

香港中文大學歷史系第二屆國際研究生座談年會 (中國歷史)

The Second Annual Graduate Student International Colloquium
on Chinese Historical Scholarship

會議手冊

Attendee Handbook

時間：2026 年 8 月 13-14 日

Dates: August 13–14, 2026

地點：香港新界沙田香港中文大學馮景禧樓 220 會議室

Location: Room 220, Fung King Hey Building, The Chinese University of Hong Kong,
Shatin, New Territories, Hong Kong

贊助：香港中文大學比較及公眾歷史研究中心

Sponsor: Centre for Comparative and Public History, Department of History, CUHK

PANEL SCHEDULE 會議日程

AUGUST 13 (THU)

Time	Session / Event	Language
9:15 – 9:30 AM	Sign-In	
9:30 – 9:40 AM	Welcome Speech and Presentation of Certificates by Prof. Puk Wing Kin, Division Head and Vice Chairman of Department of History, CUHK	
9:40 – 11:00 AM	Panel Session I Across Scripts and Borders: Textual Plurality and Transcultural Migration in the Middle Period <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>	
	吐魯番出土易占文書研究——兼及敦煌寫本的比較考察	楊湜 YANG Yi 普通話 Putonghua
	佉盧文「塔赫提」（Takhti）木牘新論	樂佳益 LE Jiayi 普通話 Putonghua
	遼承唐境與「文治」的延續——以中晚唐至遼的幽州劉氏為例	徐子妍 XU Ziyang 普通話 Putonghua
	唐宋之際河東人士南遷所見社會變遷	郝曉暉 HAO Xiaohui 普通話 Putonghua
11:00 – 11:15 AM	Tea Break	
11:15 AM – 12:35 PM	Panel Session II Alliance, Authority, and Text: Political and Religious Dynamics in Early Modern Inner Asia <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>	
	波斯文、漢文史料所見元代阿難答、武仁授受問題補論	楊思炯 YANG Sijiong 普通話 Putonghua

Time	Session / Event		Language
	《阿里王統記》13 至 14 世紀敘事空白考——兼論 15 世紀阿里的政教變遷與歷史書寫	游岱武 YOU Daiwu	普通話 Putonghua
	朝貢體系與婚姻聯盟：16 世紀初內亞世界中的青海蒙古	陸星宇 LU Xingyu	普通話 Putonghua
	成為「中間地帶」之前：萬曆年間明蒙衝突下的青海格魯派發展	蔡知熹 TSAI Chih-Hsi	普通話 Putonghua
12:35 – 14:00 PM	Lunch Break		
14:00 – 15:20 PM	Panel Session III Negotiating Extremes: Marginality and Non-Elite Agency on the Peripheries <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>		
	Bodies That “Testify”: Gender, Death, and Agency in Non-Elite Women’s Suicide Cases in Qing Dynasty China	馮妍領 Sharon Yanling FENG	英文 English
	Consuming Earth and Bark: Extreme Famine Foods, Environmental Vulnerability, and the Collapse of Food Entitlements in Yunnan Province, China (1815–1817)	任予乾 JEN Yu-Chien	英文 English
	邂逅異神：馬來西亞武來岸石拿督公信仰的「華化」與神聖空間生產	江昕 JIANG Xin	普通話 Putonghua
	帝國的掣肘：偽滿時期天道教的跨界流動與朝鮮移民生存網絡	趙崇淏 ZHAO Chonghao	普通話及英文 English & Putonghua
15:20 – 15:35 PM	Tea Break		

Time	Session / Event	Language
15:35 – 16:55 PM	Panel Session IV Intellectual Encounters: Texts, Networks, and Cross-Cultural Translations Between China and the West <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>	
	超越歐洲公共領域：十七世紀西班牙與晚明中國的政治傳播	莊媛 ZHUANG Yuan 普通話 Putonghua
	Entangled Histories as a Networked-Corpus: Iberian Texts on China and the Early Writing of Globalization, c. 1550–1700	Esteban RAMIREZ GONZALEZ 英文 English
	Body and Experience: The Transmission of Western Scientific Illustrations in Ming-Qing China—A Study of the <i>Yuanxi qiqi tushuo luzui</i> 《遠西奇器圖說錄最》	吳俁 WU Yu 英文 English
	Critiques and Interpretations of the Concept of <i>Baoying</i> (報應) by Anglo-American Protestant Missionaries: From Joseph Edkins to Timothy Richard	謝雨陽 XIE Yuyang 英文 English

AUGUST 14 (FRI)

Time	Session / Event		Language
14:00 – 15:20 PM	Panel Session V Maritime Trade Revisited: Ports, Commodities, and Material Life in South China <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>		
	Symbiotic Entanglements: Official Pepper Trade and Smuggling in Canton (1780–1820)	邱卓婷 QIU Zhuoting	普通話及英文 English & Putonghua
	The Death of A Canton Merchant: Wars, Silver Crisis, and Bankruptcies of Hong Merchants	王衛未 WANG Weiwei	普通話及英文 English & Putonghua
	From Frontier Resource to Contested Commodity: State Delegation, Local Brokerage, and the Making of Taiwan's Camphor Trade, 1725–1868	王珂昕 WANG Kexin	普通話及英文 English & Putonghua
	夏日寒冰：近代通商口岸的天然冰貿易與華南日常生活革命	李賀浩 LI Hehao	普通話 Putonghua
15:20 – 15:35 PM	Tea Break		
15:35 – 16:55 PM	Panel Session VI Remaking the Borderlands: Power, Knowledge, and Belonging on Modern China's Frontiers <i>15 mins for each presenter;</i> <i>20 mins for round-up discussion at the end of the session</i>		
	Struggles in Borderland: Anglo-Chinese Rivalry in the Kachin Hills and the Formation of the Burma-Yunnan Frontier (1890-1892) 邊境上的角力：中英在克欽山區的競逐與滇緬邊界的形成（1890-1892）	劉琪 LIU Qi	普通話及英文 English & Putonghua

Time	Session / Event		Language
	Knowledge and Anxiety on the Inner Mongolian Frontier: China's Nationalist Revolution, Japanese Imperialism, and the Bailingmiao Movement	Michael Kosei DELPHIA	英文 English
	Between Nationalism and Socialism: Political Realignment in Xinjiang's Three Districts, 1946-1949	皮辰冬 PI Chendong	英文 English
	Entangled Boundaries of Chineseness: Language, Ethnicity, and Political Membership in the PRC, Taiwan, and Singapore, 1987-1992	李月 LI Yue	英文 English

PANEL SESSION I 會議主題組 I

Across Scripts and Borders: Textual Plurality and Transcultural Migration
in the Middle Period

Aug 13 (Thu) | 9:40-11:00 AM

吐魯番出土易占文書研究——兼及敦煌寫本的比較考察

楊溢 YANG Yi | 浙江大學

在吐魯番出土的易占文書中，尚有三號仍未得到系統研究。其中，大谷 3276、大谷 4002 經綴合後，是由兌卦卦象、占卜理論、具體卜問事項組合而成的占驗立成文書，可重新定名為《兌卦納甲占殘片》。德藏 Ch 2519《泰卦卦辭》融合了漢地傳統與佛教的文化因子，其卦象呈簡化形態，又配以七言絕句的詩化卜辭，很可能屬於抄寫年代較晚的吐魯番文書。通過綜合考察目前所見的敦煌吐魯番易占文書，可見易占知識在漢地與西域互傳的過程中伴隨著知識的交融與變異。在邊陲多元文化交匯的社會情境中，這一過程以既有的數術知識結構為基礎，又融入多樣的外來文化與實踐需求，最終形成矛盾又和諧的知識形態。

佉盧文「塔赫提」(Takhti) 木牘新論

樂佳益 LE Jiayi | 浙江大學

新疆尼雅、樓蘭等遺址出土的佉盧文書展現了魏晉時期鄯善國的文書形態，其中有一類帶耳柄的長方形木牘，這一形制既有來自印度的「塔赫提」，又有來自中原的楬類簡牘。斯坦因將這類木牘全部稱為「塔赫提」，並為學界所接受，這一做法忽視了中原楬類簡牘和印度「塔赫提」的區別。中原簡牘中有帶耳柄的楬，多作為標籤捆扎於橐囊上，漢朝經營西域時便將其傳入；印度的「塔赫提」為學校師生所用的書寫板，是東漢末年漢人撤出西域時，貴霜人引入的佉盧文書寫傳統。兩種書寫材料為鄯善國並用，是其在漢文明與貴霜文明之間不斷調適的結果。

遼承唐境與「文治」的延續——以中晚唐至遼的幽州劉氏為例

徐子妍 XU Ziyan | 中山大學

本研究聚焦中晚唐至遼代幽州地域，以昌平劉氏家族為中心，追蹤其從唐代河朔藩帥到遼朝漢臣世家的轉型歷程，探討唐代以來以「文」為核心的政治文化資源，如何在遼朝被承襲與改造。劉氏家族在唐代以藩帥身份支持佛教刻經、招攬文士、參與科舉，積累了以「文」立身的家族傳統。入遼後，這一傳統未曾中斷，在遼中後期崇佛政策、科舉擴大和對宋文化競爭的政治環境中獲得新的生長空間。本研究旨在超越「中央—地方」的二元框架和傳統斷代史藩籬，探討「唐遼轉型」的議題，從邊緣地帶具體人群入手，呈現唐代文治模式如何在政權更迭中被選擇、激活與重塑。

唐宋之際河東人士南遷所見社會變遷

郝曉暉 HAO Xiaohui | 浙江大學

唐宋之際，大量河東人士隨沙陀三王朝的建立，從太原一帶向南遷徙至洛陽、開封。其中，文士多投身幕府，以實務才幹起家，以行政官僚身份南遷汴洛一帶，並逐步實現定居；武將則以義兒軍為先導，往往以從龍功臣身份南遷，經數代接續遷徙，最終定居洛汴，實現地域歸屬和身份的轉換。南遷的河東人士，幾乎遍布社會各階層，既有蘇逢吉家族這樣的高門大族，也有出身平民的王祚。從遷出地來看，南遷人士遍布河東各個地域，體現出地域的多樣性。從族屬上來看，南遷人士既有沙陀族，也有漢族或其他民族，體現出這一時期民族融合的加強趨勢，成為「胡漢語境」消解的重要環節。河東人士的大量南遷，揭示出唐宋之際深刻的社會變遷。

PANEL SESSION II 會議主題組 II

Alliance, Authority, and Text: Political and Religious Dynamics in Early
Modern Inner Asia

Aug 13 (Thu) | 11:15 AM -12:35 PM

波斯文、漢文史料所見元代阿難答、武仁授受問題補論

楊思炯 YANG Sijiong | 浙江大學

本文通過《史集》《瓦撒甫史》以及相關波斯文、漢文史料，嘗試對阿難答和武仁授受相關問題進行補論。《史集》對阿難答具有雙重書寫，既強調他的伊斯蘭教信仰，也批評他信仰的「極端」。對阿難答的「波斯化」歷史書寫存在漸進過程。對阿難答的「漢化」歷史書寫則強調忠奸之辨與義利之辨，甚至在明代出現以其為原型的傳奇《百花記》。《瓦撒甫史》「普顏篤合罕的登基」章對研究武仁授受和仁宗即位具有重要價值，從中可以看出仁宗支持者的來源以及武仁之際的政治暗流。同時，波漢史料皆出現了貶低武宗，抬高仁宗的歷史書寫。

《阿里王統記》13 至 14 世紀敘事空白考——兼論 15 世紀阿里的政教變遷與歷史書寫

游岱武 YOU Daiwu | 首都師範大學

關於元代阿里地區的歷史研究，長期受限於《阿里王統記》在 13 世紀末至 14 世紀末近百年敘事空白等史料斷裂問題而未能深入。本文以《阿里王統記》為核心，結合藏文、漢文文獻、考古發現及圖像資料，系統探討這一「歷史空白」的成因。研究認為，該空白並非史料缺失，而是政治變遷與宗派書寫共同作用的結果。其主要原因是作者阿旺扎巴在面對 15 世紀阿里地區多教派並存的宗教格局時，出於為格魯派構建歷史敘事的需求，對部分歷史進行選擇性書寫而成。本文由此揭示《阿里王統記》的記述不僅是歷史記錄的載體，也是歷史建構的體現。

朝貢體系與婚姻聯盟：16 世紀初內亞世界中的青海蒙古

陸星宇 LU Xingyu | University of Bonn

1509 年，亦不剌率領的右翼蒙古被達延汗擊敗，並於 1512 年撤離至青海。為對抗達延汗，亦不剌與隸屬於明朝的哈密衛聯姻、向明朝求貢。同時，他又與野也克力部聯合，共同抵禦西方的東察合台、亦郎骨聯盟。1524 年，亦不剌勢力為蒙古本部擊敗，青海蒙古的領導權轉移至卜兒孩手中。為抵禦蒙古本部的追擊，卜兒孩及其他首領與隸屬於明朝的罕東衛、西番革課族、瓦剌卜六王聯姻，請求進貢，並在明朝的要求下拒絕了東察合台、亦郎骨聯盟的聯姻請求。儘管青海蒙古最終為蒙古本部吞併，但其歷史展現出內亞世界中朝貢體系與婚姻聯盟之間的張力與影響力。

成為「中間地帶」之前：萬曆年間明蒙衝突下的青海格魯派發展

蔡知熹 TSAI Chih-Hsi | 獨立學者

學界對萬曆初年俺答汗與三世達賴索南嘉措在青海湖的會盟給予極大關注，但很少注意到俺答汗之後藏傳佛教格魯派在青海的發展。這其中，萬曆年間明蒙在環青海湖地區的一系列衝突，是格魯派在青海擴張勢力的重要背景。俺答汗過世後，明蒙陷入一系列衝突，明朝的軍事行動打破青海蒙古各部平衡，間接造成哆囉土默特部首領火落赤的崛起。火落赤以自身軍事實力承接俺答汗留在青海的蒙古勢力，並與格魯派結成供施關係，使格魯派寺院在青海獲得發展機會。這一時期格魯派在青海的發展，可視為安多作為「中間地帶」的前史。

PANEL SESSION III 會議主題組 III

Negotiating Extremes: Marginality and Non-Elite Agency on the
Peripheries

Aug 13 (Fri) | 14:00-15:20 PM

Bodies That “Testify”: Gender, Death, and Agency in Non-Elite Women’s Suicide Cases in Qing Dynasty China

Sharon Yanling FENG 馮妍領 | Stanford University

Female suicide in Qing Dynasty China has been analyzed as a rich site of contestation and meaning-making. While existing historiography has predominantly explored the political and social significance of female suicide, this paper nevertheless advances an understanding of women’s suicide cases in Qing China from a legal-historical perspective, while placing the deceased female body at the center of historical analysis. Drawing on twelve cases from Qing central and local legal archives, with particular attention to underexplored archival documents like coroners’ corpse examination reports, the paper argues that the material details of the deceased bodies of non-elite Qing women who committed suicide—including their corpses’ specific spatial locations, clothing, and also injuries and scars—could function as metaphorical forms of “testimony,” in the sense that these details could collectively “testify” to the messages that non-elite Qing women intended to convey through their suicides and subsequently shed light on the actual causes of and motivations behind their suicides. Recovering these intended messages, causes, and motivations, the paper contends, then enables a more nuanced analysis of non-elite Qing women’s social “agency”—one that neither unduly romanticizes these women’s voluntary pursuit of death nor reduces their deaths to mere passive responses to Neo-Confucian oppression. Overall, the paper’s key intervention can be summarized as “a somatic turn”: it examines the entanglements of law, gender, and the body at the social margins of Qing China, argues that the deceased female bodies deserve to be moved from the periphery of legal-historical analysis to its center, and redirects analytic attention away from the legal testimonies of the living—sources historians have most often mined for the purpose of understanding the causes of Qing women’s deaths—toward the often-overlooked, yet equally important, material remains of the dead.

Consuming Earth and Bark: Extreme Famine Foods, Environmental Vulnerability, and the Collapse of Food Entitlements in Yunnan Province, China (1815–1817)

JEN Yu-Chien 任予乾 | National Chengchi University

This paper investigates the famine that struck Yunnan Province, China, between 1815 and 1817 in the aftermath of the Mount Tambora eruption. Drawing on Qing local gazetteers, meteorological compilations, the REACHES database, and ModE-RA climate reanalysis data accessed through ClimeApp, it asks why Yunnan experienced severe harvest failures and famine while other regions of China and Taiwan exposed to similar low-temperature anomalies did not suffer comparable food-system collapse. The article argues that the Yunnan famine was not simply a climatic event. Low temperatures damaged harvests, but their social consequences were intensified by mountainous terrain, limited transport connections, weak market access, and unfavorable agricultural endowments, including the absence of clearly documented crop varieties resilient to cold conditions. Local gazetteers record that residents resorted to grass roots, tree bark, and mud or kaolinite-based famine foods. These substances provided temporary satiety but also caused bloating, intestinal obstruction, and death. By linking climatic shock, dietary degradation, and entitlement failure, this article interprets extreme famine foods not as marginal details but as evidence of a wider collapse in ordinary access to food. Although the surviving sources do not allow a full reconstruction of mortality, gender, class, or age differences among famine victims, they reveal how environmental vulnerability and constrained exchange capacity transformed climatic disturbance into acute subsistence crisis in nineteenth-century Yunnan.

邂逅異神：馬來西亞武來岸石拿督公信仰的「華化」與神聖空間生產

江昕 JIANG Xin | 新加坡國立大學

本文以馬來西亞武來岸「玉封石拿督公」信仰的形成與早期演變為個案，引入「接觸地帶」理論視閥。研究發現，早期客家礦工與原住民（Orang Asli）相遇後，通過日常協商與神話敘事，借用並重構了在地克拉末信仰，將原住民「石滿」神格化為「石拿督公」。為調適「母國皇權缺位」與殖民邊緣語境下的生存焦慮與合法性訴求，華社又利用乩童附身「玉皇冊封」的靈媒機制，完成了神明的自我正統化與「華化」，實現神聖空間的自主生產。本研究揭示了離散華人在邊疆語境中，如何通過主動的日常協商與符號重構，自主生產出具有方言群凝聚力的地方性神聖空間。

帝國的掣肘：偽滿時期天道教的跨界流動與朝鮮移民生存網絡

趙崇淏 ZHAO Chonghao | University of Liverpool

偽滿洲國時期，大量朝鮮移民跨越邊界進入東滿，源自朝鮮半島的天道教亦隨之傳入，並逐漸發展為連結跨境移民社群的重要宗教網絡。既有研究多聚焦天道教的民族宗教屬性，本文以偽滿警務檔案、天道教內部文獻及信徒回憶錄為主要史料，重建天道教在東滿的跨界傳播與組織活動，並考察其如何連結朝鮮移民、日本殖民政權及在地滿、漢社會，形塑移民社群的互助關係。本文發現，偽滿時期的天道教作為邊疆社會的非正式跨界網絡，透過宗教組織與信仰實踐，朝鮮移民得以建立社群聯繫、回應殖民統治。藉由考察宗教、人群與權力之間的互動，本文重新理解偽滿邊疆的跨界流動及其所形成的「邂逅」與「糾纏」。

PANEL SESSION IV 會議主題組 IV

Intellectual Encounters: Texts, Networks, and Cross-Cultural Translations

Between China and the West

Aug 13 (Thu) | 15:35-16:55 PM

超越歐洲公共領域：十七世紀西班牙與晚明中國的政治傳播

莊媛 ZHUANG Yuan | University of Barcelona

本文以西班牙九年戰爭（1688–1697）期間的戰爭宣傳品與晚明時期的邸報、奏疏、揭帖及士人網絡為主要材料，考察戰爭信息、財政壓力與社會不滿如何通過不同傳播媒介突破地方範圍，進入更廣泛的政治討論。文章認為，西班牙與晚明中國雖不存在直接的政治聯繫，卻共同面對十七世紀戰爭、財政與國家治理危機所帶來的挑戰。無論是西班牙戰爭時期印刷文化塑造的公共輿論，還是晚明中國依託士人網絡和政治文書形成的公共討論，都體現了國家與社會之間日益密切的信息互動。本文據此主張，應將政治傳播理解為早期近代歐亞世界應對國家危機的一種共同政治實踐，並嘗試為超越歐洲中心主義的公共政治史研究提供新的比較視角。

Entangled Histories as a Networked-Corpus: Iberian Texts on China and the Early Writing of Globalization, c. 1550–1700

Esteban RAMIREZ GONZALEZ | The Chinese University of Hong Kong

Scholarship on early modern Iberian Asia and Chinese–Western interactions has made central both entangled histories and the fiscal, jurisdictional, and institutional arrangements within and across which encounters and knowledge were produced. Digital methods have likewise made corpus-wide analysis more available; questions remain, however, about what can be read through such corpora, and how. Bringing these developments together, this paper asks how corpus construction can make the political economy of textual production, circulation, and argument available to analysis, rather than treating Iberian texts principally as successive European “visions of China,” assessed as accurate or inaccurate, positive or negative, static or dynamic.

This paper assembles and examines an Iberian and Iberian-adjacent body of texts from Juan González de Mendoza’s *Historia* (1585), through Martino Martini, Juan de Palafox, and Domingo Navarrete, to the late seventeenth-century northern-European reception. Rather than taking confession, language, empire, genre, or canonical status as prior divisions of the material, it proposes the “networked-corpus” as a provisional analytical category through which to ask what kind of corpus can be constructed across these boundaries, and what forms of reading it may make possible. Within this provisional corpus, a preliminary conceptual reading brings differently situated texts into comparison, treating routes, institutions, jurisdictions, and transmission as evidence alongside textual arguments and source relations. It compares them across four linked dimensions: positionality in accounts of a shared object; compilation and source genealogy; material-institutional setting; and transmission and reception.

This approach treats writing on the early modern China–Western encounter as an early writing of globalization: not merely descriptions of China, but attempts to engage with the changing transoceanic relations through which China, Iberian worlds, and northern Europe were connected. Shaped by differentiated configurations of production and circulation, these texts also sought to describe, compare, and reason through those relations. Read as a networked corpus, they make visible an early language for making an emergent transoceanic world intelligible.

Body and Experience: The Transmission of Western Scientific Illustrations in Ming-Qing China—A Study of the *Yuanxi qiqi tushuo luzui* 《遠西奇器圖說錄最》

WU Yu 吳昊 | China Academy of Art

This paper examines the 1627 publication of *Yuanxi qiqi tushuo luzui* 《遠西奇器圖說錄最》 (*Qiqi tushuo*) as a pivotal site of cross-cultural "encounter and entanglement," where European technical illustrations crossed geographic and intellectual borders to enter the material spaces of historical China. Moving beyond traditional narratives of scientific transfer, this study centers on "body and experience" to investigate the dissemination mechanisms of Western scientific images during the Ming-Qing transition. Situating these illustrations within the late-Ming print production networks and the Jiangnan region's reception of European copperplate engravings, the research explores how foreign images were dynamically appropriated, redrawn, and superimposed across media.

The investigation unfolds along three interconnected trajectories. First, by tracing the illustrations to European archetypes like Ramelli's compendia, the paper reveals how Chinese draftsmen localized these images, transforming passive copying into an embodied practice of creative re-inscription. Second, it analyzes the visual translation from copperplate to woodblock printing. The European technique of conjuring volumetric illusion through shading and perspective was radically recast into flat, structurally legible woodblock lines—a mediation that negotiated distinct bodily habits of viewing and reading within the traditional "picture-and-text" layout. Finally, the study examines how these foreign diagrams were assimilated into the Chinese literati's knowledge framework. By invoking the classical paradigm of "making implements by honoring images," Wang Zheng legitimized these technical drawings as practical statecraft, embedding them into the lived experience of local governance. Ultimately, this cross-cultural entanglement demonstrates that knowledge transmission constitutes a profound reshaping of media mechanisms, visual epistemologies, and historical boundaries.

Critiques and Interpretations of the Concept of *Baoying* (報應) by Anglo-American Protestant Missionaries: From Joseph Edkins to Timothy Richard

XIE Yuyang 謝雨陽 | Heidelberg University

This paper examines Anglo-American Protestant missionaries' critiques and interpretations of the Chinese concept of *baoying* (報應), or retribution, from Joseph Edkins to Timothy Richard. It argues that their understanding of *baoying* was not a neutral act of interpretation, but an invention shaped by missionary experience, translingual practice, Protestant theology, Victorian moral culture, and the emerging comparative science of religion. By reading Chinese classics, *shanshu* (善書), Buddhist materials, vernacular fiction, and everyday religious practices through familiar Christian categories, missionaries made Chinese retribution intelligible while also transforming its meaning.

The presumed equivalence between *baoying* and “retribution” reorganized the semantic field of the Chinese concept, foregrounding future judgment, punishment after death, and materialized images of hell. This reconstruction was further consolidated by a Protestant historical paradigm that opposed corrupt, calculative, and material religion to purified spiritual faith, as well as by the theological opposition between grace and works. At the same time, missionary critiques of *baoying* were closely connected to Victorian concerns with morality, free will, and responsible subjectivity, since retribution was seen as replacing moral agency with impersonal causality and displaced temporal punishment. Finally, by tracing the alleged origins and possible missionary uses of retribution, figures such as Edkins absorbed *baoying* into broader narratives of cultural transmission, religious preparation, and Christian universalism.

The paper thus shows that the missionary “discovery” of *baoying* transformed the Chinese concept while also reflecting broader nineteenth-century debates over religion, morality, freedom, and subjectivity.

PANEL SESSION V 會議主題組 V

Maritime Trade Revisited: Ports, Commodities, and Material Life in South
China

Aug 14 (Thu) | 14:00-15:20 PM

Symbiotic Entanglements: Official Pepper Trade and Smuggling in Canton (1780–1820)

QIU Zhuoting 邱卓婷 | The Education University of Hong Kong

This paper charts transregional encounters and deep structural entanglements, alongside the flow of chartered privileges, within the global Canton pepper trade network from 1780 to 1820. Specifically, it investigates how the Canton Hong merchants, through the fragmentation of their authority, served as indispensable, symbiotic intermediaries linking the formal trade with smuggling rings. The Qing court endowed these merchants with top-down monopolies over commodity inspection and taxation. Rather than viewing state-sanctioned commerce and contraband trade as mutually exclusive, this study demonstrates their inseparable, structural entanglement along the maritime frontier. It underscores how smuggling paradoxically reinforced the stability of official trade. Within this matrix, Hong merchants (by mobilizing linguists and compradors) operated not as passive sub-agents of state power, but as active orchestrators who engineered a bottom-up devolution of their legal prerogatives. By embracing this dual identity, they sustained the macro-level imperial taxation system while simultaneously carving out a tacit, informal commercial space for smugglers, thereby welding the two disparate networks together. Relying on Paul A. Van Dyke's port archives (customs permits and security bonds) and a micro-global history approach centered on commodity trajectories, this research meticulously reconstructs the transactional networks in the Lingnan borderlands. Decentering traditional Eurocentric narratives, this study reveals the covert function of smuggling in prolonged imperial institutional survival, offering a fresh global perspective on grassroots flexibility and cross-cultural agency at the edges of the Qing Empire.

The Death of A Canton Merchant: Wars, Silver Crisis, and Bankruptcies of Hong Merchants

WANG Weiwei 王衛未 | The Chinese University of Hong Kong

From the 1790s to the 1810s, while Europe was convulsed by the Revolutionary Wars, the Canton Trade system experienced a long-lasting crisis manifested in two separate waves of bankruptcies among the Hong merchants. While conventional studies frequently addressed the biographies and institutional legacies of these merchants, they rarely focused on the intensity of bankruptcies in this period or their correlation with both the internal turbulence of the Qing Empire and the geopolitical upheavals in Europe. Given that Hong merchants were deeply integrated into a transcontinental commercial network, any analysis of their failures must account for global geopolitical shocks. Utilizing Chinese imperial archives alongside the records of the British East India Company and other European states, this study offers an alternative explanation from a global history perspective. The findings reveal that both European warfare and Chinese domestic unrest induced a severe silver liquidity crisis across Asia and Europe. Under these conditions, the EIC and Indian country merchants aggressively expanded their import trade into China, which finally resulted in a catastrophic debt crisis for the Hong merchants, who were already overburdened by imperial exactions and further marginalized by the withdrawal of other European trading partners.

From Frontier Resource to Contested Commodity: State Delegation, Local Brokerage, and the Making of Taiwan's Camphor Trade, 1725–1868

WANG Kexin 王珂昕 | The Chinese University of Hong Kong Shenzhen

Despite extensive research on Taiwan's camphor exports and the Camphor War of 1868, the formation of the commercial order that preceded the conflict remains insufficiently explained, particularly the interaction among state regulation, local brokerage, institutional privilege, and foreign demand. This article reconstructs the development of Taiwan's camphor trade from the establishment of the Naval Lumberjacks System in 1725 to the eve of the Camphor War, drawing on Qing gazetteers, materia medica writings, official memorials, local archives, merchant accounts, and trade records. Through a chronological and actor-centered analysis, it traces how camphor's medicinal, military, fiscal, and export value was translated into arrangements governing mountain access, timber procurement, refining rights, material halls, port circulation, and overseas exchange across different institutional and commercial settings in Taiwan and along the southeastern China coast. The analysis shows that the Qing state incorporated camphor into frontier governance by granting military timber contractors privileged access to forests and production in return for military timber and fees, yet this delegated regime never established an effective monopoly in practice. The study further finds that contractors, private refiners, mountain workers, local elites, Chinese merchants, port brokers, and foreign traders repeatedly reconfigured official regulation, redirecting camphor through local, coastal, and treaty-port networks while intensifying disputes over production, taxation, procurement, and export. Overall, the study repositions pre-1868 Taiwan's camphor trade as a dynamic and contested commercial order, demonstrating that the institutional delegation that enabled frontier commercialization also created the intermediaries, loopholes, and competing claims that made regulatory conflict and ultimately the Camphor War historically possible.

夏日寒冰：近代通商口岸的天然冰貿易與華南日常生活革命

李賀浩 LI Hehao | The University of Chicago

自 19 世紀中葉起，歐美冰商將北美冰湖採掘的天然冰塊包裹於稻草中，跨洋運抵炎熱潮濕的港穗地區。本研究聚焦於這一微觀物質的全球流動，探討天然冰貿易如何重塑通商口岸的日常生態。這一「冷感」的輸入，起初是西方僑民在異域濕熱中維繫「文明」生活方式與身份認同的感官防禦機制；隨後，它通過華洋消費市場的互動，逐步被華人社會吸收，並以「冰室」等本土化日常空間完成了感官的落地。同時，洋冰的推廣亦觸發了西方公共衛生敘事與傳統中醫身體觀的話語角力。本研究試圖從全球史、感官史與醫療史的交叉視閥，重構這場嶺南日常生活革命。

PANEL SESSION VI 會議主題組 VI

Remaking the Borderlands: Power, Knowledge, and Belonging on Modern
China's Frontiers

Aug 14 (Fri) | 15:35-16:55 PM

Struggles in Borderland: Anglo-Chinese Rivalry in the Kachin Hills and the Formation of the Burma-Yunnan Frontier (1890-1892)

邊境上的角力：中英在克欽山區的競逐與滇緬邊界的形成（1890-1892）

LIU Qi 劉琪 | Xiamen University

The formation of the Burma-Yunnan frontier was shaped by imperial rivalry. However, few existing studies have examined Anglo-Chinese engagement and competition at the local level. This article sheds light on the competition between the governments of Yunnan and Burma in the Kachin Hills by examining two incidents that occurred in the borderland before the delimitation of the frontier. In December 1891, believing that a British invasion was imminent, the Yunnan Government established military posts west of the Nampoung River to strengthen the defense of Yunnan. However, the British interpreted this action as an assertion of territorial claims. Under pressure from local British authorities, the Chinese forces abandoned the posts and retreated across the river. In addition to openly asserting its territorial claim, the Yunnan authorities also engaged the service of the Kachin Sawbwas to resist the British advance in the borderland. During the British expedition and occupation of Sadon in early 1892, probably acting under instructions from the Yunnan Government, the Sansi Sawbwa aided the Sadon Sawbwa in resisting the British forces, though the Kachin resistance failed ultimately. After these two incidents, Britain and China sought to delimit the frontier without delay to prevent similar confrontations from escalating into another Sino-Franco War. This research demonstrates that China was far from passive in the formation of the frontier. Rather, the Yunnan authorities actively competed with the British for control of the Kachin Hills.

Knowledge and Anxiety on the Inner Mongolian Frontier: China's Nationalist Revolution, Japanese Imperialism, and the Bailingmiao Movement

Michael Kosei DELPHIA | Peking University | History

The emergence of the Bailingmiao Movement in the early 1930s was a source of anxiety for right-wing revolutionary writers in China. The movement was an attempt by banner nobles and young elites of Inner Mongolian society to establish autonomy for Mongols, a rejection of Han-centered provincialization. However, the broader context of Japanese aggression against China imbued tensions on Republican China's frontier with a particular urgency. The frontier was crucial to defend the revolution in the interior, yet writers feared that Japan was pulling ahead of China on an important battlefield: knowledge of the frontier. Scholars have argued in recent years that Chiang Kai-Shek and the Guomindang embarked on a revolutionary project to remake Chinese society from the center along fascistic or conservative lines, questioning narratives that the Nanjing decade was a period of "abortive revolution." I build on this research by looking at how writers involved in China's Nationalist revolution looked at the frontier, specifically during the Bailingmiao Movement in Inner Mongolia. In articles for periodicals associated with right-wing revolutionary elements of the Guomindang, writers expressed anxieties of knowledge in comparison to Japan, who were rapidly gaining ground in Inner Mongolia. They discussed competition in specialized knowledge and knowledge production, mass education on the frontier, and the ability to win over politically active "Young Mongols." Inner Mongolia thus became a discursive site of competition and epistemic anxieties, where the fate of China's Mongolian frontier would be decided within the contexts of the Nationalist revolution and the Sino-Japanese conflict.

Between Nationalism and Socialism: Political Realignments in Xinjiang's Three Districts, 1946-1949

PI Chendong 皮辰冬 | University of California, Davis

In 1949, the CCP, a Han-led political party, took over Xinjiang through political means instead of wars – an impressive endeavor considering the region's volatile ethnic landscape and the CCP's erratic presence before 1949. Historians have dealt in depth with Uyghur nationalism and the Second Eastern Turkestan, or "Three Districts" Revolution. Among the various phases of the Three Districts Revolution, realignment with the CCP - the movement's final, and most consequential strategic turn - has received surprisingly little scholarly attention. Existing scholarship emphasized the shift in Soviet policy as a decisive factor in this realignment. While some studies acknowledge the role of local dynamics in the Three Districts, these processes remain underexplored. To account for this consequential development in China's northwestern frontier, this paper situates the Turkic nationalist leaders within a Bourdieusian field of political competition, wherein they jostled for leadership and the defining principles of vision and division. By analyzing archival and biographical sources, I explain how political careers shaped the formation of factionalized actors in the Three Districts Revolution. In particular, I'm interested in personalities like Ahmetjan Qasimi and Abdulkirim Abbas – ethnic cadres whose trajectories across class and ethnic politics oriented them towards a position of ethnic self-rule subordinated to communist leadership. In pushing for alignment with the CCP, the ethnic cadres wrestled revolutionary leadership from their nationalist counterparts while redefining the Turkic nationalist movement in Marxist-Leninist terms.

Entangled Boundaries of Chineseness: Language, Ethnicity, and Political Membership in the PRC, Taiwan, and Singapore, 1987–1992

LI Yue 李月 | Charles University

This paper examines how the boundaries of “Chinese identity” were reconstructed in the PRC, Taiwan, and Singapore between 1987 and 1992, a period of transformation. Theoretically, Chineseness is conceptualized as a process of institutional boundary-making, in which resources associated with Chinese languages, ethnicity, culture, and historical memory were politically processed. Chinese identity, therefore, is understood as an effect of these institutional practices. Methodologically, the paper employs a comparative institutional analysis based on legal and political documents, examining how language and ethnic policies served as mechanisms of boundary-making for linking language, ethnicity and political membership in the three cases.

It argues that the three regimes produced different institutional configurations of Chineseness. In the field of language policy, the PRC statized Putonghua, incorporating other linguistic forms into state-centered framework of difference; Taiwan decentralized and localized *guoyu*, turning *taiyu* into a marker of political representation; Singapore ethnicized and depoliticized *huayu*, relocating it from the political center to the domain of Chinese cultural tradition. In the field of ethnic policy, the three regimes approached ethnic difference differently: through vertical integration in the PRC, open competition in Taiwan, and horizontal integration in Singapore.

By adopting a comparative and transnational historical approach, this paper situates Chineseness beyond a single nation-state framework and offers an analytical model for explaining how Chinese identity was institutionally formed across different political contexts.

VENUE MAP 地圖指引

如您乘火車抵達大學站：

請在大學站 A 出站口以個人身份證件（如香港身分證或往來港澳通行證等）登記入校，再在大學站廣場乘坐收費穿梭小巴，上行至馮景禧樓下車。如下圖藍色虛線所示。

詳情請見：<https://transport.cuhk.edu.hk/tc/route/up/>

請注意：

- 1) 收費穿梭小巴不同於中大專用巴士，後者僅供中大教職工及學生乘搭。
- 2) 小巴每日服務時間為 8:30-23:00，每 30 分鐘一班。因此我們強烈建議您在第一天早上徑直抵達中大正門（見下文訊息），以免因錯過小巴而造成延誤。

If arriving by train at University Station:

Please present a valid ID (e.g., Hong Kong ID or EEP) at Exit A of University Station to register for campus entry. Then, take the Paid Shuttle Light Bus at University Station and alight at Fung King Hey Building, as shown by the blue dashed line in the map below.

For details, please visit: <https://transport.cuhk.edu.hk/tc/route/up/>

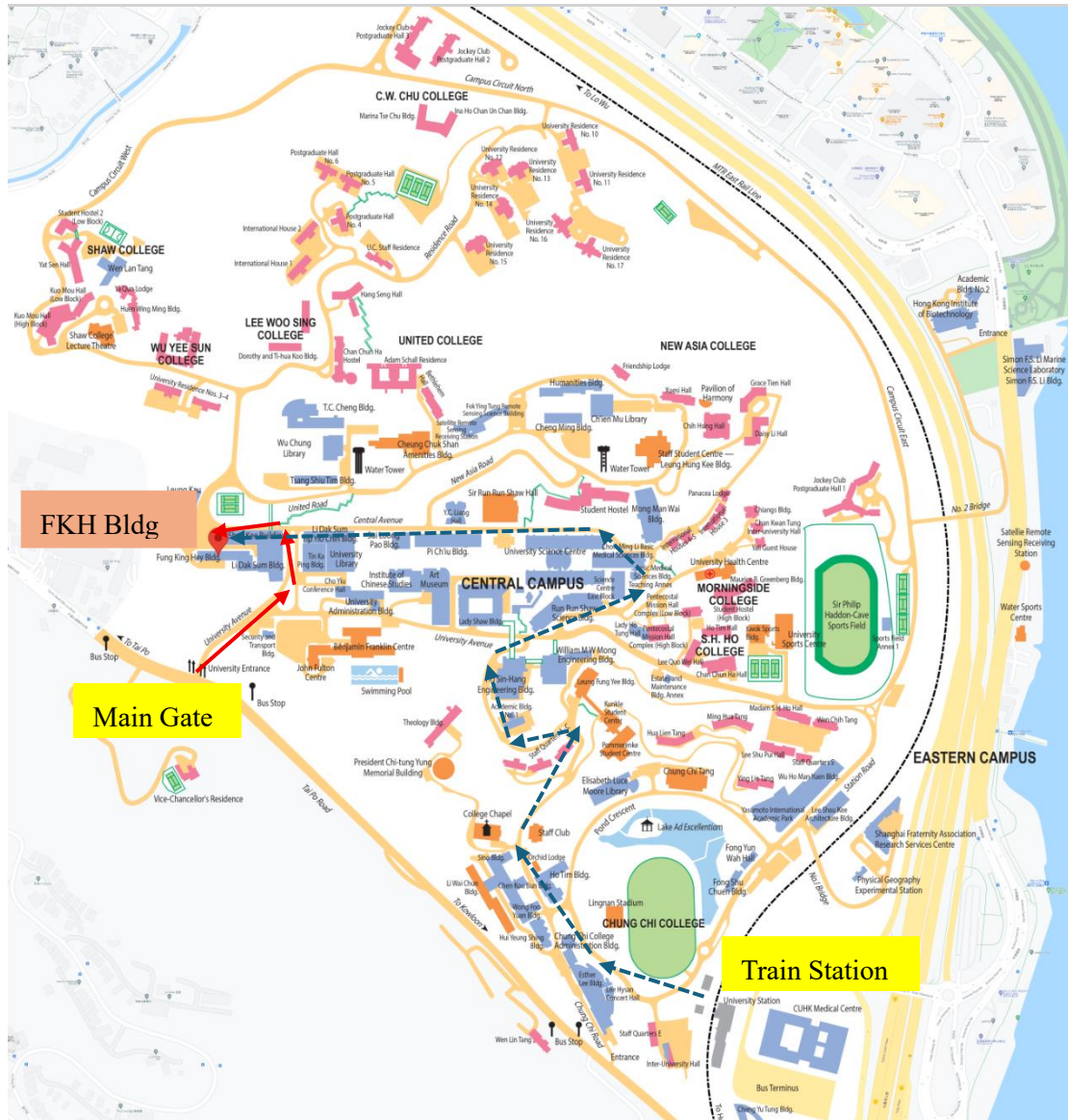
Please note:

1. The Paid Shuttle Light Bus is distinct from the free CUHK School Bus, which are strictly restricted to CUHK staff and students.
2. The Light Bus operates daily from 08:30 to 23:00, running every 30 minutes.
Therefore, we strongly recommend arriving directly at the CUHK Main Entrance on the first morning (see details below) to avoid delays from missing a light bus.

如您直接抵達中大正門：

您可乘搭的士或多條路線巴士，抵達中文大學正門/中文大學巴士站（俗稱「四條柱」）。請在大門處登記證件，而後步行前行一百米後左轉上坡，繞過李兆基樓，到達馮景禧樓北面。如下圖紅色實線所示。

You can arrive at the CUHK Main Entrance / Bus Stop (commonly known as the "Four Pillars") by taxi or via multiple bus routes. Please register your ID at the main gate. From there, walk straight for 100 meters, turn left uphill, pass around Lee Shau Kee Building, and you will reach the north side of Fung King Hey Building, as shown by the red solid line in the map below.



馮景禧樓外景（由北向南） Exterior view of Fung King Hey Building (from north to south)

EMERGENCY & SUPPORT CONTACTS 聯絡方式

- The Second Annual Graduate Student International Colloquium on Chinese Historical Scholarship
 - Email: cuhkhiscolloquium26@gmail.com

- Department of History, CUHK
 - Phone: (852) 3943 7448
 - E-mail: history@cuhk.edu.hk

- CUHK Campus
 - Phone: (852) 3943 7000 / (852) 3943 6000