to the early Safavid rule (i.e. late 14th — early 16th century). The paper looks at two artistic genres, the album painting and manuscript illustration, and discusses two key issues: first, it examines the channels of flow of Sino-Buddhist iconography into Central Asia and Iran, which unfolds through its intensive contacts with Yuan-Ming China, and various agents such as diplomatic emissaries and Muslim merchants; secondly, it highlights the active role of Persian artists and discusses how Sino-Buddhist iconographies are (re)used, reinterpreted and assimilated in the visual culture of this period. It thus hopefully contributes to a better understanding of the Sino-Buddhist influences on the ways of representing the divine in a Persianate-Islamic context.

SECTION 8

CHINESE MANUSCRIPTS, BOOKS, ARTIFACTS ABROAD

Dmitriev Sergey (Institute of Oriental Studies, Russian Academy of Sciences)

Tangut Orchestra in a Tangut-Chinese Glossary

Key words: Xi Xia, Tangut music, history, glossary

Tangut-Chinese glossary "The Timely Pearl of Tangut and Chinese Languages" (Mi źạ ngwu ndẓie mbu pi̱ạ ngu ni̱e; 番漢合時掌中珠 Fan han he-shi zhang-zhong zhu) compiled in 1190 by a Tangut scholar Kwəlde-ri̱ephu (Gule-maocai 骨勒茂才) (now conserved in Sankt-Petersburg) is a book of absolutely exceptional importance for studying of Tangut language and culture; in the same time this very known glossary is sadly bad studied. Firstly, this book is the only known complete bilingual Tangut glossary that gives us a unique possibility of exact translations. Secondly, book was made as an attempt to compose an essential list of the most important concepts of Tangut culture in its different manifestations, so all the words chosen by the author was selected not randomly but for represent different parts of Tangut civilization in the best way: it's a sort of quinta essentia of Tangut life made by Tanguts themselves.

In the Glossary we can find a list of 17 musical instruments which makes a very strange impression: at first sight they looks like mostly typical Chinese, but even a superficial analysis of Tangut terms shows clearly that in the most cases it's not Tangut translations of Chinese words but on the contrary — Chinese variants was chosen to explain to Chinese reader Tangut instruments using Chinese instruments which he was familiar with.

In archive of the Institute of Oriental Manuscripts of Russian Academy of Sciences between papers of Nikolay Nevskiy (1892–1937) we founded his draft on this problem — it seems that he tried to find parallels for Tangut orchestra not in China, but in Tibet and India, and in its core it's not a secular, but temple orchestra. That's why this list in its Chines version looks so strange.

Study of this small, but very interesting topic one more time shows how original and independent — despite of many strong foreign influences (especially Chinese) — was in reality Tangut culture.

Lefebvre Romain (Bibliothèque Nationale de France)

The Tangut Secular Manuscripts: Learning Tangut History through Their Own Genuine Documents

Key words: Tangut, law, military, Dunhuang, Khara Khoto

The Xi Xia (1038–1227) did not have their own official historical records, no text or archives have been recovered about it. The only main and antique source available is from Yuan Tuotuo (1314–1356), a Yuan official historian. Tuotuo made a huge contribution to the knowledge of Xi Xia within the Song, Liao, Jin official historical records. Until now, his work has been made very accountable to each historian. At the beginning of the 20th century, Dunhuang became the place to go for Western explorers, such as Paul Pelliot. At first they were coming to explore the Turkestan, but they were undoubtedly aware that this region was filled with high valued both archeological and historical treasures. Khara Khoto became also a place for who wanted to find highly valuable historical items, such as Pyotr Kuzmich Kozlov and Sir Aurel Stein. These two cities were once strategic places for the ruling emperors and kings, such as Tangut emperors. Many documents from both places were brought back to the different countries, among them were Tangut Buddhist texts and also a few, but very important, secular manuscripts, such as Law codes and military documents, e.g. Tiansheng gaijiu xinding lüling 天盛改舊新定律令 and Zhenguan yu jing tong 貞觀玉鏡統. This communication is to show, through the documents, how Tangut, originally a non-Han population, helped to shape the history and culture of China.

Maiatckii Dmitri (St. Petersburg State University)

About Chinese Rare Books Collections in the Library of the Faculty of Asian and African Studies at St. Petersburg State University

Key words: China, books, collections, xylographs, manuscripts

The report summarizes four years experience in the study and description of Chinese rare books stored in the library of FAAS SPbSU.

The library contains a comparatively large collection of Chinese books, consisted of woodcut block-prints, manuscripts, maps and albums, belonged to Ming and Qing Dynasties. Although it is one of the largest European collections and although it attracts attention of many scientists in Russia and abroad, the people have never tried to catalogue it totally, there were only few attempts to describe the fund partially. In fact too little materials about the fund are available.

In this article the author endeavors to make up for lack of information about the books. He postulates main issues in the study of the books: formulates essential features of the book fund, reveals its general structure and component collections, traces the history of the fund's formation, names major collectors and speaks about their fate, characterizes some prominent editions in different themes and genres, especially those ones that are considered to be extremely valuable or very rare.

At the same time the author offers some hypothesis about the origin of certain corps of books. For example, he singled out a number of books containing symbols of the Jesus Society. After comparison of possessory inscriptions on them he made an assumption that they originated from the lost Peking library of the Jesuits.

In general, the information reported by the author of the paper can be useful not only to scientists engaged in book science, but also in the History of Russian and Western Sinology, and also in different areas of China's traditional culture.

Monnet Nathalie (Bibliothèque National de France)

Jade as a Writing Material for Emperor Qianlong

Key words: Qianlong, jade, inscriptions, Buddhism, rectification of history

Emperor Qianlong's imperially sponsored texts circulated not only in book form and manuscripts, but were also inscribed on stelaes and precious materials such as jade. A book made of jade, engraved with a text written by Qianlong, preserves a corrective note of a Ming stelae inscription written at the time of the restoration of an old Guanyin temple near Beijing. Qianlong develops his historical and theological arguments to correct the errors he finds in the inscription. The emperor's commentary offers an insight into his personal convictions and is an invaluable example of how he imposed his views by rectifying history.

Popova Olga (Institute of Scientific Information for Social Sciences RAS)

Alekseev Collection of Chinese Calligraphy and Books in Moscow

Key words: Lithography, woodcuts, old historical novels, library

Collection of rare books in Chinese and European languages formerly owned by well-known Russian Sinologist Vasilij Alekseev (1881–1951) is preserved in the funds of the RAS Library of Sinology in Moscow. Scholar with encyclopedic breadth of knowledge in Chinese culture collected Chinese woodcuts, manuscripts, lithographs and contemporary book editions. Some of the items are directly connected with scholarly interests of V.Alekseev. For example, he translated into Russian novels of Pu Songling (1640–1715) and owned a valuable illustrated Shanghai edition of his works.

The Collection embraces three illustrated editions of the Three Kingdoms by Luo Guanzhong, two edition of Jin Ping Mei, a 1893 copy of the Wonderful Story of Two Beauties , three editions of the Journey to the West by Wu Cheng-en, Xu Zhonglin's Elevation to the Rank of the Spirits (1908 edition) and the

Ninth Talented, Full Story About the Capture of Demons (1900 edition). There are woodblock editions of the Dream of the Red Chamber (1813 edition) and the Illustrated Story About the Picture on Fabric by Li Yu (1826 edition). Alekseev also collected works of famous calligraphers like Wang Xizhi (303–361), Yan Zhenqing (709–785) and Su Shi (1037–1101).

This library collection has twofold significance. Firstly, it is valuable as an important holding of classical Chinese literature and art outside China. Expert in Chinese literature Boris Riftin (1932–2012) started researching the collection of ancient Chinese novels of the RAS Library of Sinology. Secondly, this Collection helps to clarify scholarly and cultural preferences of V. Alekseev who is regarded now in Russia as the founding father of contemporary paradigm of Russian Sinology. Alekseev Collection serves to the purposes of China Studies and to the studies in history of Russian Sinology. It deserves to be properly described in academic framework and carefully preserved as part of Russian scholarly heritage.

Sanpaweerawong Piyamas (Thammasat University)

The Study of Sino-Siamese Cultural Exchange through the Analysis of Translation Methods in Chinese — Thai Lexicon "Xianluoguan Yiyu 暹罗馆译语"

Key words: Sino-Siamese relation, Chinese-Thai translation, Siam, Ming dynasty

The long-time tributary-trade relation between Siam (former name of Thailand) and China became vigorous during Ming dynasty. At that time, a school of Siamese language was first established in Ming court, and the dictionary used in this school was called "Xianluoguan Yiyu 暹罗馆译语" (The translated language of school of Siam). The dictionary contained 593 words in 18 categories.

In this paper I studied the methods of Siamese to Chinese lexicon translation as well as the meanings of some particular words, the results then were analysed in aspect of cultural exchange. The finding showed the different levels of cross-cultural interaction in both societies.

Söderblom Saarela Mårten (Max Planck Institute for the History of Science)

Leibniz's Hopes for a Manchu Encyclopedia and the Qing Imperial Mirror (han-i araha manju gisun-i buleku bithe) of 1708

Key words: Lexicography, Qing, Europe, Manchu, Language

In the fall of 1699, Joachim Bouvet of the Society of Jesus wrote from Peking to Leibniz that the Kangxi emperor of China "is currently commanding work on a Manchu Tartar dictionary, which, containing also Chinese, will offer knowledge of both languages simultaneously once translated" into a European idiom. Bouvet\'s report gave Leibniz an idea: what if the Jesuits, who had conveyed so much European knowledge to the Qing court, would convince the emperor that they could be of use for the dictionary project? They could help turn it into a universal lexicon, both general and specific, containing descriptions and illustrations of the best of the China's knowledge in all fields. The Jesuits could then translate the resulting book, send it to Europe, and thus alleviate the deficit in the Sino-European knowledge exchange. Leibniz\'s suggestion seems to have fallen on deaf ears. Insiders in the Qing capital would have known that the plan was impossible, that the motivations behind the great editorial projects of the Qing court were ultimately irreconcilable with a ecumenical attempt to collect all the empire\'s knowledge into a book for general, international use. Leibniz was not alone to have hopes for the eighteenth century. The Qianlong emperor, for one, hoped for an "eternal heavenly mandate" for his Manchu house, and that ambition, not Leibniz's quest for knowledge, permeates much of the encyclopedic work undertaken on imperial orders in the period. This paper will consider the lexicographic reference work, Han-i araha manju gisun-i buleku bithe (1708), that resulted from the project reported by Bouvet, in relation to Leibniz's hopes for it. It will show that an encyclopedia or a dictionary could be very different things in eighteenth-century Europe and China.

Stezhenskaya Lydia (Institute for Far Eastern Studies, Russian Academy of Sciences)

The Early 20th Century Illustrated Shujing in Moscow

Key words: Shujing, Shangshu, Confucian classic, book illustration, Qing dynasty

The paper deals with the 1905 lithographic illustrated edition of Shujing tushuo (The Book of Historical Documents with Illustrations and Explanations), kept in Moscow. This edition of one of the ancient Confucian Classics is rather special, since it was designed as a comic book implementing principles of "explanation through the pictures" (xiang jie): anecdotal lithographs occupy its major part. The canonical Ancient Chinese text is available in the book but is hardly intelligible for an unprepared reader. The comments actually explain the linear engraving drawings following and representing separate stretches of the canonical text. Illustrations were supposed to introduce 'factual/solid content' (shi), while explanations to illustrations were supposed to introduce 'fictitious/empty content' (xu). Being the last official Qing edition of Shujing, it was destined to become a popular version of the Confucian classic "comprehensible to women and children". It was to be used as a textbook (keben) in all public provincial schools. It is noteworthy that illustrations contain some motifs that do not belong to the canonical text of Shujing, but were borrowed from Chinese mythology and popular literature. In 1905 when Shujing tushuo saw the light of day the civil service examination system, based upon Confucian orthodoxy, was abolished in China. In this case, we deal with a new interpretation of the canonical Confucian text in quite a peculiar form addressed to a much broader readership. This presentation is to demonstrate inconsistency of the conventional thesis of rigidity of the official Confucianism orthodoxy in Qing Empire. Inquiry into imagery and textual contents of this edition and their interaction could throw light on the ideological, political and social causes and motives behind the new Qing version of classical Shujing. That could provide grounds for judging on transition from the traditional to modern consciousness in China at the beginning of the 20th century.

Tai Chung Pui (The University of Hong Kong)

Tangut Fragments with Tibetan Transcription: A Survey on Their Origins, History and Typology

Key words: Tangut script, Tangut language, Tangut characters, Tibetan transcription, Tangut fragment, N. A. Nevsky

Up to the present, 31 Tangut fragments or chips have been discovered to have Tibetan transcription next to the Tangut characters. Among them 19 fragments and 5 chips are now preserved in the Institute of Oriental Manuscripts of the Russian Academy of Sciences at St. Petersburg. Besides there are 2 small fragments which were originally preserved in the same institute but have lost, leaving their images in the photos which are now kept in fond 69 of the Archive of the Institute of Oriental Manuscripts, which stores materials and papers related to N. A. Nevsky. Currently the fragments and chips in the Russian Collection are listed under the following inventories:

1. Inv. 8299: 1 fragment.
2. Inv. 8362: 9 fragments, including 2 lost.
3. Inv. 8363: 11 fragments and 5 chips.

The British Library at London preserved other 5 Tangut fragments with Tibetan transcription. These 5 fragments are currently inventoried as Or. 12380/1842, Or. 12380/3495, Or. 12380/3909, Or. 12380/3910, and Or. 12380/3911.The Tibetan transcription provides straight forward information on the pronunciation of Tangut characters, and hence plays a key role in the phonological reconstruction of Tangut, which is one of the four classical Sino-Tibetan languages (cf. Gong 2007: 447). Despite of the academic value carried by these fragments, their details were not well-informed in previous studies. The aim of this paper is to provide a comprehensive catalogue of all known Tangut fragments and chips with Tibetan transcription, based on both first hand investigation and literature review of previous studies. This paper will first review the discovery, reproduction, publication and collation of these fragments. Then it will describe each fragment in detail. The possible origin of fragment texts and the typology of fragments will also be discussed.

Reference: Gong Hwang-cherng. The position of Tangut in the comparative study of Sino-Tibetan languages. Language and Linguistics 8.2:440–447.

Tarasenko Anna (National Research University "Higher School of Economics", Saint Petersburg)

Attribution Specification of Chinese Export Paintings in the Collection of Z.F. Leont'evsky

Key words: Chinese export painting, Z. F. Leont'evskiy, attribution specification, collection of the National Library of Russia, XIX century China

Throughout history Chinese artistic culture has developed a fairly complex system of diverse art forms and styles. Chinese export art, being created particularly to satiate constantly growing appetite of the Western world for Chinese goods, holds a specific place among them. However, Chinese export painting was considered as insignificant in terms of artistic merits; hence until recently it has never been taken as a subject of scientific research. The collection of the National Library of Russia (the NLR) possesses a number of Chinese export paintings. Among the materials kept there a collection of Zakhar Fedorovich Leont'evsky (fund 1272) draws close attention. Z. F. Leont'evsky was engaged in work of the 10th Russian Orthodox Mission in Beijing. Having returned to Russia in 1831 with myriads of curiosities, he opened a Cabinet of Chinese curiosities in Saint Petersburg. However in 1868 Z. F. Leont'evsky sold a part of his painting collection to the Imperial Public Library (today the NLR), making a list of contents in his own hand. In 1993 it was included in a systematic catalogue compiled by K. S. Yakhontov "Chinese Manuscripts and Xylographs of the Public Library". The whole collection was divided into several thematic groups: monuments, portraits, military scenes and views. The works were created by Chinese, European and Russian artists. The section "Views" can be determined as the most significant part of the collection, it includes more than 70 pieces of pictorial material (№ 16–84). The section comprises scenes which, according to the catalogue, depict the palace Yuanmingyuan 圆明园 (№ 20–22), the gates of the Beijing palace, city gates and other places of the Chinese capital and other cities (№ 27–45). It is noteworthy that a number of pictures represent places which no longer exist ("The Beijing palace's southern gates Daqingmen 大清门", № 28; "The Porcelain tower of Nanjing", № 47). The artworks of the Leont'evsky's collection had never undergone research.

Teryukova Ekaterina (Saint Petersburg State University)

Chinese Collection of the State Museum of the History of Religion and Sinologist V. M. Alexeev

Key words: the State Museum of the History of Religion, Chinese collection, popular woodblock prints, sinologist V. M. Alexeev

The presentation deals with the Chinese collection of the State Museum of the History of Religion in Saint Petersburg, its origin and experience of displaying. The Chinese collection of the State Museum of the History of Religion includes popular woodblock prints, amulets, rubbings, ritual objects and sculptures. The most valuable part of it is the Chinese popular woodblock prints collection. It numbers about 1000 items. It was collected and brought to Russia by prominent Russian sinologist V. M. Alexeev and became the subject of study of the joint Russia-Taiwan research project just recently. It was found out that great part of Alexeev's collection was acquired by the Museum of the History of Religion in 1938. Some of woodblock prints and etampages were donated by the collector or received from the closed Leningrad State Anti-religious Museum situated in the former St. Isaac's Cathedral. The reason for the Museum and academician V. M. Alexeev's cooperation was the beginning of creation of new permanent exhibition department about Chinese religions in 1938 and preparation of few exhibitions introducing Chinese folk religions and art. Academician V. M. Alexeev participated in these projects as scientific adviser and the author of the exhibition plan. Alexeev`s travel diary in Chinese and explanation notes made by his Chinese teachers kept in the Museum Research Archive add exceptional significance to the Museum's Chinese collection. Thanks to Alexeev's manuscripts the Museum has multifold possibilities not only for the displaying of Chinese popular prints and ritual objects, but for the study of Chinese popular religion as well.

Yang Yujun (National Chung Cheng University)

Auspicious Motives in Prints of Caishen, God of Fortune

Key words: God of Fortune, woodblock prints, Caishen, auspicious symbols

Earliest print of Caishen could probably be dated back to the Jin Dynasty (1115–1234). In a print entitled Zenfu xianggong (Minister of Fortune Accretion), held in Hermitage Museum, St. Petersburg, Russia, the Minister is accompanied by a serving boy, much like the layout of other pictures of deities. In the background, including the tree behind, potted plants on the table, a goat, and the treasures scattered on the ground, we find several pictorial motives of fortune and auspiciousness. Most of these motives are still prevalent in contemporary auspicious culture. With that as a beginning, I intend to investigate the literary and pictorial motives used in early twentieth century nianhua prints of Caishen. By Caishen nianhua, I refer to either paper icons that accompanied a worship ritual that are to be burned right afterwards as well as more sophisticated, decorative prints that would adorn a household for a year until replaced by new ones in the following year. I will discuss widely-used auspicious motives that are universally seen in all types of nianhua prints. Studies will be conducted to sort out identities of different Gods of Fortune, including their specific legends and objects or animals associated with them, in order to give proper account of the narrative elements found in different Caishen nianhua.

Zavidovskaia Ekaterina (National Tsing Hua University)

Russian Sinologist Vasily Alexeev on Popular Religion in Late Imperial North China

Key words: Russian sinology, popular religion, late imperial China, City God, Zhong Kui

The subject of this study are first-hand materials on popular religion in late imperial North China belonging to the founding father of Russian sinology Vasily M. Alexeev (1881–1951). In 1907 as a member of Édouard Chavannes` (1865–1918) archeological expedition Alexeev visited several northern provinces, made impressive amount of notes, purchased hundreds of woodblock prints, paper icons and amulets, asked Chinese mentors to write explanatory notes, which "voice" the common folks` understanding of religion and Confucian culture. Only a portion of these travel materials was posthumously published in the book "V starom Kitae" (In Old China, 1958), publication of Alexeev`s lecture The Chinese Gods of Wealth (SOAS, London, 1927) attracted attention of European sinology to little known popular culture. His works analyzing woodblock prints as a facet of popular religion entered the monograph Kitaiskaia narodnaia kartina (Chinese Popular Picture, 1966). As a trained sinologist, Alexeev was skeptical about some views concerning Chinese religion by his Western colleagues JJ. M. de Groot and H. Doré, his scientific and balanced conclusions were in many instances ahead of his times. My research of Alexeev`s archival materials recently discovered in the State Museum of the History of Religion (Saint Petersburg) aims to replenish his published works and enhance current scholarship on late Qing religion. I will focus on specific features of popular religion in the North China on the verge of Xinhai Revolution, including cult of Dragon King and prayers for rain, rituals of repentance and cult of City God, worship of demon conqueror Zhong Kui and patrons of professions and illustrate my arguments by Alexeev's travel notes, paper icons and protective amulets.

SECTION 9

RELIGION

Assandri Friederike (University of Heidelberg)

Faith Pledges in Six Dynasties Daoism

Key words: pledge offerings, early medieval Daoism, scripture transmission, history of Daoism, material culture

Many early medieval Daoist texts refer to pledge offerings (法信, 盟信, 信物, 盟物, 盟誓, 賚信, 詭信, 章信) for the transmission of scriptures, often with detailed lists of required offerings. They include items like rice, firewood, writing utensils, precious metals, money, and bolts of silk.

Discussions of such offerings in early medieval Daoist texts maintain that gold and silk are replacements for the older requirement of a blood oath to pledge secrecy. However, there are also frequent laments about Masters using the offerings for their own ends.

Scholars have referred to these offerings as "symbolic pledges of secrecy", substituting blood sacrifices (Strickmann 1977: 26, Nickerson 1997: 233; Raz 2004: 261; Benn 2008: 15), "means of livelihood" for Daoist masters of the Jiangnan tradition (Strickmann 1977: 83), "income" for the Celestial Masters community of believers (Shipper 2000: 49), "price-tags" for Daoist scriptures (Strickmann 1977: 27, Assandri 2016), and "major source of temple income" (Sun Ruixue 2013).

With this range of interpretations, important questions remain open, first and foremost the question if the listed required pledge offerings were meant to be de facto and "in materia" handed over in transmission rituals, or if they were only symbolic requirements.

I will present findings from work in progress of a detailed study of pledge offerings based on the lists contained in Wushang Biyao and several ritual compendia dated to the Six Dynasties and Tang, which considers the historical origins and development of the practice of offering pledges in Daoism as well as the context of the texts concerned (lineage, school and genre of text, its purpose and possible target audience), and the material items listed as required pledge offerings, with their possible function (symbolic token, monetary value, utensils for rituals, personal use etc.) and the diachronically and synchronically varying quantities of the items required.

Baker, Jr. Timothy (National Dong Hwa University)

From Chinese Ghosts to Christian Souls: Contemporary Taiwanese Observances to Ancestors

Key words: ancestors, souls, Christianity, Confucianism, Taiwan

From pre-Qin traditions to Buddhism to Daoism to Christianity, the various Chinese concepts of souls and the afterlife are as diverse as the spectrum of Chinese religious traditions. But it might, however, be said that a common ground or reference point for all of these religious traditions is Confucianism. Regardless of the degree to which Confucianism is or is not a religion, reverence for departed ancestors is one of the key aspects of Confucian practice; and Confucianism has evolved a body of theory as to the nature of souls and a set of practices that are a characteristic aspect of what is referred to as "Chinese culture." Although the other Chinese religions have substantially different views of the nature of a personal identity that goes beyond the current life, Confucian views have had a profound effect on the ways in which these religions have developed within the Chinese cultural sphere. This is appears to be true of Buddhism, for example, in which the doctrine of reincarnation is much clearer as Buddhism developed within Chinese

culture than it was in its original culture of the Indian subcontinent. The case of Christianity differs from Buddhism in that Christianity brought, and brings, with it a more comprehensive cultural package than did Indian Buddhism. Based on the author's previous investigations of the ways in which current Taiwanese Christian practice is adapting semi-Confucian practices regarding departed ancestors, this paper discusses the theological issues of how these Confucianized practices are challenging and modifying traditional Western Christian concepts of the soul and the afterlife, and how these challenges are forming new and hybridized theological constructs.

Berezkin Rostislav (Fudan University)

A Popular Buddhist Story at the Ming Court: a Study of Narrative Murals of Dahui Temple in Beijing (Early 16th Century)

Key words: Buddhist art, Buddhist narratives, oral literature, eunuchs, Ming dynasty

This paper discusses connections between religious art and Buddhist vernacular narratives that circulated at the imperial court during the middle period of the Ming dynasty, with a focus on the case study of murals of the Hall of Great Mercy (Dabeidian 大悲殿) of the Great Wisdom monastery (Dahuisi 大慧寺) in a western suburb of Beijing, built by the eunuch Zhang Xiong ca. 1513. This is the only surviving hall of this Buddhist complex, dedicated to Bodhisattva Guanyin and decorated with statues and murals of fine quality. Though it was already studied by the Chinese scholars, they mainly concentrated on the study of statues rather than murals. These murals depict the story of the Guanyin's reincarnation as Princess Miaoshan, who dedicated her life to spiritual cultivation and attained enlightenment. I argue that their subject was borrowed from the Precious Scroll of Xiangshan (Xiangshan Baojuan 香山寶卷), a vernacular text intended for oral presentation, representing a type of Buddhist proselytizing for laity. I demonstrate close similarity between details of murals and this written text (its earliest extant recension that has been almost unknown to the scholars of Chinese literature and that I have obtained recently). Scattered historical references also testify that this baojuan text was transmitted at the Ming court in that period. This study sheds a new light on the use and ways of transmission of vernacular Buddhist stories in the milieu of inner palace and on the connections between eunuchs and Buddhist artifacts in the Ming period. I argue that the Miaoshan story depicted on the murals of the Hall of Great Mercy in Dahui had to do with personal religious pursuit of the eunuch who commissioned it. My case study demonstrates that vernacular Buddhist narratives in both textual and pictorial forms circulated among inhabitants of the inner court (palace women and eunuchs) of the Ming dynasty and constituted a part of their religious culture.

Dunajevs Georgijs (University of Latvia / SOAS University of London)

Self-Mutilation and Miraculous Healing in Chinese Sources: A Cross-Cultural Motif

Key words: body, Buddhism, Zoroastrianism, magic, folklore

Accounts of self-mutilation and miraculous healing have persistently appeared in Chinese literature — both fiction and non-fiction works — throughout ages. While largely featuring in numerous Buddhist tales of the extraordinary, such as those recounting the wondrous acts performed by the likes of Fotudeng and Fazang, the motif is by no means limited to a Buddhist context. Being either Central Asian or Indian in origin, it can also be found in descriptions of Zoroastrian rituals, street magic performances and is not entirely unrelated to the practices of Daoist fangshi. It has become popular enough to leave a lasting legacy on Chinese folklore not only appearing in popular novels like Journey to the West, but also surviving in the form of carnival entertainment in rural Shaanxi.

In this paper I aim to cover different variations of the motif found throughout the accounts, namely: Belly-slitting or evisceration, severing of the limbs and other body parts and self-injury inflicted with sharp objects. The common theme of these accounts is the instantaneous or extremely rapid healing of the wounds,

which emphasises the magical nature of such acts. For this reason, accounts of body mutilation which do not mention miraculous healing will be omitted.

Over the years, scholars (Waley, 1956, Egami, 1971; most recently Chen Jinhua, 2007 and Zhang Zhenjun, 2014) have touched upon the motif and its cultural, social, religious, and medicinal aspects but there has been no study of the subject at length, which I attempt to do in my paper. Using the motif as an example, I would like to demonstrate certain patterns of cross-cultural and cross-religious exchange and appropriation. While relatively seldom encountered, I believe the motif deserves closer attention as a peculiar literary theme, and it also provides an interesting reference point for the discussion of both the perception of the bizarre in Chinese aesthetics and the Chinese attitude towards foreign cultures and teachings.

Hein Evelina (Sofia University)

The Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds (MSPLSAC): A Mediator between the Teachings of Dao and the Community of Believers

Key words: Daozang, canonical text, religious community, ritual, religious festivity, Bixia Yuanjun

The paper explores the crucial role of the canonical religious texts as a mediating body between the official religious doctrine and the community of believers as exemplified by The Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds (MSPLSCAC) — guardian of the country, protectress of the people, the one who sends down her help to all the needy and watches over the living creatures", from the 17-th century version of the Daoist Canon "Wanli Xu Daozang". The existence of canonical texts is analyzed as a key factor for the viability of the religious traditions. The article shows them articulating the religious doctrine in a way which enables the community of believers to harmonize their purpose of life with the religious ideal. Trough textual analysis of the scripture, it is explored how MSPLSAC, being part of the Taoist religious canon, contributes to the formation of the official, ritualized attitude to deities and how it enables the religious festivity as a collective experience of the Sacred Dao.

Heirman Ann (Ghent University)

Shoes in Buddhist Monasteries from India to China: from an Avoidable Attire to a Sign of Respect

Key words: Buddhism, Buddhist monasticism, Buddhist normative texts, vinaya, material culture

One of the most visible identity markers of Buddhist monasticism is monastic clothing. The robes of monks and nuns, albeit regionally different, have functioned as visual markers of their identity throughout history. A variety of sources, such as normative texts and mural paintings, have paid considerable attention to the number, the shape, the colour, or the way these robes are worn. However, other items of monastic clothing — particularly shoes — have attracted far less attention.

Although footwear undoubtedly plays a secondary role compared to robes, it still presents the monastic community with a number of complex issues. Shoes touch the ground, and thus inevitably get dirty. When meeting someone, or paying homage, wearing shoes may be considered disrespectful; but showing one's naked feet may be viewed as impolite, too. On the other hand, shoes protect the feet from dirt and injury, so they might be deemed essential attire. Additional problems arise when the material and the shape of the footwear are considered, and when deciding which shoes are most appropriate for various situations.

This study discusses how early Indian Buddhist disciplinary texts (vinayas) deal with issues relating to footwear, and how their guidelines were received in new contexts within China. It shows that footwear was not a simple element in the monastic clothing set: viewed as necessary and unavoidable in the Indian context, shoes came to symbolize respect in China, where, despite their link to dirt, they

were perceived as preferable to naked feet. The study thus offers an intriguing picture of the various Buddhist communities' attitudes towards one of their core identity markers — their clothing, and specifically their footwear.

Kornilyeva Tatiana (St. Petersburg State University)

Sun Wukong Beliefs in China

Key words: Sun Wukong, chinese gods, folk religion, beliefs, temples

In this paper we will take a closer look at modern chinese folk beliefs in the Monkey Kong — Sun Wukong. These beliefs are widely spread not only in the South of China but olso in nearby contries like Malaysia, Singapore and Vietman, where there are large communities of chinese immigrants. We will examine some pecularities of imaging of this deity and learn who and why would prey to it and what offerings are acceptable. Among festivals,dedicated to Sun Wukong the most prominent and widly celebrated one is it's birthday. At that day there are various traditions that differ from place to place and some of them, like tongue and cheek piercing, are rather striking, but still we can grasp some common features like processions, amulate consecration, fortune-telling etc. Exept for that there are numerous superstitious belifs that simultaneously formed arond the worshiping of Sun Wukong.

Lai Hsi-san (Taiwan National Sun Yat-Sen University)

Considering "Oneness" and "Non-Oneness" Between Heaven and Humanity in the Zhuangzi

Key words: Zhuangzi, heaven, humanity, Oneness , Non-Oneness,

This essay examines Zhuangzi's idea of the relationship between heaven (天) and humanity (人), especially focusing on the concept of identity (Onenes: 一) and difference (Non-Oneness: 不一). Although Zhuangzi always emphasize that: "the insignificant and small, thus they belong to human beings! The grand and great, only they are one with heaven! "(眇少乎小哉，所以屬於人也！警乎大哉，獨成其天！). This is just want to criticize the oblivion of natural virtue (自然德性) when humanity created a cultural life. And it also reveals that Zhuangzi wants to avoid the narrow anthropocentric viewpoint. Thus, I do not concur with Xunzi's famous remark that Zhuangzi was: "blinkered by heaven and did not know human beings" (蔽於天而不知人). In order to demonstrate my assertion, I analyze the paradoxical relationship between heaven and humanity. I will give a new redefinition following the sentence "When someone can keep balance between heaven and humanity, that can be called the true man". (天人不相勝也，是之謂真人), from an Inner Chapter, the "Dazongshi"). That is to say, maintaining a balance between heaven and humanity is equal to comprehending their relationship between Oneness (identity: 同一) and Non-Oneness (difference: 差異) at the same time. By clarifying this paradoxical structure, this essay can also point towards a way to conquer the dualism between natural-virtue (自然) and culturally-constructed (人文).

Lee Mei-Yen (National Pingtung University)

The Significance and Practice of Buddhist Musical Services of Worship During the Northern-Wei Dynasty: a Case Study of the Celestial Musical Performers of the Heavenly Palace in the Sixth Grotto in the Yungang Grottoes

Key words: Buddhism, Buddhist services, Chinese Buddhist sutra, Northern-Wei dynasty, celestial musical performers of the Heavenly Palace

The preserved sculpted murals showing celestial musical performers in the Buddhist Yungang Grottoes during Northern-Wei Dynasty depict several figures holding a varied array of musical instruments;

these materials profide evidence for the understanding of the Buddhist services of worship. These sculpted murals were carved in poses which were inspired by the records of Buddhist services of worship contained in Buddhist sutras, and Buddhist services of worship that date back to the earliest known Buddhist sutra, "Long Discourses."

In later dynasties, different musical descriptions can be found in many Buddhist sutras from the Han dynasty to the Wei, Jin, Southern and Northern dynasties. However, the meaning of Buddhist services of worship scattered in these Buddhist sutras varies from one another. The paper aims to examine the numerous Buddhist texts related to celestial musical performers from the Han to the Wei, Jin, Northern and Southern dynasties, and to interpret the various meanings of Buddhist services of worship by studying the celestial musical performers in the Sixth Grotto. The author aims to reveal the significance and practice of Buddhist musical services of worship during the Northern-Wei dynasty.

Li Ji (The University of Hong Kong)

Making Religion, Making Local Society: Social Formation and Identity Construction of a Catholic Village in Nineteenth-Century Manchuria

Key words: Christianity, Manchuria, indigenous identity, social formation, immigrants

This paper explores place-making and identity construction at the frontier of the Qing Empire by focusing on a Catholic village in southern Manchuria. It examines the formation of the village and the negotiation of its religious identity in the long nineteenth century. Developed from a few migrant Catholic families from other parts of China, the village came into being in the early nineteenth century, but official administrative order was not established in it until 1906. The growth of Christianity in the community thus coincided with the formation of the local society. The early settlers developed their identity through the performance of rituals, regulated by the local church founded by French missionaries from the Société de Missions Étrangères de Paris, who emphasized the strictness of Catholic ritual performance in order to differentiate it from other Chinese popular religions. Rigorous Catholic identity became critical for early immigrants in establishing their community and social status, and grew into an integral part of the local culture. As the state control intensified at fin de siècle, Christianity became a resource of governance over the local society. Relying on archival materials and fieldwork, this paper investigates how the mosaic of political and religious forces interacted with Chinese immigrants and foreign missionaries to create a Catholic community. It also illuminates a microhistorical perspective into how local experience is shaped by and fits into changing political discourses on religion, state, and indigenous identity.

Lin Yung-sheng (National Taiwan University)

Changing Taoist Concepts of Heaven and Man in the Interaction between Buddhism and Taoism

Key words: Buddhism, Taoism, Concepts of Heaven and Man, Chong Xuan, Three Realms

In early China, the concept of Heaven had a correlative relationship with geographic orientations. For example, there were nine heavens as the Earth had nine continents (jiuzhou 九州). This was associated with the early thinking of mutual correspondence between Heaven and man. Under the same influence, early theories of three, six and nine heavens in Taoism were related to classifications of space or time as well. With the introduction of Buddhism, the theory of "twenty-eight heavens in the Three Realms" (sanjie ershibatian 三界二十八天), determined according to the level of Buddhist cultivation, was also brought into China. Taoists then absorbed this conception of Heaven and man, based on which they had reconstructed Taoist deities and belief systems. On the other hand, some Taoists who thought highly of cultivation experiences believed that one could enter into a more esoteric experience, that is, "chong xuan" (重玄), once jing (境, thirty-three heavens) and zhi (智, the subject's will in pursuit of liberation) were transcended. This aspect also represented the mature growth of Taoist ontology.

Soffel Christian (Universität Trier)

Daoxue Confucians and the Notion of "Soul-Consciousness" (ling 靈)

Key words: Song Dynasty, Daoxue Confucianism, Zhu Xi, Soul Concepts, Consciousness

The Song dynasty daoxue scholars have intensively discussed central topics of metaphysics. Aside from the well-known theories on "principle" (li 理) and "material force" (qi 氣), alternate concepts can be found as well. For example, the notion of "soul" (ling 靈) appears several times in Zhu Xi's writings in a very prominent position, e. g. at the beginnings of the Daxue zhangju 大學章句 and of his preface to the Zhongyong zhangju 中庸章句, in both cases in the form of the linguistic unit xuling 虛靈. Nevertheless, it has hardly been ever been the focus of a scholarly discussion. It is straightforward to see that the expression xuling has Daoist and Buddhist connotations, as it appears in medieval Chinese sources from these schools. Its exact meaning, however is much more difficult to grasp. My paper investigates the general usage of the terms ling and xuling in the Song dynasty by using material from Confucian literati within and without the daoxue community. I shall demonstrate that in the Confucian context these words are closely tied to the perceptions of the virtue attached to the heavens. It also connects to the "mind/heart" (xin 心) and the traditional Chinese soul concepts (hun 魂 and po 魄). In many cases ling can simply be interpreted as "consciousness", but oftentimes it acts as a dynamic entity, relating one's own feelings to the constant changes of the universe. Additionally I shall demonstrate, how the interpretation of Zhu Xi and his major disciples was challenged by their contemporaries, which has spurred intense discussions, continuing well into the Ming dynasty.

Starostina Aglaia (School of the Actual Researches in Humanities (RANEPA))

Traces of Hairy Maiden Cult in Baoding Area

Key words: folklore, Daoism, demonology, Hebei, biji

The story of Hairy Maiden has been known in China from the time of Han dynasty. Tales about encounters with the HM seem to combine the motifs of the search for immortality, the damsel in distress and the magic reminiscences of the past. HM kept reappearing in Chinese literature and folklore, first as the Qin (or Han) court lady, then as a goddess (Jade Lady), a servant to a cruel rich man and, at last, as Xi-er, a daughter of a poor peasant. She can appear as a beautiful girl, or a queer hairy creature, or an old woman in ragged clothes. The motif of HM is included into Eberhard's index

It can be safely supposed that the origin of the HM's image lies somewhere in the notion of Albasti or Almas,the hairy women living in wild, known to Turkic and Mongolian people. Incorporated into the Daoist pantheon, she found her way back to the folklore. The collectors of lore and authors of biji brought her image to the literature tradition anew. Thus, the image of the HM migrated from the peasants to literati and back. She can be viewed as a goddess, a demon, an immortal or just a servant girl.

In course of past three years, some interviews were conducted in Baoding area with the aim to retrieve possible traces of the story. It is known that the variations of story existed during 1940s in the area; by now, it seems quite forgotten there. However, a Cave of Immortal Fairy does exist in the area of Tangxian; locals sometimes go there to pray for good luck; and there is a story about a person who met the Immortal lady in the mountains and spent some hours there, playing chess with her. The informant from Zhengding told us about the belief, according to which some time ago some villagers encountered in the mountains a friendly hairy creature, endowed with supernatural abilities. It seems reasonable to continue this line of research in the hope of finding more information on the traces of the old cult of HM.

Storozhuk Alexander (St. Petersburg State University)

Mahakala in Chinese Folksy Religion

Key words: Mahakala, Buddhism, folksy beliefs, tantrism, traditional literature

Mahakala, one of the most prominent Dharma Defenders of Buddhist Tantra, has been transformed in some local branches of Chinese folksy beliefs into one of the important heavenly supervisors.

This transformation lead to emergence of a new cult of the deity and appearance of very special local mythological traditions, sometimes, strictly isolated and having no connections with legends of other areas. Regions of circulation of these legends are placed far apart from each other, with main centers being found in Yunnan and Liaoning, though variants of myths can also be discovered in other parts of the country.

The main focus of the paper is put in tracing the actual transformation of the Dharmapala and Yidam into a secular helper and defender and in analysis of the modern forms of Mahakala worship.

The main conclusions of the research are:

- Legends of the emergence of Mahakala in Buddhist Tantric tradition differ radically, and thus the deities having transformed from Mahakala in later beliefs can be totally mutually dissimilar.
- The main centers of Mahakala worship besides traditional Vajrayana regions are located in areas with substantial Buddhist Tanric influence, sometimes, dating back to a long history.
- Modern forms of Mahakala cult has much in common with the tradition of Tudi (local deities) worship.

Wu Kuan-hung (National Dong Hwa University)

An Exploration of the New Divine-Human Discourse in the Wei-Jin Period

Key words: Wei-Jin metaphysics; new divine-human discourse; Ji Kang; Wang Bi; Taoism

In Shi Shuo Xin Yu (Essays and Criticism), the chapter on literature states that when reading Wang Bi's Annotations to Tao Te Ching, He Yan praised it for its profound discourse on the human and the divine. Therefore, Wang Bi's metaphysics has been regarded as a new divine-human discourse from the Wei-Jin, representing a shift from the Han Dynasty's cosmological views of yin-yang wu-xing to naturalism and metaphysics. But Wang Bi's new divine-human discourse can be considered to be defective in his attempt to replace the Han Dynasty's human-divine conception with a rationalized thinking of metaphysics; and although his thinking was pioneering, it lacked a practice-based perspective. In recent years, scholars concerned with Wei-Jin Confucianism have adopted different approaches aimed at clarifying the connection between Han Dynasty concepts of a human-divine division on one hand, and on the other hand Confucianism and Xuan Zhi (玄知) studies that stress tian shen ren cheng (天生人成 heaven gives birth to all things on earth but humans form the world). In view of this, the present author further investigates the meanings of Ji Kang's music discourse. By so doing, we can clarify the Taoist discourse on divine-human relationships on the one hand and further reveal the concept that We-Jin's intellectuals' practice of the Way lives by. Considering Ji Kang's experiencing the Way via listening to music, can thus provide a better understanding of the new divine-human discourse from the Wei-Jin period.

SECTION 10

PHILOSOPHY

Ambrogio Selusi (University of Macerata)

Chinese Philosophical Universalism: the Early Western Exclusion and the Enduring 中体西用 Theory

Key words: universalism, German eclecticism, 中体西用, Neo-Confucianism, 当代新儒家

My speech aims at investigating the universal power of Chinese thought in a two-phase analysis: 1) the early Western point of view on China and 2) a few definitions of Chinese universalism as provided by Chinese philosophers of the twentieth century. In the first phase, I will explore the reasons of the first real complete exclusion of Chinese thought from the realm of philosophy as it happened in the early eighteenth century within the German Eclectic School (i. e. Heumann and Brucker), whose role in Orientalism is regrettably neglected by today's scholars. Those thinkers, almost a century before the well-known Hegelian Exclusion, depicted Chinese thought as weak and irrational, thus lacking universality, while (Western) philosophy was the core discipline of universalism.

In the second phase, I will retrace the 中体西用 theory of the late Qing Empire (i. e. Zhang Zhidong) and how this theory, refused by Republican 五四 thinkers (i. e. Hu Shi) while somehow supported by 国民党, never ceased to remerge in diverse forms during the last century. The idea that Chinese thought was spiritual and devoted to human cultivation, while Western thought was technical and only useful, was differently suggested by Feng Youlan, Mou Zongsan, Xu Fuguan and several other Neo Confucian (当代新儒家) philosophers. Those philosophers did not advocate scientific or logical universalism (西用) for Chinese thought (as Needham and other Chinese thinkers did), but instead suggested a different kind of universalism, which is universalism in a Chinese way (中体). In the last decades now, we have seen Chinese cultural and political milieu claiming this "Chinese universalism" or 中体 both in RPC and Taiwan, while, at the same time, the economical, industrial and scientific development is already reaching Western development or 西用. In my opinion, although this is a Qing slogan, it is still alive and it contains all the power and danger of any universalistic theory, either Western or Eastern.

Ciaudo Joseph (INALCO (ASIEs), ATER, Université de Strasbourg)

Reading Bergson's "Intuition" from a Neoconfucian Perspective: Considering the Introduction of a New Philosophical Concept

Key words: Intuition, Bergson, Knowledge of Moral nature, Metaphysics, Translation

My talk aims at questioning the role played by the translation of Henri Bergson's philosophical writings in the development of the concept of "intuition" (zhijue 直覺) in contemporary Chinese philosophy. The translation and discussion around Bergson's "An introduction to metaphysics" (1903) between 1918 and 1921 will be the key focus of the study. In Chinese context, the intuition was very soon associated with "the knowledge of one's moral nature" (dexing zhi zhi 德性之知), and was no longer solely regarded as the method of metaphysics. Discussed by Chinese intellectuals like Li Shiceng, Liang Shuming, Zhang Junmai, Fan Shoukang or Feng Youlan, it turned into one of the basic Chinese modern concept to think about ethical and moral issues. As such, Chinese philosophers used Bergson's intuition as a device of moral philosophy sooner than the philosopher himself even started to write his moral philosophy. I will try to decrypt this transformation or moralization in Chinese context, and explicit the role it played in the emergence of a modern Chinese philosophy. The key documents put under light in this paper will be the three Chinese translations of "An introduction to metaphysics" (1903) and several articles related to Bergson published around 1920, notably the special issue of People's Bell (Minduo 民鐸) dedicated to Bergson in 1921.

De Reu Wim (National Taiwan University)

Tools, Standards and Knowledge in the Jingfa Chapters and Other Early Chinese Texts

Key words: Jingfa, tools, standards, knowledge, reality

This paper examines the epistemic function of tools and standards in early Chinese philosophy. My approach is to focus on one set of texts and to draw on other writings for further discussion. I select the Jingfa chapters excavated at Mawangdui—chapters sometimes referred to as the first part of the Huangdi sijing—as a basic set of texts. These chapters present detailed advice on rulership. One of their major concerns is to gain an accurate understanding of reality as a basis for action. It is against this background that references to tools and standards need to be read. In analyzing the Jingfa chapters, I will address the role of tools in yielding knowledge, outline related views on reality, and discuss the demands put on the ruler who employs tools and standards. In doing so, I will pay particular attention to the terminology and imagery used to frame these issues. Subsequently, I will trace some of the relevant terms and images in other Warring States and early imperial texts.

Dessein Bart (Ghent University)

'Geyi' Buddhism, or 'Geyi' Confucianism?

Key words: Buddhism, Confucianism, Daoism, Abhidharma, geyi

Geyi, commonly translated as 'matching meanings,' has become known as the technique to explain Buddhist concepts through especially Daoist and, to a lesser extent, also Confucian concepts and terms. As argued by Victor Mair ("What is Geyi, After All?" China Report, 2012, pp.29–59), there are a few problems with this definition. One is that there is no possible meaning of the term ge is equivalent with 'matching'. As ge most probably has to be interpreted as 'categorizing,' the geyi technique is likely to be connected with the translation of Abhidharma works into Chinese — Abhidharma works being characterized by lists of categories of elements. This brings us to a second issue: it is well-known that the earliest translations of Abhidharma texts were done in the 2nd century CE by An Shigao (fl. 148–168), i.e. well before the Wei-Jin era in which the geyi technique — rendering Buddhist terms with equivalent concepts from an original Chinese philosophical tradition — is supposed to have been used.

These two issues necessitate a new look on so-called 'geyi Buddhism'. In this paper, I will argue that it might be more appropriate to speak of 'geyi Confucianism' than of 'geyi Buddhism'. 'Geyi Confucianism' would then be the Confucianism of those Confucians of the Wei-Jin period who, confronted with a growing popularity of Daoism and Buddhism, reinterpreted the Confucian doctrine in the new politico-philosophical context of the era. I will argue that it precisely is the fusing of Confucian, Daoist and Buddhist concepts and references that characterizes the qingtan movement that enabled the development of daoxue (Neo-Confucianism) in the Sui dynasty and later, and that the geyi technique that was readily at hand once it was refuted by the Abhidharmists, was used for this aim.

I will build my argument on passages from Fei Changfang's 費長房 , Lidai sanbao ji 歷代三寶記 (T. 2034), Huijiao's 慧皎 , Gao seng zhuan 高僧傳 (T. 2059), and Sengyou's 僧祐 Chu sanzang ji ji 出三藏記集 (T. 2145).

Hamm Matthew (Harvard University)

The Distance of Heaven: An Analysis of the Guodian Wu Xing

Key words: Guodian, Wu Xing, self-cultivation, virtue, goodness

This paper presents a close analysis of the Guodian Wu Xing 五行 "The Five Conducts." It argues that the text is best read as two separate but related essays that reflect the work's basic division of "goodness" shan 善 (the harmony of four of the eponymous conducts) and "virtue" de 德 (the harmony of all five conducts). These two sections are structurally similar but focus on different conducts and themes. This paper investigates parallel passages across the text to reveal each section's basic concerns.

The goodness section emphasizes active engagement with others, goodness as an inherent feature of imperfect humans and describes the partial beginning point of self-cultivation. Its discussion of the conducts demonstrates that they are not discrete entities but domains of related dispositions and behaviours.

The virtue section focuses on developing the conducts through contemplation and depicts the unified endpoint of self-cultivation: the complete harmonization of the five conducts so that they may be endlessly recombined in order to appropriately respond to any situation. This timely harmony is the definition of virtue, which is a trait of Heaven tian 天.

However, the text demonstrates that Heaven is a distant figure and that the ideal of the sage shengren 聖人 (one who understands the Way of Heaven tiandao 天道) is almost unobtainable. Therefore, it focuses on the gentleman junzi 君子, an imperfect but achievable goal. The two sections explain how the gentleman might reach a state of virtue by emulating Heaven in accordance with the Way of the Gentleman (junzidao 君子道), which is the true goal of the text's program of self-cultivation.

He Fan (Nanyang TechnologicalUniversity)

Two Visions of Ming 明 in Zhuangzi: Epistemological Engagement and Inward Cultivation

Key words: Zhuangzi, Ming, Self-cultivation, ethics, epistemological enlightenment, Dao

The "illumination" (ming 明) in the inner chapters of Zhuangzi, usually associated with the pivot of dao(道樞), has been considered as a crucial way to detach from debates of correct and incorrect views, thereby reaching a state of epistemological enlightenment and thus enlightened engagement in the world. This paper tries to suggest that there are two visions of ming in inner chapters and the miscellaneous chapter, "Gengsang Chu" (庚桑楚), respectively, in Zhuangzi. First, based on the recognition of the epistemological meaning of ming in inner chapters, I will further argue that ming, not only associated with the pivot of dao, but also with the "heavenly reservoir" (天府) and "heavenly transition" (天倪), should understood as a process being illuminated by heaven. This means that, because of the heaven's limitlessness, when seen from and illuminated by heaven, all distinctions and boundaries in the world have vanished and hence, the debates of correct and incorrect are therefore meaningless. The second vision of ming in "Gengsang Chu" displays a process of inward cultivation. Ming is associated with the phases of internal practice, such as "being upright", "still", "emptiness" and "doing nothing and yet there will be nothing that is not done". If resting in the Great Serenity, the ideal state, one could send forth "heavenly light", a state of ming. In this sense, ming is not only one of the phases for inward cultivation, but an ideal mental state also. This paper aims to display that the epistemological and psychological visions have formed two different understandings of ming in Zhuangzi.

Indraccolo Lisa (University of Zurich)

Cuts Like a Knife — Sword and Dagger Metaphors in Classical Chinese Literature

Key words: Early China, sword metaphors, analogy, rhetoric, virtue.

Swords and, in particular, the double-edged sword are commonly used in a metaphorical way as part of the imagery of virtue in pre-imperial and early imperial Classical Chinese texts. The double-edged sword is a symbol of distinction and superiority — social (Hsu 1965) but also moral. Swords occasionally appear also in binomial expressions together with the dagger-axe or, more rarely, the knife. Despite the inherently dangerous nature of white arms, these metaphors are not necessarily associated with a military context. They typically express a positive appreciation of the moral stance, integrity, and clarity of scope and mind of an individual (Crump 1970). By way of analogy, they allude to the capacity to act in a timely and effective manner, to embody manly "virtus", or to act ethically. Like a blade can be cast or forged (Needham 1956; Mei and Rehren 2009), similarly the intrinsic nature of a human being can be molded according to

ethical principles and norms of proper conduct. However, blade metaphors are not invariably used with a positive connotation. They can also allude to "sharp tongues" and to the perils of rhetoric and the deceptive use of words meant as, precisely, a double-edged sword (Richter 2014). The present paper analyzes different occurrences of bladed weapon metaphors with both a positive and negative connotation in a selection of Warring States and Han received literature. As this study will show, such metaphors represent a well-established cluster belonging to the repertoire of early Chinese philosophical literature, showing substantially consistent features.

Isay Gad (Technion — Israel Institute of Technology)

Balanced Intuition? Analyzing Qian Mu's View on Intuition

Key words: Qian Mu, Intuition, 20th c. Confucianism, Rationality, Epistemology and Practice

Around the year 1948, Qian Mu 錢穆 (1895–1990) wrote his interpretation and commentary on the Zhuangzi 莊子 and at the same time he authored his "Quiet Thoughts at the Lake" (Hushang xiansilu 湖上閒思錄). In the latter he discussed intuition in a comparative perspective and identified it with the Eastern mind. He referred — at times openly and sometimes with no indication — to contemporary views and debates. He was involved in the earlier debate on the view of life and he read works by Bergson (1859–1941), among others. With regard to intuition he differentiates between the thought that uses the language of words and writing on the one hand, and non-linguistic thought, on the other. Unlike its opposite, reason, intuition to him is identified with lack of any division and, equally is, direct, deep, and immeasurable. Intuition, Qian argues, characterizes the primordial state from which reason evolved. From this perspective he analyzes the Confucian terms of "all things are one body" and "innate knowledge of the good." Assuming, as I do, that Qian Mu was always and predominantly preoccupied with the question of balance — in the sense of the middle way — my discussion shows how his idea of intuition corresponds to this major concern. How can intuition be reconciled with balance?

Jiang Lu (Sun Yat-sen University)

The Epistemological Function of Aristotelian Logic and the Chinese Translation of Elementa Geometrica

Key words: logic, Aristotle, Euclid, Clavius, Verbiest

The most notable examples of Jesuits' transmission of Aristotelism to pre-modern China are among others two translations of commentaries on Aristotle's logic Mingli-Tan (1631) and Qiongli-Xue (1683). In both Mingli-Tan and Verbiest's memorial to Emperor Kangxi in regard of Qiongli-Xue, logic is described as a propaedeutic for the study of philosophy and other sciences. The special function of logic is described by Verbiest as "making other sciences more precise" and "persuading people in order to accomplish all undertakings". This understanding is not only in accord to what Aristotle writes in his Analytica Posteriora where the relevance of the art of defining, making divisions and finally demonstrating (exclusively in the form of syllogism) to knowledge is extendedly discussed, but also in accord to the Western school tradition since late Roman Empire in which logic as a member of the Trivium had always been the propaedeutic to the Quadrivium. In Analytica Posteriora, Aristotle mentions the role of syllogism in mathematical proofs. Though we don't have text evidences of Aristotle's application of his syllogism to mathematics, this remark was taken seriously by the Jesuit mathematician Christophus Clavius, who reworks Euclidian proofs in syllogistic structure in his commentary on Euclid's Elementa. With text examples from the Chinese translation of Clavius' commentary and its reception in Late Ming China, I shall provide evidences for the support of the thesis that this conception of logic, despite its novelty to a Chinese audience, is compatible with Confucian knowledge system. Actually, the great attention and interest this works invoked among Late Ming literati might have been one of the motivations of the translation of logic works like Mingli-Tan.

Kantor Hans-Rudolf (Huafan University)

"Contemplation Suspending Correlative Dependency" (juedai guan 絕待觀) According to Tiantai Buddhist Thought

Key words: Intellectual Intuition, Tiantai Buddhism, Mou Zongsan, Contemplation, Soteriology

Of those traditional sources which have inspired the work of the modern Chinese philosopher Mou Zongsan 牟宗三 (1909–1995), the lengthy texts composed by the masters of the Tiantai school (天台宗) in Chinese Buddhism during the Sui and Tang dynasties are particularly relevant. His work Chinese Philosophy and Intellectual Intuition (Zhongguo zhexue yu zhide zhijue 中國哲學與智的直覺) draws upon and quotes from the two famous Tiantai classics (1) The Great Calming and Contemplation (Mohe zhiguan 摩訶止觀) and (2) The Meaning of the Dark in the Lotus sūtra of the Subtle Dharma (Miaofa lianhua xuan yi 妙法蓮華經玄義) to design and adumbrate a comprehensive concept of "intellectual intuition" that also takes many Western and other Chinese sources into account. However, apart from Mou Zongsan's interpretation, use, and adoption of traditional Tiantai thought, these two Buddhist texts themselves provide a series of accounts related to the philosophical topic of "intuition." A central concept of this school, for instance, is that of "contemplation" (guan 觀) which is the Chinese translation of the Sanskrit compound "vipaśyanā" derived from the prefix vi and the verbal root paś (=to see), and often translated as insight. In the Mohe zhiguan, Zhiyi 智顗 (538–597), the principal founder of that Buddhist school, develops the Tiantai term "contemplation suspending correlative dependency" (juedai guan) which accounts for the ultimate form of insight and reaches beyond any form of conceptualization. Another Tiantai term for this is also called "inconceivable realm" (bukesiyi jing 不可思議境). Most importantly, these terms express an unsurpassable level of accomplishment and virtuosity in dealing with contingency and performing dynamic adaptation to ever changing circumstances. Hence, Tiantai "contemplation" accounts for a dynamics of practice and insight, which evades conceptualization, and thus can only be fully realized in form of intuition.

The present paper intends to elucidate the epistemological and soteriological implication of the Tiantai term "contemplation" and also tries to shed a critical light on Mou Zongsan's incorporation of Tiantai thought into his concept of "intellectual intuition."

Liu Siyu (Beijing Normal University)

Self-cultivation and Aesthetics in Zhu Xi's Philosophy

Key words: self-cultivation, Zhu Xi, poetry, aesthetics, heart-mind

The paper investigates the philosophical meanings of Zhu Xi's poetry within his theory of cultivating the human heart-mind. By comparing the two major shifts in the development of Zhu Xi's thought, namely the two so-called "realizations of equilibrium and harmony" (zhong he zhi wu 中和之悟), it appears that all the adjustments in his thought were linked to the method of self-cultivation. While he considered cultivation methods, the problem of how to deal with personal sensations and the concomitant aesthetical space came to his attention. Different attitudes towards this problem caused Zhu Xi to critique Su Shi, which again helps to better understand Zhu Xi's incorporation of aesthetics into his cultivation theory and the function of poetry in his thought. For Zhu Xi, poetry is a concrete representation of the process of unifying people's inner heart-mind and rules of the outer world and human society, all of which are believed by the Neo-Confucians to share the same heavenly endowed moral principle. This process is mentioned as the philosophical agenda of "unifying inner and outer" (he nei wai 合內外), or in some cases, "unification of man and nature" (tian ren he yi 天人合一). Poetry is to help to realize the linkage between Neo-Confucian ideal being and actual experience. Nevertheless, this is such a grand, long-lasting and sophisticated project that Zhu Xi was not able to allege accomplishment of this task. This is because in practice, their ideal vision of unification and interpenetration of the dual categories like subject and object, inner and outer, feelings and rationality, human desire and morality are not easy to achieve. And it becomes even more difficult when it involves an explanation of people's heart-mind that is subtle, mysterious, and sometimes beyond what words can express. In a rationalized theory that aims to be as much reasonable and practical as possible, people's perceptions and feelings were the biggest problem confronting Neo-Confucian thinkers when talking about self-cultivation. Zhu Xi's conviction that man

and heaven must be unified and his efforts to address the conceptual challenges of that conviction formed the basis of his contribution to Neo-Confucian thought.

Machek David (Universität Bern)

Self and Role in Early Warring States China: Reading Mengzi 孟子 From the Perspective of the Guodian Manuscript Six Virtues (Liu De 六德)

Key words: self, ethics, roles, Guodian, Mengzi

The Guodian manuscript "Six virtues" is unique in offering a surprisingly formal theory that seeks to make one's duties wholly relative to one's social roles (wei 位). I shall offer a philosophical interpretation of some aspects of this unjustly neglected text, and use it as a productive perspective for reading the Mengzi, an important philosophical text originating roughly from the same time, i.e. the first half of the Warring States period. The most distinctive thesis proposed in the "Six virtues" is that 'Dao cannot be universalized' (dao bu ke bian 道不可遍), because what is appropriate to do depends in each case on one's role. But this claim is in some tension with another striking idea of the manuscript, namely that obligations to one's family relatives should be always given priority over the obligations to one's ruler. The question is how exactly is this universal rule compatible with the role-based ethics. The text does not offer an answer to this question, but such an answer can be found in the Mengzi. The most revolutionary aspect of this text is an assertion of the universality of the human Way, which is directly rooted in our biological nature. And yet, although neglected by the interpreters, there is a significant leaning in the Mengzi toward non-universality and role-based ethics. Hence the text grapples with a similar tension, and resolves it by envisioning the human agency as consisting of two different kinds of roles:besides performing in different specific roles, such as that of a father or a ruler, we all play the role of being a human. Unlike the specific roles, the human role does not have a specific content and obligations, but is responsible for harmonizing requirements corresponding to the specific, first-order roles. I shall also argue that the virtue most directly linked with this higher-order human role is wisdom (zhi 智). This interpretation will also contribute to the debates in the scholarship about Mengzi's theory of virtue.

Meynard Thierry (Sun Yat-sen University)

Aristotelian, Christian and Confucian Knowledge? An Analysis of Aristotelian Works in Seventeenth Century China

Key words: scholasticism, Aristotle, Confucianism, Jesuits, theology

Until the Seventeenth century, the secular and scholarly knowledge in the West was organized under the broad concept of philosophy according to the Aristotelian episteme. This included natural sciences, logic, metaphysics and ethics. In their training in Europe, the Jesuits adopted this broad concept of philosophy as it is defined in their Ratio Studiorum. In introducing the Western Learning to China, Jesuit missionaries built upon the methods and content of the broad academic training they had received in Europe. In many ways they attempted to transplant on the Chinese soil a system similar to the one they had learnt. Ricci had started introducing Western mathematics into China, especially publishing with Xu Guangqi (1562–1633) Jiheyuanben (1607), a partial translation of the Elements of Geometry of Euclid. Since 1624, the Jesuits started publishing works based on Aristotelian commentaries which had appeared two or three decades earlier in Europe. A careful comparison of their Aristotelian works in Chinese with their European sources in Latin reveal striking differences. Indeed, the Jesuits rarely translated from one single commentary, but composed from different commentaries. They also used other sources taken from works of theology, spirituality, technology, or business law. We shall also show that the Jesuits often attempted in their philosophical treatises to strengthen the systematic nature of knowledge and also to extend its scope to domains traditionally reserved to theology. They often attempted to bridge theoretical considerations with practical considerations, either about technical and commercial crafts or about the crafts of the mind. Finally we shall analyze the way of exposition and argumentation of those works, and this will lead us to reflect about the compatibility between the two systems of thought of Aristotelianism and Confucianism.

Pan Dawei (Sun Yat-sen University)

The Qi Philosophy vs Aristotelian-Thomism: Proof of the Soul to the Chinese Heart by Giulio Aleni

Key words: Soul, medicine, qi, Aristotle, Jesuits

A main difficulty for the Jesuits to render the Chinese accessible to the acceptance of Christianity is that the concept of the soul be incompatible with the atheistic tendency implied in the underlying principle of Qi (or Ch'i), which refers in Chinese thoughts to the activating, universal flow of energy sustaining the cosmos and living beings. Is it possible to get over the religious, cultural gap and therefore bring the soul into the Chinese heart? In his published work in Chinese, Xing Xue Cu Shu (性学犄述), Giulio Aleni (艾儒略, 1582–1649), who was an Italy-born Jesuit missionary and who was considered to be, among his fellow Jesuits, a most acknowledgeable expert on Chinese language as well as Chinese thoughts, provided the proof of the soul on the basis of Aristotelian-Thomism, arguing that the existence of the soul is a general truth throughout the world. In particular, he put forward four major arguments against the Qi philosophy, including: 1) the "humorism" argument, which interprets Qi as a specific humor so that the potential for human being out of it was ruled out; 2) the body-mind disharmony argument, which challenges the putative consistency between one's mental condition and physical condition in the Qi philosophy; 3) the 'human uniqueness' argument, which suggests that the Qi philosophy fails to distinguish human with other living beings such as plants and animals; 4) the Neo-Confucianism argument, which explains the concept of the soul by the Neo-Confucian episteme. Analysis of the four arguments shall suggest the complex connotations that the concept of the soul has and intriguing extensibility that may emerge in cross-cultural communications. This shall yield some major insights to the disputes on mind-body dualism as a cross-cultural phenomenon.

Sage Richard J. (LMU Munich)

Fan Zhixu's 范致虚 Commentary on the Liezi 列子

Key words: Daoism, Liezi, Northern Song, Commentary

Despite its prominent position as the third great classic of Daoism the work Liezi 列子 has hardly been paid due attention in academic circles, let alone its numerous commentaries. The reason for this peculiar treatment is quite simple: Since imperial times, the Liezi has been stigmatized as a Wei-Jin 魏晋 era (220–420) wei shu 偽書 ('forged scripture') and scholars thus mainly focused either on its dubious authenticity and/or the apparent philosophical inconsistencies. The question of an underlying meaning of the whole text was hardly ever raised. Excluding large portions of the received text has led to a rather biased and unbalanced interpretation of a complex textual work. The aim of my presentation is thus to offer a different approach to the Liezi by providing an introduction to the commentary by Fan Zhixu 范致虚 († 1137), who was one of the few readers to look beyond the surface of the text. In his view, those who regard the work as heterogeneous and incoherent simply have not gained full understanding of the deeper meaning behind the author's words.

Since Fan's thinking was deeply rooted in the intellectual world of the Northern Song (960–1127), his work is also a valuable source for the general development of Daoism during this era. As altogether three commentaries to the Liezi were published under the aegis of Emperor Huizong 宋徽宗 (r. 1100–1126)—the emperor himself, Jiang Yu 江遹 (fl. 1110), as well as the high ranking official Fan Zhixu worked on the Liezi—, one might even wonder whether the court aimed at an 'official' re-interpretation of Daoist classics in its own terms. In comparison with the Laozi 老子 and the Zhuangzi 莊子, it is precisely the scarcity of earlier studies about this work which made it easier to be imbued with new thoughts.

At any rate, opening this discussion by presenting the most complex of these commentaries promises to serve as key stone for any further research into these questions.

Schneider Holger (International Consortium for Research in the Humanities (Erlangen))

Naming Numbers and Picturing Arguments. Aspects of Diagrammatic Reasoning in Computistic Cosmology

Key words: Cosmology, Diagrams, Yijing, Classics, Knowledge (Explication of), Representation (Theory of), Song Dynasty.

This paper discusses practices of diagrammatic reasoning alongside verbal argumentation in cosmological sources from different eras. Black and white dot charts (hei bai dian tu 黑白點圖) are a type of diagram that is traditionally connected with the Song dynasty reinvention of the legendary cultural foundational documents Hetu and Luoshu. During the early Song dynasty, these numerologically motivated diagrams were enhanced through computistic arguments by Liu Mu 劉牧 (?1011–?1064) and other visionary scholars. By way of suggesting evidence they function as a "language" allowing for quasi formal proof when dealing with unresolved cosmological problems handed down from earlier periods. While actual (transmitted) diagrams and visual discourse begin to flourish in larger numbers only from the Song onward, their antecedents date back to far older textual sources. Among these are the Appended Sayings to the Book of Changes (Yijing) and various exegetes from different schools such as Jing Fang, Meng Xi, Wang Bi, Kong Yingda, and others. My presentation will show examples of the application of these diagrams to a selection of traditional areas of inquiry such as cosmogony, divination, and calendars. Analyzing how implicit knowledge translates into visualization and verbal elaboration we will see how diagrams function as tools for experiment, hypothesis, and proof. This approach allows for a more nuanced understanding of the way in which various signs such as images (xiang 象), numbers (shu 數), charts (tu 圖), and words (ci 辭) worked together to reflect an underlying concept of what might be called a theory of representation. Further, critics of Liu Mu such as Li Gou and numerologists such as Shao Yong will shed light on the reception of the earliest stages of the School of Charts and Books (tu shu xue pai 圖 書學派).

Schumacher Jorg (University of Geneva)

Graham's "Background of the Mencian Theory of Human Nature" Reloaded

Key words: Mengzi, Confucianism, Zhu Xi, human nature, causality

Angus Graham's 1967 landmark article "The Background of the Mencian Theory of Human Nature" centers on the concept of xing 性, 'human nature', and how it arose from a mere sideline of the concept of sheng 生, 'life'. The origin of Mengzi's prime philosophical concept could then be spotted in a declared rival: Yang Zhu, the man committed to quan sheng 全生 'preservation of (individual) life' and caricatured in Mengzi 7A26 as the defender of egoism, "not ready to pull out a single hair from his body to profit the world."

Graham's exposition abounds in strong arguments and impressing breadth of sources. But arriving at the last, "controversial" chapter 4B26, held back to make his final points, Graham blunders. 4B26 starts out stating that "those under heaven who talk about xing, (have) only gu 故 'cause' " to argue about. But adds that "arguing by gu is (inevitably) on the basis of li 利 (profit)." It seems difficult to imagine that anybody reading this out of context would distort it's basic rhetoric to make the words "those under heaven" refer to Mengzi's own view. Within context though, we get an irritating statement: Mengzi seems to suggest that those talking incessantly about xing 性 should better keep quiet. That their providing "causes" to explain human nature was in fact no different from acting with a view on premeditated profit. King Hui in 1A1 would know what Mengzi was talking about. Everything would fit, except that in books 6 and 7 "Mengzi" is talking abundantly about xing. So abundantly that Zhu Xi had no scruples to torture grammar, making this Mengzi's own opinion. To correct what was now torn, Zhu Xi was obliged to torture also the meaning of li, turning it into 順利, later translated by Legge as 'natural'. Graham, who pretended to correct Legge's mistake (which in fact is Zhu Xi's) ended up instead endorsing it. The result is one of the most consequential mistakes in Confucian literature. In my paper I will try to show why and provide remedy.

Sjoestedt Gunnar (University of Oslo)

Meditation and Morality Ledgers: Joint Root-and-branch Self-cultivation in the Late Míng

Key words: Meditation, quiet-sitting, Ledgers of Merit and Demerit, merit accumulation, late Ming

Self-cultivation in the late Míng is in modern scholarship typically described as a reaction against the introvert and highly virtue-oriented self-cultivational schemes of earlier Neo-Confucianism. In the present paper I wish to nuance this view by pointing to the continued presence in late Míng Neo-Confucianism of sitting meditation (静坐).

One of the practices commonly invoked as an example of the "reorientation" of late Míng thinkers towards action and practicality, is the keeping of daily morality ledgers (a practice used by Confucians, Buddhists and Daoists alike to record and alter the practitioner's deeds, and, in some cases, for the accumulation of moral merit). However, as I will demonstrate, two of its most important exponents, Yuán Liǎofán (1533–1606) and Liú Zōngzhōu (1578–1645), both employed the extrovert practice of morality ledgers together with, rather than in opposition to, the introvert practice of sitting in meditation. I believe that one fruitful way of conceptualizing this relation between "introvert" and "extrovert" self-cultivation practices, is through the root-and-branch (本末) paradigm of the Great Learning. In "branch"-like practices, transformation of actual conduct is thought to lead to a gradual transformation of the virtual "root", i.e. the self and its virtues. Far from being only interested in this type of self-cultivation as is commonly assumed, I contend that many late Míng thinkers preferred to combine it with practices taking direct aim at the "root", such as meditation, and instead viewed the two as complementary. Accordingly, the dichotomy drawn in recent literature between "ideal-centred" and "action-centred" approaches to self-cultivation in the Míng and Qīng is, as will be the aim of this paper to demonstrate, at best inaccurate.

Sterckx Roel (University of Cambridge)

Working the Soil: Agricultural Tool Metaphors in Early China

Key words: Early China, agriculture, tool metaphors, human nature, Zhuangzi

Our analysis of metaphoric language is often one-dimensional. We tend to be interested in how a particular image is used to refer to a particular idea. Overlooked is the fact that metaphors --of and by themselves—are also factually (socially and technically) revealing. Agricultural activity appears to be a fructifying trove for metaphoric experiment in that respect. Farming imagery is embedded in narratives on some of the core ideas in early Chinese philosophy: e.g. the generation of things out of some sort of prior state (germination), the idea of growth and timeliness (the seasons), the fostering of human nature (sowing, weeding), etc. Can we learn something if we were to read figurative language "in reverse", that is, if we were to read analogies and metaphors not merely for their symbolical or referential potential but as conduits of technical and social information? In this paper I will explore the types of information agricultural metaphors can impart. I will start with the example of the "well-sweep" in the Zhuangzi and next move onto metaphors related to working the soil.

Suter Rafael (Universität Zürich)

Self-Negation as Self-Assertion: On A Possible Genealogy of the Dialectic of Moral Intuition and Representational Knowledge In the Work of Mou Zongsan

Key words: Intuition, Dialectics, Self-Cultivation, Morality, Contemporary Confucianism 新儒學

Contemporary Confucians like Xiong Shili 熊十力 (1886–1968) and his disciple Mou Zongsan 牟宗三 (1909–1995) played a crucial role for the philosophical reconstruction of Confucianism in 20th century China. Obviously influenced by the popularity of Bergson's notion of intuition in the 1920s, they soon identified this concept as a genuinely Chinese mode of cognition and opposed it to Western logic and sci-

ence. On the one hand, their attempts to mediate between these two apparently conflicting ways towards knowledge doubtless reflect the specific intellectual atmosphere of 20th century China. On the other, we can observe that their way of reconciling two apparently incompatible cognitive approaches has its predecessors in traditional China, e.g. in discussions among Ming-dynasty Neo- Confucians about the relation of intuitive moral knowledge and the sensual cognition of objects. In my talk, I will first show how Mou Zongsan appeals to a kind Hegelian dialectic in order to explain a dynamic interplay between an intuitive mode of moral knowledge and a discursive mode of empirical cognition. Oddly, Mou has decided to dub the conscious self-negation of the elevated moral mind into a scientific consciousness by the name of 29th hexagram of the Yijing and its judgement, kan xian 坎陷. Interestingly, this highly obscure symbol in spite of its semantic opacity is invoked to refer to a similar cognitive transformation not only in the work of Mou's teacher Xiong Shili, but also by the Ming Neo-Confucian scholar Wang Ji 王畿 (1498–1583). Although there is no evidence that Mou adopted the term from either of these, the context in which it appears, namely the practice of moral self- cultivation, might be taken as clear indication of just how fundamentally different Mou's moral "dialectic" self-negation is from Hegel's respective notion, in spite of repeated references to the German thinker.

Zhu Yiwen (Sun Yat-sen University)

Writing Calculations Using Chinese Characters in Seventeenth Century: the Case of Tongwen Suanzhi

Key words: mathematics, calculations, abacus, Clavius, Li Zhizao

A Guide of Mathematics in Combined Learning [Tongwen Suanzhi 同文算指, 1613] , complied by later Ming scholar Li Zhizao [李之藻 1565–1630 CE] and Italian Jesuit Matteo Ricci [1552–1610 CE], is usually viewed the first book that introduced European written calculations into China. However, this viewpoint has not been carefully analysed in the context of Chinese and European mathematical backgrounds. Based on the Chinese, this talk is going to discuss this issue from two directions:

1. How Li Zhizao wrote calculations using Chinese Characters in Tongwen Suanzhi? In order to answer this question, I am going to analyse this original Chinese texts.

2. What the role of written calculations is between counting rods [Suanchou 筭筹] and abacus [Suanpan 筭盘]? In early seventeenth century, the mathematical instrument was under the progress from counting rods to abacus. Thus, the analysis of this question will help us to understand Li Zhizao's aim to introducing European mathematics.

This talk will end with a general discussion of the acceptance of European mathematics in seventeenth century from the perspective of the way in which one calculated. I will quote other scholars' work to compare Li Zhizao's work and Christoph Clavius's Epitome Arithmetica Practicae, which is one source of Tongwen Suanzhi. And I will further analyse the roles of mathematical instruments in the communication between two distinct civilizations.

SECTION 11

PREMODERN HISTORY

Bergeton Uffe (University of North Carolina at Chapel Hill)

Words of War: the Emergence of Wu 武 as an Abstract Concept of Warfare

Key words: pre-Qin China, military history, wu 武, war, military strategy

Words of War: the Emergence of Wu 武 as an Abstract Concept of Warfare

The terms wen 文 and wu occur together in Zhanguo texts to refer to contrasting methods of dealing with the affairs of a state in times of peace and war. This paper explores the question of when the term wu began to be used as an abstract concept of 'warfare' by analyzing the uses and meanings of the wen-wu pair from the Shang (ca. 1570–1045 BCE) down to the end of the Zhanguo period (481–221 BCE). Texts from the Shang and Western Zhou (1045–771 BCE) periods suggests that, at that time, wen and wu were mainly used as positive epithets in names or posthumous titles describing individuals as '(awe-inspiringly) beautiful' (wen) and 'warrior-like' or 'courageous' (wu). What role did the eponymous association of wen and wu with Kings Wen and Wu play in the coining of wu 武 in the meanings 'warfare, military (strategy)'? To what extent are these developments connected to the increasing professionalization and division of labor between wen officials, who specialized in peacetime governance, and wu officials, whose domain was warfare? The emergence of wu as an abstract principle of governance in times of war is also traced through analysis of the contexts in which it appears in overlapping distribution with other terms from the semantic field of 'things related to the military and warfare,' e. g., rong 戎 'armed, belligerent; military,' bing 兵 'weapons; soldiers; military,' and zhan 戰 'battle; war; military.' Comparative analysis of rong and wu reveals that it was rong rather than wu which was the general word for 'warfare' in pre-Zhanguo texts. This changed in the Zhanguo period when wu and bing began to be used in contexts where rong had been used in pre-Zhanguo texts. I argue that this lexical shift is a reflection of a change in the conceptualization of 'war' and 'warfare.'

Chen Chih-hao (Soochow University)

The Aboriginal Boundary and Frontier Society in the Qing Empire

Key words: aboriginal-boundary, Taiwan, Qing Empire, Qianlong emperor, boundary division

The "concept of boundary" in the Qing Dynasty does not always refer to the national level but sometimes indicates the strategic concerns that led the Qing government to adopt different policies to control different spaces. Qing boundary lines, therefore, aimed to divide the imperial territory into diverse regions. The policy of the "aboriginal-boundary" implemented by the Qing government in Taiwan may demonstrate this idea, since the mountains that separated Taiwan into different parts, were used to mark off regions controlled by different strategies, especially those toward land reclamation. The boundary lines, moreover, divided Taiwan society into "inner" and "outer" regions: land reclamation was legal in the inner regions but prohibited in the outer ones. Because of the strategic character of border-setting, the border lines of Taiwan were mutable or transient, and changed over time. During the reign of the Qianlong emperor, the aboriginal-boundary was modified four times, the evidence of which can be found in the maps drawn in that period. Furthermore, to analyze more deeply the government's decision in setting the boundary, we need to take into account the local social situation, for the maps also explicitly portray the condition of land reclamation. To sum up, this paper uses the newly-excavated maps to discuss two phenomena: the Qianlong emperor's strategy towards controlling the marginal society near the borders, and the historical significance of the traditional Chinese concept of "boundary division".

Eicher Sebastian (Ludwig-Maximilians-Universität)

Rewriting the History of the Later Han? Some thoughts on Fan Ye's Compilation Technique

Key words: Compilation technique, Dongguan Han ji, Bajia Hou Han shu, fragments, authorship

Fan Ye's Hou Han shu 後漢書 (HHS) is only the youngest work in a rather long series of annals-biographies-histories on the Later Han dynasty. It was compiled centuries after the fall of the Later Han and the historian therefore no longer had access to the materials in the archives. Instead he had to rely heavily on previously compiled historical works, namely the Annals of the Eastern Watchtower 東觀漢紀 (Dongguan Han ji), and the so called Eight authors of Books on the Later Han, the Bajia Hou Han shu 八家後漢書. But what did this reliance on other histories mean for the actual work? What were Fan Ye's main sources and how did he work with them? How much did he actually write himself? What new things could he tell about a dynasty that already had a dozen histories devoted to it? Due to the gradual loss of all the competing works these questions so far have rarely been dealt with. At least partial answers are however possible. Later compilers of commentaries and encyclopedias preserved a big number of fragments of Fan Ye's predecessors and by comparing them with the HHS that we know today it is possible to gain some insight into how the historian Fan Ye worked. This paper tries to show some tendencies by analyzing the textual history of chapter 39 of the HHS in detail.

Escher Julia (Universität Zürich)

Marriage Alliances Between Chinese Dynasties and the Tǔyùhún 吐谷渾 — a Study Based on the Cases of Five Chinese Princesses

Key words: marriage alliance, Tuyuhun 吐谷渾, princess, heqin 和親, diplomacy

Throughout the history of Imperial China, marriage alliances formed an important part of politics and diplomacy. In most cases, a female member of the Imperial clan would be invested as a Princess and married off to the leader of a foreign state. By the time of the Tang dynasty, a clear hierarchy of different Princess titles had emerged. This presentation will focus on the marriage alliances conducted between various Chinese dynasties and the Tuyuhun-kingdom. The state of the Tuyuhun existed from the early fourth to the late seventh century and was situated in the vicinity of the Qinghai-lake. It covered parts of the present-day provinces Qinghai, Gansu and Sichuan. It was ruled by an elite of Murong Xianbei origin and controlled branches of the Silk Road. Due to its location and the trade routes running through its territory, the Tuyuhun-state played an important role in the commercial and cultural exchange between various states in the Tarim-basin, Central Asia and the different Chinese dynasties. Based on historical texts and the epitaphs of two Princesses, I will present a short overview of the Princesses given to Tuyuhun rulers by Chinese dynasties. I will argue that their ranks directly reflect the political importance of the Tuyuhun-kingdom at the time of the respective marriage alliance.

Gomouline Andrei (Hebrew University of Jerusalem)

The Image of Jixia in the Han Sources: The Garden of Eden of the Han Literati

Key words: Jixia Academy, Taixue Academy, literati

The Chinese intellectual tradition preserved the story of a noteworthy mid- to late Warring States 戰國 (453–221 BCE) institution, where hundreds or even thousands of thinkers gathered under the patronage of several generations of rulers to discuss philosophy and various theoretical issues, without being charged with any direct administrative duties. The most prominent of them ("masters" xiansheng 先生) were reportedly granted high ranks of shangdafu 上大夫 and appropriate salaries. The tradition refers to this institution as "Jixia" 稷下; the modern Chinese scholarship adds it with the title of "xuegong" 學宮 ("Palace of Learning"), which is usually rendered into the Western languages as "Academy" — i. e., "Jixia xuegong" 稷下學宮 or the "Jixia Academy."

Whether relying on this tradition and regarding Jixia as a milestone in the intellectual life of pre-imperial China or dismissing it as a myth, the focus of scholarly discussion was put on the historical truth behind the traditional accounts. However, the facts are rather difficult to establish with any degree of certainty, first and foremost because of the scarcity of information and the late dating of relevant sources: with only one exception (Hanfeizi 韓非子 32), all of them come from the time of Han Wu-di's 漢武帝 (r. 141–87 BCE) reign or later, e. g., Shiji 史記, Yantielun 鹽鐵論, Shuo yuan 說苑, Xin xu 新序 and Zhong lun 中論.

The proposed paper revises the Jixia-related debates, while shifting the focus from the Warring States to Han 漢 (202 BCE — 220 CE) period. The question of historical precedent notwithstanding, the image of Jixia in the imperial texts is a product of the Han intellectual history and can be regarded as a primary source for its study. The paper will try to show the relevancy of this image to the Han literati and, in particular, its link with the foundation, evolution, status and activity of the Han Imperial Academy Taixue 太學, and with the latter's role in the Han bureaucratic system and intellectual life.

Grebnev Yegor (University of Oxford)

"Detachment" of Epigraphic Texts and Its Influence on Textual Exchange in Eastern Zhou China

Key words: Eastern Zhou, epigraphy, textual exchange, commensurability, treasure texts

As far as ancient texts on ritual bronzes are concerned, the idea of "text" as immaterial entity separable from its medium seems to appear much later than texts themselves. Even though bronze texts from the Western Zhou (11th-8th centuries BC) often contain self-referential messages, they refer to bronzes and not to texts, and it is difficult to imagine texts used as objects of economic exchange at this early period. However, this attitude changes visibly by the time when the square-shaped wine container hu of King Cuo of Zhongshan (d. ca. 313 BC) was cast. Its inscription refers to itself as a text and prescribes that it should be reproduced on both bronze and bamboo. Besides, seemingly related to this conceptual change is the proliferation of "treasure texts" whose value was partially derived from their connection to an imagined precious material medium. The idea of text as a material treasure might have facilitated economic exchange in texts, facilitating the commensurability of material wealth and previously immaterial knowledge and extending the circle of those interested in possessing copies of textual material beyond those who would use them immediately for reading and preservation of written knowledge.

Guo Jinsong (Princeton University)

Divine Numbers and Practical Techniques: Mathematizing the Changes in the Late Southern Song

Key words: Mathematics, Changes (Yijing), Numerology, Divination, Late Southern Song

Premodern Chinese mathematical knowledge and numerological divination had a much closer relation than have been acknowledged. This paper explores the affinity between the two traditions by looking at the late Southern Song discussion about the "procedure of divining with stalks" (shifa 筮法) and the origin of its key numerical elements (e. g. the number of Great Extension or Dayan 大衍, namely 50), which was in part stimulated by Zhu Xi's 朱熹 (1130–1200) proposal of re-reading the Yi 易 (Changes) as a text of divination. While these topics attracted classical scholars, diviners and mathematicians alike, the paper focuses particularly on arguments offered by two figures, Yang Zhongfu 楊忠輔 (active 1185–1206) and Qin Jiushao 秦九韶 (1208–1261), who were among among the best mathematicians and astronomers of the time. I try to unravel how and why they approached the textual and numerological problems as mathematical ones. Yang and Qin, I argue, effectively redefined the numerical structure of Yi divination as a source of mathematical knowledge that can be applied to cosmological comprehension as well as practical techniques. The divine numbers and divinatory procedures, in this manner, became more accessible and also more useful. For Qin in particular, reference to the Yi helped articulating his famous formulation of Chinese remainder theorem in an authoritative tone. Yang and Qin's engagement with the Yi defies the later Chinese distinction between

Tianwen suanfa 天文算法 (astronomy and mathematics) and shushu 術數 (divinatory and numerological techniques), between the practical and the speculative. It shows that numerical knowledge in the Song-Yuan period was defined in broader terms and circulated in a wider intellectual arena.

Hrubý Jakub (Oriental Institute, Czech Academy of Sciences)

Necrology of Empress Yang and the Life of an Empress in Medieval Sources

Key words: legitimation, Jinshu, Jin Dynasty, Zuo Fen, idealized empress

The Biography of Empress Yang of the Jin Dynasty (3rd century AD) which forms a part of the Biographies of the Empresses and Imperial Consorts in the Jinshu 晉書 and the Necrology composed by Zuo Fen 左芬 after the death of Empress Yang which is incorporated into the same chapter of the Jinshu provide a rare glimpse into the way the images of imperial icons were formed as well as into the complex factors influencing the compilation. While the Necrology is presumably a contemporary text, the Jinshu was compiled only some three hundred years later at the beginning of the Tang Dynasty. Yet, the basic features of the depiction of Empress Yang's life are the same. Being the first "model" history compiled by the newly founded History Office, the Jinshu offers a highly idealized portrait of a model empress, whose life is presented as a sequence of events illustrating all the virtues ascribed to an empress as an exemplary woman and wife, thereby offering moral guidance. Surprisingly, Zuo Fen's text is written in much the same vein, albeit for different reasons. Her highly formal and ritualized expression of grief aimed at winning the favour of the emperor through cunning assertions of dynastic and imperial legitimacy depict the deceased woman not as a human being, but as the ideal Empress worthy of the name. I would argue that it was precisely this formal lifeless quality of the Necrology, devoid of any personal traits, which appealed to the Tang compilers, who turned the text into a useful tool, which deepened the normative and educational message of the whole chapter on imperial spouses. Establishing the normalcy and resurrecting the Confucian orthodoxy was perceived as essential after centuries of political and social irregularities.

Hüsemann Jörg Henning (Leipzig University)

Old Texts and New Realities — Writing History in the Shuijing zhu of Li Daoyuan

Key words: Shuijing zhu, Li Daoyuan, Northern Wei, nostalgia, preserving the past

Regarded as one of the "Three Books of the Northern Dynasties" (Bei chao san shu 北朝三書) the Shuijing zhu 水經注 of Li Daoyuan 酈道元 (?–527) is no doubt one of our most important sources for our knowledge of the period of division. Traditionally the text is labeled as a commentary to the Shuijing which was finished shortly after the Three Dynasties (220–265) at the earliest. In the preface to his influential Wangshi hejiao Shuijing zhu 王氏合校水經注, the Qing scholar Wang Xianqian 王先謙 (1842–1918) sees Li Daoyuan's approach as a way to preserve antiquity (cun gu 存古) by using the rivers as a basic framework. Connected to a geographical place, the author portrays and discusses topics like historical geography, historical events and persons, anthropology, architecture and religion — the mirabilia of a geographical place — in the majority of the cases rather briefly. In the Shuijing zhu's descriptions numerous architectural remains like cities, bridges, inscribed stone steles, and graves were in different stages of decay or already destroyed and lost. Since often he compared past accounts with the present situation of the outer world, Li Daoyuan developed a clear understanding of the break between antiquity and presence. In a quite nostalgic way he laments about the losses of objects of cultural value and hence former cultivated times. The glorious past, now rotten and lost, becomes a projection screen in light of the present chaotic times. The notion of change, omnipresent throughout Li Daoyuan's whole text, must have made it clear to him that also the material culture of his own times was only ephemeral. Moreover, the changes made it hard for him to gather clear historical knowledge Taking Wang Xianqian's idea of preserving as a point of departure, I will discuss in my presentation how Li Daoyuan perceived bygone times, which possibilities he had to gather knowledge about the past and how he composed his materials to create a trustworthy record.

Janousch Andreas (Universidad Autónoma de Madrid)

The History of the Southern Qi (Nan Qi shu) and the Legitimation Crisis at the Beginning of the Liang Dynasty (AD 502–557)

Key words: historiography, legitimation, Nan Qi shu, Xiao Ziliang, Emperor Wu of the Liang dynasty

Since Ban Gu's History of the Han, the inherent structure of official history in China has been the legitimation of the reigning imperial family. Beyond this structural characteristic of dynastic history, the writing of history offered the opportunity for victorious dynasties to encode specific legitimating discourses in the text. In that sense, the late 5th to early 6th centuries were a turning point. During the Period of Disunion history writing had not yet been institutionalized to the degree it was to become under the Tang, and the completion of the history of a recently-defeated dynasty by its successor occurred only twice during the Southern Dynasties. The paper proposes to analyse the legitimating discourses and strategies of one of these: the History of the Southern Qi. One of the shorter, lesser-studied official histories, the Nan Qi shu was completed by Xiao Zixian (489–537), a grandson of the Southern Qi founder and submitted to the Liang throne during the first decade of the reign of Emperor Wu of the Liang dynasty (r. 502–549), Xiao Yan (464–549). The history can be fruitfully seen in the context of the crisis of legitimacy which overshadowed the first decade of the Liang. The fact that Xiao Yan himself belonged to the imperial clan of the Southern Qi made him a usurper rather than the legitimate founder of a new dynasty. How, then, is this problem reflected in the Nan Qi shu and how did it help to counter the threat of going down in history as a usurper? This paper will analyse the different strategies of legitimation through which Xiao Zixian contributed to the debates at the beginning of the Liang, focussing on representations and narratives that the Nan Qi shu offered about Xiao Yan himself and his closest relatives. I will both contextualize these strategies in the historical circumstances of the early 6th century as well as assess their contribution to the development of the official history genre during the Early Medieval period in general.

Kakinuma Yohei (Teikyo University)

The Social Meanings of Money in Early China

Key words: Han, Jin, gift, multiple monies, complimentarity among monies

There were three main forms of money during Warring States (453–221 B.C.E.), Qin (221–207 B.C.E.), and Western Han (202 B.C.E. — 9 C.E.) periods in ancient China: bronze coins, gold, and cloth currencies (hemp and silk). Their common function was serving as monetary instruments and providing economic liquidity, but on the other hand, each of them had some distinct functions of its own. For instance, during the Western Han period, bronze coin was used to pay prizes for meritorious service in war, provide presents for immigrants and participants in ritual occasions such as funerals. Gold, too, could function to issue prizes for meritorious military service, and to pay retirement allowances for public officers. It also served as a means of exchange for foreigners arriving to trade with the Han Empire, and for presents dispatched to foreign rulers. Silk functioned as means of exchange for foreigners, presents for foreign rulers, presents from the government to people under the social welfare system, and presents for public officers. In short, monetary system in the Warring-States, Qin, and Western Han periods worked on the basis of not only economic principles but also institutions and customs. Moreover, the functional array of various monetary instruments was subject to change over time, as will be demonstrated by my analysis with regard to the early imperial and early medieval periods, from the Qin to the Jin Dynasty (265–420 C.E.). I will discuss how different monetary instruments were earmarked for different social contexts, and examine the ways in which economic and social considerations were combined in the use of money.

Kobzeva Maria (University of Wisconsin-Madison)

Historiography of the Early Tang and Biographical Accounts in the Jin shu: Shan Tao and Wang Rong

Key words: historiography, Jin shu, Shan Tao, Wang Rong, biography

Shan Tao 山濤 (205–283) and Wang Rong 王戎 (234–305) witnessed the fall of Cao-Wei 曹魏 state (220–265) and establishment of the Western Jin 西晉 dynasty (265–316) by the Sima 司馬 family. Both reigns raised the question of criteria of dynastic legitimacy. Legitimacy and its justification were also among the main concerns for Emperor Taizong 太宗 (r. 626–649), the second emperor of the Tang dynasty, whose regime followed years of turmoil and disunion. He initiated a massive project of compilation of the earlier dynastic histories. One of them, the Jin shu 晉書 (History of Jin), was completed in just two years, and the emperor personally wrote four sections. Imperial participation in a scholarly compilation implied the importance and specific purpose attached to the work as one of the accounts he wrote was on the famous Emperor Wu of Jin 晉武帝 (r. 266–290). The Jin emperor achieved reunification of the empire but his later policies were the starting point of the north-south division. The Jin shu biographies of Shan Tao and Wang Rong (chapter forty-three), prominent members of the court, were separated from the biographies of the rest of the members of Seven Sages of the Bamboo Grove who were not prominent in the political sphere (chapter forty-nine). Chapter forty-three also abounds in the material from the anecdotal collection Shishuo xinyu 世說新語. The paper will discuss and compare organization, structure, and use of sources in writing of the biographies of Shan Tao and Wang Rong in chapter forty-three and throughout the compilation to reveal potential motives and functions of the Jin shu compilation in the early Tang.

Korolkov Maxim (Columbia University and Institute of Oriental Studies, RAS)

Economic Exchange Practices in Early China

Key words: exchange practices, trade, redistribution, exchange circuits, institutions

Karl Polanyi's famous attempt to classify the practices of exchange in material goods under the modalities of reciprocity, distribution and trade triggered interest in the forms of exchange as a key to understanding the nature of economic systems and motivations of their participants. Scholars have long recognized the importance of various forms of exchange such as trade, tribute extraction, fiscal redistribution, etc., in the formation and development of civilization and statecraft in Early China. Yet, a comprehensive framework of 'the history of exchange' that would account for the evolution of modalities, instruments and geographies of exchange and the role of social and political institutions in these transformations still remains to be developed. This panel brings together archaeologists and economic and cultural historians who will address these questions by considering the variety of exchange situations involving material objects, technology and cultural knowledge over the longue durée of three thousand years. In the recent decades, our understanding of economic history of Early China has been greatly affected by the archaeological discoveries that yielded the wealth of material and textual evidence for the study of exchange networks: remains of imported crops and animals; ritual bronzes recovered hundreds of miles away from the production sites and bearing evidence on long-distance ritual exchange; coins; legal statutes prescribing the appropriate locations for markets, setting up quality standards for traded commodities, and specifying tolls and duties to be levied on transported items — to name but a few. In the light of these new sources, we will revisit the existing taxonomies of exchange systems and test the usefulness of influential theories about the role of such systems in the social, cultural, and economic dynamics of pre-modern societies when applied to ancient Chinese material.

L'Haridon Béatrice (Université Paris Diderot-Paris VII)

The Purpose of Fan Ye's Writing of Disquisitions and Eulogies (lun zan)

Key words: paratext, disquisitions, eulogies, literary style, history as a mirror

In his "Letter from prison to my nephews" 獄中與諸甥侄書, which would later be considered as an autobiography, Fan Ye, in a strong assertion of his own work, explains that he is particularly proud of his disquisitions and eulogies (lun zan 論贊). They appear at the end of some chapters and allow the historian to make his personal voice heard and develop a moral and political reflection. Fan Ye innovates by clearly distinguishing the lun, written in prose, from the more concise zan, written in quadrisyllabic verses. By elaborating at a high level this part of historiographical writing, Fan Ye deeply contributes to making it emerge as a mature literary

genre, whose origins are to be found in the "judgements of the gentleman" (junzi yue 君子曰) which are to be found in the Zuozhuan 左傳. Two questions may be raised: that of the reasons why disquisitions and eulogies were so important to Fan Ye's eyes, and that of the reasons why he considered them as his most successful piece of writing. Relying on the analysis of a few specific examples (especially the "Rulin liezhuan" 儒林列傳 and the "Kuli liezhuan" 酷吏列傳), I will try to characterize the style and the purpose of his lun zan.

Lin Yu-ju (Academia Sinica)

Conflict and the Aboriginal-boundary Policy of the Qing Empire

Key words: aboriginal-boundary, frontier, Lin Dan Incident, cadastral survey, Purple Aboriginal-boundary Map

Once Taiwan was incorporated into the Qing Empire in 1684, there was a massive influx of Han immigrants from the Chinese mainland. They invaded the living space of the aborigines, resulting in constant disputes. There were even incidents of major social unrest and anti-Qing rebellions involving the aboriginal regions. To exercise its ruling authority and to maintain law and order, the Qing court delineated clear boundaries between the Han settlers and the aborigines, in an attempt to separate their living areas and prevent further Han encroachment onto aboriginal territories. During the reign of the Qianlong emperor, four cadastral surveys were conducted on the lands outside the aboriginal frontier. Four maps were thus drawn up, each using lines of different colors, namely red, blue, purple and green. With reference to one of these maps, this paper describes why fighting in Taiwan led the Qing Empire to constantly revise its aboriginal-boundary policy and the demarcation of the aboriginal frontier. It thus provides an overall image of the frontier scene of Qing Taiwan in 1784 and the imperial territorial policy during the reign of Qianlong.

Lycas Alexis (Ecole Pratique des Hautes Etudes)

Northern vs. Southern Barbarians: Aspects of the Representation of Non Chinese People in Fan Ye's Hou Han shu

Key words: Non Chinese people, representation, imperial integration, ethnography, edges

As we compare Early Imperial accounts of non Chinese people living on the edges of the Empire, Fan Ye's depictions of culturally foreign others appear striking in many ways. Contrary to Ban Gu's 班固 geographical account (dili zhi 地理志), which is based on reports written by some government agents such as Zhu Gong's 朱贛 own examinations of the Chinese oikoumene, Fan Ye uses earlier texts and not first hand information when describing distant lands and populations. Still, this fact doesn't make it less of a valuable source of information for us. By geographically replacing the subgroups of the populations under scrutiny here, we will try to understand how Fan Ye conceptually organises them on the scale of the cultural representation and the imperial integration of the foreign other, depending on their customs and geographical origins. Some groups appear either well integrated, or well organized into polities, while others seem to be denied any form of civilization. Translating relevant portions of the "ethnographical accounts" (zaiji 載記) dedicated to foreign peoples, and deconstructing the formal structure of these chapters will bring forth the differences between northern and southern peoples, and what those differences entail for our understanding of Early Medieval Chinese foreign relations.

Nienhauser William (University of Wisconsin-Madison)

Perspectives on Warring States History: a Reading of the "Wei shijia" 魏世家 (Hereditary House of Wei)

Key words: intertextuality, historiography, Shiji, Sima Qian, local history

Sima Qian's 司馬遷 (145-ca. 86 BCE) portrayal of Qin's conquest of the other so-called Warring States is presented not only in his "Qin benji" 秦本紀 (Basic Annals of Qin) but also in the accounts of the hereditary

houses of the other Six States (Qi 齊, Chu 楚, Yan 燕, and the "three Jin" 三晉 — Zhao 趙, Wei 魏 and Han 韓). In the "Basic Annals of Qin" the story is told from Qin's perspective and this has been the major source for modern historians studying the era. This paper will view many of the same historical events and processes of Qin's conquest through the narrations of the conquered in the "Wei shijia" (Hereditary House of Wei, Chapter 44 of the Shiji). This involves exploring how Sima Qian employed his two major sources, the Zuo zhuan 左傳 and the Zhanguo ce 戰國策, while also examining his treatment of common events in the other hereditary houses (especially the "Zhao shijia," Hereditary House of Zhao, and the "Han shijia" (Hereditary House of Han) in an attempt to better comprehend the Sima Qian's understanding of the breakup of the state of Jin, the Qin conquest of Wei, and the historiographic methods and techniques through which he presents these events to the reader.

Nylan Michael (University of California, Berkeley)

Fan Ye's Historiography as Seen Through His "Letter from prison to my nephews"

Key words: Preface (Zixu), "Letter from prison to my nephews", writing on history, Ban Family, legitimacy

Historians have only just begun to pay particular attention to the paratexts of the official and unofficial histories in pre-modern China. Having just completed, with three eminent colleagues, the first relatively thorough treatment of the "Letter to Ren An" ascribed to Sima Qian, it is a good time to turn to Fan Ye's writing on history writing in his "Letter from prison to my nephews" (Yu zhong yu zhushengzhi shu 獄中與諸甥侄書), now taken as a virtual Author's Preface (Zixu 自序) since none was composed for Fan's own Hou Hanshu compilation. Both the Hou Hanshu and this piece are vastly understudied, though together they represent one of the two essential guides to the Eastern Han court still extant. Written in the fifth-century CE, the official history undoubtedly reflects some post-Han preoccupations, and this paper seeks to understand mainly how, and in what ways, the logics of legitimacy diverged from that articulate in the Ban family history compiled in the late first century CE.

Pöllath Jakob (Ludwig-Maximilians University Munich)

A Different Account of Early Southern Song China: The Peace with Jin as Seen Through the Zhongxing xiaoji

Key words: historiography, annals, Song, Jin dynasty, diplomacy

The peace treaty with the Jurchen Jin 金 1141/42 and the events leading up to it are among the defining moments in the establishment of the Southern Song 宋. Most modern historians studying this period rely almost exclusively on the descriptions given in Li Xinchuan's 李心傳 great annalistic history Jianyan yilai xinian yaolu 建炎以來繫年要錄, sometimes supplemented by other works such as Xu Mengxin's 徐夢莘 Sanchao beimeng huibian 三朝北盟會編. Yet another, earlier annalistic history is almost always overlooked, although itself one of the main sources Li Xinchuan drew on. This is Xiong Ke's 熊克 ca. 1185 Zhongxing xiaoji 中興小紀. Generally considered a lesser work, it is nonetheless important both as a pioneering effort and for providing a different viewpoint that is comparatively close to the events in question. This paper will look at those formative years through the eyes of Xiong Ke's work. It will consider where his might differ from other accounts, as well as try to understand its author's own narrative of the peace negotiations with the foreign power to the North and the contemporaneous changes taking place at the Song court. Thereby it also hopes to broaden our view of available sources for this period of Chinese history.

Su Feng-nan (National Chengchi University)

Mapping the Border: Contexts of Space and Knowledge in Taiwan Aboriginal-Boundary Maps in Qing Rule

Key words: history of cartography, aboriginal-boundary, layers, political space, map

The aboriginal-boundary map (Fanjie tu, 番界圖), one particular kind of subject-map, had a unique form and function in eighteenth-century Taiwan under Qing rule. This paper analyzes this type of map with reference to other versions, such as those held by Academia Sinica in Taipei, Northwest Normal University Library in Lanzhou, the Russian State Library in Moscow, and the Palace Museum in Beijing, as well as the copy held privately by Hous. It also compares the map with some historical examples of cartography such as Yuan-Shu Chiang (蔣元樞)'s illustrated album of architecture, Qianlong Taiwan Map, held by the National Palace Museum in Taipei; two Taiwan antique maps held by Tenri University in Nara; and The Map of Taiwan held in the British Museum. Such textual research into Taiwan aboriginal-boundary maps created under Qing rule not only sheds light on the development of cartography and helps us understand the framework of space, but also attempts to figure out the spatial image and human-land relationships that lay behind the painted landscape of the map.

Terekhov Anthony (Institute of Oriental Manuscripts, RAS)

The Sagely Emperor: Sheng in Han Court Rhetoric

Key words: Sage, court rhetoric, Han political ideology, reports to the throne, imperial edicts

The concept of Sage (sheng 聖), the ultimate ideal of human perfection, played very important part in traditional Chinese thought. It was used by almost every major thinker of the Warring States period (453 — 221 BC), although each one understood it in his own specific way. As a result this notion acquired a lot of different meanings. Although in most of the interpretations it had strong political implications and was often used to describe a monarch, it had not been applied to contemporary rulers until Qin (221–206 BC), when the First Emperor (r. 221 — 210 BC) proclaimed himself to be one.

After the fall of Qin and founding of Han (202 BC — 220 AD) the term temporarily disappears from the historical documents, yet from the times of Wen-di (r. 180–157 BC) and Wu-di (r. 141–87 BC) onwards it started to regain its significance in the realm of political rhetoric, quickly becoming one of the major laudatory terms and even a metonym for the emperor. By the first decades of Eastern Han (25 — 220 AD) the use of the term sheng in official documents became so ubiquitous that emperors issued two edicts forbidding its use in the reports to the throne, but apparently without any result.

The use of the term sheng in Han documents raises a lot of questions: Which purposes it served? Did it really imply specific features on part of emperors or was it just a figure of speech? Were all the emperors seen as Sages? Why the term was so popular and why was it banned? In my paper I will analyze its use in emperors' edicts and officials' reports to the throne preserved in historical sources to demarcate different meanings of this term in Han court rhetoric, to highlight the specifics of its use, and thus to define its role in the political ideology of the Han period.

Theaker Hannah (University of Oxford)

Peculiar Pivot: Parsing the Life of Muslim General Ma Anliang in the Late Qing Establishment

Key words: Late Qing, Muslim, historical memory, borderland dynamics,

This presentation will explore the life and career of Ma Anliang 馬安良 1850–1918, a Hui Muslim commander who formally occupied a number of military positions across Northwest China during his lengthy career. Ma's career, however, began when he was gifted the name Anliang in 1872 by none other than Zuo Zongtang 左宗棠, when presenting the surrender of his father Ma Zhan'ao 馬占鰲 in one of the pivotal events of the 1860–1877 Muslim Rebellion. The complex nature of Ma Anliang's connections to local Sufi Muslim lineages, most notably the Flowery Mosque (花寺), Amdo Tibetan society and the Qing establishment, however, mean Ma Anliang was far more than the military man who emerges from official memorials. Understanding Ma's career first requires a sensitivity to the dynamics of late 19th century Gansu and Qinghai borderland society, the personal relationships between local Muslims and commanders who had served under Zuo and the complex ties between Muslim groups in the area. Through detailed assessment of

Ma's life and particularly his relationship with military commander Tao Mo 陶模 and role in the handling the 1895 He-Huang Rebellion, I intend to argue that late Qing governance in the region was predicated on the co-operation of certain Muslim elites as go-betweens and enforcers.

The multiple facets of Ma's identity — local landlord, Muslim, Qing loyalist, brutal enforcer or arguably traitor to his faith — further make Ma a particular interesting case study on the interpretation and reinterpretation of historical memory. Drawing on sources from multiple eras relating to Ma reveals the interplay of local and particular agendas with wider nationalist concerns.

van Ess Hans (Ludwig-Maximilians-Universität)

The Collective Biographies of the Hou Han shu and Their Counterparts in Previous Dynastic Histories

Key words: Collective biographies, Shiji, Hanshu, comparison, structure

As Shiji and Hanshu, the last part of the biographical section of the Hou Han shu is composed of various chapters that are arranged according to thematic considerations. Yet, the reader acquainted with previous histories will with some surprise realize that this section looks markedly different from its predecessors. This paper will look into potential reasons for the changes that occurred, namely the omission as well as the addition of some groups.

Vance Brigid Elisabeth (Lawrence University)

Divining the Ruler's Fate: the Role of the Interpreter in Late Ming Dream Encyclopedias

Key words: dreams, divination, interpretation, late Ming, encyclopedias

In this paper, I will explore the role of interpreter in the many dream narratives catalogued in two late Ming dream encyclopedias: the 1562 Guidelines for Dreams and Dream Divination (Meng zhan yi zhi 夢占逸旨) and the 1636 Explication of the Profundities in the Forest of Dreams (Meng lin xuan jie 夢林玄解). These two dream encyclopedias collected and presented nearly 5,000 historical dream interpretation narratives, allowing potential readers access to the dreams of the past recorded and interpreted by those before them. I will address the following questions: Who divined and interpreted dreams and to what end? What purpose do the dream savants serve within the recorded and catalogued dream narratives? What is the relationship between the anonymous dream interpreters and the named dreamers? To answer these questions, I will analyze the textualized role of the dream interpreters who were credited with correctly divining dreams and the future of historical rulers. An analysis of the dream interpreters illuminates the ways in which an abstract divinatory system was put into practice, used, and subsequently categorized and recorded. Unpacking the varied identities of the dream interpreters offers insights into who wielded divinatory knowledge and to what end. The encyclopedic compilers systematized dream divination techniques used by dream interpreters, explicating the language and tools necessary to divine the future.

Wang Feifei (National University of Singapore)

Negotiating between Mongol Traditions and Han Ways: Buddhist Administration in Southeastern China under the Yuan

Key words: Yuan dynasty, Buddhist administration, Southeastern China, transition, negotiating

After the Mongol conquest, Yuan political institutions evolved unique features as a result of the combination of Mongolian traditions with the pre-existing Chinese autocratic bureaucratic system. Something of an academic consensus has formed around the hybrid system of government. However, debate about

the character of the dualistic system, and the role of Kublai and his successors in its formation, still continues. This paper aims to contribute to the discussion of this dualistic system by examining the administrative policies applied to Han Buddhism in Southeastern China. Kublai established new strategies and administrative practices, such as the independent administration of Buddhist affairs by Tibetan Buddhist appointees. His policy represented an extension of Mongol tradition rather than the absorption of Song strategy. However, this original policy changed significantly during the middle and late Yuan period. As administrative power independent of the civilian bureaucracy diminished, a dual administrative policy evolved and experienced several rounds of reform. As we shall see, in the broader sweep of the transition of Buddhist administration in Southeastern China from the early to the late Yuan, Kublai's influence in the formation and operation of the hybrid administrative system was not especially significant. At least in the field of Buddhist administration, the dualistic system was implemented only in the mid to late Yuan. Furthermore, while on the one hand Mongol supremacy was reflected in the emphasis of Mongolian factors on the dual system, and in the various reforms implemented by governors serving the Yuan, on the other hand we see Han strategies gradually rose to prominence in the course of practical administrative operations. Thus, the administration of Buddhist affairs reflected a continuous negotiated path between Mongolian traditions and Han ways, based on discrepancies between the rulers' aspirations and the practical operations of government.

Xing Yun (Fudan University)

The Collapse of the Uighur Empire and the Northern Frontier Formation of the Late Tang Dynasty

Key words: Late Tang Dynasty, the Great Wall Area, the Uighur Empire, Frontier

This project examines the Changcheng frontier (i. e. the frontier area along the Great Wall) Of the late Tang Dynasty. After the collapse of the Uighur Empire in 840s, a variety of ethnic groups along the Changcheng frontier (Tangut, tartar, Xi, Khitan etc.) seized such an opportunity and expanded quickly, which profoundly influenced the political situation of late Tang Dynasty or even the trend of history afterward.

However, until now the Changcheng frontier of Late Tang Dynasty lacks thorough discussion. Issues still need further study such as the specific form of frontier (linear? zonal?) in different time periods and places, the governance method of Tang in the frontier area, the social formation in the frontier area in the drier and colder climate compared with former period etc. This project aims to take the collapse of the Uighur Empire and its pressure on Changcheng frontier in 840s as an example to analyze the formation of Changcheng frontier in late Tang period. For instance, as to the fluctuation of the Tuntian system (a state-promoted system of agriculture) and the troops in Changcheng frontier, we should take into consideration not only the deployment of troops in the whole northern frontier in accordance with Tang's internal and external affairs but also the changes in agricultural and livestock productivity in cold climate as well. Different from former studies which mainly discussed the relationship between Tang and other peripheral countries or the migration of various ethnic groups, this study concentrated on the frontier itself, aiming to combine the analysis of both the natural and social environments as a way to figure out the vicissitude of the social formation of the frontier and its impact on Tang Dynasty.

Yates Robin (McGill University)

Gifts, Tribute, and Tax: Exchange Relations with the Imperial Center in the Qin and Han Dynasties

Key words: Tribute system, ritual, emperor, Songbai boards, taxation

Among the boards discovered in Songbai Han tomb no. 1, Jingzhou, Hubei Province, in late 2004, which are as yet still not officially published, was one which recorded Han legal ordinance Collection C no. 9, proclaimed in 170 BCE. This ordinance required the provision of certain quantities of loquat fruit as "tribute" (xian) to the emperor by some counties in the middle Yangzi River region. Why was

this ordinance issued? How was this "tribute" different from regular tax? What were the relations between the counties and the imperial court in Qin and Han times? Did they change over time? When the emperor gave gifts, in various forms, to his officials and his people, how were they conceived? How did the emperor function as the lynch-pin in the economic system of the Han dynasty? How can we characterize this economic system? Was it one system or many? If many, how did the systems interconnect and interrelate, and in what contexts? What was the relation between ritual and economic exchange in Qin and Han times? To attempt answers to these and related questions, this paper will review previous interpretations of the economic and "tribute system" of early imperial China in the light of new documentary evidence, traditionally-transmitted sources, and recent theories concerning the nature of ancient economies.

SECTION 12

MODERN HISTORY

Airaksinen Tiina (University of Helsinki)

Negotiating Legality in the Treaty Port: Peace and Order in China

Key words: Legality, imperialism, treaty port system, territorial administration, International Settlement

Chinese and Western concepts and understanding of processes of dispute resolution, territorial administration and maintenance of order in society were constantly negotiated particularly during the treaty port period. This was evident when the International Settlement was established within the boundaries of Shanghai. Imperial authority and legality was executed in the Settlement by the Shanghai Municipal Council (1854–1943) with support of the Mixed Court (1869–1927). The Council was an imperial construction created by the British. The Council executed the authority creating legal rhetoric that sustained British order in the region. The Court was established to deal with people of Chinese nationality that were accused of crimes committed within the Settlement limits. It was also responsible for dispute resolution, criminal administration, and the enforcement of order generally for the Chinese component of the population.

China was never completely reduced to the status of formal colony, thus this system of foreign control in the treaty ports was often referred as informal imperialism or semi-imperialism in where imperial practices were executed without formal territorial colonialism. Land was always leased from the Chinese government and Chinese residents were never colonial subjects and were subject to Chines national law. In reality, they were accorded a protection from the state by the foreign authorities, directly or indirectly. This paper hence focuses on the activity of 'territorial administration', which here refers to a formally-constituted, locally-based management structure operating with respect to a particular territorial unit or as a sub-state like unit or as nonstate territorial entity. Such an artificial definition is adopted in preference to that of 'government' or 'governance' when these terms are used to refer to, respectively, the sovereign authority in the territory concerned and the activity performed by that authority.

Borokh Olga (Institute of Far Eastern Studies, RAS)

From Western Knowledge to "Chinese Economics": Views of Wang Yanan in the 1930s-1940s

Key words: Republican China, Western economics, national specifics

The paper analyses the ideas of Chinese economist Wang Yanan (1901–1969) in Republican period. He is famous for the first complete Chinese translation of Das Kapital (1938) in collaboration with Guo Dali.

Wang's assessments of Western economics and of economic situation in China outlined the path for "sinification" of foreign economic theories. Since the 1930s he claimed that economics as practical knowledge should correspond to basic economic realities of the nation. He warned that the popularity of "metaphysical" ideas of the Austrian school of economics among the Chinese scholars hampered the development of national economic thought. In the early 1940s Wang Yanan proposed to "study political economy from the standpoint of the Chinese" and to define clearly the current stage of development of Chinese society.

Wang Yanan noted that Chinese feudal system was different from the West and it continued to impact China's development. In 1943 discussions with British scholar Joseph Needham on the unique features of the Chinese bureaucratic system led Wang Yanan to publish his well-known book Studies in Chinese Bureaucratic Politics (1948).

The paper analyses Wang's vision of cross-cultural interaction between China and the West in the sphere of economic theory. He rejected any possibility of the Chinese impact on Western economics via French Physiocrats, thus creating a single-direction model of global dissemination of economic knowledge.

Wang Yanan described "Chinese economics" as a theory that emerged in China to investigate specific social and economic conditions of this nation. Though he admitted that the English school of economic thought was the core of the orthodox economic theory, there were also French Physiocrats, the German historical school, the Austrian school of economics. He hoped that China would produce an economic teaching with "national identity" shaped by its social and historical context.

Buettner Clemens (Goethe University Frankfurt)

Soliciting Subordination from the Soldier: Military Legislation in Early Republican China

Key words: civil-military relations, legislation, military modernization, warlordism, German-Japanese influences

The de facto collapse of the Chinese state at the hands of military men during the so-called "Warlord Era" (usu. 1916–1928) proved that the attempts of the Republican government to assure civilian dominance over the military failed miserably. However, in theory the government's approach to subordinating the military to the authority of the Chinese state was sound: Within the first three years of the Republic, a comprehensive military legal system was set up that essentially copied those of the German and Japanese Empires — and there, civilian supremacy over the military had been realized. On basis of Chinese military legal texts from the early Republican era, this paper argues that overt invocations of soldierly morality within the legal framework disclose and detail the weakness of the Chinese state in civil-military relations: The Chinese military man was asked to subordinate himself to the state out of moral considerations, not because of any normative authority of the state that ought to justify this demand. This inclination towards moralizing in legal texts stems, in large part, from the Chinese reception of Japanese military legal texts which — other than their German counterparts — put more emphasis on questions of morality. Unlike in Japan, however, the emphasis of morality in legal texts in China did not strengthen the state, it actually corroborated and reinforced its weak position in comparison with the military.

Chabaille Fleur (Lumière-Lyon 2 University, Lyon Institute of East Asian Studies)

Picturing the Laoxikai Incident (1916–1917): an Interpretation of Nationalist Discourses through Press Caricatures

Key words: Laoxikai incident, visual history, press caricatures, Yishibao, Chinese nationalism

A hundred years ago, a large protest movement was sparked by Tianjin urban citizens against the expansion project of the French Concession of Tianjin into the Laoxikai District. During six months, demonstrations and boycotts targeted French commercial interests at local and national levels. While the diplomatic settlement of the Laoxikai incident was suffering from many delays, the Tianjin Chamber of commerce led a massive general strike in the French Concession. Local elites thus provided a decisive contribution in both leadership and funding support. Besides, local press played a crucial part in launching a press campaign, which covered the diplomatic negociations and relayed protest actions. Among Tianjin newspapers, the Yishibao was particularly active. In addition to publishing daily reports, expressive caricatures were used to expose ideological standpoints and discussions emerging from urban public opinion. Through the analysis of these caricatures, this paper aims to examine nationalist conceptions and expectations in the 1910s, soon after the overthrow of the Imperial regime and the establishment of the Republican government. These visual materials reflect major shifts in the formulation of patriotic discourses regarding territorial sovereignty and citizenship. Not only did press vocabulary and illustrations denounce territorial encroachments from imperialist powers, but they also disclosed conflicting political views. For instance, press slogans urged for the central State to take a stronger role, while advocating a greater level of local autonomy. Although such aspirations could not be achieved, they represented a significant step towards an activist framework for other

protest movements and ideological debates, especially during the May Fourth Movement. On the occasion of the 100th anniversary of the Laoxikai incident, this paper undertakes to further clarify the nationalist implications of this event, which remains largely neglected in research studies.

F. S. Lopes Helena (University of Oxford)

Crisis and Opportunity: Refugees in Macau during the Second Sino-Japanese War (1937–1945)

Key words: Macau, Second Sino-Japanese War, Second World War, refugees, Hong Kong

When Japanese military forces advanced through China in 1937 millions of people fled their homes looking for a safe place, often in dramatic conditions. Many sought refuge in foreign administrated areas in China, such as the International Settlement in Shanghai and the British colony of Hong Kong. Many, too, headed for Macau, governed as a colony by Portugal. The first wave of refugees reached Macau in 1937, after the fall of Shanghai, and again in 1938, after the occupation of Guangzhou. However, the biggest test to the city's capacity took place after the fall of neighbouring Hong Kong in December 1941, when Macau, protected by Portugal's policy of neutrality in the Second World War, became the only unoccupied territory in South China under foreign rule.

With a population swollen to around half a million people, how did the small Portuguese-ruled enclave manage the enormous refugee influx and the challenges it entailed? How did Portuguese, Chinese and, after 1941, British representatives and society mobilise for refugee relief in Macau? How did the numerous and heterogeneous refugee population in Macau condition the Portuguese authorities' relations with the Japanese and collaborationist authorities in neighbouring territories? And why was the experience of refugee management in wartime Macau so significant for the post-war period?

This paper will attempt to shed light on this key, albeit largely unresearched, period of the history of Macau as a case study within the recent historiography that looks at the War of Resistance against Japan as a crucial event in modern Chinese history.

This paper is based on original research of primary sources previously unused and unpublished held at archives in Portugal, the United Kingdom, Macau, Hong Kong, Taiwan, and others.

Henshaw Jonathan (University of British Columbia)

Culture and Collaboration: Chun Minyi's Career in the Wang Jingwei Regime

Key words: Chu Minyi, Wang Jingwei, collaboration, nationalism, culture

As an occupation state, the Reorganised National Government (RNG) led by Wang Jingwei faced the challenge of articulating a new relationship between China and Japan. Much of this work took place in the political and ideological realms, with postwar scholarship on the RNG emphasising the unequal position which Nanjing occupied vis-à-vis Japan. Indeed, it was precisely this inequality that fatally undercut the RNG's efforts to gain legitimacy in the eyes of the Chinese public. Alongside this, however, the RNG also put forward a raft of policies in support of a new vision for China's relationship with Japan in the realm of culture. In this paper, I turn to the efforts of Chu Minyi, the oft-ridiculed RNG foreign minister and brother-in-law to Wang Jingwei, who worked to give life to these policies through his leadership of a number of state-backed cultural organisations. Given his long role in Nationalist Party politics, it is no surprise that Chu's efforts in the RNG were based, in part, on appropriating the shape and symbols of the Nationalist Government of Chiang Kai-shek. Beyond this, they also represented an extension of his own prewar cultural and educational projects. In particular, Chu relied heavily on Buddhism as a platform upon which China could interact with the Japanese on a more equal footing. This was evident particularly in his activities in the Sino-Japanese Cultural Association and the Executive Yuan's Committee on Preservation of Cultural Relics. Based on published reports from these organisations, photographs and Chu's speeches prior to and during the occupation, this paper draws attention to local efforts to assert cultural autonomy within the context of enemy occupation. In so doing, it challenges the dominant narrative of enslavement in Chinese scholarship and the received view of collaboration as the product of moral failure.

Kharitonova Anna (St. Petersburg State University)

China-Southeast Asia Relations as Seen in the Materials of GARF and RGASPI Archives: on the Example of Khmer-Chinese Relations During the 1950s and 1960s

Key words: China, China-Southeast Asia relations, archives materials, Cambodia, economic assistance

At present many researchers show a great interest in China and Chinese foreign policy, not only in the current issues but also in the historical perspective. This article analyses materials on China-Southeast Asia relations on the example of Sino-Cambodian relations in the 1950s and 1960s. These materials have been collected in the State Archive of the Russian Federation (GARF, Moscow) and the Russian State Archive of Social and Political History (RGASPI, Moscow).

The significant part of the information on the China's bilateral relations with the countries of the region can be found in the collections of the fund №R-4459, GARF and the fund 495, RGASPI. These materials consist of press-cuttings and extracts from newspapers containing reports by TASS, arranged in chronological order. Mostly it is translations of messages and articles of foreign news agencies such as AFP, Xinhua, Reuters, The Associated Press; translations of articles about politicians of the Southeast Asia; reports of Soviet correspondents. Archival materials contain a large amount of factual data: information on economic assistance to Southeast Asian countries provided by China, the USSR, the USA, France; the records of international visits.

It's also important to introduce the materials and reports of the USSR economic assistance to the region as they contain the facts about Chinese activities in the region. For example, fund №R5446, GARF. These records demonstrate the aspects of economic and political assistance.

The funds contain fairly detailed reports on Sino-Cambodian relations.

Leutner Mechthild (Freie Universitaet Berlin)

The Lost Generation. The Persecution of Sinologists, 1933–1945

Key words: sinology in Germany, history of the discipline, impact of politics on academic institutions

The national-socialist dictatorship had serious consequences for the fledgling field of sinology in Germany and for academic research on China as a whole. Out of the 60 or so scholars who were conducting research on China in universities, or were working on China in museums, publishing houses, libraries and other institutions, or had just completed their university studies, more than 40 (above all the younger generation) were forced to emigrate or were banned from practising their professions. The majority of the persecuted scholars were of Jewish origin. They suffered a tremendous upheaval in their personal lives, their family lives and their professional careers. For many years, the emigrants, as well as the few sinologists who had remained in Germany and were banned from practising their professions, were unable to continue their academic work or were only able to do so under extremely difficult conditions. For years, the persecuted scholars were ostracized in Germany and their works eventually consigned to oblivion. The broad spectrum of the research on China that had been conducted by these emigrants, who included ethnologists, social scientists and linguists, historians, art historians and religious scholars, was not represented after 1945, when the discipline of sinology started to be re-established in Germany and Austria. Many of the emigrants played an important role in developing and establishing the discipline in their countries of exile, in some cases founding new schools and helping to establish sinology as a discipline worldwide.

It took over 30 years for a new generation of scholars with such comprehensive knowledge of the subject area of sinology to emerge in Germany. Even today, in some areas of German sinology, the loss of this generation and the broad conceptual alignment of the methodology they employed is still painfully apparent.

Liu Wei-chih (National Tsing Hua University)

Trust and Suspicion in Collaboration: Zhao Zunyue's Zhegutian, Palace-style Poetry

Key words: lyrics (ci), Zhao Zunyue, poetry, collaboration, Wang Jingwei

In this paper, I investigate a set of lyrics(ci) written on the eve of the signing of the Sino-Japanese Basic Treaty (30 November 1940) -- Zhao Zunyue's Zhegutian: Palace-style poetry (鷓鴣天宮體). Zhao was a member of the KMT Central Political Committee under Wang Jingwei. He was a proponent of the Peace Movement and a key figure in the founding of the RNG (1940–1945). I claim that Zhao Zunyue's parentage helps explain the role he chose to play under occupation. Zhao Zunyue's father, Zhao Fengchang, had been well-known for assisting Zhang Zhidong in the Southeast Mutual Protection Movement (1900) and had been in charge of the 'xi yin tang negotiation' in Shanghai in 1912. I argue that Zhao Zunyue's habitus was thus structured by his family's tendency towards appeasement. Moreover, Zhao Zunyue was a student of the Late Qing lyricist Kuang Zhouyi, an adherent of the Changzhou School. This school championed the 'hidden bitterness' mode of palace-style ci, in which a lyricist would express critiques obliquely through allegory. I argue that the ci written by Zhao on the eve of the signing of the Sino-Japanese Basic Treaty were an oblique commentary on the treaty itself. In these texts, Zhao's references to longing between lovers and promises of faithfulness are symbolic of trust, suspicion and trickery in Sino-Japanese relations. Zhao adapted the traditional trope of the devoted official whose loyalty to the emperor is like a wife's love for her husband to configure the relationship between the Wang regime and Japan, in several different modes: ridiculous, in a ci about rituals to the gods; raucous, in a ci about the tradition of teasing newlyweds in the bridal chamber; and remorseful, in a ci in which a new wife believes she has married the wrong man. The analysis of this set of lyrics in the specific historical context of the Wang Jingwei regime demonstrates that ci is a medium that makes use of traditional allegorical associations.

Lomanov Alexander (Institute of Far Eastern Studies RAS)

Yin Haiguang's Liberal Reappraisal of Chinese Culture

Key words: Western liberalism, May 4th Movement tradition, Confucianism, KMT

The paper discusses the evolution of interpretation of Chinese tradition by liberal thinker Yin Haiguang (1919–1969). In the late 1940s he praised Western liberalism for advancing China's progress through accelerated destruction of the old culture and social institutions backed by Confucian orthodoxy. He encouraged Chinese liberals to "rescue China" by opening new perspectives of national development and reviving the spirit of the May 4th Movement. After moving to Taiwan Yin Haiguang translated contemporary foreign books in social sciences to promote the ideas of science and democracy. He claimed that economic freedom was a necessary condition for political freedom.

Yin Haiguang criticized the KMT for using Chinese tradition to reinforce non-democratic political system. His anti-traditionalist stance followed the footsteps of the May 4th Movement, Yin made no distinction between orthodox Confucianism and New Confucian searches for adaptation of Chinese morality to Western ideas of science and democracy. He warned that protection of "historical culture" means restoration of the past and resistance to social progress.

This uncompromising approach softened in The Reappraisal of Cultural Change in Modern China (1966). Yin Haiguang explained that "moral reconstruction" was a necessary requirement of development of modern society and criticized excessive anti-traditionalist bias of the May 4th Movement's activists. He admitted the possibility of borrowing from Chinese tradition, especially from the ethics of the early Confucianism, based on preconditions of its analytical criticism and adaptation to modern society. Yin indicated that effort at accommodation and adjustment of Chinese traditional morality was targeted at integration with universal culture and morals. He concluded that rejection of authoritarian politics should not lead to negation of cultural tradition even if an undemocratic government uses tradition as the tool of strengthening its legitimacy.

Nakajima Chieko (Assumption College)

Tools of Empire, Missions of Modernity: Public Doctors in Colonial Taiwan

Key words: colonial medicine, medical history, history of Taiwan, public health, doctors

This study discusses public doctors (kōi 公医), who were in charge of local public health and medical care in colonial Taiwan. By closely examining the public-doctor system, this study seeks to understand how

colonial power interacted with local society and how Japanese and Taiwanese participated in the creation and practice of colonial medicine.

In 1895, Taiwan became Japan's "new territory." Yet, in the early years of the colonial rule, Japanese colonizers found Taiwan a difficult place to administer. In particular, soldiers and settlers suffered from endemic diseases and epidemic outbreaks. The colonizers were determined to remake Taiwan into a prosperous and productive place. By doing so, they aimed to provide a salubrious environment for Japanese immigration to the island and to demonstrate that Japan had the capacity to successfully manage a colony on a par with Western powers. Instituting the public-doctor system was part of the Japanese effort to achieve such goals.

Public doctors received governmental subsidies. In return, they were assigned to various works in specific localities, including practicing clinical medicine, providing free or inexpensive medical care to the poor, keeping vital statistics, enforcing quarantines, supervising sanitation of markets and bathhouses, and monitoring waterworks and sewage facilities. In sum, while they were doctors, they also served as police and public officers. Many of them were recruited in Japan, but, as time progressed, a growing number of Taiwanese were appointed as public doctors.

Public doctors brought benefit of modern medical science. But they were also part of colonial administration and directly involved in the bodies and behavior of local residents. At the same time, members of local societies contributed significantly to their ability to carry out their tasks. This study illuminates the processes through which colonial power emerged and was diffused into Taiwan's local communities through medicine.

Richard Josepha (University of Sheffield)

The Western Trade as the Cause of both the Rise and Decline of Guangzhou Garden-making in the 19th Century

Key words: East-West relations, Guangzhou gardens, Chinese garden history, Canton trade system, Opium Wars

The period of the Canton Trade marks both a major peak and decline in the development of Guangzhou garden-making. The increase in revenue related to the Western trade (originated from Europe and North America) has been an important factor in the development of Guangzhou as a cultural hub during the end of the 18th and beginning of 19th century. After 1759, all Western trade was restricted to Guangzhou and left in the hands of the Hong merchants, inaugurating the so-called "Canton Trade". As a result the Hong merchants and affiliated families acquired a growing fortune that was partly spent in the construction of splendid gardens. These gardens and adjoining residences were a key element in the Sino-Western relations at the time, and their fate particularly reflects that of the Sino-British dialogue.

First this paper will explore relevant extracts of Western descriptions of the famous gardens owned by two major Hong families, the Wu and the Pan. Through their testimony as well as Chinese sources such as export paintings, these landscapes can be reconstituted and their role in the social life of 19th century Guangzhou ascertained. The second phase of this paper will show how the deterioration of the Sino-Western relations had a direct impact on the fortune of garden owners, through the demise of the Canton System after the first Opium War and the Treaty of Nanjing in 1842. The subsequent decline of garden making in Guangzhou was witnessed and documented by Western traders, some using the new medium of photography.

Beyond its significant importance in the history of Chinese gardens, the fate of these Cantonese gardens also constitutes a compelling testimony of Sino-Western relations before and after the Opium Wars.

Schumann Matthias (Goethe University Frankfurt)

From "the Survival of the Fittest" to "the Protection of Life": Religious Activism and Animal Protection in Republican China

Key words: animal protection, religious activism, Buddhism, social Darwinism, Republican China

For the last thirty years, scholarship devoted to the study of the history of animal protection has been a burgeoning field, shedding new light on the actors, ideas and practices involved in the movement since

the 19th century. The history of human-animal relations in China, on the other hand, still remains poorly studied and the emergence of the first organized animal protection efforts in Republican China is rarely acknowledged. This paper will therefore look at the case of the Chinese Society for the Protection of Animals (Zhongguo baohu dongwu hui) that was founded in 1934 to investigate the social, political, and intellectual factors that gave rise to an awareness for animal protection in Republican China.

The founding of the society resulted from a number of intersecting factors. Firstly, the Republican Period saw an upsurge in civic engagement due to widening legal spaces provided under the newly promulgated constitution. Secondly, the violence of WWI led many Chinese intellectuals to rethink their perception of "Western material modernity", leading to a strengthened interest in indigenous intellectual resources and a critique of social Darwinist theories. Building on established Buddhist concepts such as "the protection of life" (husheng), Buddhist activists were vital in relating this critique to the realm of animal protection. And thirdly, newly introduced models from the European animal protection movement facilitated the institutionalization of the emerging sphere of animal protection in China.

By addressing the factors mentioned above in more detail, this paper will compare the animal protection movement in Republican China with the larger movement in East Asia and beyond. This will allow for a more contextualized and nuanced understanding of animal protection during this period but also lead to a better understanding of the dynamics behind the global dissemination and eventual localization of ideas about animal protection in modern history.

Sonoda Setsuko (University of Hyogo)

Trans-Pacific Political Channels and Community Activities of Chinese Merchants on the North American Pacific Coast from the 1930s to the 1960s

Key words: overseas Chinese policy, Chinese overseas, merchants, North America, Chinese Nationalist Party (KMT party)

In looking at China from the perspective of Chinese overseas, this study argues that China was a trans-Pacific nation state that provided political clues to overseas Chinese for their empowerment or promotion in Chinatown communities in the 20th century. To clarify the relationship between Chinese overseas and the Chinese government during the 20th century, comprehensive archival collections on China-born respected community leaders in Chinatown in Vancouver, British Columbia, and Canada were analyzed. Focusing on the case of a successful Chinese immigrant merchant in Vancouver, the ways in which immigrant leaders viewed, responded to, and built political channels with the Chinese government from the 1930s to the 1960s is also discussed.

Despite facing rampant racism, Chinese merchants on the Canadian Pacific coast had been developing trans-Pacific trade between North America and the Guangdong region since the late 19th century.

Unlike business activities, social mobility among Chinese immigrant merchants in the 20th century was associated with stronger political ties to the Chinese government. Chinese immigrant merchants with anti-Japanese sentiments joined the Chinese Nationalist Party in championing for national salvation during the Sino-Japanese War of 1937–1945. These ties were reinforced during the Chinese Civil War of 1945–1949 and the Cold War through the granting of titles from local and central Chinese governments. Merchants appointed as commissioners of the Overseas Chinese Affairs of the Republic of China were particularly active in overseas Chinese education and the promotion of Chinese culture in Vancouver Chinatown from the 1930s to the 1970s. Although the 20th century is often viewed as an era of nation-states that oppressed the individual, the social mobility seen among China-born self-employed businessmen in Vancouver suggests that individuals utilized the approach of the nation-state for success in the new world.

Taylor Jeremy (University of Nottingham)

Space and Landscape in RNG Collaborationist Nationalism

Key words: landscape, space, Wang Jingwei, collaborationism, nationalism

Wang Jingwei's Re-organised National Government (RNG), which ruled parts of eastern China from 1940–1945, was unusual amongst twentieth-century Chinese regimes in terms of the limits of its irredentist claims, and the timidity of its revanchism. As much scholarship on this regime has already noted, the RNG did focus a good deal of attention on the question of sovereignty in the foreign concessions and treaty ports, eventually claiming success in regaining Chinese sovereignty over such areas. However, on many other issues -- Manchuria, the frontier regions in western China, Taiwan and even the British colony of Hong Kong -- it remained rhetorically aloof. The realities of foreign occupation meant that the RNG's 'collaborationist nationalism' (which stressed the connection between the RNG and the physical land of China itself, and especially those cities, such as Nanjing, Guangzhou and Wuhan, which had been central to the 1911 revolution) was always balanced with the shifting strategic needs of Japan -- even when such needs directly contradicted the RNG's ideological claims. Drawing on cartographic, photographic and artistic depictions of China's landscape produced by agents (or in support) of the RNG, and contrasting these with official RNG pronouncements on territorial integrity, this paper shall examine how a regime which accepted the realities of occupation yet at the same time inherited many of the ideologies of the state it claimed to replace, developed an ultimately incoherent self-definition in terms of national space. It will also draw attention to competing notions of irredentism and revanchism in occupied China, as well as the notion of 'collaborationist nationalism' in the wider historiography of occupation (both in China and in other contemporary cases).

Thøgersen Stig (Aarhus University)

The Tragedy of Zhang Zonglin: Competing Conceptions of Childhood in China from the May Fourth Movement to the Anti-rightist Campaign

Key words: Zhang Zonglin, childhood, anti-rightist campaign, progressive education, Soviet pedagogy

In this paper, the writings and life history of Zhang Zonglin (张宗麟, 1899–1976) are used to illustrate the Chinese debate about the nature of children and childhood during the first half of the twentieth century. Zhang was known as “China's first male pre-school teacher” and worked with educational reformers such as Tao Xingzhi, Chen Heqin and Liang Shuming in the 1920s and 1930s. He was deeply influenced by progressive Western ideas about kindergartens (Fröbel, Montesorri, etc.) and vehemently criticized traditional Chinese education. Zhang joined the CPC, and after the revolution he stayed in the mainland where he worked for the Ministry of Education until 1957 when he was condemned as a “rightist”. He was never allowed to teach again but was posthumously rehabilitated in 1978.

The paper will first outline the visions for Chinese pre-school education that Zhang developed in the 1920s and 30s and the Rousseau-inspired conception of childhood on which they were based. The main focus of the paper, however, will be on the post-revolutionary fate of intellectuals that shared Zhang’s ideas and on how they tried to come to terms with the principles of Soviet pedagogy that came to dominate the CPC in the early 1950s. I will argue that the CPC’s break with Western “progressive education” led to a partial re-traditionalization of Chinese education, although it was presented as part of the socialist revolution of the school system. The exclusion of Zhang Zonglin and many like-minded intellectuals from the debate on childhood and pre-school education casts long shadows and can arguably even explain some of the dilemmas that are visible in the implementation of pre-school education reforms today.

The paper will be based on Zhang Zonglin’s own writings as well as on documents from the successive political campaigns of the 1950s.

Vul Nikita (National Research University Higher School of Economics (St. Petersburg))

Sino-Soviet Clash over the Chinese Eastern Railway, 1925–1926: Political and Ethnical Roots of the Conflict

Key words: Chinese Eastern Railway, prohibition, conflict, Karakhan

Few issues in the history of modern diplomacy caused as many conflicts as Chinese Eastern Railway did. My presentation is dedicated to one of this conflicts, namely to the Sino-Soviet conflict on the CER

(1925–1926) with a special attention to its background and consequences. The CER became joint venture of Soviet Union and China in 1924. From the beginning of the unified management the conflicts between Soviets and Chinese sprouted culminating with the prohibition to transport military cargoes and troops issued by the general manager Ivanov, and his arrest by the warlord Zhang Zuolin.

My presentation argues that this conflict was provoked by both parties: on the one hand by Soviet ambassador Lev M. Karakhan's tough posture and his premature, rash decision-making, and on the other hand — irresponsible policy of Zhang Zuolin towards Soviet specialists who worked on the CER. Zhang's victory in the clash of 1926 convinced the Chinese that they had the power to take repressive measures against the supposedly all-powerful Soviet Union's citizens and institutions, leading in turn to the Sino–Soviet military conflict of 1929, and exacerbating Japanese alarm over Soviet strengthening in the region, a factor in the takeover of Manchuria in 1931 by Japan's Kwantung Army.

Wang Xiaoxuan (Max Planck Institute for the Study of Religious and Ethnic Diversity)

Keeping Up with the World: The Growth of Protestant Christianity under High Maoism in Southeastern China, 1958–1978

Key words: Christianity, Maoism, Cultural Revolution, religion, local society

It is widely believed that in China during the 1960s and 1970s, especially during the Cultural Revolution (1966–1978), Christian activities, like any other religious traditions, were reduced to a minimum if not completely disrupted. My study challenges this view. Drawing on a variety of local government archival sources, historical records of local churches, and interviews with witnesses, this article focuses the transformation and diffusion of Protestant Christianity in the Wenzhou region of southeastern China's Zhejiang Province in the 1958–1978 period while drawing examples from other regions in both south and north China. It will demonstrate that, rather than declining, Protestant churches in Wenzhou had considerable growth in membership and organization in this period. Partly as a diversification strategy to circumvent political coercion, Protestant activities widely extended into more villages in the region. Though all church buildings were seized or closed, by the late 1970s, far more extensive networks of home gathering spots had been established all over the region. Throughout the paper, I will argue that the socialist rule in the 1960s and early 1970s in fact stimulated the growth of Protestant Christianity by forcing Protestant churches to further integrate itself into local society and unexpectedly causing the expansion and proliferation of Protestant organizations, which is critical to the explosive development of Protestant Christianity in China today.

Werner Jake (University of Chicago)

Culture and Living Conditions at the Grassroots in 1950s Shanghai

Key words: culture, work, revolution, early PRC, Shanghai

At the level of Shanghai's public culture, the establishment of the Communist state in 1949 marked a sharp break. Long identified with the Jazz Age consumer elite and "Westernized" ways of living, Shanghai was quickly recast in the state-controlled media, the movies, and the increasingly common political assemblies as a bastion of the patriotic, self-abnegating proletariat. Yet at the level of everyday life, change took shape at a much slower pace. For many years after the advent of the "workers' state," living and working conditions remained rudimentary and most Shanghai residents endured poverty and arduous manual labor.

This paper examines how the tensions between official culture and the lived experience of the "masses" were negotiated at the grassroots. Drawing on archival sources from Shanghai's factories and neighborhood committees, I examine how new patterns of recreation, consumption, and work restructured the meaning of privation and sacrifice among "the people." The emergence of a distinctive revolutionary culture served to crystallize an opposition between those who found a place in the newly homogenized culture and those who continued to be excluded.

Wu Yidi (University of California, Irvine)

From Moscow to Beijing: Student Activism in Response to Crises in the Soviet Bloc, 1956–1957

Key words: student activism, secret speech, Hungarian Revolution, Hundred Flowers Campaign, Anti-Rightist Campaign

Beijing University students made posters asserting that it is time to act. They openly criticized the privilege of Party cadres, and started a journal called "The Square." Most observers would think that these activities surely occurred in 1989, the year of the Tiananmen Protests. In fact, these events occurred in 1957 during the Rectification Campaign, which came between Chairman Mao's famous speech to "let a hundred flowers bloom and a hundred schools of thought contend" and the subsequent Anti-Rightist Movement which stifled dissent. For the first time since the 1949 founding of the People's Republic, 1957 saw student activists claim that they were carrying forward the May Fourth spirit of 1919, hold a movement of their own, and pay a huge price for doing so.

In February 1956, Soviet leader Khrushchev gave his "secret speech" denouncing Stalin's personality cult. It triggered a series of upheavals in the Eastern Bloc, including the Polish October and the Hungarian Revolution. Using archival documents from the Anti-Rightist Campaign Database, and oral interviews, my paper reassesses the responses of the Chinese leadership and, more importantly, college students to the political crises in the Soviet bloc. One of the most prominent student activists was Lin Xiling, a female law student at People's University, who disclosed the "secret speech" during her visits to Beijing University. I argue that both Mao and the students were looking for a better socialist path for China, but neither achieved what they intended to accomplish. Although Mao was confident that the Hungarian Revolution would not be replicated in China, he adopted an open-door rectification that in effect encouraged similar events. Meanwhile, the Chinese students were by no means aspiring for revolutionary change, but their critical opinions reminded Chinese authorities of the Hungarian students, and went far beyond Mao's expectation of the students.

Yang Zhiyi (University of Frankfurt)

Nationalism, Human-Co-Existentialism and Pan-Asianism: Wang Jingwei's Intellectual Transformations

Key words: nationalism, pan-Asianism, Wang Jingwei, intellectual history, human co-existentialism

This paper attempts to shed light on Wang Jingwei's intellectual persuasions by tracing his intellectual transformation from nationalism, to human-co-existentialism, and finally to pan-Asianism. Wang's interpretation of these theories has never been fully explored, and their seeming incompatibility has led to a general perception that Wang was a 'turncoat', an opportunist or — at best — a man too susceptible to external influences. I will instead argue that there was a certain consistency underlying these phases in Wang's intellectual development. This paper will pay particular attention to the theory of human-co-existentialism, proposed in an article by Wang in 1919. After nearly a decade in France, and having observed the First World War first-hand, Wang discarded his earlier vision of nationalism. Social Darwinism, he argued, would lead to a world dominated by one culture or race, and progress would only be possible if diversity were preserved in a peaceful and positive state of competition amongst nations. If China wanted to survive, she would have to champion the cause of human co-existence. Japan's jingoistic ambitions thus not only threatened the existence of China, but represented a fundamental challenge to the future of humanity. I wish to draw two lines of further observation from Wang's rhetoric. Firstly, I argue that Wang extended the same logic to the issue of poetry. According to him, despite its self-proclaimed 'triumph', vernacular poetry should not completely replace classical-style poetry in China, since the latter was a vehicle for China's national spirit and moral essence. These two types of poetry should instead co-exist, with each benefiting from competition with the other. Secondly, Wang's 'human co-existentialist stage' represents a bridge between his earlier anti-Manchu nationalism and his later pan-Asianism. Indeed, Wang's wartime pan-Asianism can be seen as nationalism writ large, or human-co-existentialism writ small.

SECTION 13

EAST-WEST CONTACTS & PERCEPTIONS

Alexeeva Olga (Université du Québec à Montréal)

Forgotten Hands with Picks and Shovels: Chinese Contract Workers in Europe during World War I

Key words: China, France, World War I, colonial labour, Chinese overseas

When the First World War broke out in Europe, China was in a semi-colonial state. All major foreign powers had carved spheres of influences out of its national territory where they claimed special rights and privileges and where the Chinese government had no authority. Although China decided to stay neutral in the conflict, thousands of the Chinese were transported to Europe where mobilization and casualties had created a severe shortage of labour. Between 1914 and 1917, the Allies have recruited over 300,000 Chinese labourers to toil behind the front lines in France and Russia. They rebuilt roads and railways, worked in powder factories and arsenals,dug trenches and cleared corpses from the battlefield. Western powers had used the Chinese labour long before the war, within the large-scale slavery-like trade in indentured workers, known as "coolie trade". This system of indenture was driven and funded by the important demand for labour in European colonies, whose economies were threaten by the suppression of the slavery. How the Allied recruitment during WWI was different from the 19th century's practices? Did the Allies consider the Chinese as a colonial labour, or as an allied workforce? Were there any new regulations created to accommodate them in Europe? What role the use of Chinese labour during WWI has played in the creation of a new analytic and legal framework for understanding labour migrations in Europe? This paper will try to answer those questions by analysing the recruitment and the use of the Chinese during the First World War within the larger history of Chinese overseas labour. Based on the research in French archives, this paper will be focused on the practices and policies adopted by the French officials in regard to Chinese labour but will also provide some parallels with Russian and British experiences of war recruitment in China.

Bai Limin (Victoria University of Wellington)

An East-West Interaction through Literacy Education: the New Method of Teaching & Learning Chinese in Early Twentieth-Century China

Key words: East-West interaction, literacy textbooks, Protestant missionary education in China, knowledge transmission, new pedagogy

The New Method of teaching and learning Chinese refers to a progressive teaching-learning process, in contrast to the traditional Chinese rote learning. The method was introduced into China from the West at the end of the nineteenth century and became popular during the late Qing campaign for literacy education. A close textual examination of selected literacy textbooks of the time is used to investigate how Protestant missionary educators, native Chinese Christian and non-Christian teachers incorporated this new pedagogy in their teaching and textbook composition. It aims to demonstrate a mutual understanding of what comprised "useful knowledge" and the method for knowledge transmission through literacy education among missionary educators (including native Chinese Christian teachers) and non-Christian Chinese reformers and educators. Through this East-West intellectual interaction the relevance of Christian education to the building of a modern China is also discussed.

Brusadelli Federico (Università degli Studi di Napoli)

The Ghost of Poland: Kang Youwei's 'Bolan fenmie ji' and the Nightmare of China's Dismemberment

Key words: Kang Youwei, Late Qing, comparative historiography, Poland, Hundred Days Reform

For philosopher Kang Youwei (1858–1927), 1898 was an intense year indeed. His attempt at reorganizing the ailing Qing Empire, drawing examples from Japan and Western Europe over a progressive view of historical evolution inspired by an esoteric interpretation of Confucianism, finally had a chance to succeed. It did not happen, though, as it is well known, and that abortive effort was to be remembered as the Hundred Days Reform.

That year, however, marked a peak in Kang's scholarship: in order to provide a solid set of case studies for his reform proposals, he produced a large number of historical and comparative studies. In the same year, he presented to the throne an annotated account of Meiji Reforms in Japan (Riben bianzheng kao, "Survey on the Political Reforms of Japan"), a study on Peter the Great (E Bide bianzheng ji, "Record of the Political Reforms under Peter the Great"), an analysis of the French Revolution (Faguo geming ji, "Account of the French Revolution") and a warning description of Poland's partition (Bolan fenmie ji, "Account of the Dismemberment of Poland").

In my paper, I intend to analyze the last of the forementioned texts in which Kang brings the example of Poland as a disgraced model of failed State, where the suppression of local elites by a conservative aristocracy, and the consequent internal stagnation, had been rapidly exploited by its aggressive neighbors. An interesting example of intercultural history, the Bolan fenmie ji reveals much of the author's methodology of comparative historiography — a 'global' approach which will later pervade his universalist utopia, the Book of Great Concord. At the same time, it interestingly expresses Kang's own version of 19th century 'Statism', in which a reinterpretations of Confucian categories and a blend of foreign case-studies is used to convey an internal political struggle by 'peripheral' elites.

Busquets Anna (Universitat Oberta de Catalunya)

The Palafox Testimony: Spanish, Mexican, and Manila Witnesses of the Ming-Qing Transition

Key words: Juan de Palafox; Vittorio Riccio; Mexico; Manila

The entry of the Manchus in the Chinese Empire introduced a new subject matter into the works and letters about China circulating in Europe. The aim of this communication is to analyze the first documentation about this event flowing out of China, especially the reports reaching Bishop Palafox in Mexico. The paper will also explore the information that Spanish missionaries in China sent, focusing especially on the experience of the Dominican Victorio Riccio and his Manila connections. Riccio was actor and witness of the Manila events in response to the rise of one of the main figures of the transition, Zheng Chenggong.

Calanca Paola (EFEO)

War Devastation and the Costal Evacuation in Fujian

Key words: Zheng Chengong; genealogies; Fujian; coastal evacuation

The 1640–1680 years constituted one of the darkest periods the inhabitants of Southeast and South coastal China ever experienced. This period corresponds to the Ming-Qing dynastic transition during which the population had to endure the Manchu invasion, numerous fights between the new government army and the Zheng troops, the evacuation of the coast by the inhabitants, and so on. Some of these struggles may be also related to episodes of civil war. The aim of this paper is to analyze these events through Chinese witnesses' essays, including reports of civil servants and literati chronicles, and especially local genealogies, which deliver more details about family and individual survival strategies. The richness of genealogical materials not only allows to better understand the sequence and overlapping of events (difficult to summarize due to the scattered nature of the sources), but, more interesting, the diversification of the strategies deployed in order to preserve life and property.

Chan Roy (University of Oregon)

Intelligentsia in Translation: History, Memory, and Style in Ba Jin's Encounter with Alexander Herzen

Key words: modern Chinese literature, Russian literature, aesthetics, experience

Having survived persecution during the Cultural Revolution, Ba Jin (1904–2005) emerged back on the Chinese literary scene in 1979 with a translation of the first part of 19th-century Russian writer Alexander Herzen's memoirs, Byloe i dumy (My Past and Thoughts; in Chinese, Wangshi yu suixiang). Herzen had long been a considerable influence on Ba Jin, and for decades Ba Jin had endeavored to translate his memoirs. After completing the first volume of translation, Ba Jin traveled to France where he met with Alexander Herzen's heirs, and even visited his grave in Nice. Ba Jin recorded these experiences in an additional postface to his translation. Moreover, he included the episode in a series of memoiristic vignettes he published serially as Suixiang lu (Record of Occasional Thoughts), in an apparent nod to Herzen's own memoirs. My paper aims to understand how Ba Jin's engagement with Herzen attempted to transplant a certain conception of intelligentsia identity through his own aesthetic and ethical activity; like the Russian intelligentsia that so inspired Ba Jin, he also sought to meld life, literature, and history. Historic events and personal dramas transmute into aesthetic expression, which spurs new actions and events in an infinite loop. The genre in question, the memoir, is unique in its blurring of the lines between the intimate and the public, literature and history. While inspired by Russian models, Ba Jin's memoiristic work also bears affinities with such Chinese genres as suibi and muzhiming. Ilya Budraitskis has recently suggested adopting sociologist Karl Mannheim's concept of "thought style" to characterize Russian intelligentsia behavior. I ponder as to whether an expanded notion of "style" that encapsulates both behavior and aesthetics can best express the totality of what the intelligentsia embodied in thought, action, and expression. It is this sense of intelligentsia style that Ba Jin sought to simultaneously emulate and translate.

Di Toro Anna (Università per Stranieri in Siena)

A Lexical Analysis of I. Bičurin's Version of Sanzi jing (Troeslovie, 1829) against the Background of Russian Sinology of the Early 19th Century

Key words: Russian-Chinese cultural relations, Russian sinology, Sanzi jing in Europe

The first Russian Orthodox missionaries in China attached a great importance to Sanzi jing, the Three-Character Classic which together with the Four Books was used as an essential means to teach both the Chinese characters and the foundations of traditional ethics to the Russian students of Chinese. The first translation of the Sanzi jing into Russian was accomplished by I. Rossokhin (before 1741), but remained unpublished, and a version by A. Leont'ev became the first to be published in 1779. I. Bičurin is the author of the third translation, published in 1829 in a bilingual Chinese-Russian edition. The aim of this paper is to detect Bičurin's approach in translating the classical primer, which in his opinion represented a short encyclopaedia of Chinese culture. The translation was intended not only for academic circles, but also for the Russian general public, who showed a keen interest in China, as demonstrated by the amount of publications on the subject in the 18th and early 19th centuries. This production mirrored the complex context, in which Russian sinology evolved. While the members of the Orthodox spiritual mission in Beijing were offering first-hand studies and translations to the Russian readers, two other contrasting images of China reached Russia: the positive and utopian image promoted by French philosophes and the hypercritical one deriving from the English world. Through a comparative analysis of the Russian versions of Sanzi jing by Leont'ev and Bičurin, and the English version by R. Morrison (1812), I shall try to answer several questions. Why did Bičurin feel the need to offer a new version of the Three-Character Classic? In translating the primer, was Bičurin already faithful to the principle, later upheld in his Kitajskaja Grammatika (1835), of not forcing the Chinese language and concepts into Western categories? And can we notice a substantial difference between the translating approaches of the Russian and British sinologists?

Dijkstra Trude (University of Amsterdam)

Periodicals' Purview. China in French and Dutch Newspapers Printed in the Dutch Republic, 1645–1721

Key words: The Dutch Golden Age, Newspapers, Bookhistory, The Chinese Rites Controversy, Louis Le Comte

This talk will focus on a case study related to the Chinese Rites Controversy, namely the Theology Faculty of the University of Paris's condemnation of Jesuit missionary Louis Le Comte's book on China. The case will serve to show that different Dutch newspapers gave very diverse accounts of events in China, even though available information was presumably the same to all. The main difference lay in the language — and therefore intended audience — of the newspaper in question. While newspapers printed in Dutch were mostly concerned with events that would have an economic, political or military impact on their own commercial activity in China and Asia, those printed in French focussed more on the Catholic interests of their readers. This case study thus shows the multi-variate nature of how China was presented in the context of 'news', and how the producers of said news influenced the image of the subjects they reported on.

The earliest newspapers date to seventeenth-century Europe, when printed papers and periodicals began to rapidly replace the practice of handwritten news sheets. Newspapers came to the Dutch Republic in 1618, first to Amsterdam which, as a centre of trade and travellers, was an obvious nucleus for publication. China was heavily present in newspapers of the seventeenth- and early eighteenth centuries. News from the Middle Kingdom came to Europe through newspaper articles in great quantity and with a relatively large depth of information. This culminated in the reports on the Chinese Rites Controversy, around the turn of the eighteenth century. The newspapers show that consumers in the Dutch Republic (and beyond) were not only interested in commodities from China, but in information from the Middle Kingdom as well — especially when the reported events had the possibility of impacting contact and exchange between Europe and Asia.

Gamsa Mark (Tel Aviv University)

Intermediaries between the Chinese and Russian Societies in Northeast China

Key words: intermediaries, Russian-Chinese cultural relations, Manchuria

This paper aims to uncover the lives of some of the individuals who, through their occupational and personal choices, moved between the Chinese and Russian societies of Northeast China (Manchuria) in the first half of the twentieth century. The Chinese Eastern Railway that passed through the region and was central to its economic life provided the main framework for Chinese-Russian contact. Headquartered in Harbin, the CER generated a need for interpreters and translators, while it also offered opportunities for commercial go-betweens, and for fifteen years it even hired journalists for work in a newspaper it published in Chinese. Russian schools affiliated with the railway employed Chinese teachers for instruction in elementary Chinese to their Russian-speaking pupils. The paper I propose to present is part of a research project drawing on the new methods of transnational and global history, which have most recently demonstrated the productivity of studying individual lives in colonial and imperial encounters. The project, supported by the Israel Science Foundation (grant no. 407/15), uses a comparative approach to the functions of intermediaries in Northeast China and the better-known examples of Shanghai, Canton and Hong Kong. While research on "compradores" has more often been conducted in these geographical settings, and still more has been written on intermediaries in British India, the cultural roles of brokers and agents in late colonial Asia remain relatively underexplored. This study of the Manchurian scene therefore both profits from the above comparisons and may contribute in turn to a better understanding of "lives in between" in modern China and in wider contexts.

Gentz Joachim (University of Edinburgh)

China and its European Harmony

Key words: Chinese culture, harmony, philosophy, religion, discourse

"Chinese culture" is often associated with "harmony". It is a central concept in discussions on Chinese philosophy and religions, in China related intercultural trainings and academic models of Chinese conflict management and communication. This paper is arguing that the notion of "harmony" did not play any significant role in Western or Eastern discussions of Chinese culture before the 1920s. Neither in missionary reports on China nor in the detailed analyses of enlightenment philosophers such as Leibniz, Wolff, Hegel, Herder and others does the term "harmony" play any relevant role. Even early Sinologists such as De Groot (even in his 1918 book on Chinese "Universismus") do not use it to explain Chinese culture. In the late 19th and early 20th century Japanese histories of Chinese philosophy and culture the term wa 和 (harmony) does not play any role, the term he 和 (harmony) is equally insignificant in the very lively early 20th century Chinese discussions about Chinese culture, it is not discussed in Feng Youlan's famous History of Chinese philosophy (it is not even listed as a keyword in the lengthy index of Bodde's translation). The paper argues that the connection between China and "harmony" originated not from engagement with China but emerged from two mutually independent movements that had their roots in concerns about European culture and merged in the 1920 and 30s. First, although the term "harmony" does not occur in the European translations of the Bible text, the career of this term in Europe started when it was used as a more systematic utopian term in Pietistic, Hermetic and Mesmeric movements in the late 18th and early 19th century and advanced to become widely used as a vogue expression in intellectual and artistic circles in the late 19th and early 20th century. Second, with the revival of Western interests in Asian philosophies and religions in the late 19th and early 20th century this term was then also applied to Asian philosophies and religions.

Gentz Natascha (University of Edinburgh)

Terms of Transformations: Transnational Negotiations of the Concept of 'Press Freedom' in Late-Qing China

Key words: media history; transcultural history; translation; press freedom; legal history

The arrival of the modern 'Western' press since the early nineteenth century brought a new player into the field of public discussion of current affairs in China. It challenged but also nurtured discussion about legitimate speech and public expression on both sides. As many of the conflicts negotiated between Chinese and foreign officials, journalists, missionaries or printers also led to legal conflicts brought to the court, practical implications necessitated discussions about different interpretations of the concept of 'press freedom'. This paper explores such court cases and the ensuing different initial approaches and views on what role the new press should play against the background of legal arrangements of the Qing Code and the Mixed Court legislation informed by — mainly British — press laws and foreign legal practice. It shows that in discussions of what constitutes 'fair public discussion' and what was to be regarded as 'rumours', 'slander' or even 'false accusation', all related to the concept of 'press freedom', we find more common ground on intellectual, cultural or legal interpretations of the concept of a public information order from a stakeholder perspective. The paper further explores how these interpretations of the concept were communicated and disseminated by main stakeholders, and how its intrinsic transnational complexity was received and responded to by the public, in editorials and letters to the editor, or cartoons and other visual representations within this transnational context.

Guleva Mariia (Saint Petersburg Polytechnic University)

Images of the Soviet Union and Russian People in the Chinese Newspapers and Magazines

Key words: modern sketch, Shidai Manhua, Soviet Union, White Russians, visual images

The 1930s are generally considered to be the heyday of Shanghai artistic life in the Republic of China. This also applies to the cartoon art of Chinese newspapers and magazines, with "Shidai Manhua" 時代漫畫, or Modern Sketch, for its most influential representative. This magazine, which existed in 1934–1937,

published abundant caricatures dealing with all the major issues of the day. The testimony of these visual representations not only corroborates (or disproves) the evidence of official sources, but can also be an insight into how the turmoil of events was seen and shown. This paper aims to juxtapose the images of 'Russian' and 'Soviet' depicted in Modern Sketch. The magazine often took interest in stories concerning either Soviet citizens and government or Russian émigrés living in China, and while showing sympathy for the stateless refugees and admiring Communist-run modernization in the USSR, the editors did not avoid discussing former Russian nobility's lowly occupations in Shanghai and harshly criticizing Stalin's politics. At the same time, Russia was largely viewed by Modern Sketch reporters as part of the West, its cultural heritage frequently mentioned in line with the European traditions and cartoon art described and quoted together with other Western congeners. This multifaceted picture reflects two big story lines. One is about the way Soviet Russia was viewed by a part of Chinese society which mostly pondered over the problems of Chinese state itself and China's international standing. The other story, that of White Russians living in Shanghai, looks far more mundane since it speaks of ex-generals working as janitors in public parks and ex-ladies "flirting" in the streets. These two plots help to recreate a larger panorama of Chinese perceptions of Russia.

Hoefle Arnhilt Johanna (University of Hamburg)

Intermediaries of Cultural Transfer: German-Chinese Literary Encounters in the Republican Era

Key words: literature, translation, reception, New Culture Movement, censorship

In the first decades of the twentieth century foreign literature was received in China on an unprecedented scale. Apart from Goethe and Schiller, the works by the Austrian-Jewish writer Stefan Zweig (1881–1942) were among the most popular works of German-language literature. This paper looks at the first introduction of Zweig's works in Republican China during a period of transition, re-orientation, and civil war, focusing on two case studies. In 1927 Geng Jizhi (1899–1947), a diplomat of the Nationalist government serving at Chinese consulates in the Soviet Union, was the first to translate a novella by Zweig into Chinese. In the spirit of the New Culture Movement, Geng became one of the most important translators of classical Russian literature. Eager to introduce European romanticist ideas as well as Freud's psychoanalysis to a Chinese readership, he translated Zweig's novella The Governess from a Russian source. Sun Hanbing (1902–1940), a professor of economics who had extensively studied in the United States, based his translation of the novella Letter from an Unknown Woman of 1934 on an English edition. Despite the Nationalist government's censorship, he published Zweig's work as a negative example of decadent bourgeois literature in a left-wing journal that was banned shortly after. The case of Stefan Zweig therefore sheds light on the transnational motion of ideas and texts that were inextricably bound up with multiple interweaving linguistic, cultural, and intellectual contexts as well as diametrically opposed political agendas. Proposing an urgently needed interdisciplinary model that redefines cultural transfer as a complex global network in which individual intermediaries play a decisive role, this paper also aspires to deepen our understanding of Sino-German relations in the first half of the twentieth century.

Klein Thoralf (Loughborough University)

Embedding Sino-German Relations in a Transnational Context: Karl Gützlaff's Activities on the China Coast, 1831–1851

Key words: imperialism, transnational history, multilateralism, early German-Chinese relations

The study of bilateral relations often suffers from a major drawback: such interactions do not take place in a vacuum; rather, they are embedded within other sets of relationships. In other words, there exists an international and transnational context that needs to be taken into account. In this paper, I intend to expand and complicate the conventional perspective on German-Chinese relations by examining the life history of the German missionary Karl Friedrich August Gützlaff (1803–1851), who in the 1830s and 1840s acted as a cultural broker of considerable importance on the China coast. As a traveller and writer, spymaster, interpreter and colonial official, Gützlaff mediated between China and the 'West' in a number of different ways.

But although he was German-born, he spent most of his career in British service. It was only after the First Opium War of 1840–1842 that he began to promote German interests in China, advocating the expansion of commercial activity, supplying information on the China trade as well as supporting the establishment of the first German consulates in Guangzhou. As an important figure in the emergence of early imperialism in China, Gützlaff belongs into the history of both British-Chinese and German-Chinese relations. Transcending a narrow sense of national belonging, his career thus allows a glimpse into the transnational character of the imperialistic project in China. In my paper, I will use his biography as a case study to map out future directions of research on the history of German-Chinese interactions.

Leung Kai Chun (University of Macau)

Kiang Wu Hospital and Its Role in Macao's Health Care System in Late Nineteenth Century to Early Twentieth Century

Key words: Chinese medicine, Macao, plague 1895, colonial policy, Chinese traditional charity

As one of the primary places in the world where East met West, the wheel of history had turned to make Macao the open window of China. Although the Holy House of Mercy had established its first Western hospital, St. Rafael Hospital in 1569, missionaries and the colonial government had also been setting up hospitals in Macao since the early nineteenth century, such as Colledge's Ophthalmic Hospital (1827) and São Januário Hospital (1874). The Chinese in Macao still did not trust Western medicine and they resisted receiving their treatment.

Kiang Wu Hospital was the first comprehensive Chinese style hospital in Macao which was established in 1871, in addition to serve as the local power hub, it also played a very important role in providing health care services to the local Chinese though it had been criticized for its poor medical standards for years.

In this article, the author will briefly introduce people's general impressions on Macao Kiang Wu Hospital's medical services in its early age, its role in handling the plague of 1895, and the tension and cooperation between the colonial government and the hospital.

Furthermore, there was a certain long-time contradiction between Chinese and Western medicine in Macao which was mainly reflected in three aspects: 1) Chinese disbelief in Western medicine; 2) distrust by Western doctors of Chinese medicine; 3) oppression by Portuguese doctors against Chinese doctors. On the surface, this seems to have been a dispute over the right to interpret medicine. However, despite the obviously different ways that East and West understood medicine, the conflict somehow related to the authoritative and executive power of the colonial government. The author will also reveal the above-mentioned contradiction by scrutinizing the medical development history of Kiang Wu hospital from late nineteenth century to early twentieth century.

Li Yan (Oakland University)

One World, One Language, One Alphabet: Soviet Influence and the Chinese Language Reform, 1949–1958

Key words: Chinese language reform, Soviet influence, script reform, Cyrillic, alphabetization

This paper examines the linguistic encounter between Chinese and Russian in the 1950s when a socialist alliance was forged between China and the Soviet Union. Delving into a series of critical changes in the Chinese language policy contingent upon Soviet influence, the paper reveals that the spread of Russian and the alliance with the Soviet Union, in direct and indirect ways, facilitated the Chinese script reform which was in the foreground of the Chinese language reform in the 1950s. During this time, Soviet linguistic advisers systematically introduced Soviet experience in designing alphabetic scripts for the ethnic minorities of the USSR, thereby offering the Chinese script experiment a frame of reference. As a result, proposals were made to adapt the Russian Cyrillic for the new Chinese alphabet, and it was believed that this new alphabet would allow learning Russian easier for the Chinese and further enhance the friendship and cooperation between the two countries. But not all agreed with that, despite the professed political legitimacy and

socialist values attached to Cyrillic. In contrast to their unreserved support for Russian language learning, the Chinese leadership showed more deliberation in the choice of the new alphabet. Behind the selection of the new alphabet was the desire of the CCP to integrate China into an international culture larger than the one under Soviet dominance. The paper thus sheds new light on the dynamic and tension between Soviet intervention and Chinese assimilation in the formative years of the Chinese Communist regime.

Li Xuetao (Beijing Foreign Studies University)

On the Academic Interaction between German Sinologists and Chinese Scholars in the 1920s–1940s in Peiping

Key words: Deutschland-Institut, history of sinology, Chinese academia, Peiping, academic interaction

German sinologists played an important role in developing the modern Chinese academic system when the Chinese Classics studies fell into obscurity in the early 1900s. In the 1920s and ’1940s, German sinologists maintained close contact with Chinese classics scholars, the best of whom had studied in the West. It was a time when China had many German sinologists teaching at the country’s universities. In addition, many academic institutes were set up in Peiping at that time, for Example Das Deutschland-Institut. A favorable condition was created for the establishment of the modern Chinese academic standards, thanks to the libraries, institutes, journals of Sinological studies and publishing houses founded by Germans in Peiping and other places in China, and information on latest academic developments supplied by both German and Chinese scholars. This cultural inflow led to the shaping of the modern Chinese academic system. The joint effort of German and Chinese scholars earned Chinese academic studies an international status. By then the traditional method of annotating ancient Chinese classics had given way to new scientific academic approaches. And all this was made possible by Western sinologists, especially those in Germany.

Luca Dinu (National Taiwan Normal University)

17th Century Europeans on the Chinese Language: a Few Lesser-known Cases

Key words: Chinese language; Chinese writing; ideography; early Sinology; proto-Sinology

By the early 17th century, the mythology of the Chinese language in European sources was already well established: late 16th century syntheses like Mendoza’s Great and Mightie Kingdome or early 17th century master-texts like the Ricci-Trigault Christiana expeditione had already created the general framework against which later major efforts like Kircher’s, Webb’s or Le Comte’s developed. On the other hand, the century produced a number of lesser-known contexts, with names like Pierre Poussines (the editor of Francis Xavier’s letters), Antoine de Vienne Plancy (speculating in the 1680s on Blaise de Vigenère’s century-old investigations) and several others well deserving to be fully recuperated by scholarship. In my paper, I offer an overview of a number of texts authored by several such writers, focusing both on their sometimes particularly significant contribution to the existing tropology of the Chinese language (as in the case of Poussines’ overwriting, through translation, Xavier’s points on Chinese characters) as well as their sometime idiosyncratic takes on the same topic (like with Vienne Plancy’s vision of Chinese characters as mini-labyrinths). As I argue, without properly exploring at some length such lesser-known rhetorical contexts, our understanding of a key aspect of the Western image of China is likely to remain partial and incomplete.

McDowall Stephen (University of Edinburgh)

Collating Empire: British Photograph Albums of Nineteenth-Century China

Key words: photographs; albums; materiality; imperialism; souvenirs

The late-nineteenth-century rise of photography occurred at the highpoint of imperialism, and the emergence of this new technology has long been associated with the imperial project. For Quartermaine

(1992), photography is 'no mere handmaid of empire, but a shaping dimension of it', while Sontag (1971) alerts us to the use of military terms — load, shoot, etc. — in the photographic vocabulary. In a Chinese context, practitioners such as Milton Miller (1830–1899), Felice Beato (1832–1909) and John Thomson (1837–1921) have all been implicated in the creation of 'imperial' images to various degrees. But while the vast majority of images of nineteenth-century China were purchased — rather than produced — by travellers, the role of these consumers in the construction of empire has seldom been examined. This paper moves away from the content of the imperial image and considers instead the materiality of the photograph — a physical object that could be sold, bought, displayed, hidden, stored, carried, sent, given away or discarded. Many of these photographs were carefully collated into albums, a process of selection and organisation that has the potential to create multiple competing narratives that go far beyond the intentions of their original photographers. What is the role of such narratives in the creation of shared colonial memory, and how does the placement of tourist images within the context of the modern museum or archive alter their meanings? These questions are addressed with reference to several albums in British archival collections.

Menegon Eugenio (Boston University)

Taking Sides: European Interests in Guangdong and Fujian during the Ming-Qing Transition

Key words: Zheng Zhilong; Zheng Chengong; François Rougemont; European sources; Three Feudatories; loyalty

Europeans residing, traveling, or trading in China at the time of the Ming-Qing transition had to navigate the new political and military context of this time of turmoil, and declare, in words and deeds, their allegiance to one of many regimes fighting for supremacy, including a handful of Southern Ming claimants; the new Qing dynasty; and several local warlords, from Zheng Chenggong in Fujian and Taiwan, to Zhang Xianzhong in Sichuan, to the Three Feudatories across south and southwestern China. European and Chinese records offer complementary narratives of European involvement in the "Chinese civil war" of the Ming-Qing transition, especially in the fractious South, and show how military, economic, and social issues internal to China, as well as European power struggles, determined new loyalties, with political (Ming vs. Qing monarchy) and racial (Chinese vs. Manchus) ideologies playing a secondary role.

Mitchell Alexandra Lily (Birmingham City University)

The Other Stage: Curating Chinese Contemporary Art in the UK

Key words: art, curating, contemporary, translation, exhibition

How have UK art institutions adapted curatorial approaches to the re-contextualisation and discourse of Chinese and Chinese diasporic artistic practices? The paper will discuss the following challenges surrounding the research and curation of Chinese contemporary art in a western context, using a case study of the Centre for Chinese Contemporary Art (CFCCA) in Manchester, UK. The main research question I will be exploring during the research project is: How has the CFCCA adapted its curatorial approaches regarding the definition, re-contextualisation, commission and discourse of contemporary Chinese and Chinese diasporic artistic practices? This can lead to a range of challenges including and questioning of the definition of 'contemporary Chinese art' and 'Chineseness' within a wider international context. The impact of the international artistic practices and curatorial strategies within the CFCCA both in the UK art world and local audiences. To be able to analyse the strengths and shortcomings of the curatorial and translational strategies used by CFCCA by situating the interpretation of contemporary Chinese art in a critical framework drawing on transcultural curatorial studies. The study will also analyse CFCCA's relationship and engagement between the curatorial team, contemporary artists and audiences. The paper will explore and examine the current definitions of contemporary Chinese art and its cultural value in the UK's art communities, review the significance of

curating, collecting, representing, and translating contemporary Chinese art and culture within a wider international context and analysing curatorial research strategies using past exhibitions and current projects from the CFCCA and to analyse the organisation's relationships with artists, curators and audience engagement including artist residencies, educational programmes and public events surrounding the CFCCA's exhibitions.

Mylnikova Yulia (Saint Petersburg State University)

Adapted, Updated or Sinicized? Russian Classical Literature on the Chinese Stage

Key words: theatre, huaju, Russian plays in China, the Stanislavsky's system, perception and interpretation

"Asian theatre" in Western scholarship usually refers to the traditional theaters of Asia. Yet for over a century, also China has had a vigorous, modern drama and theatre developed by internal and external cultural forces. China's modern theatre, known as huaju (spoken drama), started in the first decade of the 20th century. Ideological and formal experiments in dramaturgy in the 1920s and agitational drama of the 1930s were then transformed on a fundamental level following the change of government in 1949. The rebirth of modern drama took place well after the turbulent years of the Cultural Revolution. From the '80s on, the Chinese performing arts sector became more diverse: experimental theater, pro-government mainstream production, avant-garde performances and urban theatre. Most of the state-owned theatres in the PRC implement the Stanislavsky's system which was praised to be "the top of socialist realism" in the USSR and has flourished also in China since the '50s. At the beginning of the '60s, 5 among 8 volumes of the complete works of Stanislavsky, called "the creator of realistic theatre", were translated into Chinese. A closer view to the contemporary huaju reveals that the Stanislavsky's method was perceived in China only partly. This paper will give a brief overview of several fundamental problems of perception and interpretations that contemporary Chinese theatre confronts, focusing on the production of Russian plays (Chekhov's predominantly). The first problem is the lack of tradition or habit to examine the "material" (epoch described in the particular play, way of life, attitude to religion, cultural characteristics etc.). As a result, the second problem is the challenge of translation. The third problem is the dominance of "international stereotypes": Chinese know how to play Russians, know how to play Americans; other nationalities more or less fit these two performing models. The forth problem is the absence of theatrical critique.

Patil Vaishnavi (SOAS, University of London)

China Meets West: Understanding Cross-Cultural Artistic Interactions through the Battle-Scenes of the Qianlong Emperor

Key words: battle-prints, East-West collaboration, Qianlong emperor, artistic interaction, East Turkestan campaign

This paper aims to understand the artistic interactions between China and France during the Qianlong reign. Even though the Chinese were not the first ones to readily accept western techniques of art, they were accommodating of it, and the Jesuits and Chinese court artists devised certain techniques unique to the period.

With that said, the set of prints discussed here is exceptional in its own way. It was the first set of battle-paintings completed to commemorate the East Turkestan campaign during the Qianlong period, the first and only to have been sent to France to produce copperplates and prints, and the only one to have direct influences of western artists in its content without the interference of the Chinese. And they were produced for a special commission by the Qianlong emperor himself.

All these factors make them interesting and very important to a person trying to find crosscultural links during the 18th century. They are evidence to the east-west collaboration, of how China interacted with European countries and vice versa. It is necessary to find if one could visually select and distinguish the different elements working in harmony and how it affects its production, reception and position in history.

The proposed paper intends to explore this very aspect of the battle scenes of the East Turkestan Campaign, and discuss the various questions it raises, regarding the artistic interaction between the East and West in the 18th century.

Popova Irina (Institute of Oriental Manuscripts, RAS), Takata Tokio (Kyoto University)

Vocabularies of Kyakhta-Maimaicheng Pidgin

Key words: Russian-Chinese cultural relations, Kyakhta, language contact

This presentation focuses on the study of handwritten vocabularies of the Kyakhta-Maimaicheng Pidgin language from the Russian collections. This unique material is of immense importance for the study of the history of human and cultural relations between Russia and China. It is an important new source, which has been unknown and neglected by scholars. The Kyakhta-Maimaicheng Chinese Pidgin Russian was used by Russian and Chinese traders for communication on the border between the Russian and Qing Empires in the 18th to the early 20th centuries. It was indeed a result of their close interethnic relations. The vocabularies reflected the particularities of both Russian and Chinese languages of that time (including the dialects of Siberia and Shanxi province). They were compiled by the Chinese border merchants from Shanxi, who transcribed the Russian words with Chinese characters. The intact Kyakhta-Maimaicheng Pidgin vocabularies are a unique cultural phenomenon as of themselves, while their analysis can have an impact on the study of all contact languages, both living and dead.

Rudolph Henrike (University of Hamburg)

Republican Education Debates Revisited: The Depiction and Perception of German Vocational Education in Chinese Publications, 1900s–1930s

Key words: Republican China, education, history of concepts, comparative education history, republican publications

At the turn of the twentieth century in their struggle to establish a modern education system Chinese reformers were often fighting a loosing battle against conservative forces and financial restraints. Even though the vivid debates on pedagogy and education models of the Republican Period did not produce the results the reformers had hoped for, they had a long-lasting influence on education policies up until today. Existing research mostly conjures either a simplistic narrative of failed education reforms in Republican China or focuses on the work and writings of individual educators. In my paper however, I take a different approach and shed light on these debates from the perspective of the actors involved by a detailed analysis of contemporary Republican publications. All articles and books on the German vocational education model that were published in China between the 1900s and the late 1930s are analyzed in this paper and even though they constitute only a small part of a much larger debate on foreign education, they exemplify how foreign education thought reached China and how it was perceived and discussed among Chinese educators. These sources contain information on international alliances and a changing culture of knowledge and show how socio-political demands shifted. Educational concepts that emerged in Europe in an evolutionary process since the Enlightenment reached China simultaneously while the Western countries themselves still struggled to enforce compulsory education and to modernize the existing education systems. In these publications the pedagogy of the Enlightenment is therefore perceived alongside the latest trends in progressive education theory. As the sources paint such a multifaceted picture of the Republican Chinese education debates, the findings not only contribute to the history of education, but they also touch upon larger fields of research such as the transfer of knowledge and the history of concepts.

Rysakova Polina (Saint Petersburg State University)

Perceptions of the Outer World Under the Patriotic Education Campaign in China

Key words: China, patriotic education campaign, images of the West

China's peaceful rise is the main slogan that the Chinese government presents on the international stage, proclaiming that China's economic and political prominence does not pose a threat to peace and stability, but brings mutual benefits and development. So China wants to see herself as a bringer of peace — a country

with particular history and culture, whose rise will benefit to the whole international environment. But we must not forget about the other side of the coin — how China sees the world — Asian and Western countries that came into contact with China during its history. The answer to this question is quite important, as these Chinese perceptions of the Outer world impose the direct impact on the character of Chinese international interactions on the intrastate and intra-individual levels. Today the construction of images of the outside world is mediated mainly through education and media. In China these two spheres are closely interconnected and are intended to fulfil one of the main tasks set by the Party — realization of the Patriotic Education Campaign, started from the 1990s. The ideology of this education campaign provides quite a distinct interpretation of modern Chinese history when it came into direct contacts with the Western world. — one hundred years of humiliation (百年國恥) from 1840s till 1949, when China suffered from western military and economic intrusion, and after this — the time of rejuvenation of the Chinese nation after 1949. All these ideas are include into primary and secondary school historical education. And the point is that these historical interpretations are widely used in today's politics in China, and help to construct the perception of the international order in the eyes of the Chinese youth. So the particular feature of Chinese vision of the outer world is that this perception is mainly influenced by historical memory rather than the actual experience of today's interactions.

Rzanna Ewa (Institute for Polish Literature)

Long Yingtai — a Modern Confucian Scholar Between East and West. A Study of Hybrid Identity

Key words: Long Yingtai, hybrid identity, Confucianism versus Western liberalism

The background of my project has been provided by the recent discussion on modern Neo-Confucianism. While I accept the premise that in Confucianism we encounter an autonomous moral order, characterised by a distinct set of values, I reject the implicit idea that these values are fundamentally incompatible with their Western counterparts. Instead of drawing a scenario for another Clash of Civilisations, I wish to examine these two sets of values and show how they can interact with one another in the lives of people who live in the modern, increasingly globalized world. For that purpose, I intend to analyse the work of Long Yingtai, a Taiwanese writer, literary critic, scholar and public official. Long Yingtai was born in 1952 in Kaohsiung, Taiwan as the daughter of refugees from Mainland China. She studied foreign languages and literature in Tainan, and subsequently received her PhD in English and American Literature from the Kansas State University. Her first collection of essays, The Wild Fire, published in 1985, was an instant bestseller and a major political event. In 1986 Long moved to Europe where she spent thirteen years, initially in Switzerland than in Germany. In 1999 she returned to Taiwan and served as a public official till 2003. In 2012 she became the Minister of Culture of R.O.C. In my project, I plan to draw Long's portrait as a modern-age Confucian scholar, deeply rooted in Chinese culture and tradition. Simultaneously, I wish to present her as a Western style public intellectual, partaking of liberal heritage of individualism and criticism. I argue that Long's is the hybrid identity described in the post-colonial discourse. In analyzing Long Yingtai's attitude towards authority, society, family, nature and civilization, I hope to arrive at insights that might be helpful in understanding not only modern Confucianism, but also Western liberalism.

Samoylov Nikolay (Saint Petersburg State University)

Chinese and Russian Sources on Visits of Chinese Diplomatic Missions to St. Petersburg in the late 19th — early 20th Centuries: A Comparative Analysis

Key words: China, Russia, sources, diplomatic missions, mentalities

In contrast to the previous period at the turn of the 20th century, official and unofficial visits of Chinese diplomatic missions to the Western countries, including Russia, gradually became common. At the same time in the context of China's entry into the Western system of international relations these visits grew into an important milestone in establishing a new type of relations between the Qing Empire and the West.

A series of visits of the Qing diplomats to Russia in the late 19th — early 20th centuries (Bin Chun in 1866; Burlingame, Zhi Gang, and Sun Jiagu in 1870; Li Hongzhang in 1896; Duan Fang and Dai Hongci in 1906; Prince Zaixun and Prince Zaitao in 1910) demonstrate the gradual change of Chinese perceptions on the Russian realities and diplomatic etiquette.

In this context, the study and comparative analysis of Russian and Chinese sources of the period is of greatest importance. Russian historical archives possess a large number of documents on the organization of the reception of Chinese delegations and negotiations with them. In recent decades in China, a lot of historical documents on the subject have been published, and now they can be actively involved in scholarly use. Publication of the Qing diplomats' diaries is especially important, as they can reflect their attitudes to establishing contacts with Russian representatives as well as their perception of the realities of the Russian life.

A comparative analysis of the Russian and Chinese sources from that period of time gives us an extremely good opportunity to launch a thorough inquiry into the history of the establishment of regular contacts between China and Russia from two fundamentally different points of view, which is important both for the studies on the history of Russian-Chinese relations, and for the study of mentalities of the two nations.

Shapiro Roman (Russian State University for the Humanities)

The Chinese Princess in the West: from Persian Fairy-tales to Puccini's Opera

Key words: China, Europe, fairy-tale, opera, Turandot

In the 18th century Europe China was often used as an exotic background for comedy. Chinese costumes were popular already at the French and Italian masquerades, operas and home performances of the 17th century. Lesage (libretto) and d'Ornevale (music) based their comic opera The Chinese Princess (1725) on a story from the Persian fairy-tale collection Thousand and One Days, published in France by Petis Delacroix. The specific plot was taken from Nizami's epic The Seven Beauties. Riddles offered by a bride to a bridegroom and the execution of those who fail the test are typical motives of the world folklore. The opera used only the central part of Petis' story: prince Nureddin's arrival at the Chinese Emperor's court, guessing princess Diamantine's riddles and marrying her. Carlo Gozzi took the plot of his fiaba (fairytale for stage) Princess Turandot (1761) either from Lesage's opera or from Petis' collection. Gozzi's plot and characters are more complicated, and the stress is put on moral instruction rather than on entertainment. Unlike the previous plays, which showed the picturesque Orient with gardens in bloom, the audience of Turandot could see the sombre city walls of Beijing with the heads of the executed and hear the beating of the drums and the cries of women from the dungeons of the castle. The central point of the play is the psychological duel of two lovers who are predestined to be together. Schiller's German translation (1801) deletes some comic scenes and makes the whole play into a poetic psychological tragedy, combining romantic pathos and classical style. Puccini's opera (1926) adds some authenticity to the story, as he uses up to eight genuine Chinese melodies for his themes. Curiously, the opera was banned in the PRC before the late 1990s because it 'portrayed China unfavourably'. However an opulent performance was staged by Zhang Yimou and Zubin Mehta at the Forbidden City in 1998.

Sizova Alexandra (National Research University Higher School of Economics)

The Role of the Russian Consulates in the Political Processes in Mongolia and Russian-Chinese-Mongolian Political Relations of the Early 20th Century

Key words: China, Mongol problem, Russian-Chinese-Mongolian relations, diplomacy, consulate

The diplomatic and political role of the Russian consulates in China and Mongolia as well as in Russia's relations with these countries in the 19th and the early 20th centuries, their significance for the protection of Russia's interests and development of the regional international system has been a relatively new topic for historiography. In the case of Mongolia (officially a part of China from 1691 to 1946), the regional features of consular service, the consulates' importance for Russian-Mongolian-Chinese contacts and revival of Mongolian statehood are of particular historical interest.

In this paper, based on the solid collection of the archive materials, a part of which has not been introduced before, the author considers the role which the Russian imperial consulates played in the political life of Outer Mongolia and its disputes with China and also in maintenance of Russia's good neighborhood with these countries. The author places special emphasis on the consular officials' diplomatic work in the period of the Mongolian national liberation movement of 1900–1910-s, their mediating role in the China-Mongolia conflict, in establishment of the legal basis for the Mongolian autonomy by participation in the international negotiations in 1912–1915.The diplomats' efforts to limit the Pan-Mongolian movement which became one of the security concerns in Central and East Asia in the early 20th century are also analyzed in this work.

Investigation of the political processes in Mongolia through the lens of the Russian consulates' work offers a fresh perspective for analysis of the interaction of the Russian, Chinese and Mongolian governments and civilizations, modes of their coexistence in one of the most turbulent periods of East Asian history. Additionally, this research reveals the characteristics and challenges of the Russian foreign policy and consular service in China and Mongolia and opens some previously unknown chapters of history of Russian diplomacy in Asia.

Starovoitova Elena (Saint Petersburg State University)

Visual Images of China in the Late XIXth — Early XXth Century Russia

Key words: China, Russia, foreign policy, perception, visual image

Sino-Russian relations in the end of the XIX — beginning of the XXth century can be described as very contradictory. On one hand, this was the time of mutually beneficial treaties in the field of delimitation, railway construction, trade, and finance. But it all just led to a military conflict and almost full estrangement between the Russian and the Qing Empires.

Still, the end of the XIXth century was the time of very reach development of socio-cultural interaction between the peoples of two neighbor nations. First of all, it was, as Dr. Samoylov claims, the consequence of the appearance of totally new communicative channels such as new frontier area, the Chinese Eastern Railway line with its centre in Harbin, and the ports of Dalian and Port Arthur.

It all led to a completely new perception between the two nations both on political and everyday life levels. This was the time when a lot of Russian statesmen, military figures, cultural workers, etc. started to express their opinion on the future of Sino-Russian relations. One could also find more frequent mentions of China in Russian media of all kinds.

Some times these opinions and perceptions were caused by certain political, military or cultural reasons. But sometimes they could also influence the course of the Russian policy in the Far East.

This is why it is very important for today's researchers of the history of Sino-Russian relations to pay closer attention to the development of mutual perception between the two states at that time. And this particular report is going to concentrate on the visual images of China in Russia the end of the XIXth — beginning XXth century.

Teo Emily (University of Kent/ Freie Universität Berlin)

A Comparative History of Writing Travel: Late Ming and Early Modern Travellers in China (1550–1644)

Key words: comparative history, travelogues, late Ming, early modern, travel culture

In late Ming China, a remarkable phenomenon emerged; travel within China flourished and both Chinese and European travellers were travelling through China and writing travelogues about their experiences. A study of their texts tells the story of different cultures and methodologies of travel.

This paper proposes to discuss the underlying philosophies and impetus that guide travel, and ultimately, what travellers see and record. Although both Chinese and European travellers were travelling through the same land in the same period, their records are unique in style and subject. Both cultures were in the midst of a travel boom. Advancements in travel infrastructure made late Ming China a more accessible place than

it had been for centuries prior. European travellers went to China in the early modern context of 'discovery' or for the purpose of advancing scientific knowledge of foreign lands. Travel was sponsored by both the Church and the Crown, and travellers returned with an intention to contribute their knowledge to the Republic of Letters. While a number of Chinese travellers were also interested in 'science' and advancing geographical knowledge, their travel accounts were overwhelmingly associated with self-narrative, exploring the relationship between man and the natural world surrounding him. Nature and landscape therefore played a significant role in late Ming travel texts.

The European source material comes from the accounts of Iberian traders, priests and travellers, such as Martin de Rada (1533–1578) and Matteo Ricci (1552–1610). The Chinese source material includes the works of Xu Xiake (1587–1641), one of the most prolific and highly regarded Chinese travellers. It also discusses the works of Wang Shixing (1547–1598) and Yuan Zhongdao (1570–1626), who enjoyed less fame, but whose works are equally representative of late Ming thought and travel culture.

Till Christina (University of Hamburg)

Engaging Youth: Wei Siluan and the Nelson-group in Göttingen

Key words: Youth activism, Young China Association, Sino-German relations, socialism, Republican China

In 1925, the German philosopher Leonard Nelson (1882–1927), together with the Chinese mathematician Wei Siluan (1895–1992), and other likeminded socialist intellectuals (hereafter "Nelson-group"), founded the Militant Socialist International (Internationaler Sozialistischer Kampfbund, ISK) in 1925. The party aimed at educating the political leaders of tomorrow, inviting mainly working class youth to join them. Most interestingly, a small number of Chinese students at Göttingen University contributed greatly to the work of the Nelson-group and later, the ISK. Among these Chinese students, Wei Siluan is particularly interesting. Wei first got into contact with the group when he arrived in Göttingen in 1923. As a member of the Young China Study Association, he was an experienced writer and activist. From 1918 until 1925, the association's goal was to organize the Chinese intellectual youth on the principles of equality and intellectual freedom, with independent cells all over China. In Göttingen, Wei must have been attracted by the Nelson-group's strong internationalist outlook and their focus on youth education, thus showing many similarities to the Young China Association. After his return to China in 1927, however, Wei failed to organize a Chinese ISK cell. In Germany, the ISK fell into oblivion with the rise of the National Socialists in 1933, and the subsequent exile of its members. Analyzing the activities of Wei and other Chinese Nelson-followers in Germany, as well as after their return to China, this paper will disclose a previously overseen aspect of Chinese socialist activism. It will also uncover traces of cooperation between Chinese and Germans within the ISK. Additionally, comparing the approaches to social organization and education of youth by the Young China Study Association and the Nelson-group, the analysis will draw special attention to the motivations of the Chinese students to engage in both, the Nelson-group and the ISK.

Tythacott Louise (SOAS, University of London)

Collecting and Displaying Objects from the 'Summer Palace' in Beijing

Key words: Yuanmingyuan, 'Summer Palace', loot, museums, displays

This paper explores the lives of objects from China's Yuanmingyuan, or 'Summer Palace', to the northwest of Beijing. Initiated by the Kangxi Emperor (r. 1662–1722) in the early eighteenth century, the site was developed by his grandson, the Qianlong Emperor (r. 1736–1795). At around 350 hectares, it included thousands of buildings across a vast landscape: it also housed China's imperial art collections — paintings, calligraphy, porcelain, bronzes, textiles and cloisonné. In October 1860, at the culmination of the Second Opium War, British and French regiments looted the buildings in the Yuanmingyuan. The British then proceeded to burn the entire site. This widespread destruction of China's most important complex of palaces,

and the dispersal of the imperial art collection, is considered one of the worst acts of cultural vandalism of the nineteenth century. Over a million objects are estimated to have been taken from the Yuanmingyuan, and many of these are now scattered around the world, in private collections and public museums. This paper traces the trajectories of objects looted from the 'Summer Palace' in the nineteenth century, exploring the succession of Western meanings and values attributed to China's imperial treasures — their existence as commodities in London auction houses in the 1860s, their lives in international exhibitions and public displays in the late nineteenth century; and their status as 'trophies of war' in military museums in the UK.

Vetrov Viatcheslav (University of Heidelberg)

Coming to Terms with Evil

Key words: history of ideas, evil, the Faustian spirit, anti-traditionalism, cultural relativism

The paper is conceived as a study of the concept of evil in the process of mutual perceptions of the West and China since the early 20th century until present. It shall begin with a discussion of the theory according to which the "otherness" of Chinese civilization was largely due to the fact that China did not possess the idea of radical personified evil as it was known to the Christian world. The observation of this conceptual deficit is central to Max Weber and François Jullien. Both of them belong to the most heatedly debated thinkers within Sinology: among the most controversial features of their works is the tendency to "exploit" China as the "other", i.e. to perceive the "other" as a means of better understanding their own Western culture. Criticisms of Weber's and Jullien's eurocentrism pertaining to the debate on cultural relativism have had a significant effect on the development of Western Sinology. The investigation of this debate among Western sinologists shall be accompanied by the study of a parallel reception process of the Western idea of evil among Chinese intellectuals. The chronological frame of both reception processes shall be the same: from the early 20th till early 21th c. For the second — Chinese — case, the focus will be on translations of three Western literary works in which the deal with the devil is the central motive: Goethe's Faust (1808–1832), Hoffmann's Die Elixiere des Teufels (1815–1816) and Bulgakow's Master and Margarita (1929–1939). The reception of different versions of the "deal" with the personified evil testifies to a growing interest of Chinese intellectuals for dialectics and (black) romanticism, which has serious political implications. For example, Chinese readings of Bulgakov's "deal" — a satire of the early Sowjet state — were made possible only in the context of the post-Mao political atmosphere of the eighties.

Vinci Renata (Sapienza University of Rome)

An Autographic Telegraph for the Transmission of Chinese Characters: the Attempted Application of Caselli's Pantelegraph in China

Key words: media history, telegraphy, China, Sino-Italian relations, Giovanni Caselli (1815–1891), pantelegraph

In 1872 the Shanghai newspaper Shenbao described in detail a smart system invented by the Italian Giovanni Caselli that permitted the production of telegraphic messages containing Chinese characters: it was the so called "pantelegraph" (also known as "universal telegraph" or "autographic telegraph"). This invention, described by the specialists of communication technology as the ancestor of the fax, permitted the exact reproduction any kind of documents, including images and symbols, so seemed to be totally suitable for the Chinese telegraphy.

As a matter of fact, during its French period, in 1863 Caselli showed his invention to the members of a Chinese embassy, producing some impressive transmissions (so called "caselligrammi") of short Chinese messages, still well preserved in his personal archive in Siena, his hometown. Such envoys reported this news back to China, but due to some reasons the effective commercial contact was set more than twenty years later. Although in many ways this seemed to be the perfectly suitable solution for the telegraphic communication in Chinese, this machine was never applied in China and the reasons have been revealed by an account to the Italian Foreign Minister written by the Minister Plenipotentiary in China De Luca, that Caselli himself had copied and saved.

The main steps of this affair can be recalled thanks to the personal archive of Giovanni Caselli, which is still only partially catalogued, providing information about a moment of Chinese and Western media history remained mainly unknown, allowing the investigation on an extremely original example of Western communication technology and the attempt for its application in China, and ultimately revealing its strong points as also the definitive reasons of its failure.

Vradiy Sergey (Institute of History, Archeology and Ethnology of Far-Eastern People FEB RAS)

China's Perception of the West in the19th Century Qing Scholar Papers

Key words: China, Japan, Korea, XIX century thought

Before the Opium War, the Chinese took little notice of the world beyond the traditional Chinese realm, China's inadequate knowledge of overseas countries proved to be a strategic disadvantage in the course of the war. In the 1840s, knowledge of the wider world was important to China's defense against Western intrusion, and a handful of Chinese scholar-officials who shared this view engaged in the serious study of foreign nations. A small group of Chinese set out to expand China's knowledge of the West; they did so in the belief that this was essential to China's survival. The comprehensive accounts put together by Lin Tse-hsu 林則徐 (1785–1850), Wei Yuan 魏源 (1794–1856), Hsu Chi-yu 徐継審 (1795–1853), and shorter works by other authors suggest the importance of this new perspective. They were the first, who being in an extremely unfavorable situation of Anglo-Chinese conflict, showed an interest in the outside world, in scientific and technological achievements of the West, and became opponents to the policy of isolation. China's "response to the West" was not a simple one, and Chinese knowledge of the West was often filtered through traditional concepts. The major elements of an ancient worldview still prevailed, even as the Chinese began to assimilate new knowledge regarding the West. Thus, in defining the shapes of world politics and by introducing the basic, elementary information which helped China form ideas about the manifold sources of western power, pioneering works influenced a whole generation of nineteenth-century Chinese, Japanese and Korean intellectuals.

The main purpose of the paper is to make a brief description and evaluation of the works of scholar-officials of the first half of XIX century China, who became proponents of the ideas of learning of "Foreign Matters", to show their positive influence upon the "Open Door" policy promoted in Korea, and on the social thought of Japanese society on the eve of Meiji Restoration.

Wagner Rudolf G. (Cluster Asia and Europe, Heidelberg University)

The Free Flow of Communication Between High and Low: The Shenbao as Platform for Yangwu 洋务 Conceptual Discussions 1872–1895

Key words: Political thought; newspapers; institutional change; late Qing intellectual history.

In the scholarly analysis of late Qing political thought, the importance of the Yangwu ("Foreign Affairs") current has been justly emphasized, especially since leading Han Chinese officials had been involved. As the prevailing master narrative current both in the PRC and among foreign scholars (as epitomized by Zhang Hao) has it, however, the Yangwu protagonists focused until China's 1895 defeat in the war with Japan on the need of (mostly military) hardware from the West rather than on a need for structural change in China.

The paper will challenge this master narrative on three counts. It will show that substantial discussions on institutional change in China went on in the public domain since the early 1870s; that a medium neglected by intellectual historians, namely the newspaper (the foreign-owned- and — managed Shenbao), was the main platform for these discussions and that the men of letters from the Yangwu environment, who joined this discussion (as discussed by Onogawa) by the 1880s, took their cues from this paper; and it will show that the Shenbao editorial page put the lack of "free flow of communication between high and low", shang xia zhi tong, into the center of the analysis of the flaws in the Chinese political structure, claimed that the success of some Western states hinged on institutions securing this free flow, and set itself up as a medium to overcome the obstacles in the way of such a free flow.

SECTION 14

POLITICS & INTERNATIONAL RELATIONS

Alikberova Alfia (Kazan (Volga Region) Federal University)

Influence of Modern Russian-Chinese Relations on Shaping of V. V. Putin's Public Image in China

Key words: president's public image, V. V. Putin, Russian-Chinese relations, public image of Russia, V. V. Putin's public image

In many people's minds the public image of this or that country is inseparably associated with its political leader. For instance, it is B. Obama for the USA, A. Merkel for Germany, and Xi Jinping for the People's Republic of China. One in five Chinese people who participated in the survey done by the Academy of Social Sciences of PRC in 2008 said that the word "Russia" evokes only one association — V. V. Putin. The President is not only the face of the nation but, when acting on the political arena, he forms the public image of his country, which is incredibly important for intergovernmental relations and intercultural communication. The proposed study presents a detailed analysis of the correlation between the personality of the Russian Federation President and the public image of our country in China, as well as the influence of contemporary Russian-Chinese relations on the formation of V.V. Putin's public image in the People's Republic of China.

This work is of both theoretical and applied nature. On the basis of many ratings and surveys, as well as main aspects of the Russian-Chinese cooperation in many fields and original Chinese-language sources this work comprehensively analyzes the gradual changes in the public images of the Russian President and the rise of his popularity in China. The reasons for this phenomenon are also revealed, as well as the correlation between major events within Russian-Chinese relations that have improved the public image of both V. V. Putin and the Russian Federation as a country.

The conclusion we came to as a result of this study is that the attitude to V. V. Putin can be seen as a reflection of the social-political frame of mind in the Chinese society, while his positive public image serves to both promote Russian culture in China and to maintain the favorable climate in the Russian-Chinese relations.

Almén Oscar (Uppsala University)

Local Governance Diversity in the Unitary Authoritarian State: a Study of State-Society Interaction in Three Chinese Municipalities

Key words: political opportunity, state-civil society, social movement, local governance, local diversity

This paper introduces a new research project that will examine the space for local political diversity in authoritarian regimes by studying state-society interaction in three Chinese municipalities. The issue is of relevance for understanding the development of civil society in developing countries. Although local economic innovations have been encouraged by Chinese central authorities, diversity in political solutions is a much more sensitive question for the central leadership. But as different localities face different social challenges they also develop a variety of strategies and methods to organize local governance and handle relations to local society. This study will focus on the interaction of the city government and civil society in three selected cities that differ in significant ways. The study compares two relatively prosperous cities with distinctly different governance models, Hangzhou and Guangzhou, with Lanzhou, a city from one of China's poorest provinces. Theories of political opportunity structures (POS) will be used to examine the differences between the cities in terms of civil society mobilization. The project aims to (1) examine how the political opportunity structures differ between the cities and (2) how these differences affect the mobilization of local civil society. The study is designed as a comparative case study based

on in-depth interviews with local officials and civil society actors and analysis of official documents. The project questions the image of politics in China as monolithic and aims to offer important insights into the variance of political realities that local politicians and local civil society are facing in different parts of China.

Bendarzsevszkij Anton (PAGEO — Pallas Athene Geopolitical Institute)

From Plans to Realization: Chinese and Russian Projects in the Russian Far East

Key words: China, Russia, Russian Far East, geopolitics, investments,

Since the beginning of 2000s China has become an increasingly important actor in the Russian Far East: several infrastructural projects and big investments started towards Russia and on the border region of the two countries. However China mostly consider Russia as a country with huge, vacant agricultural areas and an attractive source of raw materials — an absolute periphery. On the other hand, all these projects remain strictly one-sided: despite the solemn statements from Russian officials, the Russian projects in the Far East were not completed, and were mostly limited to the building of gas- and oil pipelines toward China. Big investment projects on the border region include the Bolshoy Ussuriysky island or the Fuyuan region. The island was partly handed over to China in 2004 with big projects planned on the territories from both sides, however China was the only one who has fulfilled these projects.

Huge territories are involved: Russian Far East consists of over 6 million km2s and inhabited by only 6 million people — attractive territory for Chinese economic investments. While the military aggression is not threatening Russia from the Chinese side, they are losing this region economically: Russian Far East is becoming much more connected to China economically, than to the far away situated Moscow. It does not leave much choice for Russia: because of the events in Ukraine, in the last two years Russia was excluded from international arena and had to cut all of its connections to the West, therefore it needs China more than ever.

Burcu Oana (University of Nottingham)

Portrayals and Expressions of Contemporary Anti-Japanese Nationalism

Key words: nationalism, China, Diaoyu/Senkaku islands, sovereignty, collective memory

This paper is concerned with identifying the contemporary nature of anti-Japanese nationalism in China and the way in which these expressions of nationalism are constructed and managed. The main case study on which it draws refers to the 2010 and 2012 protests surrounding the contested Diaoyu/Senkaku islands.Drawing upon instrumentalist and ethno-symbolist theories of nationalism from the wider literature, the anti-Japanese nationalism in China is understood as an interactive process composed of both bottom-up and top-down perspectives. Therefore, the approach taken in this analysis is also two folded. In order to understand the top-down perspective, discourse analysis largely applied on People's daily, the mouthpiece of the Chinese Communist Party (CCP), which is complemented by state actors' official statements. The bottom-up perspective relies largely on interviews conducted with scholars and activist, as well as on secondary sources. First, by unpacking the discursive official rhetoric, it is revealed that the Chinese Government consciously constructed a “one-dimensional” nationalism. Several linguistic and content strategies were used to construct and disseminate this controlled nationalism, among which are constant repetitions of themes of “sovereignty”, “historical memory” and “mistrust”, antithetic portrayals of China and Japan, and the purposeful omission of information related to historical facts and contemporary protests. Second, when bottom-up perspectives are pitted against top-down perspectives, similar features are identified which shows a common, unified understanding of nationalism in relation to Japan. However, interestingly, broader discussions on the meaning of nationalism reveal a pluralised aspect of nationalism; this was expressed through pledges of loyalty to the nation and along blood lineage, rather than pledges to the Party-state.The paper concludes with an evaluation of the risks that an inflamed anti-Japanese nationalism poses to policy.

Chen Yu-Wen (University of Helsinki)

How China and the Chinese are Perceived in Kazakhstan: A Discourse Analysis of Local Newspapers

Key words: China, Kazakhstan, discourse analysis, stereotype, sinophobia

Since the new post-Soviet states emerged in Central Asia in 1991, China has been seeking to foster diplomatic, political, and economic relations with these new territories. However, the Central Asian populace does not look on Beijing's inroads into the region as favorably as do official discourses from Central Asian governments. The crux of this analysis lies in delving into this local perspective. The country under investigation is Kazakhstan, which is a good starting point for examination because it is geographically close to China. As the country is normally considered a leading player in Central Asia, an assessment of how its populace perceives China and the Chinese would provide an indication of how other Central Asians respond to their rising powerful neighbor.

Four of Kazakhstan's nationwide print newspapers with the largest circulation size were chosen for examination: Egemen Qazaqstan and Zhas Alash printed in Kazakh, and Kazakhstanskaia Pravda and Vremia published in Russian. Discourse analysis of different languages of newspapers in Kazakhstan reveals that Kazakhstanis' views toward China and the Chinese are divided. The official discourse in both state-sponsored Russian and Kazakh newspapers is in accordance with the country's policy toward further engagement with their rising Chinese neighbor. However, negative stereotypes of China and the Chinese, as well as sinophobia, are pervasive in private Kazakh language newspapers. Private Russian newspapers have a more nuanced view toward China, with a hidden inclination toward being critical of that country and its people. Although the majority of these societal voices do not have a direct impact on changing the national policies of Kazakhstan, they are important in the sense that Kazakhstan's ruling elite must continue to gauge social views and to placate differences in order to secure the stability and legitimacy of the regime.

Costa Cátia Miriam (Center for International Studies (ISCTE-IUL))

Drawing New Power Relations: the Press of Macao and the Claim for Identity and Autonomy

Key words: Identity, autonomy, colonial power, elite, Macanese press

By the end of the 19th century the press was one of the most powerful means for the crafting of own colonial elite discourse. Macao was a tiny territory, operated under Portuguese jurisdiction, where local elites were very active creating newspapers both inside Macau and outside the islands.

By the 1890's there were two titles in Macao, Echo Macaense (1893–1899) and O Lusitano (1898–1899), and one published in Hong Kong, O Independente (1890–1894), promoting a political discourse by the Macanese. Owned and directed by local elites and they staged several debates over the colonial status and governance of Macao. Although mostly written in Portuguese (Cantonese, however, was used too), these outlets reflected the dynamic relations between the Portuguese, Macanese and Chinese elites.

These newspapers appeared in a very specific context. In Portugal, people were reacting the British Ultimatum over the African colonies (1890), and Macao was re-profiling itself as it faced the effective separation from China (interdependence was the previous state of affairs) and the consolidation of Hong Kong as port city (complementary in terms of commerce was the previous situation). Meanwhile, both in Portugal and in China a new political discourse was gaining traction. Reacting to the thrust of great foreign powers to their countries, Portuguese and Chinese Republicans were trying to disseminate their ideas.

The aim of this article is to understand how Macanese press catered to political debates, while the territory struggled to be resilient to colonial rule and to foreign powers, using autonomy and identity arguments. It systematizes underexploited archival sources and focuses on discourse analyses in the frame of native intellectual movements in Macao in a broader evolving international scene. This approach tries to establish the media an object of analysis through which to appraise local actors' attempts to reconfigure socio-political relations in and across borders.

de Sales Marques José Luís (Institute of European Studies of Macau)

The Special Administrative Regions (SARs) of Hong Kong and Macau and their Role in the Chinese OBOR Initiative — A Framework for Analysis

Key words: SAR's, Basic Laws, External Relations, traditional roles, OBOR

For the realist state centered tradition states are the only actor in international relations. Under this assumption, there is no room for Special Administrative Regions of China, such as Macau or Hong-Kong, to play any role in the interaction between the People's Republic of China (PRC) and the international system. It is, however, a simple but misleading approach, for our case study. It ignores that, both the MSAR and the Hong Kong SAR of the People's Republic of China (HKMSAR), have legal international personality and, as such, enjoy membership of several international organizations which are not only limited to states. For instance, both are founding members of the World Trade Organization, as separate custom territories. Therefore as units that are an integral part of the political-administrative organization of the Chinese state, they are sub-state actors engaging in international affairs under the principle of "One country, two systems" and the articles enshrined in their respective "Basic Laws" (BL). Although foreign affairs and defense is the realm of the central government, both SAR's enjoys the privilege of having their own external relations for a significant number of affairs, including economy, finance, transportation, sports and culture etc. For almost two decades after the retrocessions of Hong Kong (1997) and Macau (1999) to the People's Republic of China, their external engagement went on very much in continuity with well-established international networks of connectivity and comparative advantages existing before their integration into the People's Republic. In The PRC's multilevel and multidimensional diplomacy, Macau plays an important role in China's relations with the Portuguese speaking countries and Hong Kong has been instrumental in the internationalization of the Remimbi. Both SARs are now called by Beijing to actively promote OBOR in tandem with efforts played by central and provincial governments as well as State Own Enterprises (SOE).

Ditoiu Bogdan (University of Bucharest)

Is There a Chinese Cultural Theory of International Relations?

Key words: Chinese school of international relations, China model, international relations theory, Tianxia concept, Chinese international relations theory

In recent book reviews and state of the field articles, the appearance or, better said, construction of a Chinese theoretical framework for international relations has been widely described as fulfilling or planning to fulfill the purpose of legitimizing China's national interests and the current political system's conduct of foreign affairs. While acknowledging this fact, along with the growing importance that the effort to establish world leading think-tank with Chinese characteristics has in the establishing of such theories and in the exchange that happens between the academic field and the Party working groups at all levels, this paper will examine the strong foundations that some of these theoretical relations for international relations have in Chinese political thought tradition and their appropriateness for judging current international affairs. As most of these frameworks revolve around concepts such as Tianxia 天下, around new interpretations from the works of the major pre-Qin thinkers, or on refocusing attention to the foreign policy arrangements used by multiple dynasties to deal with foreign states (what has been called Chinese world order, the tributary system), the paper argues that attention should be focused on a comprehensive view that, akin to Lebow's constructivist theory, takes into account the main drivers of what we recognize today as foreign policy in the Chinese world: the political-ideological regime under which actors existed and the way it influenced views on regional competition, conflict and conflict resolution. In conclusion, research into the international relations of the Chinese world can provide for interesting theory development, focused on the way pre-modern, pre-national states dealt with cooperation, conflict and supremacy, and while not rich enough to provide for a full framework, it can support the development of a more comprehensive and universally relevant field of non-western IR theory.

Fernandes Graça (ISCTE)

Eurocentric Endeavour or Empty Rhetoric? Analysing the European Union Promotion of Social Dimension of Globalisation in China through a Normative Power Perspective

Key words: normative power, EU-China relations, social dimension of globalization

This paper proposes a normative power approach to the study of EU as a normative power to promote social dimension of globalization in its relations towards China, which are currently challenged by the global power shift including the rise of China, the extending of European debt crisis and the international economic recession.

It is divided in three parts: in the first part, the review of bilateral EU-China relations from 1995 until today shows that in spite of EU's normative efforts and commitments to promote civil and political rights with social and economic ones (well-established in the texts of international law) through EU actions, the EU-China relationship in global governance has changed and the EU's role of diffusing norms in the world can encountered its limitations. The second part analyses EU actors and some individual member states that might pursue their own agenda or conduct bilateral relations with China in different directions in detriment of the promotion of social dimension of globalization in China. The third part addresses EU normative efforts to promote social dimension of globalization in the EU-China relationship in global governance which is at stake and should be seen as a rigorous test representing the lasting international debate about the nature of international norms on their universality or relativeness.

Fong Keng Weng (Institute of European Studies of Macau)

The 13th Five–Year Plan of China Development Strategy — Enhancing the Role of HK SAR and Macau SAR in International Society and Exploration in One-Belt One-Road and Asia Infrastructure Investment Bank

Key words: OBOR, Macau SAR, Contribution, Advantages and Enhancement, AIIB

The China Central government has initiated the concept and framework of One-Belt One Road and Asia Infrastructure Investment Bank as the pivotal strategic economic development policies and international diplomacy as crucial components of the 13th Five-Year National Plan of China under which the role of two SARs were addressed at a significant level to international exposure. This paper exploits the potentials contributive role of Macau SAR on OBOR and the advantages bought from the participation on Asian Infrastructure Investment Bank. As the historical hub of the East and West, Macau's connectivity to the Asian countries evoking through the local communities of overseas Chinese in Asia countries such as Malaysia, Thailand, Vietnam, Myanmar, or Indonesia, may simulate exchanges in cultural identities, knowledge and dialogues between China. Besides, the participation as the member of AIIB to stake the voting right of even 0.5% by contribution of US$5 billion or more would still be significant and strategical role in future decisions of AIIB in some crucial areas since China holds only 49% of voting rights. It is the coherence with long-term interests of Macau in several aspects: (1) better and more efficient ways to utilize the abundant financial reserves of the government; (2) sustainable returns of investment for aged society in future; (3) improving varieties and diversity of services desired from AIIB or OBOR projects; (4) providing appropriated or flexible space for the Central government to deal with some sub-regional conflicts or sensitive issues. It may foresee that investment projects of AIIB may arouse some community conflicts in host countries and demand for dialogues, mediations, mutual understanding and settlement of conflicts. All these kinds of services may enable Macau serving a role in communication, identity and cultural mediators or platforms of settlement and negotiations.

Hughes Christopher (LSE)

The Genealogy of Chinese Militarism: Comparisons of Teaching Materials from China and pre-1945 Japan

Key words: militarism, nationalism, foreign policy, ideology

The purpose of this paper is to explore the transfer of militarism from post Meiji-Era Japan to contemporary China through the analysis of educational curricula and teaching materials. The focus will be on a comparison of textbooks and curricula used for propagating militarism in Japan between 1870 and 1945 and textbooks used for the same function in the PRC today. Historical continuity will also be traced by looking at textbooks and curricula from the Republican period. The results will shed new light on the broader debate on Chinese nationalism and also on the links between domestic politics and foreign policy. It will also provide deeper insights into the nature of the relationship between China and Japan.

Theories of militarism will be used from general social science literature, especially the work of Woodruff-Smith on German militarism and the work of Jack Snyder on the links between militarism and foreign policy. Primary evidence for the Chinese side will be used from recent Chinese textbooks, laws, curricula and educational debates. Evidence for the Japan side will be drawn from archival work at Waseda University Library and the Tokyo National Diet Library.

Ionova Anastasia (National Research University Higher School of Economics)

Confucianism and the Xi Jinping's Political Doctrine

Key words: Chinese Dream, Chinese political discourse, traditional political culture, critical discourse analysis, Marxism

Confucian Ideology and family authority with small amount of changes had been a basis of Chinese politics for nearly two thousand years. Attempts to deny it during the Cultural Revolution created a 'spiritual vacuum' that threatened unity and stability of the State. The revival of Confucianism into political discourse starts together with the idea to build a 'spiritual civilization'. Xi Jinping's political doctrine has continued this line. In 2012 he has announced the new goal of China's development — the Chinese Dream (中国梦). The new President has pointed out that this has been, on the one hand, the dream for each Chinese, and, on the other, the collective dream of Chinese civilization as a whole. However, formalized language and abstract inheritance of ideas give a wide space for interpretation and ideological filling of the concept. At the same time, Xi Jinping has proclaimed many statements about the necessity of redefining and expanding of official ideology, especially about combining Marxism and Confucianism. In this case, several issues need to be examining. What is the real place of Confucianism in the Xi Jinping's political doctrine? Is there any serious contradictions between Confucianism and Marxism-Leninism? How it would be combined in real politics?

The research focuses on the Confucian part of the Xi Jinping's political doctrine through analysis of language usage and the context by the method of critical discourse analysis (CDA). It also reveals contradictions between Marxism-Leninism and Confucianism during realization of the concept. The author argues that Confucian ideology plays the key role in the concept because the new doctrine include a range of Confucian notions such as the paternalistic state, 'youwei statecraft', taking care of people and filial piety. However, the lack of clear definitions in the doctrine allow to avoid an open conflict between ideas and providing peaceful ideological synthesis.

Kauppila Liisa (University of Turku)

Chinese Subnational Actors as Drivers of Regionalism? Arctic Cooperation in Northeast Asia

Key words: China, the Arctic, local government, state-owned enterprise, regionalism

This paper explores Northeast Asian local government, city network and business cooperation as an important aspect of China's unofficial Arctic strategy. It maps Chinese cooperation deals and future visions with various Northeast Asian counterparts (including Russia) in fields related to opening Arctic opportunities: energy resources and new sea lanes. With these deals China is strengthening its role in a new arena of power politics as a leader of the Northeast Asian "Arctic block". Regional local government and business-to-business cooperation is seen as the best available strategy for China to secure its

access to the Arctic, as state-to-state level cooperation has proved out unproductive for various reasons. These reasons include the historically tense relations between national governments and the strong role of nationalism in Northeast Asia. Furthermore, China's status as a mere observer member of the Arctic Council means that it has no voting rights and it is thus excluded from the ultimate decision-making process of the Arctic. Interestingly enough, the implementation of such a strategy also intensifies the process of regionalism in Northeast Asia, an area into which Russia has become more integrated after the Western sanctions.

As such, the paper places itself within the subnational turn in comparative politics. It brings fresh perspectives to the study of new regionalism, as it focuses on the role and leeway of local governments and state-owned enterprises as agents of regionalism. This is particularly interesting in the light of an emerging trend in China's political economy: a major reform of state-owned enterprises towards a more business-driven direction. The paper also joins the "Rising China" debate by shedding light on the nature of China's access into a new arena of politics. Finally, it touches upon the debate whether regionalism is a force that promotes globalisation or disintegrates the international system.

Kawashima Shin (University of Tokyo)

Images of World Order in Modern China: From the Late Empire to the Nanjing Government

Key words: tribute relations, modern diplomacy, imperialism, Nationalist Party, mass media

This presentation explores the changing perception of world order among intellectuals and officials in China from the late 19th century to the 1930s. The focus is set on the images of 'traditional' tribute relations with surrounding countries. In the 1890s, Kang Youwei and other intellectuals proposed a new concept of world order, called 'parallel relations of countries (Lieguo Bingli)', instead of 'China-centered international relations (Yitong Chuichang).' After the Waiwupu (Ministry of Foreign Affairs) was founded under the Guangxu New Policy in 1901, the Qing government adopted the style of modern diplomacy, instead of the double standard of tribute relations and modern diplomacy. The images of world order held by so called 'Young China' and new diplomats in Republican China were basically the same as the Western ones, but some intellectuals and politicians evaluated the past tribute relations higher than Western imperialism, and a few intellectuals claimed that past tribute countries must be part of the Chinese territory even in the 20th century. In the latter 1920s and in the 1930s, when the Guomindang formally described the 'Three Principles of the People', it criticized and denied the arguments which highly evaluated the tribute relations, and combined tribute relations and territorial concept. However, such official interpretations did not prevail overall in the mass media, such as magazines and newspapers. Sources examined bring evidence that the discourse on world order in Republican China was more complex than generally acknowledged, as the Guomindang did not manage to impose on society a unified vision of international relations.

Kim Jim Ho (Dankook University)

China's Reorientation of a Foreign Policy toward the Two Koreas

Key words: China's diplomatic policy, Northeast Asia, Two Koreas, North Korea's nuclear test, Power transition, South Korea, United States

The geopolitics of Northeast Asia have been more fluid nowadays due to China's rising and North Korea's nuclear development. China's rise today offers new challenge in Asia. The outstanding question is about the nature of Chinese ambitions in the region and beyond. China's reorientation of a foreign policy has characterized its direct Northeast Asian environment from Xi Jin-ping Era. And ties between China and South Korea warmed up quickly under Park Geun-hye. Chinese strategic concerns with South Korea are primarily based on South Korea's alliance relationship with the United States and US-China relations. Also, South Korean strategic concerns with China are primarily based on China's alliance relationship with North Korea and its

economic prospect. South Korea-China relations are "now at the best state in history". North Korea's new leader Kim Jong-un pursued a more assertive foreign and security policy, thereby isolating North Korea further. North Korea's isolated in the region since its 2013 nuclear test. North Korea had detonated a nuclear bomb, and the president of China was urging caution. North Korea has grown closer to another Asia power Russia. China has tried to "break the ice" with North Korea, while getting closer to South Korea and the United States to ensure denuclearization of the Peninsula. South Korea's president, Park Geun-hye, who has cultivated closer ties to Mr. Xi, called on China to match its disapproving words about the North's nuclear ambitions with "necessary measures." Now, we are witnessing a possible transition in China's North Korea policy. Unintended consequence of North Korea's brinkmanship policy has been the discourse on the establishment of United States THAAD on South Korean soil. That has made China the biggest stakeholder in North Korea's nuclear tests. Indisputably, further nuclear ambitions by Kim Jong-un will create the required political atmosphere in Seoul and. That will leave China with a weaker voice on THAAD deployments.

After fourth North Korea's nuclear test, researching China's diplomatic policy changing on the two Koreas is one of extraordinary valuable studying for determining the future political power transition and structure of Northeast Asia.

Lai Hongyi (Harry) (University of Nottingham)

China's Initiatives in Global Governance and International Responses — The Case of the Asian Infrastructural Investment Bank (AIIB)

Key words: China, international, domestic, political economy, global governance

China has been widely viewed as the up-and-coming superpower. Yet recent scholarly studies (such as Shambaugh 2013) suggested that its role in global go governance has been limited. These studies have yet to heed China's recent and audacious efforts to shape global governance and offer an in-depth analysis of the domestic factors behind China's initiative and the varying international responses. In 2013 President Xi Jinping proposed the Asian Infrastructural Investment Bank (AIIB) in order to finance the development of infrastructure linking up China to Europe on land and through sea lanes. China's proposal of the AIIB has provoked mixed reactions. As of June 2015 57 countries and entities had become Prospective Founding Members (PFMs) of the Bank. Yet the U.S., Japan and Canada did not apply.

In this paper I will study the domestic and external causes of China's initiatives for the AIIB, and those of the varied responses from three major players regarding the AIIB, namely and tentatively, the UK, Kazakhstan (both of which applied to join), and Japan. These domestic factors include top leaders' policy priority, process of policy making and debates, and the benefits or losses for relevant economic sectors. Possible external factors include alliance or rivalry politics, potential economic benefits such as trade and foreign investment, and the view of the elites toward China's rise.

To aid the analyses I will collect news and institutional reports, policy documents and announcements by the government, as well as statistics and published analyses.

This project will be one of the earliest studies of the AIIB, the boldest China's moves so far in shaping global governance. This study will address the question whether China is still a partial power in global governance. I aim to enhance our understanding of the domestic and international political economy regarding China's role in the global order.

Lavicka Martin (Palacký University Olomouc)

Folklorization as a PRC's Strategy to Deal with the "Xinjiang Problem"

Key words: Xinjiang, Uyghurs, ethnic minorities, folklorization, Chinese minority politics, ethnic policy

Although the PRC is vehemently declaring that all of the 55 officially recognized minorities live happily and peacefully together under the guidance of the CCP, the reality is more complicated and less peaceful as it may seem from the official proclamations and the media coverage.

This paper focuses on the Xinjiang Uyghur Autonomous Region (XUAR) and its official façade portrayed through the Chinese media and other officially approved public displays. It combines this artificially created image of how the Chinese government would like to promote ethnic minorities' culture with the data collected during the field trip in Xinjiang in March 2015. In this paper I discuss the term folklorization in the context of PRC´s ethnic policies and strategies to manage ethnic minorities in the PRC and its actual effects on the Uyghur population in XUAR.

Lee Walter Wan Fai (The University of Hong Kong & The University of Auckland)

Gadamerian Innovation of Chinese Theory of IR: Transcending Fundamentalist Hermeneutics in the Autocratic Tradition of Chinese Politics

Key words: Chinese politics and IR, Hans-Georg Gadamer, intellectual history of China, hermeneutics, international ethics

What makes China's predicament of developing classical conceptions into innovative norms or principles that are compatible to liberal global norms of IR? Why is there no Chinese theory of international ethics that are usable by a wider global audience? Taking the PRC's non-interventionist doctrine as a study, this paper puts hermeneutics at the core of contemporary Chinese IR debates. The nexus between fundamentalist hermeneutics applied to the pre-Qin canons and the Confucian-Legalist grand narrative of orthodoxy has been steering the cognitive mapping of the Chinese perceptions of cosmology, worldview, and positive/negative state responsibility. Such mentality features "dayitong" 大一统, "zhengtong" 正统, "daotong" 道统, "fatong" 法统, "huayi zhibian" 华夷之辩, "xiannei houwai" 先内后外, and "qinshu youbie" 亲疏有别. China's responses to the external world has been driven more by internal and pragmatic reasons, rather than epistemological aspiration and curiosity for realms beyond its civilisational boundary.

One solution is to problematize the grammar of "China" and to reconstruct it by using Hans-Georg Gadamer's "fusion of horizon" (Horizontverschmelzung) — harmonious inclusion of all previous opinions about the text. In our case, "China" and the Chinese tradition are the texts. With the deconstruction of Confucian-Legalist grand narrative of orthodoxy, it is possible to derive a pluralistic reading of the texts. The elastic double interpretation of "China" and the Chinese tradition indicates that ideational innovation can be a kind of Gadamerian self-adjustment and enrichment. Chinese IR scholars' task is to offer redefinitions by incorporating a wide diversity of elements within the tradition. We also keep negotiation going to see what to be included and excluded, so the boundary of the tradition (Überlieferung) will keep expanding in the long run. Finally, an understanding/consensus (Verständigung) and "a better moment of view" (aufgehoben) is derived. Innovation is made possible.

Lei Chun Kwok, Henry (University of Macau)

The Trade between China and the Portuguese Speaking Countries under "One Belt One Road" and the Role of Macau

Key words: trade efficiency, stochastic frontier gravity model, China and Portuguese Speaking Countries' Trade, Macau's platform role

In the blueprint announced by the government of the People's Republic, the Portuguese Speaking Countries are not covered by the "21st century Maritime Silk Road". Given that the major Portuguese Speaking Countries are located in the neighborhood and have been attempting to tighten their economic links with China, then extending the Maritime Silk Road to link up China with Portuguese Speaking Countries could be economically sound. This research intends to explore economically the feasibility and potential of extending the Maritime Silk Road to construct a west-bound route to link up China and Asia with Portuguese Speaking Countries in both Africa, Latin America and Europe. In practice, this research will study the trade and investment transactions between China and the Portuguese Speaking Countries for their nature, evolution, discipline and major determinants. The Stochastic Frontier Gravity type equation will be applied to estimate the bilateral trade flows between China and 7 Portuguese Speaking Countries for the contributing factors

as well as obstacles. The intention is to evaluate whether their bilateral trade is efficient or not and if there is uneven development on the trade between China and different Portuguese Speaking Countries and the underlining reasons. Given these results, it is possible to judge if the trade between China and Portuguese Speaking Countries is an emerging flow with strong potential. It allows us to conclude whether the construction of a west-bound Maritime Silk Road as proposed above is economically justified or not. Furthermore, Macau being one of the gateways of the Maritime Silk Road in East Asia, and the platform for the economic cooperation between China and Portuguese Speaking Countries, the question of whether the territory has the potential to play a more active role to promote trade and other economic cooperation between the two sides, supporting the development of this west-bound Maritime Silk Road will be studied.

Lien Hong-yi (National Chengchi University)

Chinese Foreign Policy toward Central Asian Nations and Russian Response

Key words: "One belt, one road", Eurasian Economic Union, Sino-Russian Relationship, Central Asian Nations, Chinese Foreign Policy

Chinese president Xi Jinping initiated the concept of "One belt, one road" in 2013. "One belt" route leads to Europe from Chinese Western city Xian via Xinjiang, Central Asian Nations, and Russia. Moreover, when Russian president Vladimir Putin went to power in second time in 2012, he proposed concept "Eurasian Economic Union", planning to attract Central Asian Nations into this Union, and formally established at the beginning day of 2015. Central Asian region is covered by these two magnificent plans. Unavoidably, China and Russia will compete in this region, but they also understand that they are complementary to each other, not only in the field of sharing mutual resource, but in the field of advocating their opinions in the international arena.

Facing political superiority from Soviet Union's inheritor-Russia, and economic superiority from Eastern neighboring nation-China, Central Asian nations ever considered to bring in third party Power outside this region to counter these two neighboring nations. By assistance from Russia, Central Asian nations maintained good relations with U.S. under the leadership of U.S. President George W. Bush anti-terrorism movement. When "Color Revolution" happened in Kyrgyzstan in 2005, these Central Asian nations, sensing Western-style democratic thought infiltrating into their nations, broke down military cooperation with U.S. and suspended NGO to station in their nations.

This paper combines these two significant issues, including the following questions: is there any contradiction or conflict between these two magnificent plans proposed by China and Russia, respectively. Tight cooperation between Russia and China becomes normal, and these two nations know that they need each other. At the same time, what's attitude of Central Asian nations' about requesting cooperation from these two neighboring nations? What are their opinions about bringing in third party Power from outside of of this region?

Martín Rodríguez Rafael (Univesity of Alcalá)

Spain and China (1972): the Difficulties of a Difficult Diplomatic Recognition

Key words: China, Spain, Mao, Franco, international relations

1972 is the year in which the Spain of Franco and Mao's China produced an agreement on who would carry out exchange of ambassadors. The question for the Spanish policy was delicate, within the country was in the final stages of Franco's dictatorship and China being a communist country. The Franco regime was characterized by the defense of anti communism, but a young minister of foreign affairs (Lopez Bravo) and the new practic political forced a recognition of China.

On the Chinese side, the recognition of Spain came to close its position in Europe but the policies of Spain features also created a difficult situation for the government of Mao. Already surpassed the stage of the Cultural Revolution, China opened to the world with a new policy approaches that would give security precisely from the capitalist countries. A strategy designed by Zhou Enlai and Deng Xiaoping follow after.

This was forced by circumstances, so dispassionate recognition by the two parties and the more importance was given to the suspicion betwain the two states. In fact, not until the visit of the King of Spain to China in 1978, with Deng Xiao Ping in the central of the power and the spanish transition began, when we can start talking about real exchange.

In this story there is the figure of a particular person, the consul of Spain in Hong Kong (Larroque). Their movements and the support he found in certain people from the Chinese government, we understand the difficulties of a recognition of great political difficulties. Is a way to understand the special moment of the two countries and a good lesson about the real diplomatic politic.

Matias dos Santos José Carlos (Teledifusão de Macau S.A.)

China's SARs and the One Belt One Road Strategy: a Soft Power Proposition

Key words: OBOR, China's diplomacy, Macau SAR, Hong Kong SAR, Soft Power

The One Belt One Road strategy entails a comprehensive set of tools, which are in line with the instruments employed in China's ongoing soft power offensive, shaped by a win-win narrative. As Joseph Nye stated, Soft Power refers to the ability to attract and leading others to do what you want, through resources such as culture, political values and foreign policies. In an expanded approach one can also include aid and investment alongside public diplomacy and involvement in international organizations. In this thread, the OBOR initiative is expansion of China's diplomatic charm offensive over the past 15 years. As hybrid sub-state polities of China, the Special Administrative Regions of Macau and Hong Kong have been used as platforms for the projection of China's global actorness taking advantage of their internal and external autonomy. Macau has been assigned with the task of playing a role in bringing China closer to the Portuguese Speaking countries, through a cooperation Forum established in 2013. In fact, Macau's centuries-old Portuguese Speaking link is a complement to China's OBOR, as it expands Beijing's reach to the Atlantic, particularly the South Atlantic region. Hong Kong, as an international finance hub, has been performing a pivotal role in the internationalization of the renminbi. The Hong Kong government is keen on being a "super connector" for Chinese firms to go global, taking advantage of its mature market environment, with a pool of talents with expertise in finance, law, engineering management and other fields. Both SARs' well-established relations with Europe and the networks with overseas Chinese in Southeast Asia are also important assets in this respect. This paper argues that Macau and Hong Kong possess unique distinctive features that can be utilized in China's OBOR to add a soft power oriented layer to the overall strategy, with a fined-tuned focus on culture, public diplomacy and people-to-people exchanges.

Mierzejewski Dominik (University of Lodz)

Debating China's Identity Through

Key words: China Foreign Policy, Social Theory of International Relations, "One Belt, One Road"

"One Belt, One Road" proposal became an important issue of today's discussions. In September 2013, during his speech at Kazakhstan Nazarbayev University, President Xi Jinping proposed establishing a Silk Road Economic Belt. Thus, by reviving the Silk Road diplomacy China presents itself as a global actor. Using the contructivist approach the paper discusses the major motiviation and action taken by the Chinese government. The paper is divided into three parts: social theory and China's identity driven motivation, discussing the reviving of the great history of China's former dynasties in the leadership speeches, comparing "One Belt, One Road" with China's traditional World order. In the first part the author presents the basic assumptions of Chinese IR schools by pointing non-material factors behind China's action under Xi Jinping. The second part discusses the historical background of "Silk Road Economic Belt" pointed by chairman Xi Jiping in his speech in Astana (September 2013). In this part the author analysis the approach of Western Han dynasty, Emperor Han Wudi and the missions chaired by Zhang Qian (张骞). The last section is dedicated to discussing the Chinese approach to its proposal of

"One Belt, One Road" to tradition vision of "all under the heaven". Discussing the issue of traditional visions and values the author goes back to "soft-power" notion and discussing the worldwide discourse on "One Belt, One Road".

Muratshina Ksenia (Ural Federal University named after B. N. Yeltsin)

Energy Cooperation in China-Japan-Russia Triangle

Key words: China, Japan, Russia, energy cooperation

The relationship between China and one of its most important partners and rivals — Japan — is currently characterized by intensifying competition for economic leadership in Asia-Pacific. Consequently, the significance of various aspects of their economic security is growing, primarily technological and energy security. Russia turns out to be involved in this rivalry, too, due to the role of its energy resources exports. The analysis of energy cooperation and rivalry is essential for a better understanding of relations in China-Japan-Russia triangle.

In the beginning of the 21st century China and Japan have launched several large-scale projects with Russia, including Eastern Siberia — Pacific Ocean pipeline, liquid natural gas production in Sakhalin, huge oil and gas deals. All bilateral projects have drawn the attention of the third party and got specific evaluation. We have to emphasize that, although Russia declares China to be its key partner in Asia, it did not and should not dismiss the opportunities of cooperation with other countries interested in it, including Japan, in order to choose the most beneficial conditions of cooperation and diversify its energy exports.

Atomic and alternative energy are also important areas of cooperation. While the latter one is in the stage of sharing the experience, the first one has already become a mutually beneficial and developing industry. A variety of joint projects is carried out, the feedback is mutual, however some problems occur too, e.g. Russian state corporation "Rosatom" has already suffered from aggressive competition by China in Latin America.

Thus, energy interaction in the triangle is burgeoning. It is influenced by various factors and contains a considerable potential of both cooperation and competition. It is also a part of energy strategies of all three countries. And Russia by developing its strategy can gain not only financial, but political benefits as well.

Naraoka Sochi (Kyoto University)

Japan's Twenty-One Demands and Their Impact on Sino-Japanese Relations, 1914–1923: New Research on British Sources

Key words: British diplomacy, newspapers, nationalism, imperialism, Great War

The Twenty-One Demands, which Japan presented to China in 1915, are known as a turning point in Sino-Japanese relations. By concluding a treaty with China based on these demands, Japan gained a secure place in Manchuria. In retrospect, the demands are regarded as the herald of Japanese expansion on the Continent in the 1930s. On the other hand, China resisted Japan fiercely in the negotiations, which became a catalyst for Chinese nationalism. May 9, the day when the Chinese government accepted the Demands, was named a 'National Humiliation Day'. This paper examines the international impact of the Twenty-One Demands, mainly using British primary sources. Although there are a lot of previous studies drawing on American and Japanese sources, the works based on British archives are relatively few. From this perspective, the paper re-examines how the negotiations proceeded and what impact they had on Sino-Japanese relations during and after the First World War. Discussion also focuses on the British newspapers, which have been neglected in previous studies. British journalists were in a serious dilemma in the face of Japan's demands. Japanese expansion in China clearly had the potential to damage existing British interests, but Japan was an ally and its support was necessary in the war against Germany. The Manchester Guardian, whose position was near to that of the radicals and which reflected the interests of the trading community of Lancashire, was critical of Japan's demands and insisted that British interests in China should be protected. On the other hand, The Times, which was conservative and friendly with the Foreign Office, basically reported in favour of Japan. This paper analyses in particular the initiative taken by Henry Wickham Steed, the director of the Foreign Department of The Times, as well as the roles of the newspaper's correspondents.

Pahomova Maria (Institute of Oriental Studies RAS)

Conceptual Foundations of PRC's Policy towards Arab States

Key words: China, Concept of the Foreign Policy, Islam, Arab States, Chinese-Arabian relations

The study deals with the content of China's policy towards Arab States (1978–2015). Emphasis rests on the significance of Chinese impact on The Middle East region. The key goal is to investigate the perspectives of development relations between China and Arab States on the eve of modern policy trends in the region and underline the main trends of Chinese-Russian cooperation on two levels: theoretical, determining PRC theoretical views to providing foreign policy in this region, and practical, which means studying PRC historical experience in political actions towards the region. Several points of investigation can force us to reexamine the image of Chinese way of diplomacy and balance of power in the Middle East region.

The author analyses structure of the Foreign Policy Concept of PRC and how it is realized towards the Arab region, presents periodization of China-Arab relations and shows the main changes have taken place in China's foreign policy at the turn of 1970–1980 years, defined character of interaction with main partners in the region (Egypt, Saudi Arabia) and large organizations (LAS, OIC, GCC). The author focuses on the influence of:

1. Chinese internal security, which is closely connected with Chinese Muslims. In this point of view we tend to talk about relations in a format of China — the Greater Middle East. There we can underlie two key points: providing so-called "correct Islamic education, free of extremism trends and familiarizing the citizens of Arab countries with China and Chinese culture, creation image of the world friendly powerful state.
2. The concept of non-intervention, which is regarded by Beijing as a guarantee for the regional and global stability.
3. Energy security and dependence of the PRC.
4. Chinese rapid economic growth and "financial diplomacy", which might be considered as the main advantage of Chinese long-tern Middle East strategy.

Portyakov Vladimir (Institute of Far Eastern Studies, Russian Academy of Sciences)

The Evolution and Characteristics of China's International Relations in East Asia

Key words: China, relations, East Asia, quantitative estimates

East Asia remains one of the main priorities of China's foreign policy. Over the years, the Chinese People's Republic'relations with major countries of the region have undergone substantial, sometimes dramatic evolution. Understanding its causes helps better assess the current state and possible future development of Beijing relations with various partners.

The methodology developed at the Institute of Contemporary International Relations, Tsinghua University, and quantitative assessments, made on its basis, provide researches with unique tool for retrospective analysis of the level of China's relations with the countries of East Asia

The level of the relationship is estimated to range from –9 to 9. Six types of relationships are identified: "confrontation" includes quantitative estimates from –9 to –6, "tension" — respectively, from –6 to –3, "disharmony" — between –3 and 0. Positive range of estimates covers categories of "normal relations" — from 0 to 3, "good" — from 3 to 6, and "friendly relations" — from 6 to 9. Each of the six categories has its own sub-levels of gradation (high-medium-low), quantitatively different from each other at one point (for example, "tensions of high intensity" — from –5 to -6, the "average" — –4 to –5, "low" — –3 to –4, and so on). The minimum value accounted for is 0.1 points.

The assessments of bilateral relations between China and a number of states for the years 1950–2013, prepared by scientists of Tsinghua University, show that the proposed method allowed to trace adequately their general evolution as well as the sharp fluctuations of the relationship's amplitude in the case of any unusual events. The report traces the fluctuations in the level of Beijing' relations with the United States, the Soviet Union /Russia, Japan, Republic of Korea, Vietnam, and also forecasts such level for the period up to 2023.

Revelant Andrea (Ca' Foscari University of Venice)

The Jinan Incident in the Japanese Press: an Analysis of the Public Discourse on China, 1926–1928

Key words: Northern Expedition, revolution, press survey, Nationalist leadership, special interests

Scholarship on Sino-Japanese relations in the Republican period has often dealt with the role of public opinion in China, starting from the widespread reaction to the Twenty-one Demands in 1915. Research on Japanese sources, however, has rather neglected the non-institutional side of bilateral relations; studies on the press and other mass media have mostly focused on propaganda after the outbreak of the Manchurian Incident, leaving the earlier debates in the margin. Therefore, in order to achieve a better understanding of Japan's China policy in the interwar years, it is necessary to track changes in the public perception of relevant issues. Within this broader research framework, the paper presented here takes the Jinan Incident of 1928 as a case study on the attitude of the Japanese press towards the establishment of Nationalist government in China. Sources examined are the four leading national newspapers, the main local newspaper in the Kyushu region, two general magazines with large circulation and the chief specialized journal on foreign affairs. This selection makes a representative sample of different political views and target readership. The analysis focuses on the following topics: a) the evaluation of the government's China policy before the Incident; b) the ability to collect and verify factual information on the Incident; c) the discussion of the responsibilities for the Incident on both Chinese and Japanese sides; d) the reaction to China's appeals to the international community; e) the outlook for Sino-Japanese relations. Research brings to light that public opinion in Japan was more diverse than assumed in the literature, and that there were significant differences in the assessment of Nationalist leadership even among those who opposed the government's policy.

Titov Alexander (Queen's University Belfast)

The New Pivot in Sino-Russian Relations: Background, Expectations and Obstacles

Key words: China's foreign policy, Sino-Russian relations, Russia's pivot to Asia, multi-polarity, international order

Over the last year, China and Russia have dramatically intensified their cooperation in various spheres. The paper analyses reasons for the new importance of Sino-Russian relations and its future prospects.

First, economic reasons have become important since the introduction of Western sanctions. China is seen Moscow as a potential replacement for European market in natural resources, as well as a source of investment and technology. Russia's natural resources is seen in China as important strategic reserve in case of interruption of sea supplies.

Second, in ideological terms both countries share a resistance to the US hegemony and Western interventionism. The latter implies common concern with the primacy of domestic political stability, seen by Moscow and Beijing to be threatened by externally supported regime change, experienced in the ex-USSR, known as the colour revolutions (most notably Georgia in 2003, Ukraine in 2004 and 2014) or the Arab spring.

Third, China and Russia also have common security concerns. These include Central Asia, their own internal stability, and limiting the US influence in their respective areas of interest, in ex-USSR for Russia, and in its coastal seas for China.

Finally, there is a more profound, strategic reason for Russia's pivot to Asia. Given Russia's geography, its hold on the Far Eastern territories is vulnerable to the changing balance of power, while at the same time it also stands to gain from East Asia's growth. All this was understood by the Russian leadership prior to the Ukraine crisis and falling out with the West, but the latter prompted much more rapid movement in this direction.

The paper concludes with analysis of the likely scenarios for the future development of the Sino-Russian relations, noting considerable structural obstacles in Russia's policy towards China.

Tok Sow Keat (The University of Melbourne)

Reforming History: Legitimising the CCP and Reform in the Xi Jinping Era

Key words: historical memories, China-Japan, nationalism, regime legitimacy

History is not neutral, and history contents and its production remain a particularly contested issue in Asia today. Between China and Japan, selection, interpretation and presentation of history events deeply influence the way the two countries interact with each other, and provide the important layer of legitimacy to their respective regimes. In this paper, we examine China's industry of producing historical contents since the Xi Jinping administration came into office. To Beijing, monopolising historical narrations particularly vis-a-vis Japan has the added benefit of mobilising an increasingly disaffected population and legitimising the regime. To highlight the way in which historical narratives can impact on social stability, internal and foreign policy and identifying moving trends influencing their creation and adaptation, this paper reviews the debate surrounding the instutionalisation of Nanjing Massacre as a pillar of Chinese historical curriculum reform. Beginning from late 2013, the issue was debated in the academic and policy circles, then in March 2014, the National People's Congress gazetted the date 13 December as the national commemorative day; this was followed by an elaborated staging of the commemoration in Nanjing later in the year. The paper traces the political undercurrents leading to this development, and grounds it within Xi's larger reform package. The objective is to uncover the persistent linkage in China between using history as a tool to bolster regime legitimacy and drive policy changes, as well as the broader impact of reformed historical narratives on China-Japan relations.

Trentin Giorgio (University of Macerata)

Mountaineering and Diplomacy: The Sino-Indian Frontier Issue and the Chinese Everest Expedition of 1960

Key words: China, India, Everest, frontier, diplomacy

Since the "Great game" period, the identification of an ideal line separating British India from the northern tribal regions and from the Tibetan plateau overlooking on the Rishikesh plain and the Brahmaputra Valley, was a main task for MacMahon and the men from the Survey of India. After the failure of Simla conference in 1913, the drawing of the "MacMahon line" was doomed to fail, leaving on the table a diplomatic issue later inherited by the Nehru government and the People's Republic of China.

Acting as an elder brother to an almost diplomatically isolated Beijing -already entangled in the Korean War just one year after the foundation of PRC — in the 1950's New Delhi inaugurated its benevolent "Hindi-Chini bhai-bhai" policy. At the same time, Nehru unilaterally declared that a wide portion of Xinjiang's Aksai-chin and of Tibetan Tawang area belonged to India, simply on the ground of XIX century's British Empire self-aspirations. It was the first step on a dangerous road, which would have led at first to diplomatic controversies and finally to the 1962 Sino-Indian war.

In this new "Great game" dividing India and China, mountaineering played its role after the success in 1953 of the Hillary expedition on Mount Everest. An Indian flag, among others, was planted on the summit, testifying in a certain way that India might well claim its rights on the frontier region. This episode poured more oil on the flame and led to the Chinese rush to the conquest of Mount Everest, first failing despite the Soviet support in 1959 and then succeeding in 1960, after the break of Sino-soviet relations, without any support. Mao wanted that mountain at all costs, to demonstrate in a different way that the whole Tibet was under the sovereignty of China.

In my speech, I will outline the main points of this mountain-diplomacy war, mainly focusing on the connections between the two Chinese expeditions and the Sino-Indian crisis, as well as on China-Ussr relations observed under this lens.

Wang Zhongyuan (Leiden University)

From Cooptation to Exclusion: The Communist Party's Changing Strategies in Governing Independent Candidates in Local People's Congress Elections

Key words: Local People's Congress, Chinese Communist Party, elections, independent candidates, authoritarian regime

The 1979 Chinese Election Law with its follow-up amendments has opened up a great legal and political ground for semi-competitive elections, in which a lot of independent candidates have shown up and run for a campaign although facing tremendous obstacles and constraints. The past three decades has witnessed two basic trends of the development of PC elections. On the one hand, the Party has been tightening its control over the elections. On the other hand, the number of independent participants in PC elections is growing. Why did the one Party authoritarian regime change their policy against independent candidates from cooptation to exclusion, even though some of these candidates might actually be of significant help to the regime? Although the prospect of being elected becomes highly vague, why is there still a growing number of independent candidates trying to join in the elections? To understand the puzzle, this paper will take a closer look at independent candidates and the Party's governing strategies on them: Who are they? Why do they run for the quasi-democratic elections? What are their opportunities and constraints? Why does the party-regime turn to exclude them, and how? What is the future of local people's congress election in China? In answering these questions, this paper will also try to rethink the widespread wisdom of comparative authoritarian theories which suggest that authoritarian regimes always strategically consolidate their rule by using elections to divide oppositions or bring part of the oppositions to work within the system.

Wu Lin-chun (National Dong Hwa University)

Building the Engineering State: the Association of Chinese and American Engineers in Modern China, 1919–1941

Key words: Association of Chinese and American Engineers, Chinese-American relationships, international history

Founded in 1919 in Peking, the Association of Chinese and American Engineers, symbolized a friendly cooperation between American engineers in China and the returning Chinese students graduated from the University of United States. Inspired by the Wilsonianism, the Chinese students who were supported by the Boxer indemnity scholarship, eagerly came back to China with firm belief that "engineering" was the key to save their country. The objectives of this Association were to advance the engineering knowledge and practice, to promote and foster the spirit of cooperation and fellowships among the engineering, and to be of real service to China in solving the engineering problems which would arise in the new era of construction upon which the country was entering then.

Most of the members of the Association got involved in building the infrastructures for the New China. They worked in the areas of the railroads, mining, telegraph, river conservancy, and so on. With spirit of cultural internationalism, the Association contributed in a great deal to the nation's construction, specifically in the period after WWI to make a better and peace world by way of intellectual development and technological introduction. The leaders of this Association were the most distinguished engineering experts in United States, and some of them were hired as the technology advisor for the Nanking government in the purpose of developing the national reconstruction, which were known as the "golden age of the Nanking Era" from 1927–37. The engineers of this organization worked across national boundaries to promote mutual understanding and help China to become an engineering state.Their official Journal was published since 1919 and suspended after the outbreak of the Pacific war. This paper tries to analyze the activities of The Association of Chinese and American Engineers in Modern China and their relations with development of modern China's internationalization.

Yonaha Keiko (Osaka University)

English Education in Okinawa under the U.S. Occupation, 1945–1953: How did the San Francisco Peace Treaty Influence Elementary School English Education?

Key words: San Francisco Peace Treaty, U.S. Japan Security Treaty, U.S. policy toward Japan, U.S. policy toward Okinawa, Education policy

Why was compulsory English education in elementary schools discontinued in Okinawa under U.S. occupation? The author points out five factors as the answer to this research question. This paper deals with the last but most important factor among those five factors: political factors such as changes in and the finalization of U.S. policies toward Japan and Okinawa. This chapter traces U.S. policies toward Japan and Okinawa centering on the San Francisco Peace Treaty and how elementary school compulsory English education was ended by 1953 as the result of such a political factor.

U.S. policy toward the Far East, which was a reflection of U.S. policy toward the U.S.S.R., influenced policies toward Japan and Okinawa and resulted in the San Francisco Peace Treaty. The political factors expressed in that treaty and the security treaty between the U.S. and Japan had been influencing education policies toward Japan and Okinawa; however, in Okinawa, where the military was made the highest priority, education was not regarded as so important by the U.S. military government and it was put in Okinawan educators' hands as far as U.S. policy toward Okinawa permitted. Therefore, it can be said that with the finalization of Okinawa's political position by the treaty in which Japan's potential sovereignty over Ryukyu Island (Okinawa) was admitted, and also along with the requests from Japan and Okinawa, it was decided that the educational system in Okinawa would follow that of Japan and as a result, elementary school English education in Okinawa was ended.

Zachmann Urs Matthias (University of Edinburgh)

What China? Sino-Japanese Relations and the Discourse on China as a 'Failed State', 1895–1937

Key words: international law, empire, modern diplomacy, state failure, foreign intervention

For most of the pre-modern period, China was the embodiment of the 'eternal empire', not only in East Asia and particularly to Japan, but also in western enlightenment discourse. This changed with the expansion of the western powers into Asia during the 19th century and the concomitant spread of the Westphalian state system into the region. Ironically, it was not the western powers, but Japan that pushed China over the edge and, in 1895, led to the full realization of the western state system in East Asia. However, China under this system remained an international embarrassment. On the one hand, the First Sino-Japanese War and subsequent developments gave rise to the discourse of China as a 'failed state' that continued well into the 20th century. However, unlike Korea, this did not lead to the formal partition or annexation of China, but on the contrary, to a call for the protection of 'China's integrity' (Shina hozen) and the pursuit of more informal means of interference and intervention. This paper traces Japan's discourse on China's statehood, sovereignty and nature as a 'failed state' from the end of the First Sino-Japanese War unto the so-called Manchurian Crisis of 1931–1933 and its aftermath. For material, it draws mainly on public statements by Japanese politicians and intellectuals, but also publications by Japanese international lawyers on Japan's China policy and the state of China. The paper demonstrates the unique position of China in Japan's geostrategic thinking as a political entity sui generis that both invited and inhibited foreign intervention. Moreover, it shows in comparison with the British political and legal discourse that Japan was often in (tacit) agreement with western political power, which may also account for the rather ambivalent position that western powers took towards Japanese expansion on the continent in general.

Zlotea Mugur (University of Bucharest)

"The Essence of the Nation" — Political Discourse on China's Traditional Culture

Key words: traditional culture, Confucianism, political discourse, ideology, nationalism

Starting from the point of view expressed by many scholars that China is going through a period of ideological crisis and taking into account the changes in the political discourse after 2012, the following paper looks at how the Chinese tradition, and especially Confucianism, is approached nowadays, in the elite Party discourse. The paper focuses upon the concept of "traditional culture" and the way it is used today by the Chinese leaders, analyzing how this concept fits into the new type of discourse, the context into which it appears, how it is defined, which is the "quintessence" which should be absorbed and which part of it should be discarded. The goal of the research is to find possible answers to the following questions: 1) is the emphasis on the importance of the traditional culture, in fact, a silent attempt by the Chinese leaders to use tradition as the new ideological "glue" to bind the people together and reunite them around the Party; 2) how does the emphasis on tradition fit into the bigger discourse of state nationalism.

SECTION 15

SOCIOLOGY & ANTHROPOLOGY

Bislev Ane Katrine (Aalborg University)

Open Sesame — China's Social Credit System

Key words: credit, trust, social control, internet culture

The idea of creating a model citizen through positive reinforcement is not new to China. In rural China, model households complying with guidelines for economic activities, family planning etc. have been rewarded with small plaques with up to ten gold stars, while for instance universities have billboards advertising outstanding teachers. However, the proposed new social credit system seems to take the idea one step further in combining a credit rating based on many aspects of life e.g. online activity and consumer behavior with concrete real-life benefits like easier access to credit or overseas visas. Currently, there are several pilot versions of online social credit systems being tested on a voluntary basis before the proposed nation-wide implementation in 2020. This paper will discuss Alibaba's Sesame Credit score in the context of previous social control systems in China as well as other methods for assessing credit worthiness and examine both how the system is marketed to its potential users and how it has been received online.

Boermel Anna (King's College London)

Of Salty Strawberries and Insect Bites: Coping with Food Safety Scares in Urban China

Key words: urban China, anthropology, food safety

Concern about and knowledge of the role toxins, pollutants and germs play in food production and distribution has been growing steadily in urban Chinese society over the last decade. Drawing on longitudinal anthropological fieldwork conducted in Beijing since 2003, this paper shows that urban Chinese have developed a wide range of protective strategies to minimise their exposure to unsafe food. I argue that the adaptation of older hygiene methods and the creation of new consumption practices enable residents to re-assert a measure of control over their physical well-being, and enhance certainty and trust at a time of rapid socio-economic change. Class, age and gender have played important roles in the development of these protective strategies. Frustrated by the scarcity of reliable information and increasingly sceptical of corporate claims and official reassurances, they have sourced information about food production and product quality from their (extended) personal networks and social media. This self-education has led to an increased interest in the origin of food, more self-reliance in the realm of food production and the creation of new links between producers and consumers. Many urban Chinese have become more selective in their choice of food and either avoid certain food groups altogether, use multiple senses to discern safe from unsafe produce, or treat food at home in numerous ways before consuming it. While these strategies are used by many urban residents, resignation and indifference are equally important ways of coping with the incessant flow of news about food safety problems.

Chelnokova-Siejka Anna (Beijing Normal University, Moscow State Linguistic University)

Chinese Youth Cultures and Consumer Values in Modern China

Key words: consumer values, youth culture, thrift, mainstream culture, official culture

Since the Economic reform, the Chinese government has put at the centre economic development of the country and has made a turn from a uni-polar to a multi-polar system of values. Thrift and economy have

weakened their position and gave way to a new approach to spending. As a result of the rapid development of society, the growth of welfare of citizens, the influence of Western values and a number of internal cultural stimulators led to the strengthening of consumer values in the mainstream culture. The modern youth culture, as the Chinese society itself, acquired a pluralistic structure in which you can reveal not only a reflection of the changes that have occurred, but also trace further development of the value system. Current studies focus on the rampant consumerism in the Chinese society, raise of the domestic consumption and economic development, but if the Chinese Consumerism speeds up the rate at post-materialistic values, what will be the "face" of the Chinese consumers? Trying to answer this question, this study analyzes modern Chinese youth subcultures in connection to consumer values, in the context of their interaction with the official and mainstream culture.

Flock Ryanne (Free University Berlin)

Performing the Right to the City of Spectacles — Panhandling and the Dynamics of Public Space in Contemporary Guangzhou

Key words: urban China, public space, spectacle, exclusion, panhandling

This study examines the strength and limits of the "spectacle" as a mechanism of exclusion in China's contemporary urban public space. Taking the "right to the city" as a perspective of agency, the focus lies on the conflict between the state and the panhandling poor: How, why and which government actors refuse or allow beggars access to public space? How and why do beggars appropriate public space to receive alms and adapt their strategies? And what do the interactions of these opponent groups say about exclusion in urban China? Taking the metropolis Guangzhou as case study, I argue: Beggars contest the expulsion from public space through begging performances. Rising barriers of public space require higher investment in these performances, taking even more resources from the panhandling poor. The trends of public order are not unidirectional, however. Beggars navigate between several contextual borders composed by the discourse on deserving, undeserving, and dangerous beggars; the moral legitimacy of the government versus the imagination of a successful, "modern," and "civilised" city. The local government attempts to gain economically and politically by erasing the public appearance of rural and new urban poverty. However, I elucidate public space in urban China as processual and fluid and show the agency of even those most deprived and most unwelcomed. Interestingly, beggars not only create cracks in an idealized public space, but they fit in and adapt. Their performances are part of the very image they are supposed to negate — public spaces of spectacular consumption and entertainment.

Guiheux Gilles (Université Paris Diderot)

Flexibility and Mobility. The Case of Shanghai White-Collars

Key words: labour regime, subjectivity, wage society, tactics, flexibility, mobility, self employment, salaried employment

The academic literature on labour issues in China has underlined the diversification of labour regimes. Most analyses imply that the transformation of the labour regimes in China is the result of the globalization of capitalism. Since 2010, academic research has focused on workers activism and forms of mobilization. What I am aiming in this paper is at a micro perspective on the issue of labour and labour regime, paying attention to the subjectivity of workers, and to the way people relate to work in today's China after "thirty glorious" years (光荣的三十年) of fast economy growth.

What we are aiming at is at identifying how in today's China individuals relate to work and labour. So its is less a sociology of labour that we are aiming at then an analysis of the changing attitudes towards work and labour, an analysis of the changing modes of existence. We are especially looking at the alternatives to the hegemonic forms of employment and lifestyles. In an effort to approach the subjectivity of individuals and their attitude towards labour, to analyse their tactics to circumvent social norms, we have conducted 15 interviews with 10 women and 5 men, all born between the early 1970s and mid 1980, aged between 28 and 43 years. They all live and work in Shanghai and have university degrees. By collecting professional life stories, our aim

is not only to identify how actors move from one state of employment to another, how they size opportunities on the job market, or how they face difficulties, but also of course to identify the meaning they give to their actions. The biographical approach enables to reveal how, on job markets, individuals can be inventive, or and reveal their tactics — how they play in various situations with normative structures which are imposed on them.

Hanisch Sarah (University of Vienna)

All Access? Some Critical Reflections on Life Story Interviews with Chinese Migrants in Lesotho

Key words: Chinese migrants, Lesotho, ethnography, access, non-institutional

Getting access is a key challenge in qualitative research and often equated with obtaining assistance from local institutions. These institutions can provide guidance in approaching and selecting potential interview partners. On the other hand, as I will show in this paper alternative ways of getting access can be preferable and more conductive to certain research questions. My research projects looks at the life stories of migrants from Fuqing City (Fujian Province) who migrated to Lesotho. I conducted eight months of ethnographic field research in Lesotho in 2014 and one month of field research in Fuqing in 2015. My previous experience with Chinese migrants in Lesotho (2012 for my MA thesis) was that migrants were suspicious of all local (including Chinese) institutions and organizations. Therefore, I decided against seeking their assistance and establishing contacts with these migrants by going directly to their businesses in different towns in Lesotho. I found it easy to establish relationships with some of these migrants, their families, friends or relatives. I got 'access' to the life stories migrants who were not closely cooperating with local Chinese migrant organizations. Although I interviewed leaders of local Chinese migrant organizations, I found that they did not want to share detailed life stories. Theirs was a story of harmony, while that of the others was a story of personal challenges and many frictions. Still my access did not mean all access, but was a negotiated interaction with my (interview) partners. This became apparent when I was planning my field research in Fuqing: while some did not hesitate to put me in touch with their friends and family in Fuqing, others felt it was not appropriate. To a lesser extent this applied also to their life stories which were also not all access. In sum, getting access off the beaten path of institutional assistance was more conductive to life story interviews and provided me with a different access

Klotzbücher Sascha (National Chengchi University)

A Socially Embedded Political Ethnography: The Search for New Homes for Chinese Elderly

Key words: ethnography, elderly, local politics, embedded research, Wuhan

This paper analyses how we can understand the ongoing construction of homes for elderly people without any Chinese official academic partners and without any invitation of local governments. I apply the method of a political ethnography, whern the researcher tries to enter and exit the field like the focus group of this policy: Socially embedded in the role as the filial son-in-law and together with my mother-in-law (as a potential buyer of this service), I selected my field sides according to advertisement leaflets distributed in the streets of Wuhan and my mother-in-law's preferences. In several one day-trips (including bus transfer) financed and organized by the operating owner and the investment funds, we visited four locations of residential homes for the elderly people in the suburbs of Wuhan in August 2015. I conducted a political ethnography of these official presentations of the project, on the spot inspection of homes and environment, meals and sales conversations between people and the official staff, and money transfers. I argue that these interactions are situations where people and administrators/official staff meet, and when elderly people understand these policies for the first time. It is the critical moment when one owns' needs become private or part of public policies. The perception of politics is practiced in these concrete situations. Our embeddedness in the policy's focus group can drive us to change the perspective and to become more

attentive to explication of policies and local perception modes. This form of social positionality helps us to direct our attention to the actual framing of policies by the potential recipients in their needs and political understanding. Second, it gives us access to their insider's information and assessments as clues to reconstruct the local characteristics of a policy.

Lamont Alison (University of Duisburg-Essen)

The Power of Nuclear: Reconstructing Families after the 2008 Wenchuan Earthquake

Key words: Wenchuan earthquake, normality, discourse analysis, nuclear families,

According to official statistics almost 70,000 people died in the 2008 Wenchuan earthquake, leaving tens of thousands of families missing loved ones. Drawing on an extensive, Foucauldian-inspired discourse analysis of post-Wenchuan media, this paper shows how both in policy and media discourse, central and local governments in China actively promoted the "reconstruction" 重建 of nuclear families composed of a married man and wife and their (preferably biological) child. Mass wedding events were hosted to encourage husbands and wives bereaved by the earthquake to remarry within a year of the death of their spouse. Furthermore, parents who lost a legally registered child were eligible for financial support and free medical care to have another child, a program funded at a central level. These practices were actively constructed around the concept of the nuclear family as "normal" and built a metaphor of recovery from the earthquake through the recovery of a nuclear family.

This paper contributes to sociological understandings of national recovery from catastrophic disasters and explores how "normality" can be (re)constructed from wide-reaching devastation. As a pervasive and powerful institution in contemporary China, the nuclear family came to represent more than individual recovery after the earthquake, but instead was juxtaposed with images and statistics of material rebuilding to symbolise the resumption of everyday life.

This paper emerges from my doctoral research, funded by the German Science Foundation (DFG).

Lebedintseva Liubov (Saint Petersburg State University)

The Chinese Concept of Socio-economic Modernization of Society

Key words: China, modernization, harmonious development, sustainable development

Modern Chinese sociology is actively exploring the processes of transformation of modern society. Among Chinese sociologists who has been working on these problems are He Chuanqi, Gu Gaojian, Cao Fantszyun etc. The characteristic features and orientation of the Chinese model of modernization is largely based on Confucian way of thinking and worldview. There is an organic and successful combination of opposites in Chinese modernity combines opposites — the socialist system and elements of capitalism, traditions and innovations, Western and the Chinese. In addition to improve living standards and welfare of the people, the purpose of modernization in China is also comprehensive, harmonious and sustainable development, which means harmony between society and nature, man and society, man and others, and finally, between man and his inner world. Simultaneously, the key to understanding the success of the Chinese model of modernization is the principles of independence, practical approach, openness, congruence, continuity and stability. The main problems in the modernization of Chinese society has traditionally attributed the difference in the accelerated development of the Western and Eastern regions of the country; growing income inequality between rich and poor, the income gaps between the richest and poorest quintiles and the gaps between rural and urban areas in terms of quality of life and livelihood opportunities; increasing environmental contamination, natural resource depletion, etc. What is harmony — that is the question facing China today. The key to achieving the Chinese dream is balanced development of "material and spiritual civilization". It is known that the new content of the modern concept of China's development, based on the idea of co-evolution of economic and social indicators. But it is quite obvious that the modernization of Chinese society is dynamic, complex and lengthy process.

Messner Angelika C. (Kiel University)

Research among Chinese Elderly in Urban Contexts

Key words: aging people, chronic and emotion related diseases, emotion and body practices, new directions of the study of subjectivity

As life expectancy increased from approximately 35 years in the 1950ies towards 75, 5 years in the 21th century, the biological lives of Chinese people currently change rapidly. Growing numbers of chronic diseases (such as Senile Dementia, Parkinson and Alzheimer) and of suicide among Chinese elderly that seem to correlate with an increase of anxiety and depression among them (Bupa, 2010) foster new necessities in public health and professional care for old and very old people. Within this context, the Chinese government financially and mentally supports (traditional) Chinese medical practice. An increasing number of (aging) people in urban environments, before, besides or after consulting Western medical authorities, seek the expertise of Chinese medical experts. This being the background of my fieldwork in five different medical spaces (zhongyi menzhenbu 中医门诊部) conducted in Hangzhou (June 2013, September and October 2014 and September and October 2015), I sought to explore the particular subjective ways of being of aging people in current urban environments. In order to avoid the fallacies of argumentative and narrative discourses I obtained from the conventional method of questionnaire and focused instead on the concrete "doings" of emotions in a performative sense, on gestures, on the concrete bodily ways people manifest and express their sufferings and needs. With this specific attention for the bodily practices and the less notice on what people verbally "say", I seek to elaborate new ways to engage particularities of emotion, cognition, action and engagement in order to provide new directions in the study of subjectivity in present day China.

Morris Carwyn (London School of Economics and Political Sciences (LSE))

Controlling the Sounds of the Underground: Cultural Crackdowns through Everyday Policing in China

Key words: underground music; sub/counter-cultural movements; China state; public protest; drugs

This paper explores the interactions between the Chinese state and Chinese underground musicians, focusing on interactions between the Ministry of Culture, the Public Security Bureau and the musicians. Underground music and related underground sub- and counter-cultural movements have been long involved in encounters with the state. Perhaps most famously the hippie protests to the Vietnam War in the U.S., and punk republicanism in the U.K., through The Sex Pistols. In China, contemporary underground musicians have been using music as a vehicle for political discourse, explicitly and through metaphor, since the late 1980s. But they live and perform in a state of precarity, negotiating between what is and is not acceptable musically and in everyday life under the cultural controls of the state. They engage with the state through two of its biggest bureaus: The Ministry of Culture and the Public Security Bureau. Conflict with the Ministry of Culture can include music being banned online and a refusal to issue albums officially. In a contemporary cultural scene that focuses more online than offline for access, this leads to counter-cultural moments vanishing. Interactions with the Public Security Bureau can be less clearly about the music. Drug raids targeting musicians are common and very selective, with instances of Chinese musicians arrested and non-Chinese musicians ignored. Through these two departments, musicians engage with the Chinese state in a variety of ways, leading to new methods of subversion, but ever stricter control.

Nauta Arjen (University of Amsterdam)

Appropriating Reality Television: Hunan TV and Creative Resistance

Key words: governmentality, reality TV, grassroots appropriation, resistance, state power

My research seeks to address the surge of reality-based entertainment television within strategies of governance in China, focusing on the case of Hunan Satellite TV. Reality TV engages with the cul-

tivation and management of different aspects of daily life; it involves providing tools for designing plans to putting things in order, and obtaining this goal. Thus, offering individuals the resources for self-governance through mastering techniques to condition, improve, and cultivate the self, reality TV governs from a distance. Its guidelines are practical, everyday technologies of the self. Following De Certeau, I investigate how individuals appropriate these techniques in everyday life. Talking about 'users' instead of 'consumers,' I show how ordinary Chinese are not mere receivers of televisual messages, but acting agents. Individuals have the power to act, the 'tactics of consumption\', in environments that are defined by institutional strategies. Ordinary people can enact elements of creative resistance by transforming television into a toolbox of experimentation with different selves. One by-effect of the 超级女声 (Chaoji nüsheng [Supergirl]) singing contest, was the transformation of winner Li Yuchun into the symbol of LGBT communities around China. Turning to both Supergirl and more contemporary shows, I will show how individuals and communities not only consume, but also appropriate television as a form of creative resistance.

Pia Andrea Enrico (London School of Economics and Political Sciences)

Fragmented Authoritarianism 3.0: Political Encounters, Engagement and Activism in the Ethnography of Contemporary China

Key words: State power, grassroot activism, conflict, authoritarianism, bureaucracy

Anthropologists working in China have long been interested in the empirically grounded study of the Chinese state and in the analysis of the effects of its power onto the lives of Chinese citizens. Ethnographic researches in this field have explored the everyday practices and ideals of state workers and the ethics of public services provision. They have addressed the new challenges posed to state power by the exponentially growing numbers of social protest and civil society activism. They have investigated the inception of new forms of public/private partnerships and the subsequent emergence of new modes of govermentality and of subtle forms of indirect state control — what Ong and Li called socialism from afar (2008). Taken together, these contributions cast a new light on the often too simplistic portrayals of state authoritarianism in China and provide new qualitative perspectives on the inner working, the regrouping and the challenges faced today by the Chinese state. Set against this background, this panel welcomes contributions that draw on long-term fieldwork in order to engage with both the grassroots and structural transformations of the Chinese State. To this end, in this panel we wish to dig deeper into the everyday ramifications of state power in contemporary China and into its implications for local notions of citizenship and conflict. We will be particularly interested in contributions that address the everyday encounters of common citizens with state agents, their changing knowledge, unstable subjectivities and power practices, and the ways in which these encounters give rise to new interactive ways of performing, engaging with and resisting to the far-from-monolithic entity that is the contemporary Chinese state. On what grounds do ordinary citizens engage with or take on the Chinese States? What new lines of conflict and alternative imaginaries of state power are emerging from these forms of engagement?

Saiz Lopez Amelia (Universidad Autonoma de Barcelona)

Social Representation of Chinese Migrants in Contemporary Spanish Literature

Key words: Chinese diaspora, Chinese in Spain, social representation, cultural production, literature

A new cultural diversity has emerged in Spain society since the beginning of the 21th century due to international migration flows. The increase of foreign residents has passed from 3 per cent of the total population the year 2000 to 11 per cent the year 2014. The visible arrival and settlement of a population with different cultural traditions has changed the fabric of the society, in a process of enrichment and complexity. This phenomenon has drawn the attention of the general cultural production, included the literature creation,

and has been introduced in their works a multiplicity of intercultural situations performed by characters of different geographic and cultural origins.

In spite of the number and importance of the Chinese population in Spain at present (193.690 Chinese foreign residents at mid 2015), its historical presence is relatively short. Nonetheless its population has been detected and as its visibility increases in the society, so also increases the number of Spanish literature works with Chinese leading roles.

From a sociological approach focused on social representations, it means, a whole of ideas and socio-cultural values, this paper analyzes the main aspects of the Spanish social imaginary about the Chinese that are articulated in two ways in the Spanish literature works: the first uses recognized characters and circumstances that are easily and directly identifiable in the novel plot because they represent the usual image of "our Chinese" that are "our neighbors" and with whom "we interact daily", it means, they form part of the Spanish present diverse society (familiarity effect); and the second, uses a certain image of China, Chinese people and Chinese cultural aspects to stress the cultural distance with the readers, because this image is considered strange, not familiar (otherness effect). The use of either literary intercultural strategy shows the complexity of the present socio-cultural dynamics about the diversity in Spain.

Schimmelpfennig Michael (Australian National University)

The Question of Loyalty in the Context of the Practice of 'Building Relations' (guanxi 关系)

Key words: contemporary Chinese society, human relations, history of ideas, zhong 忠, guanxi xue 关系学

Legions of publications on the subject of the Chinese practice of 'Building Relations' (guanxi 关系) issued from the 1980s onwards document that opinions regarding the origin or nature of guanxi have been quite varied. Conceived in the beginning as an immoral means to secure hard to come by resources in China's socialist economy of scarcity, guanxi more recently attained a status of a particular and legitimate tool to establish and maintain business relations with Chinese entrepreneurs. Adherents to the latter position hold that the practice of guanxi actually serves to establish trust, and ultimately reliability, between two parties. Sociologically, loyalty is defined as reliability or adherence to another person or group in situations where trust in this other party is no longer justified. So the question arises if the practice of guanxi is indeed successful in establishing a degree of mutual trust, will this trust in cases of doubt or the presence of other, more trustworthy alternatives, culminate in loyal behavior?

Apparently, the Chinese authors of recent manuals on the subject do think so. Publication of these handbooks for graduates and young professionals on guanxi, trust, and loyalty began in the late 1990s. Most manuals are step-by-step guidebooks that introduce their readers into the techniques of networking within the hierarchies of companies and Chinese society as a whole.

The presentation is going to examine these manuals to understand how their authors conceive the connection between the practice of building relations and trust and loyalty. After a brief overview of the state of research on guanxi, the presentation will attempt to answer the following questions:

1. How do the manuals' authors conceive the relation between guanxi and trust?
2. When does loyalty enter the equation?

And 3. What can be said about the authors' particular ideas of loyalty?

Tao Yu (University of Central Lancashire)

Local Cadres, Social Organisations and Grassroots Governance in Chinese Villages

Key words: social capital, local cadres, civil society, governance, rural China

The dramatic socioeconomic transitions in rural China have brought about tremendous challenges to local governance, especially on the grassroots level. On the face of the increasing scale and frequency of collective protests, many local cadres are struggling to maintain social stability in their jurisdictions. Yet, some cadres still appear to be more capable than others in keeping their villages away from violating con-

flicts, and it remains a puzzle why collective protests occur in some Chinese villages but not in others even when the cultural, demographical, and socioeconomic conditions are extremely similar.

Drawing upon statistical analysis on national survey data and intensive qualitative fieldwork, this paper reveals that the likelihood of collective protest in a Chinese village to a large extent depends on the relations between local cadres and the civic and religious organisations in their jurisdictions. It further demonstrates that social organisations with certain varieties of social capital are more likely than others to enhance the quality of governance in Chinese villages. More precisely, three varieties of social capital can be identified in social organisations in contemporary rural China: 'bonding' (social ties between members of a network who are similar in a socio-demographic sense), 'bridging' (social ties between members of a network who do not necessarily share similar social identity), and 'linking' (social ties between people who are interacting across power or authority gradients in society); and only organisations that simultaneously possess these three varieties of social capital are able to effectively mediate conflicts and prevent collective contention. That is to say, among the various social organisations in rural China, only those simultaneously accepted by local cadres and ordinary villages as credibly channels for signals and information are capable and effective in the quality of governance in Chinese.

Turini Cristiana (University of Macerata)

Cosmo, Society and the Body: the Experience of Illness and Healing among the Naxi People of Yunnan Province

Key words: Naxi people, body, illness, healing, divination

Cultural background has an important influence on many aspects of people's lives, including: their beliefs, their behavior, perceptions, emotions, concepts of space and time and attitudes to illness, pain and other forms of misfortune. Therefore, body and culture are not really separated from one another and, to a larger extent, individuals embody the culture that they live in. So, sensations, perceptions, feelings and other bodily experiences are all culturally patterned and, as a consequence, the "production of illness" too can be seen in terms of a culturally patterned event, besides being a social process, having its roots in the culture to which it belongs.

On these premises, I will point out the links existing between cosmos, society and the body in the experiences of illness and healing among the Naxi people. I will show how illness does not only reside in the physical body, but also in the interactions between physical body and lived body, and in the interpretive activities of the ill person and of the ritual specialist appointed to heal as well as of other persons belonging to the Naxi social world and taking part to a particular illness reality. This process turns Naxi illness into a complex social and cosmological event. I will then consider the relations binding the Naxi body to the metaphysical world and how they can cause a pathological condition. Questions of aetiology will then be answered in social and cosmological terms. I will also point out the importance of divination as the only means by which the causes of illness may be discovered and how in the context of divination and the new understandings it creates, the body becomes a defile through which signification passes, an opening onto agents of life which, though unseen, have been exerting a powerful effect on events.

Wallenböck Ute (University of Vienna)

"Guerrilla-fieldwork" among Mongols at the Sino-Tibetan Borderland

Key words: ethnography, guerrilla-fieldwork, Mongols, Qinghai, research ethic

Ethnographic fieldwork has been fraught with difficulty since its beginning. My paper exemplifies these difficulties by discussing actual research carried out on the collective identity of Mongols in Amdo Tibet. My field of research is located in the Southern parts of contemporary Qinghai Province. The experiences for my paper focus on the years (intermittently from 1995 until 2009) when I studied, lived and worked in that

Sino-Tibetan border area, and also include insights I have gained on return trips in 2011 and 2014. During most of my stays in the field, I have carried out my research without official permission — I performed "guerrilla-fieldwork". With this term I refer Gold, who suggested "guerilla-interviewing" as a method to circumvent the limitation of state-controlled research (Gold 1989). As a matter of fact, I frequently had to adapt my research design in response to circumstances, and that is why I will highlight some difficulties as well as accomplishments which have emerged in course of my stays in the field. I will examine how the ethical guidelines give me access to and credibility in local communities. Furthermore, I discuss the need as well as the complexity of maintaining a clear boundary between my work, my research and my personal life. But at the same time, I emphasize the importance of one's transparency, openness and reflexivity which leads to the discussion of identity and its continuity and change in the attitudes of "Qinghai" Mongols toward "mainstream Mongols" as well as towards the nation of China. Hence, I state that the researcher has to have the capacity to engage her/himself in the process of (self-)reflexivity, an important fact besides connecting research ethics with methodological issues. My paper contributes to the current discussion on the requirements of the maintenance of ethical integrity, standards for proper research and the safety of the people who are studied.

Wemheuer Felix (University of Cologne)

Embedded in Factionalism? Interviewing Eyewitnesses of the Chinese Cultural Revolution

Key words: Cultural Revolution, Rebels, interviews, methods, embeddedness

During the early Cultural Revolution (1966–68), factional struggles broke out at all levels of Chinese society. Several scholars have argued that these factionalism has a strong impact on memories of eyewitnesses today. Memories of the Cultural Revolution are very fragmented and the Chinese society did not find any stable consensus how to evaluate these movements. This paper will discuss methodological challenges to hold interviews with former rebels that I am facing in my field work in Shandong and Shanxi province. These former students and workers followed Mao's call in late 1966 to overthrow local party authorities, but there were victimized in the late stage of the Cultural Revolution, and again after the fall of the "Gang of Four". Because many former rebels feel mistreated by the Communist Party, they are willing to share their memories with a foreign scholar and consider him or her as a messenger of their narratives on the Cultural Revolution. However, the question is whether or not a foreign scholar is able to avoid to become embedded in the networks and agenda of eyewitnesses. It will be argued that it is of curtail importance to understand the role of the agenda in the narration of individual lives and collective identities. Furthermore, the paper is raising the question whether or not it is possible to use written archival sources to confront the eyewitnesses with facts that contradicts their self-serving narratives of "Mao's loyal followers" or "innocent victims".

Wu Ka-ming (Chinese University of Hong Kong)

Volunteering and the Making of Citizens in Beijing

Key words: volunteering, urban identities, public culture, citizen-making, Beijing

Existing research on civic engagement in China has examined volunteering in terms of individual motivation, in relation to party-state mobilization campaigns and to the growth of civil society. Attention has yet paid to examine volunteering in relation to the production of new urban identities and urban public culture. This paper is a based on a two-year ethnographic study of volunteer practices and the ways it is related to the construction of urban citizen identities and civic practices in Beijing, China. In Beijing alone, there are over 3 million residents registered with the city government volunteer system. This paper focuses on two popular types of urban volunteering: "museum volunteers" who deliver guided tours for free and "NGO volunteers" who provide services for the needy. This paper asks these questions. Does volunteering provide avenues for groups to express specific urban, gender and class

aspirations? At museums, how do many mid-age women volunteers understand their role as cultural and historical ambassadors? How do they speak of volunteering in terms of gender empowerment, socio-cultural status and capital identity? At local NGOs, it asks why educated professionals and students like to join volunteer activities? How do they talk about their relationship with the socially marginalized? How do they speak of volunteering in relation to corporate responsibility, NGO activism and the rights of the socially marginalized to the city? Lastly, does volunteering make participants feel more included in the process of broader political or social change? The paper shall contribute to a nuanced ethnographic understanding of citizen making, citizen practice and the changing state-society relation in China. It helps to answer important questions concerning the growing role of volunteering in the social-cultural and urban identity transformations in China. This paper shall also inform the formation of a new politics of urban culture.

SECTION 16

GENDER STUDIES

Bond Jennifer (SOAS, University of London)

Internationalizing and Institutionalizing Women's Bodies: The YWCA within Mission Schools for Girls in Republican Era Zhejiang, 1923–1949

Key words: China, education, Christianity, nationalism, gender

This paper explores the role of the YWCA Student Department as it functioned within mission schools for girls in Republican Era Zhejiang. Based on an analysis of the YWCA magazine The Green Year, (1916–1948) held in the Shanghai Municipal Archives in conjunction with mission school annual magazines, this paper probes how women's bodies were regulated, disciplined and trained within the confines of missionary schools for girls. The YWCA Student Department, originally founded in the American Southern Presbyterian School for Girls in Hangzhou in 1890 and drawing much of its support base from missionary school students throughout the Republican period, has been understudied. The case study of the YWCA within Yongjiang School (Riverside Academy), an American Presbyterian and Baptist school originally established by Mary Ann Aldersey in Ningbo in 1844, shows how the aims of the YWCA reinforced the goals of missionary education for girls. The YWCA provided organizational experience, leadership training and fostered an international identity for women as part of a global Christian citizenship. It also used the school to recruit future secretaries and carry out its mission of creating an international Christian sisterhood in a very visible way upon pupil's bodies: training them in domestic education and hygiene, inculcating internationalism through pageants and plays, and exercising their bodies through physical education and summer camps into healthy future citizens. This paper probes how young women received this education, combining nationalism, Christianity and feminism in their own unique and radical way. By highlighting pupils' participation in global networks for women, we can better understand how Christianity and international ideas about women's education were adapted at the local level, helping to breakdown outmoded binaries between 'tradition' and 'modernity', 'east' and 'west' still prevalent in discourses about women's education and social status today.

Chen Jiani (SOAS, University of London)

Shaping and Circulating A Transforming Courtesan Image in Her Poetic Collections and in Anthologies

Key words: transforming courtesan, fluid image, Zhongshan xian, Late Ming, Nanjing

Yang Wan 楊宛 (ca. 1600 — ca.1647) was a well-known courtesan of late Ming Nanjing who left us with the possibly only extant individual collection by a Nanjing courtesan around her period. This poetry collection Zhongshan xian 鍾山獻 and its three sequels were compiled and published by her husband Mao Yuanyi 茅元儀 (1594–1640), a famous literatus from a gentry family to whom she married at sixteen sui. As a courtesan-turned-concubine/wife, Yang Wan shaped a fluid literary identity oscillating between a courtesan lover whose desire and longing was implied in depictions of passionate dreams and erotic moments, and a virtuous woman who properly performed her domestic duties as a wife, a mother, and a daughter. This fluid literary identity is represented in many ways such as her imagination of her natal home which combined a decent family and her experience in Qinhuai pleasure quarter, her poetic interaction with her husband which extended beyond the conventional responding poems between couples, as well as her

exchanging poems with both old courtesan friends, newly associated gentry ladies and male literati. In this way, Yang was able to establish a network transgressing the limits of the inner chamber and the pleasure quarters. I argue that, the poetry of Yang Wan, a transforming courtesan, not only discoursed with highly stylized topos and genres in a well-established male literary tradition, but also opened a window to look into a larger historical transition of women writers' identities from courtesans to gentry ladies. Moreover, many significant analogies of women writings in the Ming and Qing dynasties included Yang Wan's poetic works. Anthologizing her poetry along with paratexts can be interpreted as a process of re-contextualizing and re-stabilizing this fluid image of a transforming courtesan into an organized textual space informed by the anthologizers' intentions, which turn her into a layered image engaged with various discourses of gender, literature and politics.

Jiao Lin (SOAS, University of London)

Experiencing the Body: (Anti) Breast-Binding during the Republican Era, 1910s-1940s

Key words: breast-binding, experience, identity, performance, agency

Since the 1910s, women were frequently criticized for binding their breasts in China, which led to a "Natural Breast Movement" in the 1920s. Recently, breast-binding has attracted increasing scholarly attention. Existing research on breast-binding either focuses on the political or emancipative discourse, or the cultural constructions of bodily aesthetics. This paper, however, addresses the importance to explore women's various experiences, practices and performances of their bodies, and the multiple meanings lay in their actions. It asks: how did women perceive and manage their bodies? How did their bodily experiences construct their identities, their roles at home, school and in society? How did the nationalist and aesthetic discourse influence women's perceptions and actions of the body, and vice versa? This paper will be divided into three sections. Firstly, I examine how 'the intimate body' influenced women's self-identities, and their roles at home, and how the ability to access modern goods such as brassieres defined their self-positioning in the society. Secondly, I explore how anti-breast-binding regulations were carried out at girls' schools and the multiple meanings of female students' performances. Thirdly, taking women from more remote and rural areas in consideration, I shall demonstrate that women's vulnerability to physical violence limited their choices of how they could present their bodies. The female body thus provides a lens through which we can probe the multiple power relations among individuals, popular discourse and institutional disciplines. Overall, by using readers' letters, school journals, memoirs and oral histories, this paper argues that the variety of women's bodily actions is beyond the theoretical frameworks that portray women as either "active agents" or "passive victims", instead, agency and collusion coexisted in many circumstances.

Macdonald Alastair Ewan (SOAS, University of London)

Women in Erpai: The Gap between Rhetoric and Representation

Key words: Ling Mengchu, Erpai, Li Zhi, feminine Other, masculine subjectivity

The late Ming short story collections Pai'an jingqi 拍案驚奇 and Erke pai'an jingqi 二刻拍案驚奇 (together known as Erpai 二拍), authored by Ling Mengchu 凌濛初 (1580–1644), have been credited by a variety of scholars with expressing a relatively "progressive" attitude towards women. The collections show a strong influence from the philosophies of the heterodox thinker Li Zhi 李贄 (1527–1602), who argued the notion that women were not inherently less able than men. Scattered throughout the collections are discursive asides addressed at the audience, a number of which not only support this notion, but also develop it to assert that women's sexual desire is no weaker than men's, and that widowed women should not be looked down upon for remarrying. However, the strong rhetorical stance taken in these discursive asides is not reflected in the textual representations of women in the narrative itself. Instead, masculine subjectivity is reasserted and the female characters are portrayed using established

tropes, represented as a series of unknowable Others. The gap between rhetoric and representation in Erpai highlights the presence of two competing discourses on women, one explicit and one implicit, coexisting in the same text.

Mao Wen-fang (National Chung Cheng University)

The Temptation of Beauty: Ambivalence in Qing Literati Portraits

Key words: literati portrait, beauty, inscription, ambivalence, temptation

Qing portraits of literati often conformed to mainstream values, and many of these paintings served to publicize political feats, promote Confucian values, and construct urbane self-images. Through viewing and inscribing on these paintings, literati formed a public space, in which they conversed with each other and produced collective memories. Instead of mainstream paintings, this paper studies a different kind of portraits: featuring a scholar accompanied by beauties. Meant to capture the leisurely lifestyle of literati, such portraits often feature explicitly sensual or subtly esoteric, may also be marked by remorse arising from religious repentance. The viewers' inscriptions often focus on the central subject's (as well as the viewers' own) ambivalent attitude toward the temptation of beauty. On the one hand, they are sympathetic toward those who take pleasure in and yearn for beautiful women, attributing such desires to human nature. On the other hand, keenly aware of the potential threat of such desires to morality, they also often utter religiously charged repentant opinions. Oscillating between human nature and moral concerns, literati-viewers' inscriptions show strong ambivalence toward the sexual attraction of beautiful women. These paintings, together with the inscriptions on them, constitute an ideal venue for the examination of material and erotic desires. As cultural products of late imperial literati's collective creation, these portraits urge viewers to shuttle between representation and the represented, provoke their interpretations and opinions, and stimulate their desire to express themselves and communicate with each other. In sum, focusing on both visual and verbal aspects of late imperial paintings featuring literati accompanied by beauties, this paper examines how these portraits handle the question of pleasure, what representational strategies they adopted, and what ideological agenda and cultural assumptions such strategies reflect.

Moriggi Angela (University Ca' Foscari Venice)

Climate Change Discourse in China: What Space for a Gender Perspective?

Key words: climate change, gender, vulnerability, NGOs, institutional discourse

China is not only the world's largest contributor to greenhouse gas emissions, but also a country extremely vulnerable to climate change. The recently released Third National Assessment Report on Climate Change, has once again confirmed the accelerating trend in temperature rise and glacier melting affecting the country. Altering of the ecosystems, loss in biodiversity and exacerbating of extreme weather events are just some of the threats challenging China's climate resilience.

Over the past ten years, the international community has come to realize the importance of coupling mitigation efforts to adaptation ones, with a particular focus on the social dimension of climate change. A renewed attention to the "human face" of climate change has brought awareness over the specific climate-induced struggles experienced by women, particularly in underdeveloped rural areas. It is now an established fact that conditions of gender inequality cause greater vulnerability for women as a result of climate change impacts.

The degree to which different countries have matured awareness over the need to include gender-specific analysis in mitigation and adaptation efforts might depend on socio-cultural and political peculiarities, contributing to different understandings of the nexus between climate change and gender.

This paper aims to provide a state of the art of the relevance of gender perspectives in China's institutional discourse on climate change. Findings mainly draw from an extensive literary review and from fieldwork research carried out in Beijing between June and December 2014. Results indicate that the topic is of growing interest to a few non-governmental organizations but remains largely marginal for most development cooperation organizations, as well as for academic and governmental institutions. The research work also investigates potentials and limits for future developments.

Qian Nanxiu (Rice University)

"Exemplary Women" (Lienü) versus "Worthy Ladies" (Xianyuan): The Two Traditions in Writing Women's History in the Sinosphere

Key words: Exemplary Women, Worthy Ladies, Women's History, Sinosphere, Sinocentrism

This book project studies the evolution and transmission of two genres in writing women's history in the Sinosphere (China, Japan, Korea, and Vietnam), namely, "Exemplary Women" (Lienü 列女) and "Worthy Ladies" (Xianyuan 賢媛). Both originated from the Han Confucian Liu Xiang's 劉向 (77–6 BCE) Biographies of Exemplary Women. Each, however, formed into a tradition that represented women's lives and guided their behavior in its own way. "Exemplary Women," being incorporated into official histories, became increasingly bound by Confucian norms, whereas "Worthy Ladies," rooted in the free-spirited Wei-Jin 魏晉 (220–420) intellectual aura and written by private scholars, featured strong-minded, talented, and self-sufficient literate women. The two genres also generated numerous works in other countries in the Sinosphere. A close reading of these works will show the existence of different voices on women's lives, rescuing the previously ignored "Worthy Ladies" from the dominant discourse of docile "Exemplary Women." This study also explores larger issues related to cultural continuity and change in this important area. It will subvert the longstanding Sinocentrism of East Asian Studies, showing that once cultural products travel into another cultural context, they quickly become embedded in that space and evolve into new species of literary life that bear indigenous qualities and features. These "domesticated" cultural products, when repatriated, could play a significant role in the country of their origin.

Ristivojevic Dusica (Academia Sinica)

Gender Issues and Post-1989 Socially Engaged Chinese Diaspora

Key words: Chinese women's rights, diaspora, "One child policy", transnational networks, social activism

Post-1989 socially engaged Chinese diaspora has well-developed contacts with influential English-language media, international NGOs, foreign governmental bodies and foundations, as well as close relationships with individuals, and activist organizations within China. This intermediary position allows activists in diaspora to have a powerful voice in creating and disseminating globally the information about China. The main research question this paper will attend to is how post-1989 socially engaged Chinese diaspora address gender issues. I will focus on the prominent representatives of diaspora who have, together with their transnational support networks, significantly contributed to formulation, imaginary, and treatment of gender issues in China. I will examine three sets of primary material that have the potential to influence a broad international audience: their testimonies before the US Congress; the websites of the organizations they established, as well as their English-language autobiographical writings.This paper will suggest that the activists in diaspora tend to focus on the violations of Chinese women's rights resulting from "One child policy", thus making it one of the most invested Chinese women's issues. The paper will also address the role that these emotionally-charged textual and visual representations related to family planning policy play in the politics of post-1989 Chinese diaspora in the context of on-going global reconfigurations of geopolitical and symbolic power relations.

Runge Robin (The George Washington University)

The Making of China's National Anti-Domestic Violence Law

Key words: gender, violence, East-West, influence, law

After years of domestic and international advocacy, on December 27, 2015, China adopted its long-awaited national anti-domestic violence law. It was adopted twenty years after the UN Fourth World Conference on Women, which was held in Beijing marking the beginning of the anti-domestic violence movement in China. In this paper, I trace the domestic and international influences represented in the law

from Chinese activists, scholars and others over the years — including a draft that was circulated by the Anti-Domestic Violence Network (Fanbao) in 2009 and policies that were adopted by most provinces and model cases issued by the Supreme Peoples Court in the past two years — and from international sources including international human rights frameworks and the UN, and finally influences from other countries' law, including the U.S. in particular. China's law reflects a very interesting mixture of influences that are also apparent from what is not included in spite of significant efforts by domestic anti-domestic violence and LGBT activists, scholars and others. What is contained in the law reflects a blend of influences that resulted in a law that is uniquely Chinese. The paper will focus on specific provisions that exemplify the efforts of domestic and international advocates and link them to specific examples of that advocacy, and highlight particular provisions that domestic and international groups sought unsuccessfully.

Wang Qi (University of Southern Denmark)

Collective Male Feminism in China

Key words: collective male feminism, feminism, gender, gender equality, China

Historically, there has been a quite vocal and persistent advocacy of women's liberation among the progressive Chinse male intellectuals and revolutionaries. Ever since the dawn of the modern era, these wise men have argued that China won't be able to transform itself into a strong and modernized nation without having solved women's problems. Later on, with the unfolding of the Communist revolution and subsequently the establishment of the Chinese Communist state, 'women's liberation' was not only woven into the on-going social transformation process in China but also became an integral part of it. Although women within the Chinese Communist elite had actively pushed for the adoption of women-friendly policies, the voice of male party leaders in uttering women's issues has nevertheless been evident and indisputable.

This paper coins the term of 'collective male feminism' to feature the feminist stand of the Chinse male intellectuals and revolutionaries and examine the historical conditions that both fostered and sustained the modern 'collective male feminism' tradition in China. Arguing that the Chinese 'collective male feminism' is historically conditioned and thus fragile, the paper will then survey the post-socialist 'reform' discourse and the major contending schools of political thoughts in China today, such as Liberalism and the New Left, to illuminate how the progressive tradition of 'collective male feminism' has faded away and how a regressive consensus has set in in the reform thinking, inferring that China's current economic development no longer needs to center around women's issues. The last section of the paper brings in another form of 'male feminism' seen in current Chinese society, i. e. NGO-based male activism, and conceptualizes the differences between the 'collective male feminism' tradition and the novel male activism/feminism in the post-socialist context.

Wang Mengxiao (Yale University)

Jealous Wives as Disciples: Buddhifying the Subgenre of Jealous Women Narratives

Key words: jealous wife, Buddhism, Shihou ji, Xiuwei deng, Cu hulu

The narrative of jealous wives has been widely discussed in the field of late imperial Chinese literature. Many scholars focus on the social backgrounds to explain the emergence of the subgenre of jealous women stories in the 16th-18th centuries. However, their works have not adequately addressed the significant role played by Buddhism in building the structures of these narratives, and how Buddhist plots are reversely mimicked. My paper explores how Buddhist themes are adopted in the subgenre of jealous women narratives, based on a close reading of two plays, Shihou ji and Xiuwei deng, and a novel, Cu hulu, which share a common Buddhist motif of enlightening jealous wives. Shihou ji sets a model of a Buddhist monk delivering the envious woman Liu to the Pure Land through preaching to her and taking her on a sightseeing journey to hell. The latter two follow this narrative model but

go further. In Xiuwei deng, it is not a monk who preaches, but a mundane scholar, Fei Yingong, who imitates the Buddhist ritual of giving a sermon to enlighten the jealous wife Chunyun. In Cu hulu, the emulation of Buddhist norms shifts from modeling oneself on monks to imitating the tradition of sutra worship. The jealous wife Du receives a sutra, Papo zunjing (literally, "Revered Sutra of Fearing Wives"), during her trip to hell and attains enlightenment upon worshipping this "sutra." Furthermore, the author's pseudonym, Fuci jiaozhu (literally, Patriarch of the Jealous Women Taming School), suggests that he even intends to establish such a school through composing this novel. In conclusion, I argue that on the one hand, through adopting Buddhist plots, these narratives mold the roles of jealous wives as disciples of male masters, including monks, scholars, and the author himself. On the other hand, conventional Buddhist themes are parodied in these stories through the shifting identities of the male masters from an authentic monk to people who mimicking Buddhist ways of teaching.

Woodman Sophia (University of Edinburgh)

Changing Cultures of Women's Human Rights in Transnational China: from the 1995 UN Women's Conference to Now

Key words: feminism, human rights, cultural politics, China, United Nations

This paper focuses on the cultural politics of human rights and women's rights, now and 20 years ago when Beijing hosted the UN Fourth World Conference on Women. In the early 1990s, international feminist activists proclaimed that women's rights were human rights, a perspective incorporated into official documents produced by this and other UN conferences. Both then and now, in China and beyond, the association between these two terms has led to tensions and new opportunities for activism. Drawing on reflections on my own participation in the 1995 UN conference and observation of the evolution of activism around women's rights in China since that time, but particularly in the last two years, this paper explores the cultural politics involved in the making of boundaries between the national and the transnational by looking at how terms such as "human rights", "feminism" and "NGO" have been used and understood by different actors, and how this has changed over time. It draws on the idea of "cultural politics" as contested meaning-making to understand this discursive boundary-making and its effects, pointing to potential missed opportunities that might arise if feminism were seen as always already part of contemporary Chinese social and political life.

Xie Chuning (Binghamton University (State University of New York))

Yitaitai — "The Other Woman": Gender, Sexuality and Modernity in Republican China, 1911–1949

Key words: gender, concubines, yitaitai, modernity, sexuality

The issue of "the other woman" is a phenomenon originating from Confucian teachings about proper gender roles. China has a long history of honorable courtesans and loyal concubines as a creative source for literati elites. Republican China (1911–1949) witnessed a dramatic change from the previously state-sanctioned practice of keeping concubines. Scientific language, Japanese neologism, Chinese nationalism, modernity all participated in shaping the role of gender and sexuality in Republican China. This project seeks to grapple with the social and cultural conceptualization of "the other woman" in modern Chinese history. First and foremost, it is crucial to trace the introduction, transformation and consolidation of the terms used to describe "the other woman" in which language and boundary drawing are essential. Yitaitai (concubine) and qingfu (mistress) are two most frequently invoked terms. Although used long before China's republic, the meaning of yitaitai has been renegotiated and reasserted in the early twentieth century. Unlike the traditional historiography in which May Fourth intellectuals and nationalists seemed to overpower and discard yitaitai in China's evil past, I contend that the term gained new momentum. Compared to imported terms such as qingfu, yitaitai has connotations of family ties and thus reconfirmed the gender division. Qingfu, on the other hand, despite having the potential to empower women, has been used to refer to western-style extramarital relations and westernized Chinese women. This subversion is my central focus. In the second

part, I examine the cultural and social construction of "the other woman" in both newspapers for women and other popular newspapers, periodicals, and novels. In the final section, I try to read between the lines of stories about yitaitai, focusing on prominent concubines, such as Lan Ni (Sun Ke's concubine). I also intend to include female voices from legal cases pertaining to ordinary concubines.

Zhu Jing (University of Edinburgh)

Visualizing and Conceptualizing an Ethnographic Body in Republican China

Key words: body, ethnic minorities, photography, anthropometry

This paper investigates how the body of ethnic minorities in the southwest of China were visualized and conceptualized in the first half of the twentieth century. In China's long history, the body was a crucial tool used by Han Chinese to frame knowledge of ethnic minorities. Since the invention of photography in the nineteenth century, this new visual medium has been used to represent bodies of different races by anthropologists. Compared to the Miao albums of late imperial China, modern ethnographic photography presented new characteristics in visualizing the body of ethnic minorities: firstly, the upper part of the body was spotlighted, replacing the exclusive role of feet in late imperial Chinese ethnographic sources; secondly, both the front, side and back views of the body were represented in photograph; finally, the festival costumes were worn by figures in photography. This paper suggests that such styles of photography, especially the first two characteristics, are entwined with the development of anthropometry in late 19th and early 20th century Europe and America. The methodology of anthropometry was promoted in China especially among those who studied abroad, such as Ding Wenjiang 丁文江, Li Ji 李济 and Wu Dingliang 吴定良. Projects to measure the bodies of ethnic minorities were conducted by researchers of Academia Sinica in the 1930s and 1940s.The purpose of body measurements was to show the variations of the bodies of different races through statistics and mathematical formulas. Drawing on both visual and textual sources, this paper analyzes the characteristics of the body in modern ethnographic photography, and penetrates into the process of creation of knowledge about human variation concealed behind these images. It suggests that the body of ethnic minorities can only be understood by placing it in the contexts of both global knowledge production about the body and human variation, and the domestic construction of the nation in modern China.

SECTION 17

ECONOMICS

Afonaseva Alina (Institute of Far Eastern Studies, RAS)

Overseas Chinese Business in Southeast Asia in Modern Times

Key words: Overseas Chinese, China, Southeast Asia, business, capital

In the early 2010s the total amount of overseas Chinese capital was about $5 trillion, $2 trillion of which was located in Southeast Asian countries. Overseas Chinese capital includes the assets of local overseas Chinese entrepreneurs (permanently residents in Southeast Asian countries), investments from Hong Kong, Taiwan and Mainland China.

The report focuses on the analyses of small, medium and large overseas Chinese enterprises (including large Banks owned by overseas Chinese) in five major Southeast Asian countries (Indonesia, Malaysia, Singapore, Thailand, Philippines). The author estimate industrial structure of overseas Chinese companies in comparison with local and western companies in these five countries. Report gives statistical data on the investment flows from Hong Kong, Taiwan and Mainland China to the major five countries in Southeast Asia. It also gives some information about overseas Chinese business activities in other Southeast Asian countries (Cambodia, Laos, Myanmar, Vietnam and Brunei).

The Author try to make a conclusion about Southeast Asian countries economic reliance on overseas Chinese capital, about the role of overseas Chinese entrepreneurs in ASEAN-China trade and economic relations, and about the prospects of using overseas Chinese capital and ties in Southeast Asian countries as a resources to promote China's mega-project "Maritime Silk Road of the 21st century".

Bazhenova Elena (Institute for Far Eastern Studies, RAS)

New Aspects of Population Policy in China: Transition to "Two-children Family" Pattern

Key words: population, economic development, family planning, economic reform

The main realities of modern China are huge population and a shortage of nature resources. From demographic point of view China is a unique country, its enormous population exerts constant pressure upon economic, social and ecological situation. That is why optimization of population reproduction and strict control over population growth were basic features of population policy.

Overpopulation has posed tremendous challenge for economic development in China. Confronted by the world's largest population, China has a very limited living environment. Because of the huge population base and the incredible annual increase, China has been advocating one child for each couple since 1980s in order to control over the size of rapidly growing population. But "one-child family" policy had some negative consequences: population aging, changes of age-sex structure, shortage of labor force in coastal provinces of China. In order to improve the situation the Chinese government took a decision to soften family planning policy and to make a transition to "two-children family" policy since 2016.

Chinese demographers consider that in the period of the 13-th Five Year Plan (2016–2020) a share of economically active population will be decreasing, and China will have to change the pattern of its development at the expense of unskilled labor force from rural areas to the increase of labor productivity; to make a transition to from extensive to intensive type of production, innovative economy. It will be a key point for solving main problems: the decrease of a share of economically active population and population aging;

relative shortage of natural resources and environment protection by using of new energy-saving technologies. The growth of China's population will determine the prospects of modernization and socio-economic development in future.

Dalen Kristin (Fafo Research Foundation / University of Bergen)

"It's no Longer Fair" — Chinese Perceptions of Inequalities Based on Hukou Status, across Population Groups and Over Time

Key words: Hukou, fairness, distribution, migrants, perceptions

Despite the political leaderships increased focus on social equality and fairness, the hukou system of household registration is still a solid basis for durable inequalities in access and entitlement to social protections and benefits in the Chinese society. Xi and his administration needs to reform the system to secure continued growth and stability, but do they have the popular support to embark on these reforms? This paper will explorer to what extent the hukou system is still producing distinctive social groups as Wang Feng described in 2010 (Wang, 2010) and further how these groups of the Chinese population perceive inequality in access and entitlement based on hukou status. To what extent is it perceived fair that people with urban hukou are entitled to better benefits and hence better life chances? Have urban dwellers contributed more to, and benefitted more from the economic reforms in modern China, and to what extent is that just? The paper will compare perceptions on the institutionalization of hukou across different groups in the Chinese society (hukou status, social-economic back ground, human capital, age, gender etc.), and look at developments over the last ten years. The presentations will be based on unique data from three comparable Chinese national surveys of distributive justice and perceptions of fairness conducted by Beida (RCCC) and Harvard in 2004 and by Beida (RCCC), Harvard and Fafo in 2014. The data allows for comparative analysis of characteristics and perceptions over time and between population groups.

Epikhina Raisa (Lomonosov Moscow State University)

Yangtze River Economic Belt: Prospects and Challenges

Key words: Yangtze River Economic Belt, Regional Integration, City Clusters, Logistics, Sustainable Development

As China is entering the stage of a "new normal", focus of its economic development is gradually shifting from export orientation to domestic consumption. In order to develop internal markets and reduce regional disparities the 13th Five-Year Plan will revolve around integration in forms of urban clusters, economic belts and zones.

This paper looks at the case of the Yangtze River Economic Belt (YREB). Through the analysis of official development plans, regional statistical data, analytical reports and media coverage, it investigates prospects and challenges of regional integration in that area.

Major strengths of YREB include its large scope (it covers 1/5 of China's territory with population of over 585 mln people) and access to capital and world class management, as well as relatively cheap labour, resources and river transportation. The project aims at creation of several city clusters and further development of logistics channels in order to create integrated production chains and large distribution area.

However, it may be challenging to realize the full potential of the project given that it involves both some of the richest and poorest Chinese provinces (e.g. Zhejiang and Guizhou). Moreover integration may be hampered by the fact that coastal regions are more connected to global markets, while inland provinces form several regional markets characterized by similar economic structure and local protectionism. Finally, there is a high risk of pollution migration from east to west.

In response to the latter in January 2016 Xi Jinping announced that environmental protection and restoration would be a "dominant focus" for the YREB, leaving the future of construction projects uncertain. Taking it into consideration, in conclusion this paper discusses alternative areas of development, that will allow this region to raise living standard of the people and ensure "green" economic growth.

Gabuev Alexander (Carnegie Moscow Center)

Ivory Tower on Red Capitalism's Service: Chinese Companies, Expert Community and Market Entrance to the Post-Soviet Space

Key words: China, investment, expert-business relations, Post-Soviet space, CNPC

Role of advisors in Chinese practices of overseas investment is one of the most understudied topics globally. While there is a growing bulk of research on patterns of Chinese interactions with local communities and decision makers, the mechanisms of interactions between the Chinese companies and domestic expert community remain unclear. At the same time there are studies trying to identify the role of area-watchers in the policy-making process (mostly on diplomacy and security), but these studies mainly touch upon interactions between expert community and various government agencies. The way Chinese companies are cooperating with area studies experts thus requires exploration. This paper attempts to fill the gap. Based on series of interviews, conducted in Beijing during two sessions in October 2014 and November 2015, it describes the relationship between the Chinese specialists on Post-Soviet space and various large Chinese companies. The primary case in focus is CNPC's use of experts directly affiliated with the state (think tanks formed by various government bodies), semi-government structures (Chinese Academy of Social Sciences) and private consultants in trying to asses political risks of entering the Russian market. Other cases of advising large-scale private companies and SOEs are discussed as well. The study helps to broaden our understanding of the patterns Chinese companies are using domestic expertise in investing overseas, as well as of the ways the Chinese expert community is adapting to the market economy and attempts to advise the corporate sector on political risks.

Gåsemyr Hans Jørgen (University of Bergen), Midtboe Tor (University of Bergen)

What do China's Communist Party Members Think about Inequality and Redistribution?

Key words: inequality, redistribution, Communist Party, perceptions

China's Communist Party is the world's oldest ruling Communist Party and the world's largest political party. While a vast body of research has documented how the Communist Party has modernized itself, including updating its ideology and membership base, little attention has been given to the political preferences of its 85 million members. This paper starts filling this gap by studying Party members' attitudes toward economic inequality and government redistribution. This topic has become an increasingly salient political issue in China — which is unsurprising given an extremely skewed income distribution, both in comparative and historical terms. We seek to determine whether members' attitudes are formed by self-interest operationalized by their socioeconomic positions, by deeper ideological sentiments, or by internalizing Party-sanctioned opinions. We also want to find out whether the attitudes of the members differ systematically from that of the non-members, or whether differences within the party reflect broader cleavages within the Chinese society as a whole. By combining three large and representative surveys from 2004, 2009, and 2014 we have the statistical power to identify such cleavages.

Ivanov Sergei (Institute of History, Archaeology and Ethnography of the Peoples of the Far East FEB RAS)

From Cross-Border Trade to Investment: Chinese Medium Sized Enterprises in Russian Primorye

Key words: Outward investment, China, Primorsky krai, management structure, cross-border cooperation

The paper examines Chinese medium sized enterprises entry and survival strategies in Primorsky Krai of Russian Far East. Russian statistics shows that the Chinese investment in Russian Far East are very limited, but collateral data reveal the leading positions of medium sized enterprises from China in some sectors of regional agriculture and light industry. While the difference in estimates occurs due to a number of formal and informal practices used by firms, the only aim of their usage is to smoothly integrate into local economic and government

structures to secure business. The paper argues that the practices are the result of firm's path dependence. The research is based on semi-structured interviews with local authorities, Russian managers of enterprises with Chinese investment and short talks with the Chinese owners conducted in Primorsky Krai in 2014–2015. The paper suggests that success of the firms lies in its history, management structure and relations with authorities. First, the paper describes historical background of the firms and its influence on the current development strategy. I conclude that the initial aim of the investment was to secure and diversify cross-border trade though now manufacturing or agriculture business in Russia has evolved in an independent activity. Due to the long interactions with the Russians, Chinese owners were well aware of local business climate, formal and informal rules. Second, I analyze the way the companies establish relations with local authorities of Russia (in the areas of firms' investment) and China (in the areas of firms' origin). Third, the paper explores the role of Russian management in the firm's entry and survival. I come to the conclusion that local management is an important key to provide stable development if a company wants to conduct legal medium or large scale business in Russia.

Ostrovskii Andrei (Institute for Far Eastern Studies, RAS)

"Xiaokang" Society in China by 2020: Myth or Reality

Key words: programs for regional development, "xiaokang" society, territories, economic development, coastal areas, inland areas

In the beginning of the XXI century a gap between coastal and inland areas of China by level of economic development began to threaten economic and social stability of the country. Therefore the Chinese leadership promulgated new programs of regional development for every four territories — coastal, central, western and north-east regions. By these programs after the fullfillment of them it could be possible to decline a gap between regions by economic development and to achieve a goal to build "xiaokang" society by 2020 all over China.

The analysis of social and economic development of China's regions in the XXI century after transition from planned to market economy shows, that after adopting new programs for social and economic development of the territories coastal areas as earlier will be economic leaders of China and drag all other territories. New social and economic indicators like urbanization rate, rural and urban population income growth rate, education level, innovation development level, proposed by Chinese leadership, show both increasing gap between coastal and inland areas and large difficulties of regions trying to eliminate this gap.

In future the process of successful social and economic development in China will depend on successful development of "poles of growth" in four regions. It will depend on the speed of dragging the whole region by these "poles of growth" and other regions of the country by the coastal region.

In future there will be narrowing a gap between regions, and increasing the ratio of Western regions at the expense of energy resources output.

Which will provide for the development of manufacturing industry in coastal areas. By 2020 China will become a country, where a part of provinces by GDP volume will be comparable with leading develioped countries like Jiangsu, Guangdong and Shandong, and another part of provinces with developing countries of higher level like Sichuan.

Plekhanov Dmitriy (Institute for Complex Startegic Studies (ICSS))

Review of Academic Research on the Quality of China's Official Statistics

Key words: China, official statistics, statistical system, GDP, unemployment, industrial production

As the role of China in the world economy is rising, attention to and interest in China's official statistics is also on the rise. News announcements made by the National Bureau of Statistics (NBS) currently attract public attention all around the world. However, Chinese official statistics seem to have a serious 'image' problem, as news reports (especially in the western media) tend to depict official statistics of China as inaccurate and unreliable. As the Chinese economy is undergoing the process of transformation and rebalancing, the need in reliable and accurate statistical data becomes even more pronounced. This study presents a brief review of academic studies on the topic and provides the following results. Firstly, in the recent years researchers have

paid increasingly more attention to various aspects of the statistical system of China (methodology, data collection, compatibility with international standards, etc.). Secondly, survey of papers on China's official statistics reveals that researchers tend to concentrate their attention on a very limited set of economic indicators. About 70% of papers are dedicated to analysis of three main economic indicators (GDP, unemployment and industrial production). Thirdly, the majority of papers reviewed represent rather critical view of the Chinese statistical system. About 70 percent of papers have critical remarks on various aspects of the official statistics system in conclusions section. Fourthly, although a lot of researchers cast doubt on the Chinese official statistics and academic research can reveal examples of data unreliability, from academic point of view it is almost impossible to prove that official data is deliberately manipulated and falsified. The limitations of publicly available data do not allow to double-check the accuracy of the official statistics. However academic research on the topic is extremely valuable as it contributes to better understanding of the statistical system of China.

Popova Liudmila (Saint Petersburg State University)

Prospects for Debt Financing and Bank Lending to Russian Business in the Chinese Market

Key words: debt financing; business finance; Russia; China; stock markets; anti-Russian financial sanctions

China has become the largest trading partner of Russia and a promising source of investment and financial resources. Until recently, neither Russian companies nor the Russian political elite regarded China as a source for business financing. Since the global financial crisis of 2008–2009, which limited the possibility of debt financing on the West, Russian companies started to test Asian financial markets. After the recovery of global economy, Russian companies switched back to the traditional sources of financing on the Western markets.

The introduction of anti-Russian sanctions in 2014 led to a further strengthening of economic ties between the two countries. Sanctions have seriously complicated an access for Russian companies to global financial markets. China is viewed as an alternative to the Western countries in terms of attracting direct investment, technology, debt and bank financing.

Meanwhile, expectations by the Russian borrowers regarding the financial prospects of the Chinese market were somehow overstated. First, the lack of expertise and knowledge of the functioning of the financial markets in China and other Asian countries among Russian business. Secondly, the cost of borrowing in the Chinese market was much higher than in the West even before the sanctions, and since then, it has only increased. Thirdly, China, although formally did not support financial sanctions against Russia, actually has to comply with them.

Expectations of the Russian business about possibilities of debt financing on the Chinese stock exchanges were also overstated. In Shanghai and Shenzhen main barrier are legislative restrictions that still prohibit the listing of foreign issuers. Listing rules on the Hong Kong stock exchange is much stricter than in European countries. For Russia, entry into the debt market of China remains a strategic project for the diversification of the investor base and sources of funding.

Saje Mitja (University of Ljubljana)

Chinese Economic Cycles: Reflection of Politics, Globalisation, and Current Structural Discrepancies

Key words: Chinese Economic Cycles, Financial Crisis, Globalization

Under the pressure of ideology the dynamics of Chinese economic development during the time span of almost half a century after the victory of communist revolution was crucially linked to its link with politics. The predominant influence of politics on the course of economic cycles was very obvious during the Mao's era. The interrelation of politics and economics influencing the pace of Chinese economic growth was somewhat changed during the period of economic reforms after 1979 when economic considerations became predominant factor causing the shifts of power in the political sphere, which consequently influenced the accelerations and slowdowns of economic growth.

The ideological influence on economic sphere almost disappeared in mid 90-ties when Chinese economy became normal, as it was mainly guided by similar economic policies as in the developed countries. From then on the Chinese economic development was increasingly determined by global situation. This influence was for the first time felt in 1997 when China was affected by Asian financial crisis. After China entered WTO in 2001, this was a significant stimulus for Chinese export enabling a new cycle of fast economic growth while its economy became increasingly dependent on the conditions of world markets. The outburst of the world financial and economic crisis in 2008 confirmed that global economic situation is the most decisive factor determining the dynamics and conditions of Chinese economic development. Because of its size, China had more possibilities for protection from foreign influences and harmful events and was less affected by the crisis then most other countries.

After last world financial crisis China had to adapt to the new situation in which the role of domestic market should be increasingly important and in which China had to change its economic structure accordingly. As the process of restructuring in the following years was rather slow, China's economy is at present facing structural discrepancies which are posing a danger of an economic slowdown of a new type: an economic crisis generated by the growing imbalances in a capitalist economy.

Veselova Liudmila (KomTek Ltd.)

The Role of Social and Business Networks for Companies' Internalization Process in Emerging Markets: Comparative Analysis of Russia and China

Key words: social networks, business networks, guanxi, China, Russia, business environment

Nowadays China is one of the leading countries in the world in terms of its economic growth, it has one of the biggest and most attractive markets in the world. Many foreign companies which started to penetrate Chinese market faced with driving force of Chinese society — social and business networks. During the last couple of decades, these networks became an integral part of Chinese business environment and turned out to be one of the key determinants of company's behavior in business. Very similar, but not the same processes take place on Russian market. Nowadays, Russia and China, which had long common history, strengthen the cooperation and, without doubts, became the most powerful actors in the region.

The aim of the paper is to examine the nature of social and business networks and identify their role in companies' internalization in emerging markets. Through a thorough comparative analysis the paper identifies major benefits and drawbacks of the use of social and business networks in Russia and China. The paper provides several illustrative cases of MNEs operating on Chinese and/or Russian markets that experienced the use of social and business networks during their internationalization into these markets. Institutional theory was chosen as a general theoretical framework for the research, and it was further supplemented by network theory which allowed proper positioning of research subject. The research combines methods of historical anthropology as well as common qualitative methods of management research. The paper makes both theoretical and practical contribution. It contributes to strategic management and international business literature on emerging markets providing better understanding of the role of social and business networks in Russia and China. In addition, it explains some specific aspects of Russian and Chinese markets, and could be helpful for foreign companies penetrating these markets.

Whyte Martin K. (Harvard University)

China's Rural-Urban Health Gap: Paradoxes of Health Insurance Reforms

Key words: Health Insurance, Urban — Rural gap, Reform

One of the worrisome results of China's post-1978 market reforms was that the village cooperative medical insurance plans established during the Mao era collapsed. As a consequence, by the early 2000s urban Chinese were much more likely to be covered by health insurance than were rural Chinese. During subsequent years, a major national effort led to dramatic increases in health insurance coverage for all Chinese and closed this gap, so that the rate of health insurance coverage for rural and urban Chinese is now virtually the same—both

94% in 2014. However, our survey data reveal that in 2004 rural Chinese respondents were likely to rate their own physical and emotional health better than did urban respondents. But in two subsequent national surveys, in 2009 and 2014, this unexpected advantage of rural Chinese in self-rated health largely disappeared or was replaced by the more "normal" pattern of urban residents rating their health better than their rural counterparts. Data from all three surveys are analyzed in an effort to understand the reasons for the more favorable views of Chinese villagers in 2004 and the subsequent disappearance of this paradoxical pattern.

Xu Xinpeng (Hong Kong Polytechnic University)

Productivy Growth and Resource Allocation in Chinese Steel Industry

Key words: industrial productivity, resource allocation, Chinese economy, total factor productivity, steel industry

The recent past has seen widespread concerns, from both policy makers to investors around the world, about the possibility of slowdown in China's economic growth from its double digit growth rates in the past few decades to around 7 percent in the foreseeable future. The slowdown of economic growth in China could be further exacerbated by significant risks in the Chinese shadow banking system, excess local government debts as well as reported "overcapacity" in various sectors such as steel, cement, electrolytic aluminum, shipbuilding, and renewable energy sector (solar panels for example), among others.

To understand potential causes of slowdown in China's economic growth, most studies focus on demand-side factors, suggesting that China's export-led model or investment-led model has come to an end and thus a re-balancing towards stimulating domestic consumption is necessary. In contrast, we consider long-term economic growth from a supply-side perspective. Using a recently available Census firm-level panel data, together with city-product level price data, we examines empirically whether the slowdown in China's economic growth in general and industrial productivity growth in particular is due to decreases in individual firm's productivity growth or resource misallocation across firms. We provide in-depth analysis on these issues with detailed micro-level data on one industry — the Chinese steel industry. Specifically, we evaluate the productivity distribution of the Chinese steel firms across different sub-industries and provinces and analyze resource re-allocation between firms within and across industries and provinces.

Zuenko Ivan (Far Eastern Federal University)

Informal Practices of Land-Use by Chinese Farmers in the Russian Far East

Key words: investment, agriculture, land-use, Sino-Russian relations, Russian Far East

Over the past few decades, Chinese agricultural business, farmers and seasonal laborers have been actively engaged in the economy of the Russian Far East (RFE). However the full extent of Chinese agricultural involvement in Russia is still not clear due to a lack of both dedicated research, and a the tendency of Russian media, officials and some scholars to focus mostly on the negative impacts of 'land-grabbing' by Chinese farmers (something that really does happen). Due to the inability of statistics to reflect the real situation on the ground, a number of field studies, including semi-structured interviews with representatives of local communities, were conducted in 2014–2015. This paper concentrates on the cases of informal land-use practices by Chinese small-scale and medium-scale 'family farms' which we witnessed during these field studies. Amongst them: land-lease from Russian farmers under the pretense of being a hired farm-worker; the registration of land and Chinese capital-owned enterprises under the name of a Russian spouse (often fictitious); obtaining Russian citizenship by one of the Chinese investors. The use of these practices allows Chinese business to escape excessive control by government bodies and officials who still tend to perceive Chinese capital expansion as a threat. Considering these cases, we conclude that informal land-use works effectively under the conditions of formally strict law requirements for business. Both in China and in Russia its efficiency can be explained by amenability of certain officials for corrupt behavior, and traditions of informal practices in business and government relations that still prevail.

SECTION 18

LAW

Adams Olga Yurievna (Moscow State University)

People's Republic of China's Anticorruption Regulatory Framework: Achievements and Challenges

Key words: anti-corruption, legislation, Criminal Code, amendments, party discipline

The presentation aims to provide an overview of the latest changes in China's anti-corruption policy (2012–2016) as demonstrated in party regulations and amendments to the growing body of legislation, and trends in public and social scientists' discourse on the subject.

2016 will be an important year in PRC's politics — the XIX Party Congress will convene amidst slowing economic growth and a host of issues requiring immediate resolution, such as air pollution. Victories and travails in the anti-corruption drive which reached new heights (literally) under Xi Jinping's tutelage will undoubtedly receive close scrutiny as well. While the CPC's position as leader in the anti-corruption battle remains unchallenged ("party regulations must be even stricter than law"), and possible further directions of its efforts — and targets — will be anyone's best guess, work in laying down regulatory foundations to curb corruption has been continued consistently, although it has been slightly overlooked against the backdrop of the high-profile corruption cases (i. e., Bo Xilai, Jiang Jiemin, etc.) that dominated media attention in 2014–2015. On November 1 of 2015, Ninth Amendment to the Criminal Code, which was almost exclusively focused on anti-graft, came into effect. It considerably widens the reach of prosecution and strengthens penalties for 'grand scale' corruption. During 2014, 31 000 corruption-related cases were completed by courts of all levels, resulting in 41 000 prosecutions. 28 cases of state employees at and above the provincial level became "cases that grabbed attention of the whole country".

D'Attoma Sara (Ca' Foscari University of Venice)

Time to Wash Your Dirty Linen in Public: Recent Developments on Domestic Violence Legislation

Key words: domestic violence; law; protection orders; divorce; family law

After two drafts, the former issued on 24th November 2014 and the latter at the beginning of September 2015, the first law against-domestic violence of the People's Republic of China (中华人民共和国反家庭暴力法) has been released by the Standing Committee of the National People's Congress on 27th December 2015 and will enter into force on 1st March 2016.

Many countries have adopted new policies and regulations to face the phenomenon of domestic violence, which affects a vast number of families daily throughout the world. In the People's Republic of China as well, domestic violence has been a hot topic in the legal and social debate in the last few years and Chinese lawmakers have issued several legally binding and non-binding documents to tackle the increasing phenomenon of violence among family members; however, this body of regulations only represents the first ad hoc law on this topic. In fact, this law emerged as a response to the numerous calls from scholars, NGOs and other players for a specific legislation governing the issue of domestic violence.

This presentation will provide an overview of the recent legal developments in China on the topic of domestic violence and the most interesting features of this new law, especially those concerning the legal definition of domestic violence, the protection orders system, divorce proceedings and its implementation scope. An attempt will also be made to predict some of the possible scenarios deriving from the enforcement of this law and to point out its weaknesses and strengths through the analysis of some cases and on the basis of the current debate among scholars about this issue.

Greatrex Roger (Centre for East and South-East Asian Studies, Lund University)

Correcting Judicial Error in the Ming Dynasty

Key words: Ming dynasty, law, Wang Gai, redirected cases, judicial error

The redirection of judicial decisions (bo'an 駁案), whereby a higher instance returns a flawed verdict to a lower instance for reconsideration, has a long history in Chinese law. There are a number of compilations of redirected cases for the Qing dynasty, among them the well-known Bo'an xinbian 駁案新編 (1781). The case compilations allow us to understand how and why redirections were made, often with regard to correct sentencing. The situation is different for the Ming dynasty and very few compilations of legal cases have survived. However, one collection of redirected judicial decisions for the mid-fifteenth century exists, namely the Wang Gongyi gong bo gao 王恭毅公駁稿 by Wang Gai 王槩 (1418–1474), who served briefly, at the end of his career, as Minister of Justice in 1473. The value of the work is that, after giving a clear introduction to the existing sub-regulations for redirection and rectification (bozheng shi 駁正式), it provides several hundred cases, arranged under ninety-two headings, exemplifying corrections of judicial error. As in many Qing dynasty cases, the redirections compiled by Wang Gai include frequent examples of false accusation (wugao 誣告). However, unlike the Qing dynasty cases, Wang Gai includes redirections based on evidentiary issues, misdemeanors perpetrated by court officials, misinterpretation of existing regulations, and judicial negligence, resulting in a number of cases in the quashing of the convictions handed down on innocent defendants. My paper first briefly introduces the sub-regulations for redirection and rectification, before preceding to present and analyse three groups of cases: false accusation and forged documents, illicit sexual conduct (jian 奸), and trade in brides, i.e. trafficking. I conclude with a brief comparison of Ming and Qing procedures, followed by some conclusions concerning the entire issue of the redirection of judicial decisions.

Noesselt Nele (University Duisburg Essen)

Philosophical Foundations of fazhi under the Fifth Generation

Key words: rule of law, narrative identity, legal profession, 4th plenum, governance in China

The establishment of a fully-fledged legal system, subsumed under the overarching frame of fazhi or yi fa zhi guo has become one of the predominant policy slogans under the fifth generation of Chinese leaders, headed by Xi Jinping. The Fourth Plenary Session of the 18th Central Committee, which was exclusively dedicated to "comprehensively advancing the rule of law" in China, has widely been heralded as the begin of a new era in China's transition process towards rule of law (and, in the long run, democracy). However, the terminology used in the Fourth Plenum's official declaration seems to indicate the opposite turn, as the main declared goal is the construction of "socialist" rule of law with "Chinese characteristics". This revokes memories of the decade-old debates on the assumed discrepancy between "rule of law" versus "rule by law". Does the terminological reference of the Fourth Plenum thus stand for a return to Marxist legal philosophy and a re-strengthening of the "socialist" identity of the Chinese party-state? Or does the fifth generation promote a new type of legal philosophy that does not directly copy the "Western" notion of rule by law but shows some inclinations towards "democratic" legal norms and standards? By undertaking a decryption and interpretation of the notion of fazhi this paper seeks to excavate the main conceptual ideas associated with fazhi under the fifth generation and to identify the ways this reference to fazhi is inscribed into China's official governance policies and thus operationalized for political practice.

Pissler Benjamin (MPI Hamburg)

The Role of the Supreme People's Court in Law-Making by Means of Judicial Interpretations in the People's Republic of China

Key words: law-making in China; People's Supreme Court; rule of/by law; 4th plenum

From a comparative perspective, judicial interpretations issued by the Chinese Supreme People's Court (SPC) represent a form of law-making that is characterized by several exceptional elements and

particularities. Chinese legislation established the legal device of judicial interpretations in the 1979 Organizational Law of the People's Courts, but they are only vaguely described as an interpretation of questions on how to specifically apply laws and orders in adjudication proceedings. In a first phase, the SPC was inconsistent in how it used this authorisation to interpret laws. This phase ended with the SPC's issuance of rules in 1997 introducing separate categories and unifying the procedure and promulgation of judicial interpretations. According to a functional approach, there are two categories of judicial interpretations in China: concrete-individual judicial interpretations, in which the SPC is issuing a reply to requests from lower-level courts in a specific case, and abstract-general judicial interpretations, which contain rules for general application. After 1997 the number of abstract-general judicial interpretations quickly surpassed the number of concrete-individual judicial interpretations. The former interpretations are of particular interest from several standpoints: First of all, they are of much greater relevance in practice. This is not only confirmed by statistical evidence but also because such abstract-general judicial interpretations are by their nature applied to pending cases far more repeatedly. Secondly, such interpretations are exceptional from a comparative perception because only a few jurisdictions feature a similar legal device and the SPC interpretations raise questions as to the delimitation of legislation and adjudication.

Rotermund Nina (University Duisburg Essen)

Fazhi and the Chinese Bureaucracy

Key words: fazhi, rule of/by law, bureaucracy, litigation, 4th plenum

After the 4th Plenary Session of the 18th Central Committee announced the promotion of administration according to law, in May 2015, twenty years after its original enactment, the Administrative Litigation Law (ALL) was revised and lauded as a considerable piece of reform. After that, in December 2015, the State Council proposed steps to reform the Urban Management Law Enforcement Departments as an inherent part of carrying out the so-called "four comprehensives", a political strategy unveiled by President Xi Jinping in February 2015. Despite these two administrative reform milestones, Chinese legal scholars are still concerned that both the revision and the announcement only touch upon obvious symptoms, but do not cure the real problem which is that several important national administrative laws are either missing or still too vague to make sure that the people are truly ruled with/by laws. In order to assess the overall significance of the revision of the ALL and the State Council's opinion, one has to consider a broader context. We can see the very objective of administrative law to organize and define the proper conduct of the exercise of public authority with a view also to safeguarding individual rights. Public administration is usually influenced by the political strategies of those in charge. Why does the new generation of leaders start to revise administrative laws right now and for what purpose?

Sapio Flora (Australian National University)

Party Discipline Contribution to the Concept of Fazhi

Key words: rule of/by law; party discipline; 4th plenum; fazhi; legal traditions

One of the most important trends started by the Fourth Plenary Session of the Eighteenth Party Congress has been the completion of the CCP's system of intra-party legislation. This choice is important in two different respects: first, intra-party legislation provides the regulatory basis that allows the CCP to govern its institutions, and its members. Second, in the CCP's intentions, intra-party legislation provides a regulatory guarantee to fazhi, because intra-party legislation is meant to combine, and to work in coordination with the state law. Since the founding of the Chinese Communist Party, in 1921, this is the first major, and systematic effort at overhauling intra-party legislation. Begun in 2013, reforms in intra-party legislation will be completed by 2017. As this reform process continues, Party discipline organs are articulating their own understanding of what intra-party regulations are, of what Party discipline means, and of the reasons why Party discipline is necessary to guarantee fazhi. In so doing, Party discipline organs are expressing their

own understanding of what the fazhi is, through those frames and categories that are familiar to them. The proposed paper identifies and explains these conceptual frames, and categories, proving how their meaning is consistent with the meaning of frames and categories used outside the Party discipline apparatus.

Schick-Chen Agnes (University of Vienna)

Identifying with "Fazhi": the Rule of/by Law as a Narrative in China

Key words: rule of law, narrative identity, legal profession, Chinese legal traditions, 4th plenum

Departing from the presumptions of the "rule of/by law" as a narrative and the narrative as a constituent of identity formation, the paper raises the question of "fazhi" as part of Chinese national, individual and professional identity at the beginning of the 21st century. The relevance of this question derives from the theoretical assumption that the image of the self would translate into the role assumed and enacted by the subject/object of self-/identification. In this sense, the introduction and consolidation of a "Socialist rule of/by law with Chinese characteristics" within discourses on legal development in the PRC in the late nineteen nineties can be interpreted as an attempt to make sense of the changes and continuities experienced in the first two decades of legal reform and to thereby define the position China was going to adopt vis-à-vis questions of law and legality. From the perspective of narrative identity, the proposition of a legal rule with political and cultural particularities has to be expected to exert its impact on goals pursued and steps taken both at the national and international level. Nevertheless, the paper claims that the actual operationalization of what is envisaged and targeted in the name of such particularistic rule of/by law depends on the successful translation of the respective narrative to the individual level, because a personal identification with "fazhi" is needed to incorporate its ideas and principles into the thinking and acting of those involved in its implementation. The paper therefore points to the question of rule of/by law — with or without Socialist or Chinese characteristics — providing a frame of perception, interpretation and identification for people working in the legal field in China, as well as possible implications of disagreements between individual and national narratives.

SECTION 19

MEDIA STUDIES

Berg Daria (University of St. Gallen)

Social Media and New Cultural Entrepreneurs in Twenty-first Century China

Key words: Social media, cultural entrepreneurs, consumerism, celebrity

This paper sets out to examine how China's new cultural entrepreneurs—writers, bloggers, Internet authors and artists—use social media for marketing, self-fashioning and communicating with their target audiences. China's Internet population reached 668 million netizens in June 2015 with a 49% penetration rate (CNNIC 2015), providing Chinese citizens with new avenues to communicate through non-official channels. This study examines how bestselling authors—such as Han Han and Guo Jingming—use social media to invent themselves as 'consumption celebrities'—in Guy Debord's (1992) sense of the word—whose personae epitomise the many facets of consumer culture. The new writers—including Mian Mian, Chun Shu and Muzi Mei—use blogs and microblogs including Weibo and We Chat to inform their fan base of their latest activities. Guangzhou journalist Muzi Mei for example first made blogging popular in 2003 by publishing her notorious intimate diary online. She today uses social media to make a living for herself by dispensing advice on love and sex through an online advice column. This study analyses first, how China's cybersphere produces a new type of celebrity; and second, how online writings create a media spectacle. This media spectacle exists on three levels: first, as the public spectacle of literary or artistic self-fashioning, casting the new writer as a media celebrity; second, as a literary reflection on the economic reforms and globalisation; and third, as the epitome of the social rise of China's new cultural entrepreneurs. This research will shed new light on China's changing cultural scene in the era of global media. This paper aims to contribute to our understanding of the cultural and social negotiations surrounding cultural entrepreneurs in China's new mediasphere.

Bulfoni Clara (University of Milan)

Lexical Borrowing from English in the Internet Era

Key words: Chinese language evolution, Computer-Mediated Communication, Technically Mediated Communication, Lexical borrowings, Language identity

The paper focuses mainly on the Chinese language evolution and transformation due to the influence of computer science in the Internet era. Internet started spreading through China in the 1980s, bringing with it an unprecedented degree of innovation. The impact of this medium was so great that it galvanized the other means of information, as can be seen from the fact that at present almost all Chinese newspapers provide an online edition. Although, during the centuries, Chinese lexicon has already absorbed a large number of loans, the recent phenomenon is causing huge changes in the Chinese morphology and in its synonymic and stylistic systems as well. In the evolution of modern Chinese, the rapid advancement of computing technology and global communication play a substantial role in the acquisition of new terms and borrowings especially from English. Since Chinese has a logographic script, words in the roman script must be transformed into expressions in Chinese characters when they are introduced into Chinese. Beside, additional changes have been brought about the use of acronyms, and other alphabetic short forms (such as text messages) especially in Internet communication. The Computer-Mediated Communication (CMC), and, more generally, the new electronic communication, including the chat and SMS varieties — called Technically Mediated Communication (TMC) being now available many devices — is a sector that has

recently taken on importance not only from the language point of view but also from that of sociolinguistics. At the same time Chinese language purists are making a determined effort to preserve the cultural identity of the Chinese language, which is perceived as being threatened by a contamination with Internet English.

Cao Qing (Durham University)

A Modernist Dream: Developmentalism as a New Ideology in Contemporary China

Key words: Chinese Dream, developmentalism, industrial modernity

The post-1949 China is marked by two distinctive eras — orthodox Marxist socialism (1949–1978) and market socialism (1979-present). Socialism can be understood in diverse ways, but the common core consists both of a 'commitment to the creation of an egalitarian society' (Newman, 2005:2) and a collective control of 'the means of production, distribution and exchange' (Thompson, 1995:1319). China's first socialist phase achieved much of these aims though with profound human costs. Market socialism, as a remedy for efficiency problems and excessive coercion, introduced market mechanisms that have facilitated a rapid economic growth over the last three and half decades. Though various terms exist to describe China's reform era, — 'socialism with Chinese characteristics', 'Chinese neoliberalism' (Harvey, 2007) or 'capitalism with Chinese characteristics' (Huang, 2008) — the reform can best be understood as guided by a pragmatic rationale of 'developmentalism'.

This paper discusses the new ideology of developmentalism in relation to the discourse of 'Chinese Dream' proposed by President Xi Jinping. It situates the dream discourse in a centuries-old aspiration to catch up with the West through modernisation drives and industrialist modernity. Using a range of case studies, including the CCP's party congress reports and television programmes, the paper illustrates how developmentalism as a pragmatic and intermediary ideology has permeated discursive spaces and popular discourses. In particular, it examines the way in which core issues of society are framed as development questions, and how development is portrayed as government policy issues, affording the government a potent agency. It looks at how, through developmentising issues of society, industrial modernity is prioritised over 'ideational' aspects of liberal humanist modernity; and play down the intricate socialism theme at the moment.

Cheng Jing (The University of Nottingham)

A Discursive Construction of National Humiliation Online — Commemorating the Nanjing Massacre

Key words: Chinese Cyber Nationalism, Collective Memories, Nanjing Massacre, Critical Discourse Analysis, Chinese Discourse Studies

The significance of never-forget-national-humiliation (wuwang guochi) discourse has been widely recognized in shaping contemporary Chinese nationalism. However, most of the scholarly focus draws upon the dominance of the official discourse and the CCP's instrumentalization of nationalism in legitimizing its rule, while the content and the interactions between the official and popular nationalism remains under-studied. Meanwhile, since the early 1990s, the proliferation of the Internet among the netizens has largely catalyzed the emergence of cyber nationalism and contributed to shifting the state-society power relations. Against this background, this study focuses on the interaction between the official discourse and the popular discourse in (re)constructing the mythscape of Chinese national humiliation in cyberspaces and attempts to reveal the way how power is built and/or resisted among the competing discourses about the national past. Taking the communicative event commemorating the Nanjing Massacre as a case study, this paper uses the data collected from the online official news reports, netizens' comments and online discussion forums and adopts a tailored approach to Critical Discourse Analysis to probe into the linguistic means, cultural codes and discursive strategies used in remembering and forgetting the Chinese national humiliation. Meanwhile, it addresses the methodological issues concerning the application of CDA to the Chinese discourse studies. I argue that rather than a static and collective concept, Chinese nationalism is constructed and reconstructed in changing state-society relationship, and online collective memories of the past are a contested area which is constitutive of power and resistance in the digital age.

Chi Mei-Chiung (Chinese Culture University)

The Influences of Mobile Media toward Interpersonal Relation: Exploration of Mobile-Mediated Communication among Youth in Taiwan

Key words: mobil-mediated communication, interpersonal communication, social interaction, social network service, phubbing

With digital technology development, mobile media show the significant potential to alter the form and function of communication. In the early days of internet usage, the concerns of academic research of interpersonal communication from the past face-to-face communication change to the evolution of the computer-mediated communication (CMC). Nowadays, the popularity of smart phones generates a new interpersonal communication pattern — mobile-mediated communication (MMC). This change involves not only different communication devise, but also function expansion, contact efficiency and economy.

The adoption of smart phone has increased substantially and mobile access to the internet is pervasive in Taiwan. Especially young people, they proactively adopt emerging mobile technologies (e. g., mobile apps) whereby to fulfill their multifaceted communication purposes and social needs.

Lai & Katz (2012) think humans have developed a new set of strategic uses of mobile media to build and maintain social competencies (e.g., connections and relationships) . Yuan (2012) studied mobile phones for social relations in Chinese society which provide many practical observations of communication behavior. On indirect and high-context patterns of Chinese social interaction, mobile phones play an important role and develop relation-oriented cultural norms.

This study adopts quality method of focus group interview of young business professional and college students. It attempts to understand the attitude of younth towards using mobile phones and analyze the characteristics of social reaction in the mobile-mediated situation. The results indicate mobile-mediated communication create a positive impact on the development of social relationship. Especially mobile phones with a variety of affiliated functions, users can adopt it for different situations and communication purposes. It helps to strengthen and maintain social cohesion and harmony.

Duan Cong (The University of Groningen)

The Involvement of Social Media in Disaster Response: A Case Study of Sina Weibo in the 2015 Tianjin Explosion

Key words: Social Media, Disaster Response, the Tianjin Explosion, Sina Weibo, Content Analysis

At 23:30 on August 12th 2015, a series of chemical explosions occurred in Tianjin port. Sina Weibo, equivalent to Twitter, was the platform that immediately reacted to the disaster. Citizens uploaded pictures and videos on Weibo, which were used as news sources by other media. At the same time, the public get information from Weibo. Thus, Weibo becomes a platform for the public both generating and consuming news content. This paper attempts to investigate how Sina Weibo is involved in response to the explosion and what role Weibo played in this process. Through the mixed approach of quantitative and qualitative content analysis, 2196 posts on Weibo with the time frame of one-week after the explosion are analyzed and classified. The intensity and themes of the posts are identified in timely appearance. The popular posts with large number of comments and forwards including texts, attached pictures and videos, and hashtags will be investigated by a qualitative content analysis in response with the offline activities to investigate the effects of Weibo. Information updating, emotion supporting, opinion expressing and action appealing are the main functions of Weibo in post-disaster stage. Furthermore, the roles played by the social media in the stage of disaster response and how the public used Weibo in response to the disaster will be identified and further examined.

Giusto Alice (Peking University)

Language and Food Safety: the "Zombie Meat" Scandal

Key words: Chinese Media, Food Safety, Zombie Meat

Food safety scandals that threaten the health and wellbeing of Chinese consumers have been discussed intensively in the past few years, such as milk powder scandal that caused the death of kids or the recycled oil from garbage used in the restaurants. Food issues are therefore getting a growing attention from Chinese media, which represent the main channel to spread and construct a new collective national identity. This preliminary study analyses, over a period of 2 months following the food scandal, a corpus of media contents related to the so-called "zombie meat" incident, a recent food scandal that took place in mainland China during June 2015. In particular, two different Chinese-language websites will be object of analysis, namely: a government-owned website (leading key news website source people.com.cn) and an enterprise-owned media (UGC source sina.com.cn), based on the hypothesis that the two of them should produce different types of textual genres and language register in the report of the same single event.

Knight Adam (University of Oxford)

Peer-to-Peer (P2P) Content Control on the Chinese Internet

Key words: Internet, censorship, self-regulation, Sina Weibo, microblogging

The development and spread of information communication technologies has challenged the Chinese state's monopoly over content creation and dissemination. Hitherto faced with the control of a handful of easily identified, controlled, and compliant, if not always docile, licensed media mouthpieces — houshe 喉舌 — the internet has transferred the ability to produce content into the hands of hundreds of millions of users — the rise of a 'microphone era' — maikefeng shidai 麦克风时代 — in which the mass-circulation of public content is no longer the exclusive right of the state.

This breakdown of the state's monopoly over content production has resulted in the massive proliferation of largely non-political online material, i. e. the kind of inane gossip, trolling, and petty debate prevalent across the internet world.

This has required a significant shift from a highly centralised model of content control, to one focussed primarily on the periphery of content creation — that is to say, the users themselves. My research has attempted to provide a case study of one such mechanism, the Weibo Community Management System (CMS), as a way of exploring alternate methods of content regulation. Previous studies of content control have focussed predominantly on vertical conceptions of censorship, precluding emerging horizontal forms of control. The CMS was chosen as it presents a distinctive and supplementary censorship model to previous studies' dichotomous focus on vertical 'state-on-citizen' regulation. Through the use of documentary analysis, official data, case studies, and role-holder interviews, I have sought to position the CMS's method of handling non-political content — an approach unique to Sina Weibo and not seen on Western platforms such as Facebook or Twitter — as the emergence of a non-state horizontal control structure, something I term as 'peer-to-peer' (P2P) censorship.

Liu Jun (University of Copenhagen)

Digital Media, Cycle of Contention, and Sustainability of Environmental Activism — The Case of anti-PX Protests in China

Key words: digital media, political activism, cycles of contention, environmental activism, China

Although scholars have studied issues arising from digital activism, most have failed to scrutinize the possible interconnections that might be found within digitally mediated political contention. To advance such an understanding, this study employs the concept of "cycles of contention" to investigate recurrent mechanisms of protest in contemporary society. This study takes as its case seven anti-petrochemical (anti-PX) protests in China from 2007 to 2014, during which 54 in-depth interviews are conducted. Whereas traditional media coverage legitimizes and modularizes anti-PX protests, facilitates the adoption of digital media as part of the repertoire of contention, and sustains political contention in a long run, the use of digital media enables protestors to diffuse contention widely and quickly, and allows them to learn from the experiences of the past. This study concludes that the sustainability of digitally mediated environmental activism is shaped by the specific communication ecology in China.

Lupano Emma (University of Milan)

From Policy to the Press: China's Media Discourse on Terrorism after the 2015 Paris Attacks

Key words: public policy, media, terrorism, commentaries, editorials

The series of terrorist attacks that hit Paris in November 2015 have shocked many countries in the world, including China. In the aftermath of the attacks, the Chinese media have expressed clear opposition to radicalism and violence, in line with the Chinese Communist Party discourse on national terrorism and its support to the idea of a global war against terrorism. The controversial Anti-Terrorism Law, released in December 2015 to seal a dramatic year on the international stage, is among the most recent public policy document that outlines China's principles and strategy to fight terrorism in the country. Earlier in September, the White Paper on Ethnic Equality, Unity and Development, which describes the government's goals and strategies for Xinjiang, illustrated the measures aimed at maintaining social stability and curbing terrorism in the autonomous region, where the local Uygur minority, of Muslim religion, has in the past been accused of unrest and terrorism. Moving from a corpus of articles published in the Chinese online edition of the party-run Global Times (Huanqiu Shibao 环球时报) and the commercial Beijing News (Xin Jing Bao 新京报), this paper aims to find conformity (or lack thereof) between Chinese public policy discourse on terrorism and Chinese media discourse in relation to the Paris attacks. The selection of the corpus (over a period of four weeks following the attacks) has focused on two subgenres within the genre of the commentary (pinglun 评论): the commentary on current affairs (shiping 时评) and the editorial (shelun 社论). The paper will examine the corpus based on the hypothesis that, as articles defined by the communicative goal of expressing opinions, commentaries could be expected to partially differ from official discourses. Yet this hypothesis has to be verified when dealing with a sensitive topic such as terrorism, in a media system that is still required to embrace the Party line despite the significant reforms of the last decade.

Moskaleva Natalia (Saint Petersburg State University)

Tibetan Newspaper The Tibet Mirror as a Tool for Propaganda?

Key words: early Tibetan media, The Tibet Mirror, anti-communist discourse, propaganda, media leverage

In the beginning of the 20th century Tibetan newspapers were still practically non-existent, The Tibet Mirror (also known in Tibetan as Yul phyogs so so'i gsar 'gyur me long or 西藏明镜 in Chinese) was among the first examples of emerging Tibetan media and, as a matter of fact, the first one that was published by a Tibetan editor. Dorje Tharchin, a Tibetan by birth, but an Indian by citizenship, started issuing his newspaper in Kalimpong, India in 1925. Since then and up to 1963 The Tibet Mirror served as a major media source for Tibetans that 'mirrored' on its pages some of the most controversial moments in the modern history of the Tibetan population as well as various milestone events in history of the whole People's Republic of China and the rest of the world.

In the 1950s, especially after the official establishment of the People's Republic of China in 1949, the editor of the newspaper, known as an anti-communist activist, was using his newspaper as a chief venue for campaigning against the Chinese communists and their successful advancement in Tibet. The recurrent anti-communist topics in The Tibet Mirror could be grouped within Tharchin's anti-communist discourse and present three major types of materials: articles in Tibetan, articles in Chinese and political cartoons.

Current paper aims to explore The Tibet Mirror from the perspective of its propaganda dissemination, paying specific attention to materials published by the editor in English. Since The Tibet Mirror was a Tibetan newspaper designed for Tibetan readers, it seems particularly interesting to study the materials that Tharchin published in English in his newspaper. What was his target group for those publications? Why would he publish materials in English instead of Tibetan? Who read those publications?

The research is going to be conducted based on the content analysis of a selected number of The Tibet Mirror issues dated from 1949 to 1963.

Mottura Bettina (Università degli Studi di Milano)

Beijing's Identity as Represented in the Local Official Government Website

Key words: government website, national identity, representation, textual genres, institutional communication

In China government websites have been considered as crucial tools for the implementation of the open government information policy since 2008. In 2015 the Chinese government conducted the first national survey of official government websites. Throughout the year, the survey examined institutional websites published by the central and local levels of the state executive apparatus. One of the declared objectives of the survey was "to raise the government websites authoritativeness and influence and to safeguard the governments' credibility". This statement confirm the relevance still accorded to the Internet as a medium in the institutional communication with the general public, and the focus on the state intent of moulding public opinion. As a country capital is often considered as an emblem of national identity, this paper will focus on the representation of Beijing as the centre of the country spirit and life for Chinese audiences. It will particularly concentrate on how the municipality's identity is constructed through Beijing's Chinese language website (www.beijing.gov.cn). This online materials seem to be relevant as the 2015 survey data identify the official website of the municipality of Beijing as one of the most reliable at the provincial level, affirming therefore it has an influence over the national public. In this framework, the paper will start by analyzing the structure and the content of Chinese language version of Beijing's website. Then it will classify the main genres displayed by the website. The hypothesis is that genre identification can shed a light on the intended purposes of the online texts and highlight the concrete functions performed by the website, thereof further clarifying the peculiarities of the representation of the city role in the country.

Negro Gianluigi (Università della Svizzera italiana (USI) — China Media Observatory (CMO))

Speaking through Cartoons and Animation Videos. The Role of Creative Industries in China

Key words: new media, political cartoons, video sharing, online animation, political economy

One of the most innovative strategies proposed by Xi Jinping leadership in terms of political communication is the introduction of video cartoons and animations in his narratives. Although the use of political cartoons does not represent something completely new in the Chinese media context (Liu, 1993; Ji, 2009), the new leadership focused its efforts to address its messages also to the younger generations through new media. The foundation of the state-funded Chinese magazine Pengpai 澎湃 (Olesen, 2014) as well 461 million Chinese Internet video sharing users (CNNIC, 2015) represent two important opportunities for the Chinese leadership to approach its present fragmented audience (Zhao & Guo, 2005). This trend has to be included in the path of creative industries (Caves, 2000, Cunningham 2002, Richeri, 2009) and it needs to be analyzed not only under the political discourse perspective (Greenberg, 2002; Medhurst & De Sousa, 1981) but it has also a concrete economic impact on the national media economy (Keane, 2013). This article aims to analyze -the most representative video animations, which represented Xi's policies; -the channels and the platforms used to support the circulation of cartoons and animated videos; -the actors involved in the production and the distribution of the videos. A mixed methodology will be used to reach the proposed findings. A video content analysis (Hauptmann, 2009) will be implemented for investigation #1 while a political media economy approach (Richeri, 2012; Wasko, 2011) for investigations #2 and #3.

Pellin Tommaso (Università degli Studi di Bergamo)

Media and State: China's Linguistic Policy as Reported in the Issues of Language Situation in China (2005–2015)

Key words: Language Situation in China, linguistic policy, borrowings, neologisms, Internet language

Li Yuming 李宇明 has recently written the introduction of the 2015 issue of the Language Situation in China, entitled "New media and linguistics". It is remarkable that he has devoted a section on the problems which affect society in the era of new media (also addressed as "net-media", wangluo meiti 网络媒体). Among them, Li Yuming has comprehended the problem of the relationship between new media and standard language: the former must not be felt as threatening the pureness of the language, as large groups of people have evoked in the latest years, but certainly a source of not standardized linguistic phenomena, which may compromise the harmony of the life of language. To sum up, new media, in Li Yuming's opinion, have created some contradictions which the State is due to settle. The 2015 issue of Language Situation is not at all the first to deal with the problematic relationship between media and standard language: in fact, since its first issue in 2006, Language Situation has always given report about China's language policy towards not-standardized linguistic items (such as foreignisms, but also dialects, borrowings, the language of Internet and even neologisms), which in the latest years have flourished in contemporary Chinese media. The present contribution aims at spotting the main features of the issues of Language Situation; in particular, the tendencies of China's linguistic policy and the language-related problems China has been facing in the last 10 years, as reported in the Language Situation reports will be highlighted. This overview will show, on the one hand, that China has been constantly striving to impose a standard language, as a vehicle for a standard culture and a standard self-image, to (new) media. On the other hand, she has permanently coped with parts of language which by nature would eschew standardization. As a result, China has been trying to hold a position in between those w

Strafella Giorgio (University of St. Gallen)

Zhou Xiaoping: A Blogger for China's Renaissance?

Key words: Zhou Xiaoping, blogging, Xi Jinping, Internet, celebrity

In October 2014 Xi Jinping, while chairing the Forum on Literature and Art Work, praised attending bloggers Zhou Xiaoping 周小平 (b. 1981) and Hua Qianfang for "spreading positive energy" with their online essays. This paper analyses Zhou Xiaoping's blogging, focussing on some of his most read and shared essays on national and international issues. The paper puts Zhou's writing in relation to the content of Xi Jinping's speech at the Forum and to current CCP cultural policies in general. It discusses Zhou's rise from minor Internet personality to national celebrity following the General Secretary's endorsement. The paper compares Zhou's writing style, positions and status to those of China's best-known blogger, Han Han. Despite differences in their political stances and the fact that Han Han's celebrity status derives more from commercial success than official endorsement, our paper points to similarities in their writing styles and online personae. In particular, both bloggers aim at persuasiveness and credibility by posing as spokespeople of China's "man in the street", as opposed to the authoritative, but impersonal and "wooden" language of the officialdom. The official endorsement of Zhou's work echoes a practice of the Mao and Deng eras, when Party leaders identified the writings of certain little-known or anonymous authors with the "correct" position on a given political issues to express their stance indirectly, or to claim popular support during a factional struggle. At the same time, it exemplifies how the Party-State propaganda apparatus has embraced certain forms and contents from Internet culture, including online celebrity.

Svensson Marina (Lund University)

The China Scholar in the Social Media Age

Key words: Social Media, Research Methods, Ethics, Informants, Public Debates

The Internet, apart from being a fascinating field of study, has also opened up new possibilities for China scholars to get news, gather data, connect with informants, and in general stay updated on rapidly changing developments in Chinese society. Social media have added yet another dimension as it enables the researcher to catch up with events and public debates as they unfold, and also get valuable insights into issues, developments, and views among scholars, opinion leaders of different kinds, as well as informants.

The time-space compression, real time updates and interconnectivity enable constant engagement with the field and informants regardless of one's physical presence. In fact, social media become an ethnographic place/field in its own right where the researcher spend considerable time gathering information, observing, engaging and interacting with other scholars and informants in different ways. In this paper I will discuss how digital technologies, in particular social media platforms, have changed the ways many of us conduct research, gather information, and interact with informants, and both the possibilities and the practical and ethical challenges. I will use examples from my own research on social media as well as examples for other scholars' work. The paper is written as I still grapple with many new issues and learn by doing, and I therefore look forward to discussions and exchanges of experiences with colleagues.

Varriano Valeria (University of Naples L'Orientale)

Milk in TV

Key words: food, TV, cooking show, food policy, tradition

The way of eating differentiates men from animals and highlights differences among them. Food has a peculiar symbolic value in every culture, but, through the TV screens, it creates a complex mechanism in which the food policy of the country plays an important role. An interesting example is the role played by Chinese culinary programs after the 2008 scandal over baby milk formula tainted with melamine. This case highlights how political discourse has been crystallized in the production of two currents of works, which are only apparently distant. On the one hand, the "culinary narrative" of food as a symbol of wealth, of the modernity reached by the internationalized and globalized middle class living in the cities, performed by heroic figures of cooks who struggle for supremacy of one taste. On the other, documentaries where we find an imaginary real Chinese culinary tradition — in which apparently alien products (such as milk) find their rightful place — providing viewers with a representation of reality that justifies food policies in the framework of a so-called tradition.

SECTION 20

ENVIRONMENT

Brombal Daniele (Ca' Foscari University of Venice)

Politics at Play in China's Sustainable Urban Development. A Case Study on Urban Renewal and Environmental Management

Key words: China, Urban Planning, Environmental Management, Sustainability, Politics

Urban planning and environmental management in China are increasingly integrated. This is particularly common in cities where pressing needs for pollution control, land and water remediation intersect with objectives of urban renewal. The Chinese leadership pursues the integration of these complementary aspects of urban development by making ample reference to the concept of sustainability. This presentation explores the political construction of such an integration, by analysing (a) the ways through which political actors holding different agendas and interests might converge on a common perspective; (b) the institutional setting(s) created to pursue coordination among different bureaucratic structures; and (c) the contradictions unfolding from the instrumental use of the concept of sustainability. These processes are analysed with a case study approach focusing on Wuxi (Jiangsu Province), considered by many a model of sustainable development for Chinese middle-sized cities. In 2002, the city embarked on an ambitious plan to cope with long standing pollution issues of the Lihu lake. The potential for economic benefits derived from touristic and recreational activities played a fundamental role in generating consensus among local political actors. Ad-hoc bureaucratic structures played an important role in fostering such consensus, allowing for the achievement of remarkable results in terms of environmental performance. In the process however social aspects of sustainability where largely overlooked, while views held by most powerful actors remained dominant. In such a context, the idea of sustainability appears to be utilized as an instrument to pursue development objectives defined by an élite, rather than a path reflecting on the social potential in building sustainable urban environments. The paper draws on extensive fieldwork carried out in 2014–2015 in the framework of the EU-FP7 project "Global Partners in Contaminated Land Management.

Fabinyi Michael (James Cook University)

The Social Context of the Chinese Food System: An Ethnographic Study of the Beijing Seafood Market

Key words: China; seafood; consumption; food system; ethnography

China's role in the global food system has expanded immensely in recent years. In the seafood sector, it is now the largest consumer of seafood products in the world, making the Chinese market highly significant for global fisheries. Drawing on ethnographic and interview based research in the largest seafood market in Beijing, this paper analyses the social context of Chinese consumption and trade. We broadly conceive of this social context as encompassing a range of social norms and practices that include culturally and historically generated consumer preferences, and distinctive forms of governance and business practice. We find that the social context of China is a key driver of patterns of consumption and trade, and provides challenges and opportunities to improve governance for environmental sustainability. We highlight the need for greater policy and academic attention to these characteristics of seafood consumption and trade within China.

Hansen Mette Halskov (University of Oslo)

Is Air Pollution Changing China?

Key words: environment, air pollution, social change, political change

Does Xi Jinping's war on pollution stand a chance? Will the Chinese people opt for a deeper environmental clean-up rather than intensified economic expansion? How has the conceptual landscape of "polluted air" evolved since last century China? The paper presenters in this double panel are part of a larger interdisciplinary research project about the social and political dynamics of air pollution in China ("Airborne: Pollution, Climate Change and New Visions of Sustainability in China"). Based on different research methodologies and recently collected data, the seven papers in the double panel approach our general assumption that experiences and risks of air pollution are reshaping interfaces between policy, science, media, business and population. Each of the papers will present results and analyses from smaller sub-projects that taken together will open up for a broader discussion — with the audience and two invited discussants — of how air pollution might be changing China socially and politically. The panel is interdisciplinary and include scholars from anthropology, political science, sinology, and media science, with two discussants both working on key environmental issues in China and Taiwan.

Hansen Mette Halskov (University of Oslo)

Airborne: the Present Contours of Air Pollution in China and Its Human Consequences

Key words: air pollution, interdisciplinarity, environmental perceptions, media

The paper, co-authored by a chemist and an antropologist, briefly outlines the state of air pollution in China including the more rarely debated impact of household air pollution created by widespread use of solid fuel for heating and cooking. The paper serves as an introduction to the following paper presentations which form part of a larger interdisciplinary reserach project on the human dimensions of air pollution in China. Thirteen Chinese, European and American scholars from the disciplines of anthropology, political science, chemistry, media science and sinology cooperate in this project to answer the question how and with which consequence political authorities, scientists, mediea, rural/urban inhabitants, and environmental organizations seek new forms of interaction in responding to the inseparable risks of air pollution in China and global climate change. The introductory paper presents the main theoretical and methodological considerations behind the broader Airborne project, and the following individual papers focus on preliminary analyses of findings and results from data collection in some of the sub-projects that started in 2014 and 2015. (The paper is co-authored with Kristin Aunan).

Huang Fei (The University of Tübingen)

Dependency, Conflict and Mobility: Contesting Lands in Pre-Modern Society and Environment of Southwest China

Key words: Southwest Frontier, Han immigrants, indigenous, land, Pre-Morden China

With its harsh and unwelcome terrain, almost all settlements in the Southwest have developed on bazi land. Bazi is a common vernacular term in Southwest China used to refer to the fertile and flat valleys in the interior of mountainous regions. In Yunnan province there are around 1800 such valleys, varying in size from a couple square kilometers to several hundred square kilometers, but they comprise only six percent of total land area. As the only areas suitable for concentrated settlement, bazi form the centers of interactions between environment and human agency, where different groups compete for power and space in the Southwest. Similar to other parts of the southwest, northeastern Yunnan continued to be occupied primarily by indigenous for many centuries. In the eighteenth century the Qing implemented the reform of native prefect system and established their new government center on the bazi land of northeastern Yunnan. Meanwhile, drawn by the flourishing mining business, increasing numbers of Han Chinese migrants from

other parts of China hurried here to find work and settle. They transformed the "barbarian" low-lying wetland into the"fertile farmland". Following the decline of mining business since the nineteenth century, this glorious image had turned into the bleak picture of the dilapidated frontier land in the early twentieth century. Taking bazi land of northeastern Yunnan between 1700–1900 as examples, this paper aims to rethink how the dynamic relationship of environment and various groups were contextualized by social, economic and cultural conditions in Chinese southwest frontier. It also intends to explore the continuity and change of human environment interactions during the process of state building and social transformation in late imperial and modern China.

Li Hongtao (Zhejiang University)

Environmental APPs and Public Participation in Smog Control: A Case Study of "Blue Sky Map"

Key words: social media, smog, APP, NGO, environmental governance

With smog now constituting a daily health threat to Chinese people, many pollution tracking APPs have come into the market to meet a rising demand for smog related information. Most APPs only provide PM 2.5 data, Air Quality Index and suggest precautions to be taken. However, some grassroots activists also use them as alternative media to kickstart transparency of environmental monitoring and public participation in environmental governance. Drawing upon the literature on alternative media, environmental governance and social movement, this paper investigates a particular APP, "Blue Sky Map" (蔚蓝地图), formerly known as "Pollution Map" developed by a Beijing-based NGO, the Institute of Public and Environmental Affairs (IPE). Based on in-depth interviews with members of IPE and users of the APP, and a content analysis of the APP's official weibo account, the paper seeks to understand the interaction between environmental NGOs, Chinese netizens, and polluters, as well as local environmental protection bureaus. The major questions addressed include: How does the NGO collect officially released data and make it accessible to the general public on its APP interface? How do Chinese netizens use social media to expose major polluters and exert public pressure on local authorities? What is the effect and implication of such participation on China's environmental governance?

Liu Zhaohui (Zhejiang University)

The Risk of Air Pollution and the Promise of Wealth: the Complexities of 'the Local'

Key words: air pollution, development, popular perceptions, individualization

The inherent global nature of air pollution, moving across regions and causing climate change, requires both close international cooperation and loyal local implementation of new environmental regulations and standards. In China, recent political ambitions to combat pollution and secure economic growth without further damaging the environment pose unprecedented constraints and expectations on local officials, industrial managers, communities, and individuals. Consequently, vested interests are exposed in new ways, and while some groups and individuals find new space for voicing their concern, others seek refuge in silence or compliance. This paper approaches the issue of air pollution from the complex perspective of one city comprising also rural areas, in Zhejiang Province. Based on fieldwork and interviews between 2014–2016 the paper discusses how different stakeholders among the general population within this locality perceive and respond differently to the risk of air pollution in light of the continued drive for rapid economic development. Taking theories of individualization into the Chinese cultural-political context, the paper attempts to better understand how and when people respond with individual solutions to collective problems of pollution, what the local inhabitants expect from their government and what prompts — or prevents — coordinated forms of agency in a Chinese community. (the paper is co-authored by Zhaohui Liu and Mette Halskov Hansen).

Moe Hans Henrik (University of Oslo)

The Social Consequences of Air Pollution Control: A View From the Countryside

Key words: countryside, air pollution, environmental protection, popular views

The substandard air quality in many Chinese cities has caused both public outcry and ambitious policy initiatives. This paper explores to what effect the attempt to clean up the city air is affecting the less strictly regulated rural areas. The Action Plan on Prevention and Control of Air Pollution (2013–2017) mandates that a series of concrete measures intent on reducing particulate matter emissions are taken across the country, with a special emphasis on urban areas in cities above prefecture level. An implementation gap between central government policies and local fulfillment exists, however. To balance emission reduction requirements with economic growth performance goals, local governments have been known to include on the list of shut down production facilities factories that have gone bankrupt, have remained idle for years, or have restarted production or reappeared elsewhere. Based on data collected through interviews and participatory observation in a rural community, this paper asks how the residents negotiate the promise of local development, income opportunities and tax revenue brought by industrial enterprises, and the concomitant risk of environmental degradation, in particular the prospects and experiences of air pollution. Environmental protection campaigns of the past have taken a variety of shapes in different localities, affecting various social groups in ways sometimes far beyond the intention of the policy makers. By adopting the perspective of 'environmentality', this paper sheds light on how the state shapes and reproduces different segments of its citizenry through air pollution control.

Shen Yongdong (University of Oslo)

Chinese Talks Against Pollution? New Dialogues Between Factories and Residents

Key words: air pollution, dialogue, policy, factories, EPB

This paper analyses the process and effects of local government strategies to improve the outcomes of industrial air pollution prevention measures in Hangzhou City, Zhejiang Province. Previous research has focused on how public participation influences local governments' action in the field of environmental policies, yet very little attention has been paid to how local governments themselves strategically mobilize the public to improve the effectiveness of such policies. We investigate how the Environmental Protection Bureau (EPB) of Hangzhou City started to employ so-called "triangular consultations" to implement anti-pollution policy in its jurisdiction in recent years. This dialogue mechanism brings together local residents and polluting enterprises as well as other government agencies. Sharing transparent information in the process of these consultations, apparently, helps the local EPB to regulate polluting enterprises and to handle local residents' complaints. The paper draws on data from interviews with local government officials, involved residents and managers of polluting enterprises since early 2014, as well as from government documents, NGO materials and newspaper reports. A comparative case study approach is used to examine how "triangular consultation" works in practice and develops over the course of very different stages and cases. Moreover, the diffusion of this local innovation as a tool of pollution policy enforcement across the whole Hangzhou area is documented. We conclude that this new institution is able to facilitate industrial air pollution regulation and discuss whether this consultation mechanism represents institutionalized forms of public participation in environmental governance.

Svarverud Rune (University of Oslo)

Air Pollution and Conceptual Change in China

Key words: conceptual change, air pollution, history, health, media

The aim of this paper is to investigate the relationship between air pollution, air pollution awareness and conceptual change in modern China. Since 2012 terms like wumai 霧霾 (smog/haze), PM 2.5, and chouyangqi 臭氧氣 (ozone) have become everyday terminology in the Chinese language. Air pollution in

China is, however, not only a recent phenomenon. Kongqi wuran 空氣污染 as a generic term for air pollution has been in current use in China from the 1970s, with a terminological history back into the 1920s. Popular awareness of negative health effects of poor quality air has an even longer history in China. In order to fully conceptualize and comprehend the current debates and concerns related to air pollution in China we need to better understand the conceptual backdrop of these terms. From a starting point in traditional concepts of health and various forms of health inflicting qi 氣 the paper investigates fields of concern in the public debate on the relationship between air quality and health. The conceptual landscape of air pollutants in China will be described with a historical time frame of about 120 years by analysing translations of foreign literature on air and health, and by scrutinizing the public debate in Chinese media during this time. Particular attention will be paid to conceptual changes related to key terms in air pollution in China during this period. These conceptual changes will be linked to the social history of air pollution in China by employing the theoretical framework of conceptual history, Sattelzeit and Geschichliche Grundbegriffe as developed by Reinhart Koselleck and others.

SECTION 21

CROSS-SECTIONAL

Aggeklint Eva (Stockholm University)

Lust's Victory over Chastity? Allegory as Tool of Expression in Contemporary Chinese Art

Key words: Ma Liang, avant-garde photography, Journey to the West, allegory, The Virgin Queen

In the last few decades a rapid and radical social change has been taking place in China. Consequently traditional values and conservative approaches to life are changing, making room for a greater consciousness of individual rights and of expressing an individual identity. This paper sets out to explore contemporary Chinese art as a barometer and an agent for affecting and shaping social processes and thereby contributing to the formation of a new different reality. Photography as a medium of expression offers a platform for presenting time and space both in fascinating and suggestive forms. In my paper I will address how dreamlike fabricated scenes may communicate meaning and how they play with the intertwined concepts of time and space. The internationally active Chinese artist Ma Liang's (b. 1972) fabricated avant-garde photograph 'Pig-head lover' or 'Book of Taboo' of 2007 will serve as my case study. The scene shows a constructed reality in which a white-clad Asian looking woman is wearing a European Medieval ruff posing together with a semi-naked half-pig, half-human 'queer' figure. Through the activation of Homi K. Bhabha's 'Third Space' an infinite space of connotations to in-between geographies, cultures and imaginations is opened up. It will be shown that it is in the interaction of signs and symbols from certain time settings and in-between cultures that the unknown becomes known. Thus my paper investigates how the fictive persona 'Pigsy' from the epic and vernacular novel "Journey to the West" of the 1590s is transformed and intertwined with narrative threads around the myth of Elisabeth I as the 'Virgin/Fairy Queen' likewise a product of the 1590s, to discuss taboo issues of homosexuality in China of the 2000s. Eventually Ma Liang's metamorphosis presents us with an allegory that distorts the normative mirror of representation, that is the hopeful idea of 'Lust's victory over Chastity' in the near future.

Belyaev Vladimir A. (non affiliated), Sidorovich Serguei V. (non affiliated)

A Study of Countermarks on Coins with the Legend Dachao Tongbao

Key words: Möngke, Arĭq Böke, Mongol Empire, Liupanshan, dachao

The paper is devoted to the study of countermarks on silver coins with the legend dachao tongbao 大朝通寶, which originate from the hoard unearthed in 2007 in Longxi (Gansu prov., China). The classification of the coins with the legend dachao tongbao was offered with the emphasis of two main coin types on the basis of calligraphic peculiarities of the coins' legends. In the paper is presented a reconstruction of the countermarks and their classification in accordance to visual appearance. The peculiar technological feature of most coins with the legend dachao tongbao has been found it's the usage of readymade coins marked by countermarks, for the production of the mold. The correlation between the calligraphic styles of coins and groups of countermarks has been defined. Authors provide the version of the periodization of the two emissions of coins with the legend dachao tongbao. In the paper, is presented evidence that countermarking had relation to tax collection. For some of the countermarks was determined semantics, which helped to reliably estimate the period of circulation of the coins with legend dachao tongbao

and suggest the period of the hoard concealment. Based on the topography of findings and semantics of the binomial dachao, it was hypothesized that the coins with the legend dachao tongbao were cast in the Qa'an's camp in Liupanshan (now in the Ningxia Hui Autonomous Region) during the period of its active usage in the Möngke Qa'an's reign. It is suggested that additional countermarking of the coins by tamghas of Möngke and Arĭq Böke was made by Qunduhai the Mongolian corps commander in the Liupanshan area after the death of the Möngke Qa'an. In addition, the fallacy of the interpretation of the few countermarks, wellknown from previous publications of different authors, is shown.

Chen Beichen (University of Oxford)

Mysterious Neighbour(s) of Chu: Recent Perspectives of Zeng / Sui

Key words: bronze inscriptions, Sui, Wenfengta cemetery, Zeng

The state of Zeng 曾 known from paleographic sources and the state of Sui 隨 known from the transmitted texts were both closely related to the state of Chu 楚. A newly excavated Spring-and-Autumn cemetery at Wenfengta 文峰塔, Suizhou 隨州 (Hubei 湖北 Province) extends our understanding of the state of Zeng in many respects, such as its lineage history, burial traditions, and so on. One of its ruler's tombs — Wenfengta M1 — yielded a set of large musical bells with long narrative inscriptions. The inscriptions suggest that as a client state of Chu, Zeng had provided crucial assistance to the Chu king during the war with Wu 吳. This may be related to the records in the transmitted texts (e. g., Zuo Zhuan 左傳 [Ding 4]) about the state of Sui which saved the Chu king from the Wu invaders. This brings again into spotlight the age-old debate about "whether or not Zeng and Sui refer to the same state" (also known as the question of the "mystery of Zeng/Sui," raised by Li Xueqin in 1978). The current paper aims to review this debate, using new archaeological materials to further discuss their relevance to the arguments of the debaters.

Chen Yanrong (KU Leuven)

Iconographical Reading of a Biblical Text in the Encounter of European and Chinese Book History

Key words: History of books; words and images; Jesuits in China; cultural exchange; Tianzhu jiangsheng chuxiang jingjie and its European prototype

The various relationships between word, image, text and writing are not only cast along the literary tradition in China but also developed in other cultures, such as the biblical tradition in Europe. During the encounter and interaction of the Jesuits with their Chinese collaborators in the seventeenth century, a series of biblical works were produced with a combination of images and words. They constitute a distinctive group in Chinese book history. Tianzhu jiangsheng chuxiang jingjie (天主降生出相經解, 1637, attributed to the Italian Jesuit Giulio Aleni) is one of these products. This well-known book has given rise extensive scholarship, yet many questions remain unsolved. This paper proposes a minute comparative study of this Chinese book and its European prototype, namely Evangelicae Historiae Imagines (1593) by Jeronimo Nadal, and a further exploration on the development of the European prototype itself. Based on the analysis of textual elements such as an emblematic arrangement of word and image, this paper makes two points. First, it situates the particularity of the biblical work in the history of Chinese illustrated books in the seventeenth century. Second, it identifies the communicable aspects between Chinese and European textual and iconographical traditions, so as to further understand the patterns of cultural exchange between Europe and China in the early modern time.

Cook Constance A. (Lehigh University)

Geopolitics, Religion, and the Chu Origin Myth in the Chu Ju

Key words: Chu, kings, genealogy, mythology, Shang, Zhou

According to a fourth century BCE sixteen-strip bamboo text, titled Residences of Chu (Chu Ju 楚居) by modern scholars, the word chu first identified a people as a result of a tragic magical birth event. The father was descended from a god and a Shang princess. This tale of origins is generally at odds with those preserved in later Han accounts of the Chu royal genealogy, but all preserve mythological fragments associated with tragic births and pre-historical sage-kings that are in general disagreement with the Zhou mythology of an auspicious smooth birth and Zhou founder kings. The Chu account, preserved in the Tsinghua University collection, includes records of rulers and their movements from one capital to another from their divine origin up to King Dao 悼 (384–381 BCE). Unlike later genealogical histories, the Chu Ju focuses on divine origins and the geomantic significance of places occupied by rulers with particular names. One aspect of the divine beginning includes descent from a daughter of the legendary peripatetic Shang king, Pan Geng, who finally settled the Shang people in Yinxu. The Chu Ju completely and perhaps purposely ignores the Chu polity's cultural and political debt to the Western Zhou. This paper will discuss the influence of fourth century BCE political realities on the Chu origin myth.

De Marchi Serena (Stockholm University)

Cosmopolitan Dissidence? Reading Liao Yiwu's Prison Narrative

Key words: Liao Yiwu; prison memoir; global human community; translation; Chineseness

In a 2011 interview, when speaking about his prison memoir "For a Song and a Hundred Songs" Chinese poet Liao Yiwu (b. 1958) explained it tells the story of "how I turned from a poet into a witness of history". In a twist of fate his poetry became the cause of his imprisonment: "Slaughter" (屠杀) was recorded right after the Tian'anmen crackdown in 1989 and cost him his freedom. Years after his release, he flew to Berlin in 2011, where he currently resides, and where his accounts of jail experience started to gain him international notoriety. Liao's prison memoirs are the embodiment of his willingness to testify to the PRC's atrocities as well as to the ontologically unjust system perpetrated by the regime. In this sense his works are very much cosmopolitan: they present a concept of justice and of human rights that transcends the borders of China and appeals to a global human community. Liao refuses to be part of a society that seems to have forgotten the values his generation was fighting for in 1989, and it comes as a shock to him that his former fellow poets who used to challenge the regime during the demonstrations meanwhile have embraced the new assignment the party has prescribed for them: "to get rich is glorious". After his release, Liao found himself completely lost in the new world, incapable of keeping up with the new demands that society was asking from him. Notably, after his escape from China, Liao never learned German or English, and finds himself completely dependent on his translators and interpreters: language (being his the very vehicle for testifying) is a prison he feels he doesn't need to escape from. He explicitly states his "Chineseness" in systematically failing to be an integral (and integrated) part of the German (and international) society inasmuch he refuses to learn the language of adoption. How can we interpret this clash of intentions? How can Liao's cosmopolitan claims be related to his very personal ontological assertions?

Dorofeeva-Lichtmann Vera (UMR 8173 Chine-Corée-Japon, CNRS-EHESS)

The Crucial Role of the Han River in the Chu Conception of Space (according to the Rong Cheng shi)

Key words: concepts of space, early terrestrial descriptions, history of cartography, Han River, 'Nine Provinces'

A representation of the "civilised world" known as the "Nine Provinces" (Jiu zhou 九州) appears in the Rong Cheng shi 容成氏 manuscript (late 4th century BC) from the Shanghai Museum Bamboo Slips corpus and is presumed to originate from a Chu tomb. There is nothing especially "Chu" about this representation.

Multiple parallels between the Rong Cheng shi description of the 'Nine Provinces' and transmitted texts, as well as an examination of landmarks occurring in the manuscript and the transmitted descriptions of the 'Nine Provinces', show close similarity with the Yugong 禹貢 (ca. 5th–3rd century BC) and its derivations dating from the 3rd-2nd centuries BC (Youshilan 有始覽, Shidi 釋地, Zhifangshi 職方氏, especially with the latter). Despite the general circulation of the "Nine Provinces" model, a particular focus on the Han River, as a demarcation line between South and North, does set the Rong Cheng shi version apart. This paper will discuss the significance of this demarcation in early Chinese texts and its legacy in the earliest extant maps and Yugong topography generally. It will show that how the focus on the Han River not only reflected a Chu conception of space, encompassing territories up to the southern sea, but also acted as a counterbalance to the Yugong-type focus on the Yellow River.

Feng Linda (University of Toronto)

From Flour to Alchemy: Situating a Ninth-Century Tale of Marvel

Key words: Tang dynasty China, wheat flour, alchemy, foreign traders, narratives

The starting point of this paper is a ninth-century narrative tale with an unconventional twist on the consumption of wheat, and which presents a variation on the medieval Taoist concept of health-threatening worms (chong) dwelling inside the human body. Titled "Lu Yong" after its protagonist, this story describes a parasite that lives in the stomach of the protagonist, who as a consequence consumes a large amount of flour in his daily life. The tale, which is classified under the category "The Swarms of Crawlers" (kunchong) in the narrative compendium Taiping guangji, begins as its protagonist attempts to tackle the civil service examinations, and develops into the commodification of this unusual flour-consuming parasite as it propels the protagonist into a series of adventures that eventually culminates in an oceanic treasure hunt and in a significant windfall. Throughout the story, wheat is given praise as something of a numinous grain, and its role in the story suggests a tantalizing connection between wheat and the parasitic chong in that both entities are said to metabolize the "essential qi of the four seasons." This paper will compare and situate this unusual narrative against contemporary Tang writings on elixir-making and materia medica. By unpacking the story's logic of representation and setting it within the context of food history, pharmacology, and the geography of trade, this paper investigates the relationships among agricultural grain, alchemy, and the traffic in esoteric knowledge as they are envisioned in this Tang-dynasty tale.

Gu Songjie (Minzu University of China)

The Oirat Mongol Surrenders in Hunchun during the High-Qing Period, 1742–1755

Key words: Qing Dynasty, Hunchun, The Oirat Mongols, military Surrender, Inclusion of social minorities

By using Manchu archival sources, this paper revisits a forgotten episode of military histories happened in high Qing era and shall study the social impact of its aftermath. In order to effectively govern the surrender Oirat Mongols after the war in 1672, the Qing had relocated them from Xinjiang to Hunchun. During the years of 1742 to 1755, the Qing court dispersed an extensive number of Oirat Mongols to Hunchun. The intention was to avoid the revival of the Oirat Mongols of a possible coup d'état. The Oirat Mongols were then forced to migrate to a small town in Jilin, which was not only situated at the borders between the Qing China and Choson Korea, it was also a garrison of China which was watched by the Eight-banner system. As those scattered Oirats were only ordinary people who were seen as the lower class of the Mongol community, the Qing court conveniently deciphered a scheme to infuse the population with other ethnic minorities. This paper will examine the lives of the Oirats who came under the government of the Manchu in Hunchun, and examine the significance and historical impact of this migration system forcefully implemented by the Qing state.

Jaguscik Justyna (University of Zurich)

Cosmopolitan and Vernacular Legacies in Zhai Yongming's Poetry

Key words: Zhai Yongming; women's poetry; women's history; gender; memory

The contemporary avant-garde poet Zhai Yongming 翟永明 (b. 1955) has significantly contributed to the establishment of the discourse of women's poetry in Mainland China. Since the late 1980s Zhai has also been actively shaping a feminist-minded literary scene. She is the most senior and prominent member of a community of female poets, writers and artists connected to the unofficial online journal Yi 翼 (Wings), which is dedicated to creative and academic women's writing from China and beyond. In close cooperation with other editors of the journal, Zhai has helped to create this important virtual space for expression and discussion of feminist and feminine sensibilities in art and literature. Zhai who lives in Chengdu, spent several years abroad. As her international reputation has grown, she has travelled widely to participate in literary gathering. Many of her works touch on her extended stays abroad. My paper focuses on Zhai Yongming's unceasing interest in global and local archives of women's creativity, which has manifested itself throughout the years in visual arts and literature. Since the 1990s, Zhai has discussed numerous female writers and artists in her poetry and essays. With her writings she has been repeatedly pointing to subversive and transgressive forces hidden within the feminine margins of official history writing. Many of her texts thematize the lack of a suitable academic or literary language in which these "her-stories" from different times and places could be represented on their own terms. Consequently, Zhai regards it as her responsibility as a poet to revisit female-authored texts and works of art, which either have been obscured by male-centered linguistic traditions or have been forgotten. Zhai advances her critical project of establishing an alternative feminine genealogy of aesthetics to which sinophone female artists and writers can refer to in their creative endeavors, by tapping vernacular and trans-local cultural memories.

Jankowski Lyce (University of Oxford)

Era Name and Power Regalia on Song Coinage

Key words: Song dynasty, coinage, marks of imperial power, nianhao, guohao

Inscriptions on coins are often chosen by rulers to broadcast a political statement. China is no exception. Coins produced during the two Song dynasties usually bear the nianhao or era name. On some occasions, the emperors preferred though to adopt a guohao or dynastic name on their coinage. Does it have to be understood as a political or linguistic choice? One may also notice that all the nianhao were not illustrated on coins. The dynasty stands out by the number of nianhao chosen by the different emperors. The nine emperors of the Northern Song had 35 different nianhao (28 of them were used on coins), while those nine of the Southern dynasty used 21 nianhao, (17 of them are on coins). This paper explores the absence of certain of these nianhao by referring to historical, linguistic or political elements and will address the political message involved in the choice of an inscription on coinage.

Kraushaar Frank (University of Latvia)

After the Battle: Reading Modern and Contemporary Wenyan-poetry in 21st Century

Key words: wenyan-poetry, Nie Gannu, Lizilizilizi, internet-poetry, memory, alternative history of modern poetry

In an essay published 2009, Xiaofei Tian proposes an "alternative history of modern Chinese poetry" by dismanteling the conventional 20th century ideological bulwark against the looming monument of traditional poetry in wenyan-style. In her words "perhaps the imagined contestation between 'old' and 'new' also needs to be revisited, as the temporal distance from the vested interests and heated debates in the early part of the twentieth century no longer have to get in the way of a more clear-headed perspective." (Tian, 2009: 7) In fact, contemporary Western literary criticism still has a problem with recognizing the

survival of most traditional East Asian poetic genres — including the long popular Japanese ‘tanka‘ and ‘haiku‘ — after the fall of modernism and the exhaustion of global westernization. Even more so sinologists who more often than not uncritically comply with the division of their own field into “classical” and “modern” studies. However, the vital function of writing in wenyan-style for maintaining literary creativity in the rural labor camps during the Cultural Revolution and the more recent revival of wenyan in the Chinese internet provide us with some interesting sources of literary dynamics merging cosmopolitan and vernacular strata of the Chinese mindscape. The paper will first elaborate on some of Tian’s discussions, namely of poems by Nie Gannu (聂绀弩; 1903–1986) and the internet-poet Lizilizilizi (李子梨子栗子, 1964–), a resident of Beijing with roots in Hunan. The focus will be mainly on implications interactions between vernacular and cosmopolitan may have on the forcefulness of poetic language. Some other texts from less well known contemporary wenyan-poets scattered around the globe will be added to enlarge the scope.

Kuo Pio (University of Illinois Urbana-Champaign)

When Muslim Chinese Meet Han Chinese: Diet and Health in Yuan–Ming China

Key words: recipe, Muslim, Chinese food, Song China, Yuan China

This paper traces how the dietary and health practices of Muslim Chinese interacted with those of Han Chinese in Yuan–Ming China. Yuan China (1206–1368), despite its short duration in Chinese history, created a substantial heritage of territorial expansion and Muslim culture. Interestingly, this culture’s dietary and health practices have attracted little attention from researchers. In the current study, I compare the practices of Han Chinese with those of Muslim Chinese regarding prohibited foods, dietary therapy, and food consumption. My objective is to determine how the two sets of practices conflicted, negotiated, and ultimately co-existed with each other in Yuan–Ming China. To accomplish this objective, I use two Yuan-era primary sources by Muslim Chinese authors and two Ming-era primary sources by Han Chinese authors: the two Yuan-era sources are the cookbook Principles of Correct Diet (Yinshan zhenyao) by Hui Sihui and the encyclopedia Collected Essays on Family Business Affairs in Daily Life (Jujia biyong sjilei quanji) by an anonymous author; the two Ming-era primary sources are Eight Essays on the Art of Living (Zunshen Baqian) by Gao Lian and Compendium of Materia Medica (Bencao ganmu) by Lee Sizhen.

Kwan Uganda Sze Pui (Nanyang Technological University)

The Manchu Craze in the Sino-British Interpreters: Thomas Taylor Meadows and Qingwen Xulue 清文敘略

Key words: First Manchu-English textbook, diplomatic Interpreter, Thomas Taylor Meadows, View of China 19th Century, Sino-British Relations

Despite that John King Fairbank already called for a fuller study of the life and work of Thomas Taylor Meadows in his paper “Meadows on China: A Centennial Review” in 1955, hitherto scant attention has been paid to him. In the last few decades, there were some analyses of his two influential books, Desultory Notes on the Government and People of China and on the Chinese Language (1847) and The Chinese and their Rebellions viewed in connection with their National Philosophy, Ethics, Legislation and Administration (1856), which focus on his anti-imperialist demeanour. But other than his sympathetic views towards the Chinese people plagued by wars, poverty and tyrannical governance, what else do we know about T. T. Meadows? T. T. Meadows came to China as a diplomatic interpreter in early 1840s. Though no verbal record of his translingual communication survives, he did leave one unique textbook, which offers the world an unexceptional gateway to comprehend the Qing China. This book, called Qingwen Xulue 清文敘略 (Translations from the Manchu with the Original Texts, Prefaced by an Essay on the Language , 1849), was aimed to teach the British interpreters the Manchu language. T. T. Meadows was certainly not the first British interpreters who could speak Manchu. What, then, were the historical, political and social circumstances in which the idea to write such a textbook grew upon him? This paper will put Meadows’

endeavor into its proper historical context and argue that the textbook was not written just for pedagogical purpose but also to serve T.T . Meadows' ambitions for his diplomatic career. A closer look into the archival and textual manuscripts may even reveal evidences that could challenge our conventional picture of him.

Laamann Lars Peter (SOAS, University of London)

A Sino-Manchu Comparative Analysis of Clothes and Accessories Described in Xie Sui's 'Portraits of Periodical Offering' 職貢圖

Key words: Qing history, Manchu civilisation, tributory system, Xie Sui, 職貢圖

The 職貢圖 ("Portraits of Periodical Offering") compiled in 1751 by Xie Sui 謝遂 on behalf of the Qianlong court, continued a long-established imperial tradition of recording the habits and outer appearances of a large proportion of the foreign peoples known to successive Chinese empires. This paper deals with the description of foreigners in the Manchu version of Xie's portraits, who had rendered their tribute to the Qing (Daiqing Gurun de tumen ba-i urse alban jafanjiha). Europeans will be in the focus of this study, with some parallels highlighted in the descriptions of other nationalities, as well as contrasts in the Chinese and Manchu versions of this compilation. NB: Discussant X1 will be introducing the significance of ritual symbolism with a paper entitled "To objectify a Lama — How the 5th Panchen turned from an actor to a bargaining chip in the Sino-Tibetan relations of the 17th century". The beneath summary should be included in the list of abstracts: At the turn of the 17th century, the relations of the Qing empire with Tibet constituted a crucial part of Manchu border policy. This was due to a perceived strong influence of Tibetan Buddhism Mongolian tribes, both allied and hostile. The Qing ascribed the most important role in these relations to the dominant Gelug school, mainly controlled by the 6th Dalai Lama and the 5th Panchen. In the discussions surrounding the conflicts between Beijing and Lhasa about border regions, one issue stands out — a previously failed visit of the Panchen to Beijing. Even though the Panchen is included in these discussions, his presence is treated more like a useful lever for negotiations between the 6th Dalai Lama and his regent on the one hand and the Qing on the other. Using recently published Manchu archival documents, this paper aims to elucidate how the Panchen was treated like a mere bargaining chip by Gelug and the Qing, and argues that he tried and succeeded in subverting being used as a mere tool.

Li Renyuan (Institute of History and Philology, Academia Sinica)

Transcribing Knowledge: Manuscripts and Household Encyclopedia in Chinese Villages

Key words: household encyclopedia; textual culture; manuscript; transmission of knowledge; rural China

Household encyclopedia (riyong leishu) is usually regarded as being published for popular audience, and its contents popular knowledge. However, since historians know little about how a household encyclopedia was practically used by its owner, it would be dangerous to claim the systematic knowledge it presented was commonly shared by its audience. This paper attempts to respond to this question of reception by observing the intersections between written and printed materials in rural China. I collected these written and printed materials from mountain villages in northeastern Fujian. Most of them are dated from the late 18th to the mid-20th century, and belongs to a family, which produced numerous Daoist masters and the only degree-holder in the history of this village. This collection contains numerous written manuals that villagers compiled by themselves, as well as several printed books — household encyclopedia, literary references and primers etc.– that villagers purchased from elsewhere. The manuscripts show the knowledge and information that villagers selected to transcribe — many of them apparently came from printed materials, as one written manual was titled as Wanbao quanshu by its owner — and the way they organized them. The extant titles of printed books imply the publications the villagers tended to preserve, and the written words and marks on the pages disclose the readers' perception of the printed contents. By analyzing these written and printed materials, this paper discusses the role of written manuals as an active

medium, transferring contents from household encyclopedia and other printed books to wider audience. By compiling these manuscripts, villagers created their own version of knowledge system according to their local contexts. General knowledge was therefore not only disseminated, but also localized by its readers' active involvement of textual production.

Pang Tatiana (Institute of Oriental Manuscripts, R.A.S.)

Ritual Objects of the Qing Court Shamanic Sacrifices

Key words: Qianlong, Qing history, Manchu civilisation, ceremonies, shamanism

The "Code of Manchu shamanic sacrifices" was compiled by the order of the Qianlong emperor in 1747, and describes in detail the Manchu ceremonies at the Qing court. The 6th fascicle of the Manchu edition contains drawings of the relevant ritual objects, accompanied by their dimensions and explanations. The objects are of Manchu and Chinese origin, and were used by different groups of participants. The study will focus on the multicultural character of Qing shamanic sacrifices.

Pines Yuri (Hebrew University of Jerusalem)

Diversity and Unity of Narratives: Early Chinese Historiography in Light of the New Chu Manuscripts

Key words: anecdotes, Chu, historiography, identity, Warring States, Xinian

Our understanding of preimperial Chinese historiographic tradition is shaped by the texts that originated from the northern and eastern parts of the Zhou 周 world, most notably from the states of Qi 齊, Lu 魯 and Jin 晉 (e. g., the Chunqiu 春秋 and its commentaries, Guoyu 國語, and the like). Recently, however, we have the chance to overcome this "northeastern bias." A series of bamboo manuscripts discovered at (or looted from) the tombs of the southwestern state of Chu 楚, shed a new light on early Chinese history writing. These manuscripts range from single historic anecdotes to systematic Chu-centered histories, to broader historical or quasi-historical texts that chart a generalized history of China from its legendary past to the Zhou era. How much these texts display — if at all — a distinct Chu identity? How is the "south-western" perspective of the Zhou history related to the "northeastern" one? Who were the audience of Chu historical texts? By answering these questions I hope both to revisit the question of Chu's relations to the Zhou ("Chinese") world, and to put forward novel understandings of the usage of history writing in preimperial China.

Postarnak Maria (State Hermitage Museum)

Coins of Yuan Dynasty with Mongol Legends

Key words: Yuan dynasty, Phags-pa script, Mongol rule, coinage, symbol of power

This paper discusses the link between money and power in Chinese history under the reign of the Yuan dynasty (AD 1271–1368). While claiming for the limitless and worldwide power of the state, Mongolian rulers named their dynasty with a Chinese word — Yuan meant 'the very beginning, the primary creation'. Nevertheless, the rules had to stress out that the rule would be Mongolian. They faced a serious challenge of gaining the throne in a country having its own culture and writing system which had been completely alien to the Mongols. A new writing system had to be invented, the Mongol square script or Phags-pa script. It was supposed to transcribe not only the Mongolian, but other languages as well. Khubilai khan (AD 1260–1294), first emperor of the Yuan, issued a number of decrees aiming at disseminating the new writing system and a number of actions were undertaken. The reform of script

heavily influenced the coin production. Under the Yuan dynasty new coin types were issued using Phags-pa script in their legend starting under Khubilai khan's reign. The spread of the square script being a symbol of the Yuan dynasty proved slow. Nonetheless, the use of this script on the coinage circulating all over the Empire made this process to fasten. It helped to propagate the symbol of Mongolian power in remote parts of the country.

Qiu Yuanyuan (Institute of History, Chinese Academy of Social Sciences)

A Study of "Officially Compiled Genealogy" (guanxiu jiapu) in China from the Eighteenth Century to the Early Twentieth Century — Focus on "The Archive of Genealogy in the Qing"

Key words: Qing Dynasty, Bannermen, Household Registers, Officially Compiled Genealogies, Privately Compiled Genealogies

In early Chinese history, the genealogies were compiled by the state, in order to help in the selection of officials and in determining inheritance rights. From the Song Dynasty onwards, the monopolization of compiling the public documents was loosened. Genealogies was no longer used mainly for the selection for government officials, it was served principally for recording and tracing the ancestors and lineage purpose. However, starting from the Qing era, the state resumed large-scale information collection at each household in order to compile census registers and details records pertaining to bannermen. Scholars would label these sorts of records as "Household Registers", and their purpose was to select officials and determine who would have the inheritance rights. Therefore, it resuscitated the practice of the pre-Song era. Hitherto, there are only scant scholarly studies of the original records of the Qing genelogical records. Apart from filling a historical void of our understanding of the social life in the Qing Dynasty, this article will investigate "Officially Compiled Genealogies" with the local household registers to revisit the State's historical and demographic policy and shall examine the politics involved in the management of the extensive data of the Eight Banner families and the ordinary Han families.

Sam-Sin Fresco (Leiden University)

An Interdisciplinary Approach to Nurhaci Coinage

Key words: Nurhaci (AD 1593–1626), construction of Manchu identity, coinage, Manchu script, Qing dynasty

Issuing state cash is a big statement of identity. Coins were, more than state records, part of people's daily life. This paper explores the case of Manchu and Chinese coinage during the reign of Nurhaci (AD 1593–1626), the first khan of the Manchus. Every single aspect of the coins — their shape, inscription, calligraphic style, dimensions, metal — provide insights into the state and society of Manchus prior to their conquest of Ming China in 1644. Although coins are always primary historical evidence, they are even more so in our case. Sources from the Nurhaci era are scarce, and therefore contemporary money becomes a precious part of our understanding. Besides, state writings recorded by the Nurhaci office was never part of the contemporary 'main sequence' of history that emerges "from a variety of sources, and over time acquiring sufficient mass to generate the heat and light necessary to dominate all other views." * Nurhaci coinage has been studied by numismatists, historians, and archeologists. This paper will re-evaluate Nurhaci coinage by integrating the results from the above disciplines (as well as linguistics, literary and religious studies) and by adding to the discussion a more Manjuristic, Inner Asian perspective. Should this coin give us new perspectives on our understanding of history, then what conclusions are we to draw from this? * Pamela Kyle Crossley in "The Historical Writing of Qing Imperial Expansion". In The Oxford History of Historical Writing edited by José Rabasa, Masayuki Sato, Edoardo Tortarolo and Daniel Woolf, p. 43. Oxford: Oxford UP, 2011.

Sam-Sin Fresco (University of Leiden)

For Pay or to Pray? An Interdisciplinary Study of Hong Taiji Sure Han Cash (1627–1636)

Key words: Qing history, Manchu civilisation, coins, Hong Taiji, dynastic symbolism

This paper follows an interdisciplinary, Manchu-centred approach in understanding the casting of Hong Taiji Sure Han/Tiāncōng cash. Just as his father Nurhaci (r.1593–1626) Hong Taiji (r.1627–1643) did not abandon his Inner Asian roots, but understood coinage as part of such a discourse. While Nurhaci coinage has received some historiographical attention beyond numismatics, Hong Taiji coins are not acknowledged. The Old Chronicles are silent about Sure Han cash. Instead, they provide us with a detailed description of the ritual of lakiyambi 'hanging up' coins in the Tangse. Random coins, or the Sure Han coins? By integrating diverse disciplines (including archeology, literary studies, epigraphy), the relative place of Manchu coinage during the Hong Taiji period will be established.

Schweiger Irmy (Stockholm University)

Creating an Ethical Agenda: Local Experiences and Cosmopolitan Memory in Long Yingtai's Meta-Fiction

Key words: Long Yingtai; cosmopolitan memory; Holocaust; Cultural Revolution; waishengren identity

Much alike the study of literature, memory studies was characterized by its "methodological nationalism". Daniel Levy and Natan Sznaider (2002), among others, have argued that the global spread of Holocaust discourse has generated a "cosmopolitan memory" that has a vivid effect on collective memory and moral debates on a global scale. The Holocaust they argue is no longer tight to its spatial and temporal particularism, its memory "travels" and thereby becomes "cosmopolitan" or "multidirectional" (Rothberg, 2012) transcending its directly affected community and being taken up by others. The presumption that the Holocaust provides the central paradigm of a cosmopolitan memory is of course highly questionable in a Chinese context. Starting in the 1990s the Cultural Revolution has turned into an icon, transgressing its national, regional or linguistic ambit. If we conceive of vernacular as directionality we can assume that different vernacular and cosmopolitan memories are contesting, intermingling and complementing each other. When reading cultural celebrity Long Yingtai's 龍應台 (b. 1952) "Big River Big Sea — Untold Stories of 1949" (2009), we encounter a carefully constructed polyphonic counter-discourse of national history that subverts state-engineered nationalism in the PRC as well as in the ROC and that at the same time echos the German "Erinnerungsdiskurs". Blending individual voices of survivors' traumatic experiences with her own ethical beliefs, Long Yingtai explicitly points to elements of the past that traditionally counteract the self-sufficient narrative of the nation while at the same time positioning "Chinese war and exile" into a global context. In my paper I will explore whether Long Yingtai's meta-history enables Chinese imagination to reflexively rework the boundaries between Self and Other or in how far the author makes use of cosmopolitan models to advance her own ethical agenda and to build waishengren 外省人 (mainlander) identity?

Uchida Keiichi (Kansai University)

Louis Poirot's Manchu-Chinese Translated Bible

Key words: Manchu-Chinese translated Bible, missionaries, Jean Basset, Robert Morrison, Louis Poirot

There have been many historical breakthroughs in the fields of Chinese translated Bibles recently. The long disappeared Jean Basset's Chinese translation version was discovered. It was the version on which the reputable Robert Morrison' translation Shentian shengshu (神天聖書; The Holy Bible) was based. Another one is the re-surface of Louis Poirot's Chinese translation of the bible guxin shengjing 古新聖經 which was the earliest Chinese bible that was translated in Mandarin/ Pekingese. For sure,

there are many ways to examine these early Chinese Biblical translated texts, such as the style of the translation, the background of the translators, and the politics of the translators and its retranslation. For this particular case study related to Louis Poirot, three possible source text that Louis Poirot might have been based on: Manchu language, Chinese language, and the Chinese-Manchu parallel text. Which one is the earliest? Hitherto, it remains a historical mystery. By taking an extensive amount of Manchu-Chinese texts such as Sanhe-Yulu (三合語錄) Chu xue zhi nan 初學指南, Qing wen zhi yao 清文指要, Qing wen qi meng 清文啟蒙 as into account, the present paper will argue that the Manchu translation was indeed a retranslation from a Chinese version, which was against the existing understanding of how Manchu text was produced at the time by foreign missionaries. This paper will not only examine a broad biblical translation and production environment, but will discuss the lucid style of this Manchu-Chinese translated biblical text.

Wong Wai Ho (Fudan University / Macau University of Science and Technology)

A Discussion on Cultural Implications of Congee in the Poetry of Lu You

Key words: cultural implications, congee, poetry, Lu You

It has been observed in the poetry of Lu You (1125–1210) that the older he got, the more he liked to evoke Congee as a theme of poetic composition. For instance, in a poem titled "Having Congee" which was written in 1198 when he was 74 years old, he wrote that "Everyone strives for being immortal, but they are not aware that the way in fact is not far from us. I have learnt an easy and practical method from Su Zhe that we can achieve this goal by simply having congee". This paper is an attempt to reconsider this poem in the following three aspects concerning food as a philosophical discourse:

1. Lu considers having congee as an easy, normal and practical way to sustain life span of an individual. This thought can be regarded as a response to the prevalent value towards Life and Death since Han and Six dynasties.
2. The thought of having congee as a mean to sustain life span is mainly originated from Su Zhe (1039–1112) and Zhang Lai. It can be also found from the discussion of Su Shi (1037–1101) and other Northern Song intellects, and even the works of Traditional Chinese Medicine such as Shanghan Lun and Bencao Jing Shu.
3. All of the above can reflect the psychological status of Lu You and the relationship between the culture of having congee and prevalent thought on immortality among the Song intellects.

Wu Huiyi (Needham Research Institute, Cambridge /
Centre d'études sur la Chine moderne et contemporaine, Paris)

Household Encyclopedias as a Vehicle of Knowledge in China: A Jesuit Point of View (c. 1700–1900)

Key words: Household encyclopedias, book markets; Jesuits in China; circulation of knowledge; reading practices

The Jesuit mission in China (c. 1583–1793) is widely known for first providing learned Europe with detailed knowledge about China. While extensive scholarship has aimed at assessing the content of the Jesuit literature, the Jesuit's own acquisition of knowledge in China remains understudied. From the Late Ming to the High Qing, the flourishing of the Chinese book market in particular shaped the Jesuits studies by making certain types of textual sources available and arranging information in given formats. This paper discusses Jesuits' experience as consumer of Chinese books, with a special focus on household encyclopedias (riyong leishu). Based on 17th and 18th century European collections of Chinese books as well as the Jesuits' writings about China, I will demonstrate that household encyclopedias played an important role in China Jesuits' book culture, both as gifts for European patrons, and as personal reading material. I reconstruct reading strategies of encyclopedias based on the archival documents of Prospero Intorcetta (1626–1696), Jean-François Foucquet (1664–1740), François-Xavier Dentrecolles (1664–1741), and show how their approaches continued to be influential during the late

Qing and Republican period in works such as the the Recherches sur les superstitions en Chine of Henri Doré (1853–1931). I argue that, first, household encyclopedias were a major source of Jesuits' knowledge on China's language, geography, history, technical know-how as well as religious beliefs and practices; therefore, closer investigation of this genre is required to understand the history of European knowledge about China since the 17th century. Second, missionary sources bear testimony to the way household encyclopedias were actually read. Given the close collaboration between missionaries and their Chinese interlocutors, I use Western to contribute to the history of texts and reading practices in Late Imperial China.

Yue Isaac (University of Hong Kong)

Coarse Tea and Insipid Rice: The Politics of Eating in the Northern Song Period

Key words: Northern Song, food, politics

The gastronomic culture of the Northern Song period occasionally wins credit as the first pinnacle of culinary refinement in Chinese history. In reality, it was much more complex than this reputation suggests. On the one hand, society's predilection for grandiosity and exoticism is vividly reflected in its attitude toward food, in particular through the development of various exquisite dining customs. On the other hand, a noticeable undercurrent also developed and became popular among certain elite circles of Northern Song men, who reproved this gastronomic practice as extravagant and immoral. This suggests that, contrary to popular belief, the culinary landscape of the Song Dynasty was far from static. Instead, society's gustatory preferences were constantly being pulled toward two extremes: toward an extravagant culinary aesthetic that correlated with the growth of contemporaneous materialism, or toward a Spartan-like dining philosophy that reflected an emphasis on integrity and morality. In this paper, I aim to examine this tension in gastronomy from a historical-political perspective in order to develop a comprehensive understanding of the social significance of food in China during the Northern Song period. Rather than attempting to refute the existence of the Song predilection for culinary extravagance, I intend primarily to examine the different, and often conflicting, voices that collectively constitute the Song's gastronomic uniqueness. In the end, I hope to better determine the extent to which politics and philosophy played a role in the perception of food at the time.

Zhang Lifei (King's College, University of London)

Archery as Material Culture in Qing China

Key words: Qing history, Manchu civilisation, archery, nationalism, CCP

After the fall of the Qing empire, one of the "national arts" in Manchu civilisation, namely archery, continued as a red thread through China's material cultures. This paper seeks to explore the question, as to how archery was remoulded in Republican China into an object of Chinese nationalism. Its status as an authentic element of "Chinese culture" grew throughout the twentieth century and culminated in victory of the Chinese Communist movement. Using Qing and Republican sources, the material and symbolical value of archery shall be explored.

Zheng Cheng (Institute for the History of Natural Sciences, Chinese Academy of Science)

How the Earliest Known Gunpowder Formulae Came to Us? The Wujing Zongyao (1047) and Its Readers

Key words: military manual, gunpowder, history of reading, circulation of books, China

Wujing Zongyao 武經總要 (Complete Essentials for the Military Classics) is a military encyclopedia compiled by the officials of Song dynasty in the mid-eleventh century. Nowadays it is regarded as a pre-

cious source for historical studies and is particularly famous for recording the earliest known gunpowder formulae. This research concentrated on how this book was read and which was important to the readers in the different periods. In the mid-fourteenth century, a Uighur traveler did his best seeking this book in his dangerous journey in the South-East China. In the sixteenth century, the publishers reissued Wujing Zongyao for profit and its printed edition initiated a trend of publications of military manuals afterwards. The famous general Qi Jiguang (1528–1588) also drew some idea of trebuchet from it and left us a unique manuscript. In the eighteenth and early nineteenth century, the high time of evidential research, the Qing scholars treated the book as a source for reconstructing earlier Classics. Emperor Qianlong wrote a poem (1774) on Wujing Zongyao, and his officials transformed the illustration of the trebuchet into a cannon while preparing a new edition in the Siku Quanshu 四庫全書 (Complete Library in the Four Branches of Literature). It seems no reader really cared about the ancient gunpowder formulae. It was not until 1917 that a Japanese sinologist, who was familiar with Chinese sources and the current research of military history in Europe, pointed out the significance of the formulae from Wujing Zongyao. In the twentieth century, the formulae became a strong evidence for the origin of gunpowder.

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