

華南研究資料中心 通訊

South China Research Resource Station Newsletter

一份神誕活動的通告

劉志偉

中山大學歷史系

今年五月十五日，我們和中山大學歷史系的一群學生來到東莞茶山鎮的東岳廟，當日
正值東岳大帝的神誕，我們看到一份有關此次東岳誕活動的通告，全文如下：

敬告

東嶽廟位於東莞市茶山鎮象嶺南麓，建於元末明初，香火鼎盛，為市級文物保護單位。農曆三月廿六日是茶園游會之期，三月廿八日是東嶽誕，在一片國泰民安，升平景象中，我東嶽廟管理處謹於農曆三月廿八日（即東嶽誕之日）早上九時正舉行祈禱保佑平安祭拜儀式（天神誕），歡迎各界善長仁翁參加，每家一份，每份收人民幣 80 元。

廟中包南嘛佬、衣草、元寶、金紙、香、壽金、貢品。

個人自備果合一個、燈一盞，自己要燒的香，元寶蠟燭等，飯菜自備。

功德主要：開啟、化馬、頌經增福壽、祭幽、散花添貴子、做誕、贊星禮斗保平安

具體有關事宜請直接與東嶽廟管理處聯系，查詢電話 6647861

東嶽廟聯系電話：6647861

茶山東嶽廟管理處

一九九六年三月十八日

按：茶山鎮又名茶園，是明清時代東莞一個著名鄉鎮。屈大均有云：「茶園者，東莞之會。」東嶽廟是該鎮的主廟，始建年代不詳，現存最早的記載，見於正德十五年陳白沙的弟子林光撰《重建東嶽行宮記》。通告所言建於元末明初，當是今人臆測。由於該廟被列為東莞市級文物保護單位，近年來得以重建。重建後的東嶽廟，由茶山鎮居民委員會

管理，但實際上乃由私人承包。承包者的父親是當地一位頗有名氣的喃嘸佬（在通告中的「南嘛佬」即喃嘸佬）。當日為東嶽誕辰做功德，通告中提及的「游會」，今年並沒有舉行。我們當天在廟內所見，正是通告中所述的活動，即由喃嘸做功德和以婦女為主的個人拜祭者的參拜。從這份短短的通告，可以讓我們了解到今天東嶽誕活動的內容。

老人、檔案、文化

張小軍

香港中文大學人類學系

1993年，我為碩士論文選擇研究地點而第一次到閩東地區的「陽村」（村名為作者所作的化名）。在這以前，我曾聽朋友說過，陽村有著名的藍田書院，歷史上朱熹曾經先後兩次到這裏講學，陽村因而有「先賢過化之鄉」的美譽。縣裏的朋友帶我驅車離開縣城，經過兩個多小時的山路，方才到達陽村。接待我的是名叫理民的老人，他年近七旬，卻十分健談。一說起陽村歷史，老人第一個便談朱熹，因為這是個能為地方增色的「權力話語」。這幾年，老人已經有兩篇文章在省哲學年會中發表，一篇是考訂慶元黨禁之後朱熹的行咄(1994)，另一篇是考證朱熹的老師李侗的祖籍(1995)。兩篇文章都是和陽村地方文化有密切的關係。我倆出於各自的原因，對陽村地方文化產生的共同情結，使友誼日深，也使我終於有機會看到一批珍貴的村落檔案。

這批檔案是老人特別留下來的。老人在1949年參加游擊隊，1951年任區委副書記，隨後在鎮反中因參加過民間宗教組織同善社，被打成歷史反革命，文革後獲平反，他爺爺是清末舉人，父親早年行醫，大概是鄉村士大夫的遺風所致，使他捨不得那許多霉氣撲鼻的文字符號。他坦然告訴我這是在為村裏做的一件好事。

圖：

這批檔案主要始自解放後，包括土改的土地分配清冊（其中部份已為蟲蛀），解放以來的財務帳目，這批資料估計各有百多冊。還有少量的土地契約，有若干為清和民國時期的（請參看附圖）。另外歷年的各種報表和文件，也有幾十卷。信手拈來一卷(1956)，目錄如下：

1. 陽村鎮愛國社初步檢查整頓報告
2. 基層選舉情況調查表
3. 陽村龍過溪渠道勘定報告
4. 社員股金統計表

村落檔案，相信歷經中國大陸多次政治劫難，能保存下來實屬不易。同時陽村尚有一些石碑、祠堂、廟宇和墓葬古跡。最早的題字碑是朱熹所書「藍田書院」，文字碑是元代李氏宗祠重修的記事碑，由大學士王約和郭貫所撰。由於閩東北是宋明理學的发源地，理學在這地區的地方文化發表上有其特殊的歷史影響，故可以相信陽村一帶的宗族演變，與珠江三角洲有不同的歷史契機和過程。在相對完整的地方檔案和各種資料的配合下，有利於我們研究陽村的地方文化的形成及此士大夫文化的發展和衰落。

目前，我正計劃編輯一套「村落文化叢書」的陽村資料集，三百多頁的碑記已經初步整理完成。另外，《余氏圖譜》有近百幅祖先畫像以及小傳，土改資料亦已在三十年以外。這使公開出版資料集，在理論上似乎是可行的。其餘十幾部族譜中，亦有豐富的地方史料，加上陽村古建築圖冊，在配合上述資料的情況下，亦有出版和研究的價值。

介紹東京大學東洋文化研究所
《亞洲歷史中的網絡》(Networks in Asian History)工作坊

蔡志祥

香港科技大學人文學部

一九九六年六月十七及十八日在東京大學東洋文化研究所舉行兩天的名為《亞洲歷史中的網絡》(Networks in Asian History)的工作坊。這是東京大學東洋文化研究所所長濱下武志教授主持的一系列有關網絡研究的一部分。工作坊的目的是促進和增加與亞洲研究有關的學者，行政人員，圖書及檔案管理員之間的國際交流。工作坊計劃舉行四次：首二次主要探討當代亞洲研究的理論

和方法上的問題。第三四次則針對實際的圖書及檔案的研究方法和研究計劃。工作坊的組織者希望透過各次討論增加參加者間交流的同時，更有效地加強個人和組織間的合作，增進研究網絡的發展。

第一次的工作坊題為《亞洲研究與研究網絡》(Asian Studies and Research Networks)，在一九九六年四月十七及十八日舉行。論文包括下列各篇：

Wong Siu-lun “The Current State and prospects of the Asian research network: a Hong Kong perspective”

Lillian Pudles “Recent trends of Asian studies in France”

W.M.Sirisena “Asian studies at the University of Peradeniya in Sri Lanka”

Victor Koschmann “Area studies/Japan studies: contemporary challenges and emerging trends”

Lee Pui-tak “Networks in Chinese business historical studies”

James R. Bartholomew “Studies of Science in Japan: new intellectual frontiers”

Yukio Kawano “Regional approach to migration in Asia: an overview”

Akihiko Tanaka “Creating text-based databases for the study of postwar Japan”

Tomoko Sazanami “Archival materials in mainland China and possible researches on Chinese economic history”

Shin Kawashima “Archival materials in mainland China and Taiwan: possible researches on Chinese diplomatic history”

Laurie Damiani “Cornell East Asian program: past and present”

Takeshi Ooi “A clearing house: the Centre for East Asian Cultural Studies for UNESCO”

Maureen Donovan “Asian studies research in a digital age”

Tadashi Ogawa “Asian Center and its prospectives”

筆者參加的是在六月舉行的第二次的工作坊。是次工作坊嘗試從歷史，社會學，人類學及經濟學等不同的角度，探討在東亞和東南亞的華人企業，家庭，地方網絡等各

種關係網的歷史和當代的發展。工作坊由上智大學(Sophia University)的 Linda Grove 教授主持。工作坊的論文包括下列各篇：

古田和子(Kazuko FURUTA) “Approaches from Sociology, Anthropology and Economic History” (古田教授因病缺席，沒有宣讀論文)

濱下武志 (Takeshi HAMASHITA) “Networks reconsidered: market or institution?”

唐志強 (Tong Chee-king) “Business networks and practices among the Chinese in East and Southeast Asia”

蔡志祥 (CHOI Chi-cheung) “Lineage and business in Modern China: Chaozhou network, 1850-1950”

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金赫來 (KIM Hyuk-Rae) “Historical patterns of economic governance structure in South Korea”

許寶強 (Hui Po-keung) “Networks in trade and financial history in Asia”

籠谷直人 (Naoto KAGOTANI) “Chinese overseas merchants in Japanese open markets”

Mark Selden “Global reflections on East Asian Socio-economic networks”

川野幸男 (Yukio KAWANO) “Migrant networks in Northeast Asia”.

Symposium on Current Post-Graduate Research on Hong-Kong History March 28-29, 1996

Wong Lai Kuen
Department of History,
The University of Hong Kong

Jointly organized by the Centre of Asian Studies and the Department of History, and sponsored by Japan Foundation, a *Symposium on Current Postgraduate Research on Hong Kong History* was held on March 28 and 29, 1996 in the University of Hong Kong.

As stated in the promotion newsletter,** the objectives of the symposium are to:

“*Identify the latest topics, themes and approaches in this field.

*Enable young scholars to make their public debut

*Build a network among well-established and young scholars

*Provide the first step towards a database on Hong Kong studies and the publication of guide to research on Hong Kong.”

From the objectives above it shows that the symposium is exceptional in a few ways. First, it is well known that symposia are times for networking and sharing, but this time the ‘young scholars’ were the main characters and the occasion was meant to foster the vertical network between young and well-established scholars. In particular, the young scholars can learn from giving their own debut presentations and responding to various comments while the well-established scholars can also participate and contribute. Yet, as noted by Dr. Elizabeth Sinn, the symposium coordinator, in the welcome address that very often it was the tea breaks and lunch breaks between formal presentation sessions when more exciting interactions took place.

Second, the idea of holding a symposium on Hong Kong History itself has witnessed the ever-growing interest in the field. Although the

symposium was conducted in English, it attracted scholars from all over the world. There were at least fifty participants from Hong Kong, mainland China, Japan, Singapore, Britain, the United States of America and Canada. We also had people from the press. Obviously, the 1997 issue is a main factor attracting people’s attention to Hong Kong history and Hong Kong Studies in general. It is the concern for the future which brings us back to the past and to the sense of our identity. In both the academia and the media, there are growing enthusiasms in themes like tracing back the historical root, reviving nostalgic reminiscences, accounting for the miraculous success of Hong Kong and defining ‘Hong Kong Identity’. Hopefully it is not just a short span mania, but a beginning of the study of Hong Kong in its own right.

Under the great banner of ‘Hong Kong History’ the symposium welcomed people from various disciplines. Responding supportively towards the inter- and multi-disciplinary trend in the academia, the symposium was meant to enrich and enhance individual disciplines and to promote active communication among disciplines so that new directions and combinations can develop. In the symposium there was constructive and stimulating sharing between historians and social scientists. Papers presented also covered wide-ranging approaches, from conventional political interpretation to more mass-concerned social and cultural perspective, from urban to rural, from expatriate European to local different dialectic Chinese communities, from the governor to the governed, from colonial to traditional, from the past to the present and some even heading

towards the future. Issues being dealt with in these papers included land and customs, law and policing, economy, education, religion, ideas of group identity, labour and voices of women.

Since it was an occasion for young scholars to offer their debut presentations and most of the papers were still in the process for revision, only abstracts were required. Altogether there were fifteen participants to present their works and share the experience of their research. The two-day symposium was divided into five main themes and in each session was chaired by a well-established scholar. The five main themes of the symposium are as follows:

Session One: Chinese Society in the New Territories

Session Two: Education, Religion and Culture

Session Three: Hong Kong and China

Session Four: Politics and Government

Session Five: Chinese Merchants, Business and State

The New Territories, being the theme of the first session, has always been a popular context for scholars to study the rural Chinese tradition in Hong Kong. The proximity of the N.T. to the mainland allowed scholars to conduct alternative field works when researching in the mainland became more and more difficult in the 1960s. The colonial framework, on the other hand, is another attraction. In his presentation, Chan Wing-hoi (Yale University) shared his field work experience in the New Territories on the topic of women's ritual songs. Bringing out the post-modern and feminist approach, Mr. Chan pointed out how the process of transforming women's ritual songs from oral to written words could involve the issue of split subjectivity between the women who sang the songs and the scholars who were responsible for literary documentation. It therefore brought out the controversy and ambiguity about those female singers' identification with the mainstream culture and their demonstration of resistance.

Besides, Mr. Chan was also concerned with the recycling and the reinterpretation of problematic texts from generation to generation, from one dialectic group to another. Using syntactic and contextual analysis, Mr. Chan suggested the active yet subtle interaction and communication between the female singers and the male scholars. To both groups those songs might mean different things according to their own individual understanding, interpretation of the songs and the greater context of 'culture'.

Kentaro Matsubara (Oxford University) used the landholding practices in the New Territories as a framework to investigate how the western colonial legal system made sense of the traditional Chinese concept of land and property, on both levels of family and lineage. Maurice Freedman's lineage incorporation and Shiga Shuzo's family property holding approaches were applied and criticized in the process of 'reconstructing' the landholding practice in Hoi Ha of the N.T.. Using the native written documentation as a base to understand the landholding practice, Mr. Matsubara raised the question of the role of literacy itself. Echoing Chan Wing-hoi's concern, Mr. Matsubara also suggested that language and literacy meant more than reflective presentation, but active construction and acculturation. In his paper, it was the case of how state culture being incorporated through the vehicle and tradition of literacy to the rural lineage and family organization.

Sharing the same concern about how the western colonial government practised sovereignty in the New Territories, Selina Ching Chan (National University of Singapore) in her paper explored the subject of the constant negotiation between native people and the colonial government (district officers) in redefining 'Chinese Custom' for practical accommodation and mutual benefit. The paper inspired us to think about 'What is Chinese Culture?', 'Who define the culture as Chinese

or not?’ and how culture can be politicized through bargaining and manipulation.

Religion and in particular Christianity is another important research area in Hong Kong history, as shown in session two, entitled ‘Education, Religion and Culture.’ Using mainly Catholic archival materials, Louis Ha (The University of Hong Kong) attempted to re-construct a picture of the 19th century Catholic Church in Hong Kong. Despite the seemingly unified image of the Catholic missionary, it involved national, sectional, geographical differentiation and loyalty, not to mention the competition, limitation and adaptation in the early colonial environment where the British and the Protestant enjoyed the vested interest and position. Through the exploration of the Church History, the paper also carries a mission to reveal the complexity and diversity of the Hong Kong society in the 19th Century.

John Tan (The University of Hong Kong) on the other hand diverted our attention to the topic ‘Catholic Education in Hong Kong under Decolonization’ which hinted the concern for the future political implication of both religion and education. Mr. Tan intended to adopt a comparative approach towards decolonization and education of Hong Kong in the commonwealth context. Catholic education was chosen as the case study to demonstrate the tensions existing in the transitional period. Mr. Tan’s presentation indeed opened the discussion about the sensitivity and ambiguity of the concept of colonization and decolonization.

Timothy Wong (Chinese University of Hong Kong) told his story about the British Protestantism in Hong Kong, a by-product of the colonial rule. Yet the emphasis of the paper was beyond the conventional political interpretation of imperialism or ‘the white-man-burden’. Instead, Mr. Wong approached the church as a social institution. The subject of Mr. Wong’s

study was the London Missionary Society in Hong Kong between 1840 and 1880. In his paper, Mr. Wong suggested the three-fold meanings of the missionary, namely evangelism, provision of social welfare services and the function as cultural ambassador between the west and the Chinese. Instead of portraying the missionary as an imperial ideological justification or a tool for colonial administration, the paper disclosed how the missionary exercised its agency by actively utilizing the colonial context and resources to create meanings for their existence and development.

Like religion, education is yet another key area to explore and to understand Hong Kong history and society, the people and their mentality. In her research of Piu-Kiu Middle School, Lam Ka-ka (Chinese University of Hong Kong) opened the discussion of the interaction between politics and education in Hong Kong. Through studying ‘patriotic schools’, ‘pro-China schools’ or ‘left-wing schools’ like Piu Kiu, Miss Lam showed us the political and strategic potential of education, as perceived by mainland China; and how the colonial government and those ‘patriotic school’ reached a point of agreement for mutual accommodation.

Following the theme of education and culture, Cheung Kwai-yeung (The University of Hong Kong) captured our attention to a refreshing topic: ‘The Scholar-Newspaperman: a Vanishing Paradigm in Hong Kong.’ Researching on Dr. Louis Cha and his Ming Pao Daily, Mr. Cheung aimed to illustrate how different and difficult for scholar to run newspaper when compared with businessman and government official. As a printing and publishing centre in Asia and as a free cosmopolitan city, there have been numerous newspapers appeared in Hong Kong. Newspapers are not only the tool for research, but itself also a subject of research, as shown by this paper.

The second day of the symposium started with session three, and the theme was 'Hong Kong and China'. Apart from its colonial identity, one can not really grasp the essence of Hong Kong without looking northward for a greater context. 'The China factor' is a well-known cliché in Hong Kong Studies. Owing to the geo-political reality, cultural affiliation and economic connection, Hong Kong was never separated from the mainland and in particular Canton. Hiroyuki Hokari (University of Tokyo) was a part of this argument by focusing on the Cantonese network between Hong Kong and South-east China from the late 19th to the early 20th century. The network, according to Mr. Hokari was constructed by the circulation of money, commodities and migrants. From these it developed business practices, charitable activities and various ties within the Cantonese-speaking region. Organizations like Tung Wah Hospital and Po Leung Kuk were bases of his investigation to illustrate how Hong Kong related to its surrounding area.

Also interested in the networking of the grass-root people within and beyond Hong Kong, Fung Chi-ming (The University of Hong Kong) attempted to show us the extent and the function of the web by his research on rickshaw pullers in the late 19th- to the early 20th-century urban Hong Kong. The commercial development and the associated need for transport in the Victoria City gave rise to this new occupational group. Despite their seemingly low social status then and their disappearance nowadays, they bore significant political and economic roles in Hong Kong history. The process of understanding their origin, their life and their networks can fill the gaps in our knowledge of Hong Kong Chinese community in the past.

Finally, Shinji Kanada (University of Tokyo) diverted us to the commercial and financial network Hong Kong shared with Canton as a regional unit, as perceived by the foreign banks in the second half of the

nineteenth century. By studying the establishment, development and distribution of regional branch offices by foreign banks and foreign firms in Hong Kong and Canton; and the issuance of bank notes, it revealed the strategic and commercial importance of Hong Kong over Canton within the South China region. It in turn made Hong Kong a more well established commercial centre.

Although not true nor fair, it is still an understood and accepted assumption that Hong Kong history started with its colonial identity in 1842. Colonial administration therefore is an inevitable part and a natural beginning when researching on Hong Kong history. Positively speaking, the colonial identity enriches Hong Kong as a subject of study because it makes Hong Kong applicable to contexts like colonialism, decolonization and commonwealth comparison. Besides, colonial and administrative perspective does not necessarily mean routine succession of governorships and their policies. Christopher Munn (University of Toronto) surprised us with an interesting topic on how 'effective' the early colonial legal system was in Hong Kong where the population was overwhelmingly Chinese. Using a variety of sources including the contemporary newspapers, Mr. Munn traced the development of court cases to reveal the lack of communication and understanding of the colonial government towards its Chinese subjects which in turn caused a lot of unnecessary abuses and further mutual mistrust. A legal system which meant to justify the name and the practice of colonial sovereignty ended up being counter-productive and ridiculous.

Daniel G. Skinner (University of Adelaide) on the contrary gave credit to the colonial rule for its ability to achieve stability throughout the transition to Chinese rule by adopting a system of 'Low Intensity of Democracy'. Backing up his argument, Mr. Skinner cited Ian Scott's 'colonial minimalist bureaucracy' and Lau

Siu-kai's 'utilitarianistic familism' theories to bridge Samuel Huntington's 'gap hypothesis'. Unlike Mr. Munn, Mr. Skinner offered us a political science analysis of the contemporary colonial administration which justified the strategic significance of the seemingly failure of democratization in Hong Kong.

It is generally agreed that not until the post- Second World War did Hong Kong develop a sense of identity and an intention of 'settling down'. Before that, Hong Kong was merely a transitional station or a haven for those who sought temporary refuge. For most people, given the general political stability and her proximity to the mainland, Hong Kong was a place for business. Especially important for ambitious businessmen, knowing how to manipulate politics was a survival and prosperous skill. This explains the theme of the session five entitled 'Chinese Merchants, Business and State'. Chung Po-yin (H.K. Baptist University) was an articulate protagonist of this subject with her research topic 'Chinese Business Groups in Hong Kong and Political Change in South China, 1900s-1920s'. While it is widely known that business and politics are inseparable partners, Miss Chung offered her story about how the partnership took place in the context of the early twentieth century Hong Kong. The main characters were Chinese merchants, Hong Kong government and Chinese politics, meaning both the imperial court and the south China warlords. Once again, it proved that Hong Kong was closely related to the mainland with her ever-changing roles and functions.

Sharing the same historical framework of the early 20th-century Hong Kong, John Carroll (Harvard University) explored something different, but equally inspiring, namely the sense of identity among the Hong Kong Chinese bourgeoisie and the relationship between state and society. Combining sociological and historical discourse, Mr. Carroll examined the uniqueness of the Hong Kong Chinese

bourgeoisie by taking into account factors like the influence of KMT government, colonial government and Chinese nationalism in the early twentieth century. Comparisons were made among Chinese bourgeoisie in the republican China, in Taiwan and in Hong Kong. Mr. Carroll suggested the dynamic relationship between the state and the society throughout history. Besides, the emergence and the interpretation of the 'sense of Hong Kong identity' was significant in the formation of 'Chinese bourgeoisie' in Hong Kong.

In the concluding remarks, Dr. Elizabeth Sinn started the round-conference-room discussion by singling out some main themes being particularly and repeatedly addressed during the two-day symposium. The first one was sinology. The best example was the anthropological perspective in the New territories, as evident in the first session. Secondly, the term 'network' was mentioned frequently during the symposium. A great variety of network had been dealt with including networks based on family relation, same native place origin, occupation and missionary. The concept of network implied connection and relationship among different groups of people. It also suggested the complexity, interaction and mutual-dependence of the society.

There were also many discussions and comments from other participants in this concluding session. The following is the summary of some main discussion being raised which also include my own observations. Above all, the symposium witnessed various approaches towards interpreting Hong Kong history. Apart from the conventional 'top down' approach, the idea of understanding the society and history 'from below' was becoming more and more popular. Due to the influence of social sciences, post-modernism and feminism, historians were using different lenses and voices in exploration and explanation. There were new trends like social history, cultural history, urban

history, economic history and histories about particular groups, such as women, labour and Eurasian community. Gender, class, race and occupation became new historical perspectives injecting exciting interpretations in the field. Besides, it was the idea of status quo expressed in terms of mainstream, dominant, central Vs peripheral, marginal and minority which also attracted scholars' attention and imagination.

Language is another problem. Very often it was the conceptual definition rather than the thematic arguments which aroused controversy. Words like colonialism, decolonization, 'Hong Kong Identity', 'bourgeoisie', 'Chinese community(ies)', 'Cantonese' and 'Chinese customs' were regarded as ambiguous and required clarification before their valid application in discussion. Furthermore, language also involved the question of subjectivity and positioning, presentation and representation. When history is being written and presented, we should ask whose voice does it represent? For whom, by whom and of whom is the history written and presented? Not only is the content of history important, we should also pay attention to the background of the historian, as well as the process and the perspective behind the writing of history itself. For example, Alan Birch mentioned that in the case of Eitel and Endacott, their identities as historians and their motivations to write history were multiple. When 'deconstruct' their identities, they were westerner, European, colonial government officials, individual scholars and missionary(Eitel only); and all these factors were significant reminders when we are to 'read' the histories they wrote. In other words, as historians and readers, we should develop a sharp sensitivity towards historiography.

Although each paper in the symposium reflected certain aspect of Hong Kong history, at the end it was generally agreed that Hong Kong was a mutli-dimensional society which demanded special attention. Hong Kong is a melting pot

where East meets West. The New Territories preserves the Chinese tradition which may be even more Chinese than in China. Also a window to the west, the colonial identity fosters Hong Kong as an undoubtedly cosmopolitan city. Geo-politically speaking, Hong Kong is a very important nexus in both the South China region and the greater southeast Asia. When it comes to people, the history of Hong Kong itself is a history of migration and refugee. The complexity and diversity of people, activities, organizations and networks provide endless topics for discussion and exploration, definition and inspiration.

Heading towards 1997, Hong Kong history and Hong Kong studies is energized with new meaning and new challenge which has not only awakened the local scholars, but has also aroused international attention, as shown by the great variety of participants, their affiliated institutions and the topics presented in the symposium. Naturally we also attracted the attention from the mainland. During the symposium, two articles were distributed to participants reporting the effort being made on Hong Kong historical studies in Beijing (Chinese Academy of Social Science) and Guangdong (Guangdong Academy of Social Sciences).

As stated in the objectives, the symposium concerned both the product and the process of history writing on Hong Kong. While some participants shared their joys and agonies of their research in their presentations, there were also exchanges of the new sources and skills available in the field. Noted by Carl Smith in the keynote speech, historians should not just care about the past, but should also be up-to-date when it comes to technology.

For scholars researching on Hong Kong History, CO129 (Colonial Office series 129) is an important source providing information on the early colonial government administration from 1841 onwards. Yet, locating particular information in CO129 has always been an

inevitable and agonizing part. Thanks to the computer technology, there will soon be a computerized index of CO129 on CD ROM (from 1841-1926). The venture was sponsored by the University Grant Committee and organized by Dr. Elizabeth Sinn and Mr. Louis Ha. During the symposium, Mr. Ha demonstrated the forth-coming finding aid to participants twice and we all look forward to its completion at the end of this year.

As for sources, we were glad to know that the Public Record Office was to be computerized and re-settled in Kwun Tong next year. Dr.

Elizabeth Johnson also mentioned the existence of the Vancouver Overseas Chinese Archive in the University of British Columbia in Canada.

In conclusion, while holding this symposium on Hong Kong History was a innovative and successfully attempt, we expect to see more forthcoming symposia on specific areas such as economic, politics, culture, environmental studies and architecture.

**The School of Research Studies Newsletter of the University of Hong Kong Vol.3, No.6, Feb 1996, Pg.3.

The list of papers presented in the conference

Chan Wing-hoi (Yale University)

The making of "women's voice": Cantonese women's ritual songs in Hong Kong

Kentaro Matsubara (University of Tokyo)

Literacy, lineage and landholding: holding and transfer of property in a New Territories village, 1811-1955

Selina Ching Chan (National University of Singapore)

Chines custom in a 'borrowed place, borrowed time'

Louis Ha (The University of Hong Kong)

The 19th century Catholic mission in Hong Kong

John Tan (The University of Hong Kong)

Catholic education in Hong Kong under decolonization

Timothy Wong (Hong Kong Baptist University)

The church as a social institution: case of the London Missionary Society in Hong Kong, 1840s-1880s

Lam Ka-ka (Chinese University of Hong Kong)

Interaction between politics and education: case study of a 'patriotic school' in Hong Kong

Cheung Kwai-yeung (The University of Hong Kong)

The scholar-newspaperman: a vanishing paradigm in Hong Kong

Hiroyuki Hokari (University of Tokushima)

Cantonese network: social history of modern Hong Kong

Fung Chi-ming (The University of Hong Kong)

Urban grassroots: rickshaw pullers in Hong Kong

Shinji Kanada (University of Tokyo)

Foreign banks in Hong Kong and their relation with Canton, 1845-1865

Christopher Munn (University of Toronto)

An insubordinate and semi-barbarous people: Chinese defendants and criminal justice in early British Hong Kong, 1841-1866

Daniel G. Skinner (University of Adelaide)

The success of low intensity democracy in Hong Kong
Chung Po-yin (Hong Kong Baptist University)
Chinese business groups in Hong Kong and political change in South China, 1900s-1920s
John M. Carroll (Harvard University)
The making of the Hong Kong Chinese bourgeoisie: state and society in early twentieth century
Hong Kong

活動消息

Chinese Business History Conference
The Rise of Business Corporations in China From Ming to Present
July 12-13, 1996
organised by
Centre of Asian Studies
The University of Hong Kong
Venue: Senate Room, 10/F., Knowles Building

<u>July 12, 1996 (Friday)</u>		<u>July 13, 1996 (Saturday)</u>	
9:15-10:45	Session One Business corporations in traditional China: form, structure and change I	8:30-10:45	Session Four Business networking in China
11:00-12:30	Session One Business corporations in traditional China: form, structure and change II	11:00-13:15	Session Five Overseas Chinese business and its networks
13:30-15:45	Session Two Modern Chinese companies in the late Qing reform	14:15-15:45	Session Six Chinese business in Hong Kong I
16:00-18:15	Session Three Big business enterprises in Republican China	16:00-17:30	Session Six Chinese business in Hong Kong II
		17:30-18:15	Concluding Remarks
		18:30-20:30	Round Table Discussion Trends and Prospects of Chinese Business Historical Studies

「在鄉商人：中國東南地方文化的比較研究」工作坊
一九九六年七月十七至十九日
地點：香港科技大學學術大樓 7341 室（13-15 號電梯）
香港科技大學人文學部、華南研究會
合辦

七月十七日 第一節：福建 時間：9:30-12:00 講者：張小軍（中文大學） 鄭振滿（廈門大學） 陳支平（廈門大學） 第二節：潮州 時間：14:30-17:30 講者：陳春聲（中山大學） 黃挺（汕頭大學）	第四節：珠江三角洲 時間：14:30-17:30 講者：陳永海（耶魯大學） 劉志偉（中山大學） 廖迪生（科技大學） 楊寶霖（東莞） 七月十九日 第五節：江西 時間：9:30-12:00
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蔡志祥 (科技大學) 馬木池 (科技大學) 七月十八日 第三節：粵東客家 時間：9:30-12:00 講者：房學嘉 (嘉應大學) 劉義章 (中文大學) 黃玉釗 (梅州檔案館)	講者：梁洪生 (江西師大) 邵鴻 (南昌大學) 鄭銳達 (科技大學) 第六節：圓桌會議 時間：14:30-17:00
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第四屆社會經濟史與文化人類學工作坊

The 4th Workshop on Social Economic History and Cultural Anthropology
香港科技大學人文學部主辦
華南研究會協辦

講者: Dr. Rajeswary Ampalavanar Brown

題目：中國商業文化與歷史的研究課題

(Research Agenda for Chinese Business Culture and History)

地點：香港科技大學學術大樓 7332 室 (13-15 號電梯)

七月十五日 (10:00-12:00)

第一講：組織與國際競爭

Lecture 1: Organization and International

Competitives

七月十五日 (14:30-16:30)

第二講：研究與發展

Lecture 2: Research and Development

七月二十日 (10:00-12:00)

第三講：公司、階層與網絡

Lecture 3: Firms, hierarchies and networks

七月二十日 (14:30-16:30)

第四講：中國商業與新興工業國家的經濟增長：一個歷史的觀照

Lecture 4: Chinese business and the economic growth of NICs: a historical perspective

《華南研究資料中心》讀者回條

姓名(Name): _____ 先生 / 女士 (Mr / Ms.)

服務機構(Institution): _____

通訊地址(Mailing Address): _____

電話(Phone): _____ 電子郵箱(E-mail): _____

與海外研究者建立密切的聯繫，是我們編輯《華南研究資料中心通訊》的目的。以往未有填寄此回條者，如欲繼續收到本中心的《通訊》，務請將此回條填寄本中心。若於第五期出版前，仍未收到閣下的回覆，本《通訊》將不會為再為閣下寄上。

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香港科技大學人文學部

Clear Water Bay, Kowloon, Hong Kong

The Hong Kong University of Science and

Technology

Humanities Division

蔡志祥先生 廖迪生先生

Choi Chi-cheung Liu Tik-sang

中國廣州市

中山大學歷史系

China Guangzhou

Zhongshan University

History Department

陳春聲先生 劉志偉先生

Chen Chungsheng Liu Zhiwei

Tel: (86-20)4186300

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Tel: (852)23587766

Fax: (86-20)4189173

Fax: (852)23581469

E-mail: hsslzw@zsunlink.zsu.edu.cn

E-mail: hmccchoi@usthk.ust.hk

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