

# 海表方行

To the Seas and Beyond

海上絲綢之路史國際學術研討會

An International Conference on  
the History of the Maritime Silk Road

16-17.12.2016

會議手冊 | Programme Booklet



Courtesy of the Hong Kong Maritime Museum

地點 | Venue

香港歷史博物館演講廳

Lecture Hall, Hong Kong Museum of History

九龍尖沙咀漆咸道南100號

100 Chatham Road South, Tsim Sha Tsui, Kowloon

聯合主辦  
Jointly organised by



香港歷史博物館  
HONG KONG MUSEUM OF HISTORY



香港浸會大學  
HONG KONG BAPTIST UNIVERSITY



社會科學院  
FACULTY OF SOCIAL SCIENCES



香港浸會大學歷史系  
Department of History,  
Hong Kong Baptist University



广东省博物馆  
GUANGDONG MUSEUM



澳門博物館  
MUSEU DE MACAU

○其克詰爾戎  
兵以陟禹之迹  
方行天下至于  
海表罔有不服  
以觀文王之耿  
光以揚武王之  
大烈。○嗚呼繼  
自今後王立政  
其惟克用常人

**To the Seas and Beyond:**  
**An International Conference on the History of the Maritime Silk Road**  
**海表方行：海上絲綢之路史國際學術研討會**

December 16-17, 2016  
二零一六年十二月十六日至十七日

**會 議 手 冊**  
**Programme Booklet**

Organizers: Hong Kong Museum of History  
Department of History, Hong Kong Baptist University  
Guangdong Museum  
Macao Museum

主辦機構：香港歷史博物館  
香港浸會大學歷史系  
廣東省博物館  
澳門博物館

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# Conference Schedule

## 會議程序

2016.12.16	
9:00 am – 9:15 am	Registration 註冊
9:15 am – 9:45 am	Opening Ceremony and Photo Taking 開幕典禮暨合照
<p style="text-align: center;"><b>❧ Officiating Guests 主禮嘉賓 ❧</b></p> <p style="text-align: center;">Professor Rick WONG 黃偉國教授 Vice-President (Research &amp; Development), Hong Kong Baptist University 香港浸會大學副校長（研究及拓展）</p> <p style="text-align: center;">Professor Adrian J. BAILEY 貝力行教授 Dean, Faculty of Social Sciences, Hong Kong Baptist University 香港浸會大學社會科學院院長</p> <p style="text-align: center;">Mr JIANG Bo 姜波先生 Director, Archaeological Institute, National Center of Underwater Cultural Heritage 國家文物局水下文化遺產保護中心水下考古所所長</p> <p style="text-align: center;">Mr CHAN Shing-wai 陳承緯先生 Assistant Director, Leisure and Cultural Services Department 康樂及文化事務署助理署長</p> <p style="text-align: center;">Professor Clara Wing-chung HO 劉詠聰教授 Head, Department of History, Hong Kong Baptist University 香港浸會大學歷史系系主任</p> <p style="text-align: center;">Ms Rosa YAU 邱小金女士 Acting Museum Director, Hong Kong Museum of History 香港歷史博物館署理總館長</p> <p style="text-align: center;">Mr RUAN Huaduan 阮華端先生 Deputy Director, Guangdong Museum 廣東省博物館副館長</p> <p style="text-align: center;">Mr LOI Chi Pang 呂志鵬先生 Director, Macao Museum 澳門博物館館長</p>	

<b>9:45 am – 11:15 am</b>	<b>Keynote Session 主題演講</b>
<p>Chair: Clara Wing-chung HO (Hong Kong Baptist University)          主持人：劉詠聰（香港浸會大學）</p> <ul style="list-style-type: none"> <li>● Maritime Silk Roads and Trading Port Cities in Maritime Asia: 15-18 C              HAMASHITA Takeshi 濱下武志 (Sun Yat-sen University 中山大學)</li> <li>● Maritime Exchange and the Silk Route of the Seas: Perceptions of the Past and Present              Roderich PTAK (Ludwig-Maximilians-Universität München 慕尼黑大學)</li> <li>● The Weather Factor: China Sea Typhoons and Tales by Joseph Conrad              James Francis WARREN (Murdoch University 莫道克大學)</li> </ul>	
<b>11:15 am – 11:30 am</b>	<b>Tea Break 茶點</b>
<b>11:30 am – 1:10 pm</b>	<b>Panel 1 The Past and the Future of China's "One Belt, One Road"          第一組 中國「一帶一路」的過去與未來</b>
<p>Chair: Kam-keung LEE (Hong Kong Baptist University)          主持人：李金強（香港浸會大學）</p> <ul style="list-style-type: none"> <li>● 古代中國航海敘事的歷史啟示              XIE Bizhen 謝必震 (Fujian Normal University 福建師範大學)</li> <li>● 海上絲路和地理大發現交匯的澳門海上航線              CHAN Ieng Hin 陳迎憲 (Macao Museum 澳門博物館)</li> <li>● The Lesson from the History of the Sea Silk Road and the Challenges Brought by              "One Belt, One Road" Strategy to Hong Kong              George WEI 魏楚雄 (University of Macau 澳門大學)</li> </ul> <p>Discussant: Ronald C. PO (The London School of Economics and Political Science)          評論員：布琮任（倫敦政治經濟學院）</p>	
<b>1:10 pm – 2:45 pm</b>	<b>Lunch 午膳 Colour Crystal Restaurant 彩晶軒</b>

<b>2:50 pm – 4:30 pm</b>	<b>Panel 2 Trade and Society along the Maritime Silk Road: A View from Insular Southeast Asia</b> <b>第二組 從東南亞進出口看絲路社會動態</b>
<p>Chair: Ricardo King-sang MAK (Hong Kong Baptist University)          主持人：麥勁生（香港浸會大學）</p> <ul style="list-style-type: none"> <li>● Maritime “Roads” Taken, and Not Taken: Re-Visiting Sino-Southeast Asia’s “Middle Period”              Eric TAGLIACOZZO (Cornell University 康奈爾大學)</li> <li>● Java’s Evolving Military History in the Tenth to the Fifteenth Centuries: Evidence of Contemporary Iron Imports and their Consequence as Documented in Shipwrecks, Epigraphy, and Literary Records              Kenneth R. HALL (Ball State University 波爾州立大學)</li> <li>● 脫出煙霞：新加坡戒鴉片的歷史與文化              I Lo-fen 衣若芬 (Nanyang Technological University 南洋理工大學)</li> </ul> <p>Discussant: Yew-foong HUI (Hong Kong Shue Yan University)          評論員：許耀峰（香港樹仁大學）</p>	
<b>4:30 pm – 4:45 pm</b>	<b>Tea Break 茶點</b>
<b>4:45 pm – 6:25 pm</b>	<b>Panel 3 Uncovering Cross-cultural Encounters in Local Histories through Song, Art, and Translation</b> <b>第三組 歌謠、款彩、譯文：中外文化交流與地方史史料</b>
<p>Chair: HAN Xiaorong (Lingnan University)          主持人：韓孝榮（嶺南大學）</p> <ul style="list-style-type: none"> <li>● 屏裡屏外：清康熙三十二年黑漆款彩郭子儀慶壽圖壽屏初探              RUAN Huaduan 阮華端 (Guangdong Museum 廣東省博物館)</li> <li>● 試釋“芽蘭帶”：以中外貿易史料破譯地方歌謠之謎              May Bo CHING 程美寶 (City University of Hong Kong 香港城市大學)</li> </ul>	

<ul style="list-style-type: none"> <li>● Heaven's Way According to Allah's Law: Religious Syncretism in a Sino-Malay Cultural Zone during the Colonial Era Oiyen LIU 廖藹欣 (Hong Kong Baptist University 香港浸會大學)</li> </ul> <p>Discussant: Wai Kit Wicky TSE (The Hong Kong Polytechnic University) 評論員：謝偉傑 (香港理工大學)</p>	
<b>6:50 pm</b>	<b>Dinner 晚宴</b> <b>Serenade Chinese Restaurant, Hong Kong Cultural Centre,</b> <b>Tsim Sha Tsui 尖沙咀香港文化中心映月樓</b>

<b>2016.12.17</b>	
<b>8:45 am – 10:25 am</b>	<b>Panel 4 The Circulation of Trade, Knowledge, and Technology between Eastern and Western Civilizations</b> <b>第四組 東西貿易、知識與技術交流</b>
<p>Chair: Kai-wing CHOW (Hong Kong Baptist University) 主持人：周佳榮 (香港浸會大學)</p> <ul style="list-style-type: none"> <li>● 論羅馬帝國的東方貿易及其社會文化影響 YI Zhaoyin 裔昭印 (Shanghai Normal University 上海師範大學)</li> <li>● 從十六、十七世紀東西方航海圖及地球儀看海上絲綢之路 Kam-wing FUNG 馮錦榮 (The University of Hong Kong 香港大學)</li> <li>● 18 世紀前期北京與聖彼得堡的醫學文化交流——一個全球史的視角 DONG Shaoxin 董少新 (Fudan University 復旦大學)</li> </ul> <p>Discussant: LI Ji (The University of Hong Kong) 評論員：李紀 (香港大學)</p>	
<b>10:25 am – 10:40 am</b>	<b>Tea Break 茶點</b>

<b>10:40 am – 12:20 pm</b>	<b>Panel 5 The Maritime Community in the “Asian Mediterranean” 第五組 「亞洲地中海」的民族與社會</b>
<p>Chair: LAI Ming Chiu (The Chinese University of Hong Kong) 主持人：黎明釗（香港中文大學）</p> <ul style="list-style-type: none"> <li>● 從考古資料看古代人類對南中國海的開發 Cheng-hwa TSANG 臧振華 (Academia Sinica 中央研究院)</li> <li>● Not Just a Stepping Stone: Peninsular Thailand and the Gulf of Siam in the Maritime Silk Road Wannasarn NOONSUK (Regional Centre for Archaeology and Fine Arts, Southeast Asian Ministers of Education Organization 東南亞教育部長組織考古與美術區域中心)</li> <li>● Iranian Settlers in Ayutthaya for Intra-Asian Trade during the Seventeenth and Eighteenth Centuries Ryuto SHIMADA 島田竜登 (The University of Tokyo 東京大學)</li> </ul> <p>Discussant: Kin-sum (Sammy) LI (Hong Kong Baptist University) 評論員：李建深（香港浸會大學）</p>	
<b>12:30 pm – 2:00 pm</b>	<b>Lunch 午膳 The Royal Garden Chinese Restaurant 帝苑酒店帝苑軒</b>
<b>2:15 pm – 3:55 pm</b>	<b>Panel 6 Emigrants and Returnees: The Chinese Diaspora 第六組 海外華人與歸僑</b>
<p>Chair: Guanglin LIU (Hong Kong University of Science and Technology) 主持人：劉光臨（香港科技大學）</p> <ul style="list-style-type: none"> <li>● 移民身份認同的優勢與困惑：以西印度洋地區華人為例 LI Anshan 李安山 (Peking University 北京大學)</li> <li>● 13-18 世紀華人南渡與庸憲港的變遷 LI Qingxin 李慶新 (Guangdong Academy of Social Sciences 廣東省社會科學院)</li> <li>● 試探民國時期華僑在中國境內的諸種形象 SHEN Huifen 沈惠芬 (Xiamen University 廈門大學)</li> </ul> <p>Discussant: POON Shuk-wah (Lingnan University) 評論員：潘淑華（嶺南大學）</p>	
<b>3:55 pm – 4:10 pm</b>	<b>Tea Break 茶點</b>



<b>4:10 pm – 5:55 pm</b>	<b>Panel 7 Merchant, Monk, and Royalty: Unraveling the Lives of Travelers and Settlers on the Silk Road</b> <b>第七組 商人、僧人和王族：絲路人物思想與背景探索</b>
<p>Chair: Cuncun WU (The University of Hong Kong)          主持人：吳存存（香港大學）</p> <ul style="list-style-type: none"> <li>● 日僧榮西考              MO Yida 莫意達 (Ningbo Museum 寧波博物館)</li> <li>● From the Gulf via India to Mongol-Yuan Empire — Focusing on the Sources about an Omani Merchant ABŪ ‘ALĪ              LIU Yingsheng 劉迎勝 (Nanjing University 南京大學)</li> <li>● 「軀捐海國願從王」？明寧靖王從死五妃史事的性別與社會史分析              LEI Chinhau 雷晉豪 (The Education University of Hong Kong 香港教育大學)</li> </ul> <p>Discussant: Loretta E. KIM (The University of Hong Kong)          評論員：金由美（香港大學）</p>	
<b>6:00 pm – 6:40 pm</b>	<b>Closing 閉幕</b>
<p>Closing Remarks:          閉幕發言：</p> <ul style="list-style-type: none"> <li>● 水下考古視野下的海上絲綢之路              JIANG Bo 姜波 (Archaeological Institute, National Center of Underwater Cultural Heritage 國家文物局水下文化遺產保護中心水下考古所)</li> </ul> <p>Closing Discussions:          總結討論：</p> <p>Oiyan LIU 廖藹欣 (Hong Kong Baptist University 香港浸會大學)</p> <p>Follow-up Matters:          後續事宜：</p> <p>Ka-lai CHAN 陳嘉禮 (Hong Kong Baptist University 香港浸會大學)</p>	
<b>7:00 pm</b>	<b>Dinner 晚宴</b> <b>Regal Court Chinese Restaurant, Regal Kowloon Hotel</b> <b>富豪九龍酒店富豪軒</b>

## Presentation Procedures

### 宣 讀 程 序

Questions will not be invited from the floor during the Keynote Session.

主題演講一節不設台下發言。

Panels 1-7:

1. Introduction by the panel chair (up to 3 minutes)
2. Paper presentations (up to 15 minutes per paper)
3. Responses by the discussant (up to 10 minutes)
4. Floor discussion (up to 19 minutes) **Please collect all questions before asking presenters to respond**
5. Final responses from presenters (up to 18 minutes per panel)
6. Concluding remarks by the panel chair (up to 5 minutes)

第 1-7 組安排：

1. 主持人開場引言（不超過 3 分鐘）
2. 講者發言（每篇論文 15 分鐘）
3. 評論人發言（不超過 10 分鐘）
4. 台下發言（不超過 19 分鐘）**請先收集所有問題，再請講者綜合回應**
5. 講者回應（全組不超過 18 分鐘）
6. 主持人總結發言（不超過 5 分鐘）



Conference papers can be downloaded from the Conference website ([http://histweb.hkbu.edu.hk/project\\_web/ttsab/papers.html](http://histweb.hkbu.edu.hk/project_web/ttsab/papers.html)). No hard copies will be distributed at the venue.

會議論文可在會議網站（[http://histweb.hkbu.edu.hk/project\\_web/ttsab/papers.html](http://histweb.hkbu.edu.hk/project_web/ttsab/papers.html)）下載，會場內不會派發打印本。



## **Conference Venue**

### **會議地點**

Lecture Hall, Hong Kong Museum of History

100 Chatham Road South, Tsim Sha Tsui, Kowloon, Hong Kong

Enquires: 2724 9026 (Extension Services Unit, Hong Kong Museum of History)

3411 7107 & 3411 2458 (History Department, Hong Kong Baptist University)

香港歷史博物館演講廳

香港九龍尖沙咀漆咸道南 100 號

查詢：2724 9026（香港歷史博物館推廣服務組）

3411 7107 & 3411 2458（香港浸會大學歷史系）

## **Dining Venues**

### **用膳地點**

#### December 16

Lunch: Colour Crystal Restaurant, 3/F, Harbour Crystal Centre, 100 Granville Road, Tsim Sha Tsui (opposite to the Conference venue)

Dinner: Serenade Chinese Restaurant, Hong Kong Cultural Centre, Tsim Sha Tsui (transport provided)

#### December 17

Lunch: The Royal Garden Chinese Restaurant, The Royal Garden (transport provided)

Dinner: Regal Court Chinese Restaurant, Regal Kowloon Hotel (transport provided)

#### 12 月 16 日

午膳：彩晶軒（尖沙咀加連威老道 100 號港晶中心 3 樓，位於會場對面）

晚宴：尖沙咀香港文化中心映月樓（安排專車接送）

#### 12 月 17 日

午膳：帝苑酒店帝苑軒（安排專車接送）

晚宴：富豪九龍酒店富豪軒（安排專車接送）

## **Transport Information**

### **交 通 資 訊**

#### **Hong Kong Museum of History – Regal Riverside Hotel**

##### **往來香港歷史博物館及麗豪酒店**

Lobby pick-up to conference venue on Dec 16 and Dec 17

- Time: 7:50 am
- Meeting point: Hotel Lobby
- Contact Persons:
  - Miss Yat-law AL
  - Mr Vincent Chung-hang HO

(Cell phone numbers available on the Notice sent to scholars outside Hong Kong)

12 月 16、17 日大堂接待學者到會場安排

- 集合時間：早上 7 時 50 分
  - 集合地點：酒店大堂
  - 聯絡人：
    - 歐儷晃小姐
    - 何頌衡先生
- (手提電話備註在給外地學者的通告上)

#### **Urban – Regal Riverside Hotel**

##### **往來市區及麗豪酒店**

From the Regal Riverside Hotel to the Shatin MTR Station:

- Bus routes 49X, 86K, 89X, 284, 288

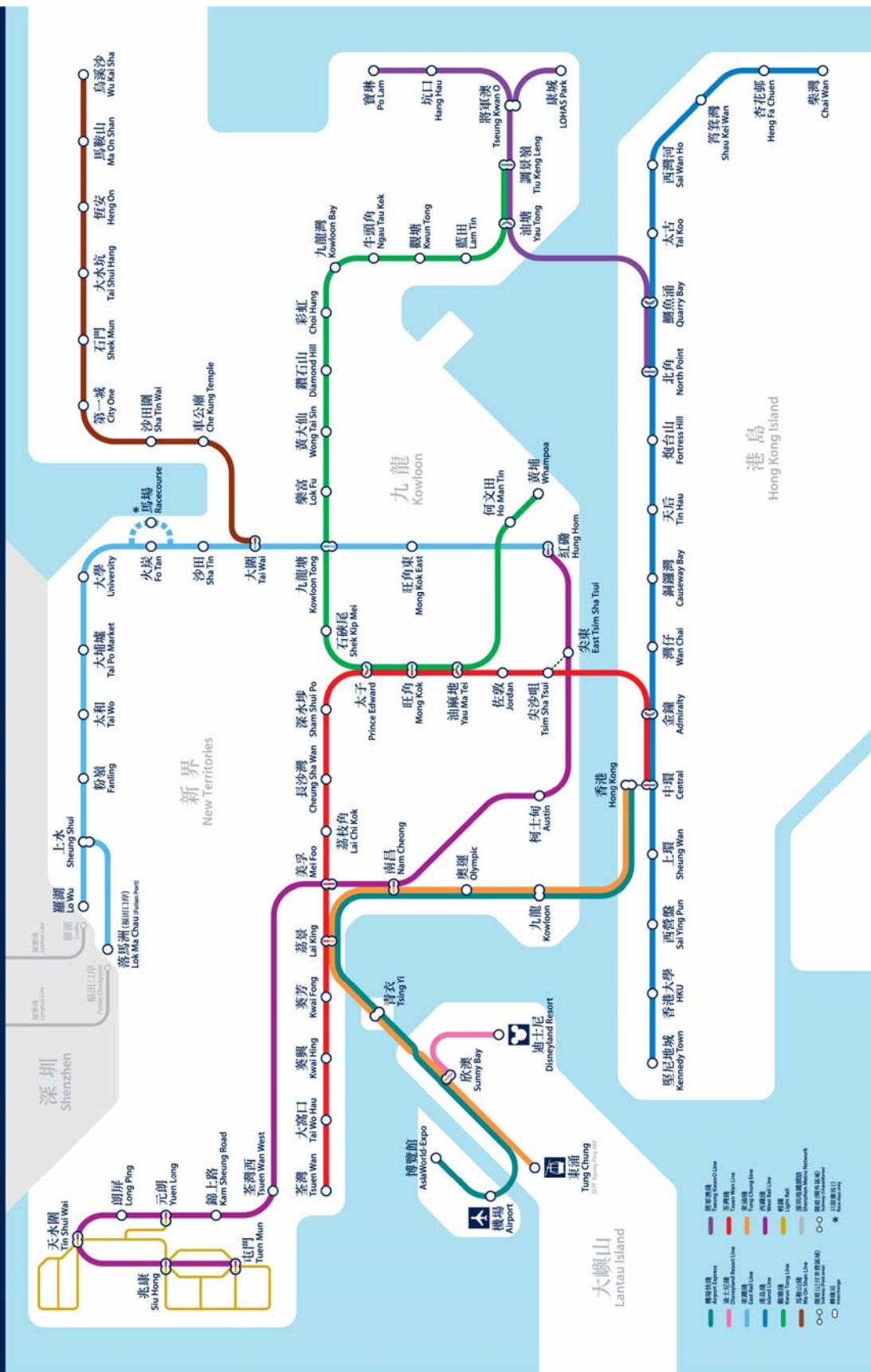
From the Shatin MTR Station to other parts of Hong Kong:

- See the MTR System Map on the following page

由沙田麗豪酒店至沙田港鐵站的巴士路線：49X, 86K, 89X, 284, 288

由沙田港鐵站至香港其他地方：見下頁港鐵路線圖

# 港鐵路線圖





## Abstracts

## 論文摘要

### Keynote Session 主題演講

#### Maritime Silk Roads and Trading Port Cities in Maritime Asia: 15-18 C

HAMASHITA Takeshi 濱下武志

Sun Yat-sen University 中山大學

The term of “Maritime Silk Road” is a historical narrative derived from the continent and inland Silk Road. It symbolizes the history of lively long distance trade of silver, silk, cotton textile, spices, rice and others. The term of “Maritime Asia” is also a narrative which emphasizes Asia from maritime perspectives.

Maritime Asia is comprised of a connecting chain of sea zones surrounding Eurasian continent starting from Sea of Okhotsk to East China Sea, South China Sea, Bengal Bay, Arabian Sea to Red Sea. Each sea zone is composed of coastal sea-rim areas with port cities which connect sea zones each other. Talking about silk, for example, each coastal sea area produces and trades silk through port cities.

Thus recognizing the geo-historical structure of Asian seas, it is important to understand: (1) historical function of respective sea zone of Maritime Asia and (2) their intra- and inter-relations which create regional dynamism of geo-cultural Asia. At the same time, we need to examine (3) the historical interaction between maritime silk roads and inland silk roads through the eyes of contemporaries to find out the dynamism to characterize historical Asia.

One of the oldest world maps which we have now, is made by a Korean official Kim Sa Heng (金士衡) in 1402, “A map of successive metropolises with assembled territories” (Honil-Kangni-Yeokdae-Gukdo-Ji-do: 混一疆理歷代國都之圖) which helps us to understand the content and nature of the world maps brought out under the Yuan Dynasty. Its salient points of difference from the original are: (1) Asia is an ocean-bound continent, with many islands added anew, (2) China's place-names are added by those in the middle period of the Ming Dynasty and (3) both Japan and Liuqiu (Loochoo) 琉球 are not represented yet by employing the Hae-tong Chu-gok Chi (海東諸國紀) by another Korean official Shin Sukchu (申叔舟) in 1471. Considered from the place and other data, the map was drawn in Korea in the middle of the 15th century.

Looking at the combination between sea and land on the map, the world is divided into two parts with larger Korean Peninsula as a base towards continent and maritime Asia. In the maritime Asia are scattered tributary countries to China in early Ming period such as Srivijaya (三佛齊), Annan (安南國) and Liuqiu (琉球). Also the study of the map will help us to find the influence of the Arabic geographical perspectives to the east and to the west during the reign of the Yuan Dynasty.

From medieval times, a number of trading centers in the Maritime Asia emerged and changed their combination of trading networks within the respective maritime zone according to changes of the interactions between maritime Asia and continental Asia. The overland caravan networks, linking regions throughout Eurasian continent together also passed through urban trading centers and revealed similar functions as maritime port cities in connecting local and regional trading zones of the continent.

Among trading networks of port cities in the maritime Asia, Liuqiu played as one of the important trading centers which connect East and Southeast maritime regions during 15-18 centuries under the maritime tributary system with Ming- Qing China at the center.

### **Maritime Exchange and the Silk Route of the Seas: Perceptions of the Past and Present**

Roderich PTAK

Ludwig-Maximilians-Universität München 慕尼黑大學

The first part of this contribution reviews essential categories related to maritime history “as such”, for example the Braudelian model. Important dimensions of that model are the ideas of exchange and so-called *longue durée* phenomena. Exchange includes the circulation of both material and non-material elements across the sea, from coast to coast, within a particular setting. Here, special attention will be given to the issue of maritime space and its role for exchange “systems”. How can one perceive and define such spaces, what kind of factors impacted on the circulation of “things”?

The long “corridor” that links coastal East Asia via the Malay world to the regions around the northern and western edges of the Indian Ocean, including the Persian Gulf and Red Sea as two of its subsegments, is the so-called Maritime Silk Route. Visions of this corridor can be connected to the concept of exchange and other categories such as different types of ports and sea straits. Furthermore, the combination of the Silk Route matrix with simple spatial notions makes it possible to divide the total “route area” into separate compartments. These entities have a set of common denominators, but one can also identify distinctive characteristics in each case. However, this is a rather complex theme that will only be considered at random.

The last part of the paper will move through time, i.e., from the early history of the Afro-Asian corridor to the colonial period and the “age” of globalization. Naturally, it will also be necessary to briefly look at the present. Here it is important to understand that models for the perception of the past are usually based on “modern” parameters, besides being instrumentalized in various ways. The Braudelian approach is no exception to the rule and, logically then, not everyone will accept its application to the Asian seas. Purely theoretical reasons and political concerns are at the root of the problem. Indeed, seen from a conventional or “continental” point of view, a “maritime agenda” may or may not offer certain advantages when it becomes necessary to define one’s position.

### **The Weather Factor: China Sea Typhoons and Tales by Joseph Conrad**

James Francis WARREN

Murdoch University 莫道克大學

The workings of the weather, especially typhoons, have been largely ignored in maritime silk road historiography until quite recently. Cyclonic storms have helped shape the character – physically, socially and culturally – of particular coastal areas situated along the maritime silk road in Vietnam, Hong Kong, China, Japan, Taiwan and the Philippines. But typhoons did not affect all people and all areas of the maritime silk road in the same manner. While individual calamities have found a place in some studies of cities, colonies and nations in East and Southeast Asia, few scholars have considered cyclonic storms important agents of change, or explored in detail the environmental impacts and the vernacular perception and meaning of the typhoon in the daily life of these maritime landscapes.

Despite the centuries separating them, the China sea typhoons mentioned in this address share remarkable continuities. They have repeatedly destroyed the livelihoods and homes of communities and families and inflicted disproportionate harm on merchants, mariners, fishers and the poor, or those invariably lacking a bundle of entitlements. This address explores the workings of China Sea typhoons and aspects of their impacts on shipping, and, the coastal society and history of Vietnam, Hong Kong, China, Japan, Taiwan, and the Philippines, and, ends with a discussion of Joseph Conrad’s spell binding account of a destructive China sea typhoon.

### 古代中國航海敘事的歷史啟示

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中國先民很早就利用海上交通和海上資源發展經濟。在古代航海的歷史中留有許多名言格局，富有內涵，影響深遠。許多偉大的航海壯舉，為我們今天的海洋發展戰略留下來深刻的歷史啟示。今天，我們要建設 21 世紀的海上絲綢之路，我們應該從偉大的古代中國人航海的歷史中，汲取健康的養分，探尋成功的秘笈，把握絕妙的玄機，領略歷史的啟迪，重振海上雄風，開創勝利的未來。

### The Historical Inspiration from Ancient Chinese Nautical Narrative

China ancestors used maritime traffic and marine resources to develop economy long time ago. There were many well-known sayings and profound maxims about ancient navigation in Chinese history. Many nautical feats gave us impressed historical enlightenment for our current marine development strategy. At present, we are building the 21<sup>st</sup> century Maritime Silk Road. We are required to learn the beneficial experiences from the ancient Chinese great maritime history, so as to explore successful tips, grasp the wonderful mystery, appreciate the historical enlightenment, revive sea treasures, and create victorious future.

### 海上絲路 and 地理大發現交匯的澳門海上航線

CHAN Ieng Hin 陳迎憲

Macao Museum 澳門博物館

澳門地處珠江口通往東南亞南海海上絲綢之路的交通要津，千百年來，是來往船隻的補給點之一。明代中葉，澳門開放成為面向東南亞各國朝貢貿易的市舶港口，澳門海上國際商貿航線應運而生；葡萄牙人作為歐洲地理大發現的先行者來此貿易並定居，更使澳門成為東亞早期環球航運中重要的樞紐港。自 16 世紀中葉到 19 世紀中葉鴉片戰爭爆發之前的三個世紀中，無論在明、清兩朝海禁或局部開海時期，澳門是中國唯一恆常開放的對外貿易港口。1849 年起澳門被葡萄牙殖民佔領，直至清末期間，澳門續為各國來華商船的碇泊點，海外航線更一度遍佈世界各地。

澳門海上航線覆蓋世界上的主要海洋，航點遍及五大洲，延續時間長達近四百年，對溝通世界各大文明，特別是對中、歐兩大文明的相互認識、瞭解和交流，產生重要的影響，是世界近代史上甚具影響的海上航線之一。

## **Intersection of the Maritime Silk Road and Age of Discovery – Macao Maritime Routes**

As a critical transport hub on the South China Sea Maritime Silk Road leading to Southeast Asian nations, Macao, situated on the Pearl River Estuary, was one of stopping-off points for boats that needed to replenish supplies for thousands of years. In the mid-Ming Dynasty, Macao was open as one of the ports dealing with tributes and trade from Southeast Asian nations, and thus Macao's sea trading routes were formed; around this time, the Portuguese - pioneers of the European Age of Discovery - commenced trade and settled in Macao, even making the territory a vital global transshipment hub in East Asia. During the three centuries spanning the mid-16<sup>th</sup> to mid-19<sup>th</sup> Century before the Opium War broke out Macao was China's only port consistently open to foreign trade, even when the Ming and Qing dynasties adopted a sea ban policy. Macao became a colony of Portugal in 1849, back in its glory days until the late Qing Dynasty Macao was a berth for overseas trade vessels, with its sea routes expanding across the world.

For nearly four centuries, Macao's maritime routes spread throughout the world's gigantic oceans to reach destinations on five continents, playing an important role as a communication channel for a variety of world civilizations; in particular, it facilitated mutual understanding and exchange between Chinese civilization and European civilization. As a result, Macao's maritime routes were among those influential sea routes in modern world history.

### **The Lesson from the History of the Sea Silk Road and the Challenges Brought by “One Belt, One Road” Strategy to Hong Kong**

George WEI 魏楚雄

University of Macau 澳門大學

Originally, Macao was the origin of the Maritime Silk Route, and it has been a key joint point on China's ocean silk routes since the 16<sup>th</sup> century. Closely linked to Canton, which had already become the hub of the Maritime Silk Route by and during the Tang Dynasty, Macao served as Canton's gateway for China's trade from Late Ming to Late Qing. However, Macao's status declined dramatically after the First Opium War, as a result of the emergence and rise of Hong Kong, which by and large replaced Macao for the trade between the East and the West. Especially, after the Korean War, due to the need of Communist Mainland China, which suffered from the Western economic blockade and which desperately tried to get critical materials via Hong Kong for its economic development and ambitious plan for industrialization, Hong Kong experiences unprecedented prosperity, economically and financially. Yet, the recent turmoil in Hong Kong and the development of Hengqin Island in Zhuhai that is just next to Macao has provided Macao a golden opportunity for new development and to possibly replace Hong Kong in the realm of finance and trade, for which though it still has a long way to go.



This paper is to, first of all, investigate and portray the role of Macao in traditional China and the development of China's Ocean Silk Route, as well as the decline and economic crisis of Macao during the first part of the last century. Secondly, the paper will report what's going on recently on Hengqin Island in association with Macao and analyze the recent challenges brought up to both Hong Kong and Macao as a result of the economic decline and anticorruption movement on Mainland China. Finally, it will draw some lesson from history, particularly that we could learn from the role of Macao in the history of Maritime Silk Road, and point out what choices both Macao and Hong Kong could have, foreseeing what direction Macao and Hong Kong may move toward and whether history may be reversed in terms of Macao's and Hong Kong's role in China's Ocean Silk Route, with a conclusion that Hong Kong and Macao could reach a win-win situation if they made a right choice at another historical moment.

<b>Panel 2</b>	<b>Trade and Society along the Maritime Silk Road: A View from Insular Southeast Asia</b>
<b>第二組</b>	<b>從東南亞進出口看絲路社會動態</b>

**Maritime “Roads” Taken, and Not Taken:  
Re-Visiting Sino-Southeast Asia’s “Middle Period”**

Eric TAGLIACCOZZO

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The “belt and road” thesis of China’s engagement with the world has positioned China squarely as a major player in world history – both historically, and today. There’s nothing wrong with that: China was indeed of crucial importance in defining and delineating the outlines of a globalizing world, and will continue to be so in the future. Yet aside from a few well-known examples, most of China’s intercourse with these large, diffuse patterns of trade were more local than trans-local. And by “local” here, I mean situated in Asia, and via commercial dealings with her neighbors. Most historians have known this to be true for a long time, but the growth and vitality of World History as a burgeoning paradigm of knowledge has swept the discipline to make us look for larger landscapes of contact. This is a good thing. But the majority of Chinese trade and Chinese contact in international terms was with its sister-states and polities around China proper, including to Southeast Asia. This intermediate zone of civilizations and cultures was the “locus classicus” of political and economic exchange in Asia.

This paper takes a look at how this interaction developed in the “adolescence” of Sino-Southeast Asian contact, in the time period roughly covered by the thousand years between 600 and 1600 CE. We know very little about the “infancy” of these dealings, in the

years before the T'ang. But by that dynasty, patterns of interaction slowly began to develop on a more systemic basis, particularly with some of the coastal landscapes of island Southeast Asia. I examine the growth and eventual flourishing of these interactions, and try to situate them in the larger milieu of what is often called the "maritime silk road". Some attention is given as well to two commodities as windows of these patterns, each traveling in a different direction. Ceramics heading south to insular Southeast Asia, and ocean products heading north to China, are both briefly indexed to show how these connections looked on the ground. I end with some thoughts on what these trade patterns meant in the larger scheme of things, as "adolescence" eventually gave way to a troubled adulthood in these relationships after 1600 or so.

**Java's Evolving Military History in the Tenth to the Fifteenth Centuries:  
Evidence of Contemporary Iron Imports and their Consequence as Documented in  
Shipwrecks, Epigraphy, and Literary Records**

Kenneth R. HALL

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The account of the Zheng He fleet's visit to Java in 1405 reported that the Chinese encountered Chinese firearms (*huochong*) there. However, there is no evidence that Zheng He's troops ever faced Javanese cannons or handguns; Ma Huan's account is focal on the ritual rather than the military use of gunpowder weapons. This paper places Ma Huan's early fifteenth-century account in the context of newly available 9th-14th-century shipwreck evidence recovered off the Java coastline, as these shipwrecks universally contained significant quantities of iron shipments to Java. This was because Java had no iron deposits of note, and prior to the tenth century Java had no iron culture. These iron remains and other recovered shipwreck artifact evidence, notably ceramics, pairs with contemporary Java epigraphy to allow meaningful discussion of the early negotiation of relationship among Java's maritime diaspora, downstream merchants, and upstream courts. Using the evidence of iron imports and contemporary literary and iconographic sources as its base, this study will address the inclusive military history of Java in the tenth-sixteenth centuries. Above all the new evidence of significant quantities of iron imports confirms contemporary Java literary, epigraphic, temple relief depictions, and the earliest accounts of foreign merchant Java stopovers to substantiate that Java's warfare had gradually adapted to the historically limited availability of iron weaponry. As an alternative, fourteenth- and to sixteenth-century Java warfare still depended on sophisticated marital arts-based combat, including warrior elite ritualized "champion" competitions using Javanese *kris* daggers and other forms of hand and body combat rather than gunpowder weaponry.

## 脫出煙霞：新加坡戒鴉片的歷史與文化

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18 世紀下半葉，鴉片引進馬來半島和新加坡。1820 年代英國海峽殖民政府在新加坡施行鴉片承辦商制度。1840 年代發行鴉片館執照。鴉片戰爭之後，禁鴉片的主張、戒鴉片煙醫院和協會相繼出現，新加坡開始了長達半個世紀的戒鴉片煙歷史。

本文從新加坡的報紙新聞和廣告，梳理公私機關、拒毒會、戒鴉片煙藥品、宗教戒煙壇等方面對戒鴉片煙做出的努力，以期觀察個中的文化現象。

研究指出：媒體關於鴉片消費者的書寫有雅化、俗化、醜化的發展過程。戒鴉片煙廣告和宣傳運用了民族意識和恐懼心理。兼採宗教的民間療法及西方醫學的科技手段，促使鴉片煙在新加坡被成功遏阻。1965 年新加坡獨立建國之後，積極在世界塑造無毒國家的形象。

<b>Panel 3</b>	<b>Uncovering Cross-cultural Encounters in Local Histories through Song, Art, and Translation</b>
<b>第三組</b>	<b>歌謠、款彩、譯文：中外文化交流與地方史料</b>

## 屏裡屏外：清康熙三十二年黑漆款彩郭子儀慶壽圖壽屏初探

RUAN Huaduan 阮華端

Guangdong Museum 廣東省博物館

“款彩”是明清時期的一種漆器工藝，其實際製作過程要經過制板、布灰、髹漆、打磨、繪畫、雕刻、填色等多道工序。2015 年法國漆器修復保護與研究專家妮可·布呂吉耶 Nicole Brugier 女士在其出版的《柯洛曼德爾屏風》一書中，對明末清初中國款彩工藝的發展及其外銷情況進行了較深入的梳理和研究，書中收錄了歐洲公私收藏的珍貴款彩屏風十餘套，其中一套為清康熙三十二年黑漆款彩郭子儀慶壽圖大壽屏，可惜作者的研究多著眼於工藝方面，未能結合相關文獻史料揭示壽屏背後豐富的歷史內涵。2016 年 11 月，廣東省博物館正式將此套壽屏收歸館藏，填補了館藏款彩漆器的空白。本文即以此套壽屏為中心，從解讀壽序文本入手，結合正史、方志等文獻材料，對壽屏製作的歷史背景、廣海寨的歷史、壽主的生平事蹟、賀壽人之身份及其與壽主之關係、梁佩蘭與壽序文之撰寫等方面試作初步探討。

## 試釋“芽蘭帶”：以中外貿易史料破譯地方歌謠之謎

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聞名於粵語地區的南音《男燒衣》，為不少曲藝名家所傳頌。歌詞敘述某男子與珠江艇上某歌妓相好，男子有事離開省城，歌妓因欠債自盡，男子回來獲悉，悲痛不已，租一小船於珠江上燒各種紙品祭奠亡魂。歌詞有云：“燒到芽蘭帶，重有個對繡花鞋。可恨當初唔好，無早日帶你埋街。免使你在青樓多苦捱，咁好沉香當爛柴。呢條芽蘭帶，小生親手買，可惜對花鞋重繡得咁佳。”當中提及的“芽蘭帶”，似乎迄今已無人知悉為何物。筆者偶閱19世紀廣州一口通商時期一些中外貿易文獻，發現“芽蘭”實為西班牙語“grana”的音譯，指的是來自中南美用作染料的胭脂蟲，是當時經廣州進口中國的一種貨品。時移世易，這些在粵語世界中曾一度流行的外來語，已在人們的記憶中消失。由於廣州曾有一段幾近兩百年的一口通商的歷史，要理解許多看似“地方”的事物與詞彙，往往要另闢蹊徑，從全球史的視角着手，才有可能稍見端倪。

## Heaven's Way According to Allah's Law:

### Religious Syncretism in a Sino-Malay Cultural Zone during the Colonial Era

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The late nineteenth century and early twentieth century marked a revival of Confucianism in China and colonial Southeast Asia. This paper discusses how Confucianism or Confucian-inspired ideas travelled to the Dutch and British colonial port cities, and looks at how the Sino-Malay speaking community in the area received and interpreted Confucian concepts. By studying the translations and commentaries of the first significant Malay translation of the Confucian Canon *Great Learning* and *Doctrine of the Mean* this paper shows that the understanding of Confucianism among the Sino-Malay speaking community differed from the interpretation that prevailed in China at the time. My paper looks at the characteristics of this text and argues that this understanding of Confucianism as presented in the translation resulted from long term exposure to indigenous, Sinitic, Western, and Arabic traditions in the Sino-Malay cultural zone.

<b>Panel 4</b>	<b>The Circulation of Trade, Knowledge, and Technology between Eastern and Western Civilizations</b>
<b>第四組</b>	<b>東西貿易、知識與技術交流</b>

### 論羅馬帝國的東方貿易及其社會文化影響

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本文以跨文化的視野，考察了在古代絲綢之路上的重要國家羅馬帝國對東方的陸路和海上絲路貿易開拓發展的歷史背景、狀況和社會文化影響。西元前 3 世紀至前 2 世紀，羅馬通過一系列戰爭征服了地中海西部和東部地區，地中海成了羅馬的內海，該地區逐漸成為一個統一的經濟體和文化區域。西元前 30 年，埃及也被納入其版圖，羅馬進入帝國時代。帝國前期，征服戰爭中獲得的大量財富、地中海地區的和平穩定、道路與港口的建設、城市化運動過程中境內各地區聯繫的加強，以及季風規律的認識與運用為羅馬從事遠距離的東方貿易準備了條件。作為征服者，羅馬帝國不僅吸取境內原來文明程度較高的希臘文化和東方文化的因素，而且也繼承了之前的希臘化政權和阿拉伯政權的東方商路；與此同時，羅馬人對東方奢侈品的強勁需求也成為這個時期羅馬商業繁榮和對東方絲路貿易規模擴大的動力。古代絲綢之路連接歐亞大陸的大部分地區和北非，是路途漫長的東西方商業網絡通道，其貿易更多地呈現出商人分段控制的特點。處在這條通道西端的羅馬帝國雖然曾經與東端的中國漢帝國有過直接的商業聯繫，但它更多地是通過埃及、阿拉伯、印度、帕提亞、中亞等地的商人間接地獲得中國的絲綢等商品。羅馬帝國的東方絲路貿易通過陸路和海上的不同路線進行，當時羅馬商人主要依靠通往帕提亞和中亞的陸路和紅海、波斯灣到阿拉伯海和印度洋的海路獲得東方貨物。羅馬帝國與東方多個國家與民族進行的絲路貿易產生了較大的社會文化影響，它改變了羅馬人的生活方式；開闊了羅馬人的眼界，使他們產生了對絲綢和中國的初步想像；羅馬帝國的東方貿易與古代絲綢之路上的其他國家的商業活動一起，鑿通和拓寬了商路，推動了農業民族與游牧民族的交往，促進了絲路上不同文化之間的融合和宗教的傳播。不過，古代絲綢之路上蔓延的傳染病也對從事東方貿易的羅馬人產生了不利的影響，使之成為加速西羅馬帝國衰亡一個因素。

### 從十六、十七世紀東西方航海圖及地球儀看海上絲綢之路

Kam-wing FUNG 馮錦榮

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佚名所繪製的《雪爾登中國地圖》(*The Selden Map of China*, Bodleian Library, MS. Selden supra 105；或稱《東西洋航海圖》，約於 1590 年代繪製) 乃一彩繪航海圖，它是由美國歷史學者巴徹勒博士(Dr Robert Batchelor) 於 2008 年在牛津大學博德利圖書館 (Bodleian Library) 重新發現。毋庸置疑，《東西洋航海圖》可說是東亞海圖繪製史上極為珍貴的實



物佐證，它既與廣被人們認為是描述十五世紀鄭和下西洋的《鄭和航海圖》(收錄在成書於明天啟年間 [1621-1627] 的《武備志》卷二百四十) 的一些特點 (包括航海針路) 頗為近同而可互相比對外，但在某些方面又較多地展現不同於《鄭和航海圖》的眾多特色(如地圖自上方至下方繪有東北亞以至東南亞、東印度群島，頗類今天的東北亞、東南亞地圖)。《東西洋航海圖》上亦細緻地繪有東北亞以至東南亞、印度洋諸海港之間的航線網絡。本文將以《東西洋航海圖》為主軸，輔以同時期東西方航海圖和明末耶穌會士所製地球儀，蠡測十六、十七世紀海上絲綢之路發展的歷史情狀。

## 18 世紀前期北京與聖彼得堡的醫學文化交流 —— 一個全球史的視角

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18 世紀前期在北京宮廷效力的葡萄牙耶穌會士曾參與到中俄醫學文化交流之中，關於這一方面，保存至今的有北京葡萄牙耶穌會士徐懋德 (André Pereira, 1690-1743) 和索智能 (Polycarpo de Sousa, 1697-1757) 寫給在聖彼得堡行醫的葡萄牙醫生桑切斯 (Antonio Ribeiro Sanches, 1699-1783) 的八封書信，可資研究。葡萄牙學者 Artur Veigas 在 1920 年和 1921 年先後公佈了徐懋德和索智能寫給桑切斯的信，並以此為基礎研究桑切斯與耶穌會的關係。英國歷史學家博克塞 (C. R. Boxer)，在 1974 年發表的一篇論文中，討論了中國和葡萄牙通過北京和澳門開展醫學交流，文中使用了北京耶穌會士寫給桑切斯的這些書信，但並未深入研究。在諸多有關中俄文化交流史的論著中，這些書信並未被提及和使用。

文化的跨區域傳播是全球史成立的重要基礎，也是全球史研究的重要內容。若從全球史的視角重新審視這八封信，或許我們可以發現這些書信更大的史料價值，因為它們至少在四個方面體現出全球性特徵：首先，參與此事的人來自不同國家，而其中最主要的人物桑切斯可被視為那個時代的“全球學者”；其次，北京耶穌會士向桑切斯介紹或寄送的藥物來自不同大洲，不僅包括中藥，也包括來自南亞甚至美洲的藥物；第三，北京耶穌會士向桑切斯介紹的四種傳染性疾病，在世界範圍內均有流行，是人類共同的敵人；第四，桑切斯寄給北京耶穌會士的書籍和天文儀器，也來自歐洲不同國家，包括天主教國家和新教國家，而且通過不同的管道寄至北京。本文即通過這八封信簡單闡述以上四方面內容，欲以管窺 18 世紀前期全球化的程度。

<b>Panel 5</b> <b>第五組</b>	<b>The Maritime Community in the “Asian Mediterranean”</b> <b>「亞洲地中海」的民族與社會</b>
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**從考古資料看古代人類對南中國海的開發**

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南中國海是為西太平洋的一部分，面積約 350 萬平方公里，其中有超過 200 個有人或無人居住的島嶼和岩礁，合稱為南海諸島。南海為中國大陸、台灣、菲律賓群島、馬來群島及中南半島各國所環繞的陸緣海，自史前時代以來，即為周邊地區人類生活之重要場域，在資源開採、人群移動與文化交流上扮演著重要的角色。因之，故民族學家凌純聲教授曾將這一海域稱之為「亞洲地中海」。本文擬運用周邊地區近些年所發現的考古資料，對古代人類在南中國海的開發、利用及年代等相關之議題作一討論。

South China Sea is a part of the Western Pacific Ocean, with a size of about 3.5 million Km<sup>2</sup>. Over 200 islets and rocks are located in the waters of the South China Sea, which is surrounded by the Chinese mainland, the island of Taiwan, the Philippine archipelagos, Malay Peninsula, and the Southeast Asian Peninsula. Since the prehistoric time, the South China Sea has been used by its' coastal inhabitants as an important place for daily life, and therefore played an important role in marine resource exploration, people movement and cultural exchange. For this reason the late ethnologist Lin Shun-sheng called the South China Sea as “the Asian Mediterranean Sea”. In this paper I would like to discuss some issues related to the contents and dates of ancient people's exploration of the South China Sea by using archaeological data found recently.

**Not Just a Stepping Stone:**

**Peninsular Thailand and the Gulf of Siam in the Maritime Silk Road**

Wannasarn NOONSUK

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Peninsular Thailand occupied a strategic location between the South China Sea and the Bay of Bengal and became an integral part of the Maritime Silk Road since the late centuries BCE. A Chinese account during the Han Dynasty referred to this isthmian tract as a stepping stone or a door to the west, where merchants could find goods from everywhere as well. However, archaeological evidence from Peninsular Thailand suggests that ancient communities here were themselves also major producers of goods, such as jewelry, forest products, and minerals, circulated widely in Maritime Asia, in which China was a vital market. Semi-precious stone

beads and pendants, similar to those produced in Peninsular Thailand in the late centuries BCE and early centuries CE were found in the Han tombs in South China. The Chinese accounts from the same period also recorded that forest products such as aromatic woods and animal parts from this region were exported to China and other parts of the ancient world. Moreover, the historical and archaeological evidence points to the existence of a neighborhood of communities and kingdoms around the Gulf of Siam that evolved into an important market and a busy hub of trade to include the passage of people and ideas, in which Peninsular Thailand played a significant role. The Gulf network, therefore, was serving as producer, facilitator, consumer, and market for the Maritime Silk Road.

### **Iranian Settlers in Ayutthaya for Intra-Asian Trade during the Seventeenth and Eighteenth Centuries**

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Ayutthaya in Siam, present-day Thailand, was a highly important international hub of Asian maritime trade during the early modern period. This port city was the capital of the kingdom of Ayutthaya, where foreigners gathered from all over the world for business, immigration and so on. Many previous studies have focused on the settlements of European and Japanese people at Ayutthaya in particular. On the other hand, this research of mine sheds light on Indo-Iranian links with Ayutthaya. In fact, the Siamese economic and political relations with South Asia and West Asia were one of key foreign links for the royal court of Ayutthaya. In addition, my research also attempts to provide a new picture of the Asian maritime trade across the oceans from East Asia to Southwest Asia during the seventeenth and eighteenth centuries, by locating the Siamese Indo-Iranian links in the whole maritime Asian trading network from Japan to West Asia.

More concretely, my research aims to analyze the Iranian settlers and their business in the kingdom of Ayutthaya in the two centuries. The research is conducted mainly by consulting unpublished records of the Dutch East India Company (VOC), which are preserved in the National Archives of the Netherlands in The Hague, and with some Persian and Japanese records. It is assumed that the research finally offers detailed information of the international trade by Iranian settlers in Siam, who conducted commercial business on a global scale in the early modern period.

The paper of mine has four sections: The first section gives a general survey of urban spatial structure of Ayutthaya and sheds light on the locations of the Iranian settlement in the city of Ayutthaya in the seventeenth and eighteenth centuries. The second section examines the Siamese trade with the Indian Subcontinent by several sorts of traders such as Indo-Persian

traders, European private traders and the Dutch East India Company. The third section provides an investigation of the Siamese trade with East Asia, and particularly with Japan. The trade with Japan was a key international trade of the kingdom of Ayutthaya during the early modern period, and it was conducted not only by Chinese traders in Ayutthaya and the Dutch East India Company but also by Iranian settlers in Ayutthaya. The fourth section is a concluding section. By drawing a new map of maritime Asian trading network, the paper attempted to put the Iranian network on this map.

<b>Panel 6</b> 第六組	<b>Emigrants and Returnees: The Chinese Diaspora</b> 海外華人與歸僑
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### 移民身份認同的優勢與困惑：以西印度洋地區華人為例

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人類歷史就是一部移民的歷史。從古代開始，人們從一個地方遷移到另一個條件更好的地方，或是為了生存，或是為了發展。到了近代，人類建立了一整套所謂國際體系，邊界的設立成為民族國家的必備條件。無論是從國內或國際角度來看，海外移民也就成為了一個“問題”。然而，在古代，雖然交通條件並不優越，人們安土重遷，但如果從邊界流動的角度看，人們的移民似乎更為隨意。在西印度洋沿岸，人們的遷移具有很長的歷史。海上交通促使人們在亞洲和非洲之間移動和交流。這種人口遷移也留下了諸多值得探討的問題。本文力圖對西印度洋沿岸國家華人的源起做一梳理，並希望對這種人口流動後遺留的問題之一——身份認同問題作一探討，以就教於大方之家。

### 13-18 世紀華人南渡與庸憲港的變遷

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庸憲所在的興安地區為洱河（今紅河）沖積平原，地勢平曠無山，古代有久安省、乾海門、一夜澤等水道，境內白藤江通洱河、潞江，頗深廣。由洱河與首都昇龍（Thang Long）水路相通，下游通乾海門入海。13 世紀 70 年代末，宋元崖門海戰後，一些宋朝民眾逃離中國來到此處，形成鄉社，並建有祭拜南宋楊太后的廟宇，“楊太后”隨後被尊奉神化為“南海聖娘”，並傳播到其他地方，成為越南最有影響的海洋神靈之一。

16 世紀初，不斷有華人從廣東（廣府）、潮州、客家、瓊州（海南）和福建漳州、泉州遷移至此庸憲地區，經商謀生。17 世紀中葉明清鼎革，大批不願接受滿清統治的明朝官民逃到庸憲。17 世紀末，庸憲已經形成一個由三條街組成華人居住區（Bac Hoa），建立起關

帝廟、天后宮等華人廟宇。17、18 世紀，庸憲是上山南之行政首府，也是首都昇龍的外港，對外貿易相當繁盛，時有“第一京畿，第二憲南”之稱。

從庸憲遺存至今的漢喃碑銘及華人會館資料看，居住在庸憲的華人再 17 世紀中葉以後仍然把自己當作“大明國人”，與康熙開海之後遷入的華人，構成庸憲人口的重要組成部分。華商基本上操縱了該地的商業貿易，大部分經營日本貿易的重要商人也都是中國人。庸憲華商建立的工商鋪行有 20 多個，包括染色、肉類、漁業、木材、陶器、藤席、皮革、米業及中醫藥等行業。庸憲地區至今留存有關帝廟、天后宮、潮州會館，以及《祀神碑記龍君殿奉監守碑記》（景興五年）、《後神後佛碑記》（景興二十九年）、《鼎建左都督少保爵郡公贈太保英靈王黎公祠碑記英靈王太保黎公廟碑記》（保泰四年）、《天后宮潮州府重修碑記》、《仁育社古跡傳》（永盛七年）、《天應碑》（永祚七年）、《天應寺碑記功德隨喜》（永盛五年）、《五府重建會館碑記》（龍飛壬戌年，1922）、《保大甲申溫譜碑記》（1944）、《重修東都廣會碑記》（1944）等漢喃碑銘，是研究這一時期華人與庸憲歷史的珍貴實物資料。

18 世紀 30 年代以後，由於洱河淤淺，乾海門、一夜澤等水面逐漸淤積成陸，庸憲也走向衰落，但興安地區仍然是個漁、農、商皆旺的平原富庶之區，仍然有華人遷居該地。阮朝明命八年（1828）七月，阮聖祖將各地客社莊鋪稱為“明香”者俱改為“明鄉”，明鄉人正式被視為越南人，被賦予同等的權利，明鄉社成為越南基層組織。庸憲也建立起北和明鄉社，一些華族後裔至今保存著五六代祖先遷居庸憲時留下購置房產、田產等契約和家譜。

### 試探民國時期華僑在中國境內的諸種形象

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摘要：民國時期是中國人向海外遷移的活躍時期，許多跨國移民（華僑）在移民接受地與移民輸出地（俗稱僑鄉）之間來來往往、活動頻繁，對僑鄉乃至中國的政治、社會、經濟、文化等方面產生一定的影響，在當時生產的各種文本中都有所反映。通過探析民國時期官方資料、族譜、及僑鄉地方報紙報導中有關的華僑資料，筆者試圖探尋民國華僑在當時中國不同利益的機構、群體或個人中的形象。這些形象體現了政府、僑鄉宗族、大眾媒體、僑鄉社區成員等對華僑的看法和觀念，有相似之處，亦有差異，頗具多元性。華僑的多元形象對瞭解不同機構、群體或個人對華僑的訴求與期待大有裨益，同時也有益於增進對華僑與中國關係、有關華僑知識的建構和華僑真實生活的瞭解。

關鍵字：民國時期、跨國移民（華僑）、華僑形象、華僑與中國

**Panel 7 Merchant, Monk, and Royalty: Unraveling the Lives of  
Travelers and Settlers on the Silk Road**  
第七組 商人、僧人和王族：絲路人物思想與背景探索

日僧榮西考

MO Yida 莫意達

Ningbo Museum 寧波博物館

摘要：日本僧人榮西於日本文治三年（1187 年）入宋學臨濟宗禪法，歸國後弘傳禪宗。由於受到天臺宗等日本原有佛教宗派之排斥，加之以榮西其天臺、真言學僧身份，榮西在傳天臺、真言二宗之同時兼傳禪宗，並依據鎌倉初期日本佛教及社會之現狀，形成了其獨特之禪宗思想與禪法體系。在其重要論著《興禪護國論》中，榮西認為禪宗“不立文字，直指人心”為基本之特點；以“一心緣起”、“理事圓融”強調禪宗與教宗一致和相容的禪宗與教的關係；以“戒律為宗”強調“參禪問道，戒律為先”的禪宗與戒的關係；以“鎮護國家”強調禪宗與國家的關係；以末世修禪強調禪宗與末法時期的關係。但是，由於客觀之原因，榮西的禪法中並沒有能夠體現臨濟宗及黃龍派獨有的禪宗思想和禪法體系，然其對禪宗基本思想和特點的傳播開啟了日本禪宗的興盛。

關鍵詞：榮西 日本 禪宗 禪護國論 兼傳

**From the Gulf via India to Mongol-Yuan Empire —  
Focusing on the Sources about an Omani Merchant ABŪ ‘ALĪ**

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Persons carried by the ships sailing along the maritime lines between West Pacific and Indian Ocean area were various. A unique important personage of the Mongol-Yuan period is Bu A Li (不阿裡) in Chinese source, while written as Bohali (孛哈里) in Korean source.

Two Chinese sources mentioning him, the first of which is the chapter describing Ma Ba Er (馬八兒, i.e., Ma’abar/Cola in South India), and Ju Lan (俱藍, Quilon in South India) in *Yuanshi* 《元史》. The text reads:

*In the first month (of the lunar calendar) of the 18<sup>th</sup> year (of the Zhiyuan 至元 period, [the envoys of the Mongol-Yuan Government] started their maritime travel from Quanzhou (泉州, Zaytun). After three months at sea, they reached an island called Seng Jia Yie (僧伽耶). As their navigation was against the monsoon winds and they were in need of supplies, the captain Zheng Zheng (鄭震) suggested turning their direction to Ma’abar and maybe they could go to Quilon via the territory of this kingdom. This suggestion was accepted.*

*In the fourth month (of the lunar calendar), they arrived at Xinchun Matou of Ma'abar, and landed there. The chief minister of this country Mayindi (馬因的) said, "Welcome to our country. Our ships were kindly accepted by your authority when they arrived in Quanzhou. We would like to repay your kindness. What is the purpose of your visit here?" Tingbi (庭璧) and his colleagues told him the reason and the plan of travelling via this country. Mayindi declined for the reason that there was no way to go. When meeting another chief minister Bu A Li (不阿里, Abu 'Ali), they mentioned the problem of travelling via their country again. And the proposal was declined politely once more. In the fifth month (of the lunar calendar), they arrived at the guesthouse in the early morning, told servants to leave and then asked the responsible official to report the real situation [as follows], "Please report to the [Yuan] court that we would like to be the servants of the emperor [Qubilai Qaghan]. We had sent Zha Ma Li Ding (札馬里丁, Jamal al-Din) to the court [of China]. Our Da Bi Zhi Chi (大必闍赤) had reported this news to the Sultan, which means the king in Chinese. The Sultan confiscated our gold, silver, land, properties and our wives and children and even wanted to execute us. After offering explanations, we were free. Now the five brothers of the king have gathered at the place of Jia Yi (加一), and are planning to start a war with Quilon. Hearing the arrival of the Yuan delegation, they said that this country was poor. This is a lie. All the treasures of Moslem countries were from our country, [therefore] all the other Moslems came for trade. Many kingdoms of this area would like to be subjected [to the Yuan]. If Ma'abar had been conquered, we might send somebody to summon them to surrender with the imperial edicts". Because [the ships were] against the wind, Qasar Qaya (哈撒兒海牙) and Tingbi (廷璧) went back.*

The name of one of the chief ministers of Ma'abar Bu A Li (不阿里) mentioned in this source, should be a Chinese transcription of his original Arabic name Abū 'Alī. More sources need to be overviewed if we want to know more about this Abū 'Alī.

### 「軀捐海國願從王」？明寧靖王從死五妃史事的性別與社會史分析

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臺南市中西區五妃廟紀念明鄭覆亡之際，隨同寧靖王朱術桂自盡的五位姬妾，為臺灣的著名史蹟。五妃之從死寧靖王，自古被視為節烈的象徵。然而，歷史詮釋有側重內在的個人能動性 (human agency) 或外在的環境制約兩種取徑。本文認為，歷來對於五妃從死的詮釋著眼於前者，卻未能探討外在環境於五妃之死所扮演的角色。本文旨在由性別與社會的外在視角重新探析此事。

由於研究女性史之史料限制，本研究的文獻史料倚賴有關寧靖王的紀載，參以史蹟文物以及臺南市水交社的考古發掘資料。作為研究基礎，本文首先還原五妃廟的歷史地理脈絡。其次，透過梳理寧靖王的年譜，探討五妃的生命情境，特別是其年齡、婚姻、家族繼嗣以及經濟狀況。接著，將五妃回歸於性別與社會體制的歷史脈絡，分析明鄭傾覆與寧靖王之死對於五妃生命的衝擊。本文論證「國破」與「家亡」帶給五妃的不僅是心理痛楚，而是生存的絕境。最後本文將反思五妃殉夫所展現出父系體制之下，女性對生命主動權的追求，以及詩人題詠五妃和清政府為五妃立廟的體制性因素。

## Closing 閉幕

### 水下考古視野下的海上絲綢之路

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國家文物局水下文化遺產保護中心水下考古所

海上絲綢之路是古代人們借助季風與洋流，利用傳統航海技術開展東西方交流的海上通道，也是東、西方不同文明板塊之間經濟、文化、科技、宗教和思想相互傳輸的紐帶。近年來，在東亞和東南亞海域發現了不少水下沉船，包括“南海一號”、“華光礁一號”、“南澳一號”等，在韓國、印尼、馬來西亞等國也發現了不少海上絲綢之路上的沉船。如“新安沉船”、“黑石號”沉船、“井里汶沉船”等。這些沉船資料為海上絲綢之路的考古學研究提供了實物資料。

The Maritime Silk Route (MSR) was the outgrowth of ancient peoples benefitting from monsoons and ocean currents as well as using traditional sailing techniques that opened up East-West transportation through maritime passages. Recent years viewed many important shipwreck projects in East and Southeast Asia. In China, underwater archaeologists has found some famous shipwrecks such as *Nanhai I*, *Huaguangjiao I* and *Nanao I*, etc. While in East Asia and Southeast Asia, people found other shipwrecks like Sin'an Shipwreck, Cirebon Shipwreck and Belitung Shipwreck, etc. Such shipwrecks shift new lights on the study of MSR through the angle of underwater archaeology.



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### **Conference Website**

[http://histweb.hkbu.edu.hk/project\\_web/ttsab/](http://histweb.hkbu.edu.hk/project_web/ttsab/)