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China through the European Nose*

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How did China smell to European travellers in the past? T. S. Eliot (1888–1965) argues that “the first condition of understanding a foreign country is to smell it” because feeling “truly” is the first condition of thinking “rightly.”¹ Feeling and thinking are undeniably intertwined, and how China smelled was also interlinked to the changing Western images of the country over centuries. China was generally admired during the times of Marco Polo (1254–1324), sixteenth-century Portuguese and Spanish adventurers, seventeenth-century Jesuit missionaries, and Enlightenment philosophers. However, from the late eighteenth century onward, during the golden age of Western colonialism and imperialism, European popular imaginations gradually formed a negative image of China. These shifting attitudes and sensibilities significantly influenced how China was perceived and smelled. While Spanish priest Juan Gonzalez de Mendoza (1545–1618) described in his 1585 book that the Chinese, both in their streets and their houses, were marvellously clean,² the Englishman George Wingrove Cooke (1814–1865) quoted a contemporary French Jesuit anecdotally, who remarked: “Alas! madam, in China there is but one scent, and that is not a perfume.”³ Does a country carry a distinctive smell? It might be challenging to scientifically prove that; yet it is a common trope in travel literature that contributes to the stereotyping or “othering” of a particular country, its people, and its environments. Under the noses of European travel writers of the nineteenth century, China had her own peculiar smell.



The True Chinese Smell

The source of the perceived authentic Chinese smell varies in different narratives. Clarke Abel (1780–1826), a British surgeon and naturalist who served as the chief medical officer on Lord Amherst’s embassy to China in 1816–1817, was one of the first nineteenth-century travellers to meticulously document Chinese smells. While strolling along the long, dirty streets near the capital Beijing (Peking), Abel noticed



Figure 1 Street life in Shanghai, ca. 1910. (Virtual Shanghai Project)

a scene that “gave so peculiar a character to the streets”: fur cloaks with long sleeves hanging before the doors, possessing what he perceived as “the true Chinese smell.”⁴ He did not provide an explanation for why he considered this odour to be truly Chinese. In fact, most Han Chinese people would strongly disagree with his view, regarding such a smell “barbaric” instead, as their own preferred winter dresses were made of odourless cotton and silk. This story serves as an illustration of cross-cultural misperceptions that feed into the formation of olfactory stereotypes.

A more common source of the reputed distinctive Chinese smell was the bustling streets of the densely populated cities and towns (Figure 1). During an expedition along the east coast of China, British Army medical officer Charles Alexander Gordon (1821–1899) found himself overwhelmed by the odours that assailed his nostrils on the crowded streets of Guangdong (Canton): they were “not only different in nature from all other stenchs,” but also “no less extraordinary by reason of their variety—all different from each other, and from all others; they were, in fact, *purely and thoroughly Chinese*.”⁵ The renowned Scottish photographer John Thomson (1837–1921) was more elaborate on the composition of the true Chinese smell in his portrayal of the business quarter of Fuzhou (Foochow), a city on the southeastern coast of China:

The atmosphere also is oppressed with odours, in their variety and sublimated offensiveness *peculiarly Chinese*; the unsavoury outcome of extremely defective drainage, which blends its exhalations with the fumes of charcoal, garlic, and oil; whiffs of opium and tobacco being mingled therewith by way of an occasional change.⁶

While this blend of odours may have shocked the foreigner’s “delicate sensibility,”⁷ in Shanghai’s native city, where quaint little shops lined the narrow passages, the greasy pavement exhaled “the rich, close, and altogether *peculiar odour* so familiar to all old residents in the Celestial Empire.”⁸ A decade later, as “the new order of things” began to emerge in the new republic of China, the streets still retained “the grime and the smells,” all “typical of Old China.”⁹ The true smell of China, as it was, may have endured beyond the vicissitudes of historical change, leaving a lasting impression in the memories of travellers.

Although the writers keenly endeavoured to preserve these ephemeral whiffs in words, they also claimed that the peculiar odour of China was unimaginable, an experience that was profoundly bodily

and personal. Commenting on the Chinese method of preparing manure as fertilizer, Charles Alexander Gordon wrote: “these places are offensive to sight and smell in a degree that *cannot be imagined* by people who have never visited China.”¹⁰ Scottish female adventurer Constance Gordon-Cumming (1837–1924) made similar remarks about a site offered by the Chinese for the English Church Mission Society’s station. It was in the “foul, overcrowded streets” of Fuzhou, and “what that means, at its very best, *can scarcely be realised* by any one not personally acquainted with the horrors of a Chinese city.”¹¹ By emphasizing their unique sensory experience of the true Chinese smell, these writers essentialized China, positioning it as the diametrical opposite of “us,” and mythologizing it beyond reach.

Is there such a thing as a “true Chinese smell”? Anecdotal, impressionistic, and subjective depictions of such an odour mainly reflected the fleeting sensations and emotions of the narrators, influenced by a particular mindset. Some other travellers, however, sniffed more attentively and archived specific smells that were characteristic of China, often associated with particular Chinese practices and customs. There was a sardonic statement circulating among foreigners, claiming that “the chief industry of China is the manufacture of smells.”¹²

The Manufacture of Smells

The most frequently complaint-about stench “manufactured” by China were offensive atmospheric odours stemming from poorly paved streets and malfunctioning sewers, two primary targets in modern sanitation campaigns.¹³ However, these were hardly exclusive to China, as medieval European cities and towns were similarly miasmatic and industrializing Europe of the nineteenth century also had its share of foul odours. Another high-profile malodour was allegedly the body odour of the Chinese, attributed to a lack of regular baths and hygienic products, and dietary and clothing habits. However, Caucasians were not deemed agreeable to the Chinese nose either, a deeply rooted stereotype documented even in the same corpus of travel writing.¹⁴ So, what were the characteristic stench manufactured in China?

There was a “peculiarly obnoxious” smell “without which no Chinese city is complete,” derived from the “primitive methods” of manure collection.¹⁵ Utilizing human excrement to fertilize soil was a common practice in the Chinese agricultural tradition, giving rise to a balanced rural-urban ecosystem, an ever-flowing cycle of exchange between agricultural products and human waste.¹⁶ Despite his admiration for the Chinese way of cultivating the soil with extreme care and attention to details, the sinologist James Dyer Ball (1847–1919) commented on the collection of night-soil in the cities and even in every little hamlet, “to the disgust of the olfactory nerves of those unaccustomed to such an ancient mode.”¹⁷ Records of stench “manufactured” in relation to this practice are innumerable in Western travel literature. A street scene in 1880s Hangzhou, as observed by the English missionary Arthur Evans Moule (1836–1918), was a symphony of exotic sound and smell: the shouts of the scavengers, carrying the sewage of the city “in open buckets” to their country boats, were accompanied by “the multiform and most evil odours.”¹⁸ Amid the bustling crowd of a Canton street, some men trotted along “bearing most objectionable and unfragrant uncovered buckets, inclining foreigners to believe that Chinamen were created without the sense of smell.”¹⁹

Another exceedingly “outlandish” aspect amongst the array of Chinese stench was connected to a Chinese burial custom, according to which coffins had to be rested in the house until the most propitious day of interment arrived. The English missionary Samuel Pollard (1864–1915) provided a vivid account of how this primarily Han Chinese burial method entailed “revolting unsanitariness and almost nameless horrors”:

What can be more horrible and offensive than to walk into the front room of some Chinese friend's house and to be offered a seat near an awkward-looking mound right in the centre of the room. As the cup of tea is handed to you and you are sipping it and inquiring after the welfare of the members of the household, you are conscious of a *disagreeable smell* which tends to get on one's nerves and make one feel ill. And when you find it comes from the mound in the centre of the room, and that under this, resting on the floor, is the coffin and corpse of the father who died six months ago and has never yet been carried out for burial, you feel very queer. Fancy keeping the corpse of one's father or husband in the sitting-room for twelve months or more!²⁰

Constance Gordon-Cumming's sensitive nose detected an odour of a similar nature. During her travels to Beijing, she encountered the funeral procession of a man who had been dead for about two months. Since the heavy wooden coffin had not been properly sealed, she was "nearly poisoned for half an hour afterwards by the appalling stench which floated along the track in his wake."²¹ This Chinese practice is indeed notably stench-inducing, but the scent of death is universal. John Barrow (1764–1848), a member of Lord Macartney's embassy to China (1792–1794), noted that the Chinese bury their dead at a proper distance from the dwellings of the living, whereas the Europeans "not only allow the interment of dead bodies in the midst of their populous cities, but have thrust them also into places of public worship, where crowded congregations are constantly exposed to the *nauseous effluvia*, and perhaps infection, arising from putrid carcases."²²

Dried fish, with a distinctively unpleasant odour to the average foreign palate, represented another unique source of stench "manufactured" by China (Figure 2). The clichéd "spoiled, stinking fish" even found its place in Kant's work as an example of the eating habits of Asian people.²³ Clarke Abel, during his 1810s journey in China, observed that the lower class of Chinese consumed "rice or millet, seasoned with a preparation of putrid fish that sent forth a stench quite intolerable to European organs."²⁴ Subsequently, this pungent smell permeated the pages of travel literature. The British surgeon Frederick Treves (1853–1923) likened dried fish shops in Guangzhou to "depots for discarded museum specimens" and the stench emanating from them was "beyond words."²⁵ An influential travel handbook introduced the fishing port of Ningbo with a cautionary note about "the pervasive odor of drying cuttle-fish" that wafted with "nearly every breeze that blows over the town" each spring.²⁶ The odour of Chinese fishermen's



Figure 2 Fish workers drying and salting fish near the harbor, Shau Kei Wan, Hong Kong Island. Photographed by Hedda Morrison, 1946. (Harvard Yenching Library)



Figure 3 The boiling and testing of opium by Chinese men watched by a European man. Wood-engraving by F. Dadd, c. 1880. (Wellcome Collection)

squid-drying fields in California even triggered a lengthy legal dispute in the 1890s regarding the residency rights of the Chinese in Monterey. Intertwined with existing discourses of racial difference (i.e., the notion that Chinese were inherently repugnant), subjectively perceived offensive smells became the legitimate accused parties in the institutionalized exercise of power.²⁷

Amongst all the stereotypical Chinese odours, the smell of opium might be most complex, intertwined with rich political and moral undertones (Figure 3). Virtually a sensorial symbol of China in the nineteenth century, opium smelled evil and represented China's illness, moral degeneration, and shame. British missionary Edwin Dukes (1847–1930) remarked on the pervasiveness of opium in Chinese inns, calling it “a great nuisance...for the smell of the fumes is very *vile* and *sickening*.”²⁸ When discussing hiring chair-bearers, he wrote, “one is obliged to look at them—and shall I say, smell them?—to calculate whether they *shek-in* (eat smoke).”²⁹ The nose was engaged in making both practical and moral judgements simultaneously. However, the moral judgement was not necessarily directed solely at the Chinese. In fact, there was no shortage of criticism from home and some church leaders in England even labelled the opium trade a “national sin.”³⁰ Therefore, the perception of the fumes of opium as baneful, wicked, and abominable might have resulted from the coordination of feeling and thinking. Opium does not inherently have a sickly smell; in fact, during its heyday when opium was a symbol of taste relished by the privileged classes in China, it smelled fragrant, as illustrated in a poem written by the future emperor Daoguang 道光 (1782–1850) in the early nineteenth century:

Sharpen wood into a hollow pipe,
Give it a copper head and tail,
Stuff the eye with bamboo shavings,
Watch the cloud ascend from nostril.
Inhale and exhale, *fragrance* rises,
Ambience deepens and thickens
When it is stagnant, it is really as if
Mountains and clouds emerge in distant sea.³¹

The polarized olfactory perception of opium demonstrates that the sense of smell is more ambivalent than commonly assumed, begging for carefully contextualized readings and interpretations. Amidst the vast array of stench “manufactured” in China, it's worth noting that China also boasted a profusion of scents appreciated by European noses of the time.

Nature's Incense

“The Chinese are fond of flowers,” as observed by the English missionary Mary Bryson (?–1913). Sweet floral scents—what she referred to as “Nature's incense”—seemed “for a time almost to overpower the vile odours which rise from the crowded streets of every Chinese city.”³² The seasonal cycle of Chinese flowers and their fragrances were documented at great length in the writings of Alicia Little (1845–1926, aka Mrs Archibald Little):

Among wild flowers the *narcissus* and the *banksia* bloom in March and April, when the rocky hills become red with *azaleas* for hundreds of miles, *wisteria* hanging there in festoons. In April

also *beans* are in flower, and these with the *yellow blossoms of the oil-plant* make it indeed a *fragrant* month. In May the country air is *sweet* with wild *honeysuckle* and *dog-rose*. In June follows the luscious *gardenia*, sold in the streets for one cash a blossom (a tenth of a penny), and worn at this season by every woman, rich and poor alike, in her hair. In July among the mountain glades large *white lilies* are to be found, with a *rich fragrance*, but in this as in some other instances, it is a *private and local breath*, not a pervading odour such as those specially enumerated. In September and October, however, and even in August for some early flowering varieties, the delightful *Olea fragrans* and *Kuei-hua* scents the air in city and country alike, not to speak of the favourite *jasmine*, white and yellow. November and most of December are practically scentless in North China, but in mild seasons at the end of December, and generally in the early part of January, the *sweet Lah mei*, or waxen almond (*cheimonanthus fragrans*) blooms before its leaves appear; and it is scarce over before the delicious white and pink double *almond*, *richly fragrant*, breathes out the old year for the Chinese, this generally occurring in February.³³

One of the most sweet-smelling flowers mentioned by Little is the gardenia. Native to tropical and subtropical regions of Africa, Asia, Madagascar, and Pacific islands, there are five species in China. The flowers are often nocturnal and are usually “strongly sweetly fragrant” with a distinctive odour.³⁴ This overpowering scent was found in an Englishman’s garden in Shanghai when the renowned botanist Robert Fortune (1812–1880) paid a visit to this newly opened treaty port in 1848. Fortune wrote that this species, noted as the “new *Gardenia* (*G. Fortuniana*),” had been introduced by the Horticultural Society to England in 1845 and was now common in English gardens. In the Shanghai garden, the bushes were “covered with fine double white flowers, as large as a camellia, and highly fragrant.”³⁵ The heavy, delicious aroma of the gardenia also delighted the British adventurer Isabella Bird-Bishop (1831–1904) as she travelled across the Yangtze valley in China. “Strings of gardenia blossoms hang up at that season in all houses, every coolie sticks them into his hair, and even the beggars find a place for them among their rags,” as she observed.³⁶

In the same garden in Shanghai, Robert Fortune also discovered (or “sniffed out”) large quantities of the “*Olea fragrans*, the Qui Wha” planted in different parts of the garden. In autumn, when they are in bloom, the air is “perfumed with the most delicious fragrance.”³⁷ The perfume is so intense that “one tree is enough to scent a whole garden.”³⁸ Also featured in Alicia Little’s passage as well, *Olea fragrans* is more commonly known as Osmanthus (*Guibua* 桂花 or *Muxi* 木樨 in Chinese). Out of a total of 30 species, 23 are indigenous to China. As a well-known spice plant, the flowers are fragrant in all species.³⁹ Fortune noted that Osmanthus flowers were a source of great profit, cherished by the Chinese for multiple purposes. Ladies wear wreaths of them in their hair, and dried petals are used for “mixing with the finer kind of tea, in order to give it an agreeable perfume.”⁴⁰

Another favourite scent employed by the Chinese to flavour tea is jasmine. Native to India, *Jasminum sambac* is widely cultivated in South China for its fragrant flowers, which are used in tea flavouring and in perfumes.⁴¹ When visiting nurseries in Tianjin, accompanied by Robert Fortune, the medical officer Charles Gordon recognized the *Jasminum sambac* and the *Olea fragrans*, “two of the plants whose flower buds are employed to give their peculiar odour to certain kinds of scented tea.” These flowers are also used to adorn ladies’ hair and to scent the apartments of the wealthy during winter, with “the flower buds being for this purpose collected in considerable numbers, and placed in an open saucer upon the table.”⁴² Clearly,

European knowledge of Chinese olfactory practices was expanding in those decades following the Opium War. The intoxicating aroma of jasmine also provided relief to travellers' noses weary of fetid street odours. The city walls of Ningbo were thickly covered with "fragrant jessamine and wild honeysuckle," making leisurely strolls joyful for Constance Gordon-Cumming.⁴³ On Orphan Island in Poyang Lake, where a stately temple was located during Mary Bryson's impromptu visit, it was "like a garden, the grey old rocks being covered with lovely climbing plants, while the fragrance of the Chinese jessamine scented the air."⁴⁴

Blooming in winter or very early spring, the sweet *Chimonanthus praecox* (*Lamei* 臘梅) and the delicious *Armeniaca mume* (*Meihua* 梅花, or plum blossom; referred to as almond by Alicia Little) hold particular cultural significance to the Chinese, as their delicate scents enhance the festive ambience of the Lunar New Year (Figure 4). Mary Bryson noted that for a Chinese florist, in early spring, "he has the fragrant flowers of the la-mei and the delicate pink blossoms of the almond," accompanied by the "fragrant narcissus" to adorn Chinese homes.⁴⁵ James Dyer Ball introduced the Chinese practice of displaying aromatic fruit blossoms in his encyclopaedia, a neglected aspect of flower culture in the West:

The Chinese cut off the branches of fruit-trees as they burst into bud, and the delicate tints of the peach, the white flowers of the plum, and the tender blossoms of the almond, are all eagerly sought for, to decorate their homes at that festive season of the year.⁴⁶

Besides these sweet-smelling flowers particularly cherished by the Chinese, foreigners exploring the "Flowery Land" often marvelled at the diverse scents emitted by magnolias, orchids, lotus flowers, and peonies. In addition to floral fragrances, for nineteenth-century European traders, the medley of "Nature's incense" in China was incomplete without the subtle aroma of tea, the exquisite perfume of musk, and the agreeable scent of camphor—three of the most sought-after commodities for export to Europe.

While a significant amount of knowledge about the aromas and flavours of tea had been circulating in Europe, the olfactory experiences of our travellers offered fresh insight into the marvellous scent bestowed by nature. In the heart of a five-gorged valley, as French poet Paul Claudel's (1868–1955) murmuring narrative unfolds, he suddenly found himself in a wood "like that which on Parnassus served for the assembly of the Muses!" Above him, tea plants lifted their shoots and foliage. "A delicate perfume, which seems to survive rather than emanate, flatters the nostril while recreating the spirit. And in a hollow I discover the spring!"⁴⁷

Musk is undoubtedly one of the most treasured and costly aromatic substances revered in both eastern and western cultures. Marco Polo documented this exquisite scent in his travelogue on several occasions. He detailed the features of musk deer and the methods of obtaining the aromatic substance in the province of Tangut, where "the finest and most valuable musk is procured."⁴⁸ In Thebeth (Tibet), as he noted, the



Figure 4 Flowering tree by main entrance, Chaotung, ca. 1930s. (Historical Photographs of China, University of Bristol)

animals that produce the musk abounded, “and such is the quantity, that the scent of it is diffused over the whole country.” Throughout every part of this region, “the odour generally prevails.”⁴⁹ Six centuries later, the same aroma still permeated the accounts of Victorian travellers who encountered the valuable aromatic. According to Isabella Bird-Bishop, Kuan Hsien (Guanxian) was an unattractive town in Sichuan Province, except for its strategic location, which made it a hub for trade with Northern Tibet. Musk was one of the most profitable Tibetan exports traded in this town for Chinese tea, silk, and cotton. From there, it was sold or smuggled to neighbouring cities such as Chongqing and Chengdu. “Chengtou reeks with its intensely pungent odour,” as she wrote.⁵⁰

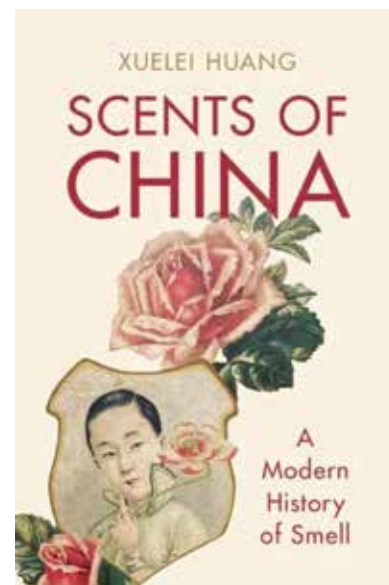
Camphor was another well-established fragrant commodity exported to Europe and North America. William Hunter (1812–1891), an American trader based in Canton in the 1820s, mentioned it in a poem à la Byron: “Know’st thou the land where the nankin and tea-chest, / With cassia and rhubarb and camphor, abound?”⁵¹ *Cinnamomum camphora*, evergreen large trees with a strong scent, are the primary source of camphor. Derived from chipped wood of the stems and roots, as well as from branchlets and leaves through steam distillation, camphor is used medicinally as a stimulant, antispasmodic, antiseptic, and so on.⁵² James Dyer Ball’s encyclopaedia includes an entry on it, identifying camphor as a useful drug originating from the camphor tree, abundant in the provinces of Fuh-kien (Fujian) and Kwong-tung (Guangdong). “The odour of the wood is pleasant, and when fresh and strong of some utility in keeping away moths and insects from clothing.”⁵³

So, was/is there a true Chinese smell? There might be one lingering in each traveller’s memories, but in reality, there is certainly an indefinite array of smells existing in any given country. Many above-mentioned stench and fragrances identified by the Victorian travellers can be conceived as “Chinese” since they are associated with native species, climate, habits and customs in China. However, once essentialized and stereotyped, they became an instrument of othering within the particular socio-historical contexts. In this sense, a decolonization of the nose might be the first condition of “feeling truly.”

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Notes

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- ⁴ Clarke Abel, *Narrative of a Journey in the Interior of China* (London: Printed for Longman, Hurst, Rees, Orme, and Brown, 1818), pp. 115–116.
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- ⁶ John Thomson, *The Land and the People of China* (London: Society for Promoting Christian Knowledge, 1876), p. 100 (emphasis mine).
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Scents of China: A Modern History of Smell
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- ⁵³ Dyer Ball, *Things Chinese*, p. 126.

International Conference on Lingnan Culture and the World with the launch ceremony of the Digital Repository of Guangdong Literati and Gentry

The Institute of Chinese Studies (ICS) just launched the very first research repository focusing on Guangdong literati and gentry, namely the Digital Repository of Rare Books, Calligraphy, and Paintings of Guangdong Literati and Gentry from the Ming Dynasty to the Republican Era. This Repository collects and showcases valuable collections of Guangdong cultural legacies in the Art Museum, The Chinese University of Hong Kong (CUHK) and the CUHK library. It also compiles and presents the profiles of 100 significant personalities by encapsulating studies of a wide range of textual and visual materials. Through digitization and visualization of collected data, the Repository introduces a new perspective to the study of Guangdong literati and gentry from the Ming to the Republican times, serving as an incentive for interdisciplinary research and an important educational platform for promoting the culture of Guangdong to the global audience. To celebrate such remarkable milestone of Chinese studies, ICS hosted the three-day international conference on Lingnan Culture and the World in hybrid mode on 23–25 November, 2023.

The conference began with the launch ceremony of the Digital Repository. The officiating guests were Ms. Lillian Kiang, Chief Executive Officer of Bei Shan Tang Foundation that has been generously supporting the development of the Repository over the past years; Prof. Alan K.L. Chan, Provost of CUHK; Prof. Max Tang, Dean of the Faculty of Arts and Director of ICS; Prof. Josh Yiu, Director of the Art Museum, CUHK; Ms. Li Lai-fong, Associate University Librarian of CHUK; Prof. Lai Chi Tim,



(From Left) Prof. Josh Yiu, Prof. Lai Chi Tim, Ms. Lillian Kiang, Prof. Alan K.L. Chan, Prof. Max Tang, and Ms. Li Lai-fong

Project Leader of the Repository and Executive Associate Director of ICS. Prof. Alan Chan, in his opening remarks, said the conference “unveils a fuller and clearer view of Lingnan culture which is of particular importance in Hong Kong.”

Prof. Lai Chi Tim explained the objectives of initiating the research on Lingnan culture in his speech as he sees “an urge to establish an open-access digital database of Guangdong personalities and emphasize the values and importance of Guangdong culture.” The Repository, as well as the conference is also under the Collaborative Research Fund (CRF) project “Lingnan Culture and the World: Construction and Change in the Cultural Landscape of Cantonese Literati from the Late Qing to the Republican Era in China (1821–1949),” leading by Prof. Lai along with eight other interdisciplinary scholars from CUHK and other universities in Hong Kong. “The CRF project aims for a breakthrough in uncovering a cluster of crucial Cantonese literati, whose thoughtful reception of the global knowledge and culture and re-examination of Chinese traditions shed new light on our understanding of the multifaceted Lingnan culture in the worldwide context,” said Prof. Lai.

28 scholars in various field of Chinese studies, from leading institutions of Hong Kong, Mainland China, Taiwan, Singapore, Australia, and the United States, gathered and delivered nine panel presentations and discussions. The group shared insights and research on a broad range of topics on Lingnan culture, from literary traditions, translingual practice, Cantonese opera, and linguistics, to Lingnan religions, scientific knowledge, material culture, and institutions. This conference attracted more than 800 online views from all over the world.



Lingnan Culture Studies Research Paper Competition 2023

Submission period: 1 August 2023 – 31 December 2023

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

The Competition aims to promote international academic research on Lingnan culture, as well as to encourage local and overseas doctoral students and postdoctoral fellows who are aspiring to conduct in-depth research in the field.

Eligibility:

Eligibility is limited to doctoral students and postdoctoral fellows.

1. Submissions must be papers of original research on Lingnan culture, in the areas of literature, history, philosophy, religion, arts, linguistics, anthropology, or other humanities disciplines.
2. Submission papers should be either in Chinese or English of no more than 30,000 words. The papers should never have been published.

Submissions:

Applicants should submit the application form along with the research paper by email to: ics-lingnan@cuhk.edu.hk, with "Lingnan Culture Studies Research Paper Competition 2023 (Full name of applicant)" in the subject line.

Selection Committee:

Prof. Lai Chi Tim, Prof. Ching May Bo,
Dr. Ching Chung Shan, Dr. Ye Jia

Prizes:

The competition is sponsored by Bei Shan Tang Foundation. Awards will be presented to the first, second, and third prize-winning entries (with cash prizes at HK\$10,000, HK\$8,000, and HK\$5,000 respectively), and five honourable mentions (HK\$3,000 each). The result will be announced in early 2024.

Application Form: [Click here](#)

Enquiries:

Address: Room 105, Institute of Chinese Studies, The Chinese University of Hong Kong, Shatin, HK

Phone: (852) 3943 7393

Fax: (852) 2603 5149

Email: ics-lingnan@cuhk.edu.hk

*RGC Collaborative Research Project
"Lingnan Culture and the World" (2023–2026)



北山堂基金
Bei Shan Tang Foundation


Co-organized by CUHK-CCK Asia Pacific Centre and Institute of Chinese Studies, The Chinese University of Hong Kong

Young Scholars' Forum in Chinese Studies 2024 Call for Paper Proposals

Application Deadline: 8 January 2024


10th 周年紀念
Anniversary

中國文化研究青年學者論壇
Young Scholars' Forum in Chinese Studies 2024
MAY 22 – MAY 24, 2024



中國文化研究所
INSTITUTE OF CHINESE STUDIES

亞太漢學中心



穿越學科的 中國研究

自然、文化與社會生活

Chinese Studies across Disciplines

Nature, Culture, and Social Life

論文
徵集

Call for
Paper
Proposals

We are thrilled to announce the Young Scholars' Forum (YSF) 2024 on the theme "Chinese Studies across Disciplines: Nature, Culture, and Social Life". Celebrating its 10th anniversary, the Forum gathers young scholars from around the world, including past YSF participants, to share their latest research, engage in intellectual dialogue, and foster interdisciplinary networks in the field of Chinese Studies. The upcoming three-day Forum will focus on the intersections of nature, culture, and social life in the multifaceted field of Chinese Studies, in a series of thought-provoking panel discussions and sharing sessions. The Forum welcomes submission of abstracts on the following sub-themes:

- Nature and environment in Chinese socio-cultural life
- Sustainability and Chinese Studies
- Chinese thought and its global influences
- Nature in Chinese literature, art, philosophy, and so on
- The impact of science and technology on Chinese Studies
- The relationship between disciplines and Chinese Studies
- Chinese perspectives and approaches to the Anthropocene, and to the ideas of posthumanism, object-oriented ontology, ecocriticism, etc.
- The everyday and the mundane in the Chinese world

ELIGIBILITY
Applicants must be:

- Ph.D. candidates (i.e. after completion of qualifying examination); or
- Ph.D. graduates with less than five years of work experience (including postdoctoral fellows)

APPLICATION
An application should include:

- an abstract of no more than 400 words
- a short biographical note of no more than 200 words


Apply online at: www.cuhk.edu.hk/ics/general/forum/submission.html

IMPORTANT DATES

8 JANUARY 2024	5 FEBRUARY 2024	12 APRIL 2024
Online Application Deadline	Acceptance Notification	Full Paper Submission Deadline

SUBSIDIES
Round-trip airfare (economy class) and lodging expenses

ENQUIRIES
Email: apc.cckf@cuhk.edu.hk
Forum website: www.cuhk.edu.hk/ics/general/forum/



ICS Luncheon 2023:

Mr. Ian Huen – Late Qing and Modern China

On 28 September 2023, ICS Luncheon invited Mr. Ian Huen to deliver a talk on Late Qing and Modern China.

Mr. Ian Huen graduated from Princeton University with an A.B. degree in Economics in June 2001, and earned his MA degree in Comparative and Public History from CUHK in June 2016. He is the author of *The Rising Sons: China's Imperial Succession & The Art of War*, *What Bruce Lee Didn't Know about Kung Fu and Other Revelations about China*, and 《你說的是從前——清末與今日中國》. As a trustee board member of Dr. Stanley Ho Medical Development Foundation, Mr. Huen facilitates advisory, development funding, and access to research resources across Asia. He also writes a newspaper column, in which he discusses topics regarding medical development, Chinese philosophy, Chinese history, and business management.



During the Luncheon, Mr. Huen contrasted the weakness of the late Qing Dynasty with the wealth and strength of contemporary China. He began by summarizing the events of the Qing Dynasty since the Hundred Days' Reform in 1898. The futility of the reformists' effort, the declaration of war between the Qing Dynasty and the Eight-Power Allied Forces, and the failure of the Late Qing Reforms all contributed to the deterioration of China. It was not until the 1911 Revolution that the country saw a radical change in its course of development. Through a further comparison of the decline of the late Qing Dynasty with China's current efforts toward rejuvenation, particularly in the development of infrastructure, economy, and energy, differences between the two eras are evident.

Ms. Chau Yuan-weng – 《海角嚶鳴：香港中文大學文物館藏蘇文擢致何叔惠函牘》述介

On 19 October 2023, ICS Luncheon invited Ms. Chau Yuan-weng to deliver a talk regarding the literary exchange between two famous literati of Southern China.

Ms. Chau Yuan-weng, a graduate of the University of Hong Kong, has been serving in the CUHK library. Her publications include *A Hanlin Scholar's Legacy: Handwritten Letters to Lai Chi-hsi from Distinguished Contemporaries*, *The House of a Hundred Teapots: Painting and Calligraphy Treasures in Tribute to Mr. Li King-hong*, *An Annotated Bibliography of the Classical Writings of Hong Kong Poets*, and *The Brushmarks of Friendship: Poetry and Calligraphy Treasures in Tribute to Pun Sun-on*.

During the Luncheon, Ms. Chau introduced the letters and poems written by Prof. So Man Jock of United College to Mr. Ho Shok-wai, a well-known Confucian scholar. Both of them were from Shunde, Guangdong

Province, and were well-versed in Chinese classics, poetry, and prose. They maintained a close friendship and wrote letters to each other frequently. These letters are a record of their bond, their lives, and the social conditions, in which they discussed culture, literature, and art, as well as the difficulties they were facing. Through the study of these letters, the life of the early intellectuals and the historic heritage of Lingnan culture in Hong Kong can be explored.

*This Lecture is a part of RGC Collaborative Research Project
“Lingnan Culture and the World” (2023-2026)



Ms. Chau Yuan-weng and Prof. Lai Ming Chiu

ICS Welcoming Reception for Visiting Scholars

In the new academic year, ICS is pleased to welcome 7 visiting scholars: Prof. Edward L. Shaughnessy from University of Chicago, supported by Jao Tsung-I Visiting Professor Scheme; Prof. Elena Valussi from Loyola University Chicago and Prof. Sabrina Rastelli from Ca' Foscari University, both supported by Visiting Fellowship Programme; Prof. Deng Yanhua from Nanjing University, supported by Visiting Scholar Scheme in Modern China Studies; and Prof. Matthew Chin from University of Virginia, Prof. Adam Liu from National University of Singapore, and Prof. Wang Shengyu from Soochow University, all supported by Asia-Pacific Centre for Chinese Studies' Young Scholars Visiting Scheme.

To provide an opportunity for them to meet and interact with members of the Faculty of Arts, a Welcoming Reception was organized on 4 October 2023. Having been blessed with good weather, about 30 faculty members from various departments, including Fine Arts, History, Chinese Language and Literature, and the Centre of China Studies, joined the reception at the ICS courtyard.



(From Left) Prof. Lai Chi Tim, Prof. Sabrina Rastelli, Prof. Max Tang, Prof. Edward L. Shaughnessy, Prof. Elena Valussi, Prof. Wang Shengyu, Prof. Matthew Chin, Prof. Deng Yanhua, and Prof. Adam Liu

ICS Jao Tsung-I Visiting Professor Public Lecture 2023

Prof. Edward L. Shaughnessy – To Be Read as Written: Transcription Principles in the Treatment of Unearthed Documents

Prof. Edward Shaughnessy, Visiting Professor of “The Chinese University of Hong Kong Jao Tsung-I Visiting Professorship Scheme,” delivered his second public lecture titled “To Be Read as Written: Transcription Principles in the Treatment of Unearthed Documents” on 12 October 2023 at the User Education Room of University Library. The lecture was conducted in Putonghua and attracted over 80 participants. In the lecture, Prof. Shaughnessy pointed out that modern Chinese paleographers and textual critics tend to use methods such as “ancient-and-modern characters,” “loan characters,” “graphic mistakes,” etc., to transcribe excavated documents into standard modern Chinese characters. He then provided ample examples to prove that those methods are not always proper. He suggested that it would be better to adopt a “practical and realistic” approach for the treatment of unearthed documents and “read the character as written.”



ICS Visiting Fellowship Programme Public Lecture

Prof. Elena Valussi – Hybridity, Flexibility and Accommodation in Sichuan Religious Spaces: Reflections on Past and Recent Fieldwork

Prof. Elena Valussi is a senior Lecturer in the Department of History at Loyola University Chicago. She is visiting CUHK for four months under the ICS Visiting Fellowship Programme. The Institute was honoured to invite Prof. Valussi to deliver a public lecture on the topic “Hybridity, Flexibility and Accommodation in Sichuan Religious Spaces: Reflections on Past and Recent Fieldwork” on 7 November 2023 at the User Education Room of University Library. The lecture was conducted in English and attracted around 35 participants.



The lecture addressed parallel questions of hybridity and religious identity through the historical analysis of religious spaces which have or still are shifting between religious identities, or which have become secular spaces. Starting from her work on the Chunyang Guan 純陽觀 in Xinjin 新津, Prof. Valussi then expanded on hybrid religious sites encountered in her recent fieldwork in Sichuan. Examples of Daoist, Buddhist, three religions sites, as well as multivalent sites like native place associations (*huiguan* 會館) were discussed, in order to shine a light on the continuous transformation of religious sites and the traces these shifts leave within the sites themselves.

Prof. Sabrina Rastelli – The Mechanics of Change: Ceramics and Their Aesthetics in the 10th and 11th Centuries

Prof. Sabrina Rastelli is Professor of Chinese Art and Archaeology at Ca' Foscari University of Venice, Italy. She is visiting CUHK for four months under the ICS Visiting Fellowship Programme. The Institute was honoured to invite Prof. Rastelli to deliver a public lecture on the topic “The Mechanics of Change: Ceramics and Their Aesthetics in the 10th and 11th Centuries” on 28 November 2023 at the User Education Room of University Library. The lecture was conducted in English and attracted around 30 participants.



In the lecture, Prof. Rastelli introduced her latest thoughts on essential aspects that contributed to determining the development of Chinese ceramics at a crucial time, i.e., the 10th and 11th centuries. Several questions were addressed and answered during the presentation, such as “What did determine the change in style and production in ceramic making in the Northern Song period and the often overlooked Five Dynasties period?” “Was the traditional method of studying kiln centred individually and in succession still valid, or should we look at the development of Chinese ceramics from a more interconnected and interdisciplinary perspective?”

ICS Experiencing Chinese Culture Series

Mr. Ian Huen – The Politics of Emperors in Imperial China

“Let the ruler be a ruler; the minister, a minister; the father, a father; the son, a son” is a proper description of the traditional Chinese social order, which means everyone performs his specific duties. However, in imperial families, where the emperor is both father and ruler and his children are also his subjects and ministers, family inheritance inevitably intertwines with the country's fate and thus raises complex issues. ICS was honoured to invite Mr. Ian Huen to deliver a series of five lectures on “The Politics of Emperors in Imperial China” every Friday evening from 3 November to 1 December 2023 at the User Education Room of University Library. Throughout the lectures, Mr. Huen drew on ideas from *The Art of War* to analyse four representative historical cases of imperial succession and explore how Chinese traditional wisdom inspires modern family inheritance. The lecture series attracted around 80 participants.



“Hok Hoi Library and Chinese Studies in Hong Kong” Seminar

Co-organized by the Research Centre for Contemporary Chinese Culture of the Institute of Chinese Studies at The Chinese University of Hong Kong (CUHK) and Hok Hoi Library, with the support from Bei Shan Tang Foundation, the “Hok Hoi Library and Chinese Studies in Hong Kong” Seminar was successfully held on 13 October 2023 at Cho Yiu Hall, CUHK. The Seminar invited 13 scholars from leading institutions in Mainland China, Hong Kong, and Singapore to discuss the inheritance of Chinese culture in Hong Kong and to celebrate the 100th Anniversary of Hok Hoi Library.

The opening ceremony was graced by the presence of Prof. Alan K.L. Chan, Provost and J.S. Lee Professor of Chinese Culture at CUHK, who delivered a welcoming speech. Prof. Fung Kwok-pui, Chairman of Hok Hoi Library, delivered remarks to celebrate the 100th Anniversary of Hok Hoi Library. Keynote speech “學海波瀾” was given by Prof. To Cho-ye, Board member and former Chairman of Hok Hoi Library, and the seminar was hosted by Prof. Leung Yuen Sang, former Director of the Research Centre for Contemporary Chinese Culture.

The list of scholars includes: Prof. Puk Wing Kin, Dr. Li Zigui, Dr. Jiang Benmo, Dr. Xu Shibo, Prof. Leung Yuen Sang, Dr. Liang Jiyong, Prof. Au Chi Kin, Prof. Chen Fong-fong, Prof. Chan Hok Yin, Dr. Cao Xuan, Prof. Lo Yuet Keung, Prof. Lai Chi Tim, and Mr. Raymond W. S. Lo. The seminar, consisting of four parts, focuses on the public lectures and collections of Hok Hoi Library, as well as the academic achievements of its former board members. Hok Hoi Library, as a significant representative of Hong Kong's art, culture, and education development, holds a unique and remarkable position in developing Chinese Studies in Hong Kong. Valuable discussions were also conducted regarding its recent contributions and future development.



CUHK-CCK Asia Pacific Centre

Visiting Scholar Lecture Series

Three visiting scholars from CUHK-CCK Asia Pacific Centre's Young Scholars Visiting Schemes were invited to deliver lectures to share their insights of their fields with CUHK students and scholars on 17 November, 2023.

The first lecture is delivered by Prof. Wang Shengyu, Assistant Professor in School of Chinese Language and Literature at Soochow University. His research interests include the Chinese classical tale, vernacular religion, Ming-Qing illustrated texts, media and print culture, and translation studies. During the lecture, Prof. Wang focused on the writings of Wang Tao, a reformist thinker and author in the Qing Dynasty. Wang Tao travelled all over Europe and Asia, often visiting countries by ship, trying to learn from foreign experience to help China change and strengthen itself. He had a novel idea that "If *Dao* 道 is obstructed, *qi* 器 should be appropriated to allow *Dao* to attain its ends. Western technological products, such as locomotives, steam-powered vessels, and other vehicles, are actually moving embodiments of *Dao*". He believes that western tools can also be used as a way to carry Chinese ideas, which is a clear indication of the epoch-making nature of this visionary intellectual.

The second session is delivered by Prof. Matthew Chin, Assistant Professor in Department of Women, Gender, and Sexuality at the University of Virginia, USA. His research interests include history, anthropology, gender and sexuality studies, and critical race and ethnic studies. Prof. Chin talked about the relationship between colonialism and masculinity in 19th century Britain. During that time, the society linked "civilized" and "progress" with masculinity. For instance, military power was a symbol of civilized masculinity, war and colonization were regarded as glorious. The trend of decolonization was also supported by masculinity, which shows that gender stereotyping had a great impact and was closely related to the social and political situation.



Prof. Wang Shengyu



Prof. Matthew Chin

The third session is delivered by Prof. Adam Liu, Assistant Professor of Lee Kuan Yew School of Public Policy at the National University of Singapore. His research interests include authoritarian politics, Chinese politics and foreign policy, political culture, and political economy. Prof. Liu focused on the history and consequences of rapid bank development in China. The Chinese government encouraged private banks to be set up by the private sector and corporations, which led to the growth of small and medium-sized enterprises (SMEs). However, the mismanagement of these banks led to the indebtedness of local governments. As a result, there have been changes in the government's policy. The regulatory and supervisory regime was reorganized to ensure that private banks make efficient use of their assets, combined with a variety of new investment guidelines, in an effort to address the current economic challenges.



(From Left) Prof. Wang Shengyu, Prof. Matthew Chin, Prof. Lai Chi Tim, and Prof. Adam Liu

T.T. Ng Chinese Language Research Centre

The Second Beijing—Hong Kong—Macao Postgraduate Forum on Chinese Studies: Theoretical Forefront and Practical Explorations in Chinese Linguistics

“The Second Beijing-Hong Kong-Macao Postgraduate Forum on Chinese Studies: Theoretical Forefront and Practical Explorations in Chinese Linguistics” was held on 17–18 November 2023 at The Chinese University of Hong Kong (CUHK). The event was organized by the Department of Chinese Language and Literature at CUHK and co-organized by the School of Chinese Language and Literature at Beijing Normal University (BNU), the Department of Chinese Language and Literature at University of Macau (UM), and T. T. Ng Chinese Language Research Centre, Institute of Chinese Studies at CUHK. It was also part of the 60th Anniversary celebration of the Department of Chinese Language and Literature at CUHK. A total of 12 postgraduate students from the three universities gave presentations (including Luo Qinqin, Wong Kam Pang, Zeng Xiuwei, and Zheng Zixin from CUHK; Liu Xinyao, Tian Haiding, Wang Bo, and Zhu Guangxin from BNU; and Cong Guanliang, Dai Yuyin, Dong Wenqi, and Lin Nuoyi from UM), with 5 professors serving as moderators (including Prof. Deng Dun, Prof. Kwok Bit Chee, and Prof. Sun Yanan from CUHK; Prof. Zhang Weijia from BNU; and Prof. Zhang Jingwei from UM) and providing on-site comments.

The opening ceremony was held on 17 November 2023. Prof. Tang Sze Wing of CUHK, Prof. Wang Lijun of BNU, and Prof. Wang Mingyu of UM attended the ceremony and delivered speeches.

Over the two days, there were five sessions of presentations on grammar, phonetics, dialects, sociolinguistics, and ancient Chinese. Moderators provided specific guidance and suggestions on the content of the presentations. During the Q&A sessions, the participants actively engaged in discussions to share their current research findings.

A roundtable discussion was moderated by Prof. Tang Sze Wing. Prof. Tang provided a review and summary of the 12 presentations from the perspectives of theoretical studies and practical exploration. He particularly encouraged postgraduate students to actively participate in discussions, conduct extensive research, and summarize patterns from their research in order to make further progress. The participants shared their thoughts and insights and contributed new ideas regarding the organizing of the Forum, presentation formats, and other related aspects.

At the end of the Forum, Prof. Tang officiated the closing ceremony. Professors from BNU and UM shared their experiences of participating in the Forum and expressed their expectations for the next Forum. Prof. Tang concluded the session by extending gratitude to the teachers and students from all three universities for their support and cooperation during the organizing of the Forum, as well as the dedication of all the staff members involved.



Journal of Chinese Studies

Journal of Chinese Studies no.77 (July 2023)

This issue spans 210 pages, including four academic articles and six book reviews.

Academic Articles

Ren Jianmin. The Establishment and Adjustment of Native Chieftain System in Lipu County of Guangxi under the “Gutian Model” in the Late Ming Dynasty

Ng Chi Lim. A Study of Qian Qianyi’s “Lü Liuhou Zi Shuo”

Chou Ying Ching. Revisiting the Origins of Sino-French Contact and Its Potential Challenge to the Qing Government’s Canton System.

Hon Tze-ki, Chan Hok-yin. The Development of Sung Wong Toi as a Cultural Landscape and a Place of Memory in Hong Kong.



Book Reviews

De Weerd, Hilde. *Performing Filial Piety in Northern Song China: Family, State, and Native Place*. By Cong Ellen Zhang.

Varsano, Paula. *Du Fu Transforms: Tradition and Ethics amid Societal Collapse*. By Lucas Bender.

Despeux, Catherine. *Healing with Poisons: Potent Medicines in Medieval China*. By Yan Liu.

von Falkenhausen, Lothar. *The King’s Harvest: A Political Ecology of China from the First Farmers to the First Empire*. By Brian Lander.

Rhoads, Edward. *Daughters of the Flower Fragrant Garden: Two Sisters Separated by China’s Civil War*. By Zhuqing Li.

Schluessel, Eric. *The Sound of Salvation: Voice, Gender, and the Sufi Mediascape in China*. By Guangtian Ha.

For more details, please visit the Institute of Chinese Studies website:

<https://www.ics.cuhk.edu.hk/en/publication/periodicals/ics-journal>

Research Centre for Contemporary Chinese Culture



Twenty-First Century Bimonthly, Issue 199 (October 2023)

“*The Twenty-first Century Review*” presents the topic “Reflections on Reform and Revolution,” which features the second lecture of “The Fourth Chen Kewen Lecture on Modern Chinese History” at The Chinese University of Hong Kong, entitled “Social Reform and Social Revolution: The Choices between the Kuomintang-Communist Struggle in Twentieth-century China,” in order to review and reconsider the century-long debate between reform and revolution with readers.

The Twenty-First Century Review Reflections on Reform and Revolution

Yang Tian-shi, Huang Ko-wu, Wang Qi-sheng. Social Reform and Social Revolution: The Choices between the Kuomintang-Communist Struggle in Twentieth-century China.

Research Articles

Gong Chen. Recognition and Embarrassment in the Late Years of Zhang Yuan-ji.

Lin Pan. New China’s Absorption of the Old Intellectual Elites: Taking Jiang Wei-qiao as an Example.

Cho Chi-hang. A Preliminary Exploration of the Dissemination of *Quotations from Chairman Mao Tse-tung* in Japan.

Research Notes

Yang Tian-shi. The Merits and Shortcomings of Chiang Kai-shek.

View on the World

Lu Fang. “Poetry of Heathens”: The Indigenization of Christianity and the Mixture of Eastern and Western Aesthetics.

Discourses and Peripatetic Notes

Tong Shiu-sing. J. Robert Oppenheimer: Physics, the Atomic Bomb, and Life.

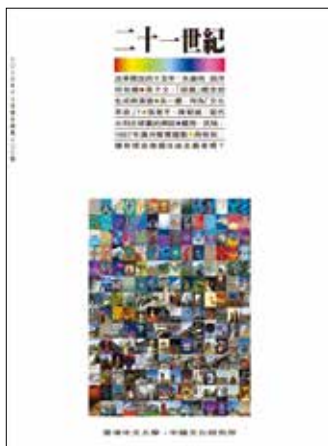
Scholar’s Reminiscences

Peng Guo-xiang. The Relationship between Tang Jun-yi and Yu Ying-shih: A Historical Reconstruction and Some Remarks. (Part II)

Book Reviews

Wu Guo. “Hero Is But an Ordinary Man”: A Review on Chak Chi-shing, *Hu Shi in the Eyes of Twentieth-century Neo-Confucians*.

Qin Hui. Kang Sheng’s “Unpredictable” Personality and the Unpredictable Political System: A Review on Yu Ru-xin, ed., *The Chronology of Kang Sheng: The Life of a Communist (1898–1975)*.



Twenty-First Century Bimonthly, Issue 200 **(December 2023)**

This year marks the 45th anniversary of China's reform and opening up. To sum up the achievements and deepen the direction of reform in order to achieve new breakthroughs, the considerations of people concerning China's future development is urgently needed. In this issue of "*The Twenty-first Century Review*," we invited three experts and scholars to discuss the topic of "Reform and Opening Up in China: Retrospect and Reflections," in the hope of casting a brick to attract jade.

The Twenty-First Century Review **Reform and Opening Up in China: Retrospect and Reflections**

Zhu Jia-ming. A Note about My Rethinking of the Forty-five Years of China's Economic Reform.

Yao Yang. From Reform and Opening Up to the New Era: What Is Happening in China?

He Bao-gang. Looking at China's Political Reform from the Perspective of "Internal and External Integration"

Research Articles

Gao Zi-wen. Nationalism, Modernism, and Discourse Construction: The Origins and Evolution of the Concept of "Huaju" (Spoken Drama).

Yiching Wu. What Is "Cultural Revolution"? — The Origins and Coming of the Chinese Cultural Revolution Reconsidered. (Part I)

Yan Fei, Wu Rui. Central Policy Rifts and Local Factionalism: The 1967 Power Seizure Movement in Guangzhou.

Zhang Jing-ping, Chen Zhi-wei. The Rise of the Compilation of Water Conservancy Records in Contemporary China: Taking the Hexi Corridor as an Example.

View on the World

Wang Huan. Qigong Painting, Spiritual Healing, and the Revolution of Body.

Research Notes

Chow Po-chung. Do We Still Have Reasons to Be a Liberal?

Book Reviews

Tian Shao-yin. Feelings of Sadness Are Always Nameless: A Review on Vladislav M. Zubok, *Collapse: The Fall of the Soviet Union*.

Qu Sheng. The Cultural Turn in Cold War Studies: A Review on Zhai Tao, *Cultural Cold War and Identity Shaping: A Study of American Propaganda to Overseas Chinese in Southeast Asia (1949–1965)*.

For more details, please visit the *Twenty-First Century Bimonthly* website:
<https://www.cuhk.edu.hk/ics/21c/en/issues/index.html>

The Sixteenth Graduate Seminar on Modern and Contemporary China

Land in China: 1900–2024

Date: 4–5 January 2024

Time: 9:00 am – 5:30 pm

Language: Chinese and English

Venue: Conference Room, Art Museum East Wing 2/F

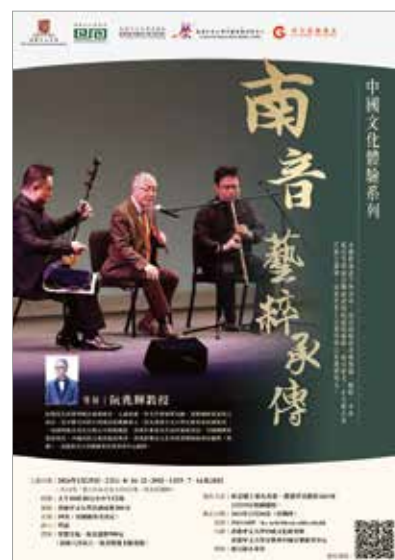
Co-organized: CUHK-CCK Asia Pacific Centre, Institute of Chinese Studies, and Centre for China Studies



ICS Experiencing Chinese Culture Series

The Inheritance of Naamyam

Prof. Franco Yuen, a maestro in Cantonese Opera, became a disciple of renowned Cantonese Opera performer Mr. Mak Bing-Wing at the age of seven. Prof. Yuen is also an expert in Naamyam, a type of Cantonese narrative singing, as well as one of the few opera artists who can perform in different fields. ICS is honoured to invite Prof. Yuen to deliver a series of ten weekly lectures on “The Inheritance of Naamyam” from 25 January to 28 March 2024 at Room 304 of HYS, CUHK. Throughout the lectures, participants will gain exposure to the fundamental knowledge of Naamyam, enjoy singing demonstrations, and learn various singing techniques.



T.T. Ng Chinese Language Research Centre

CUHK-UChicago Workshop on Syntax and Semantics

The “CUHK-UChicago Workshop on Syntax and Semantics” organized by the T.T. Ng Chinese Language Research Centre of ICS and co-organized by the Department of Chinese Language and Literature at CUHK will be held on 4–5 March 2024 at CUHK. For the details of the Workshop, please visit <https://www.cuhk.edu.hk/ics/clrc/>.

Research Centre for Contemporary Chinese Culture

The Fifth Chen Kai-wen Lecture on Modern Chinese History

Public Lecture:

中朝蘇三角關係的歷史脈絡 (1921–1991)

Speaker: Prof. Shen Zhihua

Date: 11 March 2024 (Monday)

Time: 4 – 6:30 pm (Tea reception: 3:30 pm)

Venue: LT2, Yasumoto International Academic Park, CUHK

Symposium:

朝鮮半島安全結構的變遷 (1970–1990年代)

Speaker: Prof. Shen Zhihua, Prof. Li Danhui, Prof. Niu Jun

Date: 15 March 2024 (Friday)

Time: 4 – 6:30 pm

Venue: LT1A, Cheng Yu Tung Building, CUHK

Online registration: <https://forms.gle/vXyd1dMnH6PtTVcq7>

Enquires: 3943 5976 / rcccc@cuhk.edu.hk

For details, please refer to the poster (Chinese version only).



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