

第一期

一九九五年十月十五日

華南研究資料中心 通訊

South China Research Resource Station Newsletter

華南研究資料中心成立

在東京大學濱下武志教授的推動下，東京大學東洋文化研究所中國經濟史研究室、香港華南地域社會研究會、香港科技大學人文學部「在鄉商人」研究計劃和廣州中山大學歷史系明清經濟史研究室合作設立「華南研究資料中心」，旨在為從事華南研究的學者提供資源共享的條件，吸引更多學者從事該項研究，推動香港、內地與海外同行的交流與合作。

中心目前已在廣州中山大學歷史系設立資料收藏和閱覽室，香港地區的資料收藏和閱覽室正由香港科技大學人文學部「在鄉商人」研究計劃積極籌備中。中心以我們多年來收集的資料為基礎，搜集、整理，出版華南地域研究的文獻、口述資料、調查報告、照片及錄音錄像等材料，並期望目前正在華南地區從事田野調查和文獻收集工作的海內外同行，向本中心提供其所搜得資料的副本，在經費

許可的情況下，搜購各類古舊圖書。中心收集的所有資料，將以複製形式保存於香港、廣州兩地的資料收藏和閱覽室。中心將有計劃地選擇各類民間文獻整理出版；為從事華南研究的學者提供閱覽、諮詢服務；在得到資料捐贈者許可的前提下，向研究者提供所需資料的複製件；並定期以《中心通訊》形式通報資料收集情況，本期所介紹的幾種文獻，就是本中心最近收集到的資料。

中心成立後，原由香港華南地域社會研究會出版的《華南研究》(年刊)，擬改為半年刊，由中心負責編輯出版。中心目前正與東京大學東洋文化研究所東洋文獻中心合作，編輯出版地方文獻，近期將出版的資料集有《乾泰隆契文書(一)潮汕地區土地契約文書》、《東莞張聲和堂家族文書》、《南海黃慎遠堂商業文書》等。

漫論華南研究和資料中心的設立

東京大學東洋文化研究所

濱下武志

近年來，華南地域史的研究不單止越來越受重視，其研究成果亦日益豐碩。究竟華南地域所指的是一個怎樣的範圍？我認為可以從幾個不同的角度來考察。最狹義的解釋就是指以廣東和廣西兩省為中心的地域，或指所謂嶺南的地域。其次，假如從與華中地域和西南地域比較的角度來看，華南地域也許可以包括福建、廣東以至廣西、海南、湖南等省。更多人認為華南地域是指福建廣東和海南等東南沿海的省份。這一觀點是建基於歷史上，華南沿

海各省是透過活躍的貿易活動而成為財富累積的中心。

假如我們再進一步的構思的話，也許它並不止於中國的華南地域，而是包括了香港、台灣和星加坡等華人僑居地。從歷史的視角來看，通過頻繁的移民和貿易活動，華南地域（尤其是沿海的地方）和以東南亞為主的地區，連結成一個大的活動圈和移民圈。

地域研究的對象不一定是一個固定的地理範

圍，它可以是從問題觀點引申出來的空間。因此地域研究的範圍是因應觀點而伸縮。從而，地域研究的研究方法，可以單獨或同時由驗證的人類學和社會學的方法、包含廣泛的地域為論題的政治經濟學和國際關係學、以至從長期的歷史學的方法來進行。

無論範圍的廣狹，地域構成的因素是多元的。

宗族和鄉黨、市場和商業網絡，甚至廣大範圍間的貿易和國家與國際關係等，都是我們要充分地注意的因素。

華南研究資料中心的設立，不單止是收集資料，更重要的是同時擔負着整理、編輯和出版資料的任務。我希望透過這個中心，可以進一步促成建立一個中外研究機構之間廣泛的研究交流的網絡。

What do anthropologists have to do with documents?

Helen F. Siu

Department of Anthropology, Yale University

Working in a discipline built upon ethnographic fieldwork in non-literate societies and oral traditions, anthropologists may find the use of historical documents superfluous. For historians whose preoccupation has been the careful scrutiny of fragments of documentary evidence, months spent in the field may seem equally odd. Nonetheless, a partnership between our mixed group of anthropologists and historians in the South China project started ten years ago. We shared a dissatisfaction with conventional disciplinary boundaries and cherished an intellectual curiosity to go beyond them.

I remember the times in the mid 1980s, when Liu Zhiwei, Chen Chunsheng, Lo Yixing, David Faure, and myself spent much time walking the fields in the Pearl River delta. At times, Liu Zhiwei would urge me to move on, when I seemed too absorbed in conversations with old villagers about local rituals and customs. His reasons were obvious: We already found the stone stele concerning the particular historical event; it was all clearly carved in stone! I had, however, insisted that the interpretations by the villagers of the stone stele were as interesting as the words themselves.

At times when we dug into local archives, there were pleasant surprises. On one such occasion, I came upon a country gazetteer of Xiangshan. In the section on "virtuous women," local literati seemed so impressed with women who hurried back to their dying husband's bedside that they praised these worthy acts in the most Confucian terms. I remember the look on Chen Chunsheng's face, when I asked him: "Where could these women have been before rushing 'home'?" If staying away from their husbands after marriage was the norm

taken for granted by both local men and women, what would this tell us about the historical evolution of cultural identity and ethnic relationships? Was there another level of cultural meaning which informed local behavior but was braided into elaborate Confucian language and documentation? How should we determine what was left unsaid was important as what was carved in stone or established in print?

What we learned from these questions is that both ethnographic and historical explorations can be enriched by a critical "reading" of textual resources we manage to collect and contextualize. Our sharpened sensitivities allow us to appreciate nuances in local cultural meaning woven into formal written records, standardized rituals, and the reminiscence of villagers. A multi-centered approach to Chinese culture and history problematizes the usual analytical dichotomies, such as that between central polity and local society, popular and elite cultures, the literate and the oral traditions.

These concerns, developed during our early explorations in the archives and in the field, open up new avenues for the collection of research materials, and point to an ever expanding repertoire of analytical issues with regard to cultural and historical processes in South China. Down to Earth: The Territorial Bond in South China "documents" our initial collective effort, expressing shared intellectual concerns as much as our diverse range of substantive interests. In the tenth anniversary of our "re-reading" of the buluoja, I add my sincere wish that this Station will point to a long term bonding between history and anthropology.